

# ISSUES...

## IN CHRISTIAN EDUCATION

Spring 1976

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When any organization or institution has problems its leadership is eventually regarded as being responsible for failure to find the necessary solutions to right matters and get things moving again. Sometimes this is unfair because the problems are not solely the result of poor leadership; nevertheless leaders court disaster when they use Pilate's technique of washing hands and claiming some one else is responsible.

Ministers are generally regarded as the leaders in the church today. No serious effort has been made to place leadership responsibility elsewhere; therefore it appears that it is time to ask such questions as "How did the ministry come to permit the church to get into its present state of affairs? Are the church's problems the result of ministerial education? Are the problems manifestations of vocational conditions which undermine the mental health of clergymen? Are the church's problems related to a faulty image of what the role of the minister should be and do?"

Authors in this number of *Issues* present some possibilities which, if taken seriously, may lead to a renewal in ministry and to getting the professional church leadership on the road to increased effectiveness in ministering. The views expressed are the authors' and do not necessarily represent the position of the Concordia faculty.

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## editorials

### Shortcomings in our Ministerial Education

A guiding principle of our ministerial education was once expressed by a seminary professor at St. Louis in this manner, "The program you are being required to undertake is specifically designed to develop the 2% of your class which will eventually become the scholars of the next generation. The rest of you will have to try to keep up as best you can."

The application of this principle has produced, overall, an academically trained clergy second to none in the United States. However, it has also seriously distorted the development of basic skills essential for parish ministry today. Three areas of specific concern are worship, church relations and parish administration.

Worship at the seminary is primarily a corporate activity within the context of daily chapel services. Likewise, classroom instruction is specifically designed to develop skills in corporate worship. But corporate worship in the average parish occurs only once or twice a week and the loss of the daily worshipping community is a traumatic experience for a new parish parson. Retreats to develop skills in private spiritual exercise ought to be introduced into the curriculum, and classroom instruction in worship ought to at least give equal time to training in methods and techniques of private devotion.

The academic setting also tends to give one a distorted impression of church relations. Non-Lutherans are primarily viewed through the perspective of polemics and are seen as adversaries. In the real world, however, fellow Christians are

allies, co-workers in Christ, against the old evil foe. Meaningful dialogue with fellow saints in other parts of our Christian family ought to be a major element of seminary training for the future. There is a need to correct common misconceptions of the true positions currently held by other Christians and to facilitate genuine, God-pleasing, ecumenical parish ministry.

The systematic departments have a special responsibility here. The long delayed replacement of Pieper's *Christliche Dogmatik* desperately needs to be produced. Academically it may be easier to just deal with theological thought as a historical subject stopping at the close of the 19th Century. But it isn't honest. This has been a factor in the current synodical crisis and has forced seminarians to learn information which is just no longer accurate. Twentieth century theological thought is too important to be relegated to a few electives. It deserves as much attention as the systems of the past.

Finally, the most embarrassing weakness in the professional training of our clergy is in the area of administrative skills. The administrative responsibilities of a parish pastor are far different from and much more demanding than those of a professor or scholar. Good money management of budgets of tens of thousands of dollars requires solid professional training. Techniques of personnel management relating to the parish secretary, caretaker, organist, etc., ought to be given much more attention considering how time consuming they are in the average pastor's schedule. A solid course in efficient office procedures could prevent the

all too common frustrations of make-shift arrangements.

Today our seminaries are in the process of major physical and personnel changes. In this transitional period it would be appropriate to adjust the curriculum also. The suggestions offered above, if adopted, could significantly improve the professional training of our seminarians for ministry in the 20th Century.

Ted Hanus

### The Need of Renewing the Image of the Ministry

We are constantly reminded of the need for renewal in our lives as members of the Body of Christ. The significance of Holy Baptism is couched in renewal terms which remind us that "day after day a new self should arise to live with God in righteousness and purity forever."

Our congregations were challenged in recent years to seek "Parish Renewal Through Education." Our Anaheim Convention resolved to have each member of our Synod take part in "Renewal Retreats," designed to help us to evaluate our response to the Lord's commission to evangelize the world.

This issue of *Issues in Christian Education* challenges us to think about renewal in the ministry. What is the image of the ministry today?

The public media has exposed people to a variety of images. There is Elmer Gantry, romping through the parish with his questionable motives and antics. There is the "super salesman" evangelist

Marjoe, shrieking his praises to the Lord in public, while privately admitting that he does not really believe in his product.

On the other hand, ministerial images have been elevated in such programs as "The Waltons." The question of image obviously involves the persons observing as well as the persons being observed.

In an article entitled, "Toward an Occupational Ideal,"\* L. Guy Mehl gives certain guidelines for determining the ideal type of minister. Several of the factors which he describes as primary factors seem helpful in reflecting on renewal. These factors include a sense of self, inter-personal sensitivity, and a commitment to a Christian world view. Coupled with the Scriptural view of the minister as servant, they may provide the basis of needed continual renewal in those engaged in ministry.

First, a sense of self. To minister effectively, the minister needs to see himself in realistic ways. He must see himself in the present in relation to others and to his work. Mehl notes that a person with a sense of self "knows himself to be different from but yet related to his job, his family, his friends." (p. 24)\*

Through the Scriptures we get God's way of looking at us. "Thou shalt love thy neighbor as thyself" reminds us of a needed healthy love of self in order that we may love and minister to our neighbor. A true sense of self flows from the good news that God's love in Christ has come to me, a sinner.

A second criterion suggested by Mehl is inter-personal sensitivity. Awareness of our own and other's feelings and needs are vital ingredients to healthy ministry. Such a sensitivity will be experienced as a basic concern and as involvement in the lives of pupils and parishioners. The motion picture "Cipher in the Snow" illustrates vividly how lack of inter-personal sensitivity can destroy a life. A young boy finally gives up the will to live because of the insensitivity of parents, teachers, and peers.

Inter-personal sensitivity was evident in our Lord's ministry. He had compassion on the hungry crowd who followed him and did something about their need. His sensitivity to the real need of the woman at Jacob's well turned an otherwise mundane request for a drink of water into an opportunity to uncover the basic need for the Water of Life.

A third factor is commitment to a Christian world view. Mehl suggests that the successful minister "engages in a relationship with a 'source' beyond himself." (p. 25)\*

Experience seems to bear out a correlation between the time spent in prayer and meditation and the effectiveness of our ministry. We marvel at the accomplishments of Luther, only to learn of the great commitment he had to a healthy communication with his Lord.

A final thought on renewal of the image is suggested by the self-image of the ministers of the early church. The term which Paul, James, and Peter identified themselves as *doulos*, or slave.

The slave, or servant, relationship was two-fold. They saw themselves as servants of God and of those whom they served in their ministry. Their image was that of coming to serve, rather than to be served. That kind of emphasis needs to be made today also.

Renewal in the ministry — the image as well as the ministers — is a gift of the risen Christ who says, "Behold I make all things new!" The request for the beginnings of such renewal must be a personal request, beginning at the same point as the request for peace on earth — Let it begin with me.

Rolf A. Buchmann

\* L. Guy Mehl, "Toward an Occupational Ideal," *Journal of Religion and Health*, Vol. 14, No. 1, 1975, pp. 22-27. Page references in this editorial refer to this article.

### Ministering to Ministers

A pastor's mental health is one of those subjects that is almost never discussed. It is a topic that is equally taboo when ministers talk among themselves, or when they are with their parishioners. Having spent the first half of our lives in school, and being equipped to help others with their difficulties, people assume that we have no difficulties of our own. Perhaps the biggest drawback of this situation is that often the pastor, himself, begins to believe it. "Others think that I am strong, that I am an expert on coping with difficulties, so it must be so." Put this together with the "Big boys don't cry" philosophy, and you can easily get a pastor who has convinced himself: "I have need of nothing," but once in a while he, too, will know that he is "wretched, and miserable, and poor, and blind, and naked." (Revelation 3:17)

The fact of the matter is that Synod has prepared us well for the task of ministry — to others, but not necessarily

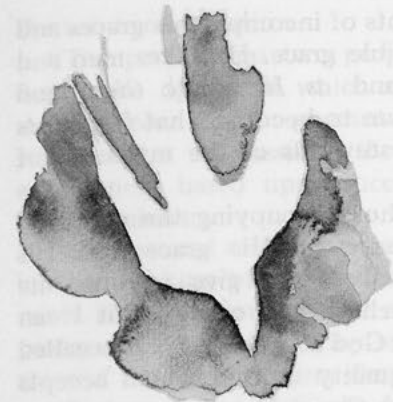
to ourselves. And all our knowledge of Greek and Hebrew, and of contemporary Biblical scholarship, will not help us much when we hurt inside. Men of God we might be, but men, nevertheless. "We have this treasure in earthen vessels," the apostle Paul says of himself (I Cor. 4:7) and of us, but quite often we find it hard to continue joyfully, with him. (vv. 8,9) "Not distressed," "not in despair," "not forsaken," "not destroyed." So we bury ourselves more completely in our work and in the Scriptures, confident that "God is our Refuge and Strength, a very present Help in trouble." (Ps. 46:1) But sometimes His help doesn't seem very present.

And when the pastor does have a "nervous breakdown," his parishioners can be counted on to shake their heads and mutter piously about "overwork." Very likely overwork was not the cause of the pastor's difficulty, but an attempted solution to an entirely different inner hurt. Other parishioners have been known to react like this: "He saved others, himself he cannot save." "Where is his faith?" To ignore the pastors emotional well-being until a collapse occurs is probably not the best course of action for pastor or congregation!

One big area of help in past generations is perhaps not so much help today. I refer to the "Winkel-konferenz." Formerly a relaxed, study-type day, where the pastor could be sure of understanding, forgiveness, ego-building, and support (although it probably filled this role accidentally), the character of that day has changed somewhat in the present. Because of the multiplicity of Synodical and district programs, and circuit and congregational meetings — plus the shortened "conference" schedule — about all we accomplish, quite often, is to burden each other with some more things that we should be, or must be, doing. And the pastor leaves feeling more guilty and alone than when he arrived!

Maybe we don't understand the incredible machine that God has given us in our body and mind. Ego, or self-esteem, we are aware of, and perhaps consider evil, whereas we ought to let someone convince us that this is a necessary, although fragile and delicate, part of every person's make-up. Just how our self-image, our needs, our feelings, and our mental skills interact is a field all by itself called mental health. It is a part of the fearfully and wonderfully made personality that God has given us — a part that deserves more attention than we give it!

Martin Hoyer



## RENEWING THE IMAGE OF THE MINISTRY

by M. L. Koehneke

This presentation, like Gaul, is divided into three parts:

- Part 1: Whose Image Needs Renewal?
- Part 2: There's Health In The Church.
- Part 3: Some Gnats at God's Picnic

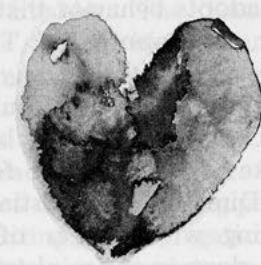
### I.

To address this topic is like trying to describe the ideal wife. Having been married for 35 years, I suggest that such an enterprise is both elusive and dangerous. The safest course for any husband is to describe *his wife*. She is the only ideal wife he has!

When I think of *the image of the ministry*, I have difficulties. How does one renew an image which *does not and should not exist*? I know thousands of *ministers*. The *image* I have varies with my knowledge of each.

Happily for those who are willing to cope with the rights and responsibilities of Christian liberty, the Head of the Church has never promised us bratwurst bishops. Unhappily for those who love to cite chapter and verse from handbooks, Ministers of the Gospel are not run off the assembly line of institutions called seminaries or church vocation colleges whose only difference is their color and upholstery. All that God has done is to establish the office of the ministry and then proceeds to confound us all with His strange choices for incumbents of the office. There is a little ditty which reads:

How odd of God  
To choose the Jews.



God is odd. He picks the strangest humans to be messengers of His grace. "I will give you pastors according to my heart," He says, "who will feed you with knowledge and understanding." To an erratic, flamboyant, treacherous disciple He says: "Feed My lambs. Feed My sheep." As His disciples, He selects two brothers, James and John, quite different in makeup, who have a mother hoping they might some day become members of the Board of Directors of the Jerusalem Synod, with their names on the synodical stationery.

Anyone chosen by God to be His minister knows that God makes odd choices. In their better moments they concede that they are not prize packages. In fact, in their best moments, they admit to being the booby prizes of God's ministry.

For purposes of this article, *the ministry* refers to that holy office ordained of God for the edifying of

ministry with incumbents of incomparable graces and with His incomprehensible grace. He takes men and women *as they are* and *as He made them* and proceeds to fashion them to become what *He wants them to be*: "faithful stewards of the mysteries of God."

It is high time for those occupying the office to relax under the pressure of His grace and His inexplicable selections. I cannot give anyone one good reason why God chose him or her. But I can give a good reason why God acts this way. It is called *grace* — that singular quality in God which accepts the unacceptable through Christ Jesus.

Our first accent is an appeal to *the ministers* and to *the ministering* to be themselves as God made them, and as God has remade them in Christ Jesus, and as God is still remaking them until they all become like Jesus Christ, when they shall see Him as He is. As we

the total congregation.

"The project has two purposes: 1) to examine in depth the dynamics which operate between pastor and people, 2) to promote the satisfaction and effectiveness of pastors through designed growth experiences based upon successes rather than problems in ministry.

"Six pastoral roles have been discovered operating in the thinking of lay leaders, pastors, and pastors' wives. It was surprising and encouraging to find that pastors, their wives, and lay leaders all understand the roles of the pastor in very similar ways.

"Pastors in the Lutheran Church minister through the following roles, which are listed in order of the importance of the roles:

"1) **The Pastor as Priest and Preacher.** This role is the traditional pastoral role of ministering to the sick, preaching sermons, conducting public worship, and

"Pastor's levels of satisfaction were investigated. Here it was discovered that pastors who consider themselves "highly satisfied" or fulfilled in ministry share some common characteristics:

- "Pastors are strengthened by the presence of a 'support system.'
- "Pastors with high levels of satisfaction in their ministries feel that they are supervised.
- "A strong sense of 'calling' is highly related to satisfaction in ministry.
- "Pastors indicate a strong interest in continuing education.
- "The age of pastors was not found to correlate with their effectiveness or satisfaction."

"The Growth in Ministry research reveals a healthy church which is being led by pastors who, as a group, have high levels of personal satisfaction and who are seen as effective by their congregations. There re-

## Create in me a clean heart, O God, and renew a right spirit within me.

His Church and for the equipping of His saints for *their ministering*. We do not equate *the Holy Ministry* with the function of *pastoring*. We prefer the safety and soundness of the New Testament, which describes *one office with many functions*.

It is more in touch with the realities of Scripture and of the human condition to be concerned about *the renewal of the ministry*. That makes sense. God's ministers and God's ministering need renewal constantly. Both become weary in well-doing. The Renewer is the Spirit of God. He makes all things new, continuously and endlessly.

As servants are absorbed in service, they are renewed and seek more renewal for such service. Servants do not clamor for authority, nor do they dispute over who is over whom. The only *image* into which we are to be renewed is Jesus Christ, the Church's Head. It is Him we implore:

"On my heart imprint Thine image,  
Blessed Jesus, King of grace,  
That life's riches, cares, and pleasures  
Have no power Thee to efface.  
This the superscription be:  
Jesus, crucified for me,  
Is my Life, my hope's Foundation,  
And my Glory and Salvation."

Lutheran Hymnal, 179

We must stop burdening both *the ministers* and *the ministering* with stereotypes for those occupying the office. The Church of God is His many-splendored New Creation, and those who serve her have a dazzling variety of graces. God fills His multifaceted

are true to God, we can be true to ourselves, and false to no man. Our acceptance of each other is then on God's terms, the terms of grace. Then we accept the unacceptable of His choice, because we who accept are aware that we also were His unacceptable ones.

This accent also warns us not to dehumanize *the ministry* or mislead *the ministering*. The dehumanized minister adopts behavior that is alien to his makeup, character, and even belief. There is no clerical collar that fits every pastor; it only fits his neck. Outstanding classroom teachers should not be ushered into some ecclesiastical Siberia because they played the organ like musicians who forgot to take off their mittens. Directors of Christian Education should not be laboring with *images* of omniscience. Our common glory in the ministry is God's designation of us as "Mine anointed."

## II.

In these days of ministerial gloom and doom, it is refreshing to note the research findings of a major three-year project called "Growth in Ministry." The Lutheran Church in America and The Lutheran Church — Missouri Synod are cooperating in the effort. Some 400 pastors, 260 wives, and 2,950 lay members are participating. Admittedly, this research project focuses on those who perform the pastoral function of the office of the ministry. Further research into other functions is still needed.

"Growth in Ministry research is based upon the assumption that pastors who feel high levels of satisfaction in their ministry and who are perceived by others and themselves as being effective in their work will contribute heavily to the effectiveness of

## Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

administering the sacraments. This continues to be the dominant role expected of pastors.

"2) **The Pastor's Personal and Spiritual Development.** This is the "practice what you preach" role. It is clear that the pastor must embody what he believes in order to be effective. Involved here is his spiritual development and his own family relationships.

"3) **The Pastor as Enabler.** The Enabler role describes the pastor as he supplies ideas, promotes lay leadership, works within committees, and plans for programs. The pastor enables the congregation to work as a cohesive group.

"4) **The Pastor as Teacher and Visitor.** This role combines the activities of teaching young people and children with routine visiting of congregational members. Although the role is important, pastors are unclear about their effectiveness in it.

"5) **The Pastor's Community and Social Involvement.** Ministry and involvement beyond the congregation are clustered here. Community, civic and wider denominational activities combine with social ministry issues in this fifth role.

"6) **The Pastor as Office Administrator.** The pastor-administrator helps to manage church finances and the church office. The visiting of new residents is also included in this role. Pastors typically do not enjoy the office administration role.

"A significant finding is that pastors consistently rate their effectiveness lower than they are rated by lay members of their congregations, and by their wives. One pastor in the project explained this by saying, "When laymen say effective, they think faithful. When pastors say effective, they think perfect!"

mains room for growth, but there is no sign of general low morale or discouragement. This fact is important in an age when the church and its pastors have sometimes been criticized as discouraged and disillusioned." (Quotations are from *Growth in Ministry: A Brief Summary of Research Findings and Implications*, May, 1975)

These findings are rather startling, and happily so, when viewed in the setting of our times and in relation to the topic at hand in this article. What they say, in part, is that we are being told by the gloomspreaders to accept an *image* which does not or need not exist.

The time is ripe for church workers who believe in God to believe in themselves and believe some good things about themselves. The research indicates that they need not have an "image" of themselves as individuals doomed to martyrdom or as patrons of lost causes. Ministers have suffered long enough with imposed or self-imposed martyr complexes, and thus may have decided that the only thing left for them to do is to become martyrs. One is reminded of what Martin Luther is supposed to have said about people who seek martyrdom. He cautions such zealots not to work too hard at it, because if God wants them to be martyrs, He has His own ways of achieving that goal without their help!

What the study indicates is that the bloom is not off the Rose, that Jesus Christ is still very much alive, and that the Gospel ministry is still pulsating with the life and breath of His promised Spirit.

What it also says is that *the ministers* and *the ministering* have common value structures. There is relative agreement on priorities. There seems to be a

lot more consensus in the parish than the alienation we hear about so much. Could it be that the alienations are due more to forces outside the parish or are alienations being foisted on *the minister* and *the ministering*?

### III.

The third and final thrust of my comments is to deal with this question and a few other contemporary problems. I choose to categorize these as "The Gnats of God's Picnic." I do not make light of Romans 8 and II Corinthians 4, with special reference to Romans 8:18 and II Corinthians 4:17. Suggestions made by the Editor of ISSUES allow me the freedom to make these observations. He says: "The author of this article will explore areas in which the image of the minister of the Gospel (pastors, teachers, DCEs etc.) has been tarnished and make suggestions on how

present responsibility of *the minister* and *the ministering* is to deal in Christian love and concern with *the ad-ministering* in ways compatible with that Gospel which frees and unites us all to love one another.

In the third place, *the ministers* and *the ministering* need to heed Luther's advice to "creep back daily" to their baptisms. Repentance and forgiveness are ageless practices of faith for all who have been incorporated into the Body of Christ. In this act God established our brotherhood and sisterhood in Christ Jesus. We are not His children and members of His Family by our choice, but by His choice. What a gracious *given* that is! We do not have the freedom as Christians to treat fellow-Christians as strangers and foreigners, but only as fellow-citizens and saints in the household of God. We do not have to prove to

**Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit.**

to restore the image.' (Letter from Editor, August 13, 1975)

First, ecclesiastical underpinnings have a tendency to become ecclesiastical superstructures. In too many instances we have seen the pyramid become inverted. Regional and national structures and those who minister in them can gradually forget the ultimate aims of their administration. The original meaning of administration is: "for the purpose of serving." Serving whom? *The ministers* and *the ministering* in the parish. All levels relate properly to each other when they join hearts and hands in service to the Lord of the Church, the apex of the pyramid.

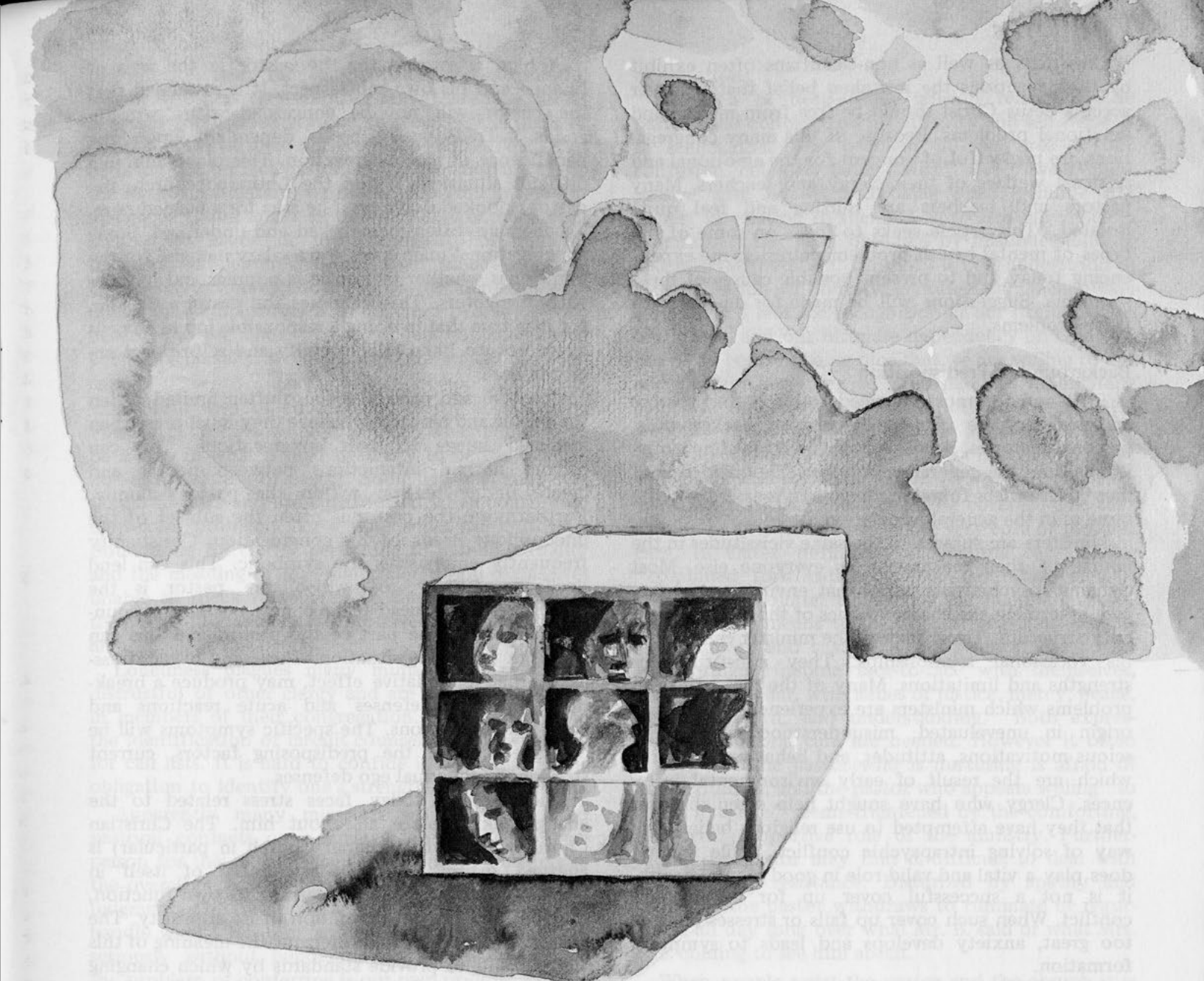
But those who serve the Lord at regional and national levels become presumptuous and disoriented when they look *down* on the parishes from their organizational perches instead of looking *up* to *the minister* and *the ministering* as the subjects as well as the objects of their ministering. As one who has functioned ministerially at both these levels I know how subtly these disorientations can occur even in men and women of great good will toward God and His Church.

Secondly, a sizeable number of tensions in Lutheran congregations today are undesirable exports rather than congregational imports. As a member and officer of a Christian congregation which is actually enjoying its fellowship with Christ and with one another, I observe that we are having "God's Picnic" spoiled to a degree by gnats buzzing around us. We are being confronted by false administrative alternatives from structures, groups, and individuals which seem to be incapable of resolving *their* and not *our* alienations. It now appears that the primary and

each other that we are brothers and sisters in Christ. That decision God made a long time ago. Healthy parish life is detected quickly when one observes how *the minister* relates to other *ministers* and to *the ministering*, *the ministering* to *the minister(s)* and to the *fellow-ministering*. The unifying impact of baptism is visible in relationships.

Finally, if we can dispense with *image-building* and simply try to act like brothers and sisters in Christ, then we are more free in the life of the parish to help each other *in becoming renewed in His image*. In this climate of grace, *the minister* and *the ministering* can avoid power struggles, factionalism, and feuding, and "God's picnic" can be enjoyed with fewer gnats. We can disengage ourselves from *executive images* or *executioner complexes*. Pity the person who sees himself as an authority figure, or his role as that of getting rid of brethren who do not measure up to his standards of performance. We are called to help each other walk in the steps of Him Who came not to be ministered unto, but to minister, and to give His life a ransom for many. Then the *one and only Image of Ministry* will leave His imprint upon us and we shall sing with fresh fervor the traditional offertory of *the minister* and *the ministering*:

"Create in me a clean heart, O God,  
And renew a right spirit within me.  
Cast me not away from Thy presence,  
And take not Thy Holy Spirit from me.  
Restore unto me the joy of Thy salvation,  
And uphold me with Thy free spirit."



by Rex D. Spicer

## Improving the Mental Health of Ministers

Pastor Smith had been withdrawn for some time, avoiding contact with his brethren in the ministry and with the members of his congregation. There had been some talk about his unusual behavior but no one seemed particularly worried about it. The shock at his suicide-drowning indicated few were really in touch with the emotional state of their pastor.

Teacher Jones discovered that whenever a child would bring up the subject of death, he felt uncomfortable. People ask how can a *pastor* do such a terrible thing. Teacher Jones also asked how he as a Christian could be so uncomfortable when death is talked about. Christians are not supposed to have mental or emotional hang-ups, are they?

Christians as well as non-Christians often exhibit by their reactions the mistaken belief that whoever accepts Jesus Christ should be free from mental and emotional problems. Because of this many congregations are neglectful of concern for the emotional and spiritual welfare of their clergy and teachers. Many pastors and teachers are hurting and feel quite isolated. This article seeks to focus on some of the types of mental health problems ministers are experiencing today and to present possible causes of these problems. Suggestions will be made for dealing with these problems.

### Background or Predisposition

First and foremost we need to recall that pastors and teachers are people. They have backgrounds, personal histories, needs, hopes and a bit of neuroticism as does the general population. The incidence of mental disorders found in clergymen is essentially the same as in the general population.

Ministers are subject to the same vicissitudes in the course of their maturation as everyone else. Most dynamic psychiatrists agree that environmental factors determine the characteristics of the adult personality structure. These factors the minister carries into his vocational relationships. They constitute his strengths and limitations. Many of the mental health problems which ministers are experiencing have their origin in unevaluated, misunderstood and unconscious motivations, attitudes, and behavioral patterns which are the result of early environmental influences. Clergy who have sought help often discover that they have attempted to use religious beliefs as a way of solving intrapsychic conflict. While religion does play a vital and valid role in good mental health, it is not a successful cover up for intrapsychic conflict. When such cover up fails or stresses become too great, anxiety develops and leads to symptom formation.

### Specific Stresses of Ministers

Christensen relates that "with the possible exception of medicine no other profession is subject to such prolonged, intense, and often paradoxical tension as is the ministry."<sup>1</sup> It is not surprising, therefore, that with a given disposition, added stresses should bring on serious problems. The pastor and teacher of the church are expected to function as theologian, philosopher, musician, superintendent, businessman, politician, educator, preacher, public relations expert, psychotherapist and to do so with relatively little educational preparation.

Neither pastor nor teacher is supposed to have ambition and both are supposed to be willing to go wherever the Spirit leads. Conflicting congregational expectations cause people to look to the pastor for leadership and at the same time to appear affronted by evidence of pastoral assertiveness or aggression. The resulting tensions eventually take their toll.

A bind is created for the pastor in the area of finance and his own self-respect. It is presumed that the pastor will not be concerned with "worldly goods." Traditionally he is dependent upon the beneficence of the congregation. This places him in a difficult situation. Within the Lutheran church, the pastor is looked down on if he asks for a needed raise. Teachers are often overworked and underpaid. Some congregations' main basis for a salary increase for the minister is whether or not he is popular and in favor with the voters. This increases the pastor's tension, for it is true that in doing a responsible job he may at times not be liked. His integrity and self-respect are on the line.

Freedom and privacy are also often limited. Often the pastor and his family believe they must present an idealized image to their congregations. This can restrict normal interactions between people and create undue tension within the pastor's family. Furthermore, the pastor is often the subject of the unconscious needs of his congregation. Christianity frequently emphasizes the symbolic. This can lend itself to fantasy, of which the pastor is the object. Such displaced feelings may occasion a counter-reaction on the part of the pastor, and this can cause an untenable situation. These and other stresses, in their cumulative effect, may produce a breakdown of ego defenses and acute reactions and symptom formations. The specific symptoms will be dependent upon the predisposing factors, current stress, and individual ego defenses.

The minister today faces stress related to the change taking place all about him. The Christian Church (our own Lutheran Church in particular) is engaged in an agonizing reappraisal of itself in relation to society and concerning its own function, mission, and the interpretation of its authority. The pastor is called upon to interpret the meaning of this turmoil and to provide standards by which changing cultural values and social mores may be evaluated. As a result there is an increasing awareness among the clergy that to provide dynamic leadership requires involvement. To those who used the ministry as a refuge, these changes are often anxiety-producing. For others they may be a cause of anger. Such clergymen may act out their own hostile rebellious feelings against authority in various aspects of social action.

### Some Characteristic Problems of Ministers

As one talks with ministers some rather common and characteristic types of problems appear to beset the clergy.

Christensen believes that the most common single factor leading to anxiety in the clergy is the inability to love and be loved.<sup>2</sup> He feels that this is caused by the fact that they were unloved as infants, were loved ambivalently, or were loved conditionally. Each of these leads to different disorders and all three prevent

the minister from relating in a deep and meaningful way with others. The minister may desire love but he is afraid for various reasons to receive or express it. Often a fantastic ideal self is conceptualized, e.g., that of being the perfect pastor. Failing to measure up to the fantastic standard, he reacts with guilt, a sense of inadequacy, and anger all of which find expression in a need to atone or prove himself. His ministry becomes self-centered rather than object-centered. Under such circumstances the pastor identifies with rather than empathizes with deprived people or with others who are unhappy, or he gets entangled with people, especially women, who are lonely and unhappy.

Another area of conflict for clergy is sexuality. Few seem to have worked through what it means to be a man in what is held by many to be the passive, non-assertive role of pastor. Some live with guilt over sexual feelings and are embarrassed when confronted by sexual problems. In a time when the culture is floundering for clarity pertaining to human sexuality and the meaning of sex, many clergy find themselves unable to speak reasonably to the issues because of their own fundamentally unresolved problems in this area.

Loneliness plagues many ministers as they feel distrustful of other clergy and are unable to confide in members of their congregation. One cause lies in the identification of circuit counselors with write-ups for call lists. It is hard to confide in one who has the obligation to identify one's strengths and weaknesses.

Apparently many ministers wish to keep their pastoral contacts on a surface level. I believe one reason for this is the fear of judgment. Somewhere in the overall picture of the minister is the moral aura of judgment. The questions arise, "Can a brother pastor handle what I tell him, and will he listen and take me seriously without condemnation?" Related also to the problem of conferring is our own pride and desire that no one should know that I as a pastor hurt or have problems.

Clergymen are also warned not to have favorites in a congregation. While such a practice can indeed undermine a minister, there are certainly some people in a congregation with whom a pastor can relate and with whom he can talk. Many churches have professional people as members. Surely some of these are capable of hearing out a pastor as a human being.

Another characteristic problem is the distorted image and expectations the clergy and congregation have of each other and of the ministry. Often the image and expectations a minister has do not touch reality and are based on what he thinks people expect. I believe that people's expectations differ from what many pastors think and I suspect that many parishioners wish for more personal contact with their pastor and especially appreciate home visits. It might be helpful for a church and its pastor to have a Bible study on the ministry, dealing with

expectations.

An area of deep-seated tension relates to the pastor's self-concept and his integrity and self-respect. It seems that one problem in this area is our confusion between being "nice" and "sweet" and passive with people and being open, genuine and honest in relation to them. A lost Christian virtue is humility. It has been obscured by misunderstanding and misinterpretation. Humility is best understood as a combination of honesty, genuineness, teachability, caring and a realistic recognition of our strengths and limitations and our ultimate dependency on God. We can be so bent on being nice that we are willing to say and promise anything to keep people's momentary goodwill. But then we will have lost our integrity. Or we may reveal the same lack of integrity by being bent on offending everyone about everything. Both disrupt a viable ministry.

Numerous other areas could be covered. One that cannot be ignored reaches to the very core of pastoral care. In Oates' definition of pastoral care as the "combined fortification and confrontation of persons" we encounter a dilemma for many ministers. Fortification means to comfort, strengthen, encourage, support and sustain. Confrontation has to do with bringing people face-to-face with themselves, with one another, with issues of justice, mercy, peace, integrity, truth, and understanding.<sup>3</sup> Both expressions of pastoral care are needed. However it often occurs that the pastor who is nurturing is afraid of confrontation, and the pastor who appears willing "to tell it like it is" seems frightened by the comforting, long-term supportive role of the ministry. Furthermore, the pastor may find it difficult to deal with conflict and resistance. Disturbed by apathy and criticism, the pastor withdraws to ruminate or regurgitate all day long over what Mr. B. said or what Mrs. S. is coming to see him about.

When people resist the pastor and the church it is seen as an affront instead of a challenge to pastoral skill. The pastor can introject these resistances into his own self-image and thereby invalidate his calling. Such resistances become causes for uncertainty, disillusionment and resignation or, if he reacts internally, they are allowed to somatize into an illness. Resistance needs to be seen (as in counseling) as the stuff with which pastors work. Such difficulties in and of themselves present a challenge to the stature of the pastor as a caring person. The challenge and hope for a breakthrough in ministry is to learn to see oneself as one who cares for, heals, and brings to maturity the people of God and the structures of the church with courage and confidence.

The pastor through study, self-evaluation, and spiritual preparedness should seek today, not to avoid conflict, but rather to put into practice a ministry of reconciliation based upon confession and the formation of open covenants openly arrived at by contending parties. Such reconciliation may not be possible

until a conflict with the status quo has occurred. The creation of conflict or allowing conflict to take place is not therefore necessarily unhealthy as long as there is an inner commitment to reconciliation.

The pastor can no more afford to be in a "kickative mood" forever than he can afford to be sweetly pious and always smoothing things over at the expense of integrity and progress. Wayne Oates rightly states, "If he is really a CARING pastor he is both concerned enough to demand change and wise enough to work toward reconciliation of the uproar he creates."<sup>4</sup> He has no right to leave his own mess for other healing pastors to take care of, nor to be merely a healing pastor who fears the use of the scalpel. Such behavior calls for a balanced view of the situation, an awareness of oneself, an awareness of the context and of the feelings of those involved. This means the pastor must find a way himself to maintain a good mental balance.

### Some Thoughts for Maintaining One's Perspective and Mental Health

In order for the pastor to carry out his work and to love and be able to meaningfully relate, while adjusting constructively and creatively to a changing environment objectively perceived, he must learn to care for himself. We need to note some of the ways this is done both objectively and subjectively.

First, he is a human being and not God. He has limits and he needs to be aware of these as well as being aware of his strengths. He cannot do everything. It is healthy for the pastor and the church to call on the congregation to participate in ministry. Let the pastor do what he is trained to do, in particular, to equip the saints for ministry.

Oates mentions that the pastor needs to come to grips with his own heritage.<sup>5</sup> He needs to understand himself and his background, how he relates, with whom he can't get along, and to be aware of his own personal history. One pastor recently confessed he experienced continued guilt because he was not living up to what he "should be." For this man "SHOULD" was the key word in his upbringing, and the conflict it created needed to be understood. The crucial challenge of the Gospel of Jesus Christ is to see how, through participation in Christ, we can turn the curse character of our past into tools of ministry for the present. One's heritage can be a resource, a strength, and a source of uniqueness. We need to find what it is we have to offer.

A divided person cannot peacefully serve the Master. Somewhere along the way we must find the center of our own life. What are our individual resolves, intentions and commitments? When we see clearly, our intention becomes part of our integrity. Different and difficult experiences have led me to make resolves and commitments which move both toward setting goals for myself and for setting limits for myself. I have come to realize that I cannot reach

everybody, that the absence of mutuality is both a stark fact of life and a limit to relating. But one goal I can set for myself is to never give up hope of dialog and to remain faithful to the possibility of communication and stay open to that possibility. Such resolve and commitment leads me to judge myself, not on the basis of the success or failure of whether people open up to me, but rather to judge myself in terms of my faithfulness to the person, open or closed.

Another source of replenishment and strengthening of one's self-image "comes from those with whom we have experienced basic trust and genuine dialog filled with mutuality."<sup>6</sup> This includes teachers and peers, people we identify as models. They are people whom we trust and to whom we can go. They push us until we settle for nothing less than that which we have uniquely to offer in caring for others.

A caring church connects to the above in that it remembers the pastor as a person. He is human and liable to worry and breakdown. The elders of the church need to be aware of the pastor's work load and mental status. It is a healthy and caring relationship when the members of the church pray for the pastor and check in with him on how he is doing.

Mental health depends on the claims made by the pastor's values and priorities. Perhaps the tension which results from a clash of priorities is in some cases due to a concern for other things than the people we serve. Are we willing to take upon ourselves ANY adult role in life, or do we feel the world owes us something? A commitment to ministry is to meet people in such a way that they know someone cares whether they live or not. When such a commitment is made we are done with lesser things, and being able to care becomes our chief satisfaction in living.

What helps when the pastor falls into the old ministerial trap of rumination, which simply means dwelling on something over and over again? Such a malady can plague a pastor and drain him of his emotional, spiritual and physical energies. At the base of such rumination is the need for fellowship and genuine acceptance of the pastor as he really is and knows himself to be.

Two suggestions that would help are a team ministry and participation in each other's inner concerns.

In a team ministry a selected pastor in a circuit could handle group premarital guidance sessions. Pastors could cover for each other so that further schooling, workshops, and other professional meetings might be attended without undue pressure. Pastors might take each other's calls so that one might go out of town for a brief two day vacation after working day and night for long periods.

Circuit conferences as a place to participate in one another's concerns need to be given consideration by the persons involved. One pastor recently stated that he found he was able to talk in a more personal way

in those conferences where some of the older brethren were open and spoke about personal problems. This whole area is a worthwhile subject for an article in its own right and needs further consideration.

### Other Possibilities for Maintaining Mental Health

Replenishing of the pastor's self can also happen through reappraisal of his conception of self as a husband and his response to his wife as his wife. Often the pastor and his wife are out of touch on what each has to offer to the other. A real need that each has is for emotional first-aid and support from the other. Without this access to the other's support and reassurance, boredom and frustration set in. The pastor needs to have a sense of his wife's need for him as a person, and the reverse is equally true.

Children too can be a source of emotional replenishment. If the atmosphere is such that children can be themselves without worrying about the prestige of the pastor, then they can also contribute to the well being of the pastor. Seek their appraisal on important issues, share with them some of the stress and let them speak to it and pray with and for dad. Such help cannot but be a powerful uplift to bring the pastor as person into the community of his family.

Breaking the routine helps, as does taking a day or two leave and a summer vacation. Leaving a note on the door that one has gone fishing says alot about trusting all to God. Retreat and withdrawal is a definite source of regathering of one's resources. Christ withdrew from the multitude without shame or explanation. God is not particularly upset because the pastor does not show at all meetings. Maybe the church would function better also if the pastor were not "indispensable." Hobbies, reading fiction and non-theological works, and joining in outdoor activities, especially where some physical exertion is required, help change the pace and promote renewal.

Much can be gained for some clergymen in special groups such as local mental health programs. Here the pastor can work through some of the problems which he feels ready to deal with and which he would like to change. Such working through provides not only selfunderstanding but also broadens one's ability to empathize and to be both more nurturing and confronting.

Most important for the pastor is to be in touch with his own spiritual needs. Replenishment or impoverishment takes place in the attitude of the pastor toward his solitariness. Is there a time of prayer, meditation, and personal Scriptural reflection? Is TIME maintained for such spiritual discipline? The "nerve" says Wayne Oates, "required to decide how to spend your time yourself is a near orneriness in a pastor that lets people know that he is an inner directed man, unswayed by their whims."<sup>7</sup> They will probably also have a subtle awareness that here is a person intimately in touch with the Lord.

The pastor as he works with people is going to experience a variety of emotions. The ability to face one's self is going to be an important factor in maintaining personal equilibrium. This is especially true when the pastor is called on to help people with personal and marital problems. He needs the awareness that through being in contact with the anxiety of others, he becomes more aware of his own anxiety which he has been repressing, just as everyone else does, in an attempt to look as if there is nothing the matter. The pastor who tries to help a person to look at his or her self soon discovers that he is himself faced with the almost intolerable necessity of looking with equal lucidity at his own life. In such a way the pastor grows, and as he does, so will his people.

Working with people brings home to the pastor that he too is in the race of life. He, too, needs to manage his guilt feelings, and to experience God's gracious love in that he too has been forgiven. God does not say that the minister shall be able to avoid the storms and difficulties of life or to maneuver around them. Rather He says that as we head into the storm, God has made every provision to see us through. Avoiding the storm wastes precious energy. Using the spiritual resources of the church, coming to know our Savior personally and bringing ourselves to the means of replenishment can help to renew our ministry, restore our perspective and resign us to active and fulfilling service.

<sup>1</sup> Carl W. Christensen, "The Mental Health of Clergymen," in *Clinical Psychiatry and Religion*, E. Mansell Pattison (ed.) (Boston, Mass.: Little, Brown and Co., 1969), pp. 191-200.

<sup>2</sup> *Ibid.*, p. 197.

<sup>3</sup> Wayne E. Oates, *New Dimensions in Pastoral Care*, (Philadelphia: Fortress Press, 1970), p. 3 f.

<sup>4</sup> *Ibid.*, p. 77.

<sup>5</sup> *Ibid.*, p. 30 f.

<sup>6</sup> *Ibid.*, p. 35.

<sup>7</sup> *Ibid.*, p. 45.

by Lester R. Bayer

## ARE REVISIONS NEEDED IN MINISTERIAL EDUCATION ?

I think it's safe to assume that the editorial committee of *Issues* which assigned this question would like to have it answered in the affirmative. They've allowed 3,499 more words than it would to say "NO."

But then, I believe the answer to this question is always "YES!" Whenever we look at ministry we see that the Lord is constantly giving new opportunities, allowing us to gain new insights, providing new challenges, and pouring out new blessings. In order to respond effectively and responsibly to these gifts of God we need constantly to change, adjust and improve ministerial education.

Some revisions, of course are simply cyclical. The changes in opportunities and blessings require only that we increase and decrease certain emphases in "old" areas.

The phrase "ministerial education" is increasingly being used in the Synod in the broad sense of education for all ministers — all of our people. It is also still used occasionally in the narrow sense to include only the education of our pastors. Most often, however, it's used to indicate all *professional* ministers — pastors, teachers, DCEs, deaconesses, etc. I used the third definition as I prepared this article and thought especially of those professional ministers who graduate from a synodical school and work directly with a parish or parishes.

### Education as the Total of Experiences

Education of ministers — and education of all people — has always been described in speeches and print as including *all* of the educational experiences rather than just the course offerings. This is an important and true concept. However, it's one which is difficult for us to accept in practice. It's an extremely rare convention of the Synod when there aren't one or more memorials submitted in which some of the whereases state or imply that all problems in ministerial education will be solved if only we will add three hours in a stewardship course or a four hour course in evangelism.

Courses are important — and I happen to be one

person who believes there is evidence that we would do well currently to give more emphasis to evangelism — but course changes and additions are never the entire answer. They are meaningful only when they result from a total look at the educational experience and when they have been examined in relationship to the overall educational needs.

### Evaluating the Product

I'm convinced that the best way to determine what revisions are needed in ministerial education is to look at our products — our professional ministers. There is a general trend among those who are evaluating educational institutions which prepare ministers to give more emphasis to products.

A 1975 publication of the Association of Theological Schools indicates,

There is a growing conviction that the only valid test of an educational system lies in the result it effects in its graduates. Denominational leaders are also coming to share this conviction... Several denominations and individual seminaries have begun to define the competencies they value in a person ready to serve in the ministry of their churches. Likewise, the Commission on Accrediting of the ATS is shifting the focus of its investigations from evaluation of institutional resources — whose contribution to educational excellence has not been precisely demonstrated — to evaluation of the graduates of the institutions.<sup>1</sup>

That's good news to all of us who have been very uncomfortable in the past doing such things as loading our libraries with books which were never used so that we could count them in our accreditation reports.

The big problem, of course, is in developing the best means to evaluate graduates. Several major studies are being conducted to determine what makes an effective pastor. Many studies have been done on the making of an effective teacher. Few, of course, have specifically concerned Lutheran teachers.

### Pitfalls to be Avoided

When one sits back and takes a personal look at our ministerial graduates and their education, as I have tried to do in this article, there are several pitfalls which need to be avoided. One is that we're likely to assume that ministerial education is presently the same as it was when we attended synodical schools and we tend to recommend revisions on that basis. The schools are certainly not the same.

Another danger is to become enamored with the potential need to develop new concepts of ministry, to be carried away with the possibilities of exotic new forms for the future. While we must continue to give serious consideration to projections and futuristic literature, it is "too speculative and diffuse to serve as a foundation for judgments regarding professional practice."<sup>2</sup>

The possibility of using only psychological and sociological measures for judging effectiveness, while almost ignoring the work of the Spirit, is another serious danger. This article very likely also slips into some of these pitfalls at times. However, a conscious effort was made to avoid them by looking only at the realities of ministry as they currently exist and by concentrating on the question of what qualities, abilities and knowledge need more or less emphasis for a person beginning professional ministry.



The discussion which follows is divided into two main sections. The first deals with the implications for revision in ministerial education which I feel are indicated by the findings of various studies which have dealt with beginning ministers and effective — ineffective ministers. The second part is based on my own impressions of the major areas of personality, knowledge, and skill which appear to need more or less emphasis than they are currently receiving.

### I. Suggested Revisions Based On Studies

One of the consistent and important findings in studies relating to effective — ineffective ministers and success-failure of beginning ministers is that a majority of the dimensions which are found to be the most significant are those which center on the minister as a person.<sup>3</sup> In one of the most recent efforts to isolate criteria which are significant for an effective pastoral ministry, for example, the top three positive criteria all related directly to personal characteristics (service without regard for acclaim, personal integrity, Christian example). Also the three most negative criteria focused on the pastor as a person (a self-serving and insensitive attitude, self-indulgent actions, expressions and actions that demonstrate emotional immaturity.)<sup>4</sup>

If we assume, and I think we must, that students *can* be helped to grow and change as persons under the guidance of the Spirit; and, if we assume, and I believe we can, that faculty people are solidly committed to helping students grow, then I believe the findings of the various studies have certain implications for revisions in ministerial education.

1. Students must become better known as people by faculty members. Students need to be given more opportunities to reveal themselves as persons to more faculty people and to each other. An obvious corollary is that faculty members must be willing to reveal themselves as persons.

2. Faculties should give more emphasis to identifying and describing levels of assessment in personal development which can be used by students as they evaluate themselves, and by faculty members as they plan their class and counseling activities. These assessment levels need to be used throughout the





program and not just at the time of placement.

3. More emphasis should be given to helping students accept responsibility for their own plans for developing as persons. The evidence in all of the studies indicates that students are more likely to be successful as ministers if they have learned to practice self-direction, self-guidance, and self-motivation.

4. Students need to receive more non-threatening feedback from faculty members and peers as to how they are progressing in their development as persons. This requires an atmosphere on campus of honest and open communication between and among faculty people and students. Faculty members other than just the student personnel workers must become involved.

5. More emphasis in the guidance and counseling programs should be given to the development of all students as persons. Efforts often are concentrated on those students who have behavioral problems or on course choices or changes.

6. All of these steps — the use of assessment levels, knowing the students, helping students accept responsibility and focusing counseling on all students as persons — will make it possible for special attention to be given earlier than placement time to students who are not progressing in the directions which are likely to help them be successful in professional ministry. Some of these students would be helped if they were counseled away from professional ministry sooner.

Again, this counseling can be successful only if done in an open, accepting atmosphere. Otherwise it becomes the entire negative approach described by Nauss in which the student is made to "rely on the cooperate and graduate game while . . . the faculty and administration play the role of detective and prosecuting attorney in pry, spy, and convict."<sup>5</sup>

The church also could be helped by such "counseling out." In one report district presidents expressed concern as to why certain graduates were permitted to enter the ministry and why they couldn't have been counseled out sooner. Descriptions of the people by the district presidents refer to them as being immature, emotionally crippled, legalistic, hot-tempered, insecure, irritating to members, a constant source of trouble, unable to relate to the congregation."<sup>6</sup>

#### Knowledge and Skills

The criteria described above relating to the minister as a person also directly involve or imply certain bodies of knowledge and certain skills. Many of the other very significant criteria found in all of the studies deal primarily with skills or knowledge. There is knowledge and there are certain identifiable skills which relate to success in ministry. The studies further indicate that while there is no significant relationship between scores on the usual scholastic aptitude test and effectiveness in ministry, there is a significant relationship between grade-point averages and effectiveness.<sup>7</sup> These findings again indicate that

certain revisions are needed in ministerial education.

1. More attention should be given to identifying the specific basic body of knowledge and the skills which lead to success in a given ministry. It is my impression that the teacher colleges with their emphasis on competencies have done a better job with this than the seminaries.

2. The approach to these basic skills and knowledge should be that every student will master them. My contact with medical schools gives me the impression that there are some things which they do not do well. But the schools I'm familiar with have done a good job in identifying the basic information and skills needed by doctors and then designing programs and procedures which assume and make possible that all students will master them. Our ministerial program still often assumes that something less than mastery is adequate even for basic skills. Too little attention is also given by professors to choosing the best teaching method for reaching the objective of total mastery by all students.

3. Because knowledge and skills are important and because there are apparently common elements relating grade averages and success in ministry, greater emphasis should be given to help all students achieve the *maximum* amount of success possible for them in developing skills and acquiring knowledge which are found to be valuable for success in ministry, but which go beyond the basics to be mastered by all students.

#### The Current Fiscal Situation

Certain revisions in ministerial education certainly seem to be indicated for synodical schools in view of the studies which indicate continuing increased costs and declining synodical dollars for higher education.

1. Any unnecessary duplications of programs should be eliminated. The entire system of ministerial education is weakened by unnecessary expenditures involving duplicate efforts. At this time it would certainly seem appropriate to have only one seminary offering graduate work, one college offering a secondary teacher program, and one college offering a DCE program.

2. Priority on the use of funds should be given to programs which involve genuine needs not now being met. Our efforts, for example, in preparing ministers from and for members of minority groups have generally failed. If we're serious about recruiting Hispanics and Blacks and in helping all future ministers gain a better understanding of minorities, then more of the available funds must be used in these efforts. I do not see how we can justify the fact that the Synod has still not provided the \$75,000 recommended for minority scholarships by the Milwaukee convention in 1971 while having provided many times that amount for maintaining and even adding more duplicate programs and levels of offerings.

## II. Suggested Revisions Based On Personal Impressions

There are three additional general areas which I would like to suggest for revisions or changes in emphasis in ministerial education. I've related the three to changes in the human body, hoping that it might help make them easier for the reader to remember.

#### Bigger Ears and Smaller Mouths

I believe that ministerial education should be aimed more directly toward providing graduates with bigger ears and smaller mouths. Programs such as Teacher Effectiveness Training (TET) have helped many ministers become better listeners, but the listening skills still fall short of the ideal.

1. Professors on our campuses need to listen even more and talk less. They need better listening skills. They need to become better able to hear the people of the church and to hear students. "Hearing students" must involve also being with students out of class. I'm disturbed that on a few of our campuses we seem to be heading back toward the practice of the 1940's when few professors, including even student personnel administrators, were with students in situations and places other than classes and formal meetings.

2. Better communication is needed between the colleges and seminaries and the Synod. This should involve more meaningful follow-up information on graduates. It also means that our professional ministers need the skills and willingness to listen to synodical colleges and seminaries and to help their laypeople also listen. I'm persuaded that the present sickness in our Synod has been intensified, if not also partially caused, by professional ministers who have not been able or willing to hear what others are saying.

3. Students need help to develop better listening skills so that as new professional ministers they can and will hear what the laity are saying. All who teach have the constant temptation to have big mouths and small ears. Our teachers, DCEs and pastors must have the skills to hear the children, young people and adults they teach so that they can discover where to begin, how much progress is being made, where to go next, and what effects the teaching is having.

4. Ministerial education should be designed so that graduates have the attitudes and skills necessary to determine any differences which exist between ministers and laypersons. Jeffrey Hadden's description of the widening gap between the views of clergy and laity with regard to the church and its mission in the world has generally been found to be less true in the mid-70's than it was at the time the book was written in the mid-60's. But there are still significant differences and these need to be heard and appropriately acted upon.

Sometimes the differences discovered relate directly back to ministerial education. For example, one difference between attitudes of laity and clergy which was found in two different recent studies was that laypersons consider "teaching children and youth" as being a more important function for pastors than pastors themselves view it. "The laypersons have a strong expectation that the pastor will be a teacher of children and youth."<sup>8</sup> The same study concluded, "Quite probably, pastors feel that their seminary preparation for teaching was inadequate and that their current teaching competence is not as good as it could be."

My personal inclination to this is to say "Amen." I feel that the confirmation instruction for youth is the most poorly taught educational program in the church. Our seminaries should be doing a much more intense job of helping our future pastors learn more about teaching.

#### More Tired Feet and Dirtier Hands

Three years ago I conducted a study aimed at trying to answer the question, "How can we produce better teacher education graduates for the elementary schools of our parishes?"<sup>9</sup> As part of the study I asked 235 professional church workers in the Synod to answer the question, "If given the necessary authority, what would be the first change you would make at our synodical teacher colleges to make the total college experience of a student more adequate for the prospective beginning teacher today?" Those asked to respond included all of the district educational executives and a sampling of the pastors, female teachers, male teachers and professors at synodical colleges and seminaries.

Almost three-fourths of all respondents indicated that the first change they would make would be to revise the field work experience in some way. The types of changes in field work in the order of frequency mentioned by the total group were: more, broader, earlier, and more with pupils.

Another 10% suggested more field related experiences for professors. Less than 15% of all respondents suggested anything other than field work as the first change they would make.

Undoubtedly some of the people in the survey were thinking primarily of their own experiences when they went to college and when there were few field work experiences. But field work is an extremely popular concept now and because it is also such an important part of the total program, we should capitalize on this popularity and provide more, better, and earlier direct experience for all ministerial students. Our students need more opportunities to develop tired feet and dirty hands from field experiences.

1. *Earlier* experiences should be provided. Our students in synodical high schools and junior colleges should be given more meaningful experiences earlier.

2. More experiences should be provided. Pastoral students should be given more teaching experiences. More teacher education students should be involved in internships. DCE students should have broad field experiences as students and in an internship program.

3. Field experiences should be made more *real* and *meaningful*. Too many experiences are still somewhat artificial. In my opinion, sending a student into an inner-city area to observe problems has limited value unless the student can also get the "tired feet and dirty hands" that go with trying to solve a problem. Student teachers need much more contact with the pastors in the parishes where they teach — some now rarely see them.

4. Field experiences should be *broader*. If I had 4,000 words for this article I'd include a section on helping students learn to use their "eleventh finger" — their peculiar and different gifts from God. I believe that field work is one of the best ways for students to discover their own unique interests and abilities, their special God-given interests and gifts which they can use for him.

#### Wider Vision and Broader Eyes

One of the most helpful documents on ministerial education which I have seen is *Theological Education for Today*, the report done in 1970 by the Theological Education Research Committee of the Saint Louis and Springfield seminaries. One of the feelings I had as I read through this report is that the Lord's work could move ahead more successfully through professional ministers if our graduates had wider vision in a number of ways. I had the same feeling as I read the responses I received in my own study on beginning teachers.

1. Our parish ministers need a broader view of the total work of the parish. I'm persuaded that one reason why team ministries have not been more successful in many cases is that our pastoral graduates haven't really been helped to see the total picture, to learn to understand and respect the role of teachers, DCEs, deaconesses and assistant pastors. Our teachers still often see the school and church as antagonists — with the pastor as one of the potential school enemies. We still have teacher graduates who see all non-school jobs in the parish as unnecessary infringements on their time.

2. Our ministerial graduates need more experience and skills in developing long range goals and in doing professional planning. These skills have been found to have a definite relationship with effectiveness in ministry.<sup>10</sup>

3. Students should be helped to develop the vision to see the potential value of supervision for the minister. More helpful and meaningful supervisory experiences should be provided during field work, vicarages, and especially in the years immediately following graduation. It has been found, for example, that supervised pastors believe their roles are more

important, their work more effective, and that they are more satisfied with their jobs than those without supervision.<sup>11</sup>

4. Part of the wider vision which should be fostered is the realization of the broad value of continuous education. As our graduates reflect this realization in their work, our people will be led to provide much more financial support for our ministers so that they can be involved in educational experiences through the purchasing of books and materials and through attendance at workshops, conferences, colleges and seminaries. Continuing or continuous education is an extremely popular concept at this time. We have opportunities to capitalize on this popularity and to help our ministers become more effective.

#### In Conclusion

I'm sure that by now some readers feel as I do that this article is heavy on negative comments about our program of ministerial education. However, I believe this is in keeping with the title of the article, "Revisions Needed." I feel it would be easy to do an article also on "What's Right with Our Ministerial Education," because I believe there are many things which we are doing well. God has richly blessed ministerial education in our church. We, of course, have often failed in our efforts for Him. He's forgiven us for our failures. He keeps giving us new opportunities and blessings. May we serve Him better also as we keep revising ministerial education.

<sup>1</sup> David S. Schuller, Milo L. Brekke, and Merton P. Strommen, *Readiness for Ministry, Volume I — Criteria* (Vandalia, Ohio: Association of Theological Schools, 1975), p. vi.

<sup>2</sup> *Ibid.*, p. 3.

<sup>3</sup> *Ibid.*

Marvin Johnson (Director), *The Relationship Between Pastors' Effectiveness and Satisfaction and Other Psychological and Sociological Variables* (Philadelphia: Lutheran Church in America, 1975).

Allen Nauss, *Assessing Personal Qualities of Ministerial Students* (Springfield: Seminary Studies, 1975).

Allen Nauss, *Ministerial Effectiveness Research* (Springfield: Seminary Studies, 1974).

<sup>4</sup> Schuller, *op. cit.*

<sup>5</sup> Nauss, 1975, *op. cit.*, p. 43.

<sup>6</sup> Allen Nauss, *Lessons from the Lives of our Graduates* (Springfield: Seminary Studies, 1973).

<sup>7</sup> Allen Nauss, *Toward Excellence in Ministry* (Springfield: Seminary Studies, 1973).

<sup>8</sup> Johnson, *op. cit.*, p. 153.

<sup>9</sup> Lester Bayer, *Survey Concerning Teacher Education Graduates* (unpublished paper, 1972).

<sup>10</sup> Johnson, *op. cit.*, p. 3.

<sup>11</sup> *Ibid.*, p. 38.

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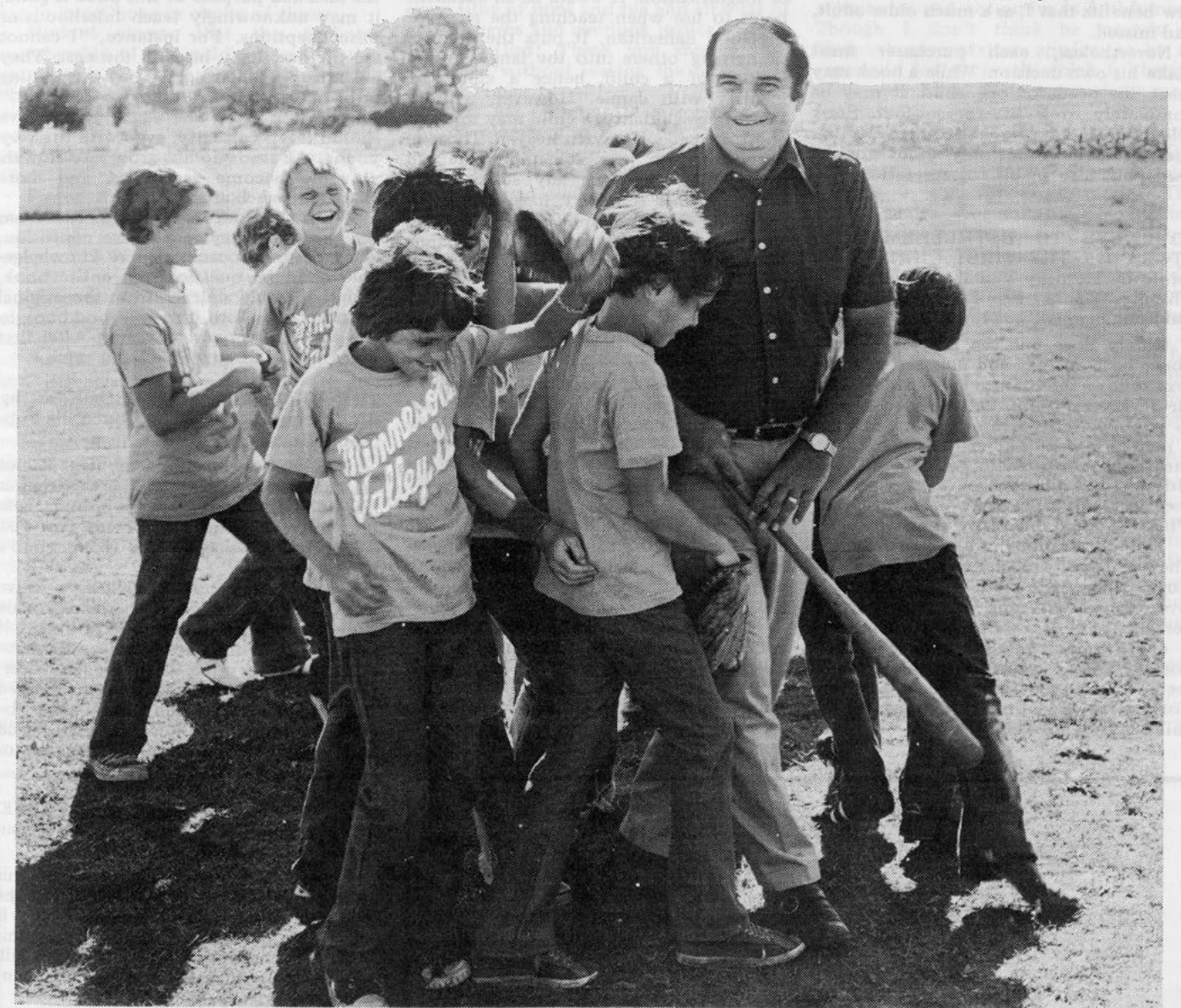
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## SIX CHILDREN'S BOOKS

Children's books! What are they? Who are they for? The following are my personal views about six children's books from Concordia Publishing House. Children's literature students were much more critical in some instances but also saw benefits that I, as a much older adult, had missed.

Nevertheless, each purchaser must make his own decision. While a book may meet the needs of one child, it may be completely irrelevant for another. Book selection is complex and the reader has the last decision, not only about what he reads, but also in his interpretation.

**JOURNEYS TO BETHLEHEM: THE STORY OF THE FIRST CHRISTMAS**, retold by Dorothy Van Woerkom, art by Dhimitri Zonia. St. Louis: Concordia Publishing House, 1974.

Rarely does one see a book so well done, both in text and illustrations. The text follows the Biblical account of Jesus' birth very carefully, enlarging on it only to give children a clearer picture of what it may have been like at the time Joseph and Mary journeyed to Bethlehem. What did they eat on the journey? How did they get the news that they must go? What was the stable really like?

The illustrations are extra-ordinary. They enlarge, enhance, and clarify the story. There are close-up pictures that give one insight and an entirely new perspective of this ageless story. They add a depth seldom found in a children's book. These water-color illustrations seem to give the right effects and illusions. This is definitely a must for all children to read — or own.

**THE MYSTERIOUS STAR**, by Joanne Marxhausen, art by Susan Stoehr Morris. St. Louis: Concordia Publishing House, 1974.

This is a book that is meant to be read to a child. It does need some explanations or magnification. It would be an excellent book to use when teaching the story of the Good Samaritan. It puts the concept of helping others into the language and actions of a child, hence a child can identify with Jamie. However, without the proper guidance, a child may think of good works as a way to heaven. Those in my generation may remember the old song, "Will there be any stars in my crown?" This is a very hard subject to teach to small children — we do good things because Jesus loves us. Joanne Marxhausen has given us a start.

**YOU AND ME**, by Florence Parry Heide, illus. by Ted Smith. St. Louis: Concordia Publishing House, 1975.

Pressures often cause children to forget that they are unique, distinctive individuals. This concept book explores how all differ, how God made people "their own desperate different selves."

The artist uses a red dot to identify the "me" — a very different way of helping each child identify with the book and the way one thinks. These thoughts can be thought provoking, causing one to think about friendships, others, and oneself.

This is truly a concept book that is an excellent one to use individually or in a classroom, especially with the lower grade children. It is best used WITH the children, not a book to be given to them to read on their own.

**GOD AND ME**, by Florence Parry Heide, illus. by Ted Smith. St. Louis: Concordia Publishing House, 1975.

Another concept book to help children understand the presence of God even though we cannot see Him. While the idea and purpose of this book is good, it may unknowingly teach falsehoods or misconceptions. For instance, "I cannot see the new baby birds in the nest. They are asleep in their eggs. They are waiting until it is time for them to be born." Birds hatch from the eggs — a fact we should teach correctly, even with the very young. All seeds do not grow into flowers — some become vegetables, and more statements such as that.

While these errors do not detract from the message, they may cause confusion. They may also cause a more knowledgeable child to question the entire book, and that could detract from the original purpose; therefore, this is a good book to use with the very, very young. After first grade it may lose its effect and value.

**THE PORCUPINE STORYBOOK**, art by Art Kirchhoff, St. Louis: Concordia Publishing House, 1974.

Here is a collection of five stories designed to give a child stories as varied as his moods. As stated on the book jacket: "... this collection will provide pure fun and positive learning for your child's formative years."

Why must a book provide "positive learning?" Many good books provide good positive learning but do not make it as obvious. While these stories may have entertainment value, their didactic overtones squelch any real enjoyment derived from them. The good deeds may be incidental but they come through "loud and clear," often drowning the humor and laughter.

**THE PORCUPINE BOOK OF VERSE**, art by Don Robinson. St. Louis: Concordia Publishing House, 1974.

Verse! We need many more of this type of book to help children enjoy the nonsense rhymes about people. Poetry is meant to be read to children and this book is no exception. Used thusly, it will offer much enjoyment and entertainment to children of all ages.

Lavonne Riemer

**CHURCH GROWTH IS NOT THE POINT**, by Robert K. Hudnut. New York: Harper & Row, 1975.

This book is a pep talk for the church. In a time when many established denominations have been facing declining membership, this Presbyterian minister is trying to inject hope in circles of gloom.

Hudnut asserts that the declining membership of the middle class Christian churches is God's way of disciplining the church for putting its reliance on church growth as the measure of Christian success. He asserts, "Church growth is not the point. Faithfulness to our Lord Jesus Christ is."

Pastor Hudnut goes on to emphasize the necessity of the Christian's reliance on God and His faithfulness to His people. He further emphasizes the recovery of what he calls "the passive" as the response of the Christian which opens oneself to the leading of the Holy Spirit. His idea of "the passive" is an openness of the Christian, a letting God act on him and through him as a servant who acts only at the request of the Master. His notion of "the passive" is a result of the recognition that forgiveness comes from the grace of God, not from works of righteousness. This Christian pastor suggests that if the church members open themselves to God's guidance, then the power of the Holy Spirit will pervade the church.

Throughout his book Robert Hudnut assumes that the church is supposed to act, to do something in response to God's salvation, but he emphasizes that these works are to be done at God's request, not simply through human initiative. Above all, the credit for acting should be given to God, not retained by the disci-

ple. The acts that God requires of those who respond to His grace, Hudnut says, are clearly stated through the prophet Micah 6:8, "to do the work of justice and the work of love." He could have also used Jesus' admonition to the Pharisees, "But alas for you Pharisees! You who pay your tithe of mint and rue and all sorts of garden herbs and overlook justice and the love of God! These you should have practiced without leaving the others undone." (Luke 11, 42)

What Mr. Hudnut is advocating for church members in our time appears to be a passive activism where the Christian opens himself to God's will and thus allows God to use him to do His will. The author is certainly not pessimistic about our time. He sees it as a golden opportunity for the church to be the instrument by which God performs mighty works. There is a variety of characteristics of the faithful Christian which are the real point of being the church that Hudnut explores in 13 chapters, including to preach, to pray, to create, to suffer, to be humiliated, to be inspired, to be forgiven and to be a disciple.

This book, which seemed so promising to me in the beginning, proved to be a disappointment. There were several good points to be made, but they weren't made clearly or convincingly. The writing style obscures the logic of the author's argument. The literary style is more suitable for use in a series of sermons since it seems to lend itself better to a spoken delivery.

The major disagreement which I had with what the author said was his use of "the passive." I consider his use of this concept unfortunate. Throughout the book one gets the impression that the

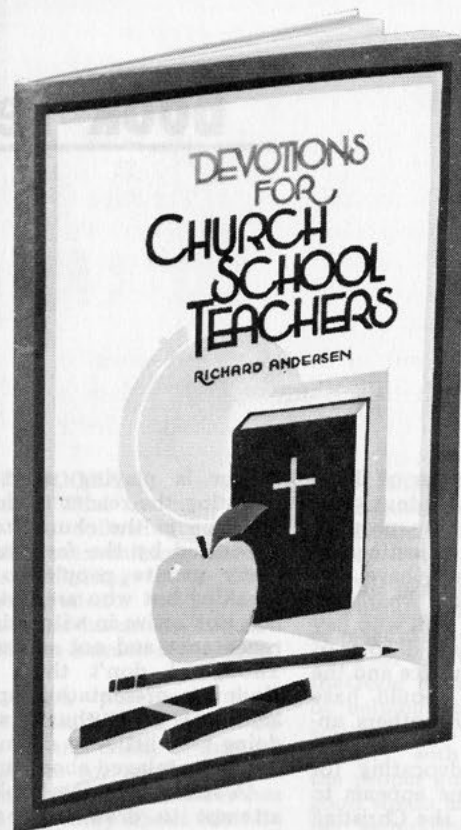
author is playing word games and is tempting the reader to do the same. The situation in the church today appears to be caused by the fact that there are too many passive people to whom God is speaking but who are not active in listening, not active in witnessing, not active in repentance and not active in faithfulness. Though I don't think he intends it, Hudnut's presentation appears to be an argument for a church which is already doing very little, to do more of the same but to be relaxed about it.

A strength of the book is the author's attempt to draw lessons from the Old Testament for the New Testament faith for use in contemporary America. The author makes frequent use of Scripture for illuminating his points.

The major audience for this book appears to be middle and upper middle class church members and those church members for whom a personal relationship with God is not a present reality. In general, I would not recommend it for private devotional reading for those who do not have the leisure time to decide about the merits of the book for themselves. The book however would be provocative and stimulating reading for discussion as a study group project. In spite of its somewhat controversial assertions and confusing style the book nevertheless does touch the heart of the faith, the nature of Christian experience and the mission of the church. Another recommendation is that after reading this book I wanted immediately to discuss Hudnut's ideas with someone.

David Schadt

CONTINUED ON PAGE 24



**DEVOTIONS  
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The references to renewal in Christian literature are prolific. The idea of the new life in Christ is fundamental to the entire notion of Christianity. The Apostle Paul speaks of the new man, or the new nature created after the likeness of God. He says if anyone is in Christ he is a new creation. He encourages us to walk in newness of life and serve in newness of spirit.

The concept of renewal in ministry is inherent in the idea of renewal in Christian faith and Christian life. Luther says that each day the Old Adam in us should be drowned and die, and each day a new man should come forth and arise. That is daily renewal in Christian faith and life.

If all of our life needs repeated renewal, then surely our ministerial life too, perhaps above all, since it is so subject to routinization, subject to the "getting in a rut" syndrome, subject to fixation and crystallization.

We are creatures of the known and the familiar. We like comfortable routines. We prefer often walked paths.

This is understandable. Yet, if insisted on in our ministerial performance, there is a point at which it becomes counterproductive.

People, needs, and situations are in certain larger dimensions much the same throughout our lifetimes. But people also change in certain particular and important ways. Situations change. Needs change. The environment changes. Language changes. The minister who does not make the necessary adjustments in his professional methodology will be treating his spiritually ill patients with the tools of a previous century. The use of the essential means of Law and Gospel is an unchangeable. But the techniques and refinements of application must respond to the nuances of each age.

Renewal in ministry has two levels. Each of us needs to go regularly to the ever-constant fountain of grace which created our ministry and seek to be refreshed in our zest for ministry, our commitment to ministry, our joy in ministry, our love for the ministerial role.

Each of us also needs regularly to learn the new things connected with doing professional ministry, new skills, new resources, new devices, new issues, new ideas, new solutions. Ample opportunities for such on-going renewal are available. It is only when we return with reasonable frequency to these kinds of renewal wells, that our abilities to maximize our ministries will be enhanced.

**LAST WORDS**

W. Th. Janzow

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**book reviews** continued from p. 21

**THE ONE BEST SYSTEM: A HISTORY OF AMERICAN URBAN EDUCATION**, by David B. Tyack. Cambridge, Mass.: Harvard University Press, 1974.

**CITIES AND SCHOOLS IN THE GILDED AGE: THE EVOLUTION OF AN URBAN INSTITUTION**, by William A. Bullough. Port Washington, N.Y.: Kennikat Press, 1974.

Not too long ago the history of American public education was written primarily as a tale of progress and success. In the past two decades this traditional view of the past has been extensively attacked by both popular writers and scholars.

These two books demonstrate that American educational history has come of age. Avoiding the hazards of overstatement, they carefully examine how urban public schools developed into bureaucratic institutions that are basically unresponsive to the people they are supposed to serve.

David B. Tyack's book is the more comprehensive study of the two. Beginning with a brief examination of the rural roots of urban education, he proceeds to describe the emergence of "the one best system" of public schooling which was the ideology and structure that was in-

tended to be applicable in any place under any circumstances.

Originally "the one best system" was planned to reform the haphazard educational world of the nineteenth century. Reformers sought efficiency, standardization, and control that would let them pattern schools after the modern business corporation. By doing this, these men demonstrated a gross misunderstanding of the pluralistic nature of American society. In addition they failed to recognize that the crucial place in the school was the classroom and not the administrator's office. Consequently, bureaucrats made educational decisions that not only ignored the special needs of immigrant and black students, but also neglected the welfare of teachers.

Ultimately "the one best system" came to dominate urban education through the perseverance of an educational elite. By the mid-twentieth century, the structure and goals of this group were so completely accepted that the failure of schools to meet students' needs went virtually unrecognized.

William A. Bullough undertakes a more modest task in his book, but his conclusions are essentially the same as Tyack's. Concentrating on the state of urban education a century ago, Bullough un-

covers an educational ideology and structure that completely ignored the needs of the youth of large cities. Reformers sought efficiency and centralization of schools at a time when sensitivity and flexibility were called for.

Even though neither of these writers deals with parochial education, they clearly raise important questions for those involved in non-public education. Have parochial schools been aware of the need to create alternatives to public education, or have they merely emulated some of the worst aspects of public education? Have the ethnic origins of parochial schools made them more responsive to the needs of children in our pluralistic society? Have parochial educators been conscious of the social background of their students and adjusted their schools accordingly?

Public schools are presently under attack from critics who blame them for not being responsive to the people they are intended to serve. Now would be a good time for all educators, public and parochial, to reexamine not only classroom content, but also the entire organizational structure in which education takes place.

Charles K. Piehl