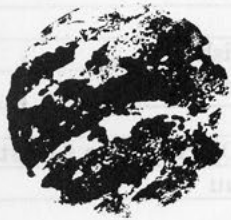


ISSUES...

IN CHRISTIAN EDUCATION

Fall, 1977

Volume 12, Number 1



Discipline



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DISCIPLINE	
5	Discipline by W. Theo. Janzow
10	Discipline in the Parish by Fredrick Niedner
14	Some Thoughts on Discipline in Christian Education by Martin Barlau
3	Editorials
21	Book Reviews
23	Postscript: Vance Hinrichs

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EDITOR'S NOTES

Evaluations of classes and teachers often reveal that the evaluators are unhappy with the quality of discipline. The teacher's control over the students and/or himself/herself is usually found wanting. Similarly, a lack of self-discipline on the part of members in the parish is too often followed by inappropriate disciplinary action on the part of the congregation. Too often the results cause one to wonder whether or not the state of affairs is better or worse at the end of the process than they were at the beginning. The authors for this number of *Issues* have prepared materials which it is hoped will place discipline into a perspective that will lead the reader to discover better ways to view and use discipline.

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Views expressed by the authors should not be regarded by the reader as representing the position of the Concordia faculty.

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editorials



RELATIONSHIP — DISCIPLINE

Discipline is frequently operationally defined by teachers as the control of self, and the control of students. Many experienced teachers give the following advice to neophyte professionals: "establish control of students immediately and firmly and if necessary, you can loosen up your control later in the school year." Properly understood and evangelically applied this advice has been helpful to some teachers in some situations. It has been my experience that the advice has also been frequently unproductive as it was applied by some teachers.

It is my contention that the subject of control of self and of others must be considered as part of the teacher's view of self and of interpersonal relationships. I believe it is necessary for teachers to establish their control guidelines and practices on the basis of the relationships which should exist in the classroom. I believe it is a mistake for teachers to begin their plans for instruction with the control or discipline dimension, but that they should rather begin their instructional planning by developing a sound Biblical approach to human relations. It is the responsibility of the teacher to clarify the relationship model that is to exist between teacher and student and student and student. The relationships in the classroom should reflect the relationship of God to people. The Apostles Creed summarizes that relationship. All people are created by God and as a result all people belong to Him. Christ's redemption is intended for all and through Him by the power of the Spirit people enter into the faith relationship with God.

In our initial contact with people we should authentically put into action our belief that God has created all things and all people. The horizontal effect of God's creation is that all people are related to one another. It is the responsibility of all people, but especially of those in leadership positions to acknowledge, trust and

affirm the reality of the interrelatedness of all persons and of all creation.

By grace God has redeemed all of creation in Christ. The victory which the Son of God won was for all of humanity. Our attitude and behavior to others should express our faith that this free gift is available to all. By the power of the Spirit of God the victory of Christ becomes an individual victory.

Successful disciplinarians are always aware of the Creed and of its implications for their relationships. Such leaders accept people uncritically and understand that their relationship to God and to others is the result of God's grace. They are not confused by the behavior of people. They will interrupt, intervene and try to influence behavior, always maintaining an awareness of the relationship that continues to exist. Successful teachers are not obsessed with passing judgment upon people, but with witnessing to the relationship that comes from God and exists between people.

Eugene Oetting

DISCIPLINE IN CONTEMPORARY AMERICA

A neighbor was out jogging one morning and I asked him how far he jogs. He breathlessly responded: "Eight miles — but I've been on vacation for a week and I'm having trouble finishing four miles today." One week away from his daily discipline and he had trouble getting back into shape.

I feel his condition is representative of our contemporary situation. In the late 1960's and early 1970's, the American people adopted an ideology that caused them to stop disciplining themselves. Madison Avenue told us we only go around once in life and hence should grab for all the gusto we can. Popular songs advised that we not get tied to someone

by inkstains dried upon some lines. In the church, some theologians told us to ignore those sections of the Bible we felt were no longer relevant to modern man or that we decided couldn't have happened the way the Bible says they happened.

And in the academic realm, this ideology was given respectability by such psychologist/philosophers as Abraham Maslow, Carl Rogers, and Norman O. Brown. The high priests of the Human Potential Movement told us to let it all hang out, lose our identity in a global village, practice revolving door marriage, and seek only that which we think brings about *self-fulfillment*.

Unfortunately, assaulted by this range of ideologues, many Lutherans confused this type of "I'm O.K., You're O.K." thinking with the Gospel of God. Hence, many Lutherans ignored their Confessional base and followed the ways of society, neglecting a discipline based upon God's Word. They claimed to base their discipline on the "Gospel." But the "Gospel" they proclaimed was another gospel, because it neglected God's holy Word of Law and meant being lax in discipline and neglecting to call upon God's people to live the holy life God demands of them.

In this climate we are going to need to realize, like my neighbor, that it is tough getting back into shape once we have permitted discipline to break down. A generation of kids that was told that school must be fun or it is the teacher's fault that they get restless, that they can motivate themselves to live the good life, that they should grab for all the gusto they can, that their own experiences were to be the measure of all truth, including the truth of God's Word, is going to have trouble getting into shape so it can jog those eight miles.

We seem to be back into a situation in which leaders of society are calling for more discipline. Under these circumstances, Lutheran educators face the

editorials

problem of mimicing the world by confusing God-pleasing discipline with a mere keeping of the rules — even God's holy rules. The Pharisees kept God's laws, but we dare not regard them as exemplars of God-pleasing discipline.

The difficulty with the Human Potential Movement is that it forgot about human depravity. It accepted the great American folly that we are able to do anything we want to do. The difficulty with secular leaders who call for a return to rigid enforcement of rules is that this, too, forgets about human depravity.

We in Lutheran education need above all else to remind ourselves that the road back to God-pleasing discipline is not the easy route of simply expecting conformity to rules, laws, or Ten Commandments. It will take nothing less than the whole counsel of God. Because Lutheran leaders in our recent past neglected the Law with a misuse of the Gospel, we dare not abuse the Law and neglect the Gospel.

We in Lutheran education will need once again to use God's Law to lead sinners to realize they cannot grab for any gusto they desire and still rely upon God's favor. We will need to use the Law to lead them to see their helpless condition apart from God and that they cannot by their own reason or strength help themselves to live the good life. Then the Gospel of Christ can serve its first function of creating saving faith in Christ. But in addition we must use the Gospel so it can fulfill its second function, that of motivating redeemed sinners to listen to God's Law and seek to learn from it how they may live a free and abundant life of service to their fellow humans.

The task is great. But God's Word of Law and Gospel does not return to him empty. It will accomplish what God intends for it to accomplish. What we in Lutheran education need is the confidence that contemporary psychological or educational theory or sociological solu-

tions can only help us to understand "natural man." They cannot help us to lead Christ's redeemed children to live a God-pleasing, disciplined life. God's Word is the only resource to accomplish that goal. And we won't jog that eight miles unless we discipline ourselves to rely upon that Word which is our strength and power.

Arnold Krugler

DISCIPLINE WITH A SMILE

Remember the little yellow button that carried a large smile and said, "Smile, God Loves You"? All of us, especially teachers, can learn a very important lesson from that message. Misquoting Shakespeare: "To smile or not to smile..." More important is the question, "When do I smile and when do I not smile?"

Do you smile? Can you give a child a reassuring smile after reprimanding him for breaking the fishbowl with the baseball bat? Does a smile come easily when that child with severe sibling problems has just kicked you in the shin? Can you smile as you climb to the top of the monkey bars to rescue that kindergarten daredevil? Can you still smile at 4 p.m. when tomorrow is report card day?

It's the way a teacher uses a smile that counts! When you discipline a child and say, "I love you, but I don't like what you did," does that child believe a smiling face or doubt a frown?

It has always been my belief that a teacher must have and maintain a good sense of humor. Smiles and laughter are outgrowths of that sense of humor. Smiles can erase discipline problems. Discipline is compatible, not competitive, with those desirable traits of teachers, all

of which begin and end with a smile, such as being accepting, friendly, courteous, kind, and responsive to students.

Many teachers can no longer smile because they have a bad case of permissiveness. Permissiveness is NOT love and not good discipline. While it may achieve certain goals, it seldom does so efficiently. After too large a dose of permissiveness, few teachers can smile. They are ready to "tear out their hair" because they forgot that children need and want discipline.

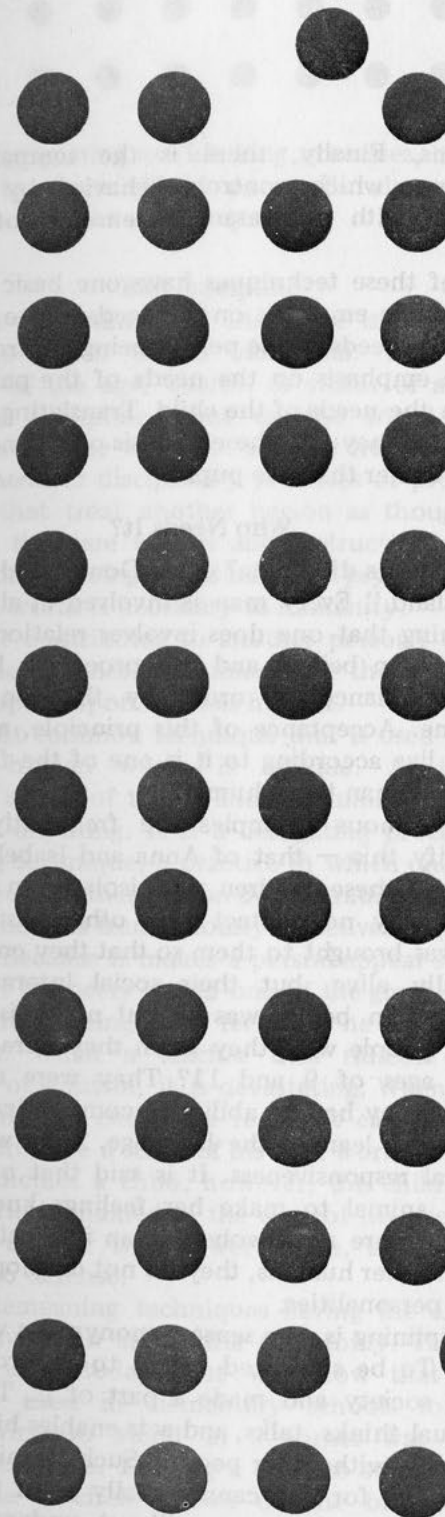
Teachers are often responsible for discipline problems. Student misbehavior may be caused by the teacher acting as absolute dictator. Or the teacher tries to be a matinee idol or fashion model and hence can no longer smile at the grubby, dirty, grimy children seated before him. Who allowed those children to play on that dirt ball diamond in this drizzle? Some teachers cause problems when they become nonentities. Others take the laissez-faire approach and the result is chaos. Everything seems to go wrong and one could cry — not smile.

Teachers need to re-examine methods and approaches to good discipline. New ideas should be tested and tried. Maybe one must make a complete new beginning. Take a positive approach. Keep the rules simple, be sure that the children understand why you have them, then reinforce them with praise, and frustrations will turn to smiles.

Remember also, discipline is not a dirty trick you play on children. Good discipline is "well-laced" with love and a child should always know exactly why he/she is being reprimanded. Follow it with the smile of reassurance to tell the child that all is forgiven. The child will then feel: "Teacher loves me, even when I'm naughty."

God loves us, sinners all. So, SMILE, GOD LOVES YOU.

Lavonne Riemer

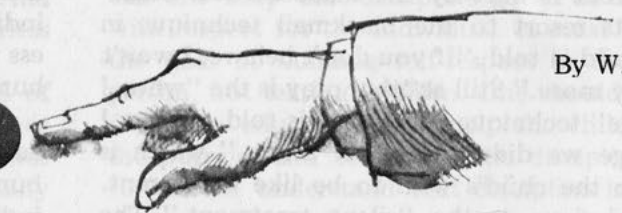


DISCIPLINE

Discipline is pervasive. Every person in the world experiences it at all levels of life. When one is young one believes that only young people must submit to discipline. However, as one gets older, one realizes that there is discipline for every one. For example, careful attention to the social system of the elderly shows that they, too, experience social control. This can happen informally in their own families when children advise them about how they should behave. But it even becomes structured and systematic in homes for the aged, where the level of social control and discipline can become quite high. The point is that discipline is a pervasive phenomenon, affecting the lives of every human being from the time of birth to death. One never escapes the experience of discipline.

Etymology

Etymologically the term refers to a system of influence and control. Discipline involves the interaction that goes on between some authority and somebody else who has a disciple characteristic. (A disciple is one who submits to the influence of someone else.) Discipline also implies a process of orderly learning. A discipline refers to a systematic body of knowledge and information which is transmitted from one group of people to another. Basically, then, discipline refers to the practice of some people helping other people to follow some order of behavior.



By W. Th. Janzow

Standards

However, discipline need not be imposed from the outside. Discipline may be internal. Thus there is both external discipline and internal discipline (self-discipline). Self-discipline means to keep one's self in order; external discipline means to have other people keep someone else in order. In self-discipline the individual disciplines himself; i.e., he imposes sanctions upon himself; i.e., he imposes sanctions upon himself when he either conforms or deviates from a set of standards. Such negative or positive sanctions cause the individual to rebuke or reward himself.

Undisciplined behavior takes place when a person's behavior is not guided by any pattern, standard, norm, or accepted set of principles. Such a person reacts to stimuli in an arbitrary, unstructured, impulsive, or uncontrolled way. The idea of having everybody "do his own thing" is an emphasis on undisciplined as distinguished from disciplined behavior.

Control Techniques

As discipline is practiced in society, it is that which people do to guarantee that the set of standards which they have agreed upon for their group is followed by its members. Such practices include a vast variety of techniques, some of which can be illustrated by reference to family discipline. In trying to control their children, parents might use the "good, long talk" technique. The disobedient child, being a captive audience, receives a long lecture on the kind of behavior that is acceptable. Parents may also use the "look what you're doing to me" technique. Here the disobedient child is made to see how the parent is hurt by the disobedience. Sometimes parents resort to the blackmail technique in which the child is told, "If you don't behave, I won't love you any more." Still another ploy is the "when I was your age" technique. The child is told, "When I was your age we didn't do such things," which is an appeal to the child's wish to be like the parent. Another technique is the "silent treatment." The Amish people call it "meidung." When somebody deviates from the code of conduct he is ostracized for a period of time. This can be devastatingly effective in a family situation, but it also works in larger social

situations. Finally, there is the temper tantrum technique, which controls behavior by following deviation with unpleasant, intense, emotional outbursts.

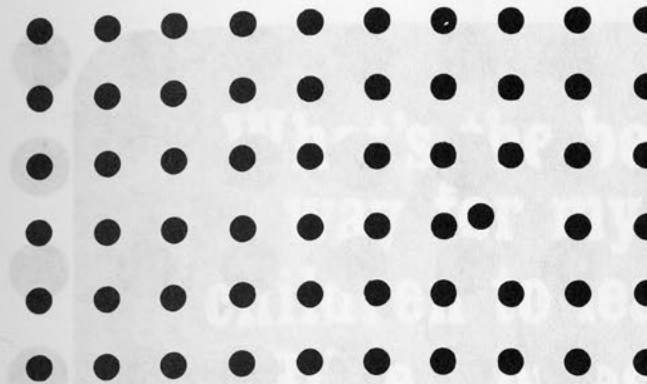
All of these techniques have one basic weakness: they put the emphasis on the needs of the controller, not on the needs of the person being controlled. They put the emphasis on the needs of the parent rather than on the needs of the child. Translating this to the classroom, they put the emphasis on the needs of the teacher rather than the pupil.

Who Needs It?

Who needs discipline? John Donne said, "No man is an island." Every man is involved in all mankind. Everything that one does involves relationships with other human beings, and this process is kept under some semblance of order by the use of social discipline. Acceptance of this principle, and willingness to live according to it is one of the factors that makes a human being human.

Two famous examples are frequently cited to exemplify this — that of Anna and Isabella. Shortly after birth these children were isolated in closets and had virtually no contact with other human beings. Food was brought to them so that they could remain physically alive, but their social interaction with other human beings was all but non-existent. What kind of people were they when they were discovered at the ages of 9 and 11? They were animal-like, brutish. They had no ability to communicate because they hadn't learned the language. They were devoid of social responsiveness. It is said that one grunted like an animal to make her feelings known. When individuals are not involved in an interactional process with other humans, they do not develop into truly human personalities.

Disciplining is, in a sense, synonymous with socialization. To be socialized means to be brought up in human society and made a part of it. The way an individual thinks, talks, and acts enables him to relate effectively with other people. Such learning involves disciplining, for one cannot really learn to live in a socially acceptable way without undergoing some discipline, both external and internal. Because learn-



ing and disciplining are life-long processes, no one is immune to them. Everyone needs always to be involved in them in some way.

Bad Discipline

When is discipline bad? Discipline is bad when it denies the worth of an individual. This is true regardless of the age, wealth, or status of a person. Any time discipline, that is, the social control process, denies the worth of another human being, it is bad. Whenever disciplinary practices or procedures are used that treat another person as though he is worthless, they are vicious and destructive, for they destroy human beings spiritually and psychologically. A sense of worth is necessary to humanity.

Whoever contributes to another person's sense of worthlessness denies his humanity — the worst thing one can impose upon another human.

The most common technique that is used to deny another's human worth is ridicule. At its base ridicule is a way of telling another human being he is not worth anything. It is a derogating procedure, a demeaning technique, a practice in which one person tries to "put another person down" rather than build him up. And it is tremendously effective. Why is it so effective? Because it makes a person appear stupid in the eyes of his peers — and one of the greatest needs of any human being is to feel that he has worth in their eyes. When a teacher uses ridicule as the technique of control, it is devastating. When a child ridicules another child, the recipient can fight back and thus preserve a sense of his own worth. When the teacher ridicules a child, however, the child has no recourse. He is shamed in the eyes of his peers. And since the teacher is a power figure, the powerless child has no defense.

Some demeaning techniques having the effect of ridicule have been used quite commonly. The dunce hat isn't used today, but we know that it was commonly used in elementary schools for many years. Having to stand in a corner was another ridicule technique. Forcing a child to stand with his nose inside a circle drawn on the blackboard is another ridicule technique. These examples of pedagogical malfeasance have all been used. Why? Be-

cause they are effective. But effectiveness doesn't excuse their use. The end never justifies the means to achieve it. All of these techniques say to the child that he is stupid and that the teacher is using his position to make him appear stupid to his peers. Discipline is bad when it does that.

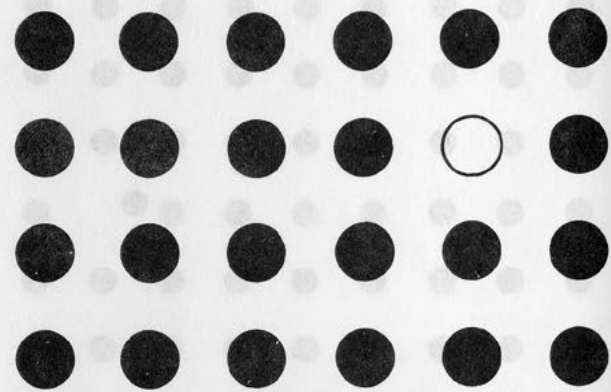
Disciplinary techniques that use harsh punishment to maintain control are also bad. Everyone can be guilty of sadistic behavior at times. This is most likely to erupt when one is in a position where it is possible to express sadistic impulses without experiencing negative reactions. But harsh discipline methods accomplish nothing constructive, for they either make the child more undisciplined, more antagonistic, or they warp the child's personality, sometimes irretrievably.

Some older people remember with resentment the floggings they experienced at the hands of teachers (or pastors) in their youth. Others remember how parents or other superiors, sometimes with minimal provocation, subjected them to traumatic lectures on the fourth commandment followed by forced confessions to God of the sins that had been committed. In such cases the Word of God was used in an extremely harsh and damaging way, leading the child to internalize anger and bitter memories. This, too, exemplifies bad disciplining.

Good Discipline

When is discipline good? One must remember that every human has two basic needs: individual freedom and a sense of group structure. Group structure cannot be accomplished without discipline, but how can one keep that discipline good? It must be done with respect for the individual. It must be done with the goal of building self-respect in the heart of a person, not tearing it down. One should try to make discipline educational, to help the child understand the purpose and benefit of the disciplinary process. He should understand that discipline is part of the process of growth toward independence. He must come to learn that another word for independence is self-discipline.

The Freudian concepts of id, ego, and superego are familiar to everyone. These concepts can be helpful in



understanding the purposes of discipline. Everyone begins life with an unstructured list of all kinds of undisciplined impulses — the id. The superego, that is, the group of important, significant people around the child, introduces that child to its society with its structure, its system, its norms and its accepted patterns of behavior. When the individual properly internalizes these patterns of his society, he develops an ego. A balanced ego is one in which the balance between himself as an important, significant, worthwhile individual and his participation in a constructive, wholesome, meaningful way with his society is kept in good order. The balance will become apparent in the character and personality of the individual.

Suggestions

What are some suggestions for those who would establish patterns of good discipline?

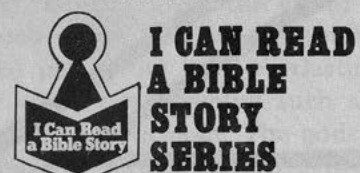
1. Spell out behavior expectations very clearly. Take nothing for granted. If a certain pattern of behavior is expected, the people who are expected to conform to that pattern of behavior need to know what that pattern is. No one can be expected to conform to standards of which he is ignorant.
2. The consequences of deviation should be clearly spelled out. People should know what to expect when they deviate from agreed-on norms.
3. Make every effort to be fair and equitable. Nothing is more devastating to a disciplinary system than arbitrary discipline. And the punishment should fit the crime.
4. Negative sanctions should be imposed as gently as possible. A wise mother, whose four-year-old had run off to the other side of the station, brought her infant running by catching his eye and, without saying a word, waving good-bye as she walked toward the train.
5. The chief strategy for conformity control should be positive sanctions — rewards, appreciation, love, pats on the head, complimentary remarks, praise before peers, positive symbols. Grading,

of course, is the uniform symbol, but its greatest effect is when it serves as a positive reinforcement. Properly applied and wisely used behavior modification techniques should not be ruled out.

6. Avoid harshness. Paul's letter to the Ephesians comments, "Fathers, provoke not your children to wrath." A steady educational approach in discipline is implied in "Bring them up in the nurture and admonition of the Lord." The worth of the child is stressed in Eph. 4: "Be ye kind one to another" and in Eph. 5 with a reference to children as *treasures*. Both teachers and parents have the best relationship with their children when they perceive them as treasures — good, wonderful, worthwhile people.
7. Maintain a healthy Law-Gospel balance. Teach the structure pattern; i.e., the system and the rules of God's pattern of behavior — the Ten Commandments — and then teach conformity to the Ten Commandments as an act of love toward God and our fellowman. Behind this and beyond this, constantly teach and demonstrate the eternal presence of forgiveness. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The Christian model of discipline must include forgiveness. Christians should not devastate their fellow human beings with constant references to past failures. Teachers, above all, must forgive — wholeheartedly. For in forgiving they teach the discipline of forgiveness. The basis of discipline lies in these words of St. Paul: "Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake forgave you." To the extent that by the help of God we can follow this exhortation in our lives as we practice Christian discipline both in ourselves and in our relationship with others, God in His grace will bless these relationships and cause them to help us build each other up in the community of God and of our Savior Jesus Christ.

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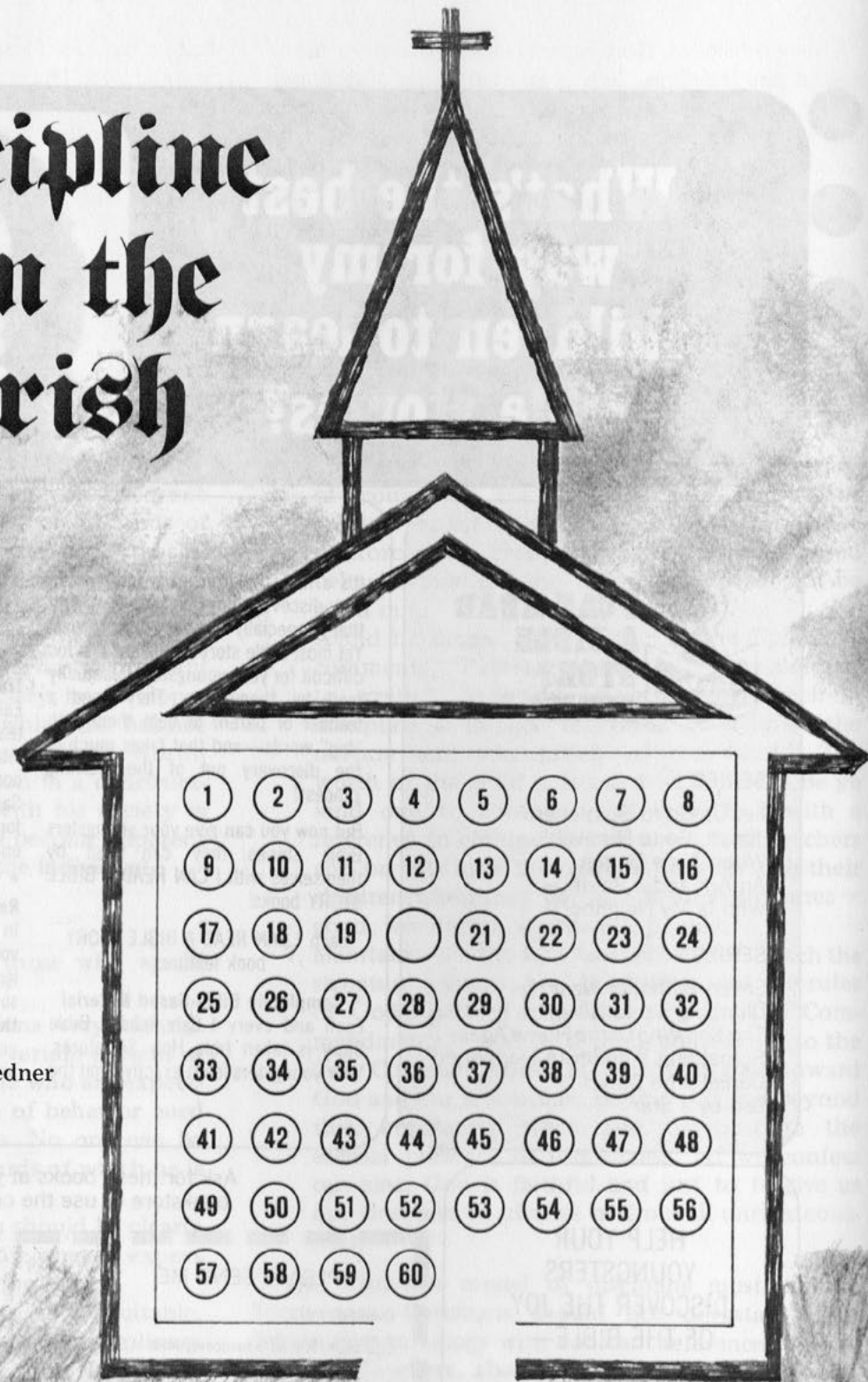
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Discipline in the Parish

by Frederick Niedner



20

The wisdom of God never ceases to amaze me. I look at the universe He has created and stand in awe at the precision and balance from the minutest particle to grandest galaxy. The discovery of that wisdom has fascinated man from the beginning. With ion microscope and giant telescope, x-ray, thermograph, accoustical holograph, encephalograph and cardiograph, kymograph, polygraph, body scanner and geiger counter, man probes God's wisdom and discovers only what He already put there with His, "Let there be!" And, wonder of wonders, we probably know only a fraction of God's creative wisdom. The best is yet to come!

And with all of that wisdom there is more. The wisdom of God's mercy. The God so mighty and so wise as to breathe into existence a universe, is also the God who says of Himself, "God is love." And all that power and all that wisdom are controlled by all that love. And, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. Only the true God could have devised such a plan to restore His relationship with man. The gods of men in their wisdom have a variety of ways of atonement, but none leave God satisfied or man with happy assurance. The god of fear versus the God of love; and perfect love casts out fear!

Nor is that the end of God's wisdom. The life of creation and the new life of redemption flow into living the life that God intended for His foremost visible creature, the abundant life filled with the Spirit and empowered by the Spirit. This is the sanctified life, lived before God and lived with people.

And God in His wisdom saw that man would need something very special to counteract and conquer one of his greatest handicaps in human relationships. What do I do when my brother offends me? Arguments, violence, hatred and curses are the best man can muster. The history of the world, the annals of the nations, and the opening of the proverbial family closet reveal the skeletons of man's sinful nature.

I

But our Lord said, "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector" (Matthew 18, 15-17). This passage has stood as our *sedes doctrina* on church discipline as we have been called upon to practice it in our parishes. When God's people follow His prescription they see the wisdom of His words. And when they see the results of now

following His formulation, they are equally as impressed with His wisdom.

Let's take another look at what we might call the principle, policy, practice and promise of church discipline in our parishes.

Defining our terms is essential to communication. By *principle* we mean the Scriptural basis for discipline. There are absolutes that do not change with the times or the circumstances of people involved. We distinguish principle from policy. When policies become principles, traditionalism sets in and a reformation must come to preserve the church.

The word *church* is the visible gathering of God's people into congregations. While we recognize that the form of the congregation is human, the congregational form is divine. We are talking about congregations with membership rolls. We understand, too, that while in the narrow sense the church is all and only believers, the church as manifested in congregations is made up of professors of the Word whose hearts and minds are not accessible to us.

And *discipline* comes from the Latin word which gives us discipline, one who learns from another. The root word means to learn and the idea of learning must always be a part of our concept as we use the word. Webster defines discipline as "instruction and the government of conduct or practice."

II

Scripture and the Confessions are replete with references to church discipline, both in precise words and examples. The principle passage is Matthew 18, 15-17, "If your brother . . . tax collector." Numerous other passages deal with one or more aspects or stages or practices related to this doctrine, such as I Corinthians 5, 1-5, on dealing with excommunication of immoral persons; I Timothy 5, 20, concerning speaking of persistent sins practiced by professional church workers; II Thessolonians 3, 14-15, with admonition toward the temporary ostracism of a brother; Colossians 3, 16's encouragement for the ongoing friendly admonition as part of the liturgy of the church; and the serious injunction of Titus 3, 10, to deal severely with the self-condemned.

To this sampling of texts we add the example of Paul who spoke such words of warning to the church leaders at Ephesus, "remembering that for three years I did not cease night and day to admonish everyone of you with tears" (Acts 20, 31). Also, in I Corinthians 4, 14, Paul demonstrates the pastoral task he and every Christian has, "I do not write this to make you ashamed, but to admonish you as my beloved children." When such gentle persuasion finally should fail, Paul's severest word must be applied, "You are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus." (I Cor. 5,5)

The Confessions are also filled with the kind of references that put church discipline into focus for us. The XXVIII Article of the Apology (13) speaks of

spiritual jurisdiction as the power of Word and Sacraments, also to the point of excommunicating people guilty of open crimes and absolving them when such are converted and seek absolution; and this not in any tyrannical or regal way as though the church could operate without the fixed Law or above the Law. *Luther's Large Catechism*, especially the Eighth Commandment, says that church discipline is one of the greatest concerns Christians face. Would that every member of our congregations read Luther's explanation at least once a year, to hear him say, "father, mother, brothers and sisters, and other good friends, are under obligation to each other to reprove evil wherever it is needful and profitable. But the true way in this matter would be to observe the order according to the Gospel, Matthew 18, 15-17 . . . Let this then be your rule, that you do not too readily spread evil concerning your neighbor and slander him to others, but admonish him privately that he may amend . . . but if that does not avail bring it publicly before the community whether before the civil or the ecclesiastical tribune . . . This is the right and regular course for checking and reforming a wicked person. But if we gossip about another in all corners, and stir the filth, no one will be reformed. All this has been said regarding secret sins. For where the sin is public, the reproof must be public, that everyone may learn to guard against it."

III

Now, specifically, what do we say to our parishes who are concerned regarding church discipline on the congregational level?

There is a purpose for church discipline. Unless the purpose is to help a person draw closer to the fold, or back to the fold, the main purpose of discipline is lost. This says so much about the attitude of those who carry out the practice and certainly should say much about the attitude of those who carry out the practice and certainly should say much to the person being dealt with in this Scriptural manner. Going to see a brother to extract personal satisfaction, to force an apology or to make sure he knows you are right, takes away the real power of the act. Church discipline is much more communication than it is excommunication. And as it follows the rules of good communication, it opens up the minds and hearts of people rather than closing them with mental blocks and emotional hangups. Knowing the circumstances that have necessitated the initiation of discipline, it is obvious that it takes a great deal of self-discipline before and during the deliberations.

And without the one ingredient that binds Christians together even as it binds God and man together, this would be impossible. That ingredient is, of course, love. God so loved the world that he communicated through His Son in the sacrifice that only love could make. Now we love Him who first loved us. And how can a man say he loves God and not love his brother? Somehow this requires more than starting a conversa-

tion with, "Brother, I love you, but . . ." As Christians live together in their homes and churches, that love is to be so much a part of the day by day experience that when an offense is given the expectation of a loving approach will be automatic. Often our consciences do not permit us to go to our brother or sister because we have not laid the proper background, have not communicated our love through the years.

Even the next to final act of church discipline must be done in love to help the person back to the fold when he has fallen. The degree of discipline is determined by the temperature of the offender's heart. Not until he becomes a manifest and impenitent sinner does the Christian congregation make public judgment. And also that act is in the minds and hearts of the church the backdrop for the final act of restoration and absolution.

Somewhere inside us there is that remnant of the Old Adam that wants to perform the idolatrous act of purifying the church before the day of the Lord. Render unto God the things that are God's! The Apology (VII-VIII 3) says, "In this reason we have added the Eighth Article, lest any one might think that we separate the wicked and hypocrites from the outward fellowship of the Church, or that we deny the efficacy to Sacraments administered by hypocrites or wicked men . . . For we grant that in this life hypocrites and wicked men have been mingled with the Church, and that they are members of the Church according to the outward fellowship of the signs of the Church, i.e., of Word, profession, and Sacraments, especially if they have not been excommunicated." Again the fathers say, "Although among these [in the body which is built upon the true foundation, i.e., upon Christ and faith] there are also many weak persons, who build upon the foundation stubble that will perish, i.e., certain unprofitable opinions [some human thoughts and opinions], which, nevertheless, because they do not overthrow the foundation, are both forgiven them and also corrected" (Article VII-VIII 20). So, while we are always ready to help, to correct, to gain the brother by the process of church discipline, our attitude is not that we are obliged to sort through the net before our Lord brings it to His shore. Our now sainted Professor Fritz reminded us that a Christian congregation does not stop being that because of its failure in the area of church discipline since that "does not constitute the essence of the congregation but which is rather to be used to improve its spiritual condition." (*Pastoral Theology* pg. 233)

While we await the Lord's final judgment, and as we practice the art of church discipline with love to gain the brother, we are at the same time achieving the second real result of this God-given directive, namely, to give caution to the members of the parish. We teach by precept and example. So, as brother approaches brother, and the stages of discipline are

carried through, one or more members become involved or aware of the concerns and are thereby warned. The excommunication itself, since it must be a unanimous decision within the congregation, stands as a profound example of the seriousness of sin and the intense desire of God's people to deal with it. "He that has ears to hear, let him hear!"

IV

Another of the intriguing facets of church discipline in the parish is the application of the words, "let him be unto you as a Gentile and a tax collector." That final stage before the prayed and hoped for climax of repentance and absolution could well be both the key to the real strength and true meaning of the process as well as the basic reason for its non-use. What did those words mean to His disciples as they heard His pronouncement? Is our understanding and application to be identical?

In the broadest sense we would say that the Gentile and the tax collector were outside of the fellowship, unbelievers, either by reason of their lack of knowledge, rejection of the Truth, or their expulsion by the fellowship of believing Jews. Reserving any judgment on the right of the Jews to exclude the person who took it upon himself to be a tax collector for the hated Romans and their unrecognized authority over the Jews, we still get to the point of what attitude Jesus wanted His disciples, and us, to have over against the unrepentant sinner.

A caveat — individual public judgment and treatment before the church has acted is more difficult to avoid, but completely out of place and destructive to the final goal and aim.

For centuries the theme "come out from among them" had been drilled into the Jews in families and synagogue and temple. It was not until much later (Acts 10) that Peter had the experience of a vision which ended with the Lord's word, "What God has cleansed, you must not call common," after which he was ready to go to the Gentile Cornelius' home and share the Good News. As the meaning of this experience permeated the church at Jerusalem, the congregation began to see its obligation to be the church in mission and sent Barnabas down to Antioch to help the dispersed Christians in their mission to the Gentiles, and the new theme, "go out among them," began to have its ascendancy. But when Jesus said, "Let him be unto you as a Gentile and a tax collector," that must have aroused a frightful feeling amongst the disciples. To treat a person as the untouchables and the despicable — nothing could be stronger than that. Surely they got the point. And the person, who was once called brother and now knew what thoughts were going through the minds of those brothers, would have a final opportunity to review and repent.

With the New Testament theme, "go out among them," ringing in their ears, we seek the proper point of comparison in Jesus' word to the disciples then

and the disciples now. How do we feel about and treat the heathen person and the social or moral derelict? And how are we to feel about and treat the person so designated by the church because of departure from the faith?

We bear in mind always our Lord's purpose in proposing His policy. The principle is "restore the brother" and "regain the fallen." The Great Commission has altered our mind-set about the heathen (not our understanding of his lostness or the perniciousness of his beliefs), and we have so little to compare with the tax collector of Jesus' day. And so, while we declare one to be outside the fellowship because he has excluded himself and deny him the sacrament and personal absolution, we, nevertheless, pray for him daily, desire and invite his attendance at services where the Word is spoken, use every opportunity to witness to the Law which constantly condemns so that confession will finally be made and the Gospel Word can once again do its beautiful work of regeneration.

Every Christian is a priest of God and every priest should have a pastoral heart. It is not easy to decide exactly how to treat a person who has fallen from faith, perhaps not any more so than it is for the missionary to know exactly how to treat a person who has never come to faith. And the closer each person is to a situation the harder those decisions become. But with pastoral hearts we seek to control ourselves, practice a great deal of self-discipline both with regards to our own actions and our thoughts about others who are closer to or further from the problem than we are.

V

In summary, while we did not feel it necessary for this presentation to outline the whole technical process of church discipline, and indeed, cannot make a blanket rule for all congregations since our Lord prescribed congregations but not their form, we did feel it proper to point up a few facets resulting from the injunction of Matthew 18, 15-17. The intensity of application depends on the intensity of action and reaction of the brother to the admonition as we pass through the stages of church discipline. Luther's explanation of the Eighth Commandment in the *Large Catechism* enables us to see who has the right to judge and the grave dangers of not applying church discipline properly. God's purpose must always remain our purpose, namely, to gain the brother. While we desire to warn all, we do not consider the purification of the church as the object of church discipline. It is to be used to improve the spiritual condition of the church. Love is the key word. Without it church discipline is bifurcated and the good part lost. Finally, our Lord died for all, the heathen, too, and He sends His New Testament church to witness with Law and Gospel that the Spirit may do what no man can do.

SOME THOUGHTS ON DISCIPLINE IN CHRISTIAN EDUCATION

by Martin Barlau

In the classroom a teacher is often judged by his "discipline." Sometimes this means his disciplinary methods, and sometimes it means his results (or lack of them).

What is the secret of successful discipline?

What are the magic words?

What enables one teacher to keep a class orderly all day without raising his voice while another spends the day at the top of his lungs and the class is right there with him?

Can the secrets of Christian disciplining be identified, analyzed, and communicated so that others may use them to become better teachers, parents, coaches, police officers, judges or babysitters?

Hopefully, this article will help the reader to become more effective in ministering to God's people.

PROPOSITION 1

The goal of discipling is oneness with God, self, fellow humans, and all of creation.

Is that a little much? Perhaps it would be better to begin with a more familiar statement such as, "The goal of disciplining is self-discipline . . . keeping order, . . . good behavior, . . . training good citizens." Or we might get extremely practical for just a moment and say, "The goal of disciplining is to preserve a teacher's sanity." But each of these involves a type of oneness, so let's examine the concept.

We begin by reviewing God's Word. Doesn't the whole of Scripture deal with this very thing, namely, oneness with God, self, fellow humans, and all of creation? Genesis reveals the paradise where oneness first existed but was lost. The rest of Scripture details man's waywardness and God's struggle to rescue him and renew the relationship, culminating in the work of Christ and the new life or oneness available in Him.

When man broke the relationship, Jesus Christ came to repair it. At one point He prayed that we would again be one:

I'm not asking for (the disciples) only but also for all those who through their word believe in Me, that they all be one. As you, Father, are in Me and I in You, let them be in Us so that the world may believe You sent Me. . . . I am in them, and You are in Me to make them perfectly one that the world may know You sent Me and loved them as You loved Me. (John 17: 20-23; Beck)

DISCIPLINE
DID DISCIPLINE
WE DISCIPLINE

The second facet of our goal, oneness with self, is not quite as difficult to pin down. It is generally conceded to be a key ingredient of emotional and psychological health. Self-acceptance and self-image are essential to a wholesome view of life and to acceptable behavior. Emotional sickness, on the other hand, is described in terms such as "nervous breakdown" or "schizophrenia" (literally, division of the mind or soul), both of which suggest a loss of oneness or wholeness.

Easier yet is imagining what oneness with fellow humans can amount to. We may have experienced a beautiful friendship in our lives where there was common feeling, understanding, purpose and joy. We felt at one with another person. Marriage is the clearest example of oneness God has given us on the human plane. He even uses the analogy to describe our relationship with Himself, with Christ as the Bridegroom and the whole number of believers as the bride. A loving marriage, therefore is about as close to heaven as we can get on this earth, while an unloving marriage is as close to hell. In the former we have real oneness with another person whereas the latter epitomizes duality, division, separateness and brokenness.

Finally our proposition speaks of oneness with all of creation. In the world of nature there is a need for harmony and balance among all living things, both plants and animals, and for wise utilization of land

resources with their mineral wealth, and life-giving water, and the blanket of air. What is ecology but the study of relationships between all of creation, and what has it taught us but the need to be at one even with these? This oneness too was lost at the fall into sin.

The goals and methods of discipline often come into sharpest focus in the classroom. Here oneness would signify a pleasant, harmonious atmosphere and feeling among all those present. Each would recognize the place and value of the other as they grow individually and together "in wisdom, and stature, and in favor with God and man." When this oneness is damaged or destroyed by the actions of any group member, we try to restore it through appropriate discipline.

Oneness with God, man, and all of creation — that is what we are created for; therefore those parents, teachers, pastors, and others who would serve God as disciplers according to the great commission may find this first proposition helpful in thinking about the ultimate goal of their efforts.

PROPOSITION 2

God is the Disciplinarian supreme.

Man was created in God's image, to be a follower of God, a disciple. He was to seek and follow God's ways. He was to do God's thing.

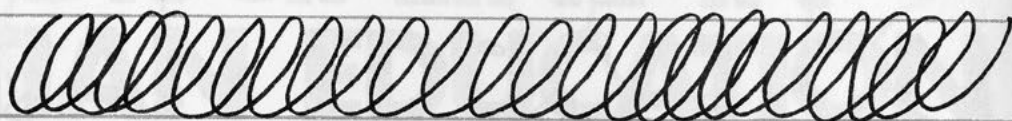
But man was given a choice. He could do God's

thing or his own. Because of this, some kind of guidance, instruction, or disciplining seemed in order.

When God made man, therefore, God became a discipler or disciplinarian. God may have given that decision some serious thought and talked it over with Himself before announcing, "Let us make man, in our own image," for by so doing, God enlarged His role as both parent and teacher. Yet God is God. He is all-knowing, all-powerful, and all-loving. He is supreme. He knows how to discipline perfectly. He is powerful enough to carry out any discipline neces-

His will for man, God cut the umbilical cord and man was truly born, both holy and free.

Theologically, we have not connected God's commandments with our freedom. This is because we know God's commands only from the view of fallen sinners, in which case those commands always condemn and enslave us. Yet the fact is that initially the law was good news because it not only gave man freedom of choice but also told a loving disciple how he might please the God he adored, surely an ingredient important to the happiness of paradise.



sary. He is loving enough to sacrifice Himself completely for the task if necessary. God is the perfect disciplinarian.

A teacher who wishes to learn how to discipline more effectively might study God, for the methods He uses must be the ultimate. He must have the perfect answer for the lazy student, the foul-mouthed, the spit-baller, or the vandal. So we shall take a look at God's dealings with mankind and try to search out the essence of His behavior toward us, hoping all the while that we will also discover some miraculous way that we can make it ours.

PROPOSITION 3

God moved as a disciplinarian to make a rule.

In Act I of the drama of God and man, God created Adam and Eve and began to develop a relationship with them. Though this was important to the whole disciplinary process, it was merely setting the state for Act II.

Act II opens with the presentation of a tree and a command: "Don't eat from the tree of knowledge of good and bad. The day you eat from it you will certainly die." (Gen. 2:17, Beck) This was neither idle chatter nor divine whimsy. It was the final bold stroke in the panorama of creation, for by it God offered to man a clear choice of behavior and thereby set him free. Now the creature could decide to act either in accord with or contrary to God's will. Now discipleship was no longer a "given," but rather one of the options. With this command and statement of

PROPOSITION 4

People will misbehave.

It started with Eve, then Adam, then Cain. It continues with us and our children. People will disobey God and they will hurt each other. They will serve themselves and their own needs at the expense of others, destroying the oneness they have and for which they were intended. "All have sinned and come short of the glory of God." (Rom. 3:23) "All our righteousnesses are as filthy rags." (Is. 64:6).

Some come closer to righteousness than others. One may recall a child or an adult with such a loving heart and sweet disposition that sin seems far from them. In the Old Testament there was Enoch who "walked with God; and he was not, for God took him." (Gen. 5:24) The Enochs are rare. Adams and Eves and Cains are more common, as any parent or teacher knows who has ever made a rule, only to have it broken almost before it was made. People will misbehave.

True, a rule or the Law can sometimes curb misbehavior. It does this by threatening punishment or promising blessing. The Lutheran Confessions point this out. The Smalcald Articles state that God gave the Law "to restrain sin by threats and the dread of punishment, and by the promise and offer of grace and benefit."¹ Similar assertions are found in the Apology of the Augsburg Confession² and in the Formula of Concord.³ Of course, the actual threats and promises are found in the Bible. "The soul that sinneth, it shall die," it warns. (Ezek. 18:4) On the

other hand, "Blessed are the undefiled in the way, who walk in the law of the Lord." (Ps. 119:1) These threats and promises can be effective in shaping behavior and much has been learned about the way in which they work, but the subject deserves separate treatment.

For now it is enough to say with St. Paul, "The Law made nothing perfect." (Heb. 7:19) Or as in the *Living Bible*, "It never made anyone really right with God." And again, "So as far as I was concerned, the good law which was supposed to show me the way of life resulted instead in my being given the death penalty . . . The old sinful nature within us is against God. It never did obey God's laws and it never will." (Rom. 7:10 and 8:7, *Living Bible*)

As a matter of fact, making a rule often increases misbehavior, sometimes dramatically so. For example, if a parent forbids placing elbows on the table at dinner, there will be more rule breaking in the home simply because that kind of behavior has now been forbidden. Before, it was not misbehaving to have one's elbow on the table, but now it is.

Then there are times when a rule may be so out of step with reality or so universally scorned that people will almost rush to break it. How else does one explain the impact of the 18th Amendment in American history? Intended to eliminate all the problems connected with alcohol, it produced instead a nation of criminals and actually increased the production and consumption of liquors. One wonders how often a similar effect has been seen in the classroom with, for instance, a rule against chewing gum.

Still God made a rule. We can make rules also as a first step in the disciplinary process, but it may ease our disappointment to know that people will misbehave.

PROPOSITION 5

Disobedience always brings death in some form.

As God had promised Adam and Eve, they died because of their disobedience. Their spiritual life, their relationship with God, ended at the moment they decided to eat the forbidden fruit. Given the choice of life with God or life without Him, they chose life without Him.

Life without God is death. When we cut ourselves off from the source of all life, when we reject the love of God which is the only energy bank for recharging our own capacity to love, then our light goes out, our life ends, and we are dead. God's image is gone. We display only ourselves, an empty shell whose every function must now revolve around self-preservation. Now it's dog eat dog.

Thus also in our human relations the result of misbehavior is death. When we wrong someone, the life of our relationship, the oneness, is gone. In its place are hurt, regret, and loss. No matter whether I steal my brother's property or name, whether I lie

about him or to him, whether I lust after what is his, hate him, or kill him, in each case my will is set against his and my desire or need requires the sacrifice of his. This destroys part of him and it destroys our brotherhood.

The loss is irretrievable. If I steal my brother's car the police can give him back the car or the insurance company can give him another one, but they can never give him back the sense of security he had before looking out the window and seeing it missing. They can never restore the worryless moments he lost because of the theft. They can never completely recover for him his faith in his fellow man, least of all in me. Some of this faith has died. A part of my brother has died.

Death also lies await in every corner of the classroom, ready to lay hold on every form of life. So when Tommy calls Susan a dirty name, death clutches at their oneness and wrestles to sever it for all time. When Mary cheats on the math test, death steals from her heart the warm, guileless feeling for the teacher and leaves behind a fearful doubt, enmity, or shame which can never be entirely covered up, though her defense mechanism will work overtime to hide it. For when warmth is missing from the heart it is also missing from the eyes and lips. The teacher and others can usually notice the drop in temperature. Some of the life has been lost.

Back in Eden, Adam and Eve had been the first to lose their life. This is the end of Act II. God had raised the curtain with His freeing command, but man lowered it in the harsh silence of disobedience and death. This must be the end. What a tragedy.

PROPOSITION 6

God's goal as a disciplinarian is to restore the oneness He hoped and longed for through the gift of new life and freedom.

After Adam and Eve had vandalized God's perfect creation, He could have pulled the plug on their life support system. Or He could have left them as they were, spiritually dead and subject to their own natures, now entirely evil and self-serving. They were no more than corpses, stumbling about the rubble on a desperate search for anything that would renew and sustain life, finally devouring each other in their dying.

But wait. The curtain is rising again! There will be a third act.

God comes looking for His people. He calls to them.

"Where are you, Adam?"

This call carries all the hope and promise of the Gospel, though Adam may not have realized it at first. It signifies God's commitment to man more surely than creation itself, for it reveals that God will stand by mankind not only in good times but also in bad. God will remain the Father and continue to discipline His children.

Now we can begin to measure the depth of God's love. He really wants us. He crosses the chasm of our broken relationship carrying not His thunderbolts of wrath but His prescription for healing. "I will put enmity," He curses the snake, "between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) This is bad news for the snake, but good news for Adam and Eve. They are pronounced enemies of Satan when they had been enemies of God. War is declared and God is throwing in with mankind. He speaks as if He has a solution already in mind, some simple, logical cure for the sin and sore that festers in us. How little Adam and Eve knew.

God does have a cure and it is simple and logical. The Law must be carried out, the penalty paid. None knew the exact cost till centuries after Adam and Eve, but for us the ledger is open and we can see our account is cleared. The payment: one innocent Lamb, God's only Son.

Risky business, this rule-making. Now we can see exactly how risky. It can require the utmost sacrifice.

But look where that sacrifice leaves us. We have life again, real life, and it comes from God, just like the first time. Christ paid the penalty for sin and we need not fear death. Furthermore, we are free again. With our new life we can choose once more to serve God or ourselves. And because Christ kept the Law for us, we are no longer bound as slaves to obey that Law or die.

Best of all, God begins to renew His image in us once again. He sends the Holy Spirit to breathe His life into us, as at creation, and to take up residence within our very selves. Jesus ascended to His Father, but He sent His Spirit to live among us and in us. By this Spirit we accept Christ's work, receive Him, and are restored in part to the oneness with God for which Christ prayed. As Paul explains, "I have been crucified with Christ, and I myself no longer live, But Christ lives in me. And the real life I now have within this body is a result of my trusting in the Son of God, who loved me and gave Himself for me." (Gal. 2:20, *Living Bible*)

PROPOSITION 7

Jesus Christ is the model for both the disciplinarian and the disciple.

Now that God has demonstrated the circle He uses to make disciples we may focus on it as a model for our disciplining. We may study it in His Word where the record of His dealings with individuals and nations continues in the Old and New Testaments from Adam until the time of Christ and afterwards. It is filled with God's acts of love, man's disobedience, and God's mercy and grace for His lost children. In this Word we can find the method and the power to make us better disciplinarians and better disciples.

Jesus is Law personified. He is God's "Thou shalt"

and "Thou shalt not" in the flesh. For ages the knowledge of God's will had come via the spoken or written Word, as at Sinai.

When Jesus was born, that Word of Law took on human form. His very presence was a rebuke against sin, and His actions, ever loving, showed us God's eternal commands. They were the physical embodiment of God's word of Law. By honoring His father and mother, for example, Jesus was saying, "Thou shalt honor thy father and mother." In short, by loving his heavenly Father as well as His neighbors Jesus commanded love. "Thou shalt love," is the Law in a nutshell.

But Jesus is also the Gospel personified. He is God's "I love you" in the flesh. For ages the knowledge of God's *love* had come via the spoken or written Word, as at Sinai. When Jesus was born that Word of *love* took on human form. His very presence was deliverance from sin, and His actions, ever loving, showed us God's eternal forgiveness. They were the physical embodiment of God's Word of Gospel. By healing the sick, for example, Jesus was saying, "God loves you, and He will not let sickness tear you from Him." By forgiving the prostitutes and thieves Jesus was saying, "You are mine; I will pay the price to buy you back from your slavery of sin." "God loves you," is the Gospel in a nutshell.

Thus Jesus is the model disciple because He not only followed His Father's will perfectly, He *was* God's will, God's finest expression of Himself to us. He is God, the Disciplinarian supreme. He *is* God's two moves as a disciplinarian because God's rule-making and God's redemption are embodied in the Word and Jesus *is* the Word incarnate.

PROPOSITION 8

The key to Christian discipline is Love.

Jesus is the Word, and that Word is LOVE. The essence of the Law is love. As Jesus said, "Thou shalt love . . ." (Matt. 23: 37 & 39), or St. Paul said, "Love is the fulfilling of the Law." (Rom. 13:10)

By the same token, the essence of the Gospel is love. "God so loved . . ." (John 3:16)

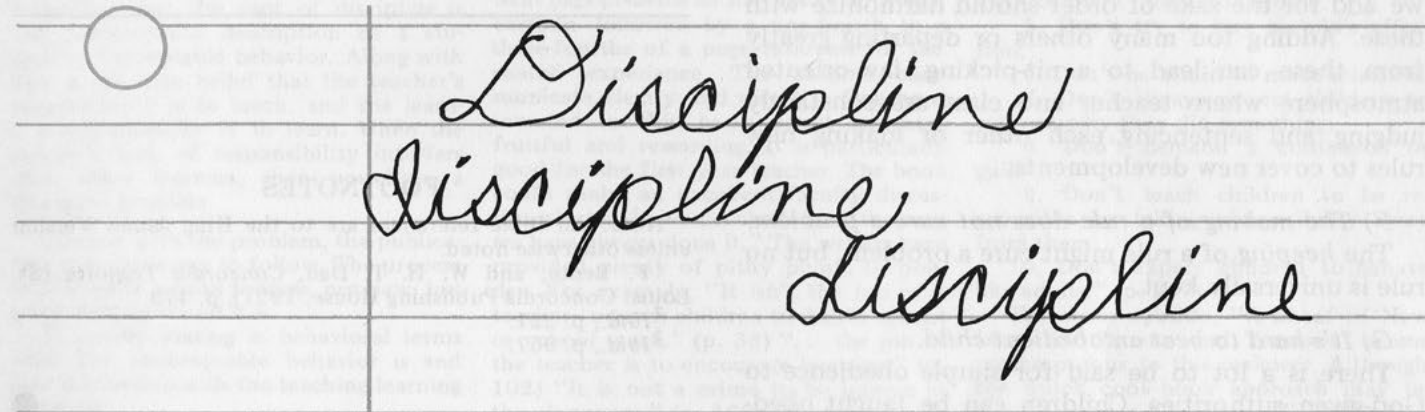
Love is the secret — the magic word. It is the key to Christian discipline. Love will say, "Thou shalt" and "Thou shalt not." Love will also say, "I forgive you. You are mine." Those two moves are God's moves and God is love.

Those moves can be our moves too. "If we love one another, God dwells in us, and His love is perfected in us." (I John 4:12) In this profound statement, John indicates we are not left to draw on our own meager resources to produce all the love needed for successful disciplining. As a matter of fact, by nature we have not so much as a gram of our own love to offer anyone. But when we accept Christ in our hearts, His Spirit becomes active in us, and love is one of the fruits of this Spirit. Now we are enabled

once again to please God by doing His will, i.e., by loving. If we choose to love, therefore, we give evidence of God's in-dwelling. His image, once lost in the fall of Adam and Eve, is partly restored in us. If we love, God's disciplining or discipling has succeeded at long last. We are the "little Christs" of whom Luther spoke. What an astounding miracle.

Love, therefore, is both the method and the goal of discipline and the joy of heaven and earth. This means that in the classroom love is both the process and the product. The Christian teacher, in whom the Spirit has breathed God's new life and image once again, displays that image in his relationships with his pupils. Because Jesus Christ is alive within him he exhibits God's two moves as a disciplinarian. First he risks the rule-making. But when the rule is broken he rebuilds the relationship with forgiveness and tender care, letting the power of God's love flow through him to the student. This is the process.

The students, in turn, also enjoy the new lease on life afforded by the teacher's love for them. As they see this love come to bear day after day they are freed to grow in its warmth and light, to care less for self because they perceive themselves cared for, and to care more for others — to love. This is the product.



A Few Practical Thoughts

So far we have quite successfully avoided the nitty-gritty. But the finest philosophy or theology seldom carries much weight in a spitball fight, so we have to come up with something else to deal with the problem at this level. That shifty-eyed, unregenerate ten-year-old who was planted nearest the teacher's desk the second week of school calls for something besides theory. Therefore it seems necessary to hazard a few practical suggestions for applying all that love. Perhaps one of these will offer something useful.

A) It seldom helps to ignore misbehavior.

For one thing, it would be passing up an opportunity to disciple if we decide to overlook a child's misbehavior. For another, though a teacher's eyes and brain may be able to ignore a wrong or deliberately pass it by, his stomach may not, but will grind away

on overtime trying to dispose of a problem that should actually be solved by the palm of the hand or some other organ. Thirdly, it is easier to love a child who behaves, so we should always try to help them behave.

B) If we care for the child we can hardly do anything wrong.

Mrs. Liebknabe (How's your German?) observes little Bart ardently grooving his misspelled name, BRAT, into the desk top. She had already dealt with him at the creation of the "B" and the "R", but now a gold "A" greets her defiantly from its spread-legged stance. By what processes of behavior control can the project be ended at that point so that the "T" will never lift its arms in blessing over the completed work? Our contention is that the method is incidental to the intent of the teacher. Mrs. Liebknabe does indeed love that boy. So Mrs. Liebknabe may simply express her deep disappointment or she may pull his hair, send him to the principal, or redden his bottom with a ping-pong paddle. She may even do all of these and still fail to abort that last letter. But because of the message he got from her disciplining he will never be quite the same boy. Somebody cared, not so much

about the desk (though that's important too) but about him.

This is not to say that the *method* of disciplining deserves no thought. Effectiveness is still to be sought, and the right action coupled with right intent will produce the best results.

C) If we do not care for the child, we can hardly do anything right.

If the teacher's disappointment stems from what Bart did to *her* peace of mind, her respectability among the class, or her opportunity to relax in the lounge instead of dealing with him "for the umpteenth time," Bart may actually be rewarded by hearing that disappointment expressed. If she pulls his hair because it makes her feel like she is getting even with him, he will never let her succeed. She may even find a way of keeping that "T" off that desk, but it will probably just teach him that you can

manipulate people to make them do as you wish. Because Bart then perceives the teacher serving himself, he learns to play her game also and the match is on. Neither will want to see the other win, and each will be growing not in love but in the skills of war.

D) *Punishment can and should be used to curb serious misbehavior, but its effects are not lasting and it cannot, by itself, change a heart.*

If a class is to be kept from talking, a tongue lashing may do it for 10 minutes. Losing a recess may do it for a day. A whipping may hold it off for several days. But only a change in the children's heart and will can give hope for a more permanent quiet. Punishment can act as a curb, but it must be ever present to be effective.

E) *Any rules we have should be in tune with God's rules, namely, the Ten Commandments or the commandment to love.*

God's command to love is applicable to our every action. The Ten Commandments, as explained by Luther, also cover our whole relationship to God and each other and in more specific detail. Together these are the basic rules for every classroom, and any others we add for the sake of order should harmonize with these. Adding too many others or departing greatly from these can lead to a nit-picking, law-oriented atmosphere where teacher and class are constantly judging and sentencing each other or making new rules to cover new developments.

F) *The making of a rule does not cure a problem. The keeping of a rule might cure a problem, but no rule is universally kept.*

G) *It's hard to beat an obedient child.*
There is a lot to be said for simple obedience to God-given authorities. Children can be taught obed-

ience, but not by force. It comes with the recognition of God's love for them in providing parents and authorities and the recognition of God's will for our peaceful and productive lives.

And when children are obedient it is not easy for a parent or teacher to beat them. A child may behave wrongly, but if that child is behaving in accord with a parent's instructions or a teacher's request or advice, one would have to be an irrational brute to punish the child in any way.

Conclusion

To discipline is to join God in His great work of disciplining mankind. It is to transmit love, the essence of divinity, to a frail and floundering soul.

To be effective, the disciplinarian must manifest the image of God. He must be a disciple and he must follow the Master, Jesus Christ. This is possible only because God works to share that image with us. He creates us, redeems us, and recreates His image in us by the work of His Holy Spirit who comes to live within us.

God lives in us, and we can disciple; we can love. And when we love, we are one with God.

Oh live in us, Lord.

FOOTNOTES

Note: All Bible references are to the King James Version unless otherwise noted.

¹F. Bente, and W. H. T. Dau, *Concordia Triglotta* (St. Louis: Concordia Publishing House, 1921), p. 479.

²*Ibid.*, p. 221.

³*Ibid.*, p. 957.

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DISCIPLINE WITHOUT PUNISHMENT IN SCHOOLS — HARD-HEADED HUMANISM, by Lee Trucks. Baldwin, MI: Effectiveness Training Associates, 1976.

What is discipline and what is punishment? Is your definition of these two words as good as anyone else's?

The key to this publication is its statement that the root of discipline is the non-blameful description of a student's unacceptable behavior. Along with this is the firm belief that the teacher's responsibility is to teach, and the learner's responsibility is to learn. When the learner's lack of responsibility interferes with other learners, then you have a discipline problem.

To deal with the problem, the publication lists five steps to follow. The process as offered is a good process, not new, but good. Simply stated it is:

1. lucidly stating in behavioral terms what the unacceptable behavior is and how it interferes with the teaching-learning situation;
2. offering an opportunity to change;
3. introducing a process for generating alternative solutions;
4. leaving responsibility for change with the offending individual;
5. defining the outcome of continued unacceptable behavior.

The final outcome is exclusion from the teaching-learning process, but this exclusion is not termed punishment, simply a consequence of the offending individual's behavior.

The value of this publication is in the process it champions. It is basically nothing more than to think before you act, and that is generally good advice anytime. However, you may find yourself disagreeing with other statements, such as, "Teachers and administrators know that punishment does not work. It never did and never will." At least I disagree with that statement because I have seen punishment work, and work to the benefit of both the teacher and the learner.

Walter Hardt

DISCIPLINE: A SHARED EXPERIENCE, by I. D. Welch and Wanda Hughes. New York: Hart Publishing Company, Inc., 1977.

This is a unique booklet, enjoyable to scan or contemplate. It offers a cartoon-like illustration of the usual response to a discipline situation (e.g. messy work, hitting, stealing, etc.) and then on the next page presents an alternative approach cartoon followed by a one-fourth to a three-fourths of a page rationale for the shared experience. The authors communicate clearly and directly. One hour invested in this book could be most fruitful and rewarding. It is particularly good for the first year teacher. The book could make an excellent faculty discussion starter. It would challenge "the way we have always done it." The writers have provided plenty of pithy points to ponder. For example, "It isn't the job of a teacher to teach children to dislike school or school work." (p. 38) "... the job of the teacher is to encourage learning." (p. 102) "It is not a crime to be human in the classroom." (p. 122) "Repressed feelings culminate in unacceptable behavior." (p. 138) "What you might do may be the wrong thing to do, but one doesn't always have time to stop and work out the best solution." (p. 214)

In summary, the authors list the following ten do's and ten don'ts of discipline:

- DO**
1. Do accept choices if you give them.
 2. Do accept feelings.
 3. Do earn respect.
 4. Do enforce the rules you set.
 5. Do earn affection.
 6. Do act when it is necessary and think about it later.
 7. Do realize there are reasons why children can't express why or won't express why they did something.
 8. Do respect the 5th and 6th amendments to the Constitution for children.
 9. Do give children responsibility. If you do give them a job and they fail, don't take it away from them. Give them a second chance.

10. Do learn what is reasonable to expect from a child." (p. 216)

DON'T

1. Don't give children a choice unless you are willing to accept their decision.
 2. Don't deny a child's feelings.
 3. Don't demand respect.
 4. Don't demand a behavior you can't or don't intend to enforce.
 5. Don't try to buy a child's affection.
 6. Don't be afraid to make mistakes.
 7. Don't always expect children to tell you why they did something.
 8. Don't demand a confession of guilt.
 9. Don't teach children to be responsible by taking responsibility away from them.
 10. Don't expect children to behave like adults." (p. 217)
- The cover subtitle, "A Sheaf of New Ideas for Parents and Teachers" seems presumptuous to this reviewer. Although the quick cook-book approach may be helpful and/or humorous, discipline is a long term many-faceted and complex developmental, cognitive, affective and experientially internalized part of human behavior. Why not get a copy of *DISCIPLINE* and pass it around? It may help to create a climate for understanding, empathy, and cooperation in your school or home.

Glenn O. Kraft

DISCIPLINE AND GROUP MANAGEMENT IN CLASSROOMS, by Jacob S. Kounin. Huntington, NY: Robert E. Krieger Publishing Company, 1970. Reprint 1977.

Professor Kounin's book presents a summary of his research on classroom discipline conducted through classroom observations, questionnaires, feedback from students and videotaped classroom activities.

His first investigations deal with the

question of the "ripple effect." In what way does a teacher's technique of handling a misbehaving pupil influence other pupils in the classroom? The term "desist" was used to designate a teacher's doing something to stop a misbehavior. Conclusions reached were: 1) students who are not themselves the target of a desist are affected by it and 2) there is a difference between the effects of a supporting and a threatening desist.

The quality of a desist was classified according to the dimensions of clarity, firmness and roughness. Both clarity and firmness were found to influence the ripple effect. Clarity made a greater impact than firmness in producing more appropriate behavior and less deviancy on the part of audience children. Desists with anger and/or punitiveness produced work disruption and signs of emotional upset, but didn't change the conformity or deviancy of the audience children.

A series of studies conducted with high school students produced data which indicated that differences in clarity, firmness, punishment and humor of desists produced *no difference* in the number of students who conformed, paid attention to the task, sided with the teacher or deviant, or became uncomfortable. The single exception noted was a relationship between a desist that contained anger and the reporting of some felt emotional discomfort. The presence of punishment increased student attention to the task *only* in classes where a student had high motivation to learn the subject.

Liking the teacher was found to be highly associated with motivation to learn, with learner motivation being influenced by what happens in the class, e.g., friendliness of the teacher, quality of explanations given, positive approaches to the subject and appropriateness of task demands. Of special significance was the preponderance of task attributes over personal attributes in descriptions of teachers that were liked. Incidentally, this differentiation was found to be even more pronounced during the third month of class than during the first two weeks.

The second part of Professor Kounin's book reports the findings of his research with videotapes of classrooms where the major focus became management techniques of teachers that prevented misbehavior. The results of these studies indicated that: 1) "withitness" (knowing what is going on) was the most important dimension of teacher behavior; and 2) "overlapping" (attending to two issues at the same time) was also positively correlated with managerial success. Teachers who showed signs of attending to more than one issue when there is more than one issue to handle at a particular time are likely to pick correct deviancy targets and do something about the deviancy on time — before the deviancy becomes

more serious or begins to spread to other children.

Professor Kounin also concluded that movement management is a significant dimension of classroom management. The data gathered appears to support the suggestion that it is important to maintain momentum by avoiding actions that slow down forward movement or progress. It was also found that teachers who maintain a group focus by engaging in behaviors that keep children alerted and on their toes are more successful in inducing work involvement and preventing deviancy than are teachers who do not.

This reviewer appreciated Kounin's research for the support and direction it could provide faculties working on in-service programs for the improvement of classroom management skills. The book is a research report and is not intended to provide suggestions or strategies for the classroom teacher. Perspective and direction are provided, however, by Kounin's closing remarks in which he suggests that classroom management skills should not be regarded as ends but rather as necessary tools to enable a teacher to do many different things with the individuals in the class. Mastery of group management techniques yields freedom from concern about management and enables the teacher to program for individual differences and to help individual children.

Gerald Brunworth

DISCIPLINE AND THE CLASSROOM TEACHER, by Naomi F. Faust. Port Washington, NY: Kennikat Press Corp., 1977.

Preventive discipline, like preventive medicine, is hard to take. A central purpose of this excellent book "is to assist teachers in acquiring the secure feeling of being able to establish well-disciplined classes in which adequate learning may take place." (p. ix) Dr. Faust's central theme is the development of self-control. To this end, "the teacher's existence in the classroom can be rewardingly productive." (p. ix) Though she focuses on "the underprivileged," her applications are generalizable to any teaching-learning situation.

Based on her wide background of teaching experiences at all age levels, Dr. Faust provides a variety of insights needed to teach effectively. Such positive approaches as praise, rewards, sense of success, affection, duties, and structure lead to effective teaching and classroom discipline. She perceives effective use of these to be a gradual movement toward an ideal rather than a quick change. Such things as the feeling of being jerked on, wanting to be hit, running away, stealing,

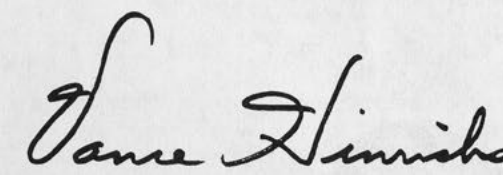
obscurity, profanity and fighting are discussed head-on. The importance of announcing expectations, formulating essential and understandable rules, assigning seats for security, knowing names (and students), attaining and keeping a business-like approach through careful planning, managing, and making necessary adjustments (such as physical exercise to release tension and pent-up energy) is considered. In addition, many effective antidotes are provided. She also discusses lesson planning and presentations as they relate to discipline. Questioning techniques are also described in detail.

She defines disadvantaged children as, "The children of lowest socio-economic classes — blacks, Puerto Ricans, Mexican-Americans, American Indians, and whites." (p. 4) Dr. Faust states, "As a black woman, I think I can safely say that a vitally important ingredient in handling black youth is that the teacher offers them equality in interest, treatment, opportunity, and teaching." (p. 42) She shares many specific helpful suggestions for assisting learners overcome deficiencies. More successful black men are needed as teachers, speakers and leaders. An all-out teacher-administration effort to get parents into the schools is suggested. Stimulation to achieve outstanding teaching and learning through content, methods and materials, special teacher preparation, and incentives for excellence are recommended. More specific guidance is needed toward achievement and job opportunity hope for children. Finally, it is crucial to make "school followers" out of children by providing study assistance through teacher aides, clinical teaching, and supplementary experiences early, especially in reading.

The last chapter presents eleven discipline situations followed by a recommended solution for each. Dr. Faust also provides excellent bibliographic materials which are listed by chapters at the end of the book.

This is a practical and thought-provoking book which should be in every professional teacher's library as we move toward multi-cultural education.

Glenn O. Kraft



Vance Hinrichs

POSTSCRIPT

Discipline is often thought of as a punitive and/or corrective action. In reality it includes punishment and correction, but it is much more than that. Discipline is an action or a process that develops self-control and orderly behavior. For each of us and for different groups the form of discipline necessary to develop self-control and orderly behavior will vary. The child and the teen-ager will modify behavior as a result of peer influences more quickly than adults. Adults are more likely to modify behavior because of economic, legal, or professional influences. What is viewed as effective discipline by one may be negative to another. And what is considered to be helpful to one is considered annoying or disgusting to another. Thus discipline, to be effective, must not only consider the established parameters and the standards of the person or group imposing the discipline but also must be fully cognizant of the person or the group being disciplined.

Although discipline is designed to control, it must also be controlled. The extent to which you control discipline is likely to be directly proportional to the effectiveness of that discipline. An overdose of discipline could be as detrimental as no discipline. Discipline imposed and neglected is rarely effective. Constant attention to behavior modification will generally produce better results than periodic discipline. This fact presents a real challenge to some groups or agencies and to some institutions.

When we speak of *Christian* discipline an additional and important dimension is added. Christ becomes an influence, regardless of age, vocation, or economic factors, on both the disciplined and those imposing the discipline. We are not only influenced by the Law in its curbing, accusatory, and guiding function but we are also motivated to God-pleasing behavior by the love of Christ. Assiduous and measured application of these two is essential to maximize the effectiveness of discipline.

Parents, teachers, administrators and even the church and school should be sensitive to the type of discipline used and the method of its use. Discipline achieved by guidance and encouragement is preferable to discipline achieved by punitive measures and by threats. Christian discipline will include kindness, love, forgiveness, and concern and will reflect Christ in every word and act. The law and His love appropriately applied will motivate us to remain within the restraints established by civil, ecclesiastical and social forces.

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