

Summer 1967

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# ISSUES...



## IN CHRISTIAN EDUCATION

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*What are the issues in Christian education?*

*What are the vital emphases?*

*When is establishment?*

*How can we "touch" them?*

*What is the place of Christian education?*

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Published Once Each Semester by the Faculty of Concordia Teachers College

Seward, Nebraska

# ISSUES . . .

In Christian Education

PUBLISHED ONCE EACH SEMESTER  
THREE TIMES A YEAR

By the Faculty of  
Concordia Teachers College  
Seward, Nebraska

A teacher preparation college of  
The Lutheran Church — Mo. Synod

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Janzow, D. D.

Subscription office: C. T. C.,  
Seward, Nebraska 68434

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## About Our Authors

Leonard J. Dierker, LL. D., (*The Role of Christian Education in the Congregation*) is superintendent emeritus of the Missouri District. Dr. Dierker was superintendent of education of the Western District for 19 years. Officially retired, he remains active as consultant and in a part-time capacity with the Commission of Education for the St. Louis Lutheran Council of Churches.

Arnold Erxleben, D. Ed., (*When Is Establishment?*) is professor of education at Concordia, Seward, Nebraska, where he also serves as the director of placement.

Herman L. Glaess, D. Ed., (*Touching, Teaching, Telling*) is associate professor of education and psychology at Concordia, Seward, Nebraska. Dr. Glaess is director of counseling and testing at Seward and is the current LEA-NLPTL convention chairman.

Leonard W. Heidemann, D. D., (*What Should Be the Vital Emphases in Christian Education?*) is pastor of St. John's Lutheran Church, Seward, Nebraska. He is chairman of the Board of Control for the Board for Higher Education of the Missouri Synod.

W. Th. Janzow, D. D., (*What Are the Issues in Christian Education?*) is the president of Concordia Teachers College, Seward, Nebraska. In addition to theology his academic field of specialization is sociology.

## In This Issue of ISSUES

### ARTICLES

	PAGE
What Are the Issues in Christian Education? by W. Theophil Janzow	7
What Should Be the Vital Emphases in Christian Education? by Leonard W. Heidemann	11
When Is Establishment? by Arnold C. Erxleben	14
Touching, Teaching, Telling by Herman L. Glaess	17
The Place of Christian Education in the Christian Congregation by Leonard W. Dierker	21

### EDITORIALS

Population Change and Christian Education	3
Autonomy for Now — and for the Future	3
Ecumenicity or Economics?	4
Educational Technology: A New Direction	5

### BOOK REVIEWS

<i>Lutheran Elementary Schools in the United States</i> by Walter Beck	24
<i>Schools of The Lutheran Church — Missouri Synod</i> by August C. Stellhorn	24
Both reviewed by Alan Graebner	
<i>Children in Search of Meaning</i> by Violet Madge	25
Reviewed by Velma E. Schmidt	
<i>An Introduction to Christian Education</i> edited by Marvin J. Taylor	25
Reviewed by Fred Wendel	
<i>Foundations of Ecumenical Social Thought</i> edited by J. H. Oldham	26
Reviewed by Richard J. Shuta	

### EDITOR'S NOTES

This issue of *ISSUES* completes volume one. It seems like a good time to repeat the idea that was expressed in our first issue. We hope that our name *ISSUES* does not connote only the idea of controversies but rather portrays the image of emphasizing focal points of concern. We hope to continue to issue forth to you some depth thinking about problems and challenges in the field of Christian education as these ideas issue forth from the minds of Christian educators.

In this issue Dr. Janzow begins the first of a series of articles ("What Are the Issues in Christian Education?") that will attempt to identify specific issues which confront Christian education today.

For all delegates and visitors preparing to attend the Lutheran Education Association — National Lutheran Parent-Teacher League convention Aug. 4–6 at River Forest, Ill., may I suggest the careful reading of Dr. Glaess's article, "Touching,

Teaching, Telling," based on the subtitle of the convention. For those who cannot attend and benefit from further exploration of the theme, the article is a "must."

For a fresh look and an interesting approach to the ever-current issue of church-state relations, be sure to read Dr. Erxleben's article, "When Is Establishment?"

Dr. Heidemann faces the question, "What should be emphasized in Christian education?" and comes up with some decisively clear answers presented in straightforward clear language.

Finally, may I call your special attention to an article directed primarily to the laymen of the church. It is Dr. Dierker's article, "What Is the Place of Christian Education in the Congregation?" After you have read this one, pastor or teacher, will you please pass it on to one of your laymen? Thank you.

M. J. STELMACHOWICZ

Population Change and  
Christian Education

NUMEROUS ANALYSTS HAVE DOCUMENTED the complex and inexorable roll of current societal change. Its plunging force is like a gigantic tidal wave — boundless and perplexing, but also revolutionary and challenging. Social change in any society is due to a variety of factors. Among these factors, or “change agents,” population change is one of the most significant and worthy of analysis. Indeed, population change of any kind induces other changes and needs for adjustment in the social system. This fact has been made very clear, for example, to rural congregations whose numbers have been decimated by rural-urban shifts, or to suburbanites who face frustrating problems of providing expanded educational facilities for burgeoning masses of children.

The major concern here is to examine several items that relate to the growth of school populations and attempt to answer the question: Whither Christian education in the light of increasing numbers of schoolchildren in the population? The following are some preliminary observations:

*Observation 1:* In 1960 the kindergarten-elementary school enrollment in the U. S. exceeded 32 million. Projections by the Bureau of Census suggest that the 1970 enrollment will approximate 38 million and in 1980 the enrollment will be about 48 million children.

The number of schoolchildren who were members of The Lutheran Church — Missouri Synod in 1960 may be estimated to be in excess of 400,000. Since the number of members in the Missouri Synod is about 13.85 per 1,000 population, we estimate that the 1970 schoolchildren population will be in excess of 500,000 and the 1980 figure may total more than 650,000. These figures are estimates and should not be interpreted as accurate projections. But these estimates serve the purpose of demonstrating the significant growth of the schoolchildren population within the Missouri Synod and are proportionate to expected total growth of school populations in the U. S.

*Observation 2:* From 1950 to 1960 Lutheran school enrollments increased more than 60%, or about 6% per year. However, growth rates of the two most recent years have been very slight. The number of operating Lutheran schools has even decreased slightly, although part of the decrease is due to school consolidations. Some observers suggest that Lutheran school enrollments are reaching a plateau — whether temporary or relatively permanent, no one can presently determine.

In 1965 the enrollment in Lutheran elementary schools was 161,000. Given the above data and projections, and in order to keep pace with existing proportions in our schools, enrollments ought to approach

200,000 in 1970 and 260,000 in 1980. If our schools do not make these gains, it means that increasingly more Lutheran children will not be receiving the kind of Christian education we so strongly affirm. Less numbers of the members of Lutheran congregations will have had Lutheran school training. We cannot predict the significance of this for congregational life and activity.

Certainly the above data pose interesting challenges for the church. It is, of course, unthinkable to suggest recommendations that reflect defeatism. Lutheran parochial schools are here to stay. Many readers of these lines will optimistically agree with William Kramer's recent statement: “We may expect that our schools will continue to play an important part in helping our church fulfill its mission.”

In future years it will be expected that an increasing number of congregations will pool their resources in order to render such education possible. It will also be expected that congregations with existing educational facilities will open their doors to members of other congregations. In fact, congregations may need to realize that education monopolies are in today's changing world not in the best interest of sound, efficient Christian educational operations.

HAROLD G. KUPKE

Autonomy for Now — and  
for the Future

IN ACADEMIC CIRCLES one hears much about preparing children and youth for “tomorrow.” What kind of citizen will the world of the future — the very near future at that — demand? And how can schools produce this kind of citizen?

The citizen of tomorrow must obviously have an appetite for change. He must be able to create new solutions to new problems. He cannot be a prisoner of his environment, for he must often shape the new environment. He must be creative and flexible. He must not become isolated within his own occupation, his “ivory tower,” but must “cross-pollinate” with the cultural, the academic, the scientific, the world community. He must be the kind of person whom one psychologist calls an autonomous person and whom he describes as an interested and interesting person, one who cares. In short, if there is to be a tomorrow, he must be informed, humane, bilingual, aware, one who has learned to be compassionate and wants to serve others.

Autonomy has been defined as “behavior which is not controlled by an external agency.” Several psychologists list autonomy among basic human needs. Autonomy is not an all-or-nothing entity; there are degrees of autonomy.

The autonomous person is not a nonconformist, but he is free to choose courses of action which conform to

precepts of religious dogma and of his social and cultural environment. The autonomous person, however, is aware that *he* has conformed, and he takes full responsibility for doing so.

The autonomous person is not only free from constraint, but he has the freedom to explore various positive possibilities for action and to carry out particular goal-directed acts, projects, and ideas. Again, he knows that *he* is responsible.

"Train up a child in the way that he should go." What can schools do to help create the sense of commitment, the sense of caring for others? What learning experience must be provided to make citizenship part of what remains after the graduate has forgotten what he learned in school? Will our system of rewards and punishment encourage tendencies of compassion and service to others? Will our emphasis on facts and skills teach our children and youth the deeper values of life? Will they become more interested in making a living than in building a life? Will our insistence on "right answers" foster originality and creativeness? Will our quantitative testing standards with their IQ molds and percentile bands develop creative, dedicated, and committed citizens? Do we perhaps overteach and overexamine today?

If we hope to prepare our children and youth for a world that as yet no one really knows or is able to anticipate, we must conceive means of encouraging self-initiated pursuit of lifelong education and of generating Christ-rooted concern for others. Our teaching methods must be investigative rather than expository. We need to give students time and opportunity to work by themselves, to read by themselves. Only thus can they develop independent and responsible habits of mind. Our young people must also be helped to realize that it is a privilege to be a student, not a right, and that higher education is not a sort of welfare state open to all but only to those who will develop an intellectual conscience. Insights and appreciations thus gained over the years should give our young citizens a series of frameworks within which to react to specific problems of the future.

If schools are to produce autonomous persons, it also means that in turn the teachers and administrators of each school must practice what they preach. Our American school system was founded on the principle of local autonomy and a tradition of academic freedom. Educational institutions and school boards should continue to foster these principles.

How do we know that we are preparing autonomous persons to meet the challenges of a world we cannot imagine with problems we cannot predict? There are many roads to freedom but the primary one is through the heart of man. Only then can we say that we have really educated a person when he functions at his full potential as a human being in the kind of world in which he (not we) will be living.

WILLA KOENIG

## Ecumenicity or Economics?

AN OBSERVABLE PHENOMENON in the world of business and industry is the continual trend toward consolidation, merger, and amalgamation. Companies that once were energetic competitors in the same fields now join hands, and form new corporations. In the field of education the trend toward consolidation of schools, school districts, and colleges also has been apparent.

Are we to interpret this flood of consolidation activity as a sign of a new, cooperative spirit abroad in our land? No such claim is seriously made even by the advocates of such mergers. Why do stockholders vote for such unions and school-district voters agree to such consolidations? The dominant answer is economics. In the interest of keeping costs down and profits up, amalgamations are often brought about in the name of efficiency.

This profit motif should not be construed as an evil one. Churches, too, should be interested in efficiency of operation and the most diligent stewardship of contributed funds. The Lutheran Council in the U. S. A. is an example of a cooperative attempt to produce services more efficiently and to eliminate duplication of effort in the same areas.

On the other hand, should church bodies ever unite organically for primarily economic reasons? Is real ecumenism to be equated with, or even related to, economics?

Our Lord's will "that they may all be one even as we are one" (John 17) leaves no doubt that Christians ought to pray and work for oneness and unity in Christ. The motives for this oneness, however, must be more than economic reasons, and they must surely be more than the negative fears of extinction in a battle for survival in a hostile world. Oneness in Christ is not achieved through administrative reorganizations.

The strength of the church is not measured by the might of men nor by the numbers of people in institutional segments of the church. Even if numbers were significant, we do well to remember that not one soul is added to the church in the process of gigantic mergers involving memberships of millions. Any honest fear of extinction ought to impel us to redouble efforts toward missions, not mergers. Mergers can also reach a point where they increase rather than decrease costs of operations and administrations.

The strength of the church is the power of the Word of God. Denominational mergers cannot add to the power of God's gracious Gospel nor detract from the severity of His holy law. If church bodies unite organically, it should be for one reason: because they agree on the meaning of that Word.

M. J. STELMACHOWICZ

## Educational Technology: A New Direction

IN 1957 "SPUTNIK" WAS BLASTED into space, a shot resounding at that time around the world. Perhaps by no one was the reverberation as keenly felt as by those responsible for American education. In a decade probably more major changes have emerged in American schools than in any comparable period in history. And this is only the beginning.

We have seen emerging the "new math," the "new science," the "new English," the new this, and the new that. Montessori, although long in existence, has only recently become a fast-growing movement in American education; Initial Teaching Alphabet has progressed without noticeable backstep. The "new English," the linguistic approach, may still be too new to have hurdled past the acid test of critics.

Before the emergence of the "new math," the potential of the preschooler and the schoolchild in mathematics was largely overlooked and underestimated. Now it isn't the child who has difficulty with the "new math," it is more often the teacher. Since the method has been in vogue, more mathematics has been created than in all the 6 decades before. One could elaborate on the fantastic new chemistry, the new biology, but is it necessary?

During these times and under these conditions, old universities and colleges have had their enrollments greatly augmented, and new college campuses and school systems are mushrooming, to face and cope realistically with the exploding population, the exploding knowledge, and the new educational technology. Education at all levels, as a result, is standing at the threshold of a new direction, a different era, a revolution.

Without a doubt, something is happening. Information is being generated in larger quantities than ever before, and it is likewise becoming obsolete faster. There are now technical means of storing and retrieving information beyond our comprehension. The entire Bible may be stored in the space which this page of ISSUES provides. We are living during the time of the talking typewriter and in the age when a student can carry on a dialog with a computer. Students will have instant auditory and visual information at their disposal. Instead of the teacher or parent or both of them being in "control" of the kind and amount of information a pupil should have, the student may have ready access to any and all information he desires by simply dialing into a central learning center. He will be able to get the lesson of his choice or suited to him — a story, a document, an answer to his question, a piece of art, a design, music — anything which can be stored electronically or photographically and transmitted through today's and tomorrow's technology, through visual and oral avenues that we cannot even now envision.

There are those who may fear the possibilities which the new direction may provide. But should they? New technology will make it possible to relay information in a far more flexible and potentially effective way than can be managed by an overburdened teacher. The computer and related media should surely liberate the teacher to serve more effectively as a counselor, as a shepherd of the individual, and to plan the kind and type of information to which the student will have ready access in order to build on what he already has gained through a multitude of avenues beyond the classroom.

The machine, the computer from which a pupil will learn, may break down, but one thing is certain: the aids and devices and the coming computer won't forget, won't get tired, won't lose patience, and won't look down upon and embarrass a slow-learning student. The pupil of today is already in a different environment than the generation or generations which are teaching him. Teachers in service and teachers in preparation will have to try heroically to empathize, to place themselves in the pupils' shoes and acquire the skills to serve effectively in leadership roles.

Many of us may not agree with men like Marshall McLuhan, who has pointed out repeatedly the crucial aspects of our learning environment and has reiterated that the "media is the message." It behooves us, nevertheless, to examine realistically what he has to say. It may jar us out of the comfortable position that the "new direction" observable may not affect our role as a minister, as a teacher of the Word, and as a shepherd of souls. The world of information will move into our pupils' sense organs through the new media.

The new educational technology may be only in its infancy. Yet educators should nurture and develop it wisely and sensitively. It not only has a potential for good but for evil. Men who prepare the message and the media have a power which we dare not minimize. Shouldn't educators capitalize on the new direction and not be captured by the new technology?

MARTIN J. MAEHR

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# WHAT ARE THE ISSUES IN CHRISTIAN EDUCATION?

— as raised by contemporary philosophical and sociological theory

by W. THEOPHIL JANZOW

THE CHURCH TENDS TO DEVELOP its own philosophical outlook, its own window through which it views the world. It has a corrective lens that brings things into a specifically Christian focus. Its lens is the cross with its suffering Servant and the empty tomb with its victorious King.

The Christ lens brings into focus the true picture of man's spiritual need and the blessed picture of his full salvation. But it does not automatically solve all of his intellectual problems. It illuminates, it sheds light, it gives perspective, it provides a framework. But within this framework the Christian educator must continue to study, must add to and refine knowledge, must test theories, must build the intellectual building of an improved understanding of man and the world into which God placed him.

The secular educator works at this, too. Indeed, in recent years he has piled up a fantastic accumulation of new ideas. The question is: How do they fit into the Christian framework?

It doesn't take more than a superficial glance to see that the goodness of fit is not immediate or perfect. Issues arise. Often the issues are basic. But what are they? The first need is to identify and articulate. This article is a minor effort in that direction.

## I. The Issue of the Changing Understandings of the Nature of Man and the Changeless Understanding of the Nature of Man

The basic premise of philosophy and behavioral science is that man can be studied, that our knowledge about man — what he is, how he behaves, why he behaves as he does, his limitations and his potentials — is partial, incomplete, and developmental. The basic premise is that past knowledge, perhaps all past knowledge, is adjustable on the grounds of present and future information.

Christian theology does not question the incompleteness of our knowledge about man. But there has been and perhaps still is question about (1) the propriety of studying man in an open-system approach and (2) the extent to which such study may be conducted.

Philosophy has been less censured than behavioral science, perhaps because it operated or seemed to operate within the framework of determinism, of truth, of seeking out the final truth about man.

The behavioral sciences, by contrast, were suspect from the word go. They had suggested that their findings about man would ever be tentative and that final truth is utterly unapproachable. This has always appeared to Christian theology to be a hostile premise. Christian theology says that the following ideas about man are givens: Man comes from God; man has been estranged from God by sin; man is meant to be restored to God; and only God can effectively bring about this restoration. Then, Christian theology holds that man's life, behavior, and lot are affected by these givens. He is the kind of a person he is by virtue of these givens. He can become the kind of person he can become only as a result of his developing within the framework of these givens. Christian theology wants to explain man's person, his character, his behavior, his potential within this system. It has not been willing to subject these premises to the alternative of falsifiability as the logical empiricists and the social scientists demand.

Christian theology has gone even farther. It has wondered whether the scientific study of man has any validity at all. Isn't he a noble creature containing a spark of the divine — "the image of God"? Wouldn't it degrade this nobility to subject him to impersonal, objective, analytical investigation — like a frog, or poison ivy, or a germ? Isn't the chief motivating force within him soul, and don't you deny this when you examine physical, mental, and social sources of his behavior?

Social scientists, on the other hand, have said that man as an empirical entity has no choice but to subject himself to empirical investigation. Granting that man is the noblest creature, they argue that this is precisely why he, above all creatures, should be investigated. Alexander Pope said: "The proper study of mankind is man." And Stuart Chase, agreeing, developed the rationale and method for this study in his book, *The Proper Study of Mankind*.

There has been open warfare on this issue in the past. At present there appears to be comparative peace. But what kind of peace is it? This is a question Christians must ask. Christian education has the task of teaching about the nature of man. What will the premises be? Has the conflict been resolved through toleration? And if so, does the Christian educator tolerate the scientific view, or vice versa? Or is it an accommodation in which the overt guns of battle are silent but the covert feelings of hostility remain? Or has some kind of assimilation

taken place in which one or both sides have adjusted their views to fit more nearly into the other scheme? Perhaps some of both is taking place. Tiryakian's book *Sociologism and Existentialism* is an effort toward integrating philosophy and behavior science. Many articles and books, including *What, Then, Is Man?* by Meehl et al., are efforts to find points of contact between Christian theology, psychiatry, psychology, sociology, and anthropology.

Nevertheless, the most basic tensions have not been resolved. The peace is an uneasy and in many respects a forced peace. To teach effectively about man, his sinful condition, his dual nature, and so forth has always required the Christian educator's highest skill. The added burden of today is trying to fit this teaching into the thinking of a person who is steeped in the ideas of contemporary social science. Where are the points of contact? Where are the points of difference? Does the church have any consensus on these questions? What happens when the traditional view of the church clashes with the latest view of social science? These seem to be urgent and, for the most part, unanswered questions. It seems that our educators should come to grips with them — and come up with answers.

## II. *The Issue of Subject Matter Versus Attitude and Action*

Educators are aware of the great change in the curricula of our schools over the past 75 years. Psychologists, like James, and sociologists, like Ward, had much to do with stimulating this change. From them came theories that stressed the importance of the individual and man's ability to control his social environment to benefit the individual. But it was up to educational philosophers like Dewey and Adams and their followers to stir up a thorough rethinking and reshuffling of curricular arrangements to make them more life-related, more connected with the practical needs of the child, more related to the problems and issues of the community.

Dewey wanted subject matter to be learned in connection with specific problem-solving situations, not in disassociated academic fragments. The followers of Dewey organized the Progressive Educational Association which, over a 36-year history, worked to introduce Deweyan theory into the day-to-day operation of American schools. The association disbanded in 1955, but its chief emphases have lasted. In fact, progressivist theory has so radically reshaped our educational approaches that Lawrence Cremin speaks about its effects as "the transformation of the school" in a book by that title.

As is well known, the progressive movement has been violently criticized. Today's leading critics would be the essentialists and the Neo-Thomists, who see it as the source of many of our modern evils, including juvenile delinquency and Russia's beating us into space.

Nevertheless, progressive emphases remain in our

classrooms, and progressive theory should receive credit for the attention most schools continue to give to:

1. the student-oriented approach to the classroom situation;
2. counseling and guidance;
3. home-school cooperation (PTAs);
4. the object-lesson approach (problem-solving);
5. creative expression;
6. the relation between interest and motivation;
7. the importance of teacher understanding of the principles of human growth and development and of ability and achievement measurement;
8. the introduction of course electives.

All of this has basic implications for Christian education. First, it has such implications because we in the church tend to imitate, to mimic the secular society, to follow, even if somewhat slowly, the general educational trends in the society. For example, we, too, moved to greater curricular flexibility. We have also incorporated other progressive emphases in our parochial schools. Second, it has implications because we should be asking some of the same questions that public education asks. The big debate of the public schools — subject matter versus life adjustment — has not disturbed us as much, it is true. Perhaps it is because we never drifted that far from subject-matter emphasis. Perhaps ours remains the opposite question. Do we have enough attitudinal, relational emphasis? How about our religion courses? Are they too subject-matter packed, too formal, too systematic, too scholastic? Do they need more of the life-relating emphasis? Does our whole curriculum need to become more "practical"? Should doctrine be taught more inductively than deductively? Should the problem-solving approach be used in our religion courses? Should our religion courses be designed to promote critical thinking and creative skill in religious thought? If so, how can it be done without destroying the stability of our faith and the unity of our fellowship? These questions seem to need continuing attention.

## III. *The Issue of Relativism and the Absolute*

In the middle of the 19th century, Auguste Comte and the logical positivists came to the conclusion that the absolute is unknowable. They held that the absolute cannot be grasped, measured, or apprehended by the senses, which are the only instrument for verifying knowledge or experience that man has. Since the absolute is unknowable in any experimental sense, it is futile and wasteful to spend time trying to learn about it, they thought, or to study religion or any human phenomenon from this frame of reference. Religion can be studied, they said, in its origins, its manifestations, its effects but not from a supernaturalistic perspective. It should be investigated, they argued, only from the viewpoint of its historical, social, and psychological foundations. So there followed a series of studies seeking to understand religion



by exposing its true nonsupernatural origin. Max Müller drew the conclusion that religion came from nature fear and nature worship. E. B. Tylor said it started with animistic interpretation of dreams and death. Spencer claimed it derived from ancestor reverence and worship. Emil Durkheim, on the basis of a study of Australian aborigines, described *The Elementary Forms of Religious Life* and traced them to the totem, or the representation of the group. Thus, for him religion had a wholly sociological explanation (collective representation).

In the process of studying the cultural backgrounds of religious life, even as in the process of studying other institutional forms, e. g., marriage, family, sex patterns (Westermarck's *History of the Family*), these researchers collected an endless array of data from many different societies. It quickly became apparent that although each society had the same basic human needs, they had developed a fantastic variety of institutional forms by which these basic needs were met. It was this finding that led to the theory of cultural relativism; in his famous *Folkways*, William Graham Sumner summarized the theory when he said: "The mores can make anything right." As the evidence of variation accumulated, and as it became the property of the masses not only vicariously through books but actually through traveling, our whole society became "radically relativised," to use Peter Berger's term. Berger, in *Invitation to Sociology*, says (p. 48), "This relativization has become so much part of our everyday imagination that it is difficult for us to grasp fully how closed and absolutely binding the world views of other cultures have been and still are." Educators, too, have adopted the theory of cultural relativism as a major thrust in their teaching approach, particularly in the social sciences. Their aim is to increase the objectivity of their students toward themselves and their world.

More often than not, however, as Thomas Hoult explains in his book, *The Sociology of Religion* (p. 324), "cultural relativism leads to moral relativism, which claims that each of the many moral, ethical, and religious systems has its validity." It is easy to see how this is done. In Hans Ruesch's *Top of the World*, a novel about Eskimos, he describes in one section four examples of cultural variation, two without moral connotation, two with: (1) An Eskimo ridicules a white man's house for being inferior to the igloo — too big, one has to walk too far to the furnace, it takes too long to build, it is too large to keep warm. (2) He chides a white man for scorning to eat the delicacy of fresh worms he is offered. (3) He is insulted when a white man refuses the offer of his wife's companionship for the night after she has groomed herself for her guest with tallow-rubbed hair and blubber-greased face. (4) He cannot understand the criticism he receives for having killed the man who so insulted his wife.

The theory of cultural relativism when applied to religious education implies that believers who claim to have a corner on truth are simply manifesting ethnocen-

trism or bigotry. If this theory were true, foreign missions would be anachronistic. The sophisticated Christian, it suggests, should know that our belief in Jesus as the world's Savior just happens to be our peculiar cultural bias.

"Christian educators will be perplexed by all this. They will ask: How shall we teach an absolute God to a relative world? How shall we teach unchanging truth to a world that believes truth is contingent? How can we hold up Christ as the only Savior to a people that says, "That's just your cultural bias"? How about the absoluteness of the sacramental acts, the absoluteness of the Bible?"

These are not wholly new problems. Every age of Christians has struggled with them. Perhaps we get some help from the manner in which Paul taught the one living God to a society which only knew of plural and unknown gods. But there seem to be new dimensions to today's issue. Modern relativism purports to have a scientific base. Yet one cannot capitulate to radical relativism without forfeiting the heart of the Christian Gospel. Christian educators have the task of seeking points of contact with the relativist from which he can be led to an appreciation of the absolutes.

#### IV. *The Issue of "the Dilemma of the Churches"*

Sociologists help us understand the dynamic nature of our changing society, one that moves from sacred to secular, *Gemeinschaft* to *Gesellschaft*, rural to urban. In such a society primary relations are superseded by secondary relations, and the social control power of the neighborhood becomes dissolved because the neighborhood no longer has enough stability to give it control force. All of these processes, of course, are on a continuum and are found proceeding at different levels of development in different communities and different groups.

Where does the church fit into all of this? It, of course, is involved in this whole process, too. It is being affected by what is happening to its people. It doesn't behave in exactly the same way it used to. It addresses people who are in some ways less tied together than formerly and in many ways are tied together differently than formerly. It has to develop new approaches, find new techniques to get its work done.

But the church is not only reacting to an external thing, a growing, more complex society. It is reacting to an internal thing, itself, as a growing and more complex organization. It not only tries to adjust its program more adequately to serve the needs of the people who find themselves in a new kind of society, it begins to examine more carefully the adequacy of its own structure to make the kind of contacts with the new society that it feels it ought to make. The degree to which it wants to do this, the values that it has to forfeit in order to do this, the decision as to which new values it wants to get and which old values it is willing to give up — this is what J. Milton Yinger has called "the dilemma of the churches."

In simple description, Yinger says that the church that grows tends to move from sect status to denomination status. As a sect it was small, and its future was precarious. It had to build high walls of isolation in order not to be swallowed up. Theological emphases in such a time would be "be separate," "avoid them," "don't practice unionism." But the church grows. Its institutional foundations become stronger. It is successful. Its future is no longer in doubt. It doesn't worry whether outside influences will destroy it. It begins to yearn for more contact. An increasing number of voices challenge the church to exert its influence beyond its own borders in the larger community. To do this it has to lower the wall, Yinger says. There has to be more contact. The voices that cry, "reach out, mingle, influence," grow. But in the process of reaching out and mingling, some of the old emphases decrease and even disappear. In the process the vaunted ancient "purity" and "distinctiveness" get watered down. In order to establish any kind of meaningful relationship with the world that it wants to influence, the church has to permit the world, in a sense, to come into the church, and it has to accommodate and be influenced by the world. The point that Yinger makes is that the church has to choose. If it wants to preserve its sacredness, it has to remain isolated. If it wants to interact with the world, it has to let itself be secularized. This is its dilemma. It can't have both the purity that is preserved in isolation and the broader social influence that comes with contact. It has to choose.

It is not uncommon for contemporary churches to experience the dilemma Yinger describes. Intrad denominational church squabbles often revolve around this issue. People cry that the former barriers in their churches are being let down. The evidence bears it out. But it seems like treason to admit it. It seems irreverent and hard to justify. So the educators have problems. How do they handle this? Religion is the great stabilizer in an unstable world. How can it say to its people, "We, too, are changing," without disturbing them or perhaps even losing them?

Our church must also face up to the issue. What really is happening? Which changes are methodological, and which are content? Which changes strengthen, and which weaken? Which changes build, and which destroy? Which changes represent the broadening of the scope of the church in the world, and which changes represent a broadening of the scope of the world in the church? These are vital questions. Failing to face up to the issue can only do the church disservice.

The educator will, of course, want to ask whether Yinger's theory is adequate. Are there potentials and dimensions in the church which can keep the church out of this dilemma? Other analysts have offered alternate suggestions:

1. The church wants to influence? Let it go where the power is, says one theory. C. Wright Mills talks about "the power elite." Floyd Hunter describes "com-

munity power structure." This is where the decisions are made, both say. You don't have to change doctrine or basic belief to affect your community. What you have to do is get into the power structure. You may have to alter some peripherals, adiaphora, nonessentials, practical habits. But you keep the old truth. Only be where the power is when the decision is being made, and thus influence the world without diminishing your ideals.

2. The church wants to influence? Let Christians make a mark by their behavior, says another theory. Christians must develop a "style of life," says Jacques Ellul. Christians, not the church, should develop a "sect spirit," says Richard Sommerfeld. The lowering of the walls so as to reach out and influence the world can be self-defeating, this theory suggests, unless the people keep their distinctive beliefs intact. At the same time there must be something that sets them apart personally on the grounds of their Christianity and makes a constructive mark on the people with whom interaction takes place. Paul's "To the Jews I became as a Jew, to them without law as without law, that I might gain them" (1 Cor. 9) must not be permitted to vitiate Peter's "Ye are a royal priesthood, a holy nation, a set-apart people." (1 Peter 2)

3. The church wants to influence? Let the church reestablish a Christian confessionism that is devoid of traditionalism and warm in its interaction, says a third theory. This confessionism should be explicit in its expression of the beliefs that set it apart. It should not, however, be a denominational emphasis. It should be a Christian emphasis. Much of the sociology-of-religion material today says this is going against the trend. Confessionism is out. General religion is in. Will Herberg says the theme now is "a common religion." Marty calls it "religion in general." Robert Lee speaks of "common core Protestantism."

A dissenting voice, however, is that of Glock and Stark in their book *Religion and Society in Tension*. They question whether denominationalism is in fact dying out. They say that a closer look at the data collected in various studies suggests rather that the old denominationalism is being supplanted by a "new denominationalism" in which the key difference is that the lines are differently drawn. They suggest that the meaningful and significant divisions in American Protestantism now are best identified under broader labels: liberals, moderates, conservatives, and fundamentalists. If this is true, then contemporary church bodies will be wanting to ask where they fit. To know where one is going it is important first to know where one is.

(To be continued in next issue)

In the next issue of *ISSUES*:

A report on a pilot project of workshops in music education conducted in the Indiana District —

by DR. HARRY GIESSELMAN, JR.

# What Should Be the *VITAL EMPHASES?*

. . . in Christian education

by LEONARD W. HEIDEMANN

CHRISTIAN EDUCATION is a continuing task of the Christian church. Jesus made this very clear when He gave His disciples the commission to evangelize the world. It was not merely in connection with or an afterthought of His missionary directive but a vital, integral part of it when He said, "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). Missions and education, like peas in a pod, belong together, and we cannot safely divorce the one from the other. The history of the church, both ancient and modern, discloses that where this has been done the church has come to many griefs and suffered great losses. We need to man the missions — no doubt about that — but we also need to make sure that the men who man the missions are properly trained and equipped. We may remind ourselves that to counteract the religious ignorance of his generation Dr. Martin Luther wrote two catechisms, one for the teachers and one for those to be taught.

We believe in Christian education. It is assumed here that readers agree on the importance of a solid academic core in the school's curriculum. The assumption that so long as we have religion in school we need not be greatly concerned about the academic program is unwarranted. Christian principles do not justify a shoddy approach to the basic task of education in any school. For practical purposes this means that if we cannot operate a good school and measure up to the standards of public education, we should not try to defend it on the basis of the religion taught there. We believe in it today more than ever, perhaps. The Johnstone study does not toll a funeral bell for the Christian day school.<sup>1</sup> If it does, then what we have been saying about the presence and the power of the Holy Spirit in the Word of God has been a delusion, and we need to look elsewhere for something to change and mold the minds and hearts of men. In The Lutheran Church — Missouri

<sup>1</sup> For a good analysis of the Johnstone study of Lutheran schools, see the *Concordia Theological Monthly*, Vol. 38, No. 1, pp. 28 ff. The following observation of the author, William A. Kramer, is significant: "The question is not if parochial schools have weaknesses. Any human institution has them, and the church school is no exception. Actually congregations, the Synod, and its Districts are devoting a great deal of effort to overcome the weaknesses and to accentuate the strengths. Moreover, a church school is likely to have the same weaknesses that the supporting church has, and any strengthening of the school requires strengthening of the church. Certainly the theory underlying the parochial school is sound from the theological and educational viewpoints. Dr. Johnstone states this in saying that 'it is difficult to argue against the philosophy of the full-time Christian school on the basis of theoretical or theological grounds.'" (P. 33)

Synod, Christian education is big business. In addition to the numerous part-time Christian educational agencies in every congregation, we have 1,500 elementary schools with an enrollment of about 170,000 pupils, taught by almost 6,000 men and women teachers. To provide a Christian-oriented professional training for these teachers, the Synod operates three 4-year teacher-training colleges, with two of them offering graduate programs in education. All this, taken together, constitutes a formidable educational force. We are sold on Christian education. We believe that Christians should know the faith they profess; we believe that children should be trained in the Christian way of looking at things, of seeing life in the perspective of God's Word and the redeeming cross of Christ.

This article is in response to the editor of *ISSUES*, who requested me to share the contents of a sermon which I once preached on the meaning of Christian education. Some of that content will be incorporated here, but I have chosen to develop the subject under the title: "Vital Emphases in Christian Education." This may fulfill more adequately than a sermon the expectations of the editor and the requirements of the readers.

There are many emphases in Christian education, and it would probably take some doing to get everyone to agree on a list. But Christian educators would have little problem in pointing up the vital emphases. They might disagree on the order in which the emphases are named, but they would not argue about their vital nature.

## I. *The Centrality of Christ*

The first and most vital emphasis in Christian education is the centrality of Christ in human learning. Jesus said to His disciples, "teaching them to observe all things whatsoever I have commanded you." It is implicit in this teaching directive of our Lord that the focal point of Christian education is Jesus Christ. Everything centers in Him. Everything we teach, everything we learn, every experience of life must somehow be evaluated in terms of Jesus Christ. "Essentially, the beginning and the end of the Christian educational process is the centrality and coronation of Christ."<sup>2</sup> After all, it is in Him that we live and move and have our being. He is Lord of all. He is that, or He is the world's greatest egotist. Imagine someone without demonstrated authority telling us to move through the world with his message. Imagine yourself telling others to teach everything you care to command. But Christ does this because He is Lord of all. He made all things, as John says, and by Him they are preserved. The world exists to serve Him, and it will eventually be judged and destroyed by Him. Christian education stresses what St. Paul told the Philippians: "God also hath highly exalted Him and given Him a name which is above every name, that at the name of

<sup>2</sup> *American Lutheran*, Vol. 26, No. 4, p. 10. The comment is by Dr. O. P. Kretzmann in an article about Christian higher education.

Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Christ is Lord, and one day everyone will have to acknowledge His lordship. Christian education says that it is a good idea to begin to make such an acknowledgment now.

The Christ who claims the central focus in Christian education is the Redeemer, not a law-giver, the Savior, not a second Moses. He is more than a model character whose popularity is, as some claim, less than the Beatles today. He is the Son of God, the world's only Redeemer. When Christian education is true to its genius, it witnesses to more than a vague God who is practically unknown and unknowable. It affirms the reality of a gracious God, who has revealed Himself in the magnificence of His love and mercy in Jesus Christ. Unless and until we know this God, we really don't know God at all. The Greeks distinguished between *gnosis* and *epignosis*. There is a knowledge which is partial and incomplete, and there is a knowledge which is full and complete. When we know God we have the latter. Christian education takes the position that the Apostle John took when he wrote: "And we know that the Son of God is come and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." (1 John 5:20)

So Christian education is not a way of moralizing before a captive audience, nor is it a kind of glorified baby-sitting program under the auspices of the church. Because it operates with the Word of life, it is instead a way of giving meaning and purpose and power to life; and since Christ is central in the educational process, the perspectives on life will be Christian. The fourth "R" that Christian education adds to the educational process is not religion but the Redeemer.

## II. The Authority of the Scriptures

A second emphasis in Christian education is the authority of the Scriptures and the conviction that there are absolutes. Not everything is relative, and there is such a thing as truth. Christian education stresses that the Scriptures of God, and these alone, are the source of saving truth. In His baptismal commission Jesus said: "Teaching them to observe all things whatsoever I have commanded you." To be sure, the Christian educator recognizes various sources of truth. In his researches he operates with what we call primary and secondary sources of information. Students of history understand this very well. A letter written by Abraham Lincoln in his own hand is an example of a primary source of information. A book about Abraham Lincoln by an expert who has studied his life and times illustrates a secondary source of information. Both sources are valid and may be used by the researcher in the development of his particular study. For the Christian educator the Scriptures are a primary source of information. Here, he believes,

God speaks. He speaks with authority. What God says is absolute, and it is without challenge. This does not mean that the truths of Scripture dare not be investigated, but it does mean that no other source can be placed in judgment over the Scriptures. The Bible judges us, not we the Bible. In all matters of faith we must stick with the Reformation watchword, *Sola Scriptura*.

Christian education affirms that in the Scriptures God has given us truth, *aletheia*. This term occurs almost 100 times in the New Testament, and it never means discursive truth but the reality of God manifested in the mystery of redemption. It has reference not to a rambling list of generalities but to something specific. It is more than truthfulness in general. Arndt and Gingrich say it is used especially of the content of Christianity as the absolute truth. It refers to reality as opposed to mere appearance. "Grace and truth came by Jesus Christ" (John 1:17). The truth about God is that He is pure, unbounded love, and it is this truth which is able to transform men's fears and guilt and impotence and humiliation into a sense of bedrock security based on trust and confidence in God. This truth, because it deals with a man's relationship with God, is crucial to the quality of our existence. It is more than a piece of information to be known, memorized, and discussed. It is, as Paul indicates in Romans, a powerful dynamic which changes men's lives. It is a solid conviction expressed by believers in their life of faith, hope, and love.<sup>3</sup>

## III. The Nature of Man: Sinner and Saint

A third emphasis in Christian education relates to the nature of man, and it sees him both as a lost and rescued sinner. It stresses what Luther was accustomed to emphasize when he talked about the Christian as saint and sinner: "*Simul justus et peccator*." This reflects a wholesome tension in the life of faith, that needs to be felt. St. Paul felt it, as Romans 7 reflects, and it kept him both humble and courageous. This is another way of saying that this third emphasis relates to the proper distinction between Law and Gospel. When we can do this perfectly, we are doctors of theology, as Luther says. With Scripture as his source of truth, the Christian educator knows something very sure about the nature of man, the learner. He does not become a wishful thinker and assume an inherent, natural goodness in man, nor does he despair of man's potentialities because he finds him enslaved by sin. He knows that where sin abounds grace abounds more. He knows that man was created by God in God's image. Man is not the result of a freak

<sup>3</sup> For some of these observations about the nature of truth I am indebted to Dr. Albert C. Outler, who spoke to the Council of Protestant Colleges and Universities on the subject "Quid Est Veritas?" in Kansas City, Mo., Jan. 5-6, 1959. He insists on two dimensions of truth, corresponding to the two dimensions of being. The one is the truth about creation, and the search for this truth is the proper and urgent business of the human creature, he says. The other is the truth about the Creator, and this is rooted and grounded in the ineffable mystery which surrounds and suffuses our existence.

accident in nature but the crown of God's creation, fashioned expertly by the Master Designer to give God glory. But then he also knows that man, of his own free choice and by deliberate action, separated himself from his Creator by sin, and that in consequence of this wrongdoing he has become thoroughly corrupt in his natural, unregenerate state. That man is born neutral in his spiritual propensities or that what he becomes is altogether the result of his environment are notions about man which must be rejected. The Bible teaches that man is born in sin, at enmity against God, and a child of wrath. This is the condition of every man, in every generation and in every land. But though he knows that all men "are by nature sinful and unclean," as the Order for Baptism in the *Lutheran Agenda* phrases it, the Christian educator also knows that God in His great love has achieved a rescue for man, that He has provided universal redemption for all men in Jesus Christ. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5:19). God Himself stepped into the predicament and resolved the problem man had created by his sin. Through Christ He did for man what man could never do for himself. He bridged the gap man had made by his rebellion and sin. He spanned the chasm between Himself and man. This is what the apostle Paul means when he writes to the Colossians: "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. 2:13-14). This is the Biblical judgment of the nature of man, and Christian education says that before men can live full and meaningful lives they must know and accept, believe and live by, this judgment.

#### IV. Purposeful Living

A fourth vital emphasis in Christian education is that man, redeemed by Jesus Christ, can have meaningful and purposeful goals in life. Where did we come from? Why are we here? What gives lasting meaning to our existence? What matters finally and forever? Are we mere creatures of clay, puppets in the hands of fate? Our Lord, the Master Teacher, was concerned primarily about a man's relationship to God. Jesus not only imparted information as He taught His disciples, but offered them fellowship with the Father. He claimed them altogether and tolerated no double allegiance. And they followed Him, and He gave them His Word and promised them His Spirit, and they have been teaching us ever since. They teach us as Jesus taught them, that God is the Beginning and End of all things. It is God who can teach our life by His Spirit and make something out of us. That which is cheap and ordinary, tawdry with shame and damaged by sin, God covers with His grace. He takes the good which He has worked in us and makes it better. He takes that which is poor and sinful and

makes it over into something which gives Him pleasure. This is what St. Paul means when he says: "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Luther put it this way in his explanation of the Second Article: "Jesus Christ has redeemed me, a lost and condemned creature . . . that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness." Until men come to live in this kind of relationship with God and respect His claims upon their time, talent, and treasure and serve Him in His kingdom, they live short of their potential and purpose. To teach the children of men how to live purposefully with themselves, with their neighbors, and with God is the chief task of Christian education. It says that life is more than business and fun and things. If there is anything true about Christian education, if there is anything distinctive about its approach to the life of man, if there is anything unique about its emphases in the process of learning, it is that man shall not live by bread alone.<sup>4</sup>

Christ taught His disciples well. There were some things which took them a long time to understand, like universal grace, but they could not mistake His instruction on pride and self-seeking, repentance and faith. Because He gave meaning to life, they willingly forsook all and followed Him.<sup>5</sup> In a brochure prepared for use in congregations by the Board of Parish Education of The Lutheran Church — Missouri Synod, after listing the goals of Lutheran elementary education, the writer says: "These goals have an altogether different basis. They relate not only to this life, but to the world to come. They seek to lead the child along his earthly ways, through death, and into the eternal glories of heaven. Such education is distinctly spiritual."<sup>6</sup>

Purposeful living becomes possible when men commit themselves, body and soul, for time and eternity, to the care of Him who loves us all. Sound societies are made of people who live with a purpose, of people who

<sup>4</sup> Our Lord's response to Satan's first temptation in the wilderness points up a lesson which we in our creatureliness find hard to learn. Always we are tempted to believe that we can live by bread alone, even in the church. The temptation to succeed through the miracle of turning stones into bread is real, and the history of the church discloses that the church has not always been able to withstand the temptation as Jesus did. Our preoccupation with externals, the endless round of church activities, the gradual atomization of parish life through the substitution of bread and fanfare for the living proclamation of the living Word and the power and presence of the Lord in the Sacrament, our activism, our busy church life — all this is a threat to the real life of the church. This warning cannot be repeated too often.

<sup>5</sup> Dr. Paul Bretscher delivered an essay on Christian education to the St. Paul convention in 1956. The Sept. 11, 1956, issue of the *Lutheran Witness* carried excerpts of his essay, pointing out some distinctive features of Christian education as compared to humanism, evolutionism, and pragmatism. His observations are good, and his judgments are sound.

<sup>6</sup> Synod's Board of Parish Education is to be commended for providing the congregations with many fine publicity materials. The brochure quoted is entitled "The Lutheran Elementary School Educates the Whole Child."

know who they are, where they came from, and where they are going. Someone has said: "The imperative need of today, overshadowing all other unnumbered and urgent needs, is firmer and stronger character, high integrity, larger spiritual vision, unimpeachable and unshakable fidelity, and a righteous and dynamic faith." Another has said, "Our problem is within ourselves. We have found the means to blow the world physically apart. Spiritually, we have yet to find the means to put together the world's broken pieces." General Douglas

MacArthur, at the close of World War II, in a pithy sentence put it this way, "Our problem is basically theological."

It is for this reason that we must keep in mind the vital emphases in Christian education. They serve to keep our perspectives on the problems of life sharp and clear. Operating with the Word of life we may be sure that the divine resources of God's own Spirit are with us and that we can do all things through Christ who strengthens us.

## WHEN IS ESTABLISHMENT?

*"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."*

— THE FIRST AMENDMENT TO THE CONSTITUTION OF THE U. S.

by *ARNOLD C. ERXLEBEN*

THE LAST DECADE HAS SEEN AN increasing amount of tension between the government and the organized churches and between citizens with respect to the support of education in the United States of America. Much of this tension is caused by the various definitions of establishment as this term is used in the First Amendment to the Constitution.

There has been an upswing in the number of cases brought to the Supreme Court involving interpretation of this amendment. The Congress, too, becomes deeply involved when it deliberates ways and means of supplying federal aid to education. The question of establishment is raised immediately when church-connected schools ask to be included in the distribution of such aid. This became very evident before the passage of the Elementary and Secondary Education Act of 1965. This act provided for federal aid to education under five titles, "to strengthen and improve educational quality and opportunity in the Nation's elementary and secondary schools."<sup>1</sup> The same kind of debate is raised when state aid to education is contemplated. Is government aid to church-connected schools tantamount to establishment? Does such aid violate the principle of separation of church and state?

The church-state relationships in education as they apply to the United States may be divided into two categories: (1) the establishment of religion and (2) the responsibility for education.

### *The Establishment of Religion*

The founders of our country took definite steps toward guaranteeing freedom of worship by placing the

following clause into the First Amendment to the Constitution of the United States: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."<sup>2</sup> This was a concept unknown in the world at that time. While some European countries had moved from single establishment to multiple establishment, as Prussia had done, complete disestablishment had not been tried. Citizens of the United States were assured of complete religious freedom. They had the privilege of joining and supporting the church of their choice or of belonging to none at all. They were protected against supporting any religious group whatsoever without their consent. The virtue of disestablishment lay in this, that the government could in no wise prejudice the choice of the individual with respect to religion. The government maintained strict neutrality in this matter. At present each of the 50 states has similar clauses in its constitution.

Churches are corporations. Except for tax abatement granted to educational, cultural, and religious institutions, churches are held to conform to all corporation laws, and are entitled to the protection and public services rendered by the government to all corporations. The "wall of separation" between church and state raised by the disestablishment clause has provided maximum freedom of religion to the American citizen. The result of this freedom is that churches have multiplied and prospered in the United States. The absence of government support has placed the burden of financing churches on the shoulders of the faithful, where it rightfully belongs. It is also important to observe that freedom of worship has not in any way lessened the loyalty of the citizens to their country. Variety of religious beliefs has

<sup>1</sup> U. S. Congress, Senate, House of Representatives, Elementary and Secondary Education Act of 1965, 89th Congress, 1st session, p. 1.

<sup>2</sup> U. S. Constitution, Amendments, Article I.

not been a divisive factor so far as national welfare is concerned.

### *The Responsibility for Education*

The sensitive area in church-state relations in the United States is education. The root of the problem lies with the positions of the state and the church regarding religious education. These positions are historical and ideological. Historically two facts are important: (1) the progressive secularization of the public school system and (2) its tremendous growth. The ideological views concern themselves with the importance of religion in the education of the whole child.

### *The Historical Positions*

Early American public education was essentially religious. In the beginning the *New England Primer*, the Authorized Version of the Bible, and one of the several catechisms according to the major religious sects were commonly used in the schools. Gradually an attempt was made to produce a nonsectarian curriculum that would teach common Christian principles without sectarian emphases. The schools were to be nonsectarian yet were to promote Christian morality.

The Roman Catholic Church objected to the use of the Protestant version of the Bible in public schools and began to organize parochial schools where possible. Some Protestants, among them Lutherans from Germany, did the same. The public schools continued their religious character in a somewhat liberalized form. The McGuffey Readers, of which millions of copies were sold after their appearance in the 1830s, combined an emphasis on nationalism and on religion. By the latter part of the 19th-century sectarianism had been quite generally removed from the public school, but the Christian base for morality remained.

The Enlightenment, which had begun to secularize thought in Europe, also began to affect the United States. The influence of the publication of Charles Darwin's *Origin of Species*, the development of the scientific method, the advances in experimental psychology and psychiatry, the spread of new economic theories, the industrial revolution and similar movements all contributed to the secularization of the American social order and public education. An examination of the four most comprehensive statements of aims in public education for the 20th century will show that any mention of God or religion has been omitted.<sup>3</sup>

Religion has been eliminated officially from the public school as a basis for moral and ethical behavior, but certain Judeo-Christian values appear to remain. This may be attributed in part to the fact that many teachers in the public schools are also active church

members, personally holding such religious values. While recent decisions of the United States Supreme Court proscribe sectarian religious instruction in the public schools, these decisions do not forbid the offering of religion for its comparative, historical, and social aspects, or the use of the Bible for its literary and cultural significance.

The second historical factor active in church-state relations is the tremendous growth of the public school system in size, effectiveness, cost, and importance. About seven eighths of the elementary school children in the United States attend the public schools. Only one eighth of the children attend nonpublic or church-connected schools. The state laws in every instance make education the responsibility of the state. This responsibility is met either by supplying tax-supported public schools or by permitting nonpublic schools to operate under state regulations but without public tax support. School attendance is mandatory. The public school system is the established system and is, indeed, the most powerful force in American education. As such, it is also a strong secularizing force.

### *Ideological Positions*

Ideologically there are conflicting views on the nature of man which determine the importance of religion in the total educational program. Scripture holds that man was created by God in His image and that man has an immortal soul. Man fell away from God and became sinful. Man was then subject to eternal punishment. God sent His Son, Jesus Christ, to atone for man's sins and to reconcile him to God. By faith in Jesus Christ man will, after death, receive eternal life in heaven. Man is a moral being, subject to the standards of God's law as expressed in the Decalog. It follows that man's education is not complete until he is taught God's holy and just will as expressed in the Law and God's good and gracious will as revealed in the Gospel of Jesus Christ. This phase of education is assigned to the home (Eph. 6:4) and to the church (Matt. 28:20).

The other view of man is that he is the most advanced species in the evolutionary process; that he is moral to a point determined by situational ethics in his social order; and that there is no higher being before which he must bow. Man determines his own society with its system of ethics. Man must determine how to make the most of his life. Life becomes a competitive affair depending on the survival of the fittest. Man, according to the evolutionistic view, has a body and a mind but no immortal soul. Hence he need not concern himself with a hereafter.

Under the influence of a secularized society, public education has adopted and promotes the evolutionary concept of man. When public educators speak about teaching the "whole" child, they mean the body and the intellect but not the soul. The aims of such education are practical, material, and cultural, but they are not eschatological.

<sup>3</sup> The four documents are "The Seven Cardinal Principles of Secondary Education" (1918), "Purposes of Education in American Democracy" (1938), "Values in the Good Elementary School" (1948), and the "Ten Imperative Educational Needs of Youth" (1952).

Omitting God and eternity from education, however, does not alter the fact that man was created with an immortal soul that finds its peace in God. The state has no call to teach religion, neither can it by its Constitution establish a religion. However, by eliminating Christianity and sectarianism from the curriculum the state has not prevented its instruction from being religious. The soul of the child will not tolerate a religious vacuum. If it does not bow before its Maker, it will bow before another god. Will this god be Americanism? democracy? the capitalistic society? ego-enhancement? Who is to judge?

This, then becomes the cause of church-state tensions in education: Shall the child be taught a humanistic religion in the established public school or the Christian religion in a parochial school? The same government which successfully freed its citizens from supporting a church to which they do not belong or which they do not patronize ironically taxes the citizenry to support an educational system which in its basic assumptions militates against the religious tenets of many of its citizens. What can the Christian citizen do about this situation?

Because church membership is not mandatory, the citizen can support the church of his choice, or ignore church membership entirely. If he belongs to a church, he pays only one cost, because the government does not establish religion. In education the picture is different. School attendance at the elementary level is mandatory, and the government through taxation establishes the public schools. Should the citizen want that for his child which the government cannot supply, he has two choices:

1. His church might carry on Christian education in part-time agencies such as the Sunday school and related church schools, or
2. The church may operate full-time state-approved parochial schools in which the underlying principles are based on the Word of God according to that church's particular persuasion.

The first choice may be found wanting because it attempts to counteract the effects of a humanistic religion with a part-time program that is usually inferior to that of the public school in time allotment, equipment, instructional materials, and teaching strength. The second choice causes the supporter of the church-connected school to pay for two educational systems, one established, the other approved but not established.

As educational costs continue to mount, public school districts are receiving relief from state and federal aid. Church-connected schools do not receive this aid and are in danger of being priced out of the market. Many supporters of parochial schools believe that while the churches should pay for their schools, any aid above the local level should be shared by all schools, public and church-connected. This immediately raises the question whether such support would in fact be establishment.

Another point of view is that the government ought

to extend auxiliary services such as school lunches, health care, and bus transportation to church-connected schools also, because these are services to the child as a citizen apart from his instruction.

A recent point of view is that by giving monetary aid to the public schools the government is prejudicing the choice of parents against selecting a church school for their children. If this is in accord with fact, the government is not neutral, and some way must be found to restore its neutrality in educational matters. One might well ask how far the government can go toward restoring its neutrality with monetary aid before it can be accused of establishment.

History shows that the Christian church since its inception has always been in a state of some tension with the non-Christian world. In its early years the Christian church was persecuted. Later, when the church received the approval and support of the empire, it fell prey to the corrupting influences of wealth and power. Later, during the period of ascendancy of national states, the church suffered from legal restrictions and from interference in its internal affairs. Because there is a difference between religious and secular affairs, this tension is unavoidable.

Is there some way by which this tension may be reduced? There is if the leaders of the church and of the state candidly recognize the place of each institution in society — if neither the church nor the state attempts to set up a monopoly of power. A few suggestions are made herewith:

1. The church and the state can mutually support each other in maintaining law and order in society.
2. Because Christian education is the duty of the home and the church, the church must support its agencies for Christian education.
3. Where the church operates full-time elementary and secondary schools and thus carries out part of the educational function of the state, it would appear reasonable that some monetary consideration could be given by the state.
4. Such financial aid, if granted, would have two limitations: (a) It must not be so large as to give the state the power to dictate in matters of conscience. (b) The church must not rely on government aid to the extent that such aid would tend to abridge its witness to society or slacken its mission.

The problem is not basically one of establishment or separation but rather one of having the government maintain its neutrality over against religious education. The exact line dividing discrimination from establishment must be the subject for continued study and appraisal. The exact point of neutrality may never be reached, but each generation, in turn, must strive toward defining it if church-state tension in education is to be reduced.



# TOUCHING, TEACHING, TELLING

*"touching": the third dimension in the teaching process*

by HERMAN L. GLAESS

A CONTINUING REEVALUATION of the values of Lutheran parochial schools, a shortage of trained teachers, a lack of adequate funds in the Lutheran Church, an influx of money in areas of public school education, apathy toward religion, and the unrest of the times all combine to cause the church to seriously reflect on the how, why, where, and when of the total program of Christian education.

While facing these concerns, it is fitting that the Lutheran Education Association and the National Lutheran Parent-Teacher League should combine their efforts and give attention to "Touching, Teaching, and Telling." This is the subtitle for the annual convention to be held in River Forest, Ill., August 4-6. The general theme for the anniversary convention is taken from Mark 10:13, "That He Should Touch Them."

Christian education is not a new concern within the church. Over the years there has been a driving interest and a great expenditure of funds for the cause of Christian education. In their own way, each parish, each pastor, each teacher, and each layman have manifested interest in religious education. Agencies such as the parochial school, Sunday school, vacation Bible school, Walther League, confirmation classes, choirs, released-time classes, Saturday school, Bible classes, adult organizations, and the Sunday morning worship services are examples of efforts to bring the Word to the people. Christian education as "touching, teaching, and telling" processes have been taking place within The Lutheran Church - Missouri Synod for as long as this organization has existed.

Conditions in the churches and in the world about us indicate that concerned Christians must carefully scrutinize the church's roles in touching, teaching, and telling. For the sake of its own continued existence and the cause of the church at large, individual leaders and parishes cannot approach Christian education in a lackadaisical manner. An informed and educated laity will not graciously support an unenthusiased or haphazard program of Christian education. The new generation has learned to evaluate expenditures of time, money, and effort in terms of results. If Christian education is to make an impact on the present generation, a renewed excitement must be generated in the present values and future potentialities of an education that involves Christ as its central theme. Excitement is best aroused when there is confidence in a product. Christian education in all agencies, on all levels, needs confident and excited proponents. Optimism is contagious, but let us not forget that pessimism, which also is contagious, has the additional quality of

being stifling. The intent of this article is not to magnify inadequacies but rather to review some concepts connected with touching, teaching, and telling as they relate to education in all of the church's agencies. Emphasis will be placed upon the "touching process" while attempting to show that this is the most effective means of causing a behavioral or attitudinal change in learners. Before clarifying what is involved in the touching process, a brief explanation of teaching and telling is in order.

## *Telling*

*Telling* is the simplest and easiest method of communication. At least it is the most direct. Also, it is used more than any other method. In fact there is a strong tendency to overuse this process to the extent that it often loses its effectiveness. This ineffectiveness could be substantiated by most mothers, teachers, preachers, and other "tellers."

While telling involves speaking, it does not of necessity involve hearing. Even when telling does involve hearing, there is no assurance that "doing" will follow. If telling did involve hearing and then doing, our jails and prisons would be less crowded and our police forces smaller. It is unlikely that even a small percentage of prisoners have never been told about the laws which they have broken.

The act of telling indicates that one person has a bit of knowledge or an idea that he wishes to convey to another. The hearer may or may not give attention, but in our sophisticated age, hearers often give the pretense of rapt attention. It would be an interesting experiment for an emotionally sound pastor to give a test over the contents of the Sunday service and of his carefully prepared sermon. Hearers have even learned to nod their heads at the proper time and to change facial expressions to the extent that the speaker actually believes that he is "getting through."

The ineffectiveness of the telling technique is not surprising, as it is a known fact that, when the same stimuli are often repeated, they lose their effectiveness. Thus when telling is overused, it loses its ability to produce its desired outcome. The telling method is more effective when this is the only method to pass on knowledge, but in our world of print and complex electronic media, the telling process has a minimal effect as a message.

Although the writer daily experiences the ineffectiveness of the telling process, it has been found that it is difficult to change after years of practice. It is difficult to change from the telling technique to more appropriate

methods. In addition, hearers have learned to find a bit of relaxation in the passiveness of "listening," and they often feel uneasy when challenged with a process that causes them to become involved. It is not easy to change or use additional methods in our effort to reach the hearer. On the other hand, if we wish to cause a more lasting behavioral change in the learner, we must look for techniques other than mere telling. The inadequacy of the telling process is not unknown to educators, and the trend in American education is away from teachers being predominantly a source of data and a dispenser of information. Instead, the teacher must serve more as a catalyst in the learning process.

### Teaching

Teaching is on a higher level, as it involves more than mere telling. Teaching also includes discussing, questioning, guiding, challenging, transferring, reviewing, evaluating, and reporting. The teaching techniques supposedly involve all the modern audio and visual media.

Over the years, educators have given considerable attention to the teaching process and to methods of successful teaching. Many volumes have been printed and courses taught that emphasize teaching methods. Recent trends give more and more attention to the learning process along with all the implications connected with how individuals learn. As telling has fallen short of the goal, so teaching as we usually know it has not always met the needs of the people. Tremendous effort and untold amounts of money have been invested in our schools, but in many ways the well-phrased objectives of education have not been met.

Many of the unmet goals might be termed "humanistic." It is true that generally we enjoy high standards of living. Education has produced scientific advancement, which has assisted our country to achieve fantastic accomplishments. On the other hand most educators in the church and nation would agree that we have sundry serious social problems remaining. Conditions in the home, church, community, nation, and world indicate that there are two major areas that need immediate attention: (1) The relationships between man and God; and (2) the relationships between man and man.

The "God is dead" fervor and "each man for himself" proposal should suffice as illustrations that these relationships deserve continued thoughtful attention. Uncountable and even unknown variables make it impossible to conclude scientifically that man's positive involvement with God and with his fellowman are less than they were years ago, but conditions in the church and world should be stimulus enough for action. Teaching as it has been taking place in the church is a partial answer to the problems, but the method and effectiveness are too limited. Not only must the church's program of Christian education grow in various forms, but it must also become more effective. Telling and teaching can be and are

effective processes in any and all agencies of Christian education, but yet another dimension is vitally needed. Learning does not occur merely because of the teacher's presentations; it occurs through the interplay of personal relationships, environment, and other conditions affecting the teacher and the learner.

### Touching

Touching involves telling and teaching, but is more than either or both. Touching as used by the writer indicates a deep concern that causes an involvement with people. The need for involvement with people is forcefully described by Keniston in *The Uncommitted*. Keniston said that prior to the present era there has seldom been so great a confusion about what is valid or good. He indicates that our culture seems obsessed with breakdown, splintering, disintegration, and destruction. One of the reasons given for our plight seems to be that many Americans are left with an inarticulate sense of loss, of unrelatedness and lack of connection. A procedure to gain relatedness and connection is for people in the church to become actively involved with others. This idea has been proposed for thousands of years but too often only in the method of telling. Although involvement is more apt to take place in one-to-one situations, it can and does take place in groups. When the involvement takes place in a group situation, the "touched" individual looks upon the activity as having special meaning for him as a human being. When such an individual is moved, it is because of his perception of an incident. This perception is unique and is largely due to the past and present environment of the learner and to the condition present at the time of the incident. If the learner is to be touched in the group process, the teacher must make the material meaningful to the hearer in the sense that the individual can internalize the words or actions. It is no easy task to teach groups and simultaneously reach or touch individuals.

The deep concern that was referred to as an integral part of the touching process indicates a feeling that the teacher has for the individual learner. It is not the type of concern that worries only if the learner knows certain bits of information. It is more than just a concern that the learner complete his tasks, hand in neat and correct papers, know his Bible passages, regularly attend church, speak loudly and distinctly, or remain quiet in the teaching situation. These and many other well-meaning objectives that we have in all agencies of Christian education are important and might be considered as part of teaching. Although "deep concern" includes all of these in one form or another, it is more. When we speak of touching, or of deep concern, we infer such characteristics as *acceptance, understanding, and empathy*.

When there is true concern, the learner *feels* that he is accepted as he is and for what he is. The learner feels that the concerned person loves and accepts him even when mistakes are made, rules are broken, and sins are committed. A fourth-grade teacher showed concern

when, after a few days of searching for the child who stole a packet of picture cards, she quietly informed the pupil that she knew he stole the cards but immediately said to the repentant lad, "You are forgiven." Truly a Christ-like action! When a teacher in any church agency unconditionally accepts a learner as a redeemed child of God and treats him as a worthy individual, the learner is likely to be touched. When the learner is assured of this type of acceptance, there is a person-to-person feeling that is meaningful. Acceptance also means that a learner is loved most when he deserves it least. A most difficult phenomenon! This is the beautiful relationship that the Christian has with the Master Teacher. When we deserve His love least, we need it most. If teachers in all agencies of Christian education desire to emulate the touching methods of Christ, it would appear that thought should be given to this type of acceptance. A deep understanding and appreciation of our relationship with Christ will assist Christian educators to truly accept the learner when he falls short of teacher-set standards. A constant returning to the Fount of Forgiveness is constantly needed if the teacher is to become recharged and gain a deeper understanding of this God-man relationship.

#### *The Need for Understanding and Empathy*

Understanding could be part of acceptance, but it should be considered separately. To understand a person, his environment, his motives, and his actions may lead to acceptance, but it need not. Understanding as used in this article implies positive action. A teacher who would be understanding will seek reasons for a child's actions, will pursue the "why?" behind behavior. Causes of behavior *may* lead to understanding. A concerned teacher may discover that whatever the child does in a given situation is for the child at that moment the expedient thing to do. This is not to imply that the teacher condones or ignores the behavior but rather that he tries to understand the "why" behind the activity. There are reasons why a learner has not completed an assignment or why he has been absent, and to the learner they often appear acceptable. There are reasons why a child or adolescent misbehaves, and there are reasons why people don't join choirs or become active in the church. There are reasons why an adult daydreams during the sermon or doesn't attend church functions. The writer believes that generally the sundry reasons fall into one or more of three categories: lack of *interest, time, or ability*. These reasons are general and serve only a limited purpose. Closer scrutiny would indicate that it is not always possible for a learner to perform differently than he has. A perceptive teacher will note that the problem may lie elsewhere than with the learner, and a concerned teacher will search for the real reasons behind the situation. Concerned people become involved in seeking the reasons behind actions and often discover that the causes are quite complex. Seeking the causes behind behavior does not imply pampering but implies

an analysis and caring for the cause rather than just acting upon the resultant behavior.

Just as the touched person is aware of acceptance and of understanding, he is also aware of a characteristic in the teacher that is called empathy. Empathy moves the teacher to figuratively place himself into the total environment of the learner in an effort to discover how the learner thinks and feels. It will assist the teacher to perceive conditions from the same situation as the learner and to feel what the learner feels. Empathy will aid the teacher to feel what the small child feels when he must say he was absent from Sunday school because his father wouldn't arouse himself from bed. Empathy will assist the teacher to feel with this same child when he is denied an attendance award, while the faithful elder's son gets another symbol of attendance. It is possible that the recipient of the attendance award had no desire to attend Sunday school but neither did he have any choice but to go. The lad with the sleeping father may have had a strong desire to learn more about Jesus but found it very impractical to attend. When a teacher has such understanding, it might lead to acceptance and empathy. Acceptance, understanding, and empathy combine to assist a teacher to look behind the outward appearance of actions and to reach conclusions based on other than rigid standards and ideals. The positive characteristics are necessary if one is to finally become part of the "touching" process.

#### *Applications of the Touching Process*

Church leaders and educators who strongly desire to effect lasting behavioral and attitudinal changes will want to work toward the condition that has been termed the "touching process." The touching technique does not take place in one specific agency within the church. It would be absurd to think that it takes place only or automatically in a Lutheran school classroom, or Sunday school class, or some other administrative agency. To argue that the touching process takes place better in one administrative unit than in another is placing considerable faith in an agency. It is people that make agencies effective or ineffective. It is no secret that some parochial schools are better than others and some young people's societies more effective than others. One agency is not more effective than another because of the agency itself but because of the people within the agency. If this is true, then the educational leaders in any and all parish agencies must become concerned with becoming "touchers," and they must harness the sundry talents of other individuals in the congregation who can lead learners to feel acceptance, understanding, and empathy. There are scores of emotionally stable, capable, enthusiastic, and concerned lay people who will accept a challenging job in the local parish. Instead of asking busy and capable laymen to accept jobs in which they see little challenge, they should be selected personally for jobs that call for their special ability. If they believe in the task and realize that they are being singled out to perform it,

chances are more likely that they will accept and be successful.

Administrators within the parish who are responsible for involving laymen would do well to carefully and personally select enthusiastic persons who enjoy working with learners. If there is to be true success in the touching process, it is vital that the learners see the leader as an accepting, understanding, and empathetic person.

In real life, learners often select their model or leader, and the selected leader is in a position to become a significant person. Under such conditions, he has little difficulty influencing the followers. Such a procedure would be an interesting arrangement if it could be worked within the agencies of the church. Since this is not likely, the leaders of the church would do well to become the type of person that would be selected by learners.

Learners often view the teacher differently than other observers. For example, Jesus was evaluated differently by His followers than by members of the Sanhedrin. Of course it is possible for both the learners and others to agree in their evaluation of the teacher. The learners who evaluate the teacher as a warm, understanding, accepting, and empathetic person are in a position to be touched. Such a teacher is a significant person in the eyes of the touched individuals, and significant persons make a difference in the learner.

As previously mentioned, the significant person and touching relationship can be anywhere, in any parish agency. It is to be understood that it will not be the agency itself but the significant persons involved that finally touch learners. How a congregation can effect a touching relationship in any and all agencies is the vital question. Just as congregations look for answers to this question, so do our synodical colleges. At one time the demands of individual parishes caused Concordia Teachers College, Seward, Nebr., to prepare only parochial school teachers. In more recent years there have been increasing requests for directors of Christian education, youth work, and parish music. There are various ways of conducting a thorough program of Christian education, and, in a world that is rocking with change, we need the ability to be innovative. Today's solution may be outmoded tomorrow. In whatever capacity our graduates finally serve, they will be more effective if they not only effectively tell and teach but also "touch" the learners. Although the Holy Spirit works in mysterious ways and even in spite of the teacher's inadequacies, the possibility always remains that the teacher can hinder the work of the Spirit. Of course, whenever this happens, it is generally not intentional. There seemingly is no one sure way to teach future ministers the techniques involved in this touching process. Courses that deal with human development, mental hygiene, personality theory, and the psychology of learning may help. Courses in the sciences and humanities may offer assistance. Information gained from the arts and social sciences could be

part of the process. Various extracurricular activities may assist in meeting the objectives. Dormitory experiences along with other environmental ingredients should add to the successful product. In reality, there is no one sure method of achieving success in developing the type of minister that can be accepting, understanding, and empathetic. The multitude of experiences connected with a college education can and do enhance such characteristics that already begin when a mother first cuddles her infant.

After graduation and upon entering the multiple ministry within a particular parish, conditions may assist or thwart the minister in his desire to build touching relationships. Again, there is no one type of parish or combination of incidents that guarantees that a touching relationship will evolve. It may or may not take place in one or another agency, but there are conditions that will assist ministers to be successful in achieving a touching relationship with a multitude of learners. When the full-time servants view themselves as worthy individuals who have been redeemed to serve, success is more likely. If the individuals who have been called to touch have themselves previously experienced a touching relationship with a significant person, the chances for success grow. When the experienced and full-time leaders have their own physiological, psychological, and social needs satisfied, conditions are favorable for a touching relationship to exist among all teachers. When church leaders strive for superiority over general difficulties instead of superiority over people, the touching relationship is more likely to become a reality. When a significant person such as a pastor or teacher invests time and interest in another on a one-to-one basis, the touching process can begin. After being touched, a person is in a position to touch another, and the touching process is passed on from one to another in the fashion of a chain reaction.

Interest, enthusiasm, and optimism based on faith in the Savior as the center of true Christian education enhances the values connected with the telling, teaching, and touching processes. Each process in its own way and in combination with others will effectively bring the Word to the learners. As previously inferred, the efficacy of the Holy Spirit remains an integral part of the change in behavior. In retrospect, we know that considerable time and attention has been given to telling and teaching during the past decades, but if we are to strengthen the relationship between man and God and between man and man, it becomes apparent that there is a desperate need for the understanding and execution of what has been termed the touching process. There is a desperate need for significant models to touch learners, who then can become significant models for their peers. In conjunction with telling and teaching, the touching process is one that Jesus used so well and so often. He leaves an example for all those concerned with Christian education and one that can serve for emulation in all the church's agencies.

# THE PLACE OF CHRISTIAN EDUCATION

*in the congregation —*

by LEONARD J. DIERKER

IN THE LUTHERAN CHURCH — MISSOURI SYNOD the *congregation* is looked upon as the unit of autonomy. For practical purposes congregations bound themselves together voluntarily into a synod. Synod (again for practical purposes) subdivided itself into districts. The purpose of the Christian congregation is to *build the church, the body of Christ*. It would follow then that the work of Synod and District must serve the purpose for which the Christian congregation exists.

## *Clichés:*

The Great Commission of Jesus Christ, the Head of *the body*, to His disciples, the Christians, cannot be carried out or effectively promoted by half-truths. E. g., "The most important work of the church (Christian congregation) is missions"; "The most neglected work of the church is evangelism"; etc. A similar sentimental statement could be made about Christian education and *teaching*, which is centered in the core of Christ's commission.

One is reminded of much oratory, heard on the floor of conventions of Synod and Districts in the first quarter of this century, that left the impression on the uninitiated like the writer that congregations and their pastors who did not maintain Lutheran day schools were quite obviously on the road to perdition. This was all but beneficial to the cause of school expansion, not to say to Christian education in general.

In the late twenties nearly every discussion about church finances sooner or later went into orbit around the word "quota." An outstanding Christian layman in Synod, fed up to the point of explosion, got up at a circuit meeting and said, "I am almost tempted to say: 'Damn the quota!'"

Half-truths, so glibly gabbed with such disappointing results, have a tendency to build up irksome irritation over the years, but we shall restrain ourself and simply say: *Away with clichés!* Let us stop doing violence to *the body of Christ*, which is His *church*, a *oneness in totality*, an entity in unity.

## *Oneness:*

The reader is well acquainted with the verdict of God Himself, who gave us the vivid illustration, "The eye cannot say to the hand, 'I have no need of you,'" etc. The physical body has many members, each contributing to the well-being and proper functioning of the whole;

and when one member is missing or malfunctions, that body is crippled. So the church — it is *one body* with many phases and facets, each essential to the building of the whole.

Yes, the heart is the vital organ and the blood the life-energizing stream of the physical body. Without heartbeat and bloodstream the physical body is lifeless, cold, dead. We would draw the parallel here to *Word and Sacraments*. As the heartbeat and the bloodstream provide life to the diversified members of the physical body that each may properly perform its particular function, so Word and Sacrament provide life by the power of the Holy Spirit of God for proper functioning of the members of the congregation, united in the building of the church, the body of Christ, *in its totality*.

What happens to an arm if we should refuse to use it, to exercise it in its particular function? We know. Of course, we do. It would wither and become atrophied. Strange, isn't it, how we know this and try to prevent it in the physical body — but so often choose to ignore it in the building of the spiritual body.

## *Diversified Functions and Labels:*

One of the functions of the Christian congregation in building *the church* is to reach the nonbeliever and the nonchurched with Word and Sacrament. We choose to call it "mission work" — a most important function of the congregation, indeed.

*What is mission work?* Recently, in an attempt to jar complacency, we heard much in Synod about "the church in mission." (We are not opposed to jarring complacency.) We repeat: *What is mission work?* Is it reaching out for the nonchurched far away? Strange again how we become sentimentally choked up about the poor benighted heathen far away and especially across the ocean. Most emphatically we are to reach them. Is it mission work to buy real estate, build buildings, call pastors to serve these places? We think it is. Then, what more? The pastor must go, gather; *preach*, usually alluded to as conducting worship services; *teach*, conduct Sunday school to be sure, falling within the scope of Christian education. Members of the congregation ought to *witness*, encompassed in the concept of evangelism. It takes money. Having served a District 6 years as financial secretary and 14 years as treasurer, the writer feels low in spirit that the millstone of the dollar sign has been hung around the neck of the beautiful broad

term "stewardship." Recently a sort of awakening took place to the fact that Christianity includes concern for the human body in suffering. The label "social welfare" was chosen.

Shall we go on? Boards and commissions multiply and grow more complex, even confusing perhaps, yet all hopefully represent some necessary phase or facet in the work of the Christian congregation in its functions to build the body of Christ.

We cannot, however, leave this section without reference to "mission work" in our own, our home, congregation. Ah, sweet slumber! Please do not disturb, particularly if it's going to cost more money! A wise Negro pastor not too long ago put a heap of wisdom in a nutshell when he said: "It is just as much mission work to keep what we have as it is to gain what we do not have." Witnessing to our friends and relatives, to our own community, to the members of our household, "teaching them," appears to be most difficult. It need not, it ought not, be so.

#### *Where Responsibility Resides:*

Sunday schools are not only in a bad way but even of low reputation. In some aspects it is discouraging to the point of disgusting.

You, *fathers*, why aren't you in there pitching? Shame on you for letting your daughters, often of teenage high school years, wrestle week after week trying to discipline (disciple) growing children, even your own sons, in their impressionable years of laying life's future foundations! God is not pleased with your example of nonattendance, be that at worship services or at Bible school, nor with your stupid indifference to your *teaching responsibilities*. Shall we say "pardon" for hitting hard? No, never; for we believe it is more than kindness to repeat what the Head of the body, even Jesus, said in the first place. We would plead pardon only for saying it in words inadequate to convey clear concepts of divine truth, for we are still imprisoned in imperfection.

The hearts of some of you are heavy because your sons are assigned to serve in the muddy marshes of distant Vietnam. What about your concern for the hopeless and helpless in your own immediate surroundings, destined to die in eternal hell, separated from God's presence forever, because no one witnessed to them or taught them? God was willing to spare Sodom and Gomorrah for the sake of ten believers — is He less willing to spare our city, our community, our state, our nation, our world? Let us arouse from our sinful stupor. When we men established households through marriage, it was not merely as a matter of pleasure and convenience, but it brought with it responsibilities and duties which cannot be evaded or delegated. It laid upon us the inescapable responsibility *to teach* — to teach those of our own household. As *Christian* men, we did not choose Christ — Christ chose us to dwell in us. We are members of Christian congregations not merely to enjoy and to re-

ceive but to serve. This provides us with the precious prerogative to teach in the congregation — we were elevated to the high and holy position to be "workers together with God."

Though perhaps we are not all cut out to be successful teachers in public, let me repeat: *We men cannot escape this responsibility in our families*. Thank God for the diversified work of the congregation. Thank God for the diversity of abilities, talents, and gifts with which He has endowed men to do the work in the church. Let us not crawl; God has skipped very few with the ability or gift to serve in some phase or facet. To emphasize that this service is not limited to those appointed or elected to office or special position, although it does include these, and is not confined to or bottled up in a special building at a special location on a specific hour of the week, we add questions to pause over and to ponder:

Where is the congregation, the church, after the door to the sanctuary is locked after the last worship service on Sunday morning? Where is the Sunday school? Where is the Christian day school after 3:30 p. m.?

#### *The Place of Christian Education:*

It requires a special measure of faith to recognize how to *relate* the teaching of the arts and sciences, the humanities and social structures, to total Christian living under the auspices of the congregation at great cost, as is done in the Christian day school. The same holds true of the Christian high school and the Christian college and university. The writer is thrilled that in recent years we have come to understand that an effective school can be a Christian kindergarten — emphasis on *Christian* — or a Christian primary school. It is not the number of grades, but what goes on and *how* the children are looked upon and taught that makes the difference. Where the Gospel of the Christ, the building of the kingdom of God, motivates and permeates whatever we do, Christian education is bound to bear fruit proportionate to faith and effort, for that is the promise of God.

The writer is continually impressed and praises God that it is specifically those parents who do an outstanding job of "training up" their children in the home who are the chief supporters and boosters of Christian education in Lutheran schools on all levels — elementary, high school, college and university.

Only one in three children of Lutheran parentage is enrolled in Lutheran parochial schools. Lutheran high schools are few and far between, and most of these are in existence less than 20 years. And only *one partial* university! This limits severely the number who can attend these schools. We never cease to be amazed by the fact that congregations maintaining Lutheran schools are found generally in the upper brackets in their financial support of the total church program in Synod. It is even more significant, perhaps, that more than 60 percent of the pastors and nearly 80 percent of the teachers in

Synod were recruited out of the *one third* enrolled in Lutheran elementary and Lutheran high schools. Reflect for a moment upon these far-reaching implications and influences.

#### *Bible Class Leaders:*

What accounts for the lag in Bible class attendance and the lack of Bible class *leaders* in the congregations of our Synod? Improvement has been heart-rendingly slow.

It is nice to have a scapegoat. Perhaps the old *cliché* again got in the way: "Give me the child until he is seven . . ."; the familiar "confirmation complex" in the Missouri Synod. Yet, one must admit that *a little often went far* in the slow-moving days of oxtteams and of horse and buggy. Witness my own father, born about the middle of the last century, who, with less than 2 years of formal school but with much hard work and self-education, became a successful farmer. This was far from being the exception.

In those days, sermons were expected to be not less than one hour in length; in addition, doctrines were reviewed in "Christenlehre" in the regular Sunday worship service; Bible and *Gebetschatz* (book of prayer) constituted the family library, by and large; many a pastor faithfully gathered the young into a one-room parochial school and taught them himself, thereby becoming most intimately acquainted with the weals and woes of families in his congregation. Let us never despise nor minimize the far-reaching effect of such training and influence in home and congregation in those days.

Today the tempo of our time is reflected in dizzying distances traveled in streamlined machines on *super-highways* and via *supersonic* jet propulsion on airways through infinite space. Farmers hold university degrees, and master and doctor of philosophy degrees abound in business and industry. YOU, *laymen of learning*, why are you hiding your light "under a bushel" in the work of the church? Too busy? I refuse to believe it. Perhaps we teachers and pastors are at fault in not making room for you. Maybe we are still a bit uncomfortable in the presence of such lay erudition, because it used to be that only the religiously trained could lay claim to advanced education. Perhaps you laymen are letting your pastors and teachers "serve tables" under the artful deception that the work of the church should be done by paid workers. Whatever the cause, it is futile to debate the past which is gone beyond recall. Only the present is ours, and time is zooming.

The thrilling scene on the horizon is EBENEZER — 75,000 busy lay leaders cheerfully, bountifully devoting their time and energy. Now that you have "laid your hand to the plow," don't turn back. Greater thrills await you. You, learned Christian laymen who are enjoying the preferential privilege of a college and university education, *pause and listen*. You will hear the *Savior's call*: Be My witness — testify to My Word. You cannot, you

will not, turn a deaf ear. Youth in particular needs the reassurance, the security which *your* presence as leader in Bible class discussion can give in the complexity and confusion of their day. But even more than that, *you yourself need* the balance and the anchor that such deeper studies in Scripture would bring to your advanced knowledge and learning.

We are not hereby discouraging you men of lesser learning. God forbid! Continue your services as Sunday school teachers and Bible class leaders. Of the 12 apostles only a few could lay claim to advanced education.

What a time of blossoming and rich harvest could result for your own congregation, for Synod, if Christian men by the thousands would thus become "workers together with God"! Did not God say: "Try Me now and see"? Why circumscribe this challenge of God to material blessings? A careful and prayerful meditation on the third chapter in the Book of Malachi will quickly convince that the outpouring of material substance was predicated upon spiritual renaissance. It is *God* who said: "The *love* of money is the root of all evil" — therefore the necessary purge and repentance in the tithes before spiritual renaissance can flourish.

#### *Unfinished:*

This earth remains until the building of *the body of Christ* is complete. We have chosen to label vital functions of the congregation in its process of building as: mission work, evangelism, education, stewardship, social welfare, etc. These are labels of practical convenience. Agencies of education, buildings, place and time for worship, too, are matters of practical convenience. These are not of the essence of faith, but vehicles of convenience through which faith operates and serves.

*Why* do we not improve our understanding by speaking simply of: reaching, preaching, teaching, witnessing, compassion, giving testimony to our faith in the Lord in the use of *all* our treasures, our time, our talent — meaningful *Biblical* words and concepts.

As soon as we permit one of the vital *Bible*-based functions to lie dormant, it too becomes atrophied, crippled in effect, *lifeless*, dead. Nor can one of these perform its functions in *isolation* (to the practical exclusion of others) without doing violence to the *entity in unity* — the *unity in entity*. This calls for purposeful and knowledgeable cooperation among individual Christian members as well as between various boards and committees in congregation, Synod, and District; for willing and voluntary work of every member in the congregation who lays claim to the high and holy distinction of the name *Christian* — lively stones fitly framed together for an *habitation of God*, privileged to build *the church, the body of Christ*.

No congregation may choose to omit Christian education, this business of "making disciples by teaching them." . . . It is centered at the core of The Great Commission.

The books chosen to be reviewed in ISSUES will, in most cases, complement the central theme of each number. They will not always be the most current or the most popular, but will be, in the opinion of the editor and the reviewers, good books that can contribute to a better grasp of the topic under consideration. Unless otherwise identified, reviewers are members of the faculty of Concordia, Seward, Nebr.

DARRELL MEINKE

*Lutheran Elementary Schools in the United States.* By Walter Beck. St. Louis: Concordia Publishing House. *Schools of The Lutheran Church - Missouri Synod.* By August C. Stellhorn. St. Louis: Concordia Publishing House, 1963.

As Frederick Luebke rightly observed in the previous issue of this journal, current questioning of the parish school should force both defenders and doubters to historical study. Why were parish schools established by especially Catholics, Jews, and Lutherans in this country? What context did they reflect, what course - both curriculum and direction - did they follow, and where does the present stand in relation to this past?

To answer questions like this in the Missouri Synod, we have two extensive studies recently put in print by Concordia Publishing House. One is Walter Beck's work originally published in 1939 and now reissued with a long concluding chapter on subsequent developments. The other is authored by August C. Stellhorn, late secretary of schools in the Synod.

Of the two the study by Beck is the more ambitious, for it proposes to trace the development of some 20 Lutheran school systems from colonial times to the present. Beck divides these into two main groups, defined both geographically and chronologically. The first grew up in the East out of the 17th- and 18th-century Swedish and German immigration, and, with various reverses, reached a high point about 1830. In the meantime, a second general grouping of schools was primarily midwestern in organization and grew out of the renewed German and then Scandinavian immigration in the last two thirds of the 19th century.

Beck discusses reasons for founding the schools, general policies, patterns of organization and support, and the teaching profession; he carefully traces the continuities in the successive nativistic attacks on the Lutheran schools. He thus has a wide canvas for comparative history. His major conclusion seems to be that there is a direct correlation between organizational mono-

lithism and orthodoxy and the establishment and perpetuation of parish schools. The Missouri Synod is, of course, the prime positive example.

Stellhorn seems to agree as he concentrates on the Missouri Synod schools. After a quick overview of education, which includes creation, the resurrection ("about 4,000 years" later), Luther, and Beck, Stellhorn focuses on the founding of parish schools within the founding of the Synod. He patiently traces the resulting school system through to the 1960s, discussing teacher education and official status, textbooks, curriculum, and the changing reputation of the schools.

It must be said that both these books provide information not readily available elsewhere. In long extracts from documents and in lists, charts, and tables, they serve as convenient references. Both authors have brought to light evidence which must be included in subsequent work.

Regrettably and reluctantly, it must also be said that both these books are completely inadequate as histories of Lutheran elementary education.

Beck has a scope which should make possible some exceedingly helpful comparative history. But he does not utilize adequately the opportunity. Precisely why did the LCMS succeed in doing what many others at first wanted to do? Why did the Norwegians emerge with a strong college system instead of elementary schools? Beck does outline the gross parallel: centered on the years 1800 and 1900, successive waves of Americanized immigrants gave up their schools. But what about the finer details? And is it sufficient to dismiss these synods as rather second-rate Lutherans for their apostasy from the school cause?

For 40 years the Synod's secretary of schools, Stellhorn had a unique chance to bring an insider's knowledge to bear on the 20th century. By and large he does not. Like Beck, he usually manages to make sharp controversies bland discussions. He hardly mentions his own vigorous opposition to the Sunday school movement and women teacher training in the 1920s. He glosses over the power struggle between the school board and Sunday school board. He gives virtually no hint of the early opposition by high synodical officials to the concept of an energetic supervisory school board. He ignores the impact on the schools of the geographical breakup of the immigrant ghetto. He fails to make intelligible his own and the Synod's opposition to federal legislation

supported, it is true, by the KKK and Masons, but also by some of the most progressive elements in the country.

Finally, it must be recognized by those who use the book that Stellhorn long sided with those who played down the trauma of Americanization, and his book reflects this. Stellhorn to the contrary notwithstanding, the language question in the schools was not settled by a *laissez-faire* policy and neither will the race issue be. (P. 479)

Most seriously, these books are parochial both in sources and in perspective. Both authors seem tacitly agreed that except for accreditation - whose acceptance and impact is never adequately assessed - the Synod's schools were little influenced by the American environment and American education. But is this really true? Did, for example, William T. Harris in St. Louis actually have no impact on the Synod's pedagogy? Evidence such as the rash of articles in the *School Journal* right after World War I on tests and measurements, and the shift toward American rather than CPH textbooks, suggests that there was a good deal of borrowing at least at certain periods.

Both Beck and Stellhorn admit the immigrant background of the schools as decisive. But rather than exploring the social and psychological forces at work within the immigrant ghetto, the authors quote heavily from official justification for the schools. Yet in the end they do not examine even these statements with careful analysis.

The problem here may be that both men are apologists as much as historians. They side so strongly with the schools that they see no reason to subject the historical arguments for schools to searching criticism. Too often their phrasings are pious, their evaluations overgenerous and superficial. Their loyalties create serious blind spots. For example, Beck cannot appreciate one of the Norwegian alternatives to the parish school: establish church colleges to train Lutheran teachers who will influence children through public schools. And Stellhorn cannot recognize objectively the continuing, serious critique of the parish schools from both within and without the Synod. Thus, in the final chapters, all either author can do is repeat clichés about Christian education, making history a binding rather than liberating force, conservative rather than creative.

If, as I have tried to point out, neither Beck nor Stellhorn answers the most illuminating questions, where do we go from here? One model has been



provided by Frederick Luebke in his perceptive outline of the connection between the immigrant needs and the early parish schools. We must have much more of the same.

Is the immigrant parish school really in the European tradition or is it American in its legatee function? Might one measure the self-consciousness of the Lutheran school by what was deleted from Lutheran editions of secular textbooks? What was the impact on children when the pulpit and teacher's chair were occupied by the same man? What was the impact on the church when the pastor spent day after day in school rather than in making more mission calls? What has been the *informal* status of the teacher; is it significant that, of the founding fathers, Lindemann and Selle were not university educated? What has been the impact of women in the teaching ranks — from the psychological effect on the children to the tortuous twists and turns reconciling the 20th century and St. Paul?

Questions like these are not easy, but they are necessary. They will only be answered, if at all, by an interdisciplinary approach, use of the rich manuscript sources in St. Louis, and a reading of periodicals with the gimlet eye and skepticism of the sinologist. One thing at least is clear: despite two long books on the subject, the area of the parish school is still wide open to historical investigation.

ALAN GRAEBNER, PH. D.  
Concordia College  
Moorhead, Minn.

*Children in Search of Meaning.* By Violet Madge. New York: Morehouse-Barlow Company, 1966.

When did you last listen to children talk about their religious beliefs — their ideas about God, heaven, and death? How often in the last 3 months have you permitted children to discuss their understandings of the world and the relation of God and people to it, without conveying Biblical concepts during the discussion? Violet Madge's study gives you many specific examples of children's spontaneous religious and scientific ideas and questions that preschool and elementary children express. Their ideas and questions about religion reveal some enlightening, but also disturbing, attitudes.

Miss Madge, a college instructor, taught primary children in England many years. In her study she endeavored to find out whether we sufficiently take account of the spontaneous interests of children and where integration of religious concepts and scientific ideas might take place (p. 7). Information was gathered through personal observa-

tions of children engaged in spontaneous activities by the author, parents, and teachers; and through a few directed activities for the junior children. (7–11 years of age)

This study illustrates through numerous specific examples how children gain insights into the world and people and their relationships by questioning, through construction, and by written communication. A reading of this small volume will provide insights in how children deepen their understanding as they grow older and integrate new experiences into their very being. That children search for meaning in the world with which they identify is amply substantiated. Examples are given of children who lived in controlled environments (for purposes of research) who also were children of wonder.

The religion referred to in the study was taught in the home, to a lesser degree by the church, and at the English elementary schools. The religious education in the schools supported entirely by public funds is, according to an "agreed syllabus," unconnected with any particular creed or denomination. The religious instruction in the schools in England is probably less comprehensive and less doctrinally oriented than the religious instruction in our Lutheran schools. This fact must be kept in mind. You will not, therefore, agree with many of the author's statements regarding religion and religious instruction.

The value of *Children in Search of Meaning* is in the questions it raises. If we were to conduct a similar study in America, would we also discover a negative attitude toward worship, finding no meaning in the act of worship and in prayers taught children by adults? Are Lutheran American children as bored with religious instruction and especially with repetition as the children in this study seemed to be? Would our children also fail to see a relevancy in religion to life today? And there are more.

Read this book with an open mind. Follow with some evaluative techniques in your classroom and in your Sunday school class. Then ask yourself this question: How can I use the Word more effectively to help my pupils in their search for meaning for this life and for that which is to come?

VELMA E. SCHMIDT

*An Introduction to Christian Education.* Marvin J. Taylor, editor. Nashville, Tenn.: Abingdon Press, 1966.

This is the fourth work that Abingdon Press has brought out since the early 1930s that provides a general treatment of the educational ministry of the Christian church. A prime force

behind the production of this book is the great and rapid amount of change that shapes contemporary Christian education. Socio-cultural factors, the relationship between religion and the public schools, the task of the church, and many other concerns have brought pressure to bear upon Christian educators to reevaluate and analyze methods, materials, objectives — the entire scope of the educational ministry of the church.

The contents have been grouped into four large areas: (1) Foundations for Christian Education; (2) The Administration of Christian Education; (3) Programs, Methods, and Materials for Christian Education; and (4) Agencies and Organizations. Each topic within the major headings is discussed by a separate contributor. A total of 32 individuals have combined to present material on such widely ranging items as leadership theory, research and evaluation, adult education, the inner city, the public schools and the study of religion, religious education in the Roman Catholic Church, and Jewish religious education. As a result, no single viewpoint emerges from such an arrangement.

The first part, which treats of "Foundations," encompasses theoretical, historical, theological, philosophical, psychological, and sociological bases. Each of the contributors has concisely presented the major developments, schools of thought, and frames of reference of the particular themes. The treatment of "Christian Education through History," for example, broadly ranges from the Biblical period to the present century. The subject is limited to relatively few pages, yet the author of this chapter manages to convey the flavor of religious education within the periods identified and develops an understanding of the major institutions and forces that shape and operate religious instruction.

One of the more precisely written sections deals with the director of Christian education. The development of this profession is traced as it emerged in the 20th century and then the question is asked, "What is a director of Christian education?" The job identified is that of minister, educator, supervisor; and each is described at some length. Not surprisingly, greatest attention is given to the position of educator. "The director thus must not only know how to teach, he must function as a teacher of teachers. The director is first, last, and always a teacher interpreting by daily living what is meant by the Christian life." The exclusiveness of this topic is such that it is treated less generally than others and deals more specifically with such items

as problems to be faced by the profession, the qualifications of a director, staff relations, and the church's responsibility to the director.

Chapter 27 discusses "Evangelical Christian Education and the Protestant Day-School Movement." The writer of this section, J. Edward Hakes, first defines "evangelical" in terms of historically orthodox Christian doctrines and concludes the definition by commenting, "It is impossible to understand evangelicals and their approach to any undertaking, including Christian education, without recognizing how seriously they take their beliefs. Unequivocal affirmation of an orthodox creedal statement is the characteristic which all evangelical educators have in common." It is presumed that this analysis is complimentary to the firmness of belief of evangelicals and the staunch support they render the indispensable institution of Christian education, the day school.

After dealing with several organizations as the Christian Service Brigade, the National Sunday School Association, and Pioneer Girls, attention is directed to evangelical day schools. By and large, notwithstanding several praiseworthy references to the success of schools and their programs operated by congregations of the Missouri Synod, the day schools are cited for lacking a comprehensive philosophy, adequately stated aims and objectives, acquaintance with modern learning theory, prepared professionals, academic freedom, adequate financing and equipment, and proof that day school education makes a difference. For the latter, reference is made to studies "which tend to show that when other variables are kept constant, such as the influence of the family, there are no statistically significant differences between the graduates from the Protestant day schools and their evangelical counterparts who have attended the public schools." The summary dismissal of the day school as an effective agency of Christian education is capped by a brief paragraph which concludes with, "The future looks bright indeed." Perhaps intended to be a balancing statement to previously critical remarks, it is hoped that it is a prophetic one. The reader who is committed to the day school will find these judgments harsh.

The very large number of topics pursued is well handled by the various individuals, obviously selected for their competence and familiarity with the subjects. The task of this book is better done, perhaps, by many than by one, for few individuals could attempt and achieve what this group has done.

To those who would choose to follow a subject more thoroughly, excellent

bibliographies are provided at the end of each chapter, and a selected one at the end of the book contains more recent Christian and general works. Careful scholarship is evident throughout the symposium, and a reader will find this to be a volume containing efforts to relate Christian education to the most recent and significant developments.

FRED WENDEL

*Foundations of Ecumenical Social Thought.* J. H. Oldham, editor. Philadelphia: Fortress Press, 1966.

This volume contains the report on the Oxford Conference of 1937, a conference that was a landmark in ecumenical social thinking. Oxford was the second of the great ecumenical conferences to be devoted to the social tasks of the church. It was convened by the Universal Christian Council on Life and Work just before it merged with the Faith and Order Movement to form the World Council of Churches.

The participants gathered to consider the issues posed by the rise of the totalitarian state, the problem of "how religion is to survive in a single community which is neither church nor state, which recognizes no formal limits but which covers the whole of life and claims to be the source and goal of every human activity." Thus it was speaking to the life-and-death struggle between Christian faith and the secular pagan tendencies of our time. This is a struggle that is as strong in 1967 as it was in 1937.

H. L. Linger in his introduction says that the reports did not seek to be "prophetic," pointing out the direction in which Christian thinking ought to move, but rather to set forth the actual beliefs of such delegates as Niebuhr, Tillich, and others. They may not have sought to be prophetic; nevertheless, they were: in their forecasting of the churches' involvement in the race issue, in the financial plight of private education, in the growing secularization of man.

Although many leaders of the ecumenical movement have been charged by some with forgetting the basic mission of the church, this volume does not back up such an accusation. It states: "The first duty of the church, and its greatest service to the world, is that it be in very deed the church — confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service." "The first task of the church, now, as always, is to make known the gospel, and to assert the claim of Jesus Christ as the incarnate Word of God to the lordship of all human life." The word "all" in the preceding quote hits at the keynote of

the church's neglect and also its challenge as this conference saw it. The report asks a question which may call for repentance on our part. "The modern world . . . has never been wholly without the preaching of the gospel. Dare we ascribe its present plight solely to its willful rejection of the word of life and of things which belong to its peace? Nay, is not the modern situation God's call to a church which has been content to preach the redeeming word without the costly redeeming deed?"

The Word of God must not only be preached, it must be made actual. The Christian needs the understanding mind which is able to think and feel the position of the other man. This power of delicate discernment and sensibility is rare in this world, because it is a God-given grace and as such should be the peculiar contribution of the church.

Likewise, it is pointed out that the church has much to judge in itself. A church is not likely to convince men in an economic-minded age that it is a supernatural society if it allows its economic and social organization to remain subworldly. In regard to the sources of income, methods of raising money, and administration of property, as well as in the terms on which it employs men and women and their tenure of office, churches ought to be scrupulous to avoid the evils that Christians deplore in secular society.

Speaking even more directly to our concerns is the report on "Church, Community, and State in Relation to Education." It is noted that, as secular systems to an increasing extent claim to determine the inner life of man, it becomes difficult to draw a sharp distinction between the religious and the nonreligious in education. The interest of the church in education as in other spheres must always be seen over against that of the state. The church's concern is mainly with regeneration, which can never come about as a result of a process of development but is an act of God. Yet there are other considerations which the church has in view. She has a share in the education of the whole man, for the God of grace is also the God of nature and history. Man may know and serve Him in every walk of life. Nevertheless, there are certain circumstances which complicate the relation of the church to other educational institutions: the secularization of modern life, the faith in man's power to direct his own destiny; and the increasing intervention of the state in education.

This report might also give us a clue why the state has not rushed in to help maintain Christian day schools or private schools in general. "Because of

Christianity's development of a fellowship which overleaps barriers of nation and race and class and sets Christians in an eternal as well as in the temporal order, the church is looked on as a hostile force. In the field of education the effort is made to banish everything which conflicts with a common national ethos. This is true not only in totalitarian states, but also in democracies where educators regard Christian faith with its distinctive fellowship as divisive of the community, and would therefore accord it no place in the education for the social order which they envisage." Thus the church is finding it difficult, owing to her limited financial resources, to maintain her schools on a level of efficiency comparable with that of the better equipped and more adequately staffed state schools. The report goes on to say: "The choice here does not lie between struggling to preserve a number of unsatisfactory schools and closing them all. We believe that it is an essential part of the church's witness that at such a time she concentrate her efforts upon creating and maintaining a smaller number of schools of differing types which by their distinctive quality serve as a demonstration of educational standards that are fully Christian. . . . Already in many countries the state, learning perhaps from the example of the church which has pioneered the way, and using its larger powers and resources, is often providing education of a higher standard than is provided in Christian schools. Where this is the case, the church must regard excellence as in accord with the mind of God. She must not accept a tinge of added piety as an excuse for inefficiency. She will not lightly relinquish the advantages in the training of Christian leadership in her own schools. She must, however, see that the education which she offers is of the best. Where she cannot achieve this she must beware of identifying the name of Christ in the eyes of men with the relatively inefficient. By the concentration of her own resources, she may then in some schools and universities both maintain a high level of scholarship and pioneer in her special field of Christian thought and worship."

Does such an evaluation of Christian education have something to say about maintaining our whole educational system? The church is to offer that which a person cannot get elsewhere — otherwise they will go elsewhere. The report wisely goes on to add: "The Church's largest contribution to education, like her supreme ministry to human life, is her gospel, with its interpretation of existence and its inspiration to live

worthily. Where life is without meaning, education becomes futile. Where it is ignobly conceived, education is debased. Where it is viewed in the light of God's purpose in Christ, it assumes divine significance. It is not the methods by which her gospel is taught which are of first importance. They will differ according to the educational system preferred by various nations and by various communions in the church. It is all-important that her gospel should supply the presuppositions of all education, by whatever agency it is given and create the spiritual atmosphere which pervades every institution of true learning." "In Thy Light shall we see light."

Because this volume is a report from an ecumenical group, the point is also made that "in considering her task we discover that frequently an impediment more serious than any restriction from without is the disunion of the church's own forces. Where educational leaders in community and state are eager to cooperate with her they are perplexed by the differing proposals of her various communions and embarrassed by the rivalries between them, they hesitate to involve public institutions in sec-

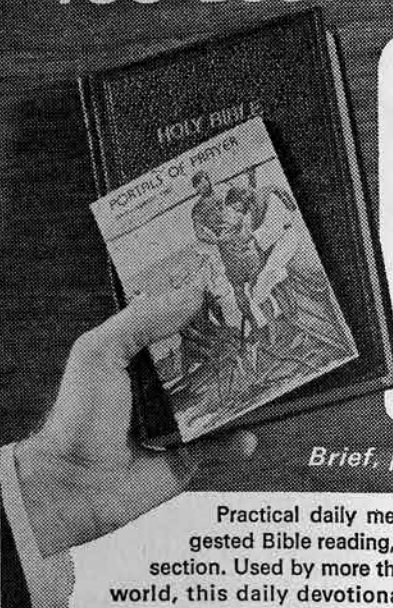
tarian strife. The lack of a common mind on the fundamentals of Christian faith and life has thus pushed many states into secularist systems of education. If the church is to discharge her teaching duty, she must bring her communions into a common front on educational issues and unite her forces in fulfilling this urgent task." This same type of argument was used for the necessity of a LCUSA in public relations, armed services, welfare societies. Will this one day apply to our whole educational system as well?

The seven reports in this volume are realistic in pointing out the great challenge facing the church in all areas of society; they are prophetic in issuing a clear call to involvement; they are positive in not decrying the situation but setting before us a plan of action; they are "searching" in that they make the reader conscious of his own failure to take Christ out of the church into the community.

If you want to know why all the action is where it is today, this volume will supply the insights. Buy this little book and be aware. Buy it and beware — it makes you think.

RICHARD J. SHUTA

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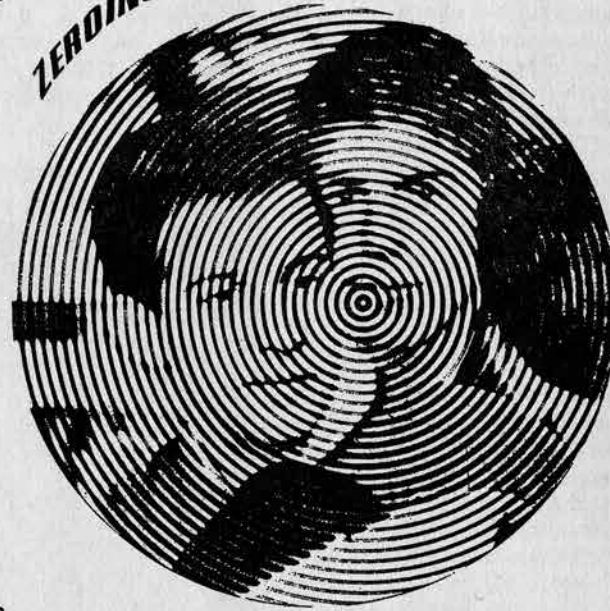
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