

ISSUES

IN CHRISTIAN EDUCATION

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Characteristics of Effective Church Leaders

ISSUES

IN CHRISTIAN EDUCATION

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EDITOR'S NOTES

If you are like me you enjoy seeing new angles to ideas, people, things and situations, including those that are common in your life space and world of experience. Leadership is an idea that is connected to people and things in specific situations for most of us.

In this number of ISSUES the reader will have the opportunity to savor a variety of views concerning leadership in the church - past, present and future. Depending upon his or her viewpoint and value orientation, it is possible to find oneself longing for the past, or approving of the "fast lane" of the present, or anticipating improved leadership and better times ahead.

What percentage of the business we do in the church is based on the teachings of Jesus and the prophets and what portion on the teachings of scribe and Pharisee? Maybe the writer who sees a parallel between how the church is managed and how franchises for fast food places operate is closer to the truth about how church leadership often operates than church people are willing to admit.

May your reading of this number of the Seward Concordia faculty journal help you sharpen your perception of what leadership is. May it also help generate profitable thoughts concerning what church leaders should do and not do. Good kings and prophets of the past were regarded as special gifts of God. May this ISSUES lead readers to an appreciation of "the good" among church, government and other leaders who in some way touch our readers' lives.

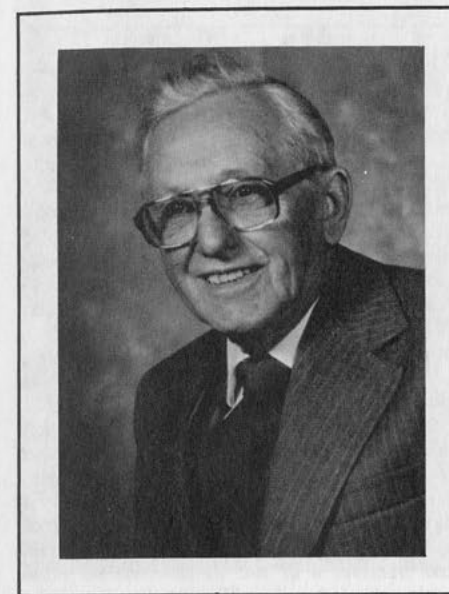
Finally, I wish to add a few words of tribute to those others have written concerning Dr. Martin J. Maehr. Like many others, I know him to be a personal friend professionally.

From the days I first learned to know him as one of his student teachers and right up to the present, Mart has earned my love and respect for what he does to others. He builds people by encouraging them to use their talents and by helping them put their ideas into successful practice. What a gift it has been to be associated with a leader who believes his job is to help the follower do his thing.

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**A Tribute to
Dr. Martin J. Maehr**

One of the happiest duties of a college faculty is to recognize the service over a lifetime of persons at or near the age of retirement. Honorary degrees and awards, even the naming of campus landmarks, are traditional means by which attention is called to the work of such individuals whose service to the church or society begs note. A special form of recognition, however, is reserved specifically for those who have followed the vocation of scholar: the *Festschrift*, an assemblage of essays written in honor of a colleague who has enriched the pursuit of learning over his or her career.

This number of ISSUES is just such an assemblage, a *Festschrift* presented to Dr. Martin J. Maehr, Professor Emeritus of Education, on the occasion of his eighty-fifth birthday on 13 October 1987. Master teacher, skilled administrator, writer, beloved "Grandpa" to his own family and to his "family" of students from Micronesia to Ethiopia and between - such has been the career of this one in whom Concordia has long seen the Light of Christ and the lamp of learning aglow. A Concordia alumnus of 1930, Dr. Maehr taught in his native Oklahoma before returning to Seward to stay, first as principal of St. John Lutheran School in 1944, then in 1951 as a chair of the Education Division of Concordia. In his years on the Concordia faculty Dr. Maehr served in a variety of administrative posts, including Director of Student Teaching, Director of Placement and Acting Director of Graduate Studies and the Summer School. In addition to such duties, as well as his teaching responsibilities, Dr. Maehr served in a wide variety of roles as member of or consultant to several boards and departments of the church and the Nebraska State Department of Education.

(Continued on page 4)

reflections on education

One of the contributors to this copy of ISSUES credits Synod's colleges and seminaries with doing a commendable job of preparing committed, evangelical and people-oriented pastors, teachers and DCEs. The faculties and staffs of Synod's Concordias will be pleased to hear that these qualities are apparent in Concordia graduates to some of the colleagues and parishioners with whom they work. I know that the quality of the young men and women who enter Seward-Concordia is a critical factor in the success that the College has had in helping them become candidates for ministry.

It seems obvious, when one thinks about it, that we are all in the business of leadership education. The better each of us does his/her part, the better the chances are of having a well-prepared generation of Christian leaders capable of taking over and applying Christian principles in their decision making day after day. It is our task to equip these young people to serve in this way regardless of what such actions may cost them in social relationships, economic prosperity and other creature comforts.

The College can't erase the habits and values a student has acquired during the crucial first sixteen or so years of development. Parents, neighbors, peers, pastors, church, employers, co-workers, teachers, the media managers, etc., make an indelible impression on his or her values and living habits. These values and habits are brought to campus by the young college student. The success of the College in strengthening or modifying the views of younger students is limited. We, of the College, know full well how fortunate we are to have a host of students (more than our share perhaps) whose previous life experiences were with the kinds of people who promoted service, honesty, the importance of accepting salvation through our Lord and Savior for happiness here and hereafter, love of neighbor, respect for the property of others, etc. With these qualities as "accepted givens" by the individual student before he or she walks on campus we are blessed with classes that have the potential to grow in directions which are both good and godly. With the blessing of the Almighty they become the leaders the church calls to present the Gospel news in many places with a variety of needs.

It is a wonderful, but awesome responsibility for anyone to be a part of the educating and nurturing of God's people and the leaders of the church and state of tomorrow! It is glorious work, however, that we do together and, when we do join our efforts, God will bless.

Ralph L. Reinke
President

Dr. Maehr's writings are listed below. While he has not been "prolific," even the briefest perusal of his work reveals a felicitous combination of scholarly care and a teacher's passion to communicate.

For over forty years Dr. Maehr enjoyed the company of his beloved wife, Regina, and their union was blessed with one child, Dr. Martin L. Maehr, currently of the University of Illinois. When Regina passed away in 1972, the Concordia family joined the Maehrs in mourning her; yet we are thankful that the Drs. Maehr have chosen to memorialize their wife and mother with several scholarships and an annual lectureship endowed in her name.

In brief, Dr. Martin J. Maehr has given his life to this place, or, as he himself would surely insist, to the Christ whose Gospel lies at the heart of this college's mission. On behalf of a grateful church, then, in addition to tendering our own thanks and congratulations, we of the faculty of Concordia College present this number of ISSUES to our colleague and friend, Martin: a most happy, blessed birthday!

George C. Heider
Vice President for Academic Affairs

Martin J. Maehr Publications

- 1952 - September Field Experiences. Seward, NE: Concordia Teachers College.
- 1954 - Test on Biblical Information in collaboration with Theo. G. Stelzer and Herbert E. Kaiser. St. Louis: Concordia Publishing House.
- 1955 - The Relation of Bible Information to certain Specific Beliefs and Practices. Lincoln, NE: The University of Nebraska.
- 1958 - Bible Information Tests. Board for Higher Education. St. Louis: Concordia Publishing House.
Article in "Your Child and You." St. Louis: Concordia Publishing House.
- 1963 - Chapter "Practice, Belief, Knowledge" in LUTHERAN ELEMENTARY SCHOOL IN ACTION. St. Louis: Concordia Publishing House.
- 1965 - P.B.K. Inventory, 1965. "Fer Weiss Es?" Christliches Verlaghaus, 1967. Stuttgart, Germany.
- 1971 - Concordia Bible Information Inventory. St. Louis: Concordia Publishing House.
- 1974 - SHE WAS AN ANGEL. Henderson, NE: Service Press.
- 1987 - "Leaders I've Known," ISSUES in Christian Education, Fall, 1987.



editorials

What Attracts People to Church Leaders

Years ago when I became a parish pastor, conscious of the tremendous responsibility God had given me, wanting to be successful in ministry and seeking the proper goals to focus upon, I asked a retired pastor friend of mine, "What will people look for in a ministry?" Without hesitation he said, "They want a person who has a love and empathy for and with the people of God. That's what people want to see in their pastor."

Sure, they expect him to be honest, work hard, be a good preacher, theologian, teacher and counselor, but above all they want him to be a person who loves the Lord and who will love and care for them in spite of their shortcomings.

Even though the times in which we live are changing rapidly and we live in a totally different world than our forefathers and Christ did, the human needs of mankind remain the same. They want to be loved and to learn how to be more loving. They want church leaders to enable them to grow in their faith and to experience the fellowship of others who genuinely care about them.

Christ gave church leaders the example to follow and no other word conveys so well the mark of His ministry than the word "love." We observe Him showing love and empathy for people over and over in the Gospel narratives. He taught that we are to love one another as He has loved us.

What attracts people to church leaders? I believe that they are attracted to leaders who have experienced the love of God and who sincerely want to share that love with them through the Word and Sacraments.

Art Brinkmeyer

The Church Leader as Politician

Should church leaders be politicians? The divergent images of "politician" condition one's response to that question. If we think about a politician as one who is a shrewd, unprincipled manipulator of people for his/her own advantage, the answer is an unqualified "no!" If politician brings to mind a leader who pits one group in the church against another, who labels the opposing group, and who breeds distrust, our response is the same. Nor can we sanction the leader who uses the prerogatives of office to amass wealth, power and prestige, to aggrandize his/her area of control in the organization. Such patterns of operation are incompatible with the ethics of our faith. They do not reflect the ministry of Christ, the God-man who humbled Himself, who demonstrated that servanthood was the highest calling, and who deliberately eschewed opportunities for secular power.

But in another sense, church leaders must be and inevitably are politicians, whether they perceive it or not. Politics, by one definition, is the total network of relations between people in a society. What happens to people often is a consequence, then, of politics - its values, priorities, and use of power.

The Christian Church lives in that society. True, its responsibilities are not identical with those of a political party, of an elected officeholder, or of a bureaucrat. But its actions or lack of actions have political implications. The voice of silence, for example, is the voice of acceptance and sanction. A German rabbi, Leo Baeck, wrote this disturbing note in 1939: "The Christian religion, very much including Protestantism, has been able to maintain silence about so much that it is difficult to say what has been more pernicious in the course of time: the intolerance which committed the wrongs or the indifference which beheld them unperturbed."

Church leaders must be politicians in the sense of addressing "political" issues which affect the lives of people. It is unmistakably clear from Scripture that God's concern for people extends beyond their eternal destiny. The Old Testament ideal was that of "shalom," which envisioned a society of peace, wholeness, well-being, and community. The psalmist's prayer for the king (Ps. 72) asks that the king judge the poor with justice, that he defend the cause of the poor, deliver the needy, and crush the oppressor.

The conscientious church leader is concerned that God's will be done "on earth as it is in heaven." But our world is filled with injustice and discord. And so, a church leader is compelled to be "politician." It is crucial that the Christian leader address political issues carefully, knowledgeably, and in love. Situations of evil must be confronted, but in a manner which encourages change. The church leader should remain nonpartisan in her/his critique of society. S/he should promote dialogue and discussion of national and world affairs within the context of faith.

The responsible church leader must interpret existing societal conditions in the light of God's word, raising issues and sensitizing the community of believers to human suffering and injustice. Thus, s/he calls the people of God to responsible action and living so that the Church can be a faithful witness to its God and Lord in this troubled world.

Jerrald K. Pfabe

Wanted - Integrity in Our Leaders

An anecdote about an evening in the White House when Eleanor and Franklin D. Roosevelt occupied it has the pair sitting by the fireside from which his famous national radio "chats" were aired. The door bell rings and the doorkeeper admits a ranking Republican senator who presents arguments for "killing" a bill that would fund still another dam project. Franklin agrees with him. The senator thanks the president and then leaves.

Shortly thereafter the doorkeeper presents the Senate majority leader of the Democratic Party. He tells FDR that it is "imperative" to pass the dam bill this year and end unemployment for thousands of workers. President Roosevelt agreed with him too.

Eleanor had been silent, tending to her knitting, but she could scarcely contain her consternation over what she had just witnessed until the second senator departed. As the door closed she said, "Franklin, you shouldn't have done that!" FDR agreed with her too.

Some readers may agree that such behavior is what one should expect in governmental politics. They believe there is no other way. To succeed one must tell people what they want to hear re-

gardless of what it does to the truth. Hide the truth and keep people in ignorance about what is going on, for knowledge is power. Change the truth even when the news is good too. Only the chosen very very few party line insiders dare ever see a revealing report or statement. This is one political creed for living.

What concerns me is that the brand of politics just described has been growing and seemingly thriving for a couple of decades in church politics too. Only the so-called team man (or is it "yes man") is allowed to play a significant role and be heard anymore. In some churches at parish, district and national levels all others need not be heard, or if they speak anyway, are not regarded as having worthwhile points of view that should be utilized through the democratic process of compromise.

These churches may be modeling the worst in political practices. Integrity is so far removed from such church leaders' minds that they may have become incapable of realizing that on occasions they feign ignorance or deny that what they say and do fulfills their will but is neither good stewardship nor the will of God's people in the congregation(s). Such leaders will not risk having to do what would be necessary if they lived according to Jesus' commandment to love my neighbor as I love myself. Some of the decisions and practices of this group of leaders would not be able to stand the tests of openness and full disclosure.

"Integrity," the dictionary says, "implies trustworthiness and incorruptibility to a degree that one is incapable of being false to a trust, responsibility or pledge."* How does integrity look in practice? Let's look at three examples.

The first is Dr. John W. Behnken in one of his addresses to a session of a Lutheran Church-Missouri Synod convention in Houston, Texas. In essence, he told the delegates that he had heard that some of them had come to that convention instructed as to how they should vote on some of the issues that were to come to the convention floor. He reminded them that they were elected to represent their congregations and the entire Synod as a delegate; that would require that they forget their instructions, study the proposals, pray about them and then, with the help of God, vote what their consciences would say was best for all of God's people and not just some of them.

The second example of a practice that encourages integrity is the requirement in certain branches of government that full disclosure of the names and salaries of every person on the payroll and of where the money goes, line item by line item, be printed periodically in the newspapers of the areas in which the voters live. Imagine what will happen if members of your church have "detailed, easy to read and interpret data" on where the money goes in every operation of parishes, districts and synods. Such information is not always made available now and requests for full disclosure are met with anger and refusal in some instances.

The third example of openness is one that Senator Edward Zorinsky practiced during much

of his political career. Both as mayor of Omaha and as senator from Nebraska he insisted that the door to his office be removed so that anybody could come in, or check on how much time he actually spent in his office.

The press regularly takes to task government officials who claim one thing and live another, e.g., promote "buy American" but drive foreign cars. Isn't it about time we expect those who program stewardship in the church to be people, in every instance, who at least tithe themselves? How long will it be before churches will permit their presses to exercise the democratic privilege of presenting more than one side to an issue and to engage in candid, critical reporting?

If all church leaders had to meet the standard of integrity demanded in ethical governmental operations, there would be some remarkable changes in many places. Pray that such a standard may break out all over, at every organizational level of the church real soon, wherever it does not exist now.

Glenn C. Einspahr

*Webster's Ninth New Collegiate Dictionary. Springfield, MA: Merriam-Webster, 1985, p. 579.

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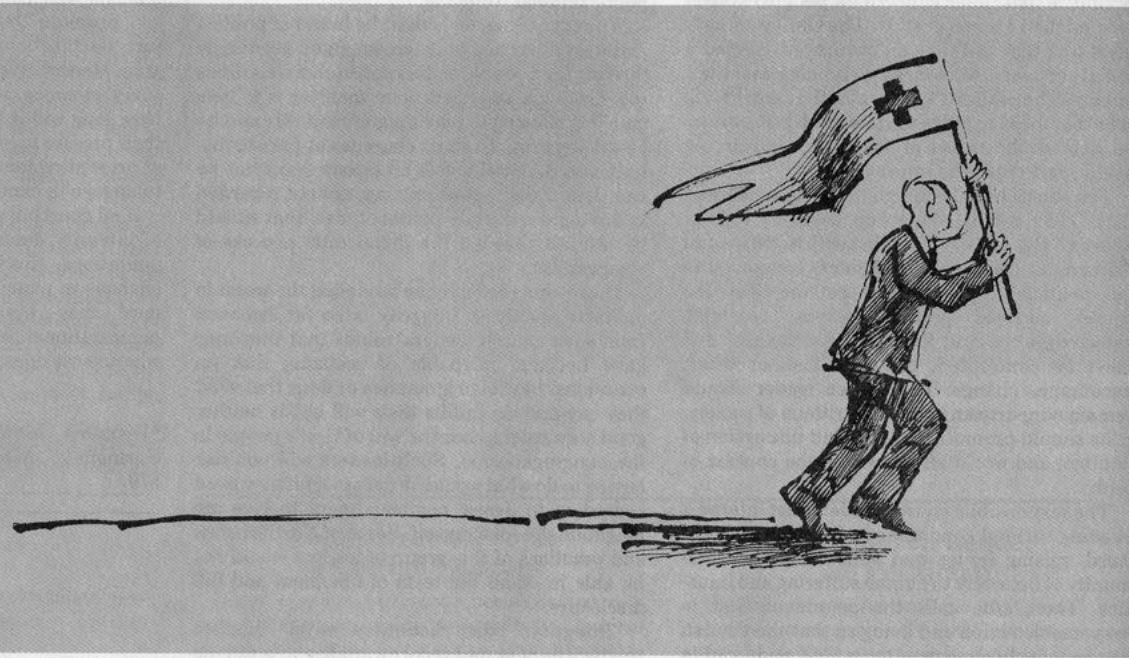
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Church Leaders I've Known

Doctor Alfred O. Fuerbringer



by Martin J. Maehr

Christian Church leaders are those who give direction to Christian people and organizations. They care for the members of Christ's Body spiritually, educationally, physically and emotionally. Such leaders also help send these members into appropriate areas of service to carry out His Great Command.

A true Christian leader is deeply committed to our God and is intensively motivated to carry out his assigned charge, whether he be a synodical official, a college or seminary president, or someone who heads other kindred organizations in district or parish. A great leader is a person of faith, a warm friend, a good listener, a trust builder, an excellent communicator, planner, analyzer, evaluator. **He is a solicitor of pertinent goals, knows how to prioritize them, and as a result, becomes a person who make constituencies feel that they are a part of the action.**

Such a leader understands, knows his mission, is versed in group dynamics, is dependable, sincere, courteous, cooperative and gives credit and praise wherever it is due. Furthermore, such an individual has a real zeal for his mission and has the competency to motivate individuals and groups to do their utmost to accomplish the goals and objectives of the church and to carry them to a successful conclusion.

The church leader I have selected for this writing is Dr. Alfred O. Fuerbringer, who has met all of the qualifications

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given above and gone far beyond to a very high degree. It is very clear from my experiences that he has an impressive record of getting things done the right way. My deep concern is that I may not adequately describe his qualifications and accomplishments as a great Christian church leader. However, I do not hesitate to accept responsibility for this inadequacy.

The Parish Years

My fond recollections of him flash brightly and consistently through my memories. How could I ever forget him! I was still an unseasoned principal and teacher in a Lutheran Christian day school at Perry, Oklahoma, when I met Pastor Alfred O. Fuerbringer. He came to my attention during various district conferences, conventions and youth work activities. When I became acquainted with him, it was quickly evident to me that he was a "Gem," a mature, impressive churchman. My own dear pastor reinforced these early and continuing evaluations. My recognition of his potential for guiding and directing congregational, district and synodical affairs grew with each contact. I may have had visions and desires then already to be associated in the Lord's work with him. All too soon he was called to be pastor of Trinity Lutheran Church, Leavenworth, Kansas.

The Concordia-Seward Era

Later he became president of Concordia Teachers College, Seward, Nebraska. I was highly pleased that he accepted the responsibilities to lead my Alma Mater. Only three years later I was called as principal to St. John's Lutheran School, Seward, where in those years Concordia students received their observation and student teaching experiences.

In this renewed relationship, it quickly became obvious to me that Concordia at Seward was in great hands under the dynamic new leadership of my colleague and friend from Oklahoma times. He was a great inspiration and helped me to see splendid and expanded possibilities for St. John's Lutheran School to serve its congregation, the Seward community, the Nebraska District and the church at large. He was bubbling over with ideas and enthusiasm for short and long range planning. It was not difficult for me to see the important record he had already scored for Concordia in three years toward building Seward into the best college it could become, by the grace of God.

During the seven years I served as principal of St. John's School, President Fuerbringer made me feel that I was a part and parcel of the college faculty and was helping to

prepare young people for service in the church. He stimulated and motivated me to make full use of my talents to help in preparing church workers adequately. This was for me a joyful privilege.

In time I was called to join the Concordia faculty on a full-time basis as a director of teacher preparation. It was then that I began to appreciate more completely the leadership which he exercised in building an institution which would not only prepare servants for the church, but likewise Christian teachers who could fully meet the standards for certification in the nation. It certainly was his mission to motivate the Concordia faculty and staff towards the attainment of excellence in preparing dedicated and competent workers for the church. Under his leadership were laid the various foundations which would enable Concordia Teachers College to become at one point the largest Lutheran Church-Missouri Synod college both in student enrollment and in the number of church workers placed that year, and in many years since then.

I also remember how often Dr. Fuerbringer prayed and how he repeatedly emphasized the importance of prayer. His ability to pray extemporaneously at a faculty gathering, in a student group or with worshipers in a chapel service often pointed us to the Lord when there was a special need in the "Concordia family" or a special reason to praise the Lord. By having us pray together he succeeded, whether he intended to or not, in drawing us closer to one another and to the Almighty.

The Concordia Seminary Period

Alfred Fuerbringer was called in 1953 to become president of Concordia Seminary in St. Louis, Missouri. His contributions to the building of that institution, to the St. Louis community, to the Lutheran Church - Missouri Synod and to the Christian church at large would fill many pages. In the space available here I want to feature his administrative style.

Dr. Fuerbringer would choose qualified associates, give them a specific area of responsibility, trust them and do everything in his power to help them succeed, even when on some occasions their decisions made matters uncomfortable for him. Dr. Arthur Repp has described his leadership style well in the following quotation concerning his seminary presidency:

But Fuerbringer's presidency has not been a one-man show. His genius lay in the fact that he was an administrator in the best sense of the word. He had the evident capacity to transfer authority and respon-

Church Leaders I've Known

Doctor Alfred O. Fuerbringer

sibility to others in a way that left him with a minimal degree of direct involvement and a consequent freedom to maintain an objective rather than a subjective relationship to conditions and movements in which he had important leadership responsibilities. Fuerbringer was able to draw from others their best and to retain their deep sense of personal loyalty. He had the further ability to recognize a good idea of his adviser, enlarge upon it, and open new dimensions which the adviser may not have seen and then return the suggestion to him for implementation.

One of his most fruitful approaches to a proposal was to say, "Give it to me in writing." This forced the staff member to clarify his own thoughts in the matter and to present the suggestion at its best. This assured Fuerbringer that the idea would not be lost while at the same time the memo served as a reminder which he was committed to follow through. "He took a man at his face value and never looked for ulterior motives," said one of his advisers. "He was extremely patient, always waiting to hear a man out and listen to all sides of the question before coming to any decision. He never acted in haste but conferred constantly with many of his colleagues to find out their desires and thoughts in crucial matters."

That Fuerbringer's methods were effective may be seen in the appreciative words of another colleague: "As chief administrator he demonstrated his ability to assume great responsibility. Following the characteristic of a Christian gentleman, he never misused his influence and prerogative as the chief officer. He showed by example how a Christian administrator can and should administer his office. He expected his chief administrators to carry on in their area of responsibility. He provided each one with the necessary authority to carry out his office. In return he received the cooperation of his staff. He made every effort to become personally acquainted with each worker and to show his concern and appreciation for the contributions each made in the overall operation."

Because Fuerbringer relied heavily on his staff, he did everything to develop it so that he, in turn, had a more experienced reserve from which he could draw assistance. He never kept them in the wings so that the spotlight would be played only on him. Instead, for example, he had them accompany him to board and committee meetings to be available with resources needed for the occasion.

It soon became evident to everyone associated with Fuerbringer that his source of strength was the Gospel

of his Lord Jesus Christ. This gave him an evangelical approach that has marked his ministry. This provided a real source of strength to those who worked close to him. Already as a youth he could admonish and encourage his sisters by telling them, "Anyone who has persistent doubts does not know the power of prayer." In later years he reassured an administrator who was upset and discouraged by attacks on the seminary. "God is in heaven and running His church; we simply must use the talents He has given us to the best of our ability and ask Him in prayer for common sense and guidance; more than that we cannot do." As one would expect from this attitude, the spiritual growth of the entire "seminary family" - faculty, students, and staff - was one of his major concerns throughout his presidency.

His evangelical approach to ministry was often interpreted as a weakness by those who would have preferred a more legalistic approach. This was true especially when he was publicly attacked or questioned with undue sharpness. Then it seemed to some that he gave in too easily. In a calm and positive manner he countered with arguments so that he won over many of his critics, softened the counterblow, and made his point.

This evaluation of Fuerbringer is reflected in a characterization which one of his former co-workers provided: "Anyone who knows him certainly would agree that there is no evidence of personal animosity or sour disposition which might well have been spawned by the variety of dissent which had characterized the context in which he had discharged the important responsibilities assigned to him by the church. This absence of rancor or evidence of frustration is probably the most gratifying and praiseworthy personal and administrative characteristic I have observed. . . ."

*Arthur C. Repp, "A Tribute to an Evangelical Ministry," *Concordia Theological Monthly*, Vol. 40 (May, 1969), 14-15.

||

by Dolores Mielke

Church Leaders I Have Known



Do you realize how much of what you are and what you have become is the result of other people's influence on you? What a blessing it is when the people who have influenced your life have been persons with a positive Christian outlook.

Fifty-three years ago a young teacher and his wife came from the big city to begin his first teaching position in our small one-room Lutheran school in the country. He learned quickly that organization was a necessity for covering various subject areas in all eight grade levels. With eight grades and thirty to forty pupils, it is amazing to realize now the extensiveness of the encouragement and helpfulness he made available when needed. He was persistent in his demand that students have their work done on time. Discipline was a matter taken for granted by all. He organized a church choir and also a church band composed of children, young people, and adults. He was the church organist and in charge of the "young people's society."

His accomplishments may seem minimal, when compared to today's specialized teacher training and the learning that results from using such skills, but they were at that time and place considered special. He imbued many young people with a love for music and gave them the skills needed to play a musical instrument. If anyone showed a special aptitude, he took extra time to promote and encourage his/her talents.

His daily required memory work was often looked forward to with some trepidation but now, for many, it is the basis for quiet meditation and the source of fortitude and strength for daily living. His faithfulness to the Word and dedication to the teaching of children have resulted in good faithful members of congregations as well as some professional church workers.

College years are often the finalizing years for one's vocation. At no time does it seem more important to have inspiring teachers than these years, especially if one aspires to a teaching career. One such teacher I knew taught in a cooperating school for many years. Many young people "student taught" under her guidance with excellent results. She became an author of "how to teach" books. She was sought after as a speaker at conferences and was finally asked to teach summer sessions at a teacher's college. During these sessions she imparted to young and old teachers alike a love and joy of teaching by her enthusiasm, her many quotations, the good ideas garnered over her many years of successful teaching, and by her ability to involve the participants in sharing their ideas and concerns. She had a special gift of imparting her love of children, enthusiasm, and

deep regard for the self-worth of every child as a child of God.

At no time will assistance and encouragement seem more needed than during the first year of teaching. Such help was given generously by a pastor of a North Dakota congregation. He was then a **vice president of the Lutheran Church - Missouri Synod**, a job which took a great deal of his time and energy. He truly dedicated his life to the church. He was a man of commanding presence. He spoke with authority but generated a great deal of humor and good will. He was able to size up a situation or problem and help you analyze it from many points of view. In the end he often had you make the decision. If you made a mistake, you were made aware of it but you were given the unmistakable impression that it was part of the learning process.

He exemplified to members and co-workers alike what a disciple of Christ could accomplish through prayer, hard work, persistence, and a selfless attitude. **He started a Lutheran elementary school. He felt strongly that a school would give the congregation strength in the future and a better opportunity for mission outreach.** He had the ability to delegate work and yet keep in close touch with all that was happening.

Humility is a virtue to be admired. One individual who exemplified this trait in the true sense of the word was a fellow colleague. She followed where the Lord led her, and this included teaching in a small school for some years. Later she was called to a lab school where her influence was multiplied ten fold, because of all the future teachers that she touched. Her manner and actions were quiet and unassuming, but she had the strength of her convictions which were based on spiritual truths learned from childhood and the knowledge and experience gained over years of teaching children. This was especially evident in her day to day work with children. Observers were made aware of her quieting effect on children, her high regard for every child, and above all, of her love for her Savior as she told the Bible stories and led the children ever closer to Jesus.

All of these very fine individuals had several characteristics in common which could well be emulated by others. All were faithful to their Lord, steadfast in their faith and in sharing it with others, selfless with their time and energy, encouraging to those in need and an inspiration to many.

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Church Leaders I Have Known

Church Leaders I Remember

by Arthur M. Ahlschwede

In a backward glance I remain intrigued with the memories of the church leaders I have known during the past six decades. The first one in that special category was that lovable man of God, the Rev. Dr. C.H. Becker, long time pastor of Saint John Lutheran Church, Seward, Nebraska.

I was born, reared, and educated in a German Lutheran ghetto known as Seward County. My first heroes were a rather limited and select group; my first experience with public education was graduate school.

After two decades my opportunities broadened when a teaching assignment took me off the local reservation and into new worlds and extended acquaintanceship with people of leadership. The styles and methods were varied, but in most instances quite effective.

It would require volumes to recognize adequately the many church leaders who were encountered: synodical officers, board members, faculty/staff personnel, various educational leaders; and last, but not least, synodical college and seminary presidents. Although for 25 years I related directly with nearly 50 of this particular species, my most vivid memories are of that vintage group consisting of Baepler, Beto, Bredemeier, Ellwanger, Fuerbringer, Koehneke, Mehl, Mundinger, Neeb, Poehler, Scaer, Stuenkel, Wangerin, Weber, and Zimmerman.

Each was a leader in his own particular way and achieved desired goals through his particular modus operandi. At one "Plenary Meeting" of college and seminary presidents of the Lutheran Church-Missouri Synod, my then associate, Bob Hopmann, and I cajoled them into taking a trait indicator inventory. Study of their responses showed that there was almost complete unanimity in the following

traits: extrovert, sensitive, thinking, judgmental. They did not evidence enthusiasm for the opposite traits: introvert, intuitive, feeling, perceptive.

In most instances these presidents were movers and shakers, competitive and, occasionally, parochial. They were apt to probe the perimeter for openings and needed to be reigned in rather than prodded to move. An unusual but desirable virtue of those presidents named earlier was the fact that they were quite effective in "policing" one another. When a given president would feel compelled once again to voice his convictions in a well established soliloquy it was certain his filibuster would be interrupted by a colleague with "We've heard it all before, Mart, but tell us once more."

The field is almost unlimited when recalling "Church Leaders I Remember." Since it is not possible to write about many meaningfully within the space limit of this article, it becomes necessary to single out one. I have elected to remember the Rev. Willy A. Poehler. Our first meeting was on a cold, snowy January night in 1942 in Minneapolis. I was met at the Great Northern railway station by two unforgettable laymen, Herman Bock and J.P. Miller. They took me to the basement of Trinity First Lutheran Church where the pastor was conducting Wednesday evening Bible study.

Later I learned that Trinity, established in 1856, was the mother church of Missouri Lutheranism in Minneapolis, Minnesota. At one time it was the prestigious synodical congregation in the area. However, the community had changed and now the parish was part of an innercity situation. Two years earlier the leadership of the congregation decided to leave the area and establish a new parish in a



more desirable locality. A group of 200 members and 75% of the contributing power left Old Trinity. What remained was a group of 500 members, a school that had been closed six years earlier, and an indebtedness on the church property. There were few high hopes for the future of the parish.

This was the type of challenge that attracted Bill Poehler to the extent that he left a comfortable out-of-state congregation and accepted the call to Trinity First. **His five-year plan was to provide pastoral leadership for a demoralized membership, to liquidate the indebtedness, to expand the membership and, above all, to reopen the Christian Day School.**

At the close of that Wednesday evening Bible study, Pastor Poehler and I arranged to meet over lunch the next day to get acquainted, tour the area, and then get on with the work. At lunch the message was clear: there was a job to be done; the field was ripe; we needed to work like we had never worked before, to support each other, and to believe that the Lord would bless the effort.

My role was to assist him by doing what needed to be done to make the Sunday School, the Saturday School, the Vacation Bible School, and the two Walther League societies function, and to set about the task of getting one unit of the Christian Day School open by September 1.

There are few people like Bill Poehler - who could work more hours per day, week, or month than anyone else I have known; do graduate work at the University of Minnesota during this time period too; continue to preach good sermons; and make a surprising number of calls on members and prospects. It must be said that he would not have been able to do all the above without the efforts of Mrs. Poehler who was helpmate, homemaker, mother of four daughters, and par excellence pastor's wife. The parsonage was part of the church building; the forty year old living facility was substandard, poorly arranged, inadequate and "grand central station." Only a lady of her disposition, tolerance, patience, and good nature could endure such living conditions.

After six years when Pastor Poehler left Old Trinity to become president of his alma mater, Concordia College, Saint Paul, Minnesota, the first five year program was completed. Trinity's communicant membership was now 1,100, its indebtedness was erased, a building fund was well established, the Christian Day School now enrolled 130 students in nine grades, the Sunday School numbered 300 students, and the Vacation Bible School enrolled 400 youngsters. At the close of one Vacation Bible School effort 17 children received Holy Baptism.

The 24 years of the Poehler presidency at Concordia College were an equally interesting two and one-half decades. During that period the school changed from an unaccredited high school of 190 students and 30 junior college students to a fully accredited four-year coeducational college of 730 students. In the early years of his presidency he completed work for a Ph.D. in Administration of Higher Education at the University of Minnesota.

As a member of the Concordia College faculty for seven years I recall the drive and determination of Bill Poehler. During the early years there was the task of unseating the "Old Guard"; gathering a competent faculty and staff, and soliciting funds for new buildings, facilities and programs; and improving the academic excellence of the college. As always, he would not have been so successful without the support of his ever patient, long-suffering, and loving wife, Jessie.

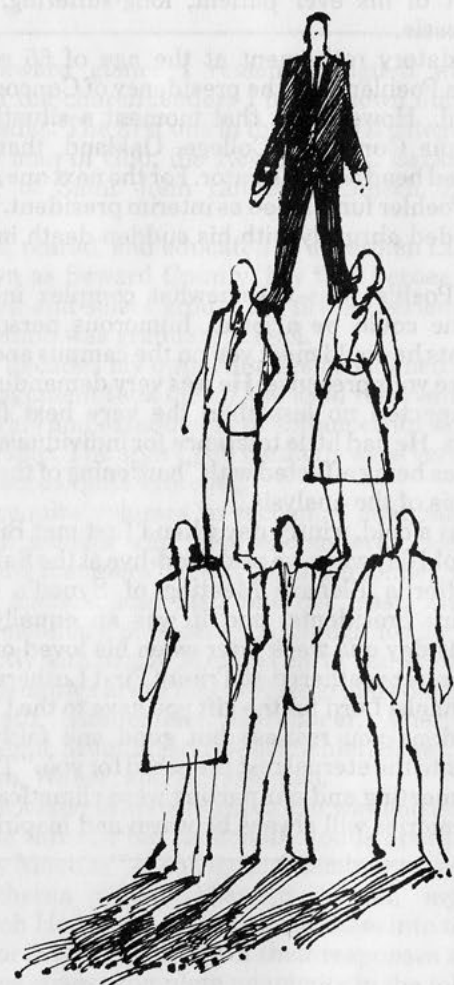
Mandatory retirement at the age of 65 removed Dr. William Poehler from the presidency of Concordia College, St. Paul. However, at that moment a situation arose at California Concordia College, Oakland, that required a seasoned head administrator. For the next one and one-half years Poehler functioned as interim president. This service role ended abruptly with his sudden death in December, 1971.

Bill Poehler was a somewhat complex individual. At times he could be a jovial, humorous person. At other moments he could meet you on the campus and not appear to notice your presence. He was very demanding of himself and expected no less than the very best from his co-workers. He had little tolerance for individuals that he described as being afflicted with "hardening of the concepts or paralysis of the analysis."

It was a cold, wintry day when I first met Bill Poehler; it was a cold day when we said good-bye at the Saint Louis airport after a Plenary Meeting of Synod's college and seminary presidents; and it was an equally cold Minneapolis day one week later when his loved ones, friends, and admirers gathered at Trinity First Lutheran Church to say "Thanks Lord for the gift you gave to the Church," and "Well done you restless but good and faithful servant. Enter into the eternal rest prepared for you." The moments of our meeting and our parting were climatically cold, but the memories will always be warm and inspiring.

Who Is in Charge of the Church Today and Why?

The little boy who told his Sunday School teacher, when she asked what has a bushy tail, eats acorns and climbs in trees, "it sounds like a squirrel, but I suppose it's Jesus again," would know precisely how I feel. Our editor has asked for a short tract under the heading, "Who is in charge of the church today and why?" The editor, like the Sunday School teacher, is a Lutheran educator. So, no matter what responses, earnest or cynical, come to mind, I suppose the proper answer ought to be "God. God is in charge. His Son, Jesus, runs the affairs of the church." And why? Well, the



Ascension pretty well explains it. "The right hand of the Father," is the ultimate answer to any question which begins, "Who is in charge?"

Isn't it? I hope in the end to come out within hailing distance of that conclusion. Meanwhile the answer that really commends itself, jumps out at you and wants to be heard, is, "the squirrel." Consider the following examples of questionable behavior.

The Critics and Bureaucracy?

If you observe the easy drift away from mission in favor of maintenance and the downward drag toward bureaucracy from ministry, you have to ask yourself, "Is this the way our Lord directs His affairs on earth?" On even closer inspection, you see Christian people putting the worst construction on the efforts and the motives of their brothers, or worse, if anything, using what St. Paul calls "evil report," and what we call "bad mouthing," to gain some advantage of influence or "clout." Maybe you also read some periodical whose philosophy supposes it is not only legitimate exercise but a sanctified and productive calling to question and second guess the earnest efforts of selected leadership, and you wonder indeed, who is in charge - and why.

Conventions?

In the Epistle of Paul to the Galatians (Ch. 2, 1-9), at a crucial moment in church history, the ecclesiastical leadership of the day held a convention to assess the legitimacy of Paul's apostleship. I think, sometimes, it was right there that we got off the track.

Conventions, among us, the councils of men, are just about the last word when it comes to being "in charge." If you can get a convention to "pass on it," that is the ultimate. For all the fact that we begin each convention with a disclaimer which maintains that God is in charge and that "Jesus shall reign where're the sun does his successive journeys run," we promptly proceed as if now, here and now, with the judgment of a convention, matters will truly be settled, once and for all.

It's come to the point where you can trace our church history and direction by mere references to a convention. "Dallas" and "Anaheim," and before that "Denver," these are shorthand for crucial decisions in our church's history, and they refer to moments when it became clear, or it was to be hoped or feared depending on your bias, who was "in charge."

Conventions, in and of themselves, are not so bad. It's

what you do with them that can be such a problem. When they are used to be "in charge," they seem often, in my opinion, to do more harm than good. It's the same way with elections. There was a litany, years ago, which accompanied all elections, "The office seeks the man," it went, "the man does not seek the office." The notion was that elections were a device not for determining who is "in charge," but for coaxing out of the shadows humble men of ability to posture them in such a way that they might more effectively serve the church.

That is, of course, where I have been wanting all along to come out, at the concept of service - more effective service. I'd like to suggest that the phrase "in charge" would better be employed to connote service rather than control; I'd like to demonstrate, if I can, that service, rather than control, is, in fact, "in charge," and establish why this is so. Service, right where you are and with what you've got runs the machinery of the church, sets the church's direction, holds it on course and, in the end, determines its future.

The Powerful?

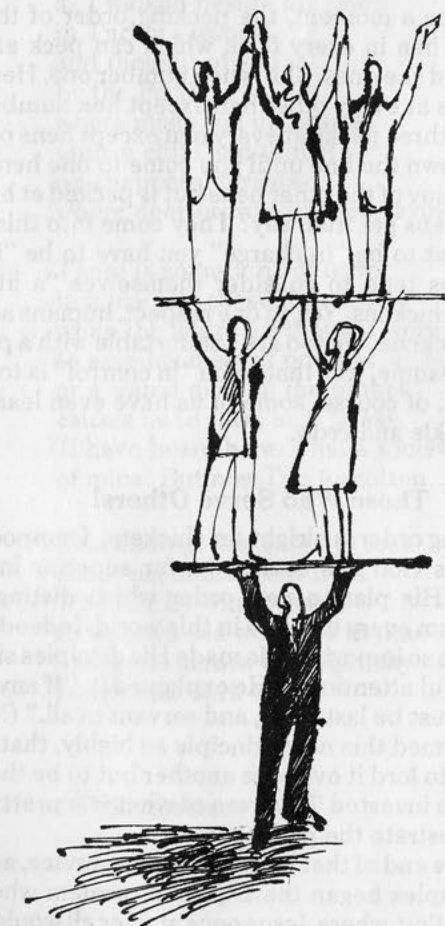
Over recent years our history has included an ill disguised tug of war in our church between differing philosophies (less divergent than they often are portrayed to be), more than one tug of war, if the truth were told. In description of some of them, "tug of war" is a pretty bland way of putting it. These have been billed, at times, as doctrinal differences, but that's too grand a term for most of the issues which have brought on confrontation among us.

Discussions about "inerrancy," that is a doctrinal issue, and a very crucial one. But there have been other disagreements trying hard to share the "doctrinal" label which have been mere pretenders. Most attempts to produce conformity of style or unanimity of judgment are adiabatic, and when we hammer out rubrics governing stained glass windows or relationships with fellow Christians, more often than not we find ourselves "using our mouths and saying, 'He saith.'" In this process of push and shove some birds of similar feather have flocked together to assure the ascendancy of their points of view on college or seminary boards of control (the change of name to Boards of Regents does not alter the point). Over here a tug of war was won. Over there it wasn't.

It is the same way with membership on the service boards of the Synod and its districts. When it comes right down to it, the same thing happens on the level of the local congregation as often as not. I suppose we've picked up the

style from rubbing elbows with our neighbors in our nation which loves the process, uses it and calls it "power politics." The key word is "power." Who has the power? Who is "in charge?"

Yet, tugs of war notwithstanding, our colleges and seminaries move along training pastors, teachers, and D.C.E.s who are as committed and evangelical and people-oriented as we ever were. Our church continues to march along its appointed way, albeit with a limp at times, and our congregations preach the Word and administer the sacraments, not in lockstep always, but effectively in response



by Arnold G. Kuntz

to the needs and according to the situations which they face, and all this, no matter who is "in charge."

Those Who Get Results?

The point I'm making is that "in charge" is not, after all, a phrase which should be used as if it were synonymous with being "in control." What makes the church move on, what makes it survive and become what God intends for it to be is service, because Jesus really is in charge. And Jesus opts for service rather than control.

Jesus is a purist. With Him the end does not justify the means. **Method is as important to Him as motive and more even than results.** If ever that was made clear to us it is in the account of Jesus' temptations. (Luke 4, 2-13) **What made those temptations is that they promised such Christian results.** In each case it was winning the hearts of men to Himself which was promised. It was the method, in the final analysis, which Christ rejected. Read it. Not by a demonstration of power to turn stones into bread; not by an exercise of dominion over the realms of politics or science or economics (or church, I might add); not by a spectacular leap from the heights without harm. All these Jesus rejected in favor of the form of a servant. "He became obedient unto death, even the death of the cross." (Philippians 2, 8)

Observe, for a moment, the pecking order of the hen. There is one hen in every flock which can peck at every other hen. And she does. She is hen number one. Hen number two pecks at every other hen except hen number one. Hen number three pecks at every hen except hens one and two. So on down the line until you come to one hen which can't peck at any of the other hens but is pecked at by them all. How do hens get that way? They come into this world convinced that to be "in charge" you have to be "in control." Humans tend to consider themselves "a little bit superior" to chickens. Yet, in one respect, humans are very much like chickens. We too are comfortable with a pecking order. We presume, too, that to be "in control" is to be "in charge." And, of course, some of us have even learned to strut and cackle and crow.

Those Who Serve Others!

The pecking order is alright for chickens, I suppose. But for Christians God has something far superior in mind. There is, in His plan, a new order which distinguishes Christians from every one else in this world. Indeed, Jesus thought it was so important He made His disciples sit down and pay careful attention as He explained it. "If any would be first, he must be last of all, and servant of all." (Mark 9, 35) Mark deemed this new principle so highly, that Christians are not to lord it over one another but to be their servants, that he invested 70 verses of what is a pretty short Gospel to illustrate the point.

Then, in the end of that long chapter on service, as Jesus and His disciples began the trip to Jerusalem where the cross was waiting, where Jesus once and for all would prove

that He meant what He had said about service as opposed to control, we are told how two of His disciples, James and John, took Jesus aside and suggested, "Grant us to sit, one at Your right hand and the other at Your left."

It was the old pecking order cropping up again. They wanted to be where the power was, wanted to be in positions of influence, over there on the right side, where the decisions are made. But that isn't the way for us Christians. In the church it works differently than it does in this world. Those who are "in charge" among the gentiles and generally speaking all over the globe, "lord it over them," take control. Every four years we go through the rigors which that philosophy brings on right here in the U.S. of A. "BUT it shall not be so among you. Whoever would be great. . . must be servant. . . slave of all." (Mark 10, 43-44) That is Jesus' requirement for eminence in the kingdom of God.

Aristotle said that the human soul never thinks without an image, never comprehends without a picture. Jesus knew that. That's why He taught so often in little pictures which He hung on the walls of His hearers' imagination. The cross is for most of us a vivid picture in our minds. So is the manger, the last supper and the empty tomb.

There is one picture which you can never forget and shouldn't. It is painted in the Gospel of John and lives on in the hearts and lives of Christian people even to this day. "He took a towel. . . poured water into a basin and began to wash His disciples feet" (Jn. 13, 4 & 5). Get it in proper focus. The night was dangerous, the meal secret. "Go into the city," He had said, and "follow a young man carrying a pitcher of water. . . He will show you a large. . . room furnished and prepared." (Mark 14, 13 & 15) By ones and twos they gathered from the dusty street, for what was to be the last supper.

Luke, in his account, is careful to point out that high on the agenda of some of those who gathered was the determination of who, precisely, was going to be in charge in the next biennium and beyond. They were still arguing about it as they gathered. **The one thing none of them had in mind to do was to wash the others' feet.**

Everybody in Palestine wore open sandals, and every home of substance had a servant whose job it was to wash the dusty feet of guests when they arrived. Where there were no servants the task fell to the humblest, often the youngest present. Well, there was no servant that night, but nobody moved; nobody grabbed the towel. Each, for his own reasons, felt the job was not properly his to do. At a time when they were trying to determine, once and for all, who was in charge, no one was consenting to be last and least. There they sat, until the greatest of them all took charge, showed us all how to take charge. Jesus threw a towel over His arm and "began to wash His disciples feet." Try forgetting that!

The message is clear. Who is in charge, indeed? The last, the least, the servant. It's not a matter of having control over others. It's a matter of service to others. That's really the way it works. We get so pious when we talk like this, as if

what we are saying belongs to another world, another time. But this is reality, the only reality. Those who are truly "in charge," whose contributions to the church will last and will determine our future, and will prevail in the long haul, who by what they are doing are setting the way for our prosperity, are those who along with Jesus come "to minister" and be servants of all. Elsewhere in these pages some colleagues are writing about "Church Leaders I Remember." I'll be interested to note how many of those leaders isolated for recall are more noteworthy for their service than for the control they exercised.

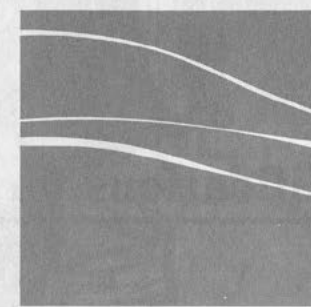
It doesn't really matter who is in control, so long as the work gets done. The work, that's what counts. In the watchword of the great Lord Shaftesbury, "Perish all things, so that Christ be magnified." We're terribly slow to digest that.

Our attitude is, "It does matter who is in control. It does matter to me. If the work is going to get done, it will jolly well be under my direction, my way." Christian service gets mixed up with precedence and prestige and the upper hand.

I repeat, it doesn't really matter, this business of control. Paul made the point. "Is Christ divided? Who is Paul? Who is Apollos. . . Cephas," instruments in the hand of the ascended Christ, instruments for service. The instrument is nothing. Christ is everything. And Christ, remember, not only came, but rose again, to serve. That's what He's up to at the right hand of the Father at this moment, service. Service is why He is in charge. That's what all this business is about, preparing places for us, erecting mansions, running things on earth and in heaven for your sake and for mine.

Halford Luccock describes what happened to a parade on Fifth Avenue in New York when the Twenty-Seventh Division, returning victorious from World War One, marched up that grand thoroughfare. The whole parade took five hours to go by. There had to be some interruptions so that cross town traffic could get through. Over on Twenty-Third Street, at one point, the parade was halted, just after the drum major of one of the bands had passed by, separating the band from its leader. The drum major went on marching all the way up to Twenty-Ninth Street, while the band was playing six blocks back. Guess who looked foolish. Let me tell you, the drum major, baton and high step and all was not in charge. "In charge" was happening back where the band was doing the work.

Service is what makes up the church's march of glory, not control. Long after the controllers are gone and the reins have passed into other hands and the in charge folks are quite forgotten, the quiet, homely, sometimes hidden, little bit of service will still be having its way. For service is, in fact, at last in charge, because Jesus, the ascended Jesus, is at last in charge, and service is His way.



In December - for Ted

When the year ends
all the gravelly rivers
are silent and geese fly
straight into the pale winter moon.
Nothing is real. The beauty
is ethereal, cold and somehow distant
in the moonlight.
Nothing can be saved
for another day, another thought.
The year's end marks our own.

It was like that last night
as I walked beside the pond
in Turley's woods
and thought of you
by the Pacific,
where mists roll up against
orange cliffs and tunnel
up chapparral forests
where deer browse in deep ravines.

There is something of terror
in a place at these times,
when the hours we thought were ours
to save lay inert at our feet, as leaves,
or a sound deep in the timber
causes us to turn, as if to say,
"I have been there. That's something
of mine. But now I've forgotten. . ."

This ending, this sense of loss
about us, defines our lives.
Whether by winter pond
or western sea we move in time
like lights across the night sky
falling into dark water.

J.T. Ledbetter

Qualifications for Church Leaders of the Future

By Neil Sandfort

How does the future look to you? What's ahead for the church? What are the prospects for Lutheran schools? Futurists, and trend analysts, using today's and yesterday's newspapers, scientific surveys, demographic projections and computer data bases offer sophisticated and proliferating prophecies about the world of tomorrow.

Depending on one's orientation on the optimism/pessimism continuum, the outlook for the future of the church and its schools is either doom and gloom or unparalleled opportunity. Can leaders in Christian education empowered by no less than the Spirit of God in Christ with whom nothing shall be impossible (Luke 1:37), and of whose presence we are assured, (Matt. 28:20) afford to focus on anything but opportunities?

The first section of this article will discuss some of the challenging opportunities on the Lutheran schools' horizon. The second section will explore the kinds of leaders Lutheran schools will need to seize these opportunities. The third section will suggest changes Synod, its colleges, districts, and congregations might consider to move boldly forward into the future.

I. OPPORTUNITIES ON THE HORIZON

Ministering to American Families

American families are crying out for help. Families today differ in a number of significant ways from the traditional nuclear family of a generation or two ago. The traditional family with a dad who worked outside the home and a mom who worked in the home to care for two or three children has been replaced by a broad spectrum of family patterns: divorced parents, single parents, blended families, smaller families, and families with both parents working outside the home.

Lutheran schools, because they are part of the ministry of Lutheran congregations, have unparalleled opportunities for ministry to families which are crying out for help. New approaches to and concepts of ministry are essential. Yet, like their secular counterparts, Lutheran schools often resist acknowledging change and adapting

ministry to serve the needs of new family structures for a variety of reasons. J. Michael Ritty and Martha Frost suggest the following:

1. Legal issues surrounding custody;
2. Desire to protect the privacy of students and families;
3. Mistaken belief that treating families equally means treating them alike;
4. Fear that open acknowledgement of divorce and remarriage in policies and procedures will somehow withdraw support for the "ideal" family;
5. Budgetary constraints.

Whether we acknowledge family changes or not, they exist - and persist. Facing the facts of special ministry needs of families in the waning years of the Twentieth Century, leaders of Lutheran schools and congregations can open doors for new ministries to families by taking an aggressively proactive stance. Consider the following:

1. Use printed registration and re-registration forms, parent interviews, and summer visits of teachers in the homes of students to gather current data on marital status of parents, legal custody arrangements, number and ages of children in the family, place of employment of each parent, church membership, and specific reasons for enrolling at this Lutheran school. If the school is to be an effective and responsible ministry partner with church and family, this information is vital.
2. Based on a ministry needs profile of school and congregational families, the school might consider the following special ministry offerings, choosing in priority order those which fit the needs profile:
 - a. Offer regular parenting classes, either generalized (**Parent Effectiveness Training**, Dr. Thomas Gordon; **Focus on the Family** or **Turn Your Heart Towards Home**, Dr. James

Dobson) or age-specific classes and/or support groups.

- b. Offer a cycle of marriage enrichment classes or experiences. Have a staff member trained with his or her spouse to be Marriage Enrichment leaders. Classes using a variety of Christ-centered marriage enrichment materials may also be offered.
- c. Join with other Lutheran congregations to sponsor and support a marriage, child, and parenting counselor(s) who offer Christ-centered counseling service which is Biblically and professionally sound.

As part of a staff development plan, select one staff person to be trained and credentialed to offer professional counseling.

If neither of the above is possible, compile a list of professional counselors whose loyalty, orientation, training, techniques, and record are Christian. Refer families to one of these counselors as needs arise.

- d. Offer Christian day-care and before and after school child care for families with that need. A useful resource for studying and implementing such a program is available from the Board for Parish Services of the Lutheran Church-Missouri Synod.
3. Compile a list of qualified, competent, committed Christian home caregivers to share with parents who need these services.
- f. Plan school programs which support rather than disrupt family life, i.e. whole family fellowship, educational, and recreational activities; parallel scheduling and programming for activities which separate family members; available child-care for parent activities; family sensitive convening and adjournment times for meetings.

Ministering to People with Divergent and Polarized Viewpoints

St. Paul's injunction to "become all things to all men so that by all possible means I might save some" (I Cor. 9:22) has special meaning - and special challenge - for a time such as this. Let me hasten to say that neither St. Paul nor I suggest that Lutheran educators ought to be wishy-washy or indecisive on viewpoints and ideals which can and do exist within the living body of Christ which is the church, and to minister to people and groups of people, serving as tools in the hands of the Spirit to move them from where they are to where God will have them be. A few examples will illustrate:

Large/Small Issues

Some say and believe, "Bigger is better. To offer a quality Christian education, a school must have a large enrollment, many teachers, and a variety of programs,



curricular offerings, and activities." This is perhaps a majority view, and is probably representatives of the mind set of secular education today.

Another, probably a minority, viewpoint is equally vocal and certainly as firmly held. "Smaller is better. Children should be nurtured within close, personal, caring relationships. Too many students and teachers and too many choices are confusing at best and personally demeaning to the majority of students at worst."

One could cite expert opinions and quote statistical data to support either, neither, or both points of view. The fact remains, however, that large schools, medium-sized schools, and small schools exist. All are charged by God to make disciples (Matt. 28:19-20) and to equip God's saints (Eph. 4:12). God is not impressed by size. He is present with His blessing when only two or three are present in His name (Matt. 18-20), or when the crowds number in the thousands (Matt. 5:1-2ff). Size is not the important variable; ministry is. God has equipped some congregations, teachers, and members to be more effective in larger settings, while others do ministry better in smaller settings. Within diversity there is blessing.

Lutheran schools, which by the accident of geography or congregational concept of ministry exist at a certain size in a give neighborhood or community, need to make informed and deliberate choices, prioritizing the forms and programs of ministry which best match the needs of God's people in a congregation and community.

The dimensions of ministry which must remain constant and independent of size are closeness, love, and caring. The felt need for "high touch" experiences (human interaction, sharing, warmth, caring, ethics, values) to balance the spiraling complexity, rapid pace, and impersonal nature of the "high tech" business, professional, vocational, and educational world is real and increasing. (Naisbitt, p. 35-52)

Change vs. Stability

Some people want to change everything - yesterday! Others want things to stay just as they have always been - forever! Congregations and schools, members and ministers, teachers and principals all fit on the change-stability continuum somewhere, usually toward one end or the other. Leaders in Christian education need to know where they, their teammates, and their congregations are, and then to do ministry within this diversity in keeping with God's will.

Where does God fit on the change continuum? Let's let Him speak for Himself:

"I the Lord do not change." (Mal. 3:6a)

"But do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." (Matt. 5:17-18)

"I have become all things to all men so that by all possible means I might save some." (I Cor. 9:22)

God's message on change? God doesn't! His will, His Word, His love, His plan of salvation never change . . . but ministry must! Methods of ministry have to meet the emerging needs of God's people by applying the changeless Law of God His changeless Gospel of love and forgiveness. The challenges are to know what may change and what must not, and how to lead others to share the vision. Today's and tomorrow's adults, the "baby boomers" born between 1946 and 1964 are attracted to school-supporting congregations which effectively strike a balance between such theological conservatism and adaptive programing. (Kastens, p. 1)

Ministering to the Aging in America

By the year 2000 more than one-fifth of the U.S. population will be over 65 years of age. (White House Conference on Aging, p. 8) A majority of the voting-age population will be at or approaching 50 years of age. It is safe to say that the primary interests, political foci, and concepts of congregational/denominational ministry will shift to meeting the needs of older adults; perhaps, almost certainly, this will be at the expense of programs designed to serve children.

As a nation and as a church we have never before been challenged to adjust to this kind of demographic shift. There is no precedent to guide us. Vision and exciting, new patterns and designs for intergenerational ministry can change a looming stormcloud on the horizon of the future to a rainbow of promise and opportunity. The specific concerns are these:

1. As the majority of congregational membership reaches the post-parenting years, their interest in and support for elementary and secondary schools may wane.
2. Because of the mobility of American society, fewer grandparents than ever before live in the same community and belong to the same congregation as their grandchildren, thus further detaching them from the childhood ministries of the congregation.
3. As the percentage of the population living on federal, state, and private pension benefits increases, so will the taxes and rates the diminishing employed share of the population must pay to support retirement programs, thus reducing the share of finite wages available for other, and especially for the discretionary programs.

Schools of the very near future will, if for no more altruistic reason than their own survival, need to forge intergenerational designs for ministry to build ownership of and commitment to childhood ministries among older members. Such programs as senior volunteers, part-time professional and para-professional aids, foster grandparents, and intergenerational events and experiences are only a few examples of existing programs which are beacons for the future.

Ministering to Minorities. . . On Their Way to Majority

The population is aging. It is also coloring. If the dramatic relative growth of the non-white population continues at its present rate (Paxton, p. 364), the historic white population majority in the United States will someday become a minority. At first thought one might say, "So what? God is color-blind and ethnically neutral." (Gal. 3:26-29; Col. 3:11) Unfortunately, as a denomination the racial composition of the Lutheran Church-Missouri Synod has not been and is not today, based on its demography.

In a nation where upward of 17% of the population is non-white, only 11.5% of Lutheran school enrollment is made up of non-whites. (Statistical Report Summary, 1986-87, p. 3) Perhaps we've too literally interpreted our Lord's allegorical charge to evangelize, "Lift up your eyes, and look on the fields; for they are **white** already to harvest." (John 4:35 KJV, emphasis mine) The NIV used the words, "They are **ripe** for harvest." And they truly are! While continuing to "Lift High the Cross" among those of German and European ancestry, a new world of opportunity awaits congregations and schools which can adapt and adopt plans and programs of ministry which cross ethnic lines to share the Good News. That's where the growth of the future is!

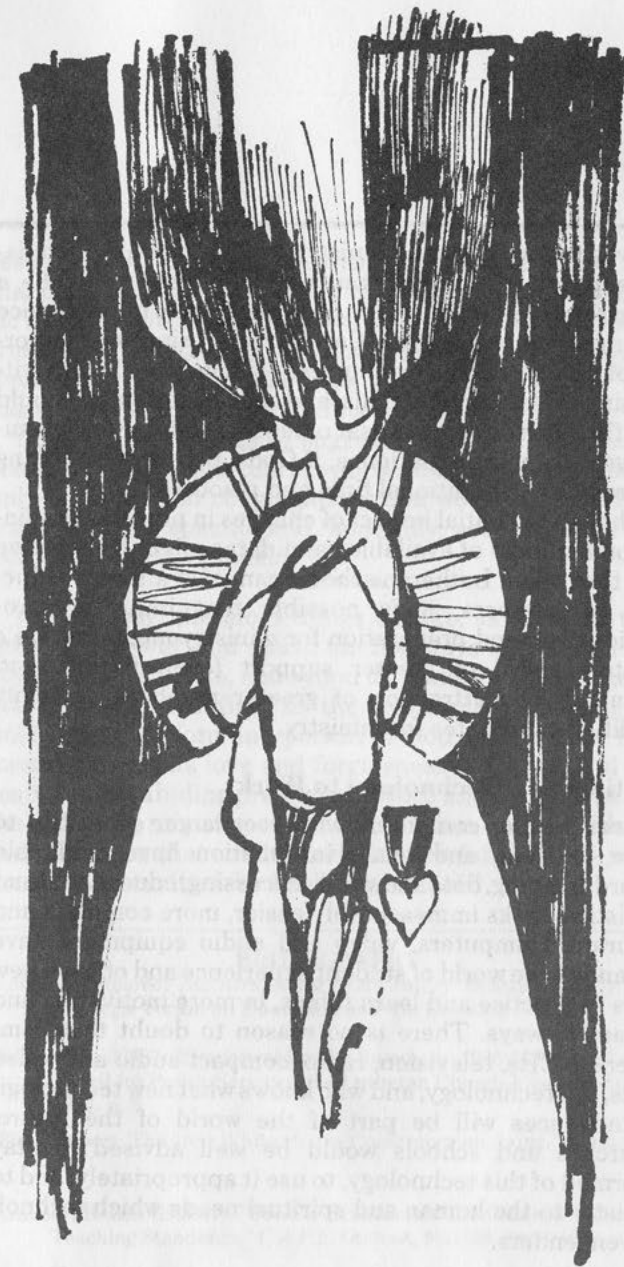
Focusing Professionalism on Making Disciples

The Carnegie Report, *A Nation Prepared: Teachers for the 21st Century, and Tomorrow's Teachers: A Report of the Holmes Group* propose sweeping changes in the way American teachers are prepared, certificated, supervised, and governed: (*Instructor*, p. 80)

1. National standards for teachers would be set by a National Board for Professional Teaching Standards rather than by state boards of education.
2. Voluntary certification by this national board would be offered to teachers who meet its rigorous academic, performance, and professional standards.
3. States would abolish the undergraduate degree in education and replace it with a Master in Teaching degree which would include academic preparation plus active involvement in schools, internship, and residency.
4. Salaries and career advancement opportunities would rise dramatically for teachers who earned these prestigious credentials.

If the new proposals were to materialize and be adopted, how would they impact Lutheran teachers? Careful examination of the new certification plan would be essential to determine if it should be compatible with Lutheran Christian beliefs and practices. If it were found to be acceptable, a representative sample of Lutheran teachers might be among the first of those to apply for and receive the new credential.

As potentially valuable as improved professionalism in education might seem for Lutheran schools, however, it really would not be sufficient because Lutheran schools



exist for different purposes and have different goals from those of secular education. Would it not be well to develop a system of professional monitoring, assessment and mentoring which are designed specifically to improve professionalism in Lutheran Christian education ministry and are based on process and product research into effective disciple-making? The extent of this activity, of course, depends on how much research is feasible. For Lutheran schools the disciple-making component of professionalism is essential and bound to their purpose for existence.

Teachers colleges preparing Lutheran educational leaders would need to examine several possible alter-

natives for professional ministry development. Added fiscal support for teacher training candidates would be a necessary pre-condition for additional years of preservice or entry level preparation. Careful monitoring and mentoring of ministry skill development – including life and witnessing skills, teaching skills, and specialized skills – could well fill a fifth on campus year of teacher training and an initial year teaching experience, if God's people were willing to provide the additional time and resources.

Though the initial impact of changes in preservice training on numbers of available candidates might be negative at a time when Lutheran schools can least afford a reduction in numbers, it is possible that improved professionalism and preparation for ministry might initiate a positive spiral of greater support (even fiscal!), and ultimately the attraction of greater numbers of highly qualified candidates for ministry.

Putting New Technology to Work

Ever smaller computers with ever larger capacities to store, process, and relate information have made old record-keeping, data and word processing, educational and statistical tasks immeasurably easier, more complete and accurate. Computers, video and audio equipment have expanded the world of student experience and offered new ways to practice and learn things, in more motivating and attractive ways. There is no reason to doubt that computers, VCRs, television, radio, compact audio and video discs, teletechnology, and who knows what new technological advances will be part of the world of the future. Churches and schools would be well advised to stay informed of this technology, to use it appropriately, and to minister to the human and spiritual needs which technological engenders.

II. WHAT KIND OF TEACHERS WILL BE NEEDED TO MEET THESE NEW OPPORTUNITIES?

On the surface it may seem to be a truism, but the kind of leaders needed to carry Lutheran schools into the future are. . . CHRISTIAN LEADERS, men and women of faith whom God and His people have empowered to lead. There are several kinds of leaders. One is the kind who finds a parade and gets in front of it. (Naisbitt, p. 108) The church needs leaders who can identify "parades" headed in appropriate directions for ministry, who can get in front of those trends, and can keep them pointed in God-pleasing directions. Leaders who are skilled at analyzing trends, anticipating needs, planning appropriate and effective ministry responses, implementing them efficiently and with spiritual impact, and at knowing when the parade is over, only to find a new one and start all over, will be blessings to the churches and schools they serve.

Another kind of leader is able to envision what ministry needs to be before anyone else has thought of it, to share the vision with a significant number of others, to motivate and inspire their fellowship' and finally, to plan, organize, and implement ministry program so that both means and

ends serve the purpose of making disciples. As a denomination the Lutheran Church-Missouri Synod, its districts, and congregations need to forge new directions in ministry to remain strong, viable, and responsive to Christ's Great Commission in the world of tomorrow. Visionary leaders are needed to point the direction and inspire others, Paul-like, to follow.

A third kind of leader, historically and contemporarily unpopular but equally necessary, is the one who sees God's people headed in a pleasant, rewarding, easy, comfortable, wrong direction, and brings their slide to a screeching, sobering halt with a prophetlike, "Thus says the Lord!" This leader is worthless, however, unless, when God's people are brought up short he or she can also share a healing, comforting, forgiving, renewing, empowering redirecting message of forgiveness. There are multitudes of attractive, ungodly primrose paths beckoning God's people. The prophetic leader will be needed more and more as the multiple options of sin and ease proliferate.

What Will These Leaders Be Like? What New Skills Will They Need? Collectively, successful leaders in education for the future will need a configuration of the following skills and traits:

1. A well-formulated and effectively articulated Lutheran theology and philosophy of education.
2. Training and skill in needs assessment, goal setting, and planning.
3. Highly developed oral and written communication skills.
4. A concept of and commitment to ministry which combines and embodies nurturing, discipling, shepherding, and serving.
5. Training, skill, and experience in formal and informal evangelism skills.
6. A professional commitment to staying informed about current educational thought.
7. Team leader abilities with vertical and lateral interpersonal skills.
8. An identifiable, identified, cultivated and successful leadership style.
9. Ability to make timely decisions of high quality.
10. Ability to organize time, programs, curriculum and personnel to achieve school goals.
11. Willingness to include proportionate numbers of ethnic minorities.
12. Training and practice in cross-generational communication and planning.

III. NEEDED CHANGES IN LCMS TO DEVELOP AND SUPPORT NEW LEADERS

Consider adding a year of preservice training for leaders in Lutheran schools. Given the projected need for additional skills and competencies above, it will likely be necessary to add a year to the preservice training program, especially for those in training for leadership. Some have suggested that the undergraduate degree in educa-

tion be eliminated in favor of a new Master in Teaching degree. (**Instructor**, p. 80) Undergraduate education training could then include more intensive training in philosophy, theology, planning, computers, and oral and written communication, while the professional year would concentrate on developing a configuration of skills, congruent with student gifts and interests. Whether or not Lutheran congregations, schools, and colleges are ready for such a profound change is a question as yet unanswered. An alternative might be a voluntary fifth year for those whose interests are specialized and/or leadership oriented.

Having a more highly trained corps of professional educational specialists and leaders would require a significant financial investment. Synod, districts, and congregations would need to share preservice costs by increasing financial assistance, and increasing teachers' salaries for those with higher levels of training and professional outcomes.

Lutheran theologically and philosophically based training in leadership, planning, teaching, communication, research, and problem-solving skills would be required components of every professional program. Choices would have to be made among the specialized skills of evangelism, ethnic ministry, urban ministry, administration, special education, gerontology and aging ministry, based on the individual gifts and interests of students. Perhaps each of the various synodical teacher training colleges might specialize to offer training in one or two professional or leadership areas of ministry.

Initiate a period of supervised internship and continuing education. Since many needed skills require on-the-job, mentor practice as well as academic training, Lutheran schools might consider identifying or training teams of leaders to serve as internship supervisors, educators, and mentors. Formative evaluation, supervision, and cooperative planning with teachers would be needed to continue professional growth of individuals beyond the internship year. Based on results of evaluation, supervision and long-range school and congregational planning, a coordinated system of in-service education opportunities including seminars, short courses, extension courses, graduate studies and conferences would offer continuous life-span professional growth for teachers.

Plan congregational staffing as interdisciplinary team building. Based on size, location, demographics, and ministry needs, congregations and schools would assess ministry needs and use the calling process to form an interdisciplinary staff of leaders to equip the membership to meet its unique ministry needs. Vacancies (which should occur less frequently if worker skills, gifts, interests, and talents are more accurately assessed and matched more deliberately and accurately with congregational needs) will offer special opportunities for reassessment and change of direction.

Districts and perhaps even regions will need to offer specialized consultation services to congregations as they do self-studies, needs assessment, and staff expansion or

restaffing. Self study instruments, needs assessment and planning instruments, personnel assessment and diagnostic devices, and accurate individual records of specialized training, interests, and records of performance might be developed and/or refined to help congregations and individuals in the team-building process.

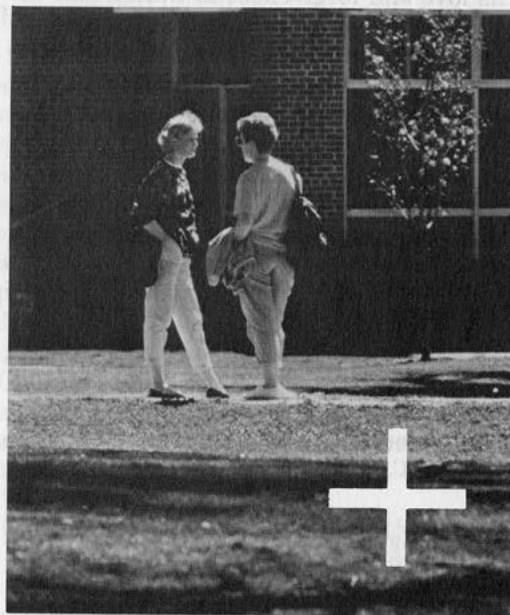
None of this processing suggests that the divine call be less Spirit-led or spiritual in approach or administration. It only suggests that congregations and workers prayerfully consider more specific and, hopefully, accurate information in the calling process.

In summary, the more things change, as it seems that they surely will and must, in the ways congregations, individuals, districts, and synod do ministry, the greater is the need to hold firm to the unchanged, unchanging, unchangeable Word and person of God. Only on the firm foundation of His love and forgiveness in Christ, and the reality of His abiding presence in Word and Sacrament can the changing ministry of future churches and schools be built. Built on that solid foundation the future holds wondrous opportunities for Lutheran schools!

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LUTHERAN HIGHER EDUCATION IN NORTH AMERICA by Richard W. Solberg. Minneapolis: Augsburg Publishing House, 1985.

This history of Lutheran higher education in North America is the result of a project undertaken by the higher education divisions of the three largest Lutheran church bodies and the Lutheran Education Conference of North America, with financial support from the Aid Association for Lutherans.

Solberg's task was formidable: to trace and interpret the development of higher education among Lutherans over some two centuries. Ethnic diversity - Germans, Norwegians, Swedes, Danes, and Finns - in itself makes the history of Lutheran higher education complicated. But the story is even more intricate because of the many synods and the internal tensions within ethnic groups and synodical organizations. Wittenberg College and Capital University, both in Ohio, had their origins in a dispute over whether a Lutheran college should follow more the American tradition (Wittenberg) or emphasize the preservation of European patterns and the German language (Capital). Norwegians divided over lay-oriented versus clergy-led education.

Over two-thirds of this study examines the origins of the many Lutheran colleges. Except for the Missouri Synod, the church body itself typically was not instrumental in the founding or early support of a college. Rather, it was the efforts of individuals, groups, or synodical dis-

tricts that established and maintained these schools. The Missouri Synod's experience was unique in that the Synod from the beginning took responsibility for establishing schools to educate pastors and teachers. Most colleges in the 19th century consisted of a preparatory division (pre-college) and the college program itself, with the preparatory division often having the majority of students. Colleges were frequently located, and moved, as the result of the bidding of communities, who offered land and/or money to become the site of the college - a common pattern in American higher education. Solberg deals masterfully with the complicated story of the founding of dozens of colleges and provides a clear analysis of major patterns and issues.

The final third of the book examines trends in Lutheran higher education after the "founding" era had passed. Again, Solberg's ability to synthesize and to connect the Lutheran higher education experience to the U.S. context is admirable, as he develops topics such as the diversification of Lutheran colleges, the movement toward accreditation, increased church body support and control, campus unrest, financial pressures and the impact of national and state public policy upon Lutheran colleges.

This is a rewarding and interesting book to read, illuminating the past and, in doing so, raising important questions for the future of Lutheran higher education in the United States.

Jerrald K. Pfabe

book reviews

USING MEDIA IN RELIGIOUS EDUCATION by Ronald A. Sarno. Birmingham, Alabama: Religious Education Press, 1987.

"... audiovisual teaching/ learning is the best method for facilitating a holistic experience and a Christian lifestyle. Therefore the argument here is that religious educators, to be true to the task, should adapt to the new informative environment. Religious educators, to be effective in this electric global village, must understand and accept a new mental map. In this new mental map, religious education is a form of communication. The most effective way to communicate in today's world is by using audiovisual media. Students learn more thoroughly through the kinetic image-amplified sound than through the printed text. For many of today's learners, the printed text represents a past which is often irrelevant and fossilized, while the audiovisual image-sound represents the present and the future."

In the quote just cited the author lays out the thesis of his work. Sarno spends a great deal of time in developing the concept that different types of religious education are in his opinion different forms of communication. He harkens back to a time when religious education was basically an oral type of communication, related by eye witnesses to theological events. Eventually

I WANT TO LIVE

AARON E. KOPF, a 1948 Concordia-Seward teacher education graduate, was a youthful 37 when, in 1963, he died after a dedicated career as a Lutheran educator, church musician, counselor, and secretary of our Synod's Board of Stewardship. Years of ill health did not dim his zeal. Three years before his death, aware of living in the valley of the shadow, he wrote these lines:

O Christ, I want to die!
Please take me home. I plead with plaintive sigh.
This world's so desolate, so bleak; I see
Men everywhere who have pilgrimage would cease
Satanic armies all around increase -
Revels, cursing and denying God
And, as dumb beasts, they ever onward plod
Into the muck and quagmire of despair -
Into a black eternity.

Does no one care??

Have all joined with these wretched souls: hell-bent,
Voluptuous, sensual, seeking self-content,
Yet knowing all the while their search for bliss
Will take them to a certain, damned abyss?
But why? Why don't these people turn aside?
Are they all ignorant of the suicide
Their egotism brings?

Did no one tell
These souls they can escape the throes of hell?
Ah, now, dear Lord, shamefacedly I see
My life is but an opportunity
To be a courier of Thy saving Word.
How can they know of Thee if they've not heard?
I must speak to each foolish fugitive!
Oh Christ, I want to live!

religious instruction moved to an aural presentation with reliance upon the written word. Today, in this electronic age the learners of religious thought need to move from content to process. Sarno avers that audiovisual instruction can do just that.

It comes as no great surprise to the reader that Sarno is a disciple of Marshall McLuhan. Nevertheless, the author offers the criticisms of those who see no value in a media approach to theological learning. Among those who see the use of technology as interfering with communication and even fostering self-deception is Malcolm Muggeridge.

Sarno concludes the major body of his book by stating that, if reflective thinkers are to be the goal of religious instructions, then cognitive verbal communication will suffice. On the other hand, if the result is to be a Christian lifestyle, then audiovisual communication is the means to reach the goal.

The author devotes the last third of the book to sharing how the latter premise may be accomplished. If the reader is interested in USING media in religious education, as stated by the title of this work, then I think the author has missed the mark. The chapter on "audiovisual materials" is weak. At best it is too simplified for such basic media as photography, records, and film. Indeed some of the information was in error. To his credit, the author does include the computer in his discussion of media but offers no real suggestion as to its use.

An attempt is made to share how to use media in religious education by describing learner media productions. These too are quite basic in their presentations.

The book closes with a discussion of religious broadcasting, both radio and television, and a list of films that would prompt a dialogue among viewers concerning theological implications. This is an excellent book if one is interested in a philosophical approach to religious education. I think it misses the mark in helping the reader USE media in religious education.

Ray Huebschman

EDUCATION FOR CHRISTIAN LIVING: Strategies for Nurture Based on Biblical and Historical Foundations by Marvin L. Roloff. Minneapolis: Augsburg Publishing House, 1987.

The authors of *Educating for Christian Living* suggest that Lutherans are uniquely qualified to offer educational leadership to the Church because they draw on a tradition that dates from the time of Moses through the early Christian church and utilize the writings of Luther and the values of the Northern European immigrants in the present technological age. Lutherans have continued to emphasize the teaching role of the Church. According to Robert Conrad, this tradition includes teaching adults first. They in turn instruct their children. It also includes relating learning to daily life, a particular concern of Luther.

Because families cannot themselves complete the educational task, the Church must work at being a nurturing community that uses word and sacrament to equip its members for their vocation as Christians. The congregation is a "learning community living in the spirit and image of the creating, redeeming, sanctifying God. . . . The entire worship, service, and witness life of the community is the context and content of Christian education." (p. 73) This concept of Christian education, while broader in scope than the traditional Lutheran concept of education, is certainly Lutheran in essence; and it is the theme of this book. Each of the ten authors, all professors at Lutheran seminaries, discusses a facet of parish education. Several offer specific models.

One such model, suggested by Norma Everist, emphasizes Christ as the center of the community present in each member through baptism. The community itself is the curriculum. Teaching and learning is making a connection between the catechetical "What does this mean?" of God's Word and the "What in the world does this mean in our lives?" (p. 83) In another model Jean Bosemann uses Deuteronomy 6:4-9 to identify objectives, participants, content and methods for nurturing the faith within a congregation. A. Roger Gobbel suggests that the key question with which every Christian

must struggle throughout life is "What does it mean for me to be a baptized person?" (p. 148) Because the question is answered differently as the Christian matures, Christian education becomes the work of engaging people in an ongoing hermeneutical task using Scripture, the Confessions, and worship practices. Kent Johnson proposes a Lutheran approach to teaching in which the liturgy is used as the basis for content and for methodology, for content because it is scriptural and focuses on the means of grace and for methodology because "liturgy is done" and "much that is intuitive in the liturgy is now considered good teaching learning theory. . ." (p. 175)

Other authors contribute insights from the social sciences and educational psychology. Human development, diverse learning styles, cultural needs and the concept of a value system in Christian living are considered. In a key chapter Eugene Kreider explains how the Bible, theology, and the social science are the foundation for Christian education. Administration, the leadership role of the pastor, education's key role in evangelization, and a look toward the future are also treated.

Parish leaders will find the book a good resource as they reflect on the goals of Christian education and seek to find meaningful content and appropriate strategies for accomplishing it. Lutheran teachers, desiring to build community in their classrooms, will find help in understanding the essence of Christian community and strategies for fostering it. Faculties struggling with the question "What makes a school a Lutheran school?" will find valuable historical, theological and educational insights from which they can formulate a traditional yet contemporary answer. All will find practical, yet not "gimmicky," ideas for educating the people of God through community and building community through education.

Priscilla Lawin

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