

ISSUES

IN CHRISTIAN EDUCATION

Fall 1989

Vol. 23, No. 3



**COMING SOON
TO A PARISH NEAR YOU!**

WHAT'S NEEDED IN CHRISTIAN EDUCATION?

ISSUES

IN CHRISTIAN EDUCATION

Fall, 1989
Vol. 23, No. 3

"Parish Education in the 1990's: What's Needed"

3	Reflections
	by Ralph L. Reinke, President
3	Editorials
5	Shaping Christian Education in the 90's: New Paradigms
	by Dwayne H. Mau
12	Leading Into The Next Century
	by Jack L. Giles
15	Structures For The 90's in Christian Education
	by Gary Norton
18	Book Reviews

Editor

Marvin Bergman,
Ed.D., Ph.D.

Editorial Committee:

Gilbert Daenzer, M.A.
Associate

Larry Grothaus, Ph.D.
Book Reviews

George Heider, Ph.D.
Editorials

Ralph Reinke, Litt.D.
Associate

Allan Schmidt, M.A.L.S.
Associate

Richard Wiegmann, M.F.A.
Graphic Design

Managing Editor,
Marlene Block, B.A.



CIRCULATION POLICY - *ISSUES* . . . in *Christian Education* (ISSN0278-0216) is published three times a year by the faculty of Concordia Teachers College, Seward, Nebraska 68434. *ISSUES* is sent free to each church, school, district and synodical office in The Lutheran Church-Missouri Synod. Copies are also sent to high schools, colleges and universities affiliated with the Synod.

Individuals wishing personal copies may obtain them as follows: Single copy @ \$2.00 each; Subscription @ \$6.00; 10 or more copies mailed to the same address @ \$1.20 per copy.

Readers are invited to reprint portions of *ISSUES* materials provided that the following credit line appears: "Reprinted from *ISSUES* in *Christian Education*, Volume 23, No. 3, Fall, 1989, a publication of Concordia Teachers College, Seward, Nebraska." The editor should receive a copy of the reprint.

editorials

"Lighting The Fire" For Adult Learners

The thirst to know, the quest to understand, the joy of realizing: these electric components of learning are not limited to a particular age group or school setting. In the past decade, for example, educational efforts with adult developmental learners have budded and blossomed on our cultural landscape. Are there special constraints and considerations to keep in mind for those who teach and administer such programs?

Even though they are chronologically older, adult learners are like preschool and kindergarten students in a critical and wonderful way. Both need careful nurturing in a supportive environment in order to develop the motivation and confidence to continue. Their full flowering and fruition is yet to come. Imposing too rigid a set of expectations is to risk aborting full development.

Effective instruction flows from a clear understanding of the students and a sensitivity to their expectations coupled with sound pedagogical principles. How vital it is to remember that we are teaching *students*—not course content. Yes, we must impart information, but that does not mean we should pay homage to it.

As we work with adult learners, we have a loving opportunity to relight an interest in learning that was perhaps snuffed out years earlier—or even to inspire and excite someone with that first glimmer of the satisfaction of knowing. We desire to ignite a warm and glowing relationship of our students *with* the material.

Too often, adult developmental learners are described as "academically deficient" or as "lacking basic skills necessary for college-level work." Such descriptions lead to viewing the students as "unformed" and lacking a necessary level of "academic literacy." This tendency to define students by what they lack demoralizes and judges. We must be careful not to over-emphasize the cognitive difficulties the students may have, and we need to remember that adult learners have functioned in complex language usage for many years. While the students certainly may need assistance in developing academically, they by no means are novice learners.

Blended with the pursuit of academic skills mastery should be gentle and warm guidance in recapturing the sheer joy of learning. Developmental adults, as do learners of all ages, thrill to the fun of discovery and love to know just for the sake of knowing. When such joy finds its way into the minds and hearts of students, intrinsic motivation can result to propel them into the academic tasks ahead.

reflections

LEJECFIOU

In an article discussing seventy-one long-term trends that will affect America in the 21st Century, the authors make four observations:

1. While those who were born early in this century have seen unimagined developments during their lifetimes, these changes will be dwarfed by what lies ahead in coming decades.
2. While significant changes in our society will occur, there is an amazing lack of serious attention being given to basic questions affecting the lives of millions in the next 20 years.
3. The most important area affecting the future of the United States is education, with improvement of the educational system of our country being imperative.
4. Human minds are like parachutes—they only work when they are open. Citizens and leaders will need to keep their mental parachutes wide open to the challenges that lie ahead.¹

Each of these observations relates directly to the mission of Christ's Church. Though the foundation of our mission is the changeless Word of God, a changing context calls for a continuing examination of ways to do ministry. To say that life in our society is changing so fast that no one can plan five years in advance is not defensible. The Lord of the Church always provides His people with necessary resources, and the Church today has more resources than at any time in history. The quality of Christian education that is provided in the 1990's will shape the Church's mission for decades. Yes, the minds of Christians need to be like parachutes because their minds and hearts have been opened by the Gospel of Jesus Christ to explore, plan, innovate, and conduct their ministries through a future perspective that celebrates the Easter victory.

We encourage you to join the thoughtful contributors of this edition in the exciting task of planning and shaping Christian education in the 1990's.

¹Cetron, Marvin; Rocha, Wanda; and Luckins, Rebecca. "Into the 21st Century: Long-Term Trends Affecting the United States," *The Futurist*, July-August, 1988, pp. 29-40.

Ralph L. Reinke, President

In addition, we need to help the students become accountable to themselves in terms of the self-discipline needed for scholarly success, and we need to assist them in acquiring confidence. Adult learners need to know and feel our belief in their abilities and determination. They need the supportive encouragement of classmates, as well. Joy, self-discipline, confidence: if we can ignite these fundamental candles, our adult students can respond to their academic tasks with assurance and dignity.

Daniel C. Thurber
Associate Professor of English
Concordia College - Seward

Keeping Lutheran Schools Lutheran

Late last October I met one of my college advisees who was placed in her first Lutheran teaching assignment in the previous spring and had by that time completed several months of teaching. When I asked her how things were going, she said, "Okay in the classroom, but you know this school isn't really a Lutheran school. It's so different from the school where I did my student teaching." That's a disturbing assessment for an impressionable, perceptive new teacher.

What makes a school Lutheran? As we look ahead to the 90's, I believe that will be one of the

important questions to ask in that decade more than ever before. Is our school Lutheran? Would a new graduate joining us feel that it is? Would parents and children experience it as Lutheran? What makes a school Lutheran?

My former advisee and I talked about that. She said, "As a faculty we don't really talk about spiritual things as we did at _____." In a Lutheran school, faculties talk about spiritual things because that is the basis for everything they do in school. Don't we say that in our printed materials? "... committed to the Christian growth of its students... programs and activities set forth in an explicit value system that has as its core faith in Jesus Christ..." That's what it says in our college catalog and in printed material for a Lutheran school. These statements should be appropriate for all Lutheran schools.

What moves teachers to talk about spiritual things? Isn't it first and foremost their own spiritual commitment, a commitment to God's grace, personal faith, and Scripture alone? Isn't it the result of such teachers working in a parish or school association which is clear about its mission, its reason for existence as it establishes priorities and resources, and as it makes clear its expectations of its teaching staff and of its students and graduates.

In such a setting teachers can't help but talk about spiritual things.

The demands on teachers have always been great. The decade of the 90's will increase those demands. Faculties will spend much time talking about how to meet new government requirements, how to meet the needs of more and more children at risk, how to do more and more with less and less. More than ever they will need to talk about how to make ends meet financially in their personal lives and how to deal with the emotional stress of potential lawsuits and high expectations of parents. They will need to talk about how to respond to congregational and synodical leaders and members who in their words and actions call into question the Synod's commitment to the Lutheran school as one of the best agencies of Christian education, and who would like to make it "their school" rather than "our school." They will need to talk about how to hang on to a concept of ministry in a world that wants to evaluate them and their schools on the basis of business models and standards.

As these demands for their talk time come at them, it will be harder and harder to find the time and to be motivated to talk about spiritual things. There are, of course, other ways to determine whether a school is Lutheran, but isn't the new teacher I referred to earlier right in her perception that one of the tests is to see how much time the faculty spends in talking about spiritual things? The same might apply equally to children and parents and board members. That's one of the primary challenges of the Lutheran schools of the 90's.

Jack Duensing
Director of Placement
Concordia College - Seward

Full-Time Christian Education: The Best The Parish Can Provide

In the cruel of winter in late 1951, a young man was in the midst of a new and inspiring experience on the wind-swept plains of Saskatchewan. He was teaching four elementary grades and several high school subjects in a three-room public school in a town that proudly displayed its population as 105. Of course, the school population included children from surrounding farm families. This young man was amazed at the power of education: of having young people in their most formative years exposed to instruction, carefully planned and deliberately delivered. "Wow, that's powerful," he thought. "Why doesn't the Church do this?"

Upon checking with his pastor, he was assured that the Lutheran church, in fact, had an extensive system in the United States of elementary and secondary schools and (even) teachers colleges. Armed with little more than this information, the young man (and his brother) headed for River Forest in the fall of 1952, to prepare to serve in this powerful ministry for the Lord and His Church.

The Synod promoted and encouraged parishes to establish and extend schools as the most effective agency for the education of the young in the church. Lutheran high schools flourished. Pastors and teachers in more populous states frequently held joint conferences. The colleges were cherished, and support was extensive. The leadership in the parishes, districts, and Synod were largely products of full-time Christian education, well-versed in Scripture, doctrine and practice. The Lutheran Church-Missouri Synod was actually envied by other church bodies for its vision and leadership in Christian education "from the cradle to the grave."

Change, apart from the eternal truths of Scripture, is inevitable. But there is plenty of evidence to demonstrate that in The Lutheran Church-Missouri Synod leadership for full-time Christian education has diminished markedly. There has arisen a clergy, dominant to the extent that the LCMS now has a permanent and yet not-so-permanent underclass of professional church workers: the "Commissioned Ministers-Teachers" (and other church workers).

Synodical publications emphasize the "numbers game" (i.e. total church membership), foreign missions (though changes in recent decades have brought the unchurched to our shore, and the same church body that waxes eloquent about foreign missions has, in fact, abandoned the Christian education of the urban poor in the central cities), and evangelism (though Lutherans have been reluctant to embrace the new technologies to "evangelize"). But the Christian nurture of the young and the young adult receives not only less press but less priority dollars. The "teaching church," the envy of other denominations, is losing its vision. Financial support for the education of church workers, other than pastors, is embarrassingly low. Even with

regard to salaries, there is sometimes "light-years" of difference between the pastor's income (salary, housing, auto and other benefits) and a teacher's income with comparable education and experience in the same parish.

"Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by Him, and said unto them, 'Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.'" (Luke 9:46-48)

I don't sense a reasoning among the churchmen of this day regarding the maintenance of the spiritual growth and development of the members that is in keeping with the historic legacy that made this church body so great for so long. Is the parish pastor prepared for leadership in Christian education?

Instead of trying to copy the strategies of other church bodies, whether in liturgies, church growth, mega-churches or whatever, our leaders would do well, indeed, to follow the strategies of those who made the LCMS, its churches, schools, colleges, seminaries and polity, the respected synodical model it was, before the Synod is so reconstructed that we lose the very treasures we thought we had—never to be regained in a world of relentless change and decay.

What is needed, apart from a much better respect and understanding of the role of full-time Christian education at every level, is a renewed humility and dedication in one's service to the Lord of the Church. We ought not to be consumed by nomenclature to protect one's self-interest, money to ensure success, and ideology to avoid new ideas and protect against good (old) ideas that have worked through the ages.

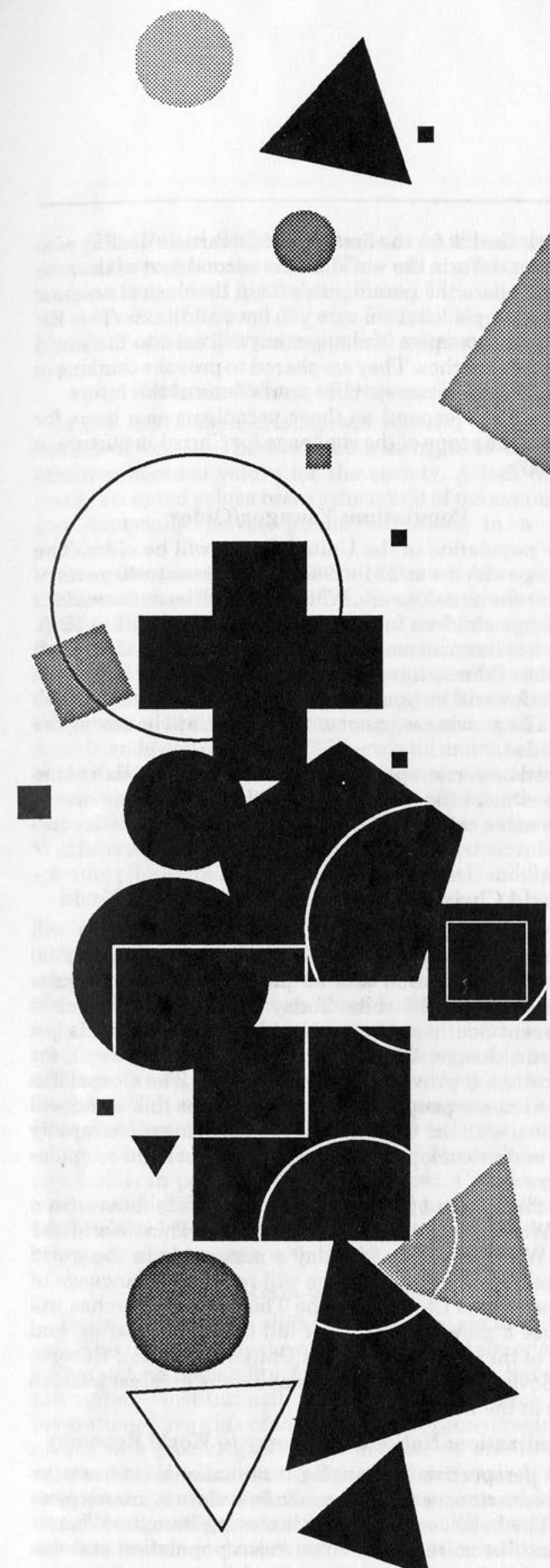
Perhaps we could apply one of the "Jesus tests": "But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all." (Mark 10:43-44)

Ask the children who attend Lutheran schools—they know who has been "servant" in their lives, and they think those servants are pretty great! It's the power of full-time Christian education! The 1990's will be years of much challenge to pastors and people of vision—with hindsight and foresight!

That's why I came to this country in 1952. The young man left the Canadian plains even though the plains beckon each summer and do not leave the man. An adult lifetime commitment was worth it because, though misunderstood, maligned and taken-for-granted, Christian education was everything God promised, and it continues far to exceed my expectations. Thanks be to God!

R. Allan Zimmer
Dean of Academic Affairs
Concordia College - River Forest

ii



Shaping Christian Education in the 90's

New Paradigms

by Dwayne H. Mau

The decade of the 90's forms the entrance into the next century. Hardly a day goes by without someone challenging us to begin the countdown to the next century by making predictions for the 1990's and beyond. Changes are occurring in many aspects of life, and at times it is difficult to grasp the full implications of the shifting forces that will influence life in the next century.

The challenge for the ministry of the Church is overwhelming and exciting. The opportunities we have for ministry are limited only by our willingness to develop creative solutions and our capacity for compassion. The future will present some unique opportunities for the nurturing ministry of the Church. How will Lutheran schools shape the ministry of the 90's? How will we respond to the changes in the world and their impact on the ministry of the Church? The questions are many; the answers are more difficult.

How one answers the questions presented by the next decade depends on one's vantage point. What is change for one may be commonplace for another. There are three contexts that condition my view of the future.

Dwayne H. Mau is Staff Executive for Mission and Education Services of the Atlantic District of The Lutheran Church-Missouri Synod.

1. Urban Context

The word urban is a catch-all term, so let me share my definition. Urban means multicultural, multilingual, multiclass, multiracial, multi-family housing, and a high density population. For example, over 61 percent of the 7,000 elementary and secondary students in the Lutheran schools of the Atlantic District of The Lutheran Church-Missouri Synod are non-white. Urban is more than a geographical location; the characteristic of the urban environment creates a mentality that permeates our values and attitudes. We must minister city. Our task is clear: "Seek the welfare of the city where I have sent you into exile and pray to the Lord on its behalf. For in its welfare you will find your welfare." Jer. 29:7

2. Gospel Context

Look at the future through the cross of Christ. This is my frame of reference. The Gospel, the Good News of God's free gift of salvation in Jesus, is the same now as it will be in 1999. "The steadfast love of the Lord never ceases, His mercies never come to an end." The Gospel is the unchanging paradigm. The Church has the task of sharing the Gospel in word and deed. We must both tell and show what God has done.

3. Pronoun References

Please note that the pronoun references used in this article are used in a gender inclusive sense, even though the limitation of language indicates otherwise.

Paradigm Shifts in the World

The 1990's will not be a mere extension of the present into the future, but a major shift in paradigms—how we perceive reality and understand the world around us. We see the world through our paradigms. Our current paradigms condition and limit our perceptions. We cannot envision alternative solutions to problems because our current paradigms block us from seeing other ways. A paradigm shift creates a fundamental change not only in how we organize and develop meaning from our perceptions, but it influences our very perceptions.¹

Paradigm shifts exist in most areas of knowledge. In this article we will consider two major paradigm sets—world and theology. This list oversimplifies the relationship of these items. In accord with good Lutheran thinking, view them as being in tension and appreciate the new paradigm serving as a balance to the overemphasis of the former.²

Old Paradigms	New Paradigms
young	old
first world	third world
national economy	world economy
common values	multiple values
Christianity	religious pluralism
personal sin	systemic sin
information	knowledge
school education	school socialization

This is the list for the first part of this article dealing with paradigm shifts in the world. In the second part of the article I will share the paradigm shifts in theological accents. This is a simple list. I am sure you have additions. This list represents examples of change that will exist in the world and in the churches. They are shared to provoke thinking in new ways and not as specific predictions of the future.

Let me now expand on these paradigms as a basis for grasping the scope of the challenge for Christian nurture in the 1990's.

Population: Younger/Older

The population in the United States will be older. The mean age which was 32 in 1987 will increase to 40 years of age over the next 30 years. While there will be an increase in school age children in the 90's, this will level off in 1995. There will be an increase in the population aged 45-64 in all sections of the country. However, the Hispanic and Asian population will be younger because of an increased birth rate.³ The growing segment of the Church will be among the minorities.

Based on current participation trends, a Christian of the future is more likely to be female than male. This means that women will play a greater role in Church leadership.⁴

World Christianity: First World to Third World

In world Christianity the Third World churches will become more influential than First World churches. In 1900 the Christian Church was 90 percent Northern Hemisphere, western, and white. Today the Christian Church is 53 percent Southern Hemisphere and non-white. This is a dramatic change. What is your reaction? It is cause for celebration. It proves that mission works. The Gospel has reached many people. It is estimated that this trend will continue, with the Christian Church growing more rapidly in the underdeveloped countries because of higher population growth.⁵

As the sphere of influence in Christianity moves from First World denominations to those of the Third World, the First World churches will play a minor role in the world evangelization effort. Spanish will remain the language of the majority of Christians. The Third World churches will produce a growing number of full-time missionaries, and many of these will come to the United States and Europe. The Soviet Union and China may be the greatest mission fields in the next century.

Globalization: National Economy to World Economy

Our perspective is changing from national interests to global consciousness. Our economic system is interdependent. The balance of influence is moving from the West to the East, because of the large Asian population and the economic power of Japan.⁶

This global economy develops world citizenship as more people live and work in countries other than their birth country. More and more Americans will work or live over-

seas. The United States continues to be the stewpot for people throughout the world. This will continue as more people are required for the diminished U.S. labor force of the early 21st Century. For the Church this means that neighborhood ministry is now world mission.

Common Values to Diverse Values

In the 1990's the Christian will contend with a supermarket of values. There will be a struggle to determine common minimal values for the society. A lack of commonly accepted values breaks the fabric of the community, and especially leaves public education in a moral vacuum.

One new trend in values concentrates more on self-fulfillment than on self-sacrifice. Consider this definition, "Self-fulfillment is having career and marriage and children and sexual freedom and autonomy and being loved and having money and choosing nonconformity and insisting on social justice and enjoying city life and country living and simplicity and graciousness and reading and good friends and on and on."⁷ There is an unlimited desire. What if all the world drove as many cars per capita as we do in this country? What would oil cost? Think about the pollution problem. Is there a limit to the resources of the earth? Will future generations accuse us of stealing their future by spending the earth's resources for our own self-indulgence?

Christianity to Religious Pluralism

Religious pluralism continues to multiply, as other religions aggressively recruit new members. Within six blocks of my home there are three Hindu temples, including a Sikh temple, two Moslem mosques, a Japanese temple, five Jewish synagogues, and Christian worship services offered in six different languages. Airplanes being leased to U.S. airlines by a Japanese company were flown from the Boeing plant in Washington to Tokyo, so they could be blessed by the Shinto priest.⁸ I haven't heard of any Lutheran pastors blessing airplanes. Could we even conceive of it? Or how will we respond to the challenge of those Islamic countries which have contempt for the lives of people who disagree with them?

Personal Sin to Systemic Sin

There is a paradigm shift from personal sin to systemic evil. This is not to deny the reality of personal sin, or excuse individual responsibility for behavior. If you have ever attempted institutional change, you realize that institutions have a life of their own. Institutions created as a means to a greater good often become an end in themselves. Social scientists call it dysfunctional; I call it demonic—systemic evil. The difficult nature of institutional change affirms what St. Paul says, "We struggle not against flesh and blood but against principalities and against the powers." An illustration of the systemic nature of evil is the battle against illegal drugs. This problem will not be solved by just asking kids to say no, when some bankers who launder the drug money cannot say no. Traf-

ficking in drugs is accepted as part of the economic system. The former finance minister of Bolivia was quoted as saying: "Bolivia has gone from the economy of tin to the economy of cocaine. If narcotics were to disappear overnight, we would have rampant unemployment. There would be open protest and violence."⁹ The very institution that we create for a positive purpose can so easily become self-serving, an end rather than a means. Is there organizational repentance?

What values will form the behavior of the Christian? How will a Christian function among this ambiguity in values? Who will be the heroes and heroines for Christians in the 1990's? Will they be Christian?

Education Information/Knowledge School— Education/School-Socialization

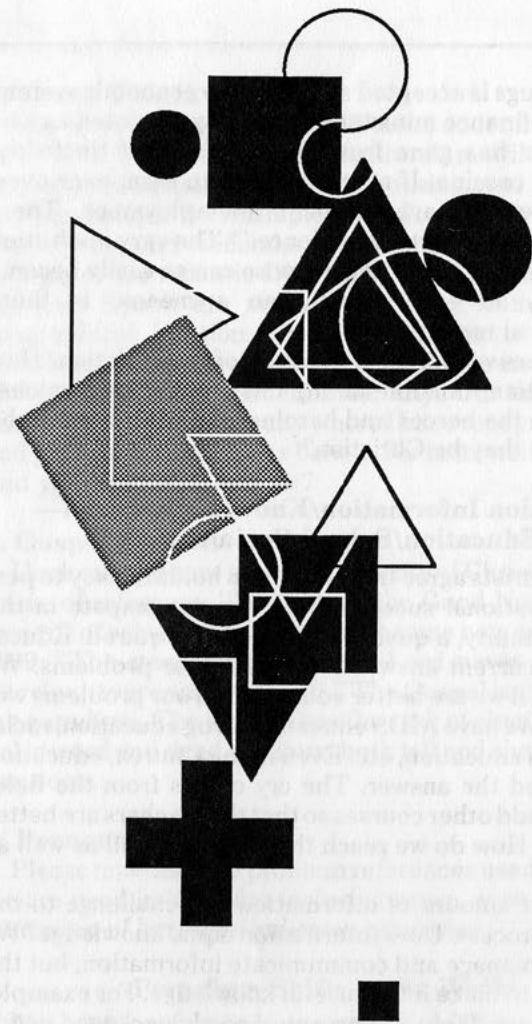
Many futurists agree that education holds the key to personal and national success. If we are to compete in the world community, a quality education is required. Education is the current answer to many of our problems. We believe that if we are better educated, all our problems will disappear. We have AIDS education, drug education, racial relationship education, etc. Even in the Church, education is considered the answer. The cry comes from the field, "Can't you add other courses so that the teachers are better prepared?" How do we reach the heart and will as well as the mind?

The sheer amount of information is a challenge to the education process. Does information equal knowledge? We are able to manage and communicate information, but the difficulty is to make it into useful knowledge. For example, "Ten years ago, 90 to 95 percent of newly packaged goods that were introduced failed. Today, with an incredible increase in sophisticated machinery available to assist in product development and design and market analysis, 90 to 95 percent of new products introduced still failed."¹⁰

Distance learning technology, computer instructional programs, and interactive video will have an expanded role in the education process of the 1990's. The educational technology will impact the total educational environment and shape the way we learn and communicate. We are now moving from computer literacy to integrating the computer instructional programs into every academic discipline. A combination of visual, audio and print media will expand the communication and assimilation of knowledge.

The schooling model of education will serve a basic socialization task and will continue to assume a greater role in parenting the child. The school will assume a greater role in the child's day while parents work. The growth of Lutheran pre-schools indicates this changing role even in church education. Children will spend more waking hours with adults who are not their parents than with their parents. Will we see the development of tribal families that includes a day set of parents and a night set of parents, with schools coordinating the family activities?

Schooling may be accomplished in various stages and be a life-long process. Adults and youth will balance work and



lead a person to his death, but you cannot manage them to their death."¹² In Vietnam the officers of the fighting unit were rotated out every six months, while the enlisted men served twelve months. This was the interchangeable parts theory of the military. Interchangeable parts may work when dealing with washing machines, but not with people. Education requires a mentoring relationship between teacher and student. It cannot be reduced to a mechanical process of "services" devoid of relationship and trust.

The future of education relates to its purpose. I share two statements which are a challenge to all educators, and I believe especially to Christian educators.

In his book, *The Unprepared Society: Planning for a Precarious Future*, Donald Michaels sets this challenge for education for the future, ". . . we will need many people skilled in being human: in warmth and trust, openness and compassion, in being non-manipulative and non-exploitative. As of now, we do not deliberately produce such skilled people; we don't know how. Indeed I strongly suspect that we are not even sure we want to."¹³ How will we produce compassionate and caring people? Urie Bronfenbrenner, professor of Family Studies at Cornell University, said in 1983, "It is now possible for a young person 18 years of age to graduate from an American high school without ever having had to do a piece of work on which someone else depended. Equally disastrous from this same perspective, it is possible for a young person, female as well as male, to graduate from high school, college, or university without ever having held a baby in his or her arms for longer than a few seconds, without ever having to care for someone who is old, ill, or lonely, without having had to comfort or assist another human being who really needs help. Yet all of us, sooner or later, will desperately require such comfort and care, and no society can sustain itself unless its members have learned the motivations, sensitivities, and skills that such caring demands."¹⁴

The Church has the values and beliefs needed to create compassionate people. The important question is, will we?

THEOLOGICAL ACCENTS FOR LUTHERAN EDUCATION

We have summarized a few of the paradigm shifts occurring in the world. Let us turn now to the impact of futures for the theological paradigms. The following are some of the paradigm shifts that will affect Lutheran education in the coming decade and the 21st Century.

Old Paradigms

propositional theology
infant baptism
family nurture
individual redeemed
church—privileged
male
members

New Paradigms

relational theology
adult conversion
faith community nurture
all creation redeemed
church—counter culture
female
ministers

school. Parents and children may attend school at the same time, although not the same classes. Mert Strommen identifies the current anti-child attitude in our society which may cause a balancing of the contrasting concepts of the child as a "priceless love object" and the child as "economic resources."¹¹ In the future, children will engage in work as part of the schooling process. Brain growth theory indicates that junior high years are a time of dormant brain growth, and that youth may benefit from manual labor and a break from school. I don't know of the validity of the brain growth theory, but from what I hear, many pastors who teach junior high confirmation classes would agree that junior high youths have dormant brains.

The delivery of service models of education will be replaced by a relational model. The Vietnam War taught us that the quality of the relationship between the officer and the fighting troops was the key to battle success. "You can

Remember that these are in tension. They do not change the Gospel, but rather they provide a framework for applying the Gospel to our day.

The Theological Process

How the Gospel is heard and understood is conditioned by one's cultural paradigms. This includes theological thought patterns. People can learn other languages, but the heart language used in prayer is the language of theological reflection. In an increasingly diverse society, the cultural and lingual barriers must receive primary attention.

Our theological style works for us. It fits the European root of our culture. I call our theology "Mercedes Benz theology." A Mercedes is engineered like no other car in the world. Our theology is engineered like no other theology in the world—to precise tolerances of truth.

This is both a blessing and a limitation. It is a blessing because our clear commitment to the faith and the emphasis on the Gospel are the Lutheran contribution to the Christian Church. It is limiting in that it may be devoid of spiritual vitality and may be only an intellectual process. It limits us in mission, if we think that everyone does theology the same way we do. Truth may be expressed in one culture, but lack clarity of meaning in another culture.

In cross-cultural ministry one discovers different ways of the theological expression which are necessary to convey the Gospel. For example, in the Hispanic community with its macho male attitude, the Christian faith is viewed as something for females because of the strong female figure, Mary, over and against the weak male figure, Jesus, the suffering servant. Therefore, to reach Hispanic males the emphasis must be on the almighty nature of God and Jesus as the Son of God.

Theology is not an end in itself, but a means to a deeper faith relationship. Propositional theology may work for those in the Church, but it can limit the inquiry of the seeker. The message of our theological style is, "Here are all the answers; don't have any questions." Storytelling and testimony may have more impact in reaching the seeker and forming a faith relationship than theological statements.

Third World churches will have increased influence on the theological thought during the next decade. Four examples of this growing influence are:

1. The standards of orthodoxy will expand beyond the current boundaries.
2. Faith will have a greater impact on social, economic, and political situations.
3. Female theologians will have a greater role in theological discussion.
4. There will be greater tension in the rational to the mystical approaches to faith.¹⁵

In the 90's our theology must be mission driven, so the Gospel may be communicated more clearly across cultures. We need an operational theology that is not loaded with our

own cultural traditions. Mission is relationship dependent. Our faith is the language of relationship, forgiveness, love, and reconciliation. How important are relationships? A Hispanic ministry was beginning within an existing congregation's building. On the day the Hispanic leadership was meeting in the church basement, a leader in the English congregation went into the kitchen and poured out the coffee that was being prepared for the meeting. "They hadn't asked for permission to use the kitchen," he said to justify his action. The future of both ministries ended that day. We practice "closed kitchen." We probably have more guidelines written for the use of kitchen than for any other area of ministry. You are accepted—you are part of the family and not guest—when you can use the kitchen. Without relationships there is no mission, and without mission the relevance of our theology is not tested.

Male/Masculine—Female/Feminine

The role of women has changed in society and in the Church. This change is observable in the Lutheran school over the last 30 years. The feminization of the Lutheran schools happened first with the teaching staff, and in recent years in the administrative positions. Today, 30 percent of the administrative positions are held by women.¹⁶

The change from male to female affects more than leadership positions. There is a change in paradigm from masculine to feminine. The masculine paradigm is mastery, and the feminine is receptivity. This change will affect organizational structures and theological thought. This change is similar to cross-cultural issues. There is a realization that the male paradigm is only the male paradigm of reality, but it is not reality. There are other paradigms which are also valid.¹⁷

Our understanding of the unique contribution of women in the theological task is complicated because we lack women trained in theology. Women studying theology is still a foreign concept to many leaders in our Synod. Yet, we will not understand the issues from outside their paradigm—the current operating male paradigm blocks our understanding. Women will make a special contribution to theological thought. We will miss new insight and mission opportunity if we do not understand the changing paradigm.

Baptism/Conversion

Conversion ministry is essential to the mission of the Church. Talk about conversion may be minimized when the emphasis is on entrance into the Church through baptism. Many of us were brought into the Church through baptism and nurtured through the ministry of the Church. A baptized child was considered a Christian. Conversion was accomplished in baptism. Baptism, especially infant baptism, has formed the basic theological foundation for Christian education. Christian nurture helped the child grow in the faith begun in baptism. Confirmation ministry builds on baptism so that the child will grow in faith and in assuming greater responsibility in the Church. In this view, at one's baptism, the Church, not just the sponsors, took re-

sponsibility for the Christian nurturing of the child. This was the basis for operating Lutheran schools. The school existed for nurturing the baptized children of the congregation.

Today the situation is changing. Our previous growth strategy of boats and babies is obsolete. The boats don't come anymore, and our members are not having as many babies. Biological growth will not be a sufficient avenue for replacement and growth of membership.¹⁸ In addition, the number of children confirmed compared to those previously baptized is less than half. More and more people are joining the Church as adults, and many have not been baptized. Yet between 25 and 30 percent of the congregations of the Synod do not have a single adult confirmation/baptism in a year. An increasing number of children who first enter Lutheran schools are not baptized, because they come from families whose parents are not members of the congregation.

We need an operational theology of conversion. We know what we are against: thinking that includes decision theology, synergism, time and date when I became Christian. What are we for? How do we witness to the Gospel so that people recognize that they cannot put themselves right with God, but are put right with God in Jesus Christ?

In the city you don't start with the Law. Our traditional way of Law, then Gospel, is out of sequence for people who are hurting. People know sin. Sin is raw; sin is real; for many it cannot be covered over with the veneer of affluence. Their lives are broken. They need care and compassion. They need to be loved. They need the Good News. The Gospel comes alive through people, and the Church earns the credibility to witness.

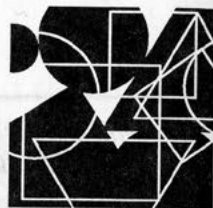
Conversion is accomplished within a community of faith through the witness of people and the Scriptures; seekers and disciples will learn together. Within this small group process the seeker experiences the care and love of Christian people, and faith is nurtured. Christian education will have a major role in the conversion process.

Family Nurture/Faith Community Nurture

Relationships are the context for sharing the faith. The family relationship has been the main nurturing agent of the Church. The significance of the nurturing role of the family is appreciated now that this role is in decline in American families. I say American families because many new immigrants are appalled by what has happened to family life in this country. These new families struggle to maintain their strong family life.

A woman came to worship and after the service told the pastor, "I am going to take three pews." The pastor, somewhat surprised, asked, "You're going to do what?" She responded, "I'll take three pews next Sunday. I am going to bring my family." The pastor agreed. The following Sunday her family came—all 28. This family was from Guiana. This church now has a cricket team.

The Lutheran church affirms the family as a prime nurturing agent in partnership with the Church. The current



condition of many families has reduced its nurturing influence. I doubt that we can regain its influence.

The ministry of the Church will require new ways of fulfilling the nurturing role. Small group ministry provides the context for studying and applying Scripture, prayer and service within the supportive fellowship of faith. Christian nurture is carrying out the concept of the means of grace in the context of the "mutual conversation and consolation of Christians."

Creation/Redemption

Concern and care for the environment are major issues with theological importance. If the doctrine of creation is to be more than a litmus test for orthodoxy, then care for the environment will flow from both our theology of redemption and creation, and form an environmental ethic. The Church which recognizes God's creation must take the lead in caring for the earth. Has our theology of stewardship become a buy-off? Give ten percent to the Lord and use the other 90 percent of the creation as you please?

Creation and redemption have a common relationship that is often missed because our theology of redemption is primarily centered in the vicarious satisfaction or substitutionary view of the atonement. The connection between creation and redemption may be affirmed by an emphasis on the redemption as seen in Romans 8. In this view all creation has been made new and redeemed by Jesus. The entire creation and not just people were redeemed. Creation is part of our responsibility as redeemed people.

Church Privileged/Church Counter-Cultural

I have gained an appreciation for the doctrine of the two kingdoms from confronting the diverse value systems in an urban environment. In the future the Church will represent conspicuously different values than the general society and will not enjoy its current privileged status.

What we are talking about is a warfare. We are at war—a war of values and beliefs. Who is the enemy? If the Church has no enemy, what does it stand for? Jesus never said that we will have no enemies. He said, "Love your enemies." We will have enemies as Christian values conflict with the majority culture, and the Church's privileged status declines in a pluralistic society.

The doctrine of the two kingdoms has contemporary application. The two kingdoms, the kingdom of the right or grace, and the kingdom of the left, or power, are in tension, although in practice and in this country they are often separated. "The Church's business is only in the kingdom of grace." In practice this meant that the Church's role was to shape the individual Christian's attitude and conscience.

and they would influence society and the state as responsible citizens.

While this sounds good in principle, it is based on a faulty assumption that decisions in the kingdom of power are based on merit or rightness. They are based on who has the power. Decisions are based on the revised Golden Rule, "He who has the gold rules." Those who have the power will not share it, and so governments and institutions are organized to thwart the individual efforts for holding them accountable. An individual is placed in a bureaucratic cul-de-sac. Electoral politics in a day of media image and high campaign budget offer little voice for the lone individual.

The doctrine of the two kingdoms does not exclude corporate action on the part of the Church in the public arena, but rather tells us how the game will be played. The kingdom of power operates on a *quid pro quo* basis—something for something. The kingdom of grace operates on the mercy of God. Christian people need power if we are to do more than talk about our values. We realize also that the kingdom of power is not the ultimate power; it is limited. The ultimate power is God's.

The real issues of the people never appear on the Church Council agenda. These issues are heard only after the meeting: the break-ins in the neighborhood, the non-renewal of property insurance on homes in certain zip codes, and the drug pushers across the street from the church. This was the real agenda. The Church never was considered a source for help. The Church was viewed as powerless.

The Church needs power to address these real issues facing our families. The family is in trouble. Enough people have told us. We do not have to repeat the symptoms. We can lament over the family and complain about the television producers parenting our children. Yet we address only the symptoms and not the systemic causes.

Often the only help the Church gives the family is better skills at coping as the victim of powers beyond their control, or by assuming the functions of family. The family is the victim, but who fights the family? Do we say to the family the Church equivalent of, "Don't worry; be happy!"?

If the Good Samaritan found a victim of robbers every day on the road between Jerusalem and Jericho, he probably would have sought a way to make the road safe. If he didn't, certainly the ass would have inquired about the overwork.¹⁹

Christian education must provide the skills for helping people act in the public arena. We need to teach the skills of parish-based community organizing for the empowerment of people. In this struggle with real issues, our values are clarified and our faith is strengthened in action. The issues of life provide the raw material for theological reflection and faith growth.

The same doctrine of the two kingdoms helps us understand organizational life in the Church. I have already mentioned the demonic aspect of organizations. Can the right technique, strategy, or marketing tactic solve our problems?

Volunteerism is popular in the Church today. Is the Church a voluntary organization? Well, yes and no! Jesus didn't think so. He rejected all volunteers as His disciples. Luther was also against anyone volunteering. He said, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him, but the Holy Spirit has called me by the Gospel." Within the kingdom of grace the Church is called, and not voluntary. Within the kingdom of power and as viewed by society, the Church is a voluntary organization, and an institution in the community. These views are in tension. All the knowledge of volunteerism is helpful only if we remember the unique called nature of the Church. The Church is not just another community service organization competing for volunteers; rather we are called people sent to use our God-given gifts in service.

Ministry: Members/Ministers

The role of laity in the Church will be a key ministry issue in the 90's. Laity are more than members. They are ministers. We affirm the doctrine of the universal priesthood of all believers. The survival of the Church in China is an example of the power of the priesthood of all believers. The Church's mission may depend on Christian people taking the Gospel into all parts of the world in their occupational life. As business people, they may have entree into the countries that are closed to missionaries.

While we affirm the universal priesthood of believers, our organizational style sends a different message. The pastor/teacher do the ministry assisted by the laity. Lay people define their role as assisting the pastor. The conclusion is that only the pastor/teacher do ministry and this only happens at church or school.

Our operating paradigm must underscore the priesthood of all believers. One aspect of the role pastor/teacher is assisting the laity in accomplishing their ministry in the world. The harvest will rot in the field if we limit our vision of ministry to only the professionals. The empowerment of laity for ministry involves not only training, which we already provide in various forms, but also trusting the laity with ministry responsibilities. The training and trusting of the laity will depend on pastors and teachers having the skill of supervising others in ministry. Supervising others requires a different skill set than doing by oneself.

Teaching Ministry

The future of the Commissioned Teacher is very much in doubt. This is especially true for male teaching ministers. Their numbers are few and declining. The teaching ministry is valid and important to the future mission efforts of the Church, as the nurture ministry plays a greater role in reaching the unchurched. We will need qualified Commissioned Teachers for supervising and leading the various ministries.

The teaching ministry will set the example for wholesome staff relationship. Our track record in multi-staff ministry is limited, with the exceptions of schools.



Today, multi-staff ministry in many congregations may be characterized as parallel ministry or a series of short term staff members rather than true multi-staff ministry. The future ministry will require greater use of multi-staff ministries, and these will include both the Commissioned Teacher and the "homegrown staff"—people from the congregation who are assigned specific ministry duties and receive compensation. Models of ministry that encourage mutual cooperation and not competition will be needed.

Lutheran Schools in the Future

I believe that the mission of Lutheran schools will be more vindicated in the future. Like all schools they will be asked to do more than they are now. The holistic nature of Lutheran school ministry will be a special gift to the community and Church.

The term "school" may block the scope of its potential for ministry. We must think of schools as total ministry centers. Their role is moving far beyond the education task with children to a total care ministry with families. The Lutheran school is the major ally of families in the city. People seek its ministry. For a growing number of people, their initial contact with the ministry of the Church is through the Lutheran school. When I ask people, "Why do you send your child to a Lutheran school?" the answer is, "I know my child is safe in your school. I know the teachers, and I can trust them." These represent the basic levels—physical and psychological—on Maslow's hierarchy of needs. The school has the opportunity to be the entrance to the ministry of the Church, because it meets people's felt needs and forms the relationship for sharing the Gospel of Jesus Christ in word and deed. It is natural for parents to seek out their child's teachers when they desire personal counseling and care. The mission potential of our schools will provide exciting new challenges. To meet this challenge the characteristics of Lutheran schools of the future will include:

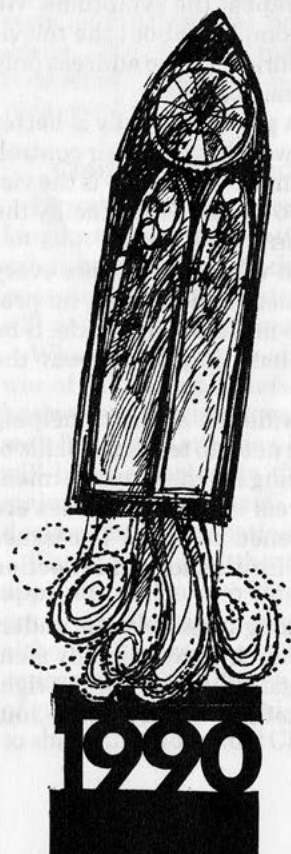
1. Having a strong mission/conversion style
2. Serving people of all ages and family styles
3. Demonstrating high academic performance
4. Understanding the school as a serious ministry of the congregation
5. Anticipating the future and being willing to risk

The difficulties confronting Lutheran schools are:

1. Providing adequate financial resources
2. Calling and retaining adequate teaching personnel, especially minorities
3. Maintaining a strong tie to the worshipping congregation
4. Serving the cultural and racial diversity of urban society
5. Serving the total needs of the family

Continued on page 20

Leading into the Next Century



Where Have All the Leaders Gone?

The folk music group, *Peter, Paul, and Mary*, recorded a popular song which asked the question, "Where Have All the Flowers Gone?" Today, in order to capture recent historical trends, that question could be paraphrased to ask: "Where have all the leaders gone?" During the past generation there seems to be a crisis in leadership both in government and in the church. Reading the daily paper will bring home the issue very clearly. As we chronicle the past years, some of the headlines have been: "The Vice President Resigns"; "The President Resigns"; "TV Evangelist Indicted"; "Military Hero Gets Probation" . . . and the list goes on.

President John Kennedy challenged us on May 25, 1961, with the words, "I believe that this nation should commit itself to achieving the goal, before this decade is out, of landing a man on the moon and returning him safely to earth." Less than ten years later, on July 20, 1969, the world watched Apollo 11 fulfill that goal. Neil Armstrong's words, "One small step for a man, one giant leap for mankind," are etched forever in many memories. What kind of leadership enabled our country to rally together to achieve such a noble and seemingly impossible goal? When Kennedy challenged us in the early part of the decade, many thought it was far beyond even the resources and knowledge of the United States. Yet now, we celebrate the 20th anniversary of meeting that challenge and achieving that goal.

What has happened since those early days of the 1960's? Do we indeed have a crisis in our leadership? Can our country provide the kinds of challenges that will mobilize our people in the same fashion the Kennedy challenge did? What about our church? Has the church accomplished noble and seemingly impossible goals for Jesus Christ? Are we committed to "reaching the moon" with the message of salvation? Or are we content simply to continue to do the things we have always done without thought to the outcome or potential possibilities? Effective leaders must challenge people to dream dreams and pursue them even if they seem far beyond our immediate grasp.

What is Leadership?

Leadership is influence. That is simple, straight forward, and to the point. All professional parish educators—teachers, DCEs, pastors, youth workers, deaconesses—are in positions of leadership by the very nature of their job descriptions. They influence people in a variety of ways every day. The question is not *whether* to influence others, because you will, whether you want to or not. The question

Jack L. Giles is Director of Christian Education at Trinity Lutheran Church, Lisle, Illinois.

by Jack L. Giles

is what kind of influence will you exert.

One of the biggest, untapped resources in the church is the leadership and influence of its professional workers. If all professional workers would take seriously their role as influencer in the parish, much more could be accomplished for the Lord. This is second only to the untapped leadership resource of the lay people. However, in most parishes, lay leadership will remain dormant unless it is given permission by the professional workers to be unleashed.

Are you, as a professional educator, willing to seize the mantle of leadership and unleash the potential of the lay people? Lay people look to the professionals for direction and vision. Have the lay people in your parish been challenged by you in the same way President Kennedy challenged the American people? The simple truth is, people can rise only as high and accomplish only as much as the leadership expects. If the leadership has modest goals, then only modest goals will be accomplished. On the other hand, if the leadership provides a challenge and vision which stretches people, then they will easily exceed the modest goals. In "educationese" that would be called a "self-fulfilling prophecy." So if we as a church have not accomplished great things for God, perhaps the first place we ought to look is in the mirror!

Leadership for What?

The challenge for Christian educators has never been greater! In I Timothy we find a challenge which should provide all the direction and motivation needed. "This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth." (I Timothy 2:3-4) There is no question about the mission of the church or the mission of Christian education. The Bible makes it perfectly clear on numerous occasions that disciples of Jesus Christ are to be in the business of making other disciples. Many churches have lost that basic mission outreach and have become like the children of Israel wandering in the wilderness. To take that challenge seriously could indeed be an overwhelming prospect. However, God not only gives us the challenge in Scripture. He gives us a means for meeting it as well.

The other half of the equation is found in Ephesians, ". . . to prepare God's people for works of service, so that the body of Christ may be built up." (Ephesians 4:12) The goal and the purpose are clear—God wants all people to be saved and to be His disciples. The strategy or game plan to achieve that goal is also clear—Christian educators are to prepare God's people for works of service, and that service should help all people come to the knowledge of the truth, building up the body of Christ. That service could be Sunday school teaching, evangelism calling, youth counseling,

caring for the needy, preparing the altar, collecting food, and the list is endless. But if those tasks become ends in themselves and do not build up the body of Christ, if the training we provide becomes more focused on those within the church rather than those outside the church, if the people of God are not motivated to reach out to the lost community with the love of Jesus Christ, then we have failed. The destination of the journey is never simply to prepare better, to provide a greater wealth of Biblical information, or to become some sort of holy group detached from the realities and hurts of life. Rather, the destination is to be an ingredient of God's grand plan which would have all people to be saved. Anything less is simply an incomplete journey. An aborted flight. A crash landing.

The question seems to be: are educators willing to provide the leadership to make it happen? Even more important, are educational leaders willing to equip and prepare God's people to meet the challenges He has placed before us? So the quandary for Christian educators becomes not what kind of leadership needs to be provided to put men on the moon and bring them back again safely, but what kind of leadership needs to be provided to reach people for Jesus Christ through the method that God has furnished.

How Can I Accomplish Great Things for God?

Christian educators and leaders find great comfort in the words of Matthew 28. Not only did our Lord Jesus Christ give us the greatest challenge in the world, "to make disciples of all nations," He also set forth one of the greatest promises, "I am with you always." We first must remember that as we enter the mission field we go not alone, but with Jesus Christ at our side.

Second, to accomplish great things for God we need to take seriously the blueprint He has provided in Scripture. When God challenges His people to make disciples of all nations, He also gives us a strategy for accomplishing that great task. That goal can be reached only if professional workers prepare God's people for works of service. The task is much too big and much too important for just the professional section of the church to be involved. This means that professional educators must see themselves more and more as part of a team where the professional worker serves as coach and the lay people serve as players. Teachers, pastors, and DCEs must see themselves as the conductor of the symphony rather than simply one member giving a solo performance. The score has been written and now everyone must do his part and perform it well in order to accomplish the goal of the Master Conductor.

In order to achieve this, however, professional educators, just like the football coach or the symphony conductor, need to understand clearly where they and the team are going. A professional football coach would not last long if he failed to understand the objective and purpose of the game. The same is true in the church. Leaders must see clearly the vision which has been given them and then communicate that vision to the people of God. Before a vision of

ministry can be shared with others, there must be a vision of ministry to share. Do professional workers comprehend what it means to be a strong and faithful disciple of Jesus Christ? Do they understand what that means for daily living? Are the colleges and seminaries training technical experts and specialists, or disciples of Jesus Christ? Which should they be doing? Before professional workers truly can impart a vision of God's mission, they must understand clearly what God's mission is in their own life.

Am I Willing to Pay the Price?

"There's no such thing as a free ride." Exerting leadership also has a price. It is not a free ride. Church professionals must be willing to express the challenges and visions of the church regardless of the repercussions. God has called us to do so, and we must be faithful to that calling.

The Old Testament story of Joshua and Caleb is familiar to many. It gives a good example of leadership in spite of popular opinion. After all, it is always easy to be a leader when everyone agrees with you. Moses sent out ten spies to explore the Promised Land and the challenges which lay ahead of them. When they returned with their report, eight of them indicated the people of the land were too big to conquer. Keep in mind, the children of Israel had already seen the hand of God in a variety of ways, including the plagues and the crossing of the Red Sea. Only Joshua and Caleb were willing to say, "... the Lord is with us. Do not be afraid of them." (Numbers 19:9) Are you willing to say, "The Lord is with me. Let's move forward in faith to accomplish great tasks for Jesus Christ"? If not, now is the time to make that commitment. Now is the time to dream great dreams for Jesus Christ. Now is the time to move forward with confidence that Jesus Christ is with you always.

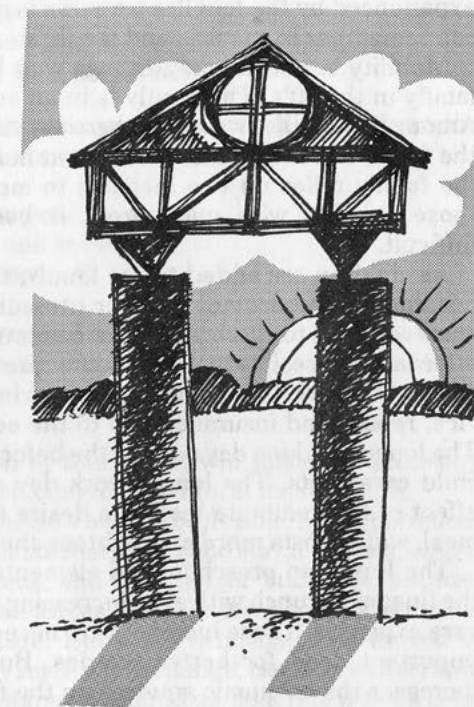
Who Will Lead into the Next Century?

Theodore Roosevelt once said, "Far better it is to dare mighty things, to win glorious triumphs even though checkered by failure, than to rank with those poor spirits who neither enjoy much because they live in the gray twilight that knows neither victory nor defeat." Truly it is time for professional educators to take seriously the challenge God has given in the Scriptures! It is time to prepare God's people for works of service in His kingdom.

Those who will lead into the next century are those who are willing to recognize first of all God's purpose for the church and then grant all of God's people significant roles in the church's ministry. With churches facing formidable financial burdens, professional workers may have no choice. Or could it be that this is the Lord's way of reminding us this is how He planned the church all along?

||

by Gary Norton



Structures For The 90's In Christian Education

Since the summer evening was dragging, our three teenagers and their cousin rented several movies from the local video store. When they inserted the first video into the VCR, all worked well for a few seconds, but then the picture became very distorted. It was difficult to tell which was worse: the picture or the young people's reaction. It looked like trash time for the VCR. And we had just got it back from the repair shop!

A return trip to the repair shop revealed that the problem was the rented video. Apparently it was both dirty and worn, and it had damaged the heads on the VCR. The technician revealed a startling fact: most video rentals are worn out after 20 uses. At that point they can do substantial damage to a VCR. That kind of thing doesn't need to happen.

Gary Norton is Principal of Grace Lutheran School, Corona, California.

Facing New Times of Change

The VCR incident should not have been surprising. The technological advances over the past ten years, the 80's, have been mind boggling. Run through the following list to see if these now common items were present in your home ten years ago:

VCR	Computer
Stereos in more than one room	Compact disk player
Portable stereo	Video disk
Microwave oven	Second color TV
	Walkman

The reality of these technical advances came upon me last spring in the classroom when I asked a student to set up the phonograph for the next presentation. Neither he nor any of the other students in the room knew what I meant. They informed me it was called a stereo. Sometimes it is difficult to keep up with all of the changes.

If it is difficult for adults to keep up with the changes, what about children? In our fifth and sixth grade classroom the social science lesson was on housing and the community. I asked how many of them were living in a different place now than they were three years ago. Once again the response was startling. Of the 27 students in the room, 25 raised their hands. Even they were startled. The mobility experienced by the families we serve is now greater than I can remember in the 60's and the 70's.

Mobility is not the only change that has impacted the family in the 80's. The family is in an economic squeeze. Among the families we serve, there are very few where only the father works and the mother is at home. In most cases the family relies on two incomes to meet expenses. For those families with one parent it becomes especially difficult.

As children are added to the family, the need for more housing space becomes a major pressure point. Housing costs continue to climb. Since our community offers a more affordable price, it is typical for our citizens to commute by freeway to work. The commuting costs in capital, fuel, service, repair, and insurance add to the economic squeeze. The longer working day adds to the before and after school child care costs. The longer work day plus the draining effect of the commute lead to a desire for a labor saving meal, which costs more and tightens the squeeze again.

The Lutheran preschool and elementary school add to the financial crunch with ever-increasing tuitions and child care expenses. These increases are necessary to cover the important need for better salaries. But all of this still increases the economic squeeze on the family.

Have you recently tried to buy a new, 100 percent made American car? I have been told it is nearly impossible. A variety of countries produce the various components that comprise the "American car." We live in an age where companies are now international conglomerates, and international agreements and joint ventures are common. The United States now looks to Asia as well as Europe for trade. Foreign made goods are both commonplace and desirable. The morning news reports how the United States dollar is trading in both London and Tokyo. It is a global economy.

So much has happened around us and to us in the 80's. The technological advances have been staggering. We use some of them, and probably fear others. The change from a national economy to a global economy is a bit confusing. The rate of change during the past ten years makes it almost impossible to predict what the 90's will bring. The crystal ball for the 90's is very cloudy. But the mirror is clear. We can reflect on what has happened in the past, and keep our antenna up for the changes going on about us now. Educators are trained observers. Objective observation will help us keep pace with the changes even when we don't know what new developments will come tomorrow.

A Posture for Change

Do you sometimes take a ride in the country or explore

new places? It is an adventure. You see new sights, hear new sounds, smell new smells, meet new people. When you come home, you have new experiences to share with others. You have vivid memories of stimulating experiences. You look forward to the next new experience.

Dealing with change is like taking a ride in the country or exploring new places. It is an adventure. We aren't sure what we are going to see, but we really are watching. All of our senses are extra sharp, and we are very stimulated. That is the essence of a posture for change. Dealing with the future is as uncertain as a ride in the country. You don't know what you will encounter, but you know it will be stimulating.

A posture for change welcomes change. Change brings vitality, a stimulating surge of energy. It enriches our lives by providing a wide and diverse set of experiences. It helps hone our skills and challenges us to focus our energy. It causes us, even forces us, to grow. It is good for us.

When a servant of the Church receives a call to another place or position, the decision is a weighty matter. A servant, because of discipleship, calls on the Lord of the Church for guidance to do His will. Are the gifts of the worker better used in the present assignment or the new one? What about the challenges of the new position? Can they be met? The prospect of a new place or position means many things will be new. It means change. When the Lord of the Church directs you to accept the new call, you are challenged.

Beginning in a new place may bring uncertainty and even fear. But we know we are not abandoned. We trust in the sure promise that the Lord of the Church is there already, preparing both the place and us for what He has planned. That is welcoming change.

In *Falling Into Greatness* Lloyd John Ogilvie uses Psalm 139 to make the following points:

"Wherever we go, whomever we meet, the Lord is already there waiting for us. He not only comes to us in times of need and gives us supernatural power for life's difficulties and challenges. He also goes before us to prepare the way. We cannot be free to enjoy life until we discover that the Lord has dealt forgivingly with our yesterdays and is way out ahead of us preparing opportunities, opening doors, conditioning the thoughts and reactions of people, and arranging His best for us." (p. 198)

A posture for change is to use it. Ignorance and lack of experience make it difficult to take the first step confidently. Yet the witness of colleagues shows that the technical developments are both applicable and helpful; they are even desirable.

I watch with amazement the continual drop in prices of technical equipment, while the quality and capacity continue to increase. It is getting better each day. It was possible to purchase the Concordia School Management System for our school last year because a small group of designated donors agreed that it would help our school be

more people-centered. Because of time saved in information and routine matters, we have more time for people. Technology is a blessing as a tool. But no tool is useful until it is used.

A posture for change is to encourage people. You encourage people by leading. Your very example shows others that it can be done. At first it may be very lonely, but as others begin to follow, momentum is gained. Changes are sometimes frightening, but there is strength, comfort, and assurance in leading others into new challenges based on prior successes.

Others may be encouraged to lead in new directions when you share your vision and challenge them to respond to the need. You multiply yourself with others leading. Helping people see the opportunities helps them to respond and enrich their lives. Then they can take a ride in the country.

Structures for Change

High tech—high touch has been a mark of the 80's. It needs to be especially applied in the 90's. We know technological developments will continue, possibly escalate. So the need for high touch will escalate.

It has been said by prospective parents after visiting our school that we have a very caring environment. I am pleased that it shows. It needs to. We must be care intensive. Servicing the needs of our children and parents must be "top priority." Jesus has given us both the model and the power to serve others. That is our mission. High touch means to be care intensive.

Structures for change need to develop interaction within groups and between groups. It is a natural progression to go from the organization being high touch to its people being high touch.

The church and its educational ministry need to be structured for high touch interactive settings and experiences. It is both the human need and the necessary balance to high technology.

Connect people's gifts and needs. People of God find joy and fruitfulness in using their gifts. That is why the Creator and Sanctifier gave them. The specialness comes when the use of that gift is matched with a human need. Then a circle is completed, people are united in gift and need, and the Lord of the Church is praised in action and word.

There is great satisfaction in helping. Both the giver and the receiver are blessed. Technology can be applied to connect them. Again, high touch needs can be met because high technology was applied.

Learn from the urban experiences of the 80's. Having worked in an urban parish and developed an urban educational project, I can witness to what happens in the rapidly changing urban setting as a foreshadowing of what soon will happen in other settings. I know of no setting that demands adaptability more than the urban. Let's learn from it.

In the September-October 1982 issue of *Lutheran Education*, Richard Engebrecht describes a conceptual

analysis model that he applied in New York. He cites six change realities that are applicable in most settings:

1. Member and non-member enrollment
2. Racial and ethnic diversity
3. Economic support relationships
4. Congregational size, life cycle, and age of membership
5. Neighborhood and community demographics
6. Faculty and staff personnel

He then identifies six problems which result from the factors identified above:

1. Role and purpose
2. Ownership and control
3. Support system
4. Economics
5. Consumerism and marketing
6. Spirituality formation

The application of this model will raise the necessary issues to help each congregation form its structure.

Structures for the 90's need to be flexible. My experiences with concrete indicate that it is a good surface for walkways, outdoor lunch areas, and footings for buildings, because natural and human forces can't do much to it. It keeps its shape and structure. But when it needs to be moved or removed, it is very resistant to change. Because of the rapid changes that are going on around us, concrete is not a good model for structure.

Rather than concrete, let me suggest water. At least in the salt water districts of our church, water is fluid. It goes with the flow. It is useful; it has energy, yet can be moved about; and it brings life. Like water flowing downstream, picking up items as it goes, our flexible structures need to involve people as we go. People need to be a part of the design, its implementation, its review, and its improvement. Flexibility means involving people and their perspective. It is synergy where one plus one is greater than two. Concrete doesn't have room for that.

Structures need to emphasize working cooperatively. The gifts to the Church are wide and diverse, complementing each other. Not everyone has the same gift. No single gift is given to a majority of people in any one congregation. This is cause for celebration at the wisdom of God's plan. We have all the gifts we need. Don't let one dominate, but celebrate them all by using them all.

Giving credit, recognition, and thanks are very important in working cooperatively. All of us feel good when we are successful, individually or cooperatively. Look how many more feel good when we are successful together, each gift complementing the others. I believe that is why He says: "Where two or three are gathered together in My name, there am I in the midst of them." It is a part of His blessed plan.

Educational Programs in the Midst of Change

Now the rubber hits the road. It is application time. How can we apply the posture and structures for change to an educational system that has very little history of change? First, we must see each component of our educational system as a part of the whole, each with its distinctive role, yet one cog of a whole wheel. Second, we must define the focus of each in terms that allow for a wide variety of applications.

Listed below are some focuses for each of the major agencies in our rich educational systems. The list is intended to suggest possibilities for each congregation and association to consider. They are not prioritized, yet that needs to be done, particularly as each agency seeks its mission or purpose in fulfillment of the congregation vision of what it can and should be.

Preschool and Elementary Schools in Support of Families

- Caregivers for children
- Stability for children
- Spiritual nurture for children in a real life setting
- Group setting for social development for children
- Support for parents
- Parenting classes/literature
- Personal support with telephone calls, and in-person contacts

Sunday Schools and Vacation Bible Schools

- Forum for sharing faith across non-family lines
- Activities for interaction
- Build Biblical understanding
- Bible stories

- Covenant relationship fulfilled in Christ
- Midweek Schools and Confirmation Classes
- Deeper growth in the Scriptures to the point of comfortableness
- Study and practice of discipleship

Secondary Schools and Youth Ministry

- Work the high tech—high touch issues
- Further define and develop discipleship

Adult Education

- Structured opportunities to grow spiritually in groups
- Experiences in the discovery and use of spiritual gifts
- Variety in study settings and content to meet the wide variety of needs
- Opportunities to study coping skills; use local resources and connect/link

It is particularly comforting to know that the changes that lie before us can be blessings, not curses. In faith we trust that the Lord of the Church has already been there, and will not serve trials greater than His power to sustain us. Now we can see the challenges and opportunities to reach His chosen people in the midst of rapidly changing conditions for the present and the future. Assimilate postures and structures for change that enable you to reach people where they are, not where they were.



book reviews

URBAN CHURCH EDUCATION edited by Donald B. Rogers. Birmingham: Religious Education Press, 1989.

With over 50 percent of Lutherans moving from rural to urban areas during the past two decades, and with approximately two-thirds of Lutheran Church-Missouri Synod members living, working, studying, and playing in communities of 50,000 or more, this text is a must for all persons involved in Christian education ministries.

Rogers, a pastor serving an urban church, has drawn together the thinking of sixteen urban pastors and educators. The point of his work, "that all urban churches face issues in their education ministries that are as complex as their total life and situation, and that these churches need to work more closely together, communicate more freely congregation to congregation, and become aggressively creative in resolving the issues of education ministry," reinforces the call for "networking" heard at the recent Lutheran Church-Missouri Synod convention.

The various writers' theories and practices in urban education ministries include: the traditional forms of religious education, such as the Day School, Sunday School, Midweek School; religious education which is part of the outreach ministries of the church, such as club programs, social or athletic programs, and tutoring programs; and religious education which is seen as part of the "public ministry," which is intent on bringing the church into effective ministries of social change. Each of the contributors has his or her theological orientation, but each has something to say to urban religious educators.

Portions of the text are specific as to intended

readers, such as Letty Russell's chapter, "Christian Religious Education and the Inner City," and Colleen Birchett's chapter, "A History of Religious Education in the Black Church." However, the vast majority of the chapters present ideas that are of value to all urban ministers, including Kay Berg's chapter on Christian literacy, Renee Rust's chapter on spiritual formation, Lawrence Falk's work on doing your own research, and William Myers' chapter on urban youth ministry.

The work includes various models for urban Christian education ranging from camping to released time programs, from using computers to neighborhood clubs, and from store-front sanctuary models to adult religious education.

Now that America has become an urban nation, the church must run to catch up with the situation. No longer will programs designed for rural congregations meet the needs. This text's value is found in its diversity and practicality.

Gary Bertels

Professor of Parish Education
Concordia College - River Forest



HANDBOOK OF PRESCHOOL RELIGIOUS EDUCATION edited by Donald Ratcliff. Birmingham: Religious Education Press, 1988.

Marilynn Beccue, Associate Secretary for Early Childhood Education for the Board for Parish Services of The Lutheran Church-Missouri Synod, writes of this book in the October, 1989, *Insights, Issues, and Ideas for Early Years*: "It offers exhaustive and comprehensive treatment of the entire field of early childhood religious education." This reviewer agrees.

Most of the authors of the ten chapters of this handbook are professors of early childhood education, psychology, sociology, theology, or religious education, and are considered to be top scholars in their fields. They are researchers themselves, and are well-acquainted with both the classic and current research that relates to the religious education of young children. They have not written a "how-to" book, but are instead sharing the research which should provide a solid foundation for building a quality program of religious education for children between the ages of three and six.

The cognitive or mental development of the preschool child is the subject of chapter one, and the research on such topics as memory, time, number, and the ability of children to distinguish appearance from reality is considered. Physical, social-emotional, and language development are the areas covered in chapter two. Applications to religious education are made throughout these chapters.

Chapters three through six provide an overview of the religious concepts of young children, their moral development, their faith development, and their socialization as it relates to religion.

The last four chapters actually deal with how to teach religion effectively to young children, and how to evaluate such teaching. An extensive bibliography follows each chapter of the book.

For the most part, this book is "heavy reading." The authors assume that the reader has substantial knowledge of child development and psychology, and they attempt to build on that knowledge as they share current research that relates to religious education. It is helpful if the reader has some appreciation of the value of research, also.

The book will be of greater value to the practicing teacher who has passed the "survival stage" of needing to learn "how-to" and who now is ready and wants to know "why": "Why do the children respond as they do? Why aren't they 'getting' what I'm teaching? Why am I doing what I'm doing as I teach religion?" If used as a text in a religious education class for teachers of young children, the book as a whole would be appreciated more by graduate students than by undergraduates.

One attribute of a handbook is that one need not necessarily read it from cover to cover. Individual chapters can be ready as the need arises. The chapter on "Creativity and Teaching Concepts of God" by E. Paul and J. Pansy

Torrance, renowned authorities on creativity, is a favorite of this reviewer. Written in highly readable style, it is filled with creative activities for teaching the young child that God is Love, God is Spirit, and God is infinite. The Torrances conclude that "Concepts about God can best be learned creatively rather than by authority, and content learned through creative instruction is more likely to be retained by the preschool child." That reflects a concern for developmentally appropriate education for young children, which is so important for effective teaching and learning.

The authors of this handbook belong to various denominations, so the reader would do well to keep in mind this caution from Marilyn Beccue: "Some of the writings must be evaluated in the light of Lutheran doctrine." Its concepts as a whole, however, need to be learned by anyone who would most effectively teach the faith to the very young. James Michael Lee says at the conclusion of his chapter on processes and procedures: "The effective and authentic early childhood religious educator is one who teaches competently and who, in the course of her teaching, builds up the body of Christ in the learner..." It is God's Holy Spirit Who provides the power, and it is He Who creates the faith. But this book might serve to sharpen His instruments.

Leah M. Serck

Professor of Early Childhood Education
Concordia College - Seward

THE PASTOR AS RELIGIOUS EDUCATOR edited by Robert Browning. Birmingham: Religious Education Press, 1989.

What motivates a pastor to lead two "Sermonic Shaping" breakfast Bible studies each week, an Old Testament survey course for nine months in alternate years, three New Testament courses of six to eight weeks each year, several short-term courses each year, such as "Scripture and Ethics," Advent and Lenten Bible studies, and a Sunday morning Bible class?

A review of the ten essays presented in this resource reveals major components of a pastor's high level of commitment to teaching and the

educational ministry of a congregation. The central feature of such a commitment is a view of teaching ministry which posits the pastor as much more than a manager. Rather, the promises of God fulfilled in Jesus Christ motivate pastor and people to engage in service and witness. A Biblical paradigm or way of seeing enables one to identify the link between Scripture and people, with teaching being the chief vehicle through which the laity are equipped for their mission. The vision and skill of a pastor as educator are tied directly in these discussions to the quality of education in a parish, evident in many dimensions of parish life, such as the level of involvement by laity in the mission of a congregation.

Another component of a pastor's commitment to the role of teacher is the pastor as a Biblical interpreter. A pastor who loves the Bible, knows the Bible, believes in the authority of the Bible, sees the Bible as a vehicle of the Holy Spirit, and has skills to interpret the Bible can make an enormous contribution by teaching laity basic interpretation and devotional skills that will enable them to "feed" on the Word rather than remain dependent on curriculum "props" and restricted to passive roles as learners.

A third component in the role of a pastor as educator is the development of an educational team. Leadership style, skill in conflict resolution, ability to engage in cooperative planning, developing groups, and a theological perspective of leadership contribute significantly to the role of a pastor as educator who is engaged with a team of educators in a parish. Field reports indicate that the ability to function in this role is a critical need in parishes of The Lutheran Church-Missouri Synod today.

These perspectives are examples of stimulating discussions of a strategic role in the ministry of a pastor. Though the contexts and perspectives of the discussions are Protestant and differ at various points from those of pastors of The Lutheran Church-Missouri Synod, and though this resource is not a "how-to" book, the essays highlight the importance of a holistic approach to pastoral ministry which sees the connections between teaching and Scripture, worship, community, vocation, service, ethics, mission, missions, discipleship, and beliefs. The rationale of an investment in such a role is clarified and supported by the contributors of this important discussion.

Marvin Bergman

Professor of Parish Education
Concordia College - Seward



Continued from page 12.

Lutheran schools will continue to be the best source for sharing the compassion and the love of Jesus in a community of His people.

As we look to the future, there is much unknown. We realize that we are not a people who are Future Shocked—unhappy with the present because of a longed-for past. We are people who are Advent Shocked—impatient with the present because of a longed-for future. We know the One who holds the future. "I know the plans I have for you," says the Lord, "plans for good and not for evil to give you a future and a hope." Jeremiah 29:10. We have been born anew to a living hope by the resurrection of Jesus Christ. We are a celebrating people. In the resurrection of Jesus, we are given a future and a hope. In spite of paradigm changes, organization transformation, predication and forecast, the kingdom ours remaineth. Thank God!

Notes

1Barker, Joel A. Discovering the Future: The Business of Paradigms. Charthousing Learning Corporation, Burnsville, MN. This video tape is available through many LCMS District Offices.
2Bornzin, Gary. "Something's Going On: Patterns of an Emerging Paradigm." Mission Discoveries. Division for Service and Mission in America, The American Lutheran Church, April 1984.
3United States Census Bureau. Projection of the Population of States by Age and Race: 1988-2080.
4O'Hara, John. "America, Religion, and Evangelism in the 1990's." Evangelism, Vol. 3, No. 3.
5Dunn, Samuel. "Christianity's Future: The First-World Church Takes a Back Seat." The Futurist, March-April 1989.

6Murphy, Traggart R. "Power Without Purpose: The Crisis of Japan's Global Financial Dominance." Harvard Business Review, March-April 1989.
7Yankelovich, Daniel. "New Rules in American Life: Searching for Self-Fulfillment in a World Turned Upside Down." Psychology Today, April 1981.
8George, Carl. Lecture on the Meta Church Model, February 1989.
9Streit, Peggy, Ed. World Development Forum, Vol. 7, No. 6, March 31, 1989.
10Weiner, Edith and Arnold Brown. "Human Factors: The Gap Between Humans and Machines." The Futurist, May-June 1989.
11Strommen, Merton. "Why Business as Usual is No Longer Possible: Societal Trends that Impact Congregational Ministries." Presentation at Confedex 1988.
12Gabriel, Richard and Paul Savage. Crisis in Command: Mismanagement in the Army. New York: Hill and Wang, 1978.
13Michael, Donald N. The Unprepared Society: Planning for a Precarious Future. New York: Harper Colophon, 1968.
14Bronfenbrenner, Urie. Quoted in Forum Letter, Dec. 1983.
15Dunn, Samuel. "Christianity's Future: the First-World Church Takes a Back Seat." The Futurist, March-April 1989.
16Moser, Carl J. "The Changing Lutheran School." Lutheran Education, Vol. 124, No. 4, March-April 1989.
17Schaefer, Anne Wilson, and Diane Fassel. The Addictive Organization. San Francisco: Harper Row, 1988.
18O'Hara, John. "America, Religion, and Evangelism in the 1990's." Evangelism, Vol. 3, No. 3.
19Steinke, Peter. "Jesus Christ, Superservant." Resources for Youth Ministry, Vol. 4, No. 3, 1972.

CONCORDIA TEACHERS COLLEGE
Seward, Nebraska 68434

Address Correction Requested. Return Postage Guaranteed

Route to: _____

Non-Profit Org.
U. S. POSTAGE
PAID
Seward, Nebr.
Permit No. 4