

SUMMER, 1968

Vol. 2, No. 3

ISSUES...



IN CHRISTIAN EDUCATION

ACCENT: COMMUNICATION AND CHRISTIANITY

Education in the Postmodern World

*Communicating Christianity in and Through
the Classroom*

*Christianity, Communication, and
the Printed Word*

Communicate Christianity Electronically

Published Once Each Semester by the Faculty of Concordia Teachers College

Seward, Nebraska

ISSUES . . .

In Christian Education

PUBLISHED ONCE EACH SEMESTER
THREE TIMES A YEAR
By the Faculty of
Concordia Teachers College
Seward, Nebraska
A teacher preparation college of
The Lutheran Church — Mo. Synod

EDITOR: Robert Sylwester, D. Ed.

EDITORIAL COMMITTEE
AND ASSOCIATE EDITORS

Associate Editor:

Carl T. Brandhorst, Ph. D.

Special Features Editor:

Arnold C. Erxleben, D. Ed.

Book Review Editor:

Darrel Meinke, D. Ed.

Editorials: Walter Rosin, Th. D.

Circulation and Promotion:

Gilbert Heine

Ex Officio: President W. Th.

Janzow, D. D.

Subscription Office: C. T. C.,

Seward, Nebraska 68434

Subscription: \$2.00 per year

About Our Authors

Dr. O. P. Kretzmann completed a long and distinguished career as president of Valparaiso University this spring. We feel privileged that he agreed to write the lead article in this issue, and we wish him a happy and productive retirement. We know retirement won't silence his eloquent pen.

Keith Rockwood was acting AV director at Concordia, Seward, this past year. He will become AV director of Concordia, St. Paul, this fall.

Roland Seboldt is presently book editor at Concordia Publishing House. He was formerly in the parish ministry.

Robert Garmatz is director of special services for the Lutheran Laymen's League. He was formerly director of public relations for Concordia, Seward.

FOOTNOTES becomes a regular feature of ISSUES with this issue. Columnist Dr. Walter Mueller is academic dean at Concordia, Seward. He is widely known for his keen perception of the passing scene.

IN RETROSPECT will continue as a regular feature of ISSUES. Dr. Meinke will search his library for comments from the past that seem strangely apropos today.

In This Issue of ISSUES

ARTICLES

| | PAGE |
|--|------|
| Education in the Postmodern World by O. P. Kretzmann | 7 |
| Communicating Christianity in and Through the Classroom by Keith Rockwood | 10 |
| Christianity, Communication, and the Printed Word by Roland Seboldt | 14 |
| Communicate Christianity Electronically by Robert Garmatz | 16 |

FEATURES

| | |
|--|----|
| Footnote ¹ by Walter E. Mueller | 6 |
| Preaching in Retrospect by Darrel M. Meinke | 18 |

BOOK REVIEWS

| | |
|--|----|
| <i>In the Biblical Preacher's Workshop</i> by Dwight E. Stevenson Reviewed by Erwin J. Kolb | 20 |
| <i>Basic Christian Communication</i> by Gomer R. Lesch Reviewed by James Neleson | 20 |
| <i>Communicating Reality Through Symbols</i> by Everett M. Stowe Reviewed by Richard Wiegmann | 23 |
| <i>The Practical Audio-Visual Handbook</i> by Herbert E. Scurzo Reviewed by Keith Rockwood | 23 |

EDITORIALS

| | |
|--|---|
| Publications Circulated Within the Lutheran Church Editorial statements by Martin W. Mueller, Omar Stuenkel, Paul C. Neipp, Richard J. Neuhaus, Herman Otten, Glenn Stone | 3 |
|--|---|

The drawings reproduced in this issue were done by Richard Wiegmann, art instructor at Concordia Teachers College, Seward, Nebr.

EDITOR'S NOTES

Christ really started something when He told His disciples to go and spread the story of salvation throughout the world. This summer edition of ISSUES takes a look at the present scene and reports on some of the ways in which today's Lutherans are responding to Christ's command.

It's quite obvious they don't always agree on all aspects of the medium or the message. We asked the editors of several publications that are circulated widely within Lutheran circles to write our editorials, and the very existence of their publications indicates a measure of disagreement within our church.

The authors of the articles in this issue plead earnestly for greater understanding and accep-

tance of the media that define their particular response to Christ's command to spread the Gospel message.

Our book reviewers, not surprisingly, agree and disagree with the approaches the book authors use in their attempts to communicate Christianity.

With all this *Sturm und Drang*, it's surprising that the Christian message ever gets out. But it does. We've got to remember — as we go about our daily business — that the Holy Spirit also has a stake in this enterprise, and that He has ways of making our meager and diverse attempts turn out far better than we have a right to expect, considering everything.

ROBERT SYLWESTER

EDITORIALS

The church is constantly involved in communication, even though it's not always sure what it should say or how it should say it. Who speaks for the church? Should communication be official, unofficial, or both? Should it always be positive?

ISSUES asked the editors of several publications circulated within the Lutheran Church to discuss their publications? Why do they exist? Why should they exist? Six editors responded, and we present their statements for your contemplation.

Lutheran Witness Reporter

Less than 24 hours after last rites for Dr. John W. Behnken earlier this year, copies of the *Lutheran Witness Reporter* were going into the mails. Within two days over half of the 600,000 families on our mailing list were reading illustrated stories and features on the life, career, and burial of the Synod's honorary president. A few weeks later the *Lutheran Witness* carried a dramatic cover photo of Dr. Behnken and an editorial tribute.

Members of the Synod who receive these official periodicals are tuned in to developments in their church body; they can hear the call of Jesus to mission and ministry beyond local parish confines.

One of our objectives is to represent the Synod and its member congregations in witnessing to the Gospel before the world. Another is to serve the Synod as an instrument in carrying out its objectives. A third is to foster among members of the Synod growth in knowledge, grace, and truth and to stimulate the readership to responsible Christian thought and action in church and society. Our periodicals also strive to reflect an awareness of and concern for all the members of the body of Christ.

We try to carry out these objectives in a variety of ways, for we don't have a captive audience. And since only some 25 percent in the audience show marked zeal for our common efforts as a synod — witness the Ebenezer Thankoffering — we seek to grab and hold and focus the attention of readers on what's happening and what needs to happen in the church.

MARTIN W. MUELLER
Executive Editor

Lutheran Witness

Publications that are tied to the administrative structure of a church body have special advantages and distinct limitations.

Their advantage stems from the wide distribution they are likely to get and the identification readers tend to make with them. Their limitation can be sensed in the degree of control they are subject to in content and in approach to issues.

The publication with which I am primarily associated, the *Lutheran Witness*, exists to inform, teach, and promote within the church body of which it is an official organ and to represent that body responsibly to other readers. How these functions are to be carried out effectively and creatively defines the editorial task.

More and more readers, however, are asking church papers to fill still another role, namely, that of exploring new ideas and looking critically at the church. "It disturbs me very much," one such reader wrote recently, "that our church censorship has to be so rigid that people just don't have a chance to hear different points of view. If the so-called official positions are so valid, I should not think that they would be disturbed in any way by an expression of difference." We try to reach that goal too.

We have followed the policy that the *Witness* is to consider in depth current issues in the world and in the church, and the *Witness Reporter* is to concentrate on news of what is happening that relates to Christian concerns. Naturally the *Witness* also carries some news and the *Reporter* also has in-depth articles. But the emphasis is clear.

By bringing features that show the church in mission, editorials that offer Lutheran comment, stories that show people living their faith, news that scans the broad sweep of events, and articles that explore or expound religious insights the *Witness* seeks to honor God and to serve people who are ready to think and act.

OMAR STUENKEL
Editor

Through to Victory

Years ago the Missouri Synod took a strong stand against communism and its twin evil socialism through its founder and first president, Dr. C. F. W. Walther, who in 1879 delivered four lectures against communism and socialism. These lectures were translated from German into English by the Rev. D. Simon and published in book form in 1879 by Concordia Publishing House, St. Louis, Mo. Articles also appeared periodically in our church's official publication, *Der Lutheraner* and the *Lutheran Witness*, pointing out the evils of the godless communist conspiracy.

The last powerful voice in the Missouri Synod against the inhuman corruption of communism was that of Dr. Walter A. Maier, who in the *Walther League Messenger*, which he edited, exposed communism for what it is. Maier also preached fearlessly against communism in his worldwide Lutheran Hour broadcasts. After his death in 1950, little effective opposition was voiced by our church against the atheistic totalitarian menace that has as one of its prime goals the

destruction of all religions, especially that of Christianity.

One aim of our publication, *Through to Victory*, is to fill this great need of keeping our church members informed as to the strategy and tactics of communism and to help us appreciate our wonderful land of liberty with its matchless Constitution and its glorious history.

Contending for the Faith

Another purpose of *Through to Victory* is to help preserve the doctrinal heritage of our Lutheran Church—Missouri Synod in a day when confessional Lutheranism is being attacked on all sides. In accordance with God's directive in Jude, verse 3, our publication "earnestly contends for the faith which was once delivered unto the saints."

The wonderful response and support that we are getting from our readers regarding our periodical shows that *Through to Victory* is greatly appreciated.

PAUL C. NEIPP
Editor

Una Sancta

Una Sancta is an ecumenical journal of theology that is designed to be an instrument for the continuing education of the clergy and alert laymen. Articles, reviews, and editorials reflect a diversity of perspectives, having in common only an intensive concern to understand the church's life and mission in a time of rapid change. Since 1939, *Una Sancta* has raised questions, supplied information, and suggested answers. The journal is enhanced by being unencumbered by official relation with any synod, faculty, or other agency. The editorial assumption is that the church is, or ought to be, a "zone of truth" in a largely fictive world; the only rule we recognize is that of speaking the truth in love. While *Una Sancta* publishes the work of some of the most respected American and European theologians, the editors attempt to keep the parish pastor and layman in central

focus. We share the suspicion that theology is too important to be left to the theologians. The paucity of serious theological reflection, also in American Lutheranism, is reason enough for a journal of theology to exist. In addition, *Una Sancta* is distinguished by its attention to worship, particularly to the relationship between cult and culture. The conservative presupposition of the journal is that the renewal of Christianity in the contemporary world will not come by abandoning the tradition but by exploring the lively possibilities within the tradition. *Una Sancta* began as a small magazine of advocacy for liturgical revival and continues to reflect that orientation as it has expanded its concerns to include broader questions of ecumenism and social change. The editors believe that theology is not so much a compilation of truths as it is a continuing discussion of the church's witness to God's activity in the world. *Una Sancta* exists to stimulate and inform that discussion.

RICHARD J. NEUHAUS
Editor

Christian News

Christian News is published in the interest of historic Christianity, Biblical missions, and true Christian unity.

Christian News is not an official organ of any church body, but an independent publication designed to supply rank-and-file Christians of all denominations with information needed to face the present theological crisis in Christendom. Today the very foundation of the historic faith is under attack in most denominations. Direct revelation and the very concept of truth and doctrine are being rejected within the established churches of our day.

Christian News is not a doctrinally neutral observer, but it is committed to the full historic Christian faith as it is authoritatively revealed in the written Word of God, the Holy Scriptures, and correctly set forth in the Confessions of the orthodox church, to wit, the Book of Concord of 1580.

Christian News is therefore unalterably opposed to the various fashionable "theological" systems which sacrifice the supernatural mysteries of the Christian faith to the proletarian prejudices of "modern man's" computerized mentality. Moreover, *Christian News* holds that continued use of Christian words and phrases and the lip service paid to "the Scriptures and the Confessions" by the practitioners of this new anti-Christian "theology" are totally dishonest and hypocritical.

Given the radical, indeed mortal, nature of the doctrinal conflict and the need to reach and undeceive millions of rank-and-file Christians who have no idea of the fate being prepared for their churches under the cover of pious-sounding slogans and platitudes, strong, straightforward, and sustained criticism is to be expected. Those who decry this as "negativism" either do not understand the gravity of the crisis or are themselves in league with the enemy. Scripture is extremely "negative" whenever it deals with apostasy and hypocrisy! And these are dominant features of modern church life.

Christian News is particularly interested in the preservation of historic Christianity within The Lutheran Church—Missouri Synod. The writers claim no sort of infallibility for themselves. They therefore invite readers to notify them of any errors of fact, judgment, or theology which may occur from time to time, so that suitable correction may be made.

HERMAN OTTEN
Editor

Lutheran Forum

Lutheran Forum seeks to serve the church and her people in the new and developing situation they face in the final third of the 20th century. Brought to birth in the 450th anniversary year of the Reformation, *Forum* exists to unfold the heritage, expose the contemporary life, and contribute to the future shape of the church that she might better serve her God-given function in the world.

The situation which made the establishment of this publication necessary is marked by unprecedented developments in Lutheran cooperation, ecumenical explorations, deep concern for the church's vitality in today's world, and for the role which the Christian should assume in all areas of human life. It is unthinkable that Lutherans in separate church bodies should approach these issues apart from one another. They need to speak, listen, teach, and learn from one another and from others. Such an interchange can be aided by a broadly based, independent magazine not controlled by any church body but devoutly committed to the well-being of all of them—and hence to the whole church.

Forum exists to build bridges of communication between separated Lutherans, between Lutherans and other believers, between Lutherans and the world they serve, between generations, between varying expressions of piety and culture. It attempts to speak for a Lutheranism that affirms both its heritage and its hope, for a Lutheranism that is coming to be, for the unhyphenated Lutheranism that already exists in a multifaceted confessional unity.

Wholeness, not sectarian fragmentation, is the Lutheran Church's current need. This requires both honesty and openness, firmness and flexibility. *Forum* provides a place where these qualities are respected and pursued.

GLENN C. STONE,
Editor

**NEW SUBSCRIPTION
AND
CIRCULATION POLICY**

A copy of ISSUES will be sent free to each church, school, and District and synodical office in The Lutheran Church—Missouri Synod. In addition, bulk mailings will be sent to high schools, colleges, and universities affiliated with The Lutheran Church—Missouri Synod.

Individuals wishing personal copies should subscribe through the form below. All subscriptions entered and paid for earlier will begin with the next issue.

Please Detach

Please enter my subscription to ISSUES for
 _____ 1 year @ \$2.00 _____ 2 years @ \$4.00
 Check or money order enclosed _____
 Please bill me _____
 Please print or type:
 Name _____
 Address _____
 State _____ ZIP Code _____
 by _____

All subscriptions and inquiries should be sent to:
 ISSUES
 Concordia Teachers College
 800 North Columbia Avenue
 Seward, Nebraska 68434



Footnote¹

by WALTER E. MUELLER

The editor has given me permission to choose a caption for this column, a new feature of ISSUES. The trend in titles has been to single monosyllabic words: Fab, Cheer, Life, Mad. When I was still a boy, the names of things had more character and specificity, and I'm sure I had a feeling of greater dignity when my mother sent me to the grocer for a bar of Fels-Naphtha or P & G than today's boy feels when he is sent for a box of Dove Flakes.

Nevertheless, I toyed with captions such as Yell, Weep, Wail, or Ha! In the end I retreated to the safety of academic jargon, for what is more academic than a footnote? In choosing this title I disclaim any humility. I would hope that my footnotes are as full of kicks as those of the normal writer of footnotes. So it is not humility but perspective that my title suggests. For I believe there are too many articles, chapters, monographs — yearbooks — which should have remained footnotes. In literature (which is my field) and even in theology (which isn't) a full year's issues of many periodicals could have been well covered in a healthy footnote.

Footnote¹ is to call your attention to a type of Christian communication: Can what the church has to communicate with the world be communicated through literature? I use the word "with" advisedly, for Christians desire to cause themselves, non-Christians, and Christ to be *with* each other, to bring about a union. Everything about Christianity and in Christianity has an almost uncontrollable bias toward union. Christianity abhors separation. Even if someone should challenge that statement (and someone will) by saying that Christians are commanded *not* to be "yoked together with unbelievers," the real yearning is for us to make the unbeliever a believer so that we *can* be joined together.

Christians, then, are committed to communication. Can literature help Christians carry out this commitment? Let's consider but two of many types of imaginative fictional literature, narrative and drama. Are there such things as Christian novels and plays? If so, what makes them Christian? What is it that is Christian in literature? Novels and dramas present people acting in and out of situations. These people may make Christian statements or perform Christian acts. That fact does not make the novel or play Christian — or unchristian. Or these people may make unchristian statements and do unchristian acts. That does not make the novel unchristian. What makes fictional

literature Christian? Not the deeds or actions of the characters in the story.

Is the author in a Christian novel required to indicate that he approves of the Christian words and deeds and disapproves of the unchristian words and actions? To struggle toward an answer, let us consider a non-literary analogy. St. Paul instructs the Christians in Corinth about the Christian eating of food: "Whether therefore ye eat or drink or whatsoever ye do [reading? playgoing?], do it to the glory of God." Is it the food or beverage that determines whether the eating and drinking is Christian? Obviously not, for if you switched the plates of food or glasses of beverage standing before two guests at a table, only one of whom is eating to the glory of God, the shifting of plates would not make the unchristian eater suddenly begin to eat to the glory of God, nor vice versa. Whether the eating is Christian or not is determined not by what is on the plate but by the eater.

Of course analogies are only analogies, but this one suggests that what is Christian about literature is the reader. "Whatsoever ye do, do it to the glory of God." If you walk, you as the walker, not the path, can make the walk Christian. If you are riding a bus, you the rider, not the bus, can make the ride a Christian ride. If you read a novel or see a play, you can make it a Christian novel or play *for you*.

Theoretically, a Christian can receive Christian communication from any novel or play ever written. It would take an experienced Christian indeed to get Christian communication from some novels and plays. Perhaps such fare should not be served to the person who is an infant in his Christianity. He might get unchristian rather than Christian insights. Scripture suggests that it would be better to hang millstones about necks of those who give the wrong food to the little ones (little in faith).

Since my argument concludes that it may be the reader who makes fictional literature Christian, it would seem that a non-Christian could not make such a novel or play Christian. The art of fictional literature would therefore not seem to have a strong capability for communicating what the church has to communicate with the non-Christian, unless some additional instruction is fused into the experience. Even our Savior had to add instruction to one of the greatest pieces of fictional literature ever created, the story erroneously called the Prodigal Son.

EDUCATION IN THE POSTMODERN WORLD

by O. P. KRETZMANN

ALL OBSERVERS OF THE EDUCATIONAL SCENE IN THE postmodern world have agreed that it presents a picture of confusion and frustration. The literature of this part of our total civilization is immense and the remedies are innumerable. In order to establish a meaningful communication with this world we must have a clear answer to the question: What has happened to us? Only in this way can we hope to assist in building a consistent and relevant program of our own.

It is obvious, of course, that our educational confusion is merely a reflection of the deep general world crisis. We live in an age of change and transition. The military phases are only a small part of the total picture. Our crisis is not merely political or economic; it reaches into every area of thought and life. It is a radical revolution concerned with the origin and destiny of man, the meaning of life and history, the concept of authority, the existence of absolute standards and values, the form of the Good Society, and the relevance of God. It is obvious that all these problems will be reflected in any discussion of the educational process in our time.

THE SECULAR DOMINATION

For more than half a century education has been dominated by secularism. In this connection secularism is an interpretation of life which leaves no room for God or faith. The result is that the leaders have succumbed to positivism and the followers have moved into a crude pragmatism. We have been touched by this change particularly among our teachers who have attended our American graduate schools.

Out of all this confusion certain basic arguments are slowly emerging which are decisive and vitally important. We have again discovered that education must be defined in terms of its results. In addition to the facts and skills there must be an integrating, unifying dynamic. At this point the great difference becomes clearly discernible.

Essentially, educators in our time have said that the unifying dynamic must be either a sense of social responsibility or an emphasis on the humanities as the accumulated wisdom of man or a return to metaphysics, as Robert M. Hutchins advocates, or a recovery of the religious approach to all education.

It is evident that this conflict is basic and profound. Upon its outcome much of the future of the Western world depends. The real battle before us will be fought in classrooms, libraries, and laboratories. This conflict makes teaching in our day a supremely adventurous task.

It is also evident that the communication of this task to the contemporary world must be dominated by complete honesty. We must claim that we have a right to exist, but it is a distinctive existence. We are not separatists or isolationists, but we have a sure, confident awareness of the importance of our special tasks and the potential contribution we can make to the common good.

THE CHALLENGE TO CHRISTIAN EDUCATION

It is obvious that we must know what we want and why we want it. The education of Christians by Christians is not necessarily Christian education. It may be. Unless, however, all its principles and all its methods are permeated by the thought and life of historic Christianity it cannot be Christian education in any valid sense. The following statements present, we believe, the premises upon which a truly Christian education must be built. In every statement the reader must pause for a moment and consider the current position on the various questions presented. We hold:

1. That God created man a moral being, with body and soul, endowed with reason, emotions, and will; that these members and faculties were created for man's good and enjoyment; that education should aim at their continual and integrated development in consonance with the will of the Creator.

2. That God created heaven and earth and all that

is therein for man's use and enjoyment; that education in view of this privilege and responsibility should aim at developing man as an appreciative and intelligent steward of these gifts.

3. That God created fellowmen for our mutual companionship, sympathy, and help; that education, in view of this mutual benefit and responsibility, should aim to develop man as an understanding, sympathetic, helpful, loving social being.

4. That man, by disobedience to his Creator's will, fell from his original state of perfection and became subject to sin; that God in Jesus Christ has prepared a way to save and restore man; that it is education's highest function to announce and apply this fact to the end that, beginning in this life, man may again attain to the image of God.

5. That man is essentially a moral agent, and the highest purpose of education is the development of a moral character, which means to make men like God; that character is the consistent operation and expression in life of a set of principles determined by and integrated about an ideal, the summum bonum of the individual; that this ideal is exemplified in the character and life of Jesus Christ.

6. That man, in the light of this relationship to God and in God, to his fellowmen is the measure of all things in the world; consequently

7. That the state was made for man, not man for the state; that the vocation was made for man, not man for the vocation; that education was made for man, not man for education.

8. That all men, irrespective of race, creed, or sex, economic or political status, merely by virtue of their being men for whom Christ was incarnate and died, have a right to an education which will fit them for the human privileges and responsibilities of this life and prepare them for the life to come.

It is evident that the difference between such an approach to education and modern secular philosophies is vast and deep. It extends over every field of learning and reaches into every educational method. It is based on a clear view of God, of man, of life, of faith, of reason, of character, of personality, of experience, of death. Its relation to theology is equally clear; in fact there can be no sound Christian philosophy of education which is not rooted in a sound theology. The implications of good theology for good education must be drawn relentlessly. Unless this is done intelligently and consistently, there will be no reason for a distinctive philosophy of education and therefore also no pattern and direction in our program. Here perhaps more than in any other area of modern thought the subtle effects of intellectual secularization, also among educators within the church, must be carefully and sympathetically considered. Nor is it necessary to point to the tremendous power inherent in this view of Christian education where the full implication of its tenets are

worked out. It presents a fine balance of freedom and responsibility for the teacher; it offers a realistic view of learner and learning; it brings all methods under the probing scrutiny of great integrating principles. Subject in all things to the will of God for man, it is as broad and inclusive, as profound and vast as that will. Under it life and personality become integrated and united by the setting up of a clear single objective.

THE SPECIFIC TASK WE FACE

It is evident that the adoption of these principles presents the Christian educator in the postmodern world with a tremendous and difficult task. It remains for us to interpret these basic truths to a world which has forgotten most of them.

In the history of the world and of the church, educators are always at the frontier between today and tomorrow. They are the translators of heritage into destiny and the only living link between what has been and what shall be. Dealing constantly with the rising generation, they must, in a uniquely important sense, always exercise the power of choice among the elements which have combined to make up their own period in the time of man. It is their task to choose the good of the past, and only the good, and carry it with or without change of emphasis, as the hour may require, into the future. Both for the world and for the church the quality of the men and women who make up the ranks of educators is, therefore, continuously important and decisively significant.

All educators stand at this frontier between the past and the future. The educators within the church are confronted, however, with another frontier that is even more important to the life of humanity. They stand at the line which separates the world from the church—the sacred from the secular. More than any other group within the church, they are responsible for the perennial and difficult task of interpreting the church to the world and of examining the world for whatever value it may have for the church. The first part of this dual task—the interpretation of the church to the world—lies in the field of ideas and ideals and attitudes that may help determine the course of civilization; the second part—the examination of elements in society for their possible value to the church—may be either negative and result in intelligent rejection, or it may contribute ideas in the realm of skills and techniques that can be adapted to the continuing progress of the church. In either case this work at the frontier between the church and the world is an essential part of the work of Christian educators.

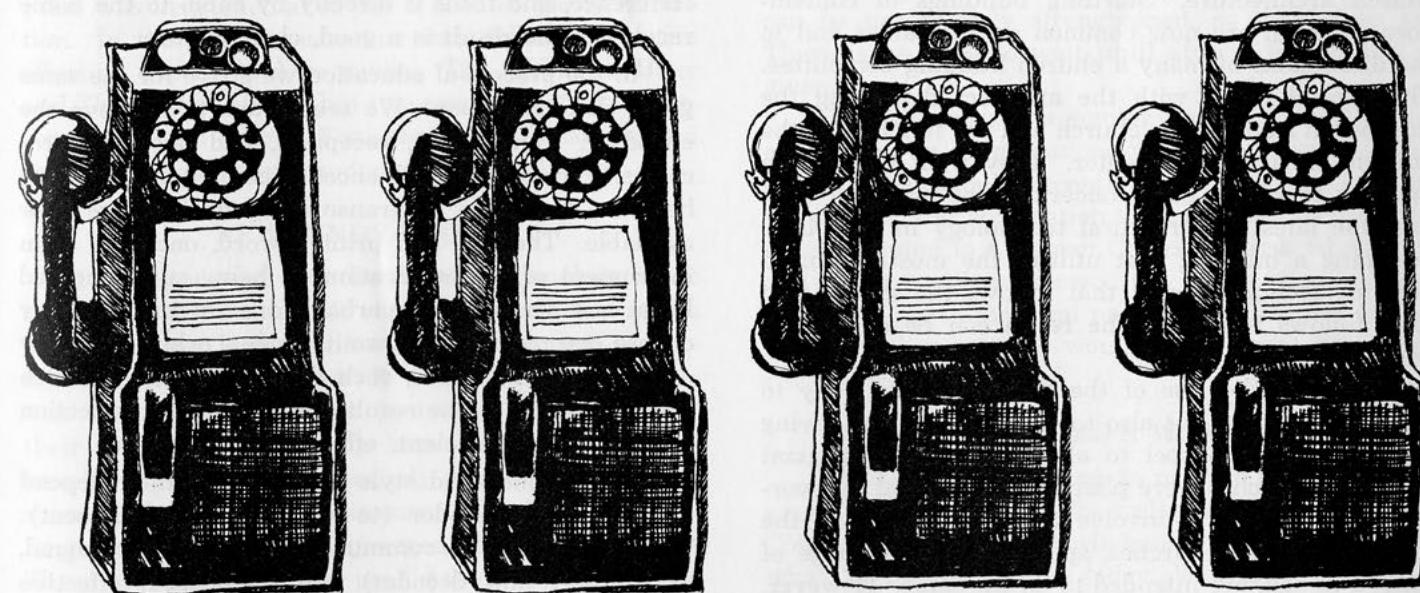
It is hardly necessary for us to point out that both frontiers—between the past and the future and between the church and the world—are at this hour more vitally significant than at any other time in the past 400 years. September 3, 1939, and December 7, 1941, were not only the beginnings of the greatest war

in human history; they marked the end of a particularly wayward chapter in the story of humanity and the end of an era in human thought. Bombs and planes and guns and blood and sweat and tears and death were the inevitable result of the forgetfulness of God, the deification of man, the worship of things, the lust for power, the relativity of moral values, the substitution of license for freedom which had dominated Western life and thought for many years. The military attack on Western civilization by nazism, fascism, and the Japanese opportunists was Western secular thought driven to its logical, inevitable, and terrible conclusion. Certainly one of the most obvious and elementary truths in the history of human thought—and therefore to be shouted from the housetops at regular intervals—is the fact that as soon as there are no absolute and permanent standards of right and wrong, the doors are opened to the darkness of the philosophy of power or of expediency. If there is no eternal, spiritual truth, there can be no lasting moral dynamics. Every intelligent observer, not only the moralist and the theologian, is today ready to admit this basic fact in the recent history of Western civilization. Such phenomena as neo-orthodoxy in Protestantism, the re-examination of the meaning and value of democracy, the swing of the pendulum from naturalism in literature, the realization of science that ultimate reality is unknowable by its limited method, the growing power of the essentialists in education—all these are evidences that we are witnessing the dawn of a new day in Western thought. For us as educators serving the church the fact of this change in the intellectual climate of our day is hardly more important than the

almost universal awareness of it. It makes the dual frontier of our generation unusually important. When man's lights go out, he will more readily turn to lights which have burned steadily through the night.

IT'S WORTH THE EFFORT

Obviously this is not only an important but a very difficult task. We shall have to join in the common realization that ours is a specific task, a unique function. We can certainly look forward to a day of greater achievements and deeper understanding of our distinctive aims and objectives. We shall be able to have the postmodern world listen if we can capture beneath the diversity of gifts and of fields of activity and service a great unity of spirit, a basic agreement concerning final objectives, and a community of purpose and loyalty over against the desperate confusion and dark bewilderment of our times. Only so our type of education can stand unafraid and unashamed on the frontier between the church and the world, between today and tomorrow, proud of its great heritage and conscious of its high destiny. Much of our work is by its very nature the casting of bread on far waters. In space and time it extends far beyond the limits of our individual lives. It requires, therefore, great courage and a high faith—the faith in God in Christ which will enable us to see again and again, even as the shadows lengthen and the hour grows late, that we are building the permanent in the midst of the transitory, the eternal in the midst of the earthly, and the holy amid evil. This is our message for the postmodern world.



Communicating Christianity

IN and THROUGH the Classroom

by KEITH ROCKWOOD

AS THE SERVICE BEGINS IN A RATHER STRIKINGLY modern Missouri Synod church, the acolytes move reverently toward the altar to light the candles. Each acolyte carries a rather sleek-looking candlelighter that works off butane gas instead of the traditional wax-coated wick or taper. The butane gas is contained in a red cartridge, and gives off a dependable orange flame that insures easy lighting. At the end of the service this same piece of equipment extinguishes the candles in a unique manner. Gone is the traditional snuffer. In its place is a small circle of metal that contains holes. The acolyte places this metal ring above the flame and simply pulls a trigger. This concentrates a stream of air onto the flame and thus blows out the candle. This same candlelighter extends to twice its normal length to service those high-hanging Advent wreaths. Remarkable!

The Lutheran Church has built up a reputation in some circles for its outstanding efforts in modern church architecture. Startling buildings of contemporary design are now common on the tables and in the discussions of many a church building committee. They spend hours with the architect discussing the theological stand of the church and the function of the building as a worship center. They want the church building to reflect both concerns. The architect then uses the latest in structural technology in his plans, designing a building that utilizes the most advanced building techniques and that follows the axiom that form follows function. The result can be an award-winning church building.

The intended use of the building is not only to worship our Lord but also to communicate the saving message of the Gospel to all who come. The giant medieval churches were planned to surround the worshippers, and thus to involve them completely in the service. Modern churches, speaking in a language of today's design, are intended to do the same. However, the design is not the only thing that communicates. The pastor, organ, choir, and the congregation itself should provide an intercommunication.

THE COMMUNICATION PROCESS

The process of communication is essentially simple. The encoder transmits a signal to the decoder, who then translates it into his own terms. It sounds simple all right, but real difficulties exist, especially in the matter of noise, or interference. Let's compare the process to a television picture to emphasize the need for good, clear lines of communication (transmission). The originating station encodes a television picture and transmits it into the air. The home receiver's antenna picks up the electronic signal and decodes it, faithfully reproducing the original transmission. Interference of many sorts can disrupt the signal and cause the loss of a good picture. Even high-quality transmitters and receivers can suffer from local interference. In many areas of our country cable television systems are used to diminish interference. A remote station picks up the signal, removes all such interference, and feeds it directly by cable to the home receiver. The result is a good, clear picture.

In the process of education we strive for the same good, clear reception. We seek ways to improve the encoding, transmitting, reception, and decoding processes. Technological advances in communication have helped. A variety of transmitting devices are now available. The oral and printed word, once the main instrument of communication, is being supplemented by a vast array of nonverbal, nonprint media. Why choose one means to transmit a signal when a variety of media are available, each doing the job for which it is best suited? The result of careful media selection can be a more efficient, effective transmission.

The manner and style of communication depend largely on the decoder (to whom the signal is sent). When all phases of communication, (encoder, signal, transmitter, and decoder) are considered, effective communication results. Failure to consider any of these results in interference or total lack of communication.

MODERN TECHNOLOGY

Modern technology adds to the effectiveness of our whole process of communication. Through a variety of audio and visual clues effective communication is accomplished without the need for an understanding of specific spoken and written symbols. This type of communication is intensified with multimedia presentations similar to those at Expo '67 and San Antonio's Hemisfair.

Films, filmstrips, disc and tape recordings have been around for quite a few years. Research has shown them all to be very effective when utilized properly. In its short history television has certainly proved its effectiveness.

The electronic eye of TV has brought into the American home events that stagger the imagination. For four days in November 1963 Americans watched the drama surrounding the assassination of President Kennedy. Three years earlier they were viewing the Kennedy-Nixon debates, generally considered one of the most important factors in the Kennedy victory. Live pictures from the moon have shown a closeup of the surface as a spacecraft crashed into it. War is no longer a far-off event. Daily battles in Viet Nam can be viewed in the living room in full color. Perhaps this explains in part the tremendous outpouring of emotion over the Southeast Asia conflict. This form of instant communication exerts a powerful influence on our daily lives.

The advertising world was immediately drawn to television. Short one-minute commercials cause sales to mushroom. This abbreviated form of a sales pitch will be quite evident in the coming Presidential campaign.

Historically, the church has not really been slow in using new technology. Luther's use of the printing press was instrumental in the spread of the Reformation. In the last 30 years our own Synod has made effective use of modern media. The Lutheran Hour and *This Is the Life* are but two examples of our mass-communication efforts. For years films, filmstrips, and recordings have been produced by our church.

NEW INNOVATIONS

I was impressed with the growing technology while spending a day and a half viewing the exhibits at the recent Houston convention of the Department of Audiovisual Instruction (DAVI) of the National Education Association. Various companies were showing their newest wares, usually improvements of already existing equipment. But entirely new items were also shown. Most of these improvements and new innovations resulted from the expressed needs of educators. These needs deal with the problems of large and small group instruction, individual study, a broadened, more intensive curriculum, time restrictions, and the simplification of increasingly complex technology.

Cartridge-loaded 8mm projectors, sound filmstrip projectors, and tape recorders are eliminating the need to handle films and tapes and to thread projectors. This can remove many fears your Sunday school staff has in using these materials. You know the type, I'm sure. The efficient housewife, who can easily handle the most complicated sewing machine, becomes completely frustrated threading a projector.

Low-cost videotape recorders and cameras can now bring the immediacy of television to the congregation. The pastor's discussion of the liturgy can be highlighted by a videotape of a service in a neighboring Roman Catholic or Methodist church. The same unit can serve as a self-evaluation device for the pastor (sermon preaching) or for teachers (teaching techniques). A videotape recording of the church service can provide even closer contact for the shut-ins than the traditional tape-recorded service permits.

COMPUTERS IN THE CHURCH

It will probably be awhile before our church will use computers, but it's still worth examining briefly. Formerly limited to use in business and industry, the computer is now joining the list of technological devices used in education. A computer in Palo Alto, Calif., daily drills its first-grade charges in various mathematics skills. During the evening hours it automatically calls them at home for a 5-minute reinforcement drill, and then reports the progress of each child to the teacher the next morning by means of a print-out sheet.

Thanks to a computer, the progress of each student can be checked during the progress of a class presentation. Student responses to a question are fed into a computer, analyzed, and displayed before the teacher in seconds. This allows for a change in lesson procedure during the lesson itself. Weak points in the lesson can be immediately strengthened, as they show up. There is no need to wait until after a formal test is given.

Until the cost of computer time is reduced, common usage by congregations will have to wait. However, *Time* magazine recently reported on the growing use of computer analyzation in its Religion section. The article pointed to a Roman Catholic parish whose survey of its members showed far different needs than were obvious to the local pastors. Similar use of District-owned computers would be of great benefit to congregations in Synod.

THE LORD'S WORK

The Lord always seems to provide tools for whatever job He has for us. The task given us by the Great Commission seems overwhelming when we see just what "all nations" means today. With the world's population approaching the 3 billion mark, the proportion of Christians is dropping in relation to the whole. While Christian witness still is largely a person-to-person job,

technology can give a great assist. Along with the huge population, God has granted us an advanced technology for mass communication. But our own country, our own city and state, and our own neighborhood are included in the Commission.

The task is challenging. To a people geared to an audiovisual saturation in daily life, we too often make a strictly verbal presentation and then wonder why we fail to communicate. From early morning to late at night we are surrounded by a huge variety of highly effective visual and auditory messages, and yet the church tends to make nearly all its presentations by strictly verbal (spoken and print) means. This calls for a new look.

SOME IMPLICATIONS

A good start can be made by spending as much time, money, and imagination in the design of educational plants as we do in the church structure. Remember that award-winning church design mentioned above? That rather common-looking building next to the church is variously called the "educational wing" or "the Sunday school building" or simply "the school." It consists of a number of small- or medium-size cubicles, depending on whether or not it is also used as an elementary school. The design hasn't changed too much in the past 50 years, except that new techniques in building are used. The basic floor plan is the same, with little regard to traffic patterns inherent in new teaching techniques. Light control, largely ignored in the design, discourages effective use of projected materials. Room-quieting acoustical flooring (carpeting), low in initial installation cost as well as maintenance, is rejected as a luxury item. Actually, carpeting can easily pay for itself in initial costs (enough for some audio-visual equipment) plus additional dividends over the years in maintenance.

Equipment purchases should always be made with

the total educational program in mind. The congregation should be responsible for such purchase and not consider it to be a project of the parent-teacher organization. Actual support of the total instructional program of the congregation should be analyzed. Budgets for "books" might better be termed as support for instructional materials, thus allowing for purchases of whatever media can best do the job, print, or non-print.

The real crux of the matter is reflected in a recent comment about a school that attempted to break with tradition by constructing irregularly shaped classrooms. Some complained that this new shape makes it difficult to put desks in straight rows. Indeed it may! Trying to put old teaching in new classrooms might be likened to putting new wine in old bottles. It just may not work. A change must also be made by those in the teaching role. A newly designed building will not automatically change the educational program.

PUTTING TECHNOLOGY TO WORK

Those who teach in our church must of necessity be well founded in modern communication techniques. An examination of a congregation's problems in all phases of communication, followed by an equally close examination of the new technology, might yield some interesting conclusions. Therein may be the answer to many gritty church problems.

The overhead projector might be the answer to the problem of effectively communicating statistics at the voters' meeting. The tape recorder, instead of being used only to bring the sermon to shut-ins, may serve as an effective tool in bringing the comments of the world into the pulpit. Such interviews, when combined with color slides, can serve as the basis for the Sunday "sermon" or presentation.

We cannot assume that when a pastor steps into the pulpit that the rules for effective communication

change and there is no need for visualization. People today are still geared for the multimedia approach when they arrive at church on Sunday mornings after weeklong contact with the world of mass communication. Reaching out for new converts might be hindered by our one media (or no-media) approach. If we can do a more effective job by employing new technology, what can be our excuse for not doing so? Visualizing a sermon may help parishioners of all ages understand what is said. Visualization can also contribute greatly to retaining the point of the presentation for a longer time. Certainly many sermons are all too soon forgotten, not because of their message but rather because of the manner of presentation.

Some real implications are evident for Synod's seminaries and teachers colleges. Presently there are no required courses in audiovisual technology at any of the teachers colleges. (The seminaries don't even offer any such courses!) How is the church to make effective use of these proven devices if so few are trained to do so? Can proper techniques be learned by just having equipment available for use? There is much more to effective utilization than operating equipment correctly or simply showing a film or film-strip. Possibly a teacher can become proficient on his own (if equipment is available). However, much time is spent in teacher education in the techniques of teaching. Practice is required. Can we expect any less in the training of teachers and pastors, in the use of the modern means of communication?

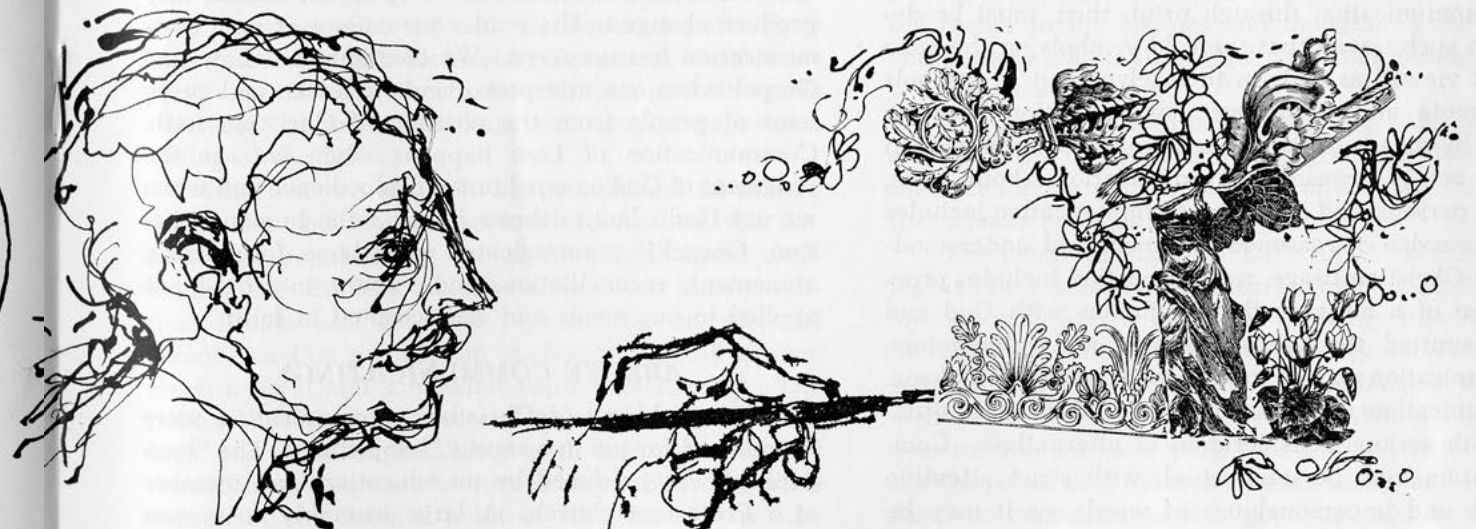
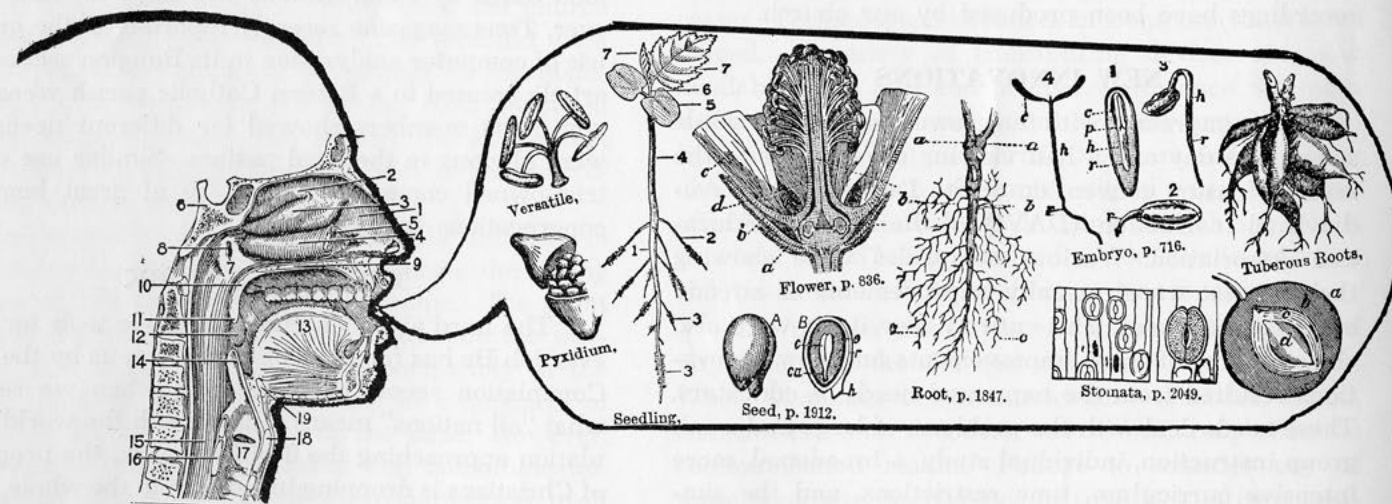
In all of these matters Synod's institutions of higher education can provide the leadership needed to cause the technological revolution our church needs so badly. Our colleges and seminaries should take leadership roles in in-service training for workers already serving the local congregations. Encouragement must be given for more professionals to specialize in the field of audiovisual and communication technology. High levels of competency are needed to lead

the church's technological revolution. At this time the church is lacking even a minimal number of such professionals, although thank God the number is not zero.

At the DAVI exhibits in Houston I noticed the disturbing tendency of several companies to introduce new formats and materials where need is questionable. For example, for years the 35mm filmstrip has been the standard, yet some companies are now introducing a 16mm version. How many congregations might succumb to the advertising of smaller, more convenient format, only to find that few if any materials are available in the field of religious education? Pastors and teachers must be knowledgeable in this field to give practical and effective leadership to the church. We can afford to have only the best, most effective media. It takes some training to carefully choose both equipment (hardware) and the materials which are used on the equipment (software).

In addition to providing training, our colleges should take on a new function of research and innovation. State and private universities seek to influence and improve the community for which they operate. They promote research and innovation in fields in which their community is especially concerned. Perhaps our colleges too should take on such a university role, providing research and experimentation in all areas of endeavor as they apply specifically to the church, including the whole area of audiovisual technology in communication. Institutions should be adequately staffed so that the faculties can be given time to do empirical research and writing.

Only when the church begins to move into the area of research, experimentation, training, and proper utilization of audiovisual materials and techniques of modern communication can it hope to realize the vast potential of the God-given gift of modern technology. Then perhaps new goals can be reached in our endeavor to "teach all nations."



The encoder transmits a signal to the decoder, who then translates it into his own terms

CHRISTIANITY, COMMUNICATION, AND THE PRINTED WORD

by ROLAND SEBOLDT

The printed word has played a major role in communicating the message of Christianity since the days of Gutenberg. The printed text became the tool for teaching, worship, prayer, and private devotion. It is difficult for most church professionals to imagine congregational and personal life without printed and mimeographed materials.

THE SPOKEN WORD

TRANSMISSION OF WORDS IN THE FORM OF INKED symbols on paper does not insure communication, however. And though the words may express the Christian message, they do not necessarily communicate Christianity because they are set down on paper. As Walter Ong shows in his book *The Presence of the Word*, the word is still always at root the spoken word. Words were first used in oral giving and receiving of messages between people. Behind the printed word is still the spoken word. In the case of Christianity, the Gospel of Jesus Christ was first a word spoken by witnesses who were prompted by the Holy Spirit in living testimony to the deeds, death, and resurrection of Jesus Christ. The Sacred Scriptures represent the work of the Holy Spirit, who inspired men to commit the spoken Word to writing so that future generations might be able to speak the Word in living, personal form.

Communication through print, then, must be defined in such a way that the cold symbols on the page are not viewed as ends in themselves, but as symbols to promote and encourage communication between people by means of the spoken word. Communication is the act of transmitting information about facts, events, persons, and concepts. Communication includes the expression of reasoned argument and understanding. In Christian usage, communication includes proclamation of a message that originates with God and is transmitted through spokesmen and interpreters. Communication may be monologic or it may be dialogic. Communication may transmit the analysis of a situation with serious consideration of alternatives. Communication may be intellectual, with strict attention to logic and impersonal use of words, or it may be emotional, full of feeling for people. Communication

is the use of words to produce reassurance, awareness, courage, conviction, repentance, forgiveness, and other results.

The stress to communicate is constant. "We need to communicate," is a common slogan. For some this may mean to get people together so they can be "people" to one another, so they can feel a relationship and overcome cosmic dread and loneliness. We need to communicate, but our emphasis is on the "what."

WHAT DO CHRISTIANS COMMUNICATE?

We communicate basically Law and Gospel, but not as abstract concepts. We deceive ourselves if we believe we have communicated Law by merely repeating the statement that God judges people who sin against His law, or that we have communicated Gospel by repeating that God sent His Son to live, suffer, die, and thus atone for the world's sins. These are true statements of Law and Gospel, but unless they produce change in the reader we cannot assume *communication* has occurred. We communicate Law and Gospel when we interpret events, actions, and problems of people from the position of Christian faith. Communication of Law happens when we see the judgment of God on our human disobedience and when we use God's law to throw light on the human situation. Gospel is communicated when hope, forgiveness, atonement, reconciliation, and victory in Christ are applied to our needs and are accepted in faith.

ARE WE COMMUNICATING?

The problems of Christian communication were dramatized for me in a recent "happening." The "happening" was produced by an education staff member of a Protestant church. A large assembly room was filled with staged actions and exhibits. On one wall

a motion picture showed the brutality of the Viet Nam War. In another area a cartoon showed the valiant efforts of a teacher in her classroom. People read, slept, played horns, marched around, engaged in conversation. Sounds of noises and music filled the air. Building, destroying and disturbing actions were all happening simultaneously. Off in one corner a preacher was trying to talk to his little congregation about the evils of the world. The point, to me, was the confusion of messages and signals competing for attention. Invitations to enjoy, to hear, to see, to feel, to think, to buy, to change, to live were pouring out of every portion of the room—and the voice of the church was lost in the confusion. In fact the preacher's message seemed irrelevant and unrelated in the "happening" because it was not directed to the real situation people were facing. The church was one lonely voice in the valley of mixed signals.

This "happening" illustrates the problem for Christian writers and publishers. Christian communication is only one of many forms of communication in our society. Electronic and print media have transformed earth into a global village. Instant transmission bombards earth's millions with appeals to buy, hate, love, pay, enjoy, live, die, succeed. The Christian message with its values is only one small fraction of the message transceiving. Are we communicating?

WITH WHOM ARE WE COMMUNICATING?

Church publishing communicates with church people. Theologians write theology for other theologians. Books on lay theology and social concerns reach church people. Books for family life, devotion, youth, children reach church people. Seldom does a church publisher reach the man in the world. Some books of a religious nature reach the best-seller list and are read by non-Christians, but in most cases these are less Christian than iconoclastic and controversial. We might include such titles as *Situation Ethics* by Fletcher, *Honest to God* by John Robinson, *The Passover Plot* by Schonfield, and Schonfield's latest *Those Incredible Christians*. Recent reports show that the American Bible Society Testament *Good News for Modern Man* is a best seller, but alongside it stands the record of the best-selling pornographic paperback *Valley of the Dolls*.

What are we saying? The sensational items featuring sex and violence in lurid colors lead the list. In religious publishing the controversial items challenging the Biblical message attract the most attention. Books and journals representing an editorial policy based on a Christian confessional point of view reach a loyal and somewhat captive readership. The publisher with a confessional point of view brings a high degree of expectability with his materials and thus reaches a segment of the reading public. Materials expressing the Biblical point of view are not in tune with the mood of the time.

But the answer to the dilemma of reaching people is by no means one of "selling out" the message to accommodate the evil itch for gossip and to adopt a policy of publishing gossip, pressure-group propaganda, or personal attacks on the integrity of people to gain attention. Such an approach is an expression of the old nature of man, catering to the evil flesh, a kind of ecclesiastical *Playboy* approach that appeals to a feeling of self-righteous superiority over others. Such sensationalism to increase readership is not a part of the mission of Christ.

HOW SHALL WE COMMUNICATE TODAY?

Writers are artists who continue to coin new phrases and develop new techniques to touch the thoughts and feelings of readers. A good educational emphasis uses the direct approach, with a straightforward expression of what God says to us and what His Word means now. This is the explicit form of communication, making the message sharp and clear. But this form of expression may no longer reach everyone, if it ever did. A variety of new forms offer many channels to communicate. We remember the impact C. S. Lewis made in his various approaches. He used the essay, autobiographical statements, dramas, and other forms.

We need writers to develop a wide variety of forms using a more indirect and implicit method of expression. Less didactic and heavy-handed expression and more interesting ways of involving the reader in discovering the message appeals to people influenced by our forms of literary and visual art today. The two recent Concordia Perspective books are examples of this approach. In *Visit to Five Brothers and Other Double Exposures* Ewald Bash sets a Scripture quotation and one of his own creative pieces side by side and challenges the reader to find the meaning. In *Say Yes* Paul Firnhaber uses few words but many visuals as an approach to youth.

Personal experience books, such as *When You're a Widow* by Clarissa Start, have a way of involving the reader in the feelings and thoughts of the writer and perhaps communicate the Christian message effectively to some readers.

The inductive approach, beginning with problems and concerns of people and applying the theology to these concerns touches life and offers help in a way that speaks to readers.

The usual question, "What's new?" keeps haunting us. In a commercial culture emphasizing the need for new products to keep the economy moving; in a revolutionary climate that seeks to provide new morality, new politics; in a time of technological development with new medical advances and new conquests over nature, we have a big job. The job is to present the Gospel as new for men's needs today, and to make sure our expression of it is good, as good as the love and hope of Christ Himself.

COMMUNICATE CHRISTIANITY ELECTRONICALLY

A Realistic Look at Our Church's Efforts

by ROBERT GARMATZ

THERE IS NO LONGER ANY DOUBT THAT COMMUNICATION by electronic media is a dominant factor in our society. Ninety-six percent of all American homes have television sets. There are more TV sets than bathtubs. An average American family spends 5½ hours a day watching television. Only sleeping time surpasses television viewing. The average high school graduate, who has spent 10,800 hours in the classroom, has watched 15,000 hours of television — the equivalent of 20 hours a week for 15 years, or two full years of 24-hour-a-day viewing.

Television reaches 77 percent of American adults every day. It is seen daily by 66 million people who merely pick up magazines, by 23 million who don't read a newspaper, by 40 million who don't have a radio.

Cable television offers more channel options and better images. Public television, the fourth network, will soon be competitive. Ultra-high-frequency television stations are multiplying. Electronic video recording (EVR), micro electronics, and direct satellite to home communication hover on the horizon. And the remainder of the world is not far behind. In Japan, 75 percent of the households have television.

Radio is everywhere — in buses, automobiles, farm vehicles and machinery, in schools, on the beaches, in submarines, at the earth's poles, and in its jungles.

GO, REACH — ELECTRONICALLY!

This explosion in worldwide communication technology is directly related to the Lord's commission: Go, teach — reach as many people with the Gospel as a lifetime will permit. He didn't say, but He made media available, and His thoughtful followers in all ages have eventually used most available media. Electronic media are fit vehicles for communicating the Gospel. They are in fact the only means by which some may be reached — the millions who by choice guard their privacy in high rise apartments and isolate and insulate themselves from others, and other millions

to whom it becomes less and less practical and more and more impossible to send individual missionaries to make initial and personal contacts.

So we have the masses who need to be reached with the Gospel, and we have the mass of electronic media to reach them. But it is this very concept "massness" that confronts us with problems in communicating Christianity, for how can we know who is listening and watching? To whom and how shall we direct our message? To what socioeconomic group or cultural level shall we speak? How do we speak to those billion and a half humans around the world under 25 years of age, about whom *Christianity Today* editorializes, "for the person who is unreached before the age of 20, the statistical chance of becoming a Christian is fractional."

Can impersonal media bring a personal message of help and healing for those with soul-and-body destroying problems? Shall we use the electronic media to reinforce the Word for the denominational Christian? By what words and phrases shall we carry Christianity to the non-Christian? How do we capture and maintain the interest and attention of the millions of alienated and anonymous? How can we lead these precious souls to the miracle of conversion and involvement in Christian life?

IT'S MORE EFFICIENT, MORE ECONOMICAL

The use of electronic media for communicating is highly organized around time segments to which costs and priority are attached. This presents additional problems for the Christian communicator, for if he cannot bear the cost of prime time, he is at the mercy of media programmers and must be content with public service time. Consequently, his audience is smaller.

In all fairness it must be stated that more money would not necessarily guarantee a greater listening or viewing audience, for it is doubtful whether religious telecasts in half-hour or hour segments would survive the fierce competition of expensive commercialized en-

tertainment in prime time. And in other parts of the world no amount of money will convince antichristian philosophies and governments to release time for Christian broadcasting.

With all these problems, though, the cost of communicating Christianity by electronic media is still by far the least for the numbers reached. The Lutheran Hour, the religious worldwide broadcast the Lutheran Laymen's League has sponsored for 35 years, now reaches an estimated weekly listening audience of 30 million people in 125 countries at a cost of about 80 cents a thousand. The present cost of this broadcast is \$2½ million annually, with 72 percent of this figure being applied to time purchase and 15 percent for production. The remaining 13 percent is used to gain the gift support that maintains the program.

This Is the Life, the weekly half-hour television program of The Lutheran Church — Missouri Synod, now in its 16th year of telecasting, reaches an estimated 15 million viewers each week in 22 countries at a cost of \$3.00 per thousand. *This Is the Life* still has an annual budget of less than \$1 million dollars, of which almost all is spent for the production and distribution of the 20 to 24 new stories filmed in color each year. There are no air time costs since the program is scheduled on sustaining, public service air time.

IT'S MORE ADAPTABLE

This is not to say that more money is unnecessary for communicating Christianity by electronic media. Rather, more funds would permit Christian communicators to attack some of the "who" and "how" problems mentioned above. More money would provide greater indigenous programming in foreign countries, which could address the Christian message to the culture and socioeconomic groups of the specific country.

Programs could be aimed specifically at children or youth or aged groups. Christian spot announcements and other formats could be produced to reach a new segment of viewers and listeners.

Christian communicators must and will continue to research, experiment, and explore methods and content which make maximum use of electronic media to reach *all* mankind; for radio and television are not just a kind of electronic pulpit designed to substitute or to enrich the working life of church members, although this may be one of the functions.

By their nature, electronic media are better reinforcers than converters; better motivators to continue something already perceived as helpful than successful hypodermics or injectors of new ideas. It may be that in this nature of electronic media we can arrive at the what and how and whom which confronts the Christian communicator to masses.

Roy Danish, director of the Television Information Office of the National Association of Broadcasters, says that commercial television has amassed the public attention through entertainment because entertainment is the common denominator drawing people together regardless of jobs, ethnic background, age, sex, or religious affiliation. It is the one human element with which all can identify.

IT'S REALLY QUITE PERSONAL

Another human element that draws all mankind together is the guilt, despair, loneliness, and inadequacy that results from sin. Sometime, somewhere, someplace everyone needs help and understanding whether or not he relates it to sin.

This latter human element is then the common denominator which amasses attention for the Gospel message. Trite, cliché, threadbare, unimaginative, anachronistic as it may seem, the electrifying message that Christ died for our sins and we are reconciled with God is still the message the masses of the world need and want.

It is to this purpose and for this reason that the Christian communicator must use his artistry to provide a personal relationship, for if the receiver senses that the Christian communicator doesn't care about him and his problems, needs, and desires, he is under no compulsion to bear with the communicator for even 30 seconds.

There are problems in communicating Christianity through electronic media, but they do not overshadow the obligation to use the media. The Lord's command to go and reach and teach, without reference to how, dictates the use of electronic media especially in an age when the institutionalized church, as we know it, cannot physically or philosophically reach all mankind. Nor need we be unnecessarily concerned with the results of our communicating through electronic media, for we are to be reachers and teachers and planters. It is God who provides and measures the fruit. But our obligation to use the electronic media also does imply, as Richard Gilbert says, "presenting unto Christ our best loaves and fish and permit Him to perform modern miracles of feeding the multitudes."

Is the pulpit losing power?—Religious periodicals of several denominations are deploring the lack of results from the many sermons delivered. In some of these pulpits during one year as many as 100 or 150 sermons are delivered. Sometimes preachers from out of town are brought in to revive the work by a series of services carried on for weeks every afternoon and evening, and yet, when all this has been done, the results are not what they should be; aye, matters are rather growing worse. Things have come to such a pass that some have expressed the opinion that the day for preaching sermons is past; they seem to doubt the efficacy of this ancient method of building up churches. In our day the press, they think, has taken the place of the pulpit.

PREACHING IN RETROSPECT

by DARREL M. MEINKE

THOSE WHO KNOW NO AUTHORITY OR WISDOM HIGHER than that of man are again listening to many conflicting opinions and coming to no conclusion. These poor people are in the realm of truth what an escaped balloon is in the realm of the skies; there is so much liberty that there is neither certainty nor safety. Those souls, however, who "are of the truth" and therefore hear Jesus' voice, are just as sure today as St. Paul was in his day that "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). To the wise and to the scribe and to the disputer of this world it may seem foolish to keep on preaching the old Gospel, but have they ever thought of this, that people need no church to teach them politics, nor do they need a preacher to teach them science, nor do they need a pulpit from which business, commerce, farming, or trades are discussed? All these things are done very well without either churches or preachers.

What, then, is the peculiar sphere of the church? What is her work? St. Paul tells us that it pleased God Almighty, whom no power can resist and whose plans no devil can change, "by the foolishness of preaching to save them that believe." Not scientific demonstration, therefore, nor mere rational argumentation is the work of the church, but preaching.¹

This is a matter of great importance in our day when organizations in the churches have become so numerous and are making such heavy demands on the time of the pastor. Let us here think merely of the sermon. The congregation expects—and has a right to expect—good sermons from the pastor. *Ora et labora*, "Pray and toil," is the unchanging recipe for good preaching. This means that the congregations

must give the minister sufficient time for the elaboration of sermons, and that the minister must utilize the time placed at his disposal. It is much to be regretted that many pastors have but a few hours in which to prepare their Sunday discourses. The welfare of the church requires that such a situation be remedied. The words of St. Paul, addressed to Timothy, may be recalled here: "Give attendance to reading." (1 Tim. 4:13)²

The Rev. W. H. Bancroft, of Chester, Pa., in the *Presbyterian* issues this complaint against modern preaching:

"Too many ministers in these days are playing with the rag-dolls of scholastic infidelity, their study being a nursery of doubt, instead of being a shop for workmen needing not to be ashamed, rightly dividing the Word of Truth, and their pulpit being a place of exhibition for the foolishness of earthly philosophy. When the so-called new theology of this age puts its hand upon some ministers, it takes away their Christian manhood. They become girlish. Imagine Paul listening to some of the namby-pamby preaching of these times! What would be the thought of the sturdy old apostle while listening to men who deny the things for which he firmly stood, and for which he finally went into martyrdom?"³

On this point the English organ of our sister synod in Australia recently contained the following: "The pastor who preaches anything else than the old Gospel finds his crowds slipping away from him in spite of fine music and other artificial attractions." This is very well said; though crowds are not generally a safe gauge of the preaching. It all depends on what

draws the crowd. Given a preacher who is something of an actor, who knows how to advertise himself, who knows just what tune to pipe in order to make curiosity seekers dance, and, Gospel or no Gospel, you have an effective drawing card—for a season.⁴

According to a report quoted by the *Northwestern Lutheran* from a California paper, a Congregationalist preacher staged a sort of umbrella drama as follows:

"Tomorrow night, when the congregation files into the Olivet Congregational Church, they will be greeted by one of the most unusual sights ever seen on a church platform—a man in a hat and raincoat, with an umbrella over his head.

"And at the close of the umbrella sermon a man and a woman, selected at random in the congregation, will each receive an umbrella, the man to be presented with the one used on the platform.

"The man in the raincoat will be Rev. ———, former pastor of the church. He will talk on 'Preparations for Storms, Brain Storms, Financial Storms, Storms You Meet in Married Life, Church Life, or Anywhere.'"⁵

The Rev. C. S. Maddox of the Main Street Baptist Church at Santa Monica, Calif., in a Sunday morning discourse last year compared the human person and soul to an automobile, taking as his subject "Exceeding the Speed Limit" and illustrating his sermon with a real automobile installed for the occasion on the pulpit platform!

Rev. Maddox took his text from Rom. 12:4: "For even as we have many members in one body, all the members have not the same office." Pointing to the steering apparatus of the machine, Mr. Maddox said too many people lack the proper sort of steering gear, and without a differential get started on the one broad straight road, not being able to turn a corner and get off the well-trodden beat into some new line of endeavor. . . .

Thus far the report of a Santa Monica paper. However, the possibilities of the auto-drama sermon are by no means exhausted by the applications referred to in this report. Surely, the Rev. Maddox might have added a new thrill to his novel effort and at the same time demonstrated a weighty truth, if he had right then and there punctured one of the tires of the machine and, while the air escaped, had pointed out the salient fact that much modern pulpit work, while the report may attract attention, as when a tire bursts, is only wind, wind, wind. A fine climax would have been reached if, in conclusion, a touching reference had been made to the punctured theology on which much modern preaching is built, and which makes necessary such

expedients as the drama sermon in order to "draw a crowd."⁶

The preaching, the proclamation, and the teaching of that truth "which no eye hath seen and no ear hath heard, neither hath entered into the heart of man," but which God hath revealed to us by His Spirit, that is the duty of the pulpit. And thus the church is built up. For what is the church but the company of believers? The church is not a company of wise logicians and of great mathematicians; the church is made up of believers, and every genuine believer has been made a believer by the preaching and teaching of God's Word. It is impossible to make a believer in any other way (Rom. 10:14). Therefore we Lutherans intend to keep right on preaching, let others do what they will. Let some lecture, let others sing Mass, let still others take up Christian Science—Lutherans are going to allow no man or devil to keep them from preaching the Gospel; for Lutherans believe that "faith cometh by hearing and hearing by the Word of God," and that it is God's pleasure by preaching to save them that believe. Thus, and thus only, has Jesus built His church in the past, and as sure as God is not a liar, but the very Truth itself, thus will He build His church in the future—and "the gates of hell shall not prevail against it."

No, the genuine Lutheran pulpit is not losing its power. It is as powerful a pulpit today as it was on the day of Pentecost.⁷

With the addition of a reference or two to McLuhan, films, and TV, the preceding remonstrations of 50 years past become equally powerful today. Without doubt we are standing in the way of the growth of His kingdom if we do not instruct His people and spread His Word by using the many communication tools at our disposal today. On the other hand we must make certain that the medium does not become the message, but that the Word remains the message. We cannot ignore the charge of St. Paul to Timothy to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

Footnotes

1. "Is the Pulpit Losing Power?" *Lutheran Witness* (Nov. 23, 1920), p. 377.
2. "A Prerequisite of Good Preaching," *Lutheran Witness* (Jan. 15, 1924), p. 25.
3. "Modern Preaching," *Lutheran Witness* (Oct. 5, 1915), p. 132.
4. "What the Masses Need," *Lutheran Witness* (Jan. 12, 1915), p. 11.
5. "February in the Reformed Church Year," *Lutheran Witness* (Feb. 23, 1915), p. 75.
6. "The Drama Sermon," *Lutheran Witness* (Feb. 9, 1915), p. 44.
7. *Ibid.*, p. 377.

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

DARREL MEINKE

In the Biblical Preacher's Workshop. By Dwight E. Stevenson. Nashville and New York: Abingdon Press, 1967. 223 pages. \$3.95.

The parish preacher who seeks to speak the Word of God relevantly to his people at least 65 times a year in the tight structure of the sermon is always searching for helps to fulfill this calling more adequately. Whether he (or the teacher who needs to prepare devotions and sermons) will profit from the suggestions in the 223 pages of this volume is, of course, another question. This review deals with that question.

The Summary: Dwight Stevenson sees the preacher as a theologian, Biblical scholar, educator, pastor, administrator, priest, and preacher. The problem is that in past years specialization brought a separation between the scholar and the pastor. Theologians wrote books for each other. Biblical scholars delved into studies so technical and remote from parish life that they appeared to have no concern for the ongoing life of the church. The preachers became involved in parish tasks and had less and less time to try to understand the intellectuals. So exegesis and homiletics drifted apart and a great gulf appeared.

Stevenson maintains that since Karl Barth wrote his commentary on Romans, scholars have been seeking to bridge that gulf. He suggests that now it is the preacher's turn to work at bridge building. Because of his many parish and churchman roles, the preacher cannot be the front line scholar but, Stevenson suggests, he can be the "middleman between the scholarly specialist and the churchman in the pew." He is a theological and exegetical money changer who takes the thousand-dollar bills of specialized theology and changes them into nickels, dimes, quarters,

dollars and ten-dollar bills so that people can do business with these ideas in the workaday world.

The second purpose of the book is to provide the preacher with a method of handling Scripture passages in a way that brings scholarship and preaching back together. This practical guidance does not merely repeat traditional homiletical methods but lays claim to a forward direction "along new trails, freshly blazed, to new frontiers not occupied before." The steps on this new trail are:

1. Choose the text—using a specific method or combination of methods.
2. Place the text in context—the context of the book and the Bible.
3. Spell out the meaning of the text—using the hermeneutical principles appropriate to the type of literature.
4. Put yourself into the text—let God speak personally to the preacher.
5. Seek the internal unity of the text—find the theme, aim, and key verse.
6. Uncover the dynamics of the text—probe for the movement, the development, the climax, the outcome.
7. Write a *précis* of the text—a summary paraphrase.

When the preacher has finished his study with the above seven steps, he is then ready to "brainstorm" the text and find an outline and title for his sermon.

Questions: The author has been a seminary professor for 20 years. He has sought to work out with his students a method of preaching, and he hopes that this book can bring all his former students up to date on his own "maturing insights." Wouldn't a book offering parish preachers a method of homiletics be more realistic if it came from someone in the shoes of the parish preacher? This feeling creeps through the pages a number of times, as when one reads how the author assumes that the parish pastor can separate neatly between his hermeneutical study and his homiletical treatment of the text.

A second question will be raised by any reader with a conservative view of the Scriptures that views the Bible as an objective Word of God. The author equates Biblical scholarship with a dynamic concept of the Word of God, which makes the Bible the words of man. Because men wrote the Bible, it needs correcting, and it becomes the Word of God only when the individual responds to it in an encounter with God. Is it fair to identify scholarship so completely with this view of Scriptures? Cannot one see the Scriptures as a record and witness to God's deeds in history, which is at the same time an inspired revelation?

Values: Professor Stevenson should certainly be commended for seeking to help the parish preacher find a way of adequately studying his text before he attempts to write a meaningful and relevant sermon. Preachers might find it a refreshing change to experiment with his seven steps in their sermon preparation. His emphasis on a "brooding period" or a "period of incubation" before finalizing one's homiletical treatment of a text is worth trying. And certainly his suggestions to encourage imagination and creativity are excellent.

ERWIN J. KOLB

Basic Christian Communication. By Gomer R. Lesch. Broadman Press, 1965.

From undergraduate days—before the halcyon tarnished—I remember books that made me tired. The mind boggled, as collegiate minds are wont to do, when it confronted the chatty-grandfather dullness of these tiresome books. There was one boggle for the fact that a man should be paid to write so simple a book, another boggle for the fact that I should be reading the books, and a final boggle because such a book was all I could find on the subject. Boggles number two and three are my own fault for not knowing more about libraries and for starting so late on my term paper.

Aside from the boggle effect, the books to which I refer were also no more than dull exposition of some common sense fact already learned at the primeval knee of

tribal ancestors or acquired subliminally in infant sleep while I lay in the baby bed my mother borrowed from my Aunt Rosie, who lived upstairs from us on St. Clair Avenue. The dullness and obviousness of these books derived, it seems to me in retrospect, from their being organized loosely around some psycho-ethico-philosopho-vague subject expressed in trite aphorisms of common sense. That was the thing about those books I read in my pre-steady-job days; they were dull because they said what was obvious to anyone with a couple minutes time to think about it, and because they said in such a corny way what everyone knows.

Mr. Lesch informs us with a modicum of excitement that "some families suffer from overcommunication," while "other families suffer from undercommunication." He also says that "there is room for improvement in the quality of Christian life today," and adds that "the situation in the United States today" is like that "immediately prior to the fall of the Roman Empire." He informs us that "every individual has a responsibility to God, to his family, to his vocation, and to his society." We learn that "men have changed very little, but the methods they have used to get messages to one another have been revolutionized" and, therefore, "the general media of communication, commonly used for other purposes, can be used for the Christian message as well."

The dull books of my academic "salad days"—at prep school the salad was usually jello, occasionally it was carrot sticks, and at banquets they put the carrots right in the jello—were easily adapted to filling space in term papers. This precious quality of these books consisted in their lists of items and clearly labeled outlines that needed only a few sentences of vagaries to become inconclusive term paper paragraphs.

It is a curious fact worthy of note by linguistic anthropologists and practitioners of folk theology that such lists appear almost exclusively in odd-numbered lots. There seems to be a magic to 3, 5, and 7 and a sufficient mystical quality to the even number 10 to make it worthy of added distinction by bearing the label of "Commandments." In Mr. Lesch's book we are alerted to "five human characteristics that . . . work against communication," "five steps

usually taken by a person as he accepts an idea," the "7 C's of Communication" (none of which is labeled Pacific or Atlantic), and the "Ten (count 'em) Communication Commandments." The latter are provided by the American Management Association. Mr. Lesch provides as well the caution that "Christian communication needs to be faithful to the Ten Commandments of the Bible" as well as the decalog of the AMA. I think I know what Mr. Lesch means, but I experimented. A quick perusal of Exodus 20 and a look at pages 88 and 89 in Lesch's book led me to the following example or application of the communion of the 20 commandments in Mr. Lesch's own illustration: Christian communication takes place when "a sign thoughtfully placed near a liquor store plainly proclaims, 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord (Rom. 6:23).'" I am uncomfortable with the results of the experiment.

The first "real" book I ever owned was a hard-cover edition of *Swiss Family Robinson*. It was a real book because its cover was a plain adult color of very dark brown, with the title embossed only along the spine in small gold letters. It was devoid of any other color or artistic embellishment on the outside, and the small print of the pages within gave eloquent witness of the no-nonsense attitude of the publishers concerning their product. This was a book to be read, and there was to be no quarter given to accommodate an incipient adolescent (I was 8 or 9 at the time). I was not to be coddled by pictures. The members of the Robinson family, their various huts, and the animals in their menagerie were to be described only as my imagination and the words themselves allowed. I believe I left them faceless and of vaguely average height or color and never admitted my longing for a picture. I gloried in the privations of a "real" book and trembled at the adult world of literature without illustrations. When a boy became a man, he didn't need pictures or any other childish aid. He stood naked and raw and tall before words alone.

Mr. Lesch says: "The most complete and satisfactory interchange of successful human communication takes place when every sense of the reader of the message


is being transmitted to the receiver, when every sense of the receiver is known to the sender, and when the message itself is framed in terms understandable to both." I thought at first that the word "sense" here meant things like sight, hearing, touch, taste, and smell, and I was disturbed because Mr. Lesch offered no pictures except three equilateral triangles on page 18, a scalene triangle at the head of each chapter, and only occasional images, similes, metaphors, and word pictures. I remarked at the time that even the "Kerner Commission Report" on civil disorders contained 32 pages of photographs. But then I realized that Mr. Lesch didn't mean "sense" in the sense of the senses." He meant "meaning" or something like that.

We must admit, at this point, for we are a frightfully serious race, that aphorisms of common sense, lists of commandments, and vocabularies of vague gray and beige may be no more than elements of "style." Even dullness may be "style," and boredom with dull books may be no more than a private hangup of one teacher. Even though style is part of the message, content is also part of the message.

Mr. Lesch, the communicator, informs me, the communicatee, that the message of the book is *basic Christian communication*. Definitions are in order immediately after the title, and Mr. Lesch obliges. The first chapter contains phrases in too great profusion to be accidental, which inform us that Christian communication is to be aimed at "life adjustment." It is to "modify behavior" and evoke a "response or reaction," preferably some "overt action." We are informed plainly that the "central objective is to win men to God through Jesus Christ." The effectiveness of our communication must be measured "according to the permanence of the change in the lives of the participants, the change that takes place to bring them closer to the life led by Christ." To achieve that goal, we are referred to the opportunities for communication which

Please send notification of change of mailing address for ISSUES to:

Editor: ISSUES
Concordia Teachers College
Seward, Nebraska 68434



Introducing the first
3 volumes in a
major new laymen's
commentary that
belongs in your
church library

J985-A

THE CONCORDIA COMMENTARY

A new popular commentary
on the entire Bible

Romans By Martin H. Franzmann, Concordia Seminary, St. Louis. Order No. 15U2061, \$4.00

1 and 2 Samuel By Ralph D. Gehrke, Concordia Teachers College, River Forest. Order No. 15U2029, \$4.00

Jeremiah and Lamentations By Norman C. Habel, Concordia Seminary, St. Louis. Order No. 15U2043, \$4.00

- Clear, nontechnical interpretation of the RSV text.
- Modern, easy-to-understand English
- Complete RSV text printed out in each volume
- Small 5x7½" volumes for easy use
- Durable hard-cover bindings
- Each volume contains marginal references, footnotes, and bibliography

These three volumes introduce *The Concordia Commentary Series*, a popular laymen's commentary that will grow to cover all the books of the Bible in the coming years. Each volume is authored by a recognized Bible scholar, who focuses modern Bible scholarship on what the Biblical record reveals for issues confronting the faith today. Here is a functional Bible study tool with the kind of interesting Bible scholarship your Sunday school teachers, Bible class teachers, and church library need.

ORDER THESE MODERN BIBLE STUDY TOOLS FOR YOUR CHURCH LIBRARY

Use the enclosed order card

CONCORDIA
PUBLISHING HOUSE
3558 SOUTH JEFFERSON AVENUE
SAINT LOUIS, MISSOURI 63118

are offered by radio, television, telephone "dial-a-prayer" service, newspaper ads, Wednesday night worship as well as Sunday, billboards in strategic locations, and comic strips in which the Christian hero "has courage, common sense, and perseverance, and uses modern devices, but none of these is 'Miraculous.'" In other words, to "win souls," any means of communication is possible. Care must be taken, however, in selecting the medium and the style of communication which the message assumes. It is good to know that.

JAMES NELESEN

Communicating Reality Through Symbols. By Everett M. Stowe. Philadelphia: The Westminster Press, 1966.

This book is one in a series called the Westminster Studies in Christian Communication. The series is intended to explore the complexities of contemporary intellectual and social life as they relate to the proclamation of the Gospel.

Dr. Stowe's volume delves into "the boundary where the self, with its powers of knowing and intuition, meets the world" (p. 18). At this boundary symbol comes into being. A symbol is characterized as a mental or imaginative interpretation of the concrete experiences of existence as apprehended by the senses.

Every kind of symbol has the function of revealing that which is beyond its specific image or act or word — the general, the universal, ultimate reality. In the symbol many polarities coalesce forcefully: the sensuous and the intelligible, the secular and the transcendent, the conscious and the unconscious, the image and the meaning.

The process of symbolic transformation of sense data into meaning is not passive but is an ongoing, constructive, creative one. Through it the person reaches liberation of self and understanding of reality. Varying symbolic forms differentiate cultures from each other; but it is of more significance that the symbols of a culture actually have the power to shape reality for that culture.

Clarifying examples are drawn from among a number of symbolic

forms — mythical thought, language, art, religion, and science. Myth, for example, is a cosmically significant "attempt to enlarge the immediacies of existence" (p. 50). Science is not entirely confined by fact but points finally beyond itself to generalizations.

Art uses concrete materials, but it reaches understandings of reality that demand "no less a term than transcendent" (p. 141). Analyzing Picasso's *Guernica*, Dr. Stowe contends that through "the symbols of the arts, there are emerging patterns of new vision that have meaning both for the secular existence of man and for his present-day understanding and experience of the Psalmist's meaning when he said, 'The heavens declare the glory of God.'" (P. 125)

Because it relates "the ground of all being to mortal existence" (p. 66), religion is a unique kind of symbolic form. Here recognition of the "wholly other" is most explicit. Dr. Stowe observes that "what seems unique in Biblical symbolism is the interrelationship between God as transcendent and the worship of God as necessarily involving the secular world" (p. 144). (Distinction is made between the secular and the secularistic.) In every form of symbol there is the reality of two things in one. The perfect instance of this, of course, is the union of the Word made flesh, of God and man in Christ.

Communicating Reality Through Symbols is the work of a scholar who has digested the thinking of many philosophers and other creative persons, ranging as widely as Tillich, Coleridge, Augustin, Jean Anouilh, and C. G. Jung. He draws most heavily on the thought of the German Ernst Cassirer. In one case incomplete documentation hides the true authorship of a quotation. In a work so amply enriched with quotations and references, one would hope that the inaccuracy is singular.

Dr. Stowe uncovers no previously unheard challenges to traditional ways of explicating Christian truths to modern man. However, many of the major challenges to the church are elucidated by recasting them in the light of so pervasive and powerful an influence

on the understanding and spirit of man as symbol is in its fullest sense.

RICHARD WIEGMANN

The Practical Audio-Visual Handbook for Teachers. By Herbert E. Scuorzo. West Nyack, N. Y.: Parker Publishing Company, Inc., 1967. 211 pages.

This book is exactly what the title says. It is practical. It is an audiovisual handbook. And it is for teachers.

Dr. Scuorzo makes his book *practical* by his inclusion of almost every type of audiovisual device commonly encountered by a teacher. He gives a simple explanation of the workings of various machines. Commonly used materials are briefly discussed, with helpful hints on local production.

The book is a practical *handbook* in its set of instructions for teacher-made items. A wide variety of subject matter is covered as well as at almost every grade level. The directions are brief, well visualized, and easy to follow. Directions are also given for making a good presentation. Proper screen size and placement are but two of the suggestions for proper utilization.

Not only are instructions for mounting pictures and making transparencies included, but the more complex materials, such as color slides and motion pictures, are given good clear treatment. The author, by his simple, direct approach, encourages even the most hesitant teacher to produce tailor-made materials.

Finally, the book is certainly for *teachers*. Page one immediately describes materials and their use, without mention of the theories of learning behind the use of audiovisual technology in teaching. But then, the author openly states that the book is designed for day-to-day use by the teacher and is not intended to be a text for future teachers.

The book can serve as a friendly help in the task of teaching. It would be a worthwhile addition to the professional library of teacher or school. It is hoped that the teachers will know *how* to correctly use the materials, based on a knowledge of audiovisual communication processes.

KEITH ROCKWOOD

Who just gave us a \$3 billion endorsement?



Our fellow Lutherans.

Lutheran Brotherhood has now passed the \$3 billion mark in insurance protection for Lutherans.

What does this mean to you and your fellow Lutherans? It means that your own insurance society, Lutheran Brotherhood, is one of the largest and most solid insurance organizations in the United States.

In fact, Lutheran Brotherhood is now a member of a very select circle that includes only the top 5% of the 1,700 life insurance organizations in the United States. We're very grateful for this endorsement from the Lutherans we serve.

Lutheran Brotherhood Insurance
...the fraternal society that cares about Lutherans

For career opportunities, write to:
A. Herbert Nelson, President • Lutheran Brotherhood, Minneapolis, Minn. 55402

