

SPRING, 1969

Vol. 3, No. 2

ISSUES...



IN CHRISTIAN EDUCATION

ACCENT: FOUR CONTEMPORARY VIEWS

Administrator

Theologian

Superintendent

Scholar

Published Once Each Semester by the Faculty of Concordia Teachers College

Seward, Nebraska

Concordia University
ARCHIVES
Seward, Nebraska

ISSUES . . .

In Christian Education

PUBLISHED ONCE EACH SEMESTER
THREE TIMES A YEAR

By the Faculty of
Concordia Teachers College
Seward, Nebraska

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

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Price: \$2.00 per year

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EDITOR'S NOTES

One time a college got into a squabble about who should have keys and who shouldn't. They called it "the key issue" (punster lovers, help!). In this issue we feature four articles on the same subject. The subject is "Key Issues in Contemporary Christian Education." If both title and seeming redundancy sound monotonous, don't let yourself be fooled. As indicated in the first sentence, key issues have a way of starting fights. And when four authors of winsome wisdom and eloquent expertise enter the verbal fray, it's not likely to be a dull encounter.

Seriously, the authors of these articles are good men and true — and

they know their education, especially Christian education. They represent a fairly wide spectrum: noted university administrator, recognized theologian, successful school superintendent, eminent educational scholar. They even represent the two disparate ecclesiastical communions whose most visible common attribute has been their strong affinity for parochial schools, Roman Catholicism (Father Kelley) and Lutheranism (the others). All of this should make for "constructive conflict." And when the goal is improvement of Christian education, it should be a clean fight. We hope everyone will be the better for it. So stick around. See how it all comes out.

W. TH. JANZOW

EDITORIALS

THE PRESENT

This is the second in a series of three anniversary year issues dealing with past, present, and future concerns of Christian education. In a sense this one should carry the greatest impact. It deals with now, where we are, like it is. The number of now concerns must, of course, be legion. The editorials that follow offer a kind of pick-and-choose variety. Yet, the close reader will find both breadth and connectedness.

PROBLEMS! PROBLEMS! PROBLEMS!

Curriculum, budgets, scheduling, staffing, accreditation, salaries, certification, federal aid, textbooks, school buses, methods, degrees, equipment, new math, new science, new morality, etc. Everyone in the field of Christian education is aware of the overwhelming number of problems which confront the church in its educational task as we approach the eighth decade of the 20th century. As the problems multiply, how easy it is for the Christian educator to dream of his own personal Shangri-La, that desert island where he can be off by himself and be free of all those problems that prevent him from living life as it should be lived.

The Christian educator who hasn't frequently longed for his own personal Camelot, for that place where it doesn't rain till after sunset and where by 8 a. m. the morning fog has flown, is probably a rare bird. Yet it would seem that the only thing we need to fear about our problems is the fear of problems itself. For this fear produces the frustration, the tendency to overwork, the negativism which steals the heart right out of our Christian ministry.

We all look to that other side of the fence where the grass is greener. In itself, there is nothing wrong with this. St. Paul did it without blushing (Phil. 1:19-26). He, too, found himself despairing of life itself (2 Cor. 1:8). He, too, knew what it was like to be afflicted with "the daily pressure upon me of my anxiety for all the churches" (2 Cor. 11:28). And yet he also made the rather significant observation: "But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened to me, and there are many adversaries." (1 Cor. 16:8-9)

It would appear that one of the things we are continually in danger of forgetting as Christians is the positive role which problems serve in our lives, both as individuals and corporately for the church. It is still true today that the blood of the martyrs is the seed of the church. The "open door" is inseparably linked to the presence of adversaries. Jesus Christ included "persecutions" in the list of blessings and rewards which He promised to His disciples when He said: "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for My sake and for

the Gospel, who will not receive a hundred-fold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life." (Mark 10:29-31)

We all need to be reminded again and again that problems in themselves are not evil. What we do with the problems may be. St. Paul tells us he prayed to God that his own personal problem, that unknown "thorn in the flesh," might be removed. God's response was that His power is made perfect in man's weakness (2 Cor. 12:9). Paul was forced to acknowledge that only when he was overwhelmed by his problems, only when he knew he was weak, was he strong.

As a consequence it is mandatory that the churchman of every age reassess his situation. If he feels his problems are going to engulf him, this could be the indication that he is on the threshold of seeing another of God's mighty acts by which He has fulfilled His promise that the gates of hell would not prevail against His church. All that is incumbent upon us is to recognize our weakness and be willing to let God go to work for us so that we may say with Paul: "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me." (2 Cor. 12:9) ARNOLD KRUGLER



THEOLOGY AND HUMANISM — CONTRADICTORY OR COMPLEMENTARY?

Theology centers itself in God and addresses itself to God's Word to man. Humanism is concerned with man and has developed its own ethical base in the perfectibility of mankind. The humanist uses Jesus Christ as the total, complete, and perfect man, whose character, actions, and teachings are the epitome of ideal personality, ethical behavior, and total humaneness. Obviously, in this strict and narrow sense, the humanist and the orthodox theologian are diametrically opposed

to each other about the doctrines of the deity of Christ and original sin in man.

But theology and humanism are mutually concerned with mankind — his nature, his behavior, and his moral responsibility. The humanist sees men as people who are to be reached through every level of understanding. Man must be concerned with his neighbor's welfare and his neighbor's culture. The humanist is concerned likewise with the past cultures of Greece and Rome and finds in them insights into love, hatred, desire, sacrifice, honor, truth, wisdom, moral and ethical values. The theologian who hears the word of the Master is also concerned with being his brother's keeper, loving his neighbor as himself, and living with all the virtues of the Christian man that Paul describes in Romans 12 and 15. This concern for man is especially vital when racial tension is rampant, when there is noised abroad a philosophy of withdrawal from society, when nations confront each other armed and prepared for battle.

In helping us to understand our fellowmen everywhere, the humanist is concerned with the literary, musical, artistic, and cultural achievements of all men. This understanding may be through historical and artistic evaluation, through societal and personality analysis. As the humanist shares these insights with the theologian, they both may understand more adequately the nature and achievement of man. Both provide stability and balance for their respective views as they confront each other across the theological barrier, and both may complement each other in their total view of man's creative achievement and his ethical responsibilities.

Thus, on the one hand, theology and humanism do contradict one another about Christ and original sin; but, on the other hand, they are both concerned with our fellowmen. At the point of this concern, the various humanities provide the theologian with critical insight into mankind and complement the theological view of man.

However, of greater concern for theology and humanism is the matter of relevance to the 20th century. Many are saying that the humanities are irrelevant for today, and to say that, one must conclude that mankind's behavior and achievement are no longer an important concern of the modern world. If machines are more interesting, if material is more engaging, if matter is more engrossing than man him-

self — then, there is no need for the humanities nor for theology involved with reaching all men in the world. Yet, science with its laboratory method has had a profound effect on the humanities and theology. In a desperate attempt to be scientifically critical, the humanities stand to lose their humaneness, and the scientific theologian may sell the Word of God for a mess of verbiage. In such a situation the evident concern for mankind will cease for both, and they will contradict their essentially humane spirits and complement one another only by writing epitaphs for their respective disciplines.

S. J. KORINKO



VALUE VACUUM IN EDUCATION

The continued presence of racial unrest, military strife, worldwide deprivation, widespread selfish, irresponsible management of God-given resources, unwillingness by some to recognize a universal need of God's grace, and open defiance of the law by increasing numbers — all seem to point an accusing, condemning finger at the educational agencies of our nation. These agencies — the home, the church, and the school — have received the mandate to "Go and teach," an imperative which involves not only transmission of facts but certainly the transmission of values. The former have often been stressed at the expense or exclusion of the latter, particularly when these are identified as God's values. This, and the expectation that teachers wear the impossible mask of neutrality in education has helped to create this value vacuum in education. To fill this vacuum, many possibilities such as "better education," a "better life through science" and "good citizenship" or "moralism" have been proposed, but nothing suggested by man has completely satisfied this void. Under the domain of these propositions, major crimes have grown in cancerous fashion, life has become insignificant, sacrifice of others for personal gain and convenience has become common practice, the strong have become stronger, and the rich richer. Involvement of witnesses in unpleasant or dangerous situations for the personal welfare of fellowmen now rarely occurs. Newspapers may be searched daily without finding simple reports of acts committed out of love for God and others. Parents, expected to be value models for their children, are non-committal and frequently the worst examples.

Today educators find themselves struggling to develop a discipline-oriented curriculum which advocates "good" grades for "good" jobs for "good" salaries for "good" lives. This emphasis has created

a value system which is so complex and demanding that concerned parents and educators are hard pressed to provide even a few reliable answers for the generation of the future. The system is uncertain because of its constantly shifting focus, and, to state it bluntly, it is also damning because it is false. Obviously it needs replacing. This competition-controlled existence must be dethroned, and a value-oriented curriculum which clearly guides man to serve his Creator and to love his fellowman as himself must be restored to its proper position at the fore in the life of man. The value vacuum in the present structure exists at the highest level of priority. It will only be filled when we educate children by leading them to search first for Him "from whom, through whom, and to whom are all things."

The crumbling structure of a God-removed value curriculum with the stopgaps provided by man's intellect will not serve as a substitute. Without the benefit of His direction and blessing, all educational efforts will result in education with a value vacuum. Our Savior gave no choice when He said, "I am the Way. Hear and follow Me!" Not a way to be considered with others developed by man, but the Way — the object or value of our lives — that which is to be the center of life — in fact, to be life itself. That's the substance which today's educators will find fills the value vacuum. The challenge for leadership which confronts the church, the people of God, is that of teaching this value and becoming true leaders.

MARLIN W. SCHULZ



"I'M GLAD YOU ASKED THAT QUESTION"

"Why do we have to learn the capitals of all the states?" He was only a fifth-grader unfairly matched against the vicar. "Because you should know what the capitals are."

In prep school when we asked, they always told us, "Don't worry. You'll get that at the seminary." I suppose we got it at the seminary, but I can't find it in any of my notes.

We were plunging deeper into Faulkner's universe when she asked, "How are we going to use this when we get out into the world?" I lectured the rest of the hour on life and a philosophy of education and the things of which good class periods are made.

They weren't an official committee (they had no constitution and bylaws), but they wanted to know why they could not take more of the courses they were interested in instead of only the ones required.

Some questions, like some answers,



are embarrassing and irrelevant by their very nature. They concern material we've already covered or matters which polite society does not care to discuss or things which intelligent human beings know intuitively as part of the tidy order of proper existence.

Some questions, like some answers, are embarrassing and irrelevant because the people who propose them are not sincere and decent. With respect to such questions and answers, we consider the source and choose to ignore the thing asked or answered.

But all questions betray ignorance either in the asker or in the answerer, and Christian education, like the other kind of education, has much to do with ignorance beyond the natural depressions and quick frightenings that come when people confront something not known. Ignorance and the questions or answers which reveal it must provoke more of a response than a judgment of relevance. Ignorance is never irrelevant to education.

What follows from this assumption is so simple it must be an ideal — and therefore nice but totally impractical. The people involved in education must first entertain all questions because they have to do with ignorance, and they should know that entertainment can be polite and quiet or rude and noisy. Once the questions are entertained, they should all be answered, or else we are poor hosts to our guests. The answers should be right, and they should be complete. But sometimes the answers are wrong (not all parties and entertainments are fun), and in that case some other question we are currently entertaining may lead us to answers that are right. And how are we to know when the answer is right? We ask some more questions about the answer.

"If you do that all the time, you'll never get anywhere."

Where do you want to go?

JAMES NELESEN



WOULD JESUS TEACH IN A LUTHERAN SCHOOL TODAY?

When one reviews the "teaching" that took place while Jesus was with His followers, while with sinners, when dealing with Peter, when meeting Judas, while forgiving soldiers, and when instructing from the mountain, it would appear almost impossible for Jesus to be confined to the typical classroom of 1969. Would administrators retain a teacher today if he evaluated learners on the basis of individual performance, effort, and ability rather than according to some nebulous standard or curve? Some educators insist that all children be treated alike, but yet we know that Jesus treated each person as a unique individual. He realized that an accepting, loving, understanding, and forgiving atmosphere brought out the best in His learners. Would Jesus be "different" to the point of being "unwanted" because He spent more time in healing, guiding, searching, questioning, and motivating than He did in telling and testing? Would the Savior be an acceptable teacher today, as His interaction seldom included punishing, threatening, assigning, and coercing?

Jesus was a successful diagnostic teacher because of His unerring ability to analyze or diagnose a problem. He then transferred His analysis in a kind and understood manner. While the harlot and Peter both understood their plight, they *simultaneously* experienced the full knowledge of forgiveness, coupled with the feeling that accompanies the knowledge. Not only did Jesus know that He forgave them, but more vital, *the forgiven realized* and felt the forgiveness. An important added ingredient was the constructive, challenging charge that followed the acceptance and forgiveness. The charge "Feed My lambs" assured Peter that he was still part of the group as well as giving him an important task to perform for the Master.

As a diagnostic teacher, Jesus, in an environment of acceptance, led the learner to see a specific weakness, and then He

offered a constructive solution which allowed the individual to regain self-esteem. The feeling of worth and forgiveness motivated the forgiven to reach his potential of service to God and man more fully.

Quite possibly Jesus would have a difficult time being accepted as a typical teacher in the Lutheran schools of today. He would be so involved in showing individual concern, providing meaningful learning experience for each pupil, taking learners on field trips, and using stimulating project methods, that administrators might be inclined to belabor the point that the text wasn't covered. He might at times forget to "teach" the whole class while He spent time dealing with a cripple or instructed a centurion. No, it is not likely that Jesus would be considered a master teacher by many of today's educators who follow the practice of dispensing the same kind of information to a group of passive individuals who are later tested to check their regurgitation ability.

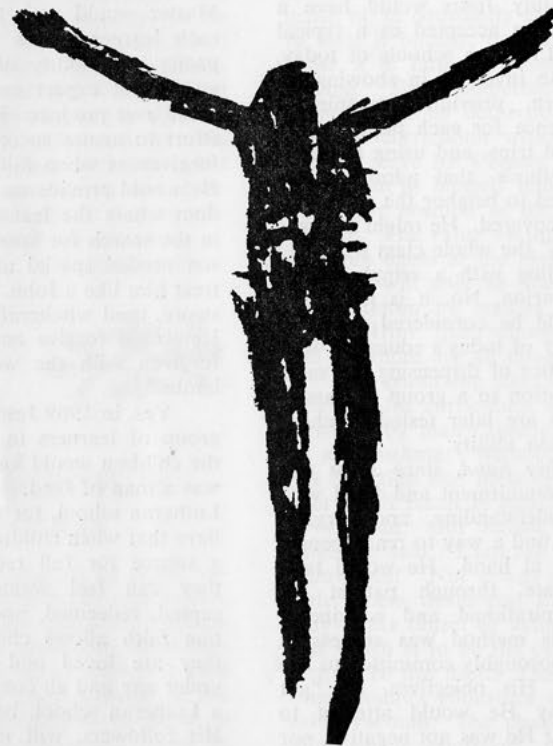
On the other hand, since Jesus was motivated by commitment and filled with compassion, understanding, and forgiveness. He would find a way to reach people in the situation at hand. He would tactfully demonstrate, through patient example and inspirational and convincing dialog, that His method was successful. Since He was thoroughly committed to His task and knew His objectives, He "got with it." Today He would attempt to demonstrate that He was not negative, nor a loafer, nor a heretic, nor a person without a goal. He would not be caught in damaging gossip, scathing sarcasm, biting threats, or unfulfilled promises. He would attend necessary meetings, speak softly and with conviction to individuals and groups. Jesus would show by example that Christian living involves cooperation rather than competition. He knew that competition with another causes failure for some, and failure is coupled with fear. He would rather have learners assist one another than compete with one another. His teachings would fit into what Ruth Benedict describes as "high synergy," and Adler as *Gemeinschaftsgefühl*. He would

understand those who differed with His methodology and application. He would continue to heal, guide, forgive, set an example, hold His wrath, and look for the reason behind the action and word. The Master would seek the "little Christ" in each learner. Jesus would know the capacity and ability of a learner, and He would not expect more than the learner could ever produce. He would make every effort to assure success, but would assure forgiveness when failure was experienced. He would provide an environment of freedom where the learner would feel secure in the search for knowledge. When a person needed special attention, Jesus would treat him like a John. When a child cursed, swore, used witchcraft, and broke all Ten, He would forgive and then challenge the forgiven with the words, "Care for My lambs."

Yes, in 1969 Jesus would work with a group of learners in such a manner that the children would know that their teacher was a man of God. He might do this in a Lutheran school, for there is reason to believe that when children live where there is a source for full redemption and grace, they can feel wanted, understood, accepted, redeemed, and loved. The Christian faith allows children to "feel" that they are loved and accepted by Christ under any and all conditions. A teacher in a Lutheran school, be it Christ or one of His followers, will make every effort to assure the redeemed learner that they are members of the body of Christ. Through words, facial expressions, physical movement, and action, they can and should feel the love and forgiveness that permeates the atmosphere of a classroom where Jesus is present. Of course, since we also fall short of the Master's example, we constantly turn to Him for understanding, acceptance, love, and forgiveness. With such a feeling and knowledge of forgiveness and acceptance, the teacher in a Lutheran school can again and again attempt to teach in the way the Master might teach a Lutheran school today.

HERMAN GLAESER





"We have been overeager to find complete acceptance in the marketplace for students and benefactions. We have been zealous not to frighten off those who would dimly view an honest statement of our justifiable religious purposes."

KEY ISSUE: VIEW 1

"It's Never Been This Late Before"

by WILLIAM F. KELLEY

IT WAS THE MORNING THE FAMILY CLOCK BROKE down.

A 5-year-old boy ran out of energy and chose the couch for a nap. At noon the little fellow awoke to hear the chimes of the clock tolling out: "7-8-9-10-11-12." But the defective clock went on chiming: "13-14-15-16. . . ." The startled boy bolted to his mother's side in the kitchen and blurted out: "Mother, it's never been this late before!"

Some days we feel the same way about our work in church-related colleges. The academic and campus pace have accelerated so rapidly, the tension has increased so markedly, and our basic assumptions have been so blatantly challenged and in a cavalier manner made to appear so ridiculous.

In this milieu it would be the wildest presumption for any one man to speak for the Catholic colleges, just as it would be to speak for the Concordia cluster or the Wesleyan cluster of colleges.

The day of the individual is so flourishing and the cult of the sceptic is so cherished today that at best one can record only his own sentiments with small hope of even a modest consensus among his fellow educators.

Each large area of our concern merits a volume in itself. Pattillo and Mackenzie have the best study of our subject in their 1966 Danforth study, *Church-sponsored Higher Education in the United States*.

I. THE DANGER OF SELLING OUR OWN BIRTHRIGHT

We appear to be in a great race to make ourselves acceptable and very like all the other colleges in the United States. We are in danger of losing the special genius or spirit that has always characterized and justified the church-oriented college. In our college catalogs we all stoutly maintain that in the hurly-burly of modern education we have continued to be our same self. Neverthe-

less, we have been overeager to find complete acceptance in the marketplace for students and benefactions. We have been zealous not to frighten off those who would dimly view an honest statement of our justifiable religious purposes. We have almost brought ourselves to the place where we have surrendered the very current which made us a particular kind of a college to which students could go with the hope of securing a first-rate secular education, imbued and supported with the spirit of a meaningful theology. The accrediting associations have honored and respected our high purposes: it is we ourselves who have watered down what truly is our greatest asset.

II. THE SHARING OF RESPONSIBILITY AND GOVERNMENT

Today we in church-oriented education must be prepared to go further in sharing the direction and responsibility of our institution with competent lay persons or non-professionals. Too often in the past we have acted as if the many facets of university government could be handled best by an individual or a small oligarchy. Wisely and more modestly we are now tending to broaden the base of gubernance. We are calling upon the experience and the best thinking of policy advisers and well-trained administrative and faculty personnel.

We could swing to the other extreme and bring on a disproportionate number of directors who have only a passing interest in education. Distinguished in other fields, they are enlisted principally for the prestige and recognition which their names immediately evoke. It is a delicate question to know exactly how far a special-purpose educational institution can go in seeking consultation from persons who have very little direct experience in the purposes, the objectives, and the genius of the religiously oriented school.

III. CONTRIBUTED SERVICE IS DIMINISHING

Certainly one of the major concerns of the educator in the Catholic college is the evaporation in the pool of contributed service. Many young people previously found great satisfaction in building their professional lives around religious education. Now multiple other outlets abound for their altruism or their evangelism or their zest for serving the downtrodden. See their readiness to enroll in the Peace Corps, in Vista, in Amigos Anonymous. Many marvelous agencies inspire young persons, not primarily in the religious relationships of the downtrodden, but in the social betterment of those deprived of the modest comforts and services which are commonplace in America. Their short-term commitments possibly satisfy the volunteer, and so there is less and less readiness for the long-term commitment of the sister, the brother, and the priest teacher. On all levels the Catholic teaching sisters in America in 1964 numbered 104,411. In 1969 this number has shrunk to 90,000, a loss of one-seventh in 5 years. The increased cost in securing lay replacements is staggering. Of greater concern is the loss of spiritual vitality from the diminishing proportion of so many persons of total commitment.

IV. READINESS TO COOPERATE

The educator in the religious college must constantly adjust his previous thought patterns about the self-sufficiency and isolationism cultivated in some colleges. Obviously the day of the very small college is rapidly passing. It is difficult to say where the cutoff for a minimum enrollment is, but surely the small college of only several hundred can scarcely be viable: it cannot support the required diversity of faculty, adequate library holdings, and the complexity of departments which are almost required for the demands of American life today. The church-related college of modest enrollment, moreover, must look for means of cooperating with other educational institutions if possible or with other nearby cultural agencies.

Economy is surely not the only motive prompting such reciprocity. The student, the faculty member, and the entire college will be the better because of this interflow. A spirit of understanding along with mutual appreciation seems to develop. For one example only, the new consortium between a Protestant college, two Catholic colleges, and a Catholic seminary in Dubuque, Iowa, stands to benefit not only the entire community, but each person involved as well.

V. THE CHANGING ROLE OF THE STUDENT

However much the American college may have changed, the most hair-raising metamorphosis has taken place in the attitude and the role of the student. This is just as true in the church-related college as it is in the publicly supported institution. Surely where theology was central in a college, where the related church was structured itself, and where the college esteemed tradition, the notion of authority permeated the school, and the campus had a natural hierarchy of functions and persons. Unquestionably, in some (not all) schools the student was the low man on this campus totem pole. In many places the dignity and worth of his youthful person were not sufficiently recognized.

In the American stereotype, the student originally came to college as a searcher after truth, a beginning disciple in the field of knowledge willing to be a silent listener. The student soon moved into what we might call the "associate" phase of working in a spirit of cooperation with his teachers. Association alone did not suffice, and in the third phase we see the student, at least in his own eyes, holding an equal franchise with the faculty in institutional planning and governance. Finally all earlier roles are jumbled. The consumer has become dominant; the disciple is in the ascendancy. In theory the faculty has lost its immunity and is now subject to evaluation by the students. In effect, even if not by college statutes, the faculty practically reports to the students. Very often students are encouraged by junior faculty members, scarcely older than themselves, who cannot quite remember whether they are truly faculty members or undergraduates. This national challenge to the traditional concept of the role of the college and the faculty is everywhere most disturbing but nowhere so much as in the college under Catholic

auspices which from the outset assumed a responsibility to exercise benign paternalism and moderate authority over its enrollees.

VI. CRISIS OF BELIEF

No problem plagues the church-related college today more than the flight from belief so popular in higher education of all types, even in seminaries. A spirit of scepticism and a scorn for absolutism of any sort prevail. It is more than a healthy spirit of questioning; real doubt is cultivated. Intellectual curiosity is equated with doubting every truth that has previously been held dear. There is little sense of history, and all that is really valid is the existential now. These then must be (and are!) anxious days on the Catholic campuses where Scripture *and* tradition and a fixed corpus of dogmatic truths have been the criteria for establishing the orthodoxy of the curriculum and the acceptability of the instructor. Naturally, when such a cloud of liberalism, scepticism, relativism, and sub-

jectivism settles over a campus, no school suffers more or is shaken more at its foundations than the college related to the Catholic Church. These attitudes are not universal by any means in the student body, nor among our faculty members, but more have veered from the path of dogmatic beliefs than might have been expected.

Truly, it has never been this late before! The objectives of the Catholic college give primacy to a devotion to the wedding of faith and reason. If a credal commitment diminishes in this environment, the franchise of the Catholic college becomes questionable. There is no room for pessimism about the future of a well-managed Catholic college faithful to its objectives. It must, however, stop trying to be all things to all men. With every other church-related college it has to ask itself what its high and differentiating purpose is and what especially it can furnish to young people. They have never needed the authentic Christian college more than right now.

FOR ART'S SAKE

The disciple Phillip wanted to see the Father. The Word is the saving Gospel; but, like Phillip, we would like to see the Word and have it communicate more to us. Communication levels vary. From a simple symbolic drawing of a fish in the sand to the glories of Gothic, art has communicated the Gospel to common man. Art is its own language. Printed Word is enough to communicate the Gospel, so why bother to use another level of communication if the terms and grammar of that level are not respected?

The grandeur of medieval glass and the simple dignity of Dürer's drawing of the praying hands are landmarks of artistic Christian expression. All great Christian art of the past is great because it is first of all good art. In an attempt to make art popular, man reduces this Christian art to the label of symbols and fetishes. Even when the worst possible colors are used together, ANY stained-glass window is considered holy. The All-American popular religious fetish is the Dürer praying hands to decorate ANYTHING. These objects become static, and the user does not go beyond the object for deeper meaning as is intended with good symbols. By the possession of these security blankets and ecclesiastical rabbit-feet, there are many who claim Gospel communication.

Does it still work to tell Mrs. Robinson that Jesus loves her? Maybe not. Bonhoeffer once suggested that "If our Christian affirmation, cheapened by too much shallow use, must be purged by a period of silence, it may be that non-representational arts, abstract design, music, dance, architecture, have to speak as never before. Since we, perforce, must hold our peace, let the stones cry out."

The solemnity of medieval glass, the dignity of the original Dürer drawing of praying hands, and the glory of a Rembrandt painting were respected and accepted by common man as good Christian art expression. Do we have any authentic and significant art forms in the 20th century that can again exalt the spirit and communicate the Word? This then is the role of art as a medium for communicating the Gospel. Are you ready to give up the charms and to search out, discover, utilize new and exciting art forms for Gospel expression?

REINHOLD P. MARXHAUSEN

KEY ISSUE: VIEW 2

"Identity and Integrity"

by J. A. O. PREUS

AS I SEE IT, THE TWO KEY ISSUES IN CHRISTIAN EDUCATION today are summed up in the words *identity* and *integrity*. In no area of higher education has there been a greater identity problem than in the field of Christian higher education. And in no area of the church's life has there been a greater identity problem than in the field of Christian higher education. Schools by the hundred have been established for the purpose of propagating the Gospel, only to become secularized institutions that have given up all identification with the church and with anything posing as Christian. The reason for this is not hard to find: Christian education is under vast and unending pressure to give up its religious and theological identity.

As Concordia Teachers College at Seward grows in favor with God and man and as it becomes a great and prestigious institution, as it produces generation after generation of increasingly successful alumni, as its faculty becomes recognized and renowned, the identity problem becomes greater and greater. This is true also in other areas of the church's life, but in none is the temptation so insistent, so constant, and so alluring as in the field of higher education. An institution is constantly being asked the question, "Do you want to retain your identity with the Christian church?" The identity problem is further complicated by the fact that a great number of people who come from Christian antecedents are no longer sure exactly what it means to be a Christian and are even less sure as to what it means to carry on a program of Christian education.

This identity problem produces an integrity problem. Until we know definitely what it means to be a Christian, we certainly are not going to be clear on what it means to be carrying out a program of Christian education; and until we have our own identity problem settled, we certainly cannot approach our task or the world about us with genuine integrity. Therefore, I believe I am correct

"The identity problem is complicated by the fact that a great number of people who come from Christian antecedents are no longer sure exactly what it means to be a Christian and are even less sure as to what it means to carry on a program of Christian education."

in saying that one of the greatest issues facing Christian education today is to determine its identity and then to live with this identity in a spirit of integrity and sincerity (perhaps we could say, with grace and contentment). The best way to achieve integrity is for us as administrators, faculty members, and as students (who are playing so vital a role in educational policies today) to confess that we are truly children of God, redeemed by our Savior Jesus Christ, in order that "we may live under Him in His kingdom and serve Him in righteousness, innocence, and blessedness." This may seem trite and puerile, but knowing this about ourselves and about our lives, we do have an identity, and living with this identity we can approach our work with true integrity. The only reason more people don't know this is that they haven't tried it.

Once we have solved the identity problem, we can approach our educational task with a concept of wholeness, which is the basic meaning of the word integrity. We do not approach our work piecemeal but rather in the knowledge that God has created us and that everything in His creation exists for His glory and for the welfare of His children. We therefore can approach all knowledge as a gift of God, all learning as a development of a God-given talent, and all education as having as its ultimate goal the betterment of man's life here in this world and ultimately his salvation in the life to come. In other words, Christian education helps us to "live under Him in His kingdom and serve Him in righteousness, innocence, and blessedness. Such an approach to education gives all education true integrity. We know who we are, where we have come from, why we are here, and where we are going.

It is these issues of identity and integrity which disturb so much of the educational world today, in the sense that a great deal of modern education has no particular

goal. Because there is no particular goal, it is to be expected that students will complain against a curriculum which they consider irrelevant. The only reason the faculty doesn't complain against the same curriculum is that it would mean a tremendous amount of work to develop a new one. Too much education has no integrative force or factor behind it. This is one of the great hang-ups of our age.

But in the field of Christian education it is still possible to have the Gospel of our Lord Jesus Christ as the

integrative force that gives meaning and direction to all teaching and all learning, to all curricular, cocurricular, and extracurricular activity. Therefore, as we look at Christian education in the present and look forward to the future, it must be our constant goal and prayer that God will help us keep our objectives clearly in mind. Keeping these goals in mind, we will then achieve integrity and wholeness in our own lives and in the lives of the students committed to our care and, we trust, in countless thousands of students committed to their care.

"It is high time that the church faces up to the fact that the 'supervisionless climate' of its educational efforts, primarily at the local level, represents one of the key issues in Christian education today."

KEY ISSUE: VIEW 3

"Education Is Church in Mission"

by RICHARD H. ENGBRECHT

THIS ARTICLE PRESENTS THREE ISSUES IN CHRISTIAN education today. Acknowledgment is readily made that there are others of equal or greater significance. Those selected are representative of issues not often discussed in the literature of the church today.

The point of reference regarding the church is The Lutheran Church—Missouri Synod.

ISSUE 1. *Christian education is the fundamental process of a church in mission*

Hardly anyone today would argue with the premise that Christian education is essential to the life and mission of the church. But to suggest that it represents the fundamental means and process of a church in mission is an altogether different matter indeed. Yet, the need for the recognition and acceptance of that suggestion represents a primary issue in Christian education today.

Martin Wessler, Synod's associate secretary of schools, discussed this concern recently at a conference of teachers. Of interest were his remarks suggesting that Christian education is more than just an agency activity or a program thrust within the church. It is more than just a phase of church work or one of the functions of the church. Rightly understood, it is the fundamental process through which the church is nurtured and nurtures,

through which it grows and makes growth in others possible, through which it equips for ministry and ministers.

And the life and mission of any effectively ministering church is dependent upon this fundamental process known as Christian education. This kind of Christian education involves every member of every parish— young and old alike. This kind of Christian education has action outlets such as evangelism, stewardship, worship, recruitment, and missions. This kind of Christian education not only launches the church into its mission for these times, but it is the very process through which the Word underlying and motivating that mission is *communicated* (expressed, proclaimed, taught) and *learned* (heard, experienced, studied, received in faith, and lived in personal and social responses of the Spirit).

General acceptance of this premise by the professional workers of the church is essential if our church is to make good on its Mission Affirmations so boldly adopted at the Detroit convention in 1965. The emerging view of our social-action-oriented ministry cannot function adequately or for very long without being built upon a strong teaching-learning stance of the church. That stance remains the fundamental vehicle of an evolving ministry for these times.

And general acceptance of this premise will not come

very easily for the church. It involves major modification of the traditional budget priorities set at the local, District, and synodical level. In addition, it insists that the church do some "renewal homework" so that its overdue involvement in the world can be more than just an exercise of self-justification and old-fashioned piety.

ISSUE 2. *Christian education requires supervisory accountability relationships with the professional workers of the church*

It is high time that the church faces up to the fact that the "supervisionless climate" of its educational efforts, primarily at the local level, represents one of the key issues in Christian education today.

Simply stated, the concept of supervision involves helping a person do his job more effectively tomorrow than he did it today. As such, it is a necessary ingredient in the educational process and would seem to represent the primary birthright any professional worker in the church had a right to expect from the church.

The whole idea of establishing supervisory accountability relationships with professional workers of the church has some real difficulties in our traditionally egalitarian-oriented church body. However, professionally speaking, the concept of supervision is not a negative, restrictive, nor encumbering one. Rather it is a concept which involves the professional growth and improvement of people, and as such it is a positive, unleashing, and progressively developmental concept.

By tradition and design local congregations and their professional leaders are in many respects autonomous. Although the church has gained much from the freedom and creativity which such an arrangement makes possible, it has, in the false name of such autonomy, often permitted mediocrity and even total neglect of the educational necessities of institutional operation. That option is no longer tenable in a day and age when mediocrity has become increasingly unacceptable. No church body, no District, and no congregation has the right to operate inferior educational programs. Nor has the church any right to train its professional workers in its system of colleges and seminaries and then turn them loose into a "supervisionless" field.

More so than ever before, our educational efforts must be professionally adequate. The late 20th century has brought high standards of professional quality to all aspects of the human enterprise. Especially is this true in the educational arena. Motivated by an increasingly technological society, educational effort at all levels has reached new heights of methodology, scope, and substance. Further complicating the process is the psycho-sociological context of our day. The church finds itself in a world which is faced by the growing phenomenon of rival communicators. Its educational influence on the lives of people is slipping away as its efforts hit against the growing competitive walls of the mass communication media, stronger and more vocal peer groups, and the other personal developmental resources of our day.

Educational programs of the church can no longer be patterned after those of several generations ago. Children today are attending modern well-equipped schools with carpeted classrooms staffed by highly trained professional teachers. Innovative and experimental programs are commonplace to them, and they learn at an early age the quality factor involved in an exciting, open, and dialogic educational experience. More and more of their fathers and mothers are college graduates involved in various programs of continuing education which raise their educational sights and expectations.

Yet the church seems to drift merrily along on the mistaken notion that you don't need funds and facilities, a professionally trained and supervised staff, and other teaching-learning resources to educate. Too often it assigns the teaching job of the church to the poorly trained lay volunteer. Hundreds of children are taught in the Sunday schools of our church under conditions that defy all current theories of learning. Pastors teach youth and adult confirmation classes for 25 years and more without once having the benefit of a supervisory visit through which their own processes of self-evaluation might be strengthened. Teachers of the church grow dull and insecure because their birthright of supervision is forfeited by teaching principals who are just too busy and parish education executives who themselves have never had the benefit of a positive supervisory relationship.

In all of this the church continues to promote an ideal parish size of 200—300 communicants, which by the greatest stretch of the imagination cannot possibly provide the variety and quality of educational effort required to carry out its purposes today. Finally, the unwillingness of most and the inability of many professional workers in the church to become honestly involved in team ministry efforts, much less in the kind of interparish and interchurch cooperative programs required today, seem to support the current primacy of this issue in Christian education.

The church rightly builds supervisory relationships into its system of colleges and seminaries. In fact, it applies the principle of earned tenure to all of its faculty appointments. A mandatory involvement in programs of continuing education exists at those schools. It would seem that similar expectation and follow-through are long overdue in educational efforts at the local level.

Perhaps the church should begin by insisting that all pastoral candidates serve as assistant pastors or working members of team ministries before earning tenure rights to assume head-pastor accountabilities. Perhaps graduate teachers should receive temporary assignments to congregations and schools within an appointment context for three or four years. Maybe executive personnel at the District and synodical levels need to see their roles not so much as program creators and implementors, but rather as supervisors accountable to the church for helping others grow and improve in their task of professional ministry. Certainly, all of this would seem to call for a crash program in continuing education involving all pastors and teachers of the church.

ISSUE 3. Creative utilization of the elementary and secondary schools of the church as a part of the church in mission

Rather than calling into question the continuing viability of the schools of the church in these times, one of the key issues in Christian education today is the creative utilization of those schools as part of the church in mission.

The August 1968 issue of the *Lutheran Witness* includes an editorial with the title "Focus on Denver." In part it says

It is a time for boldness. When structures are being recast throughout society, the emphasis [in the church] must not fall on outward peace and security . . .

Our time has the opportunity to pioneer. That calls for courage and faith — not fear and mistrust. Just as today's political structures face a new reality, so the church struggles in the name of its ever-reigning Lord to express its life in the best possible witness now.

It's the good sense of that editorial applied to the Lutheran schools of our time which suggests an exciting emerging role for those schools. Our Lutheran schools represent a viable platform from which our church body can launch a more diversified ministry of service and outreach in response to the changing needs of society. As such, they represent the springboard to the development of a more dynamic educational ministry within the church. In addition, they hold positions of unique leverage in our church body's struggle to break through its own institutional walls, bound up by several centuries of tradition and introspection.

By and large, the critics of our schools today see them only in terms of an introverted structure. It's their historical posture which they seize upon with such vigor and delight as they honestly call into question their very purpose for existence. They see the schools of the church as obstacles rather than as springboards to a more viable ministry of service and outreach. They see them as a barricade rather than as a bridge, as a "rear guard stationed for protection as we retreat rather than as a tool of confrontation and public profession as we advance." But their greatest indictment of our schools is made when they write off the possibility that this institution has changed or ever will change.

And that's too bad! For many of the schools of the church have changed and today are operating as models of institutions in mission. Many are in the process of changing. But most important of all is the fact that all of them can change.

Our schools represent the most flexible units of our institutionalized church body today. They have an organizational structure that can be harnessed and unleashed for purposes of change. They have the physical-facility springboard necessary for any vision or outreach and service into the community. They have the necessary professional personnel — of strategy and design. They've already broken through the seemingly insurmountable hang up of getting on with a team ministry approach which is so essential to modern-day responsible churchmanship. They own a history of honest exploration into interparish and intersynodical — yes, even interdenominational — involvement at the local level.

That unique flexibility and potential has to be put to work now. The creative utilization of the schools of the church in light of the Mission Affirmations is long overdue. It's time to give them away to the only important reality of our time — the need for our church to be a church in mission.

The urgency of this key issue in Christian education today suggests that it receive the special and immediate attention of the church. Synod's Board of Parish Education, its terminal teachers colleges, District departments of parish education, and supporting educational organizations of the church such as LEA need to appoint high-level "task forces" and "study commissions" to explore the creative utilization of schools as part of a church in mission.

Such utilization includes a willingness to have them serve beyond congregational and sister-congregational borders by deliberately moving into wider community stance. That stance needs to be predicated on ministering to people in need without concern for the traditional statistical and material returns required by the church. Schools of the church need to open their doors as community centers, with afternoon and evening educational offerings for both young and old within the neighborhood. Teachers of the church must seek more active roles in the solution of community problems of our day, including possible participation in special regional diaconates through which some of them can serve in the public schools of our larger cities — now facing difficulties of crisis proportions. Through various experimental efforts the schools of our church can help the church become involved in the societal concerns of our day.

Any action along this front, if taken now, might well be the leaven that is needed to help "turn the corner" on the Mission Affirmations so essential to our ministry in these times.

"We're a category-loving people who tend to consider some of our established categories as good and some as bad. We're always disturbed when we discover that one of our categories isn't as accurately defined as we thought it was."



KEY ISSUE: VIEW 4

"Broadway Joe and the Unbelievers"

by ROBERT SYLWESTER

YESTERDAY THE 1968 FOOTBALL SEASON GROUND TO a shuddering halt. By the time you read this, it will have been long forgotten by all but the most rabid fans. This week, however, the papers will be full of Joe Namath and his mighty Jets, because our society dearly loves underdogs who are convinced they can accomplish the impossible, and who then go out and do it.

As we pause during Concordia's anniversary year to reexamine the role of Christian education in contemporary society, we might do well to explore it within the context of football. There's more in common here than meets the eye. Underdogs? Who would have given Concordia a chance for greatness 75 years ago? Underdogs? How many people today are willing to argue that Christian education can be a dominant force in contemporary American society?

Four brief pieces follow. Each describes an aspect of football lore that can also, by wry analogy, describe a pressing challenge Christian education faces today. Find the analogy. Mull it around. Challenge it if you will. Discuss it with others. Expand on it. And do something about it.

Football Players in Ballet Slippers

Football is supposed to be a contact sport, but the loudest cheers go to the ball-carrying players who do their best to avoid contact. It's also strange that people who come together to watch a contact sport are so very careful to avoid any direct contact with each other. Each spectator wants his own seat — preferably reserved so

he won't have to fight for it — and when fans enter and leave the stadium they are careful to avoid touching one another. A touch brings an apology — even in a stadium supposedly devoted to violent contact!

Perhaps football isn't really a sport at all. In many respects it resembles a dance form in which participants communicate to each other and to the spectators through intricate body movements. The various offensive and defensive formations set the stage. The stunting defensive players who try to confuse the quarterback, the fullback who takes a fake handoff and crashes into the line, the blockers who lead the way on end sweeps, the swivel-hipped halfback who fakes out the opposition, the pass-catching ends and backs who spread out in intricate patterns — all these participants and their carefully practiced movements resemble in essence the activities of ballet dancers communicating a story.

How strange! Young men are caught up with football because it's an intense contact sport, and yet most would prefer to play a position in which contact is avoided. Young men who wouldn't for a moment think of joining a ballet company eagerly try out for the football team.

We're a category-loving people who tend to consider some of our established categories as good and some as bad. We're always disturbed when we discover that one of our categories isn't as accurately defined as we thought it was, that we can redefine it, or that we can align dissimilar categories to it much more easily than we thought we could. Imagine combining ballet and football! The very thought is ridiculous. Or is it?

They Also Serve Who Only Sit and Watch

Football draws many more spectators than participants. Weekends seem to be the best time for folks of a common pignose persuasion to get together and renew their loyalty to their chosen team.

Formerly, fans had to sit on hard benches and suffer the elements. Today, more and more teams recognize that spectator comfort pays big dividends. The newer stadiums are covered, and seating is padded. And if you don't feel like leaving home on the day of the big game, you can watch in the comfort of your home through the magic of TV.



Even though the fans don't actually go out on the field and get personally involved in the game, they do fulfill a useful function. From their vantage point in the stands, they gain a better perspective of the game than the participants get, and so they are able to see the errors the players make. The fans participate by calling such errors to the attention of the players. And let no one suggest that this doesn't require real effort. Just try to spot errors half a block away. Just try to shout your advice at that distance to someone who is more concerned with staying on his feet than with listening to your advice.

It wouldn't do for everyone to get in and participate in the game. It would make the game too unwieldy. Not everyone has the stomach for personal contact, and not everyone can master the intricacies of the game so that it can proceed as efficiently as possible. And it would hardly do for everyone to wear a uniform, which would then lose its distinctiveness.

No, let's let the quarterback call the plays, and let his chief helpers assist him. The rest of us can do our share by being regular in our attendance, by helping to meet game expenses through our ticket purchases, and by exhorting the players with our voices raised together in cheers and songs. That way the game will be played properly and efficiently, and our team will have a better chance to win.

Verification by Instant Replay

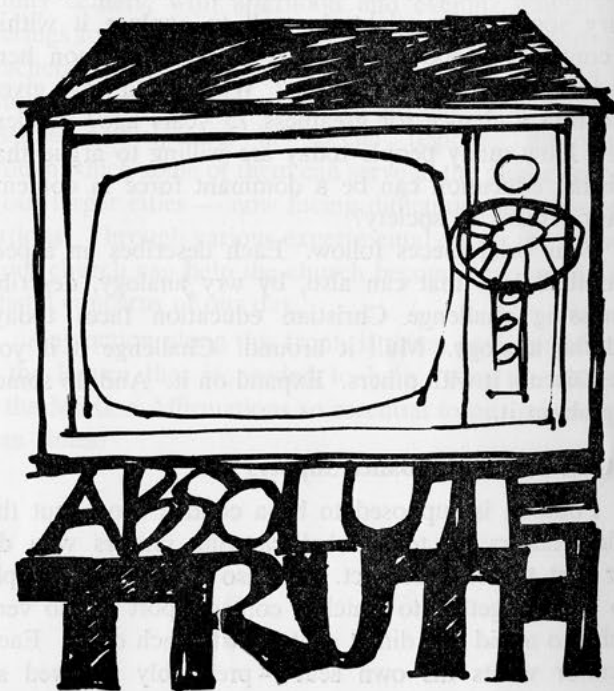
The TV commentators tell us that instant replay shows again and again how accurate the officials are in their application of the rules.

The rules for playing and interpreting a football game have evolved through many years of experience. The game, as it is now played, is delicately balanced between offense and defense. The officials' decisions and the penalties assessed help maintain that balance.

The officials are the official interpreters of the game, but there are certainly plenty of unofficial interpreters — the players, the coaches, the fans, and the TV commentators. Only about half of them really agree with any single decision, but they all abide by it. Occasionally someone will say he didn't like a decision but that it was probably the correct one.

Instant replay permits us to take another look at the situation in slow motion and close up to see if the official interpretation of the play was correct. The TV commentators tell us that they look at a lot of instant replays and that they are really impressed that the officials are correct so often when it's really so difficult to see what is going on down there in the middle of all that violent activity.

I guess that settles it. The TV commentators certainly ought to know because they see a lot of games and a lot of instant replays. The last live game I saw was stopped briefly at one point when about 50,000 people booed an official's decision. They all stopped booing, though, when the head cheerleader asked them to quiet down and to respect the official's decision so they could get on with the game. In situations where instant replay and TV commentators aren't available, the head cheerleader is the one to reassure the fans that the official interpretation of the play is the correct one.



The Plight of the Sportswriter

I feel sorry for sportswriters. Every day their editors give them columns upon columns of newspaper to fill, and every day a large segment of the population looks to the sports pages first. A forum and a captive audience. What could be sweeter?

What could be sweeter is to have a forum and such a captive audience and to know how to use it to say something of significance.

It must be difficult enough to get excited about a game — let alone to communicate honest excitement — when you watch several games a week, when you've described several hundred similar games several hundred times. What began as a genuine adolescent enthusiasm has now become a life work, a means to buy groceries. In time the game becomes a predictable ritual with few real surprises. The gnawing realization that mesmerized sports page readers will read anything about sports can't be too comforting to an intelligent adult who wants to believe that he's doing something of significance — that he's writing something of substance.

What happens? Sports stories take on a familiar pattern. Begin on a note of hysteria. Present a hero and describe his heroics. Soft-pedal the home team's errors and magnify the sins of the opposition. Insert vivid imagery wherever possible. And use lots and lots of statistics to pull everything together into a semicoherent entity.

In time the sports page reader begins to care passionately about how many fans were in attendance, how



much money the winners got, what new and exciting records were made, what injuries were sustained, what comments the victorious and the vanquished made.

The nice thing about being a sportswriter is that the pressure of deadlines prevents you from really thinking deeply about what you're doing. Tomorrow's game is upon you. Forget today's boring one-sided debacle. Tomorrow's game might well be the game of the century.

And what if it is? Will you know how to tell it?

75th

ON OCCASION OF THE ANNIVERSARY

January 1969

This time of light now worsens deeper
black
Warnings grown ancient in their pre-
scription,
Divides itself between the telling lack
That was and that will be for description
In a younger time (strange paradox)
come
Later than we who celebrate this
Now —
This Babel of times suddenly the sun
Of added days minus the still to grow.
While in us ticks some stiff mortality,
A keening clock to warn the celebrant
That we who bring at once both lock
and key
Must tense our steps between the full
and want,
And listen while the rush of God quick-
fills
All years before and after we are stilled.

JAMES NELESEN

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Footnote³

There are phrases in our American language that sound pleasant to the ear, and there are phrases unpleasant. Among the latter is one often heard these days when Christian life and education are being discussed. The phrase "cooperation in externals" is to my ears an ugly and cacophonous collection of sounds. It would be fair for someone to counter with "Is the sound significant?" or "Who cares how it sounds?" I do, for an unpleasant sound is often, even if unconsciously, suspect.

The tenet will become clearer if we note that pleasant sounds make us more receptive. I have great trust in what the TWA flight announcer at the airport says about the airplanes she is talking about. Her words are well chosen, and she makes them sound true. When she says that Flight 468 is now arriving, I have no thought of questioning her words. I can imagine the landing wheels almost on the runway, and I know that the passengers are feeling good, and even if it is not the flight I'm waiting for, I feel like going out to meet it.

But as for the expression "cooperation in externals," it was the sound that first caused me to put up my guard. I didn't even feel like cooperating in using the phrase. The sound caused me to think about its meaning, and it seemed as if I were hearing: "As long as we keep the inside of the cup clean (as our Lord directed, of course), we can be more flexible about the condition of the outside."

By this time the slogan forces you to think about the whole matter of what is external and what is internal. Conflicting voices are implying two different kinds of rightness. The voices that believe it right to refrain from cooperating with other churches in welfare work, chaplaincies, supporting colleges, etc., say, "There is poison inside the cup [false teaching], and the uncleanness on the outside [joining in actions] proves it." The other voices said, "Since the water inside the cup [doctrine] is pure, we can let a bit of suspected impurity stick on the outside." Of course, it was easy to detect that when you drink out of a cup, your lips touch both the inside and the outside. Although the outside may not prove what is inside, the pure water inside will no longer be pure when it flows over your lip which has touched the outside. Footnote to footnote: Of course Jesus was not referring to teachings versus action when He spoke of this cup. I merely borrow the inside-outside metaphor to clarify our dilemma.

It is a captivating idea that in our Christian thought

and action we can be rigid about verbal creeds but pliable in our joining hands in Christian action. The idea is attractive because we can make covering slogans about it, and because it enables us to be both "orthodox" and "relevant."

By questioning the value of the phrase "cooperation in externals," I do not imply that it is wrong to work side by side with other churches when we feed, clothe, or shelter people. I believe that we should spend a lot of time doing such joinings — and a lot of our resources. But I do not like the sound of calling this working "external," if that word implies that these workings are not central to our religion or if the word suggests that our verbal statements of belief are more internal or central than our joinings. The actions of Christians are as much "creed" as are our verbal statements. What is now known about language and symbols no longer permits us to regard these actions as nonlanguage or as a less significant form of language than the verbal. The act of cooperating in helping the needy is a credal statement. To say "I give to the poor" is to make a verbal statement. To place some collected food in an ALC church basement is a dramatic statement.

Is it possible, even necessary, that we make our verbal statements catch up with our dramatic (action) statements?

Which credal statement shall we teach? Which are we teaching? Our learners are undoubtedly learning both — our verbal and our dramatic confessions. The two together are our real common confession. I do not wish to belabor the old "deeds not creeds" bromide. But our word-creeds and our deed-creeds should make the same confession. You confuse the car following you if you turn on your left directional signal and then turn right.

Marshall McLuhan tells us that the medium is the message. Eugene McCarthy (do the Scotsmen have a covenant about this?) tells us that action is the politics. Is Christian action the doctrine? If it is, let our words say so too.

I am thinking of the flight announcer again, and now I know that what matters is the whole pattern: What the closed-circuit-TV flight schedule says, what the flight announcer says about the plane out there, and finally what is actually happening out there to Flight 1969. I wouldn't call any one of the three more external than the others.

WALTER E. MUELLER



Young People and Their Culture. By Ross Snyder. Nashville and New York: Abingdon Press, 1969.

It is comfortable to relax and live off the culture of society. But to "become human" means to take the initiative in building the culture in which we live.

This is where today's youth must be challenged. Today's youth is the first generation that has been nurtured in an electronic mass communication age. The result is the emergence of a "diffuse, yet distinguishable world youth culture." But the quality and content of this youth culture can be influenced. And this is the call to young people today, no longer "come and be educated," or "come, be entertained by programmed sensations and happenings that others have concocted for you." There must be invitation and opportunity to "create a world culture — and thus culture yourself."

This is the basic premise of the author, Ross Snyder, professor of religious education at Chicago Theological Seminary, one of today's influential Christian educators. Not every church leader will be satisfied with the Christian theology in which Snyder moves, but every youth leader needs to take seriously what Snyder says about the way in which youth are challenged and involved. Snyder's religious emphasis grows out of Bonhoeffer's statement, "only in the midst of the world is Christ," and so he finds God in our inner feelings or by turning into our fellowman through feeling, rather than

in any objective existence outside of people. His universalist approach influences his philosophy of youth work but should not prevent the youth leader from seriously examining the entire approach and methodology.

The three basic premises on which youth culture is being developed are the mode of communication, the lived moment, and corporate humanness. These are explained in the first three chapters in this way.

1. The fundamental force that forms culture is the mode of communication. Primitive man experienced "face-to-face communication" until Gutenberg's movable type helped to create a "print-type communication." The mode of communication is the McLuhan "electronic communication." Today the first two must not be lost but combined with the third in a system which utilizes the virtues of all three and seeks to eliminate the disasters connected with each.

2. The proper way to talk about time is not past, present, future but future-past-present, one fullness of time all put together. The past is resource and background, the present is the lived moment — the reality. So our ministry must not be *to* young people, but *of* young people. It must be more than schedules and programs; it must be lived moments — to be initiated, explored, thought over, and developed into meanings.

3. The third basic premise is "corporate humanness," meaning that culture is built by people, their relationships and joint enterprises. What young people need are opportunities and places where they can develop a culture and still have connections across the world. They need to be the major therapists to each other. The adult

must function as a guarantor, coach, enabling teacher, minister of depth.

Six areas of the "lived moment," or "poetry of the present" for young people must be going on in an adequate youth culture. Each of them is a separate chapter in Snyder's book, with a corresponding "resource" chapter which seeks to provide illustration and ideas to assist the youth leader and his young people to experience that moment.

1. *Interpersonal Communication.* There must be places and occasions where young people can find persons with whom they can be real and culture a culture. Communication and encounter are here-and-now events in the lives of real people. Each person in this kind of group must have "encounter," not just conversation, and must have "conversing communication." Each must reveal his actual inner person and seek to understand the other. Otherwise it is "playing games," it is phony. This openness happens best not in direct encounter but as the group "bounces off" a movie, a play, an experience and as they "act" the experience — "turn it into a significant pattern of beauty and meaning, and then discourse with each other."

The resources chapter on interpersonal communication suggests five "relational ministries" by which young people can build a "colony" and develop the interpersonal.

2. *Break Out and Celebrate.* For young people to grow in a developing culture, there must also be "break-out" and celebration. Young people must break out of the limits of home, church, community, and their own peer group, out of the habitual and customary way of doing things, and express what they really think and feel. The black man has moved into this kind of break-out.

Young people need to break out of the tensions in the rat-race routines of life. Some ways of break-out are recreation, athletics, dancing, singing, and music.

Celebration is a way of breaking out, as is the tribal war dance. Today the celebration needs to use idioms and art forms of the "emerging new human consciousness," of the new era of mankind which is a new style of communication. The jazz combo, singing groups, and guitar soloists are some specifics. Too much talk kills. Celebration must enjoy, appreciate, reenact, create a story of a "myth." This kind of complete communal celebration involves sharing a common experience and then recounting that experience and processing it into meaning. This kind of celebration can be a form of worship.

The resource chapter on break-out and celebration provides some questions to stimulate a celebration and points out the difference between a celebration and a happening.

3. *Process into Culture.* The primary processes of life are feelings which are before thinking. They are pre-conscious. We need to invite this feeling to well up and express itself. We need to nurture it, help it mature. The inner stirring comes as a result of exposure to "vitalities, patterns of beauty, pulsing life, fields of tension." As we reflect on this stirring it can be expressed in an art form such as sculpture, collage, photography, poetry, free verse, contemplations, and coffee house plays.

Another way to process "lived moments" into culture is to acquire the skills of "phenomenologizing," which is a disciplined way of doing what we are doing in a fragmentary way all the time, trying to grasp what really happened in an experience and what it tells us about ourselves and what life is about.

4. *Sharpen a Few Ideas.* A high school senior leaving for college ought to have a few religious ideas by which he can handle life. You cannot just hand them to him. He must hammer them out for himself in searching conversation with his peers in the presence of a catalyst, a guarantor, or an enabler. One way is the seminar of six to eight who meet weekly and explore the best ideas of the sharpest contemporary figures, people who are doing some real thinking today. Read men like Kierkegaard and Bonhoeffer and talk about what they are saying.

We have the Biblical record and realities. Our job is to make fresh formulations and fresh awareness. Young people need a "central credible story of how new life once originated and is constantly originating, of how what now is, is being transformed into new

possibility." The emphasis must not be merely on how a person comes into being, but how a people came into existence and how a "world-embracing people where each man hears good news in his own language" is originated.

5. *Participate in the Passion and Action.* Each generation of young people faces a particular "problem-opportunity" in the form of some threat of destruction or possibility for good. Some problem-opportunities are freedom, equality for white and black, and the new mode of human consciousness which is emerging as a result of electronic communications.

To be involved in the problem-opportunities, youth programs must find ways to allow young people to take part in the fate, the feeling, the suffering of some classes of people other than their own.

They should go where human dignity is expressing itself. Go where man is suffering at the hands of the evil world. Go where love of God and man toward man is breaking out. Go where new possibilities of history making are being offered.

6. *The Inner-Personal.* The inner-personal region is a "tumultous lake of anxieties, doubts, despairs, resentments, hatreds, acute estrangements, guilts, brokenness, powerlessness — in violent combat with their opposites, the heavens and tides of loves and warm belongings, horizoned futures, hopes and destinies, conviction, life energies making good and causing things to happen, fulfillments, celebration."

Young people today have hurled at them a constant rain of pornoviolence via mass communication and daily events, mixed with the slick consumption of an affluent society. How can they survive such pollution? The inner-personal needs to be strengthened and enriched during the adolescent years. The components with which to work are:

a. Self-consciousness. The young person needs to experience himself as a subject participating in his own becoming.

b. The intentional arc which puts things together into possible futures. Human consciousness binds time together, sets projects, long-term stirrings, and sees self as on a journey into existence.

c. The arena where decision goes on. Each person as self is an artist and architect of his own existence. He makes decisions and suffers the consequences, and as he does so he seeks not only to survive but to actualize — to be the fullest human being he can be. And with style.

d. The room of inner speech which

invents and explores. Most of our choosing and deciding, our inventing and acting, our sense of identity, goes on in our inner speech where the mind talks to the consciousness.

e. The inner population of people we respect. We identify with people we take as models and care about them.

This chapter has been talking about "conscience" at work as it must work in young people.

This is not an easy book to read. Often the reader will have to go back and reread the content to search for Snyder's meaning, especially when he uses unfamiliar expressions like "make yourself," "to architect," "to Art," "un-individuated mass man," and "a human being is a conversation." But the book is worth working through, for it can deeply affect one's attitude toward youth work.

The quality of a youth center depends upon a core of youth and adults who set a pace of full living, who enjoy being "selves inworld." Adult youth leaders are needed who are not looking for bad spots in young people's lives, not trying to rub their noses in their mistakes, not looking down on them as being teenagers, but who can see them for the complexity which they are and have no need to institutionalize their weaknesses or to fix in them the identity they are to live as victims and patients of society. They are a part of a new and still emerging human culture.

ERWIN J. KOLB



36 Children. By Herbert Kohl. New York: The New American Library (Signet Books), 1967.

There are these 36 children, and one of them is named Maurice.

He is the author of *The Story of My Life*, which begins:

This story is about a boy named Maurice and his life as it is and how it will be. Maurice is in the six grade now but this story will tell about his past, present and future. It will tell you how he lived and how he liked or disliked it. It will tell you how important he was and happy or sad he was in this world it will tell you all his thoughts. It may be pleasant and it may be horrible in place but whatever it is it will be good and exciting but! their will be horrible parts. This story will be made simple and

easy but in places hard to understand. This is a non-fiction book.

There are these 36 *Children*, and one of them is named Thomas, the writer who created this fable.

Once a boy was standing on a huge metal flattening machine. The flattener was coming down slowly. Now this boy was a boy who loved insects and bugs. The boy could have stopped the machine from coming down but there were two ladic bugs on the button and in order to push the button he would kill the two ladic bugs. The flattener was about a half inch over his head now he made a decision he would have to kill the ladic bugs he quickly pressed the button. The machine stopped he was saved and the ladic bugs were dead.

Moral: smash or be smashed

Alvin, also known as "the chipmunk," wrote *The Boy in the Slums*. His book

has these words written in it at the beginning:

I feel that other people would be interested in what I have to say and just like me, try to do something about it, either by literal or diatribe means . . . Especially when you are younger you have a better oppunity to speak about and be willing to work for these problems of the slums. Let me ask you some personal questions that may have to do with this book!!! 1. Do you live in the slums? 2. How do you think you would feel if you did?

These 36 children have a teacher. His name is Mr. Kohl, and he said this about his teaching:

At one time or another all of the children tried some form of writing. I didn't insist that *everyone always* work, realizing by then that I had no right as a teacher and a person to demand of the children what I couldn't

demand of myself. Before each writing lesson I vowed to do the assignment myself. . . . These experiences sobered me; the children's struggle with language was my own and therefore it was easy not to force them to write things that embarrassed them, or that might lead them to reject writing altogether because they couldn't use one particular form of written expression.

Mr. Kohl also said about his 36 Children:

They were proud of their work and themselves. I felt thrilled and privileged to teach them and witness them create. I offered what I could to them; they offered much in return. I am grateful that over the course of the year I could cease to be afraid and therefore respond to what the children had to teach me of myself, of themselves and the world they lived in and which we shared as human beings.

THE BOOK IS DEAD?

Inevitably, one must face the pronouncement that the book is dead. This inevitably is insured by the growing cult of McLuhanites, disciples of Marshall McLuhan, the Canadian communication theorist and author of *Understanding Media: The Extension of Man*, and *The Medium is the Message*.

McLuhan argues that with the advent of the alphabet, print, and literacy, man was detribalized and able to achieve individuality; but that today's technical electrical circuitry is returning man to a state of tribal ear culture, the world of sound, which spells the end of the individual and the demise of the book.

Fortunately for the book, and the individual, what Mr. McLuhan writes as an artist may be misconstrued, and he does consider his writing an art form. "When I sit down to write about complicated problems moving on several planes," he says, "I deliberately move into multi-level prose. This is an art form." His repeated references to the writings of Joyce signal interpretative caution.

Unfortunately, many of McLuhan's disciples have listened to each other more than they have listened to McLuhan. "I think," he says, "that those values associated with the written word should be a permanent part of the human heritage. They give us the means of detachment and noninvolvement in experience which is indispensable to many forms of human achievement." If actions speak louder than words, the book and the individual are in no danger of extinction. Mr. McLuhan is certainly an individual and shows no indication that he will stop writing. In fact, he confounds his disciples with his immense output and has said, "If I just keep writing with great energy, no McLuhanite will ever be able to digest it all."

And so, while the controversy about the statement that the book is dead goes raging on, Mr. McLuhan goes on, happily we assume, selling his books.

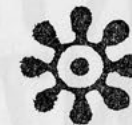
DARREL MEINKE

Finally, Mr. Kohl said this:

The year had a logic of its own as does every school year, every class of children. Once teachers can forget how a class should be they can discover each year what it must be like with that specific class at that particular moment in their lives.

Kohl's 36 *Children* is a sort of anthology of people and the things they have written. But it's not a textbookish anthology, one in which the parts belong together by virtue of the table of contents. The people in this anthology are so real and so together or so apart from each other that they can live or die from the closeness or the separation. The people in this book can teach some things about methods, but most of all the people here can teach people about caring for things and for teaching and for each other.

JAMES NELESEN



Should Churches Be Taxed? By D. B. Robertson. Philadelphia, Pa.: The Westminster Press, 1968. 288 pages.

The Gordian knot of taxation of church properties has not been loosed. D. B. Robertson does not bring a solution to a complex problem of long standing, but he does treat the issue with a thoroughness that reflects the varied attitudes and stands on this problem over the past two centuries. The present situation is one of hardened positions because of custom, vested interests, and size.

The groping nature of the search for a policy that is equitable, just, and in accord with American tradition is evident especially in the historical sections of the book dealing with the early 19th century and recent decades. Interest in resolving the dilemma has never flagged. Tax exemption has had steadfast supporters and determined opponents whose opposition has not emanated from a lack of sympathy for religion alone. President Madison's veto of a bill to incorporate a church was a cautious act to nip any tendency that might result in preferences for churches at a time when the citizenry was still sensitive about the establishment of religion as it existed in colonial days.

Obvious abuses of churches in "unrelated business enterprises" make solution of one problem of church exemp-

tions fairly easy. A gray area is property used for secondary church purposes like parking lots, parsonages, and especially cemeteries. No mention is made of parochial schools or teacher-ages in this connection. The difficulty of reaching a solution to the larger problem is increased by the problem of getting accurate statistics of the size of the wealth of the churches.

The basic concern of the book is tax exemption of church property as such, an area where Robertson exhibits commendable thoroughness and lack of bias. The major virtue of Robertson's book is in demonstrating that the well-known arguments for and against tax exemption of churches are not simple and obvious solutions. Each is beclouded with manifold questions so that the sum total is a problem that has been in dispute in America for two centuries and will probably remain so.

The most elementary objection to exemptions of churches from taxation is the fact that churches make use of community facilities and services like police and fire protection. Equity, it is claimed, demands that they pay their fair share of the cost. Similarly in a negative way the churches are a financial burden, since they deprive the community of tax revenue by taking property off tax rolls.

The *quid pro quo* argument is a rebuttal with a host of nuances. Basically it holds that the varied contributions of the churches to society and the community are such that they are making a fair return for value received in tax exemptions. Benefits accrue to the state directly and indirectly. Welfare work, caring for the needy—the prime example is the activity of the Church of Jesus Christ of the Latter Day Saints—are areas where churches carry out directly a function of government and render benefits to the community. The question as to what the government would do if all parochial schools were to close emphasizes a similar benefit.

Greater stress is put by the proponents of tax exemptions on the indirect contributions of the churches, the enhancement of the social and moral well-being of the community through the influence of the churches and religion. Opportunities for social and community activity would be greatly diminished and sorely missed if they were not offered by the churches. That this is a major contribution in many communities and for many individuals is difficult to deny even today. Of greater significance are the moral benefits accruing from the churches in the improvement of society. Not only would life be less safe and pleasant in

a society without the moral influence of the churches, but police costs and property losses would increase tremendously if society did not have the churches to help restrain forces hostile to its welfare.

On a different plane lie arguments concerning the separation of church and state and free speech. Robertson's review of judicial decisions as well as history indicates that the United States has never had complete separation of church and state. Furthermore, the courts have held separation to apply only to the religious activity of the churches; the founding fathers never intended complete separation. Taxation and exemption do not fall under the ban of the First Amendment, but state laws and constitutions are determinative in this area. A distinction is made between "aiding" and "abetting" churches financially. Tax exemptions fall into the latter category of preferences, advantages, and at most indirect subsidy, while "aiding" indicates more direct subsidies, although admittedly the distinction has become more vague in the last two decades because of government programs.

Somewhat related are the questions of free speech and the right of association. It is held that the right to associate in religious groups is a basic right of society similar to the right to associate in family groups and community units. The proponents of tax exemption for churches hold that the right of association and also of free speech must be held inviolate. To eliminate tax exemptions would be to interfere in these basic rights, for "to tax is to destroy." Taxation would lead to influence over and destruction of some churches with a decrease in the influence of religion in society, an undesirable result, and a violation of a prized American right.

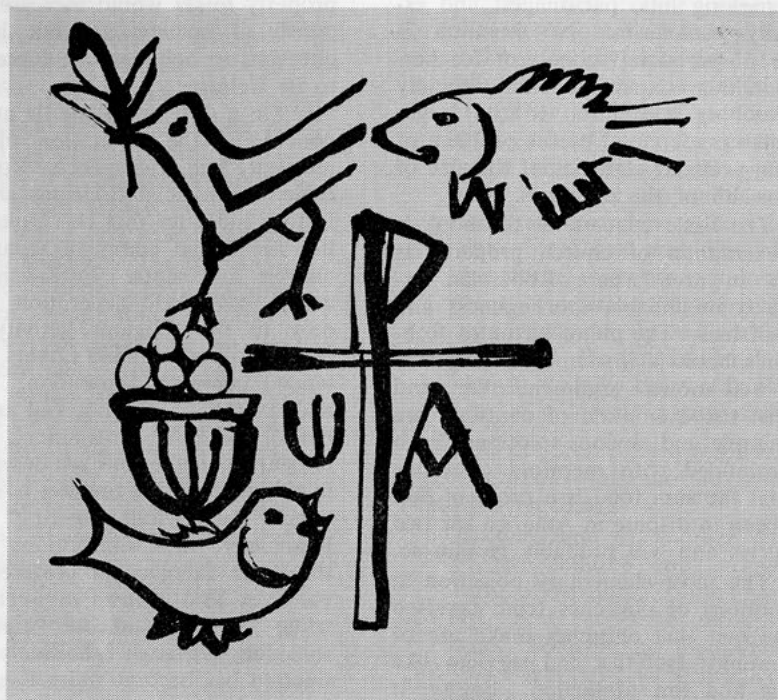
Robertson's balanced and comprehensive study of a matter that affects every citizen of the United States is deserving of reading, especially by churchmen who might be induced to reexamine the place of the church in society and do some soul-searching as they critically examine the churches' goals and benefits to society as a justification for tax exemption.

WALTER D. UHLIG

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LAST

The heart of education is the heart. If the heart fails, like with the human body, it all goes. If we hope to solve today's educational problems, we've got to take heart. We also have to get to the heart of the matter. Above all, we have to touch the heart. Too long we have considered education merely an intellectual matter. Too bad! Because, as anyone knows, nothing kills the brain faster than heart failure.

+ + + + +

The Pill is a popular subject of conversation. Too popular. Methinks the pontifications of some people would fit this period in history better if they dealt with preservation more than procreation. Sorry if that's a bitter pill.

+ + + + +

Fads have a way of making wise men foolish. They come with such force. They are so overwhelming. They appear to be so lasting. That's when we make our foolish statements, like: This one is different; this one is for real. But eventually, like any hurricane, the fury of the fad fades out. Then, with the noise of our stentorian pronouncements still ringing in our ears, we creep into our shell and hope that the red in our faces too will fade away. Witness the hippie fad. Come to think of it, maybe it's the fads that stay while the fad fighters fade away.

+ + + + +

Moon madness, moon gladness, moon sadness. Which will it be? When people are as many years removed from the first touching of the moon as we are from Columbus' touching of America, how will they feel about it? It all depends on the effects. If lovers can drive to the moon to sit in the light of the earth, that will be one thing. If all one can do is buy gray chalk from moon merchants, that will be something else again.

+ + + + +

The size of the Cross is the subject of some study in this space-conscious age. Is it big enough? Will its shadow reach to Mars? Or even to the Milky Way? The answer is that these are the wrong questions. The right questions are: Is it big enough for me? Is its shadow long enough to touch your heart? To this the answer is: It's plenty big. It's so big that no one who needs the Cross will be beyond its reach. That's the dimension of the Cross that counts.

+ + + + +

W. Th. Janzow

The Heart

Moon Madness

The Pill

Fads

WORDS

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