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ISSUES...

IN CHRISTIAN EDUCATION



What Shall the
Future Shape of
Christian Education
Be?

ISSUES . . .

In Christian Education



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EDITOR'S NOTES

One of the most oft-repeated quotes from the long list of John F. Kennedy's quotable remarks was made to a gathering of distinguished notables in the White House. He said: "This is perhaps the most distinguished gathering of brilliant minds ever to gather in the White House with the possible exception of when Thomas Jefferson dined alone." The occasions when the very best in any given field are all together in one place are limited to things like inaugurations and funerals. But occasionally, like at the White House, it happens at other more informal, spontaneous events. The 75th Anniversary Education Conference held on the CTC campus last

November was an occasion like this. It brought together ecclesiastical leaders from all parts of the country and combined them with educators who represented a broad spectrum of experts in Christian education. The combination turned out to be exceptionally fortuitous. It was one of the finest gatherings of this type in many a year. The essays were so well received that it was suggested they be published. **ISSUES** seemed the logical vehicle to do this. We are happy therefore to give them wider distribution by offering them as the major articles in this issue. If they are only half as exciting in print as they were delivered orally, they will still be worth the minutes it takes to read them.

W. TH. JANZOW

EDITORIALS

EDITORIAL

This issue is devoted to the topic "Shaping the Future of Christian Education." Christian education is inseparable from the evangelism function of the church. This connection is highlighted below by printing in place of prose editorials, as an appropriate preface to the articles that follow, a poetic version of the Great Commission of our Lord. This is the first printing of the hymn, written by Dr. Martin Maehr, and we hope the beginning of its frequent use as a hymnodic expression of the exciting challenge in both missions and education that perennially calls the church to invest its best gifts in the faithful performance of its tasks.

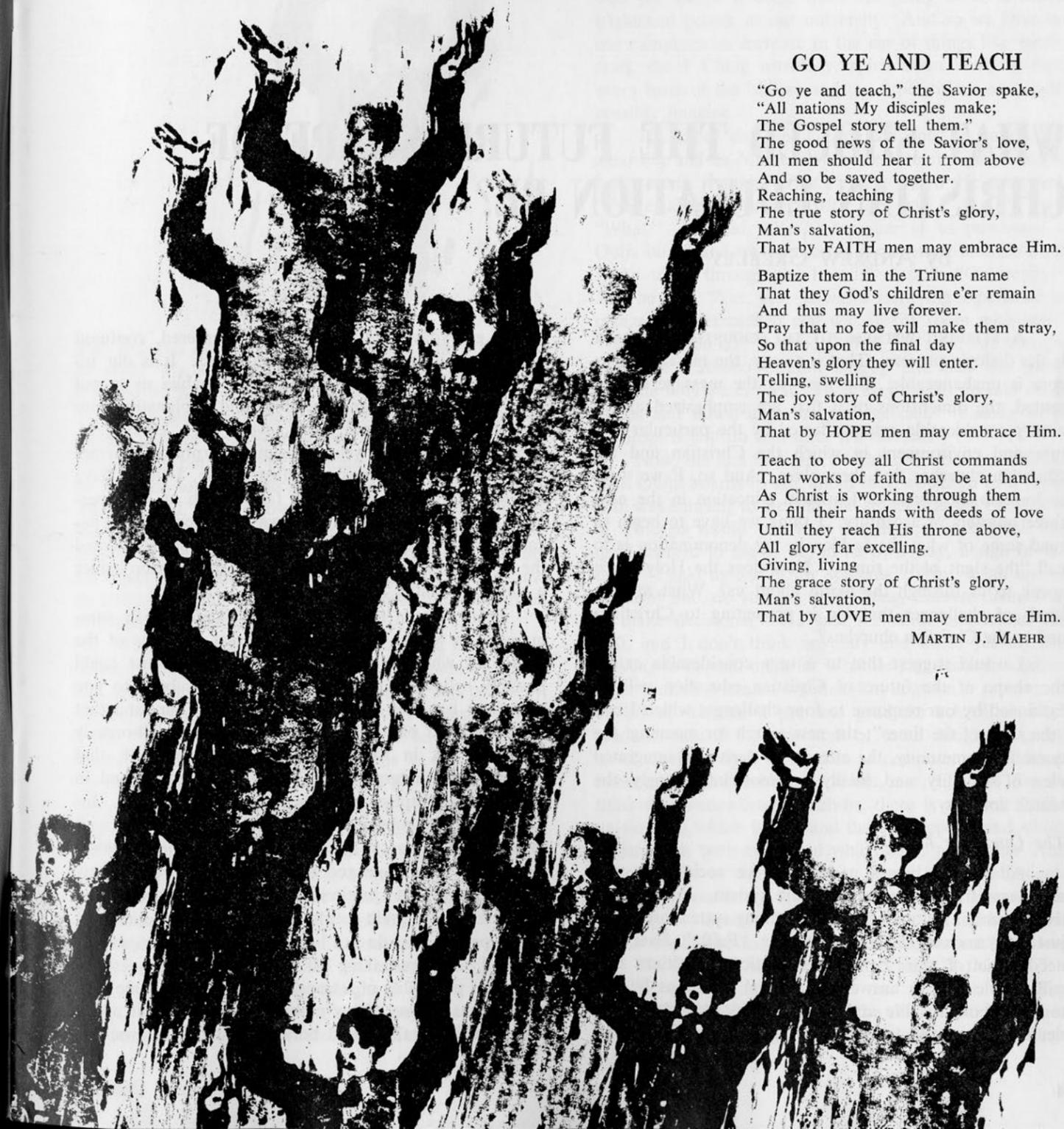
GO YE AND TEACH

"Go ye and teach," the Savior spake,
"All nations My disciples make;
The Gospel story tell them."
The good news of the Savior's love,
All men should hear it from above
And so be saved together.
Reaching, teaching
The true story of Christ's glory,
Man's salvation,
That by FAITH men may embrace Him.

Baptize them in the Triune name
That they God's children e'er remain
And thus may live forever.
Pray that no foe will make them stray,
So that upon the final day
Heaven's glory they will enter.
Telling, swelling
The joy story of Christ's glory,
Man's salvation,
That by HOPE men may embrace Him.

Teach to obey all Christ commands
That works of faith may be at hand,
As Christ is working through them
To fill their hands with deeds of love
Until they reach His throne above,
All glory far excelling.
Giving, living
The grace story of Christ's glory,
Man's salvation,
That by LOVE men may embrace Him.

MARTIN J. MAEHR



WHAT SHOULD THE FUTURE SHAPE OF CHRISTIAN EDUCATION BE?

by ANDREW GREELEY

A STIRRING WITNESS TO THE CHRISTIAN MESSAGE is the dialogic process. That is to say, the message in its core is unchangeable. But the way the message is presented, the dimensions of it that are emphasized are to a very considerable extent affected by the particular culture and environment in which the Christian and the Christian churches find themselves. And so, if we want to look to the shape of Christian education in the next three quarters of a century, I think we have to begin to read some of what the fashion in my denomination is to call "the signs of the times." How does the Holy Spirit speak to us through the world about us? What are the kinds of challenges that He is presenting to Christians and to the Christian churches?

I would suggest that to a very considerable extent the shape of the future of Christian education will be fashioned by our response to four challenges which I call "the signs of the times": the new search for meaning, the quest for community, the attempt to derive an integrated view of sexuality, and, finally and most interestingly, the search for play.

The Quest for Meaning

All human beings need what we sociologists call an interpretive scheme or a culture system. An interpretive scheme, a culture system, a meaning system are really just fancy sociological ways of saying, "Faith." Everyone needs a set of more or less systematic propositions that will enable him to answer the critical questions he has to face about his life and about the inevitability of his death. This core system of belief organizes the phenomena

of our everyday life. All sorts of disordered, confused phenomena impinge on our consciousness. It is our interpretive scheme, or our faith, which enables us to put some kind of order and meaning and explanation into what happens to us every day, every week, every year. Now, for the last 200 years religious interpretive schemes have been on the defensive. Most people, I think, have had an interpretive scheme of faith which at least permitted religion a place. But it was an uneasy place because there was the fear that if science had not eliminated the need for religion, it had at least put religion under a cloud and under a question mark.

Prof. Watson in his book *The Double Helix* summarized the way a number of the great scientists of the world felt when he said, "No intelligent scientist could possibly believe in God." Now I would submit to you that there is a fair amount of evidence in our land that scientism as a philosophy and theology is in disorderly retreat if not in rout, with the inevitable result that transcendental interpretive schemes once more stand in the open marketplace of ideas as equal competitors. Indeed, I would submit, they stand as competitors with certain advantages. It is not God that died in the 1960s; it was rather the great god science. He died very quietly — was hardly even noticed. But we have now on the campuses of our great secular universities a generation of young people who do not believe in science as a way of life and who are asking all kinds of critical questions about the possibility of a transcendent. This became very clear to me in one of my classes last year. I put a statistical table on the board because that is what sociolo-



gists do, and one of my students put up his hand and he said, "Mr. Greeley (everybody at the University of Chicago is 'Mr.' no matter what his canonical status), I think you are an empiricist. In fact," he went on, "I even suspect you are a naive empiricist." Well, I've been called that before, but never in the tone of voice that used to be reserved for being accused of being a clerical fascist. Then he said, "You know, my generation rejects science. We'll enjoy the benefits of a technocratic society and we may even use the scientific method in our research, but we reject the epistemological imperialism of science and its claim to be the only or even the most important form of human knowledge."

Well, this took me back a bit because it hadn't been so many long years before that I was in graduate school and such ideas would have been the rankest sort of heresy. So the next class I raised the question again. "Now," I said, "there was a kind of fierce attack on the epistemological imperialism of science. I want to know whether the rest of you agree with that, since nobody disagreed." There was silence in the classroom for a while, and then a girl put up her hand. She said, "Look, science has failed. It hasn't brought us peace, it hasn't brought us racial justice, it hasn't helped us to love one another any better. Our generation doesn't believe in it. We're looking for other systems to explain our life."

This is the last place in the world where you would expect science to collapse, and yet it seems to have collapsed. And sometimes the collapse is bizarre and fantastic. Witness the resurgence of not only the interest in the sacred but even of interest in what we would call

superstitions. Last year during the altercation at our university between the Sociology Department and the SDS there was a fierce, wailing noise one afternoon at the entrance of the sociology offices. The departmental secretaries and the few professors that were around dashed to the doors to see what the wailing was; and there were three young women dressed in old clothes, conical hats, carrying broomsticks and shouting things like, "Fie on thee, Morris Janowitz; a curse on thy strategy." WITCH, that is to say, Women's International Terrorist Corps from Hell, had come to put a hex on the Sociology Department. Nothing has happened to Professor Janowitz yet, but if it does, there are going to be a lot of frightened people at our university. And so we have on our campuses an increase in the use of things like witchcraft, the I Ching astrology, spiritualism, and, in fact, every form of the bizarre and the superstitious one could possibly imagine.

The other day one of my students (a rationalist, agnostic, and ex-Methodist) came into my office badly, badly upset. I said, "What's eating you?" He answered, "I've established contact with the devil." And I said, "What?" He said, "Yes, a number of us purchased a Ouija board and we were using it one night and the devil spoke to us through the board." I said, "Oh, really?" And he said, "Yes, yes! It was a terrifying experience to realize that personified evil was in the room with you." "What did you do?" I asked. "Well," he said, "we brought it to the Catholic Church nearby and had the priest sprinkle holy water on it. Then we broke it up into small pieces and threw it in the garbage can." I said, "It is sacrilege if you do that after it's blessed."

Now, the fact that girls at Catholic women's colleges used Ouija boards to see whom they would go to a prom with was amusing to me, but that students at the University of Chicago would use it to establish contact with the devil seemed to me to be, in its own way, a sign of the times. I said to one of my students, "Why, in an age of the IBM 360, do you use the I Ching, Chinese divination, to make decisions?" He said, "I don't understand the 360, and I don't think anybody else does; yet my life is going to depend upon it. Whether I'm drafted, whether I get sent to Vietnam whether I'm sent on a mission to be killed, whether I get into graduate school or what graduate school I go to — all of these things are going to be decided by a computer, a computer that doesn't know me and doesn't care about me. I would like to think that somewhere, somehow, there is a power in the universe on which both I and the 360 depend and which understands both of us and which cares about me. And I would like to think that that power can communicate to me as a person, if by no other way than through the I Ching or through the Ouija board." I said to him, "You would like to think this, but do you really believe it?" He shrugged his shoulders and said, "I think so."

Now don't misunderstand me. I'm not defending witchcraft, druidism, or any of the other kinds of bizarre searches for the sacred you can find on the elite college

campuses. I think in a way they are a judgment on us. We haven't been able to communicate the kinds of sacred we believe in in a way strong enough to be attractive to these young people. One of my students remarked, "The last place in the world I'd expect to find the sacred is in my parish church." But what I am saying is that the neo-sacred as we see it all around the country today would strongly suggest that scientism as a unique philosophy and theology of life is no longer dominant and that to believe in the sacred and the transcendental is in the process once more of becoming intellectually respectable. The last place in the world anybody would have expected to find a resurgent sacred would be at our elite campuses, and yet today it is there and with great vigor. As a matter of fact, my friend John Cogley told me that in some of the California schools the latest cult is a combination of hippie radicalism and Protestant fundamentalism. He said, "You can see these kids in hippie array walking down the streets of Santa Barbara with the Bible under their arms."

It just struck me as very interesting that in this resurgence of the sacred we have made the pilgrimage from witchcraft and superstition to Biblical Christianity in the space of a year. I expect a neo-neo-scholastic revival by next year. Once again we will be permitted to Quote Thomas Aquinas. For the churches, for religious education, it seems to me that this means a golden opportunity provided we don't lose our nerve. Men are once again asking questions about the transcendent, about the sacred; and if we can break away from the issues of the past, we may be able to respond intelligently and sensibly and compassionately to the new search for meaning, for a sacred interpretive system, for a religious faith which I see becoming much more powerful on the college campus and presumably, as the years go on, in the rest of the country.

There is a special twist in this search for meaning which I think has fascinating implications for Christians, and that is the issue of resurrection. We've learned from the psychologists that man can develop emotionally all his life. The development of the personality need never stop. Nevitt Sanford has said, "You are never too old to grow." But we have also learned something about the psychodynamics of the growth process. We have learned that our emotions mature and expand through what can very literally be called a death. To grow as a human being, we must die to our fears, to our anxieties, to our aggressions, to our self-hatreds, to our defense mechanisms, in order that we might rise to a new kind of life, to a new level of emotional freedom, openness, and trust. St. Paul, with remarkable psychological foresight, described this as putting off the old man — putting on the new. This process of death and resurrection in emotional growth has, I think, been felt with particular power and poignance by those who have gone through some kind of counseling or therapy or even psychoanalytic experience because they know how much they must die to. They know how painful a death is. One girl said to me,

"I would sooner die physically a thousand times than go through what I'm going through now." They know that the only way to new life is through death. Now, as more and more people experience this death and resurrection growth they are going to be asking themselves, "Which is the ultimate reality, death or resurrection? Which is the ultimate, tragedy or hope? Is life an absurdity, or is it a story with a happy ending? Is it tragedy, or is it comedy? It surely is a joke, but is it a cruel joke or a loving joke?"

This of course is where the Christian response becomes most important, because as Brian Wicker, the English writer, has said, "The Christian who says that he believes that human self-fulfillment is not permeated by the absurdity of death is really the humanist who is sure of the ground on which he stands." Wicker adds, "It is the subject of resurrection on which ultimately the Christian and the humanist must agree." I would say that this subject will become more and more central as our century comes to a close because more and more of us will have experienced the death and resurrection process of emotional growth. My own personal feeling is that on that day when Jesus reaches out and touches our hand as He did the hand of the son of the widow of Nain and says to us as He did to Lazurus, "Come forth," we will sit up and look around and say with surprise, "Good heavens! Is this all that it was about? Why, I've been through this many times before."

The first of the signs of the times then is modern man's quest for meaning, a meaning which may be transcendent — a quest which concedes that the religious meanings systems are just as respectable, if not more respectable, than any other, and with the added twist that now the issue of resurrection is coming once more to center stage.

The Quest for Community

About 150 years ago man began a pilgrimage, a pilgrimage from the peasant villages of Europe to the industrial metropolises in Europe and in this country. It was a search for a better life, for a good life, for more comfort and affluence for the pilgrim, or at least for his children; and it has been, by and large, a successful pilgrimage because we have acquired a standard of living that even the richest kings in ages gone by would not have dreamed possible. This is all to the good; but in the process of creating the affluent society there were things that were left behind.

One of the things that modern man left behind was the warmth, the comfort, the social support, the intimacy, the intense relationships, the intimate relationships of that peasant village. There is no point in romanticizing life in that village. I don't know how many of you have ever visited the ground whence your ancestors sprang. I have, and let me tell you that County Mayo, God help us, Ireland, is not a place where I would want to live. On the other hand, the warmth, the intimacy, the support of that village is something that my granddaddy's descendants have missed; and I think what modern man, par-



ticularly in his younger version, is trying to do is to eat his cake and have it too, to have the abundance of the affluent society and at the same time the warmth and the intimacy of the old village. Modern man is trying to recreate by free contact the commune, the tribe, and, to be true to my ancestors, the clan. Let me say, in parentheses, that when you get nostalgic about the past and feel like knocking the affluent society, remind yourselves that if it wasn't for the affluent society you probably wouldn't be alive. Most of us would have died in infancy if it hadn't been for the technocratic society which we so eagerly criticize.

What is one to say about this search for community? One must say first of all that it's risky because in most of these communities the world has ever known there has been little room for privacy or individuality; and now, those who control communities have even more power because they understand group dynamics. They are able, if they wish, to manipulate people to think that they are free when they are really not. I sometimes think that when the year 1984 rolls around, we will discover that "big brother" is not a militant dictator but merely a trainer in a sensitivity group.

Community is risky, too, because intimate relationships require more maturity and more self-possession than most of us have. We learned in our family models and paradigms of intimate behavior, but there is a good deal of unresolved conflict that has come out of that familial past. When we find ourselves in intimate relationships, we fall back unconsciously on the paradigms of the past and convert our fellows in the community into substitutes for our parents or our siblings. You can almost count on it that every intimate community will go through a stage that is replicating everybody's familial past in which everybody else becomes somebody else's sibling or parent; and that, let me assure you, is a terribly painful process. I re-

member that I was going through it with a group of friends a year ago. At that time I was saying mass every morning in a convent, and in this convent there was a banner which simply said, "Community happens." Finally this one morning, after a particularly difficult session with my young friends, I walked in and I saw the banner, and it was very early and I was very tired and I said, "Sister, the hell it does."

Community doesn't happen. It's a hard, painful road. Intimacy is only for the mature, the self-possessed. But this fact is not going to turn us away from the quest for community. We have the time; we have the vocabulary and the concepts that enable us to understand what's involved in the quest for community — modern man's way to keep on seeking it. What does it mean to the church? What does it mean to the church to see hippie communes and encounter marathon groups? What does it mean to see underground religious groups emerging within the church which are neither a part of the church nor take it very seriously? What does it mean for a religious tradition which was founded in a small group and has been periodically renewed or, you should excuse the expression, reformed by small groups and whose founder said, "By this shall all men know that you are My disciples, that you have love for one another"? What are we to say when people come to us and say, "We want to love each other more"? We want, and we would like them to have more intimate friendships. In the midst of the bureaucratic, rationalized, computerized, formalized society we want to have communities of believers who are intimately in love with one another. We may warn of heresy, we may warn of schism, we may warn them, and quite properly so, of the dangers of regression or of manipulation. We may warn them of the danger of gnosticism or of turning in unto themselves and forgetting the rest of the world. Is that an adequate enough response? We who have for a millennium or two presided over one of the richest communitarian traditions in human history — what do we have to say to modern man's at times desperate search for something and someone to belong to?

The Quest for an Integrated Sexuality

Man wants to belong. He wants to be open and trusting with his fellows. But he is also afraid of it for fear that he'll be inadequate and that they will hurt him. This dilemma is no more clearly seen than in the relationship between man and his mate. There is a tremendous payoff in marriage, in trust, and a tremendous fervor. A powerful physical and human passion drives a husband and wife toward openness with one another. First of all, there is physical openness and with that, more importantly, psychological and human openness. There is terror in this openness. There is terror in physical nakedness and even greater terror in psychic nakedness. The paradox is, of course, that while physical nakedness comes first, its payoff does not last very long unless it is accompanied by human nakedness, by human openness. Un-



less husband and wife are able to trust each other, their sexual life rapidly decelerates in its satisfaction.

So there is this tremendous thrust toward openness and trust between man and woman. But there is also fear of it. I think a good name for this fear is "shame." Shame is the feeling that you are inadequate. You are not good enough to be able to respond, and if you trust yourself with the other, the other will see how worthless you are and either have contempt for you or destroy you. Shame is really a fear, first of all of physical inadequacy. You are not enough of a man or enough of a woman; your masculinity or your femininity are not good enough to be able to respond to the partner. The dilemma of marriage: a man and a woman driven by passion and love toward one another and yet pulled back from each other by a shame which tells them that they are inadequate. Most marriages, I think, particularly in their early years, balance on the razor's edge between terror and delight. Oftentimes it seems to me, from the perspective of my celibacy, that delight wins out — or loses out to terror, and people pull back. They are on the verge of really being trusting with one another, and they pull back for fear that they will be lost, that they will be obliterated if they trust too much.

This has always been true of the human condition, of course, and I think there are two things that are added to the situation by what I'd call the Freudian Revolution. The first is the realization that all human relationships are sexual. We are related alike to one another as human beings. As human beings we have bodies; we are bodies. Our bodies are involved in the relationship, particularly if they are in an intense and intimate relationship. Sexuality pervades all human relationships, not necessarily genital sexuality, but sexuality nonetheless.

The second insight is more important. About 3,000 years ago a man made an immensely important discovery. He discovered that he was a spirit; and with that discovery the world religions in Greece, in the Middle East, and in India began. And so excited was man by this

discovery of his spirit that he began to think of himself as essentially a spirit. The body was a prison in which spirit was held; and since it imprisoned that which was man, the body was evil; and since sexuality was clearly and disturbingly part of the body, that was evil too. Even though the Jews escaped this, one rabbi said to me, "Probably because they weren't smart enough to be able to understand it." And even though the Christian Scriptures are not infected by it, it is pretty hard to deny that this sort of spiritism or angelism profoundly affected Christianity for almost two millennia. There was, I think, no way to escape it since it was so pervasively present in the culture, the culture of the Greco-Roman Empire.

What Sigmund Freud did was to finally and definitively refute the manqué assumption that sex tied down the human person. Conceding that sexuality could destroy the person, Freud also argued that it could liberate it. It could constrict the human personality, but it could also open up the human personality growth. In fact, sexuality was the strongest force in man to help him break out, to drive him to break out of the barriers and defenses he built around himself. This was a profound insight, and this is the sexual revolution.

The sexual revolution is not "Oh! Calcutta," it's not "Hair," it's not Jane Fonda on the cover of *Newsweek*, it's not *Playboy*. The sexual revolution is the Freudian insight that sex enables man to become more himself. But the Freudian revolution occurred, as human history goes, only yesterday; and we really have not yet been able to integrate it with the rest of human wisdom. Marshall McLuhan, in speaking of the future of sex, says that in years to come sex will be cool. Now, as any of you disciples of McLuhan know, that doesn't mean cold or frigid, but it means integrated with the rest of human existence. McLuhan suggests that sex is a great big, mysterious, fascinating thing out here which we don't understand and we don't know what to do with. But as the race evolves, it will become better integrated into and pervade all sorts of other areas of our life. Much of the confusion, the nonsense, the imbecility existing about sex in the modern world comes from the fact that it's not yet cool. It is still something separated from the rest of human existence.

I would argue that the Christian churches are in a particularly important and advantageous position in responding to this Freudian insight. We may not have done so yet, but we can because in both the New and the Old Testament the relationship between God and His people is described as the union between husband and wife. In the Old Testament Israel was the faithless bride whom God pursued despite her infidelity; and in the New Testament, when St. Paul was trying to find the symbol that would represent adequately the intensity of Jesus' passion for His people, the church, he fell back on the sexual union between man and woman. If sexuality is the best symbol we have of God's relationship with His people, then certainly there will be many things the Christian churches can say in response to the Freudian revolution.

My own denomination, which has not done very splendidly on sexual matters lately, has for centuries had a liturgy that is pervaded by sexuality. I don't know what your Easter vigil services are like, but in ours a lighted candle is plunged three times into water. In any religion the world has ever known this symbolizes just one thing. The lighted candle is the male organ, and the water is the female organ. I am amused constantly when I realize that generations of Irish clergy didn't realize what they were doing there in the sanctuary. "How do ye mean that we were having symbolic fornication in the sanctuary and on Easter Sunday morning in the middle of solemn high mass?" The point is not that we didn't know what it meant; the point is that the people that put it in our liturgy did know what it meant. They saw it as part of the pagan springtime festivals around them. The sun god had knowledge of the earth goddess, and nature was reborn. Therefore, when the people put together their own springtime ritual, they almost naturally took that ceremony over because they said that it was on the resurrection and through the resurrection that Jesus consummated His marriage with His spouse, the church. Our new English liturgy makes this very clear. It says, "May this candle fructify these waters." It doesn't leave much doubt about it, though I think a number of my colleagues were profoundly shocked by such ideas.

There is one implication of our tradition which seems to me to be inescapable. If we are to be a light on the mountaintop penetrating the darkness in the valleys beneath us, then we will do so by the quality of our relationships. "By this shall all men know that you are My disciples, that you have love for one another." But what is the measure of love in the church — "as I have loved you, so you love Me." And how does He love us? The way a husband loves his wife. And so the relationship between a man and a woman who are deeply in love with one another is the model of the paradigm of all relationships in the churches. This sounds shocking at first. Who would think that pastor and people, hierarchy and laity, clergy and leadership, old and young, rich and poor should relate to one another with the gentleness, the tenderness, the patience, the firmness, the sensitivity, the concern, the passion which exists between a man and a woman who are deeply in love with one another. Yet as we read the Scriptures, there is no escaping this as the model. If Christian education can so shape itself that this wisdom becomes primary both in its goals and also in its relationships, there need be no fear about Christian education having a future.

The Search for Play

One of the most delightful phenomena of our time is that the current theological fashion has moved from secularities, from the death of God, to a theology of play. There is Robert Neale's book *In Praise of Play*, Sam Keen's book *Apology for Wonder*, and most recently Harvey Cox has weighed in with a book called, I believe, *Feast of Fools*. Harvey has come a long, long way from

The Secular City. One of the things he argues in this book is that play without politics is superficial; politics without play is sterile.

What do we mean by play in this context? I am using it obviously in a fairly broad sense of the word, although if you don't have play in the strict sense you won't have it in the broad sense either. In other words, if you don't have celebrations, then your celebrants are not going to be very celebrating people. I think Jean Paul Sartre put it as clearly as anybody when he said, "The serious man thinks that his environment is more important than he is, and the playful man knows that he is more important than his environment." The serious man is the mundane man, the man who is tied down, who is tied down to this world, to his profession, to his career, to the routines, the monotones of everyday life. He cannot step aside from it. He is so much caught up in what he thinks is the real world that he can never enter the world of make-believe.



The point of the theologians of play is that it is only in the world of make-believe that one can encounter religion, mysticism, and ecstasy. They would say that the attempts of many of our young people to break away from the mundane world, from the routine world, is essentially an attempt to find ecstasy and not merely an attempt to be playful. However misguided, and at times vicious, are things like rock music, drugs, and hippie communes, the world of the psychedelic represents an attempt to break out of the mundane and to encounter the playful as a prelude to the ecstatic. We may deplore their methods, we may deplore how misguided they are, and yet the fact that they are looking for an ecstasy which religion does not seem to be able to provide is a judgment on religion.

Man has always wanted ecstasy. Ecstasy is a form of union. Man has wanted union with himself, with his friends, particularly with his mate, but also union with cosmos, with the world around him, with those primordial processes in which we are all immersed and on which we

all depend. Man has wanted to commune with these primordial forces which govern the universe and, if possible, even to transcend them and to commune with the Force (with a capital F) on which all the other forces depend, on the Being that is the ground of all other beings. The mystical, the ecstatic impulses in man have been denied and repressed for several hundred years. We have been led to believe that God is dead, that the sacred is dead, that in the secular city there is no more room for the mystical and the ecstatic. And so the scientific, rationalized, "derogated" world abolished man's instinct for the ecstatic and, to a very considerable extent, his ability to play.

But reason rules over the emotions of man as a tyrant at a very serious risk. If reason is not content to govern the emotions of the constitutional monarchy, then reason is going to have a revolution on its hands. And the psychedelic world is a revolution against the tyranny of reason.

Again, it seems to me that the churches may have missed the boat. They, of all, should be joyous; they, of all, have something to celebrate; they, of all, believe in delight and ecstasy; and they should be the most playful of all. Hillary Belloc put it in one of his poems about us: "Where'er the Catholic sun doth shine, There is always laughter and good red wine, At least I found it so, Benedicamus Domino." He was wrong. The wine sometimes is terrible, and the laughter is frequently, at best, forced. Theresa of Avila prayed, "From silly devotions and sour-faced saints, deliver us, O Lord." Her prayer wasn't heard. We are dismal celebrants, inadequate helpers, and joy is very hard to be found among ye. And yet we — we Christian churches — have presided, each in our own way, over a mystical and a liturgical tradition of 2,000 years' duration.

Sometimes I am particularly amused by the things that are going on in my church. We have stopped saying the rosary, and kids are wearing beads around their necks. We are eager to put off vestments and special kinds of clothes, and kids are putting on clothes so they will look different. We don't want to look different from everybody else, but they want to look different. We have been trying to give up the Roman collar, and so for a while people were wearing turtleneck sweaters and Nehru jackets. We are desecralizing our liturgy, and there are others around us scurrying to create a sacral liturgy. This is all, I guess, a symbol or an example of what I call Greeley's first law. It goes as follows: Whenever Catholics stop something, everybody else has just started it. The second law is the reverse of it: Whenever Catholics start something, everybody else has just stopped it.

Can we be playful? Can we create room for delight in human life? Is it possible not to force ecstasy, not to teach courses in Mysticism 101, but to provide in our schools and in our classes a spirit of joy, of celebration, of playfulness, which at least is a prelude to ecstasy? Can we be in our schools the kind of lovers whose love liberates men from their fears and enables them to be most fully

that which God has made them? It can be said that we have not done so well so far, but I am reminded of Chesterton's well-known saying: It is not that Christianity has been tried and found wanting, but it has been found hard and not tried.

These, then, are the four signs of the time — the search for ecstasy, the delight for play, the quest for a meaningful sexuality, the longing for community, and the search for faith, for meaning. They are, in a way, signs of many times, but I think in our time they are signs that are particularly powerful, particularly demanding, particularly challenging. And what will the churches do? What will our education do?

In my church one of the great insights of the Vatican Council was the rediscovery that the church is a messianic people, a people with a mission. The church is a symbol. But it is a sacramental symbol of human unity; and hence it is not only a sign of the unity of the human race, it is supposed to be the cause of that unity, a unity of love. And so the God who created is the same God who redeemed. The God who sent the human race on its pilgrimage toward fulfillment — increase and multiply and dominate the earth — is the same God who communicated Himself to us through Jesus and who promises us the new life in the risen Jesus. The risen Jesus present in our church was the God of creation, and this means that the two pilgrimages from Eden to self-fulfillment, from the resurrection to the omega point, the pilgrimage of mankind and the pilgrimage of God's people are the same pilgrimage. God's people, then, not only belong in the pilgrimage, they belong in the vanguard leading it.

One has the impression as he looks around and tries to read the signs of the times that the pilgrimage is about to enter a new phase. We have been for a hundred years or so at a way station, an oasis, you might say. This is called the modern world, and now we're breaking camp. Tents are being dismantled, the baggage is being packed, the animals are being prepared. There is hustle and bustle in the camp. One can almost imagine John Wayne cracking his whip and shouting, "We're moving out!"

Where do we who are Christians belong in the midst of this breaking of camp? Are we so busy burrowing our holes into the ground that we do not even notice the stir and the movement outside? Do we belong locked up in our tents for fear that if we go into the hustle of camp-breaking, somehow or other we are going to be hurt by it? Do we emerge periodically from our tents, usually several months late, to make an announcement characterized by its obscurity and its irrelevancy?

Well, I think that's not where we belong. Where, then, do we belong? We are Christians. It seems to me that our mission is a Joshua one. We belong out with the scouts — out with the trailblazers — out in the desert — climbing the mountains — viewing the splendors of the valley on the other side. And then we belong, coming back to camp and saying to the rest of them, "Do not be afraid! Come with us. It is splendid out there — we know — we have been there already."

What Should Be the Shape of Lutheran Education?

by RICHARD SOMMERFELD

THE TOPIC ASSIGNED TO ME HAS A DEFINITE TONE of the future, and any consideration of the future always involves danger. There is the danger that in focusing on the future the speaker fails to recognize that all futures arise out of the present. Unless adequate attention is given to the present situation, the speaker's thoughts float "up there," perhaps with a degree of attractiveness but without adequate contact with reality. Hoping to avoid this danger, I am going to begin with the present and then focus on two dimensions as I see them in the present and as I see them influencing us as we move into the future. I will conclude with some specific proposals for the future.

I am going to impose on myself a couple of limitations that you ought to know about from the beginning. First of all, I have no intentions of even attempting to explore the totality of educational possibilities for the future. Second, I will limit myself to considerations that I feel are particularly appropriate to the circumstances of the Lutheran Church — Missouri Synod.

There is one feature of the current context that I want to establish right at the beginning. Lutheranism is inherently documentary in character. The highest temporal authority source in Lutheranism is what I call the documents: the Scriptures, creeds, confessions, and the like. These documents — including in some instances constitutions and bylaws — all serve as a code for Lutheranism, defining the permissible and identifying the outer boundaries of appropriate belief and action that in a peculiar way distinguish Lutheranism from other organized Christian groups in America today.

A couple of examples may serve to illustrate what I mean when I say that Lutheranism is documentary. In 1965 at the Detroit convention there were presented the mission affirmations. The text of the affirmations runs to approximately 2,000 words. But the 2,000 words of the text are documented — supported, if you will — by 275 Biblical references. If you look at any Lutheran state-



ment of almost any kind you will find that it is heavily noted, footnoted, and documented with Biblical, confessional and — depending on the content — constitutional references. You do not find this in any other organized Christian church body in America today. The employment of documentary sources in support of a "case" occurred extensively at the Denver convention in connection with discussion of the motion for pulpit and altar fellowship with the ALC. Committee reports and spokesmen from the floor cited the Scriptures, the Augsburg Confession, accepted doctrinal studies, and the synodical constitution in support of their respective positions.

Lutherans document everything, and Lutherans act in terms of their accepted documents. This occurs because for Lutherans the documents contain the substance of the Lutheran conception of the Ultimate. (For a full treatment to this question see Richard Sommerfeld, "Conceptions of the Ultimate and the Social Organization of Religious Bodies," *Journal for the Scientific Study of Religion*, Vol. VII, No. 2, 1968.) The documentary character of Lutheranism is significant because any consideration of action within Lutheranism must take into account the body's historic ideological stance. Any consideration of possible future shapes of education between and among Lutherans must take into consideration this distinctive characteristic of Lutheranism.

On the basis of this brief exposition of the documentary character of Lutheranism, I now turn directly to the specific question of organized education in the church.

Article III of the synodical constitution lists eight objectives, or purposes, of Synod. Nowhere in these eight statements of purpose does the word education, or for that matter even the idea of education expressed in other words, occur. There is indeed the word "instruction," but it is linked with confirmation, which interestingly enough is spelled with a capital C.

What I find most significant in the eight objectives

in the constitution is that No. 6 specifically includes the furthering of Christian parochial schools. Nothing is said about Christian education as such, but the body has committed itself to the furtherance of Christian parochial schools.

Education is action toward the realization of certain purposes. The parochial schools are a particular way of organizing that action, hopefully in a fashion that will further the realization of desired purposes. How you choose to organize in any instance depends on the activities or functions that are appropriate to the accomplishment of your purposes. I find it very significant that the synodical constitution specifies an organizational form in its statement of purposes but says nothing about educational activities. This is not a question of right or wrong, even of good or bad. It is simply a recognition that in our church body we have given documentary priority to a particular organizational form which, if taken seriously, limits the parameter of educational action within the body.

Missouri Lutherans have been school-minded. However, some real insights can be gained from giving attention to the quantitative circumstances of what I will simply call the "school movement" within the Missouri Synod in the United States.

During the 10-year period from 1958 to 1968 the actual enrollment in parochial schools in relation to potential enrollment increased 3.2 percent. The *Statistical Yearbooks* indicate that there was a net gain of only 13 parochial schools during that time. The same source also reveals that the percentage of congregations affiliated with a parochial school declined from 30.3 percent to 27.7 percent. These facts, and many others that I might cite, indicate to me that the elementary school movement has kept pace in general with the growth of the Missouri Synod. But on closer examination it appears that the school movement is characterized by proportionately fewer though slightly larger schools involving fewer congregations. The totality of evidence offered by the *Statistical Yearbooks* indicates a modest school growth in congregations historically having a school, but I suspect newer congregations are not including a parochial school in their total parish programs. Putting it another way, it appears that the school movement is beginning to crystallize in those congregations already having schools.

Parochial schools currently enroll approximately 155,000 students. Sunday schools have an enrollment of approximately 820,000 students. If we adjust the Sunday school enrollment figure to include only those persons of elementary school age and if we assume that every single parochial school student is also enrolled in a Sunday school — definitely a debatable premise — Missouri Synod Sunday schools reach approximately 395,000 more elementary school age children than do parochial schools. All of which indicates that Lutheran education means the parochial school in terms of historic documentary priority and the Sunday school in terms of quantity enrollment.

I cited the foregoing by way of indicating to you my

feeling that Lutherans have not approached the question of education in terms of generic statements of purpose which afford and invite multiple educational activities and highly variegated forms. Instead, the educational eggs have been placed essentially in a single-form basket, namely, the parochial school as far as the documents are concerned, or the Sunday school if you prefer to emphasize quantity. For me the big prospect and for that matter the hope and need for the future is a purpose-oriented philosophy of education and an institutional commitment to experimenting with various activities and various forms.

Mindful of the historic stance of the Missouri Synod and the brief sketch I have given you of current educational efforts and circumstances, I would like now to turn to my proposals for the future.

In my thinking the first proposal is a priority item, with the remainder of my suggestions deriving from this first proposal. I would urge the initiation of action toward reformulating a portion of the synodical objectives to stress purposeful education rather than a singular organizational form known as the parochial school. I am not opposed to the parochial school — in my parish experience I started one from scratch — but I am questioning the documentary franchise in Christian education that has been given, in effect, to the parochial school. My reason for suggesting a remodeling of synodical objectives on this count is that the result would broaden the opportunity for our church-related colleges to train Christian educators rather than primarily preparing teachers for parochial schools. Church-related colleges would then concentrate on training people who are able to build on the talents of the lay members in the congregation, rather than functioning as teachers who themselves do the instructing. These educators would complement the efforts of the clergy, who are trained as pastors, not as educators. A documentary change would encourage congregations to broaden their thinking in parish education, and the Christian educators on the congregational staffs would be free to focus imaginatively on education, unlimited by the historic specifications of any particular form.

I do not advocate the elimination of the parochial school, and my next recommendation for the future indicates this. I propose a national accrediting agency *within the church* to combat the high degree of local variation in curriculum, instructional staff, administrative policies, and even facilities among parochial schools. Our nation has a mobile population, and our church body has a mobile membership. The young people enrolled in our parochial schools deserve the assurance of reasonable minimal standards regardless of which particular parochial school they may find themselves in at a given time. Adequate schools would not be affected by this proposal. Other schools would be prodded to meet at least minimal standards. Considering the educational welfare of the students, substandard schools cannot be silently tolerated, local autonomy notwithstanding.

I very strongly advocate the establishment of school systems for larger cities, also in lesser population areas or

regions, in order to enhance instructional effectiveness and efficiency. Here, as in some other areas, local autonomy is a major roadblock, but we are going to have to rise above such limited thinking if our schools are to be what they can be and must be for the future. And I would also suggest that the systems of schools in the communities include a working relationship with the local public school systems. Fort Wayne, Indiana, has made some magnificent strides in the development of a Lutheran school system and in functionally interrelating the school system with the public school system in the community. In my thinking this is not only the pattern of the future on the basis of wise choice but the pattern of the future on the basis of absolute necessity.

In terms of Christian educators, I would propose the organization of a professional society — the equivalent of an accrediting agency for schools — to certify continued qualification of the individual to function as an educator, as well as to protect the individual from local exploitation. The fact that an educator graduates and begins to serve is no indication of continuing ability and effectiveness. This must be checked and rechecked. The individual must, if necessary, be evangelically prodded to regain lost skills, to give attention to skills that have been allowed to slip aside, and to continue personal academic growth and development. It is one thing to honor the octogenarian for longevity; it is quite another thing to commend the continually effective and continually growing educator over a period of time. I am suggesting a professional society somewhat comparable to the American Bar Association, a society of professionals with teeth and muscle — the muscle of the profession and the teeth of a commitment.

As we move toward the future we need to recognize formally and to include actively Christian educators currently serving outside church-related institutions. We have in our church body literally thousands of male and female educators who are not active as educators within the frameworks of our congregations. I am thinking about public school systems, state and private colleges and universities. Program planning sessions, in-service training sessions, conferences and gatherings of all kinds ought to include these persons as well as those who are serving within the commonly recognized frameworks. The extraecclesiastical Christian educator has much to contribute from his or her training and experience. We in turn have much to share. In a word, we need each other, and we ought to reach out actively toward each other.

Earlier I spoke of Sunday schools. There are some tremendous things going on today in Christian education in Sunday schools, and there are some things that are better not mentioned. The fact of the matter is that the Sunday school is currently the largest single education program of our church, and in many respects it receives the least attention. In terms of dollars and cents the parochial schools' program involves approximately \$320 per student per year. For the Sunday school the figure averages out to not more than \$4.00 per student per

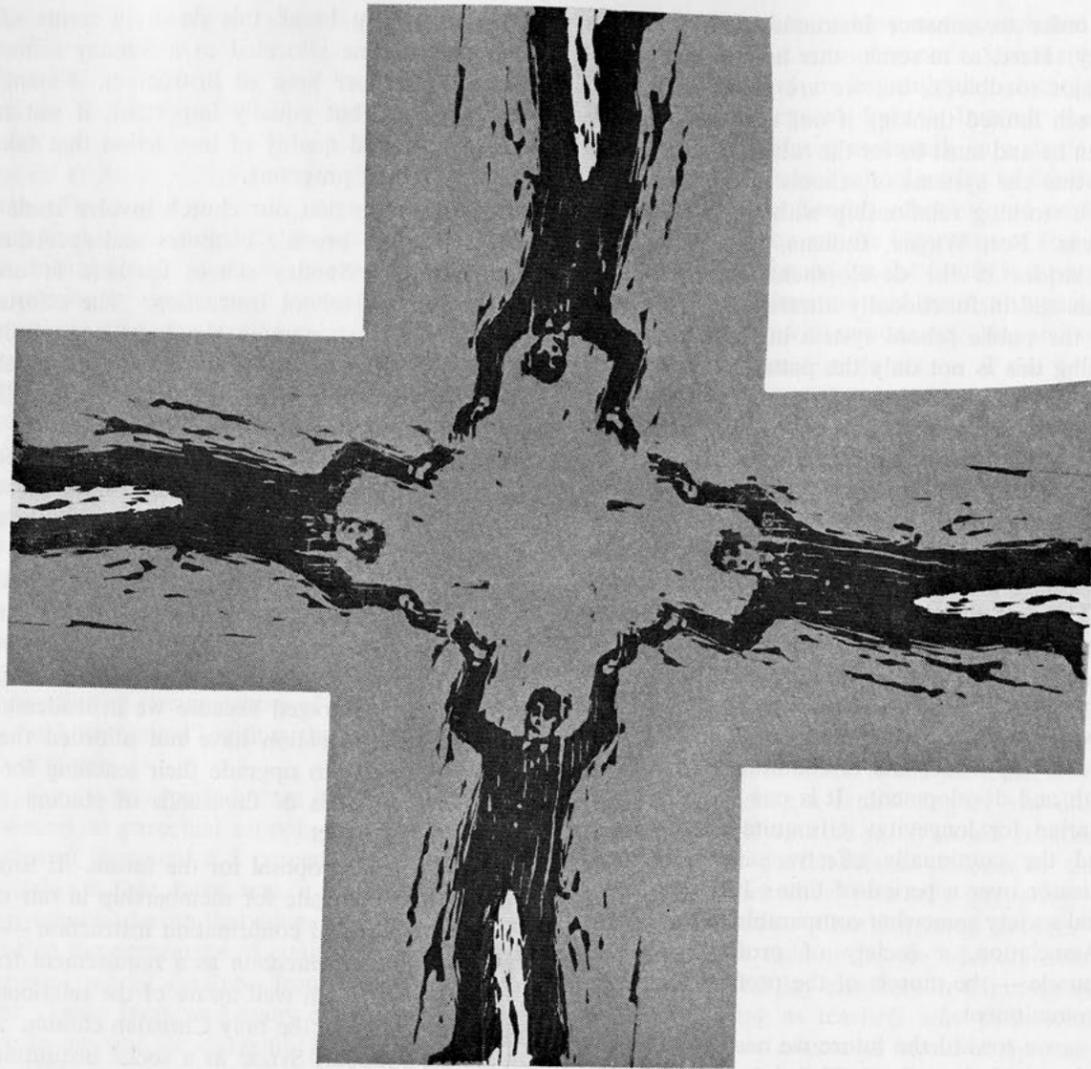
year or if you break this down in terms of the usual amount of time allocated to a Sunday school program, roughly 10¢ per hour of instruction. Financial support is important, but equally important, if not more so, is the caliber and quality of instruction that takes place in Sunday school programs.

I propose that our church involve itself in a large-scale effort to provide institutes and specialized training programs for Sunday school teachers in order to upgrade Sunday school instruction. The efforts may take the form of seminars in the local community, perhaps employing the professional services of local educators both in the church and in the public sphere. These training programs ought to emphasize learning theory and materials and methods of teaching Sunday school. Before anybody says, "But those Sunday school teachers won't come," I would like to see somebody give them an honest opportunity. I have always been surprised whenever I have been invited to address a Sunday school gathering in a metropolitan area or district at how many people show up. I've been impressed with the general caliber of Sunday school and Bible class teachers as persons, but I've been discouraged because we in leadership positions in Christian education have not afforded these teachers the opportunity to upgrade their teaching for the benefit of those hundreds of thousands of students with whom they are in contact.

One final proposal for the future. If formal instruction is a prerequisite for membership in our church body — I'm thinking of confirmation instruction — then I propose *continued education* as a requirement for *continued membership*. I am well aware of the relationship of faith to membership in the holy Christian church. At the same time the Missouri Synod as a social institution cannot be satisfied only with the initial elementary instruction of members in the face of rapid theological and social change. What I fear is that in a vast number of instances we are reducing our membership, in effect, to the least common denominator of minimal Christian education and performance, rather than getting the best out of people by giving them continued opportunity for learning and doing. Without continued education for continuing membership what we will have some years hence is not really a church body, a religious body, but essentially a social group that has certain religious overtones.

I have deliberately not spelled out my proposals in anything approximating final detail. As I indicated, this is deliberate. At this stage I think it is sufficient that the proposals be heard and considered, and I have so offered them for your thought and discussion. After we have discussed the proposals, we can add the detail necessary for implementation.

My final thought is simply this: Christian education is the business of the church in the world, but the church will stay in business only if it is as educationally imaginative and as active as its secular competitors in today's and tomorrow's world.



CHRISTIAN EDUCATION IN THE PARISH SETTING

by RICHARD J. SCHULTZ

MANY KEEN AND CRITICAL OBSERVERS OF THE church scene today are no longer asking whether educational processes in the parish setting can be effective. Rather, they are questioning the entire parish structure and denying its viability as an effective instrument for carrying out the mission of the church of Jesus Christ. While *that* issue is intriguing and even upsetting, it needs to be said at the outset that the point of view of this presentation is that the parish structure is still viable, practical, and corrigible. This is not to agree with all that goes on in the parish ministry, but rather to accept it as the most effective church structure available to us today.

It seems reasonable to say that the new decade of the

1970s will be crucial for the parish form of the church. The task of renewal is a desperate one, not because things are presently so hopeless in the parishes but because changes sweeping through our culture will place intense new demands on the church.

One may find varying shades of opinion concerning the urgency of renewing — or replacing — the parish. The literature which discusses the status of the parish comes from the church in all parts of the world and from all denominations. It moves from the despairing cry of Gordon Cosby that “the institutional structures are not renewable” to milder and more hopeful criticisms which offer hope that the people of God can reorganize parish programs to perform the true functions of the church effectively in the midst of social change and revolution.

The Lutheran Church — Missouri Synod is committed to Christian education in the parish as the primary instrument of renewal. The resolution (7-01) of the New York convention of the Synod in 1967 ought to be heeded by educators. “Resolved, that the Synod in convention assert that Christian education, understood as the communication of God’s edifying Word, is essential to the life of the church and is the primary process and fundamental activity of the church in mission and the basis for church renewal.”

Now, to paraphrase Lincoln, in the light of the determination of our Synod to renew the church through parish education, we are engaged in a struggle to determine whether our church or any church so dedicated can renew itself. It is a day of glorious challenge, magnificent opportunity, and frightening responsibility for the educators of the church. It is quite shocking to discover that a great church body has said in effect: “You educators have cried and pleaded for an opportunity to place education at the very core of the church’s life. Now we are giving you the opportunity and responsibility.”

The logic of this development is devastating. The church has been criticized and found to be in need of renewal. Christian education in the parish has been designated as the *means* of renewal. Yet the church has been educating for a long time. This must mean that some changes in the educating processes are called for — and that on the parish level.

An Appraisal of Christian Education in the Parish Setting

In appraising education in the parish we note that we have been doing a lot of something that we have called “educating.” The parishes of our Synod operate 1,300 elementary schools with 155,000 pupils and 6,500 teachers at an annual expenditure of about \$30 million. We operate 5,900 Sunday schools with 850,000 pupils and 103,000 teachers. There are 311,000 people enrolled in various kinds of Bible classes. We operate 4,100 vacation Bible schools with 390,000 pupils. There are 25 community Lutheran high schools with 12,000 students and a teaching staff of 665. All of this is education on the *parish* level. Whatever it is we are doing, and whether or not we are doing it well or poorly, we are doing very much of it.

Continuing our appraisal, we note that this activity is not spread evenly across our parishes. There is a rather intriguing variety in the extent of parish commitment to education. The range is from the parish with a meager Sunday school to the parish with the whole set of full- and part-time agencies, including significant participation in a Lutheran high school association. The amount of time allotted to child education ranges from a few hours a year to dozens of hours a week. Some parishes have never seen a professional Lutheran teacher, while others wouldn’t be without one or more. Some parishes spend \$5.00 a year on each child, while others spend more than \$500 a year per child. Many parishes see education as a function for children only, while many others cover the

entire age span. There is equal variety in provision of buildings and equipment.

The reasons for the variety of commitment are likewise varied. The size of the congregation, its location, and its financial condition have much to do with the level and style of commitment. Some with seemingly meager resources do a splendid job. In most cases the influence of the pastor is a highly significant variable.

The conclusion is that we can perceive no vital model of education in the parishes. Generally speaking, one must judge that the variety is evidence of many people doing their best to carry out the teaching function of the church under their own circumstances. One cannot even make sweeping judgments about the kind of agencies which are maintained. Some congregations do an excellent job with part-time agencies. Conversely, simply having a parochial school does not *guarantee* that the educational process is superior.

Obviously, to suggest that some are doing “better” immediately raises a question of value. What is a “better” Christian education?

This leads to a central concept in our consideration. There are certain kinds of questions which leaders of education in the parishes ought to be asking. Educational analysis in preparation for renewal ought not to consist of merely counting noses and inspecting equipment. Responsible and capable people in the congregations need to do the hard work of developing some kind of theory to undergird their educational doctrines and procedures. Thinking about education — philosophy of education, if you will — finds its task in *clarifying* the kinds of decisions we are forced to make when we choose to educate. To say that Christian education is the primary process of the church in mission is cheering to an educator’s heart. To establish the implications of that proposition is another matter.

This kind of thinking cannot be done for the congregations. If significant resources of the people of God are to be put at the disposal of Christian education, then the people themselves must engage in the dialectic which leads to conviction and commitment. Perhaps we have taken too many shortcuts in the past. Our advice has sent people scurrying to open a classroom, start two more Bible classes, or offer a seminar. The record, I think, will show that parishes have suffered from sporadic efforts which could not hold a head of steam because the energy was expended in “following advice” instead of responding to an inner conviction established by serious encounter with the Word of God.

What Kind of Questions Should the Parishes Be Asking?

The first question concerns the process of Christian education. What does one “do” when one “does” Christian education? Are there really any options here? Our acquaintance with general education may lead us to assume that education is the development of the intellect. Scholars of diverse orientations seem to agree on this. John Cardinal Newman calls education “simply the cul-

tivation of intellect." Even John Dewey calls the formation of habits of inquiry "the training of the mind." Robert Hutchins agrees that education is "the intellectual training of the young." Of course, these men would all define "mind" and "intellect" differently.

We may be tempted to assume that Christian education is essentially an intellectual enterprise, varying only in content. This view needs to be examined. When Christians educate, are they transmitting cognitive facts of the Bible? Are they transmitting the cognitive structure of a system of doctrine? Or are they assuming responsibility for a human being so that he will live acceptably according to a moral standard? Are they developing in others useful skills such as worship, Bible study, witnessing, teaching, contributing to the processes of government, and social interaction? Are they developing a relationship of the pupil with the triune God so that he becomes and grows as a person in whom Christ Himself lives?

At this point it is not necessary to settle this issue. There may be other intentions involved in Christian education, or it may be a combination of several of these. There seems to be confusion about the nature and intent of Christian education. When finances pinch, people in the parishes may ask: "How much does it take to get children to know enough to be saved?" The point is that the *process* of education will depend on our intention in educating. How long must we educate, under what circumstances, and with what kind of materials and teachers? These questions are dependent. Once a group has settled on its intentions, it is in a better position to assess the amount of resources it must bring to bear on the task. We may note in passing that if Christian education is an integral part of the church in mission, then the divinely assigned mission and functions of the church become normative for the educational intent. The most important task in educating is *the clarification of aims*. If objectives are unclear, the means toward objectives inevitably remain confused and subject to sentimental choice.

A companion question is: "How do we know when we have done Christian education?" There are two escape routes from this disturbing question. One is to assume that almost anything one does in church education is properly called the "doing" of Christian education. The other is to say that we cannot do Christian education. We can tell the Gospel. We can recite stories. We can proclaim. The "happening" is the work of the Holy Spirit. This we would not deny. We do teach in faith that beyond our ken God's Spirit is powerfully doing His law and Gospel work of condemning and forgiving.

On the other hand it seems that the Lord has paid us the compliment of tying our work as educators directly to the working of the Holy Spirit. We can't "dump it out" any old way and pass the buck to the Spirit. God has chosen to make His law and Gospel known through people who personally communicate His revealed Word.

What then is the evidence that Christian education has happened? Is it in external loyalty to the institution? Or in external moral behavior? Or in conformity to codes

of ethics? Is it to be found in the faultless answering of several hundred examination questions on lesson Sunday? What we are here asking about is the expectation of the parish when it educates and the level of satisfaction it requires.

Here, too, there are options. It does not appear necessary to list all the options and argue at this point for one or the other. That *is* an important task, but it would lead away from our argument at the moment. The point, again, is that the level of performance in the task of Christian education will correlate highly with a congregation's end-product expectation. If the congregation sees every man, woman, and child in its midst as possessed of a high calling to be free in Christ, moving daily toward the full measure of the stature of Christ, its commitment, its effort, its expenditure of resources, and its standards of quality will be high. If one does not expect much to result from his efforts, he would be irrational to invest much. Parish education, it should be noted, is in an especially favorable position to make long-term plans for people and to see long-term results. No other "school" retains its students as long as a parish. It is better suited to see not only what people know, but also what kind of people they become.

A third kind of question which parishes need to be asking is: "What kind of teachers are required for Christian education?" One enters this question sensitively. One is aware of many fine, dedicated, and capable Christians who for years have poured their hearts into the task of Christian education. Some of them have not had much formal training.

Having registered this caveat, one must also admit that in many cases the answer to the teacher question is that we will call almost anyone who volunteers for part-time education a teacher. A major task of the parish is to investigate and establish criteria for quality in its teachers. Once these are established it may then develop the institutions and devices to provide a steady supply of Christians whose gifts and training combine to make them adequate teachers of the faith. We are here pleading for teachers who meet an acceptable level of capability. Nor do we refer to professional teachers. The office of teacher in the parish is an important and vital one. Rigorous standards of training and certification for Sunday school, weekday school, and vacation Bible school teachers are called for as we accept the challenge to renew the church through Christian education.

In Synod we have never known anything different for our professional workers. For church service careers we have assumed that not everyone has the gift to be a pastor or teacher. We have selected. Then we have provided expensive institutions to provide long and rigorous training periods so that gifts of the Spirit might be developed. A large portion of the synodical budget is dedicated to the proposition that the finest young men and women need to be trained to teach. The insistence on high standards for the preaching and teaching ministry has not kept people from church service careers. The experience at the

seminary in Springfield, Illinois, is that greater rigor in standards has brought us students in quantity who are better equipped and more eagerly committed.

If we have the noblest intentions in Christian education and if we see the function of Christian education as performing a glorious transformation with the exquisite dynamic of the living Word of the living God, then we will do well to provide a magnificent corps of teachers who are theologically competent, pedagogically capable, and spiritually developed to the highest possible growth mark.

This process requires a rather unique concept of the Christian's identification with his parish. The parish exists to identify the gifts of God's people, to develop those gifts, and to assign those gifts. This concept is in direct opposition to the idea that a man's religion is his own business. Rather, the idea of *koinonia* requires that all Christians be open and vulnerable to the judgment and assessment of their fellow Christians. As a family watches its children and gradually determines the specific talents of each child and then does its best to train and direct those talents, so must a congregation be free to search out and guide the specific gifts of its people. Some of the gifts will relate to teaching. This implies that the congregation *must* establish and maintain excellent means of training teachers and of adjudging them to be ready for the kind of "teachership" which the function of the church requires.

A major challenge for all professional leaders in the church is the establishment of attitudes which will elevate the office of lay teacher of the faith to a respected and demanding office. The professional corps is simply not large enough to assume the task of making active disciples of the nearly 3 million people in our church. The potential has been given by the Lord. The people are there. We must develop a staff of nurturers who far exceed our present lay teachers in knowledge, skill, and teaching ability. A major task in making education an instrument of renewal is to teach teachers.

Another vital question for the parish engaged in renewal is: "What is the essential context of Christian education?" In ancient Sparta the entire citizenry was responsible for all the youth. They took the responsibility seriously because they saw it as vital to the continuing existence of the city-state. Despite the failings of rigorous Spartan education, this idea of education taking place in a larger setting than the classroom is worthy of our attention.

If congregations expand their vision of what they are doing in Christian education, they will soon understand that what is to happen in Christian education cannot be brought to pass in the classroom alone. The kinds of goals we ought to have in Christian education demand an educating, supporting community.

In my mind this answers the question about teachers being concerned with congregational affairs outside their classrooms. Their very concern for the Christian education of children necessarily implies an abiding concern for

the growth of families and of the whole congregation. This is not to suggest that teachers are fair game for any odd job that needs doing. In every respect, they are to be teachers.

The objectives of Christian education, if they are broad enough, cannot be achieved by interaction between a child and his teacher. They are achieved — or hindered — in the home and in the congregation. What hope is there of sending from our classrooms a witnessing disciple of Jesus Christ if a child's self-concept, formed by his associations at home and by his observations of significant adults, teaches him that he is not the kind of person who shares his faith?

The development of a natural and joyful spirit of witness within the congregation — person to person — is one of the most serious problems of Christian education in the church. I am not much impressed by efforts to include youth and adults in leading the formal worship of the church. We do not need this debilitating "clericizing" of the laity. It detracts the laity from their real tasks. We need more of the laity acting as the *laos* of God in real life instead of play acting at being clergymen. The restriction of "God-talk" to formal religion hours, to formulas and hymns and recited creeds has a devastating influence on our announced intention to make every Christian a working priest of God.

The revival of Christian education in the broadest sense will lead congregations to an analysis of what is being taught by the day-by-day actions of the whole congregation outside the classroom.

A final and penetrating question that must be asked by the church which intends to employ Christian education as an instrument of renewal is this: "How do we really feel about adult education?" Perhaps this is the most vital question of all.

John R. Frey in his disquieting book *A Hard Look at Adult Education in the Church* remarks that every major denomination has poured much money and manpower into this concern in recent years. "They are," he writes, "almost paranoid about it."

Certainly there are a great many people who are concerned about the question of continuing education of the laity. We live in a day when all of our people are required to face sweeping and drastic change both within and outside the church. Theological change, sociological change, moral change, all call for informed and astute Christian responses from God's people. The confusing and conflicting voices in the church over ecumenical issues, issues of Scriptural authority, issues of sex education, and issues of the church's response to radical social explosion has left our people gasping. There is an almost automatic revulsion against having to consider all these problems. There is a longing for simpler days, but we know they will not return.

There is no turning back. If Christian education has any meaning at all, surely it must be a strategy to prepare God's people to think clearly today. Many suspect that the very foundation of the faith is being taken from them,

and they know not what to say. The unvarnished truth is that many of God's people are not good enough Bible students to make decisions and choices and judgments.

There is no need to repeat here all the hard things that have been said about the more than three fourths of our people who are totally uninvolved in Christian education. There is no need to press home the lack of relevancy of Christian education of adults, or the dire need for family life education. These problems have been documented again and again.

One cannot say that there is a vast hue and cry of our lay people to be educated. As Fry says, "Most of them do not even know that they need educating." The conviction must abide in our hearts, as educators, that continuing education of all of God's people is an essential function of the church. Then we shall have to use all our persuasive power to see adult education as equal in importance to the Sunday morning worship hour.

Since there is no one else to do it, this means that the professionals in the church must learn more about the processes and techniques of adult education. An army of adult leaders must be trained.

Whenever I look in the renewal literature I seem to find at least this consensus among the conflicting views — a great weakness of the church is that she stops educating too soon.

Conclusion

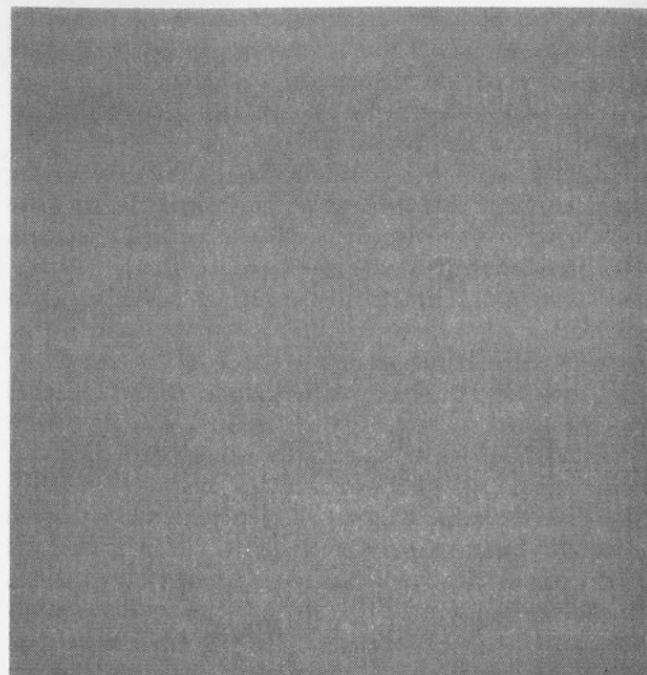
These are difficult days for Christian education in the parish. They are also days of exciting challenge. Never before has a generation of teachers and preachers in our Synod had so much help in curriculum, in field service, and in research. We can indeed be grateful for an alert and busy parish education staff in Synod.

Despite the complaints we faculty members in the seminaries and teachers colleges receive, the truth is that never before have we been sending men and women into the ministry of the church so well prepared.

Despite our discouragements, we must admit that our church is filled with capable, sincere, and eager lay people.

Above all, the task of Christian education is made possible because we have the Holy Scriptures, wherein God's Holy Spirit operates to perform the people-changing function that is our highest intent. "With might of ours can nought be done, Soon were our loss effected." God is in the processes of Christian education, and He has undergirded our work not only with His invisible presence but also with an inspired and inerrant revelation.

As I look back over a quarter of a century of ministry, I am more than ever convinced that the Lord never calls us to tasks without at the same time granting us the resources to perform the task. I am utterly convinced that we can make splendid changes in the church in these our days, for the Lord is challenging us and has blessed us. In His name, with His power, and abiding in His grace we can say: "We will build the church."



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WHAT, THEN, IS CHRISTIAN EDUCATION?



by ALLAN HART JAHSMANN

THE QUESTION, "WHAT IS CHRISTIAN EDUCATION?" is perhaps as ambiguous as any question could be. But by that very fact the answer is a most intriguing mystery while seeming to be self-evident.

As in the case of every great issue and truth of life, the question can easily be dismissed in a number of ways. I might, for an instance, assume that I know the answer and that anyone else who isn't completely stupid knows it too. So I simply disdain to think about it. Christian education is Christian education, what else could it be? Or if I want to appear a little more thoughtful, I might say with a gesture that rids me of the matter, "Christian education is, of course, the education of Christians."

There's an even quicker way to dispose of the question. I could assert with an air of one who is sure he knows because he thinks he's an expert that there is no such thing as Christian education. In my days of innocence I didn't think anyone ever doubted that there is a kind of education one could call *Christian*, but I'm amazed at how often I've heard or read such a remark in recent years.

For example, right here on this hallowed campus just three years ago a learned professor (though not of this faculty) said (and I still have it on tape): "I'd like to have you rethink the idea of Christian education for just a minute, if you will. In the first place," he said, "it is not a reality. There just is not for me any such thing as Christian education."

Then, after explaining briefly why he thought the expression was a contradiction of terms, he added: "What we're really talking about is the kind of education to which has been appended [mind you!] or within which has been included the kind of phenomena which are attached to and characteristic of Christians."

Also at the Summit Conference on Christian Educa-

tion conducted by the Lutheran Education Association this past January, some very selected, top-level people of our church were saying, "We can talk about education for Christians but not about *Christian* education." In other words, they were saying that there is no such thing as a uniquely Christian educational program and process.

All this led me to wonder what people mean by the label "Christian education," especially when I was asked to define it and to describe its nature. And the more I studied the matter, the more I became aware of the complexity of the subject, so that by now I could write another book on the question. (As some of you know, others have.)

Well then, what shall we agree to refer to and focus on in this conference when we say "Christian education"? I suspect that's what the program committee hoped I would help establish in this opening session. To consider the choices, I realized that I could begin with either of the two terms in my search for the meaning of the combination. So I started with the word "education" and came across such fascinating definitions as these:

According to Vicki Sheffield, age 11, "education is when your parents make you go to bed at 9:30 and get you up at 7:00 o'clock to go to school. When you get home, your mother asks you what you learned, and you say, 'Nothing.'" Said Joe Harris, age 9, "Education learns you how to do things. You go to learn so that you will have more marbles in your head."

There are also such related questions as, "What is a school?" Said Danny Griffin, age 7, "A school teaches you stuff. You learn how to read and write so people won't go around calling you a dumbhead." What is a teacher? "The head of the class who picks on everyone."

More seriously, education is being defined by many today as communication. "Education takes place," said

Raymond Gayle, headmaster of Epiphany School in Seattle, "when the quality of relationship between teacher and pupil is such that communication takes place." Unless communication takes place, education cannot happen; but nevertheless I think a distinction between the two words can be maintained. Not all communication is, strictly speaking, education. In fact there's an awful lot of it that isn't educational in a positive sense.

Others have seen education as a process of acculturation and socialization. In this sense men like Paul Goodman, perhaps our country's most prolific and critical writer on education, maintains that most education occurs incidentally. And Carl Rogers asserts (with no small amount of empirical evidence) that there is no such thing as teaching particularly when the term is used to refer to planned efforts as significant, lasting effects on human development and behavior. (We could even argue from a theological position that Carl Rogers is most certainly right when we're talking about teaching the Christian faith.)

In any case, education is often seen as the development and maturation of a person or his self-development. Says Erich Fromm in *The Art of Loving* (which according to the inspired St. Paul is the greatest): "Education is identical with helping the child realize his potentialities. The opposite of education is manipulation, which is based on the absence of faith in the growth of potentialities and on the conviction that a child will be right only if the adults put into him what is desirable and suppress what seems to be undesirable." Others speak of education as "the building of a self-concept" or as the learning of developmental tasks.

Interestingly enough, in *Beyond the Chains of Illusion* Fromm gives the more traditional idea of education — the transmission of a heritage. He says: "I believe that education means to acquaint the young with the best heritage of the human race." Apart from the limited scope of this concept of education and the crucial question of how to determine what is best, it is noteworthy that Fromm goes on to say: "But while much of this heritage is expressed in words, it is effective only if those words become reality in the person of the teacher and in the practice and structures of a society. Only the idea which has materialized in the flesh can influence man."

We could go on and give the etymology of the word "education." In many languages the word, by definition, means "helping to grow — to nourish and nurture — by feeding and fostering." We could give a debatable discourse on the Greek word *paideia*, as learned scholars have, or go into an exegetical study of Ephesians 6:4 and try to establish what Paul meant by *nouthesia* as well as *paideia kuriou* or the prior term *ektrophō*. We might also make a case for a concept of education derived from the Latin *educere* — to educe or draw out (that which is already there); in German, *erziehen*.

More recent writers define the problem of education as the problem of *freeing* human beings, and much could be said about this conceptual model. Education at its best is unfettered, ecstatic delight, says George Leonard

in his recent book on what education is. Along with him, many theorists, both in and outside the church, define education as a dynamic process that changes the learner. As process education becomes synonymous with teaching, and though the matter is debated, followers of John Dewey maintain, as he did, that teaching must be defined by learning. (Dewey used the analogy of selling and buying.) Today many educators are saying, "To learn is to change," and so we could call the *changes* education.

But how many more kinds of definitions shall we consider? The literature and history of education is filled with diverse meanings of the word. In an editorial titled "Anything New Under the Sun?" the writer surmised that "anybody writing or reading [and I could add speaking or hearing] about Christian education may feel like a dog chewing a rubber bone: thoroughly engaged but not getting any further."

Far more important it is to ask ourselves what *our* idea of Christian education is before we try to narrow our frame of reference in order to come to some common visions and recommendations for the future. What would *you* say is Christian education? What comes into your conscious mind when you hear the term? (Here you might engage in some free association.)

Even though the question again seems very simple, the variety of possible responses indicates that the question is far more complex than we may have imagined. So we could very easily *oversimplify* the matter and thereby not get to the heart of it. To underscore the danger of this temptation, let me sketch for you very briefly just a few of the many aspects and factors by which our question could be viewed and approached.

There is first of all the matter of values and goals — the desired outcomes and therefore the objectives. I hope I don't ever have to engage in another attempt at formulating a comprehensive statement and set of objectives that too many people then use as window dressing or as a code, but I'm sure we'll have to make some conscious choices here between goals that are largely subject matter concerns and those that give primary attention to the development of human beings as persons living in the spirit and kingdom of God.

Taking this dichotomy, which is of course never absolute, to a subdivision, we shall have to decide whether Christian education ought to focus mainly on so-called cognitive elements (happenings, facts, records, formulations, and traditions of the past — our Christian heritage) or whether the dominating concern ought to be the spirit and life of the learner — his personal understandings, experiences, feelings, beliefs, attitudes, responses, actions.

Of course, there is a third possibility, namely, that the Word of the Scriptures and the church's past can be used in relation to issues of life and as source and norm for personal and corporate faith and living in the concrete present. But there is a distinct difference between teaching a so-called "objective" Christian faith as though it was delivered "once and for all" to the saints that we want

others to live by and walk in and hope in and celebrate because we believe in it.

Needless to say, the selection and priorities of values and aims affect all the other aspects of an educational enterprise. Though education can never be equated with schooling and surely not in terms of any particular type of agency, let us for our present purposes assume that our reference now is to parish education, i. e., the church's planned programs of hopefully educational experiences (whatever we may mean by that) administered through organizational structures we shall call church schools.

Gerard Pottebaum has defined religious education, its content as well as its method, as that what is happening. Obviously, what actually happens in and through a school program is the result not only of nicely stated objectives. What is experienced and learned is affected especially by the context and particularly by the atmosphere and relationship within a given context. The physical and the social environment are being recognized today as major dynamics also in formal education.

So the importance of the attitudes and the spirit of the administrator, of the teacher, of the learning group (in fact, of the entire society and community) are being emphasized these days and with this, of course, also their ways of relating functionally to others within and between given groups.

What, then, is the nature of *Christian* education? Acknowledging that it has many facets, with the persons involved and their ways of doing their thing perhaps far more determinative than any planned program with its stated goals and prepared materials, let us try to answer the question phenomenologically before concluding what it is or ought to be theologically and theoretically.

Here I shall try not to short-circuit Professor Schultz's look at Christian education as it is actually conducted in congregational settings. Let us limit ourselves briefly to the kinds of materials we have used in our religion courses, for we evidently assume that the Christian faith and life can be taught and learned also through classes and lessons in religion.

Now, no one has to tell you what our prevalent practices in Christian religious education have been and are. We all know that the materials for children, whether verbal or visual, printed or projected, are basically Bible stories or catechism and that the process of using these materials for our educational purposes is largely a telling and drilling method. (I could easily illustrate this, but I'm sure I would offend some of you.) Attached to these basic materials is a Bible verse or a hymn stanza for what we call memory work, and since about 1932 there has been some attempt at prompting discussion and applications of lesson truths through questions and workbook activity.

Granting that the picture is oversimplified, we must nevertheless evaluate our materials and methods as educational means that are intended to serve our purposes and desired outcomes. In looking at what we teach and how we teach and the way our children (not to mention our



youth and adults) learn, we must ask whether we are worrying about the most important considerations.

Is our system of values the best we can have, or is some other approach, program, and process more suited to carrying out the church's educational mission and ministry in the seventies? What kind of Christian is our system presumably producing, and is this what we want? These questions we must weigh honestly and thoughtfully in any attempt at determining what the nature of Christian religious education in the narrow sense ought to be.

In our formal teaching of religion, we Missouri Lutherans tend to reject, or at least neglect, the type of educational method (and therefore the material) that starts with the learner where he is in his existential situation. We seem more concerned with prepared and printed matter than with drawing out that which is already in the learner — *his* capabilities, experiences, perceptions, motivations, and actions. Our doctrine that the Word of God is the only means of grace, and our almost complete identification of this Word with the words of our sacred Scripture, may be the main determinant of our stance.

In any case, most of us evidently believe that Christian education must be largely a reading, telling, drilling, and explaining of segments of the Biblical text by a preacher or teacher, with learning more or less the result of a dishing out and pouring at or hammering in process.

To critically evaluate the idea and nature of Christian education reflected by our materials, we need to consider seriously our theological principles. They are or ought to be *primary* in our educational philosophy and practice. Unfortunately a comprehensive theology of education cannot even be outlined here, but we might well note that a type of Christian education could be developed around almost *any* major doctrine of the Christian faith — the nature of the church and its mission, the Trinity, God's way of justification and reconciliation, the sacraments, the new life in Christ, the Christian virtues, etc.

Our more immediate task, however, it seems to me, is to reexamine our understanding of the Word of God and the assumptions about its nature implicit in our edu-

cational practices. Much has been said about the edifying Word as a result of the Denver convention theme and essay. However, the educational question that is still crying for attention is twofold: "What is the edifying Word, and in what ways of teaching and learning are young or old most likely to hear and receive and benefit from this Word?"

We Missouri Lutherans all agree with the statement of a recent book on the mission of the church in parish and community when it says: "Christian education has one resource, the eternal truth of the Gospel. It has one task, to nurture the next generation [and I might insert the present] in the life of that Gospel." But a lot more needs to be said about what all is meant by the Gospel and the best ways of nurturing people in the life of the Gospel.

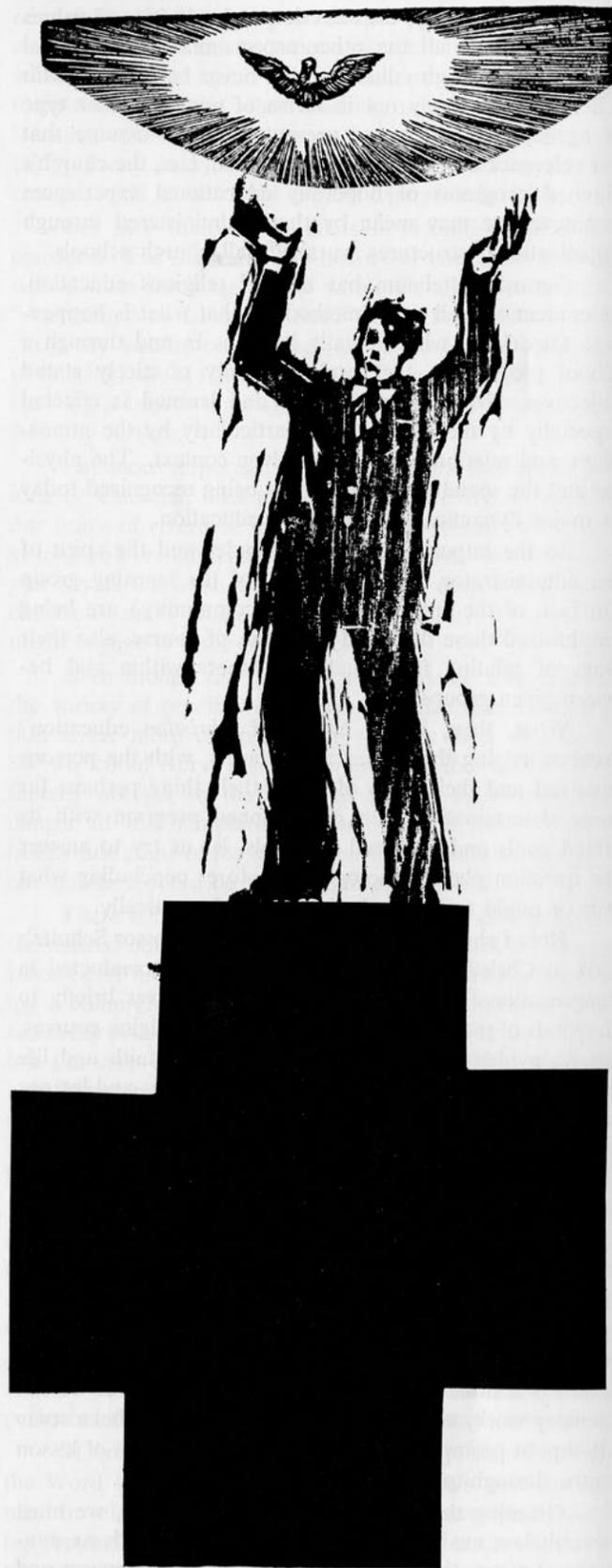
Since it is the Spirit of God who alone can call, enlighten, sanctify, and thereby educate the people of God as well as the people of the world, and we believe that this Holy Spirit works through the Word of God, we must forever be concerned (much more so than I think we usually are) with the question of how to communicate and teach the Word as the Word of the Spirit and "in demonstration of the Spirit," as St. Paul put it. A greater awareness of the vital function of God's Spirit in the teaching of His Word and in Christian faith and life might transform the whole nature of our educational endeavors.

In any case, faith in the power of God's Spirit within the spirit of the baptized Christian and in the Word that the learner himself studies, experiences, recalls, expresses, and lives out allows the consideration of recent trends in educational theory and methods. It also suggests that these concerns for relevance, significance, involvement of the learner in a Word of truth, dialog, learner response, decisions, commitment, creative expression, and the doing of the Word in personal and corporate actions are all excitingly *appropriate* to what one might expect the nature of Christian education to be.

But that's another book, and very likely the last two papers of this conference will relate to current visions and trends, so I had best sign off. What, then, is Christian education? It all depends.

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Footnote⁶

Terry Ames, in grade 4, is intrigued with what he is discovering about life in Tierra del Fuego. Should he drop further pursuit of this subject because the class is scheduled to move on to a study of Africa? Such questions come up when I contemplate the future of education. They lead to this question: Is the best education one that aims at helping the learner to meet the future, or at meeting the present?

To open the discussion, I can concede these assumptions: that much education seems to be preparing for the past; that the best education might well be aimed at both the future and the present; and that any form of education injurious to either the present or the future is suspect. Granting these assumptions, it is nevertheless probable that education in any given situation is aimed chiefly at, not both, but one or the other, and that the choice, whether made consciously or unconsciously, will have a major effect on the nature of the education which will ensue.

Are the substance and processes of today's education structured in a chronological, additive way so that the real benefit comes only after bits are added to bits, minutes to minutes, years to years? Should they be? Is knowledge built on previous knowledge and skill on skill to reach a final consummation? Should the educator be thinking of the child's future job? Is the last goal the essence which, when it is reached, can be packaged and bit by bit handed backward to those behind us?

Or should the goal be reached daily? And is the best education that which helps a person to be more aware of the totality of each passing moment even if the experience is not part of planned structure? In short, is education chiefly a goal or itself an end?

There are witnesses for both sides. Thornton Wilder's play *Our Town* has Emily return from the grave to discover (was the grave the goal of her education?) and to tell us that the tragedy of life is that we pass so much of it by without noticing it, without living it, perhaps without being educated. Goethe's Faust, on the other hand, says that the devil can have his soul if he (Faust) ever loves a passing moment so much that he wants it to halt forever. A Dr. Sirtori tells us that many evils descend on parents, their children, and even on unborn children because of the parents' worrying, and certainly worry is the result of fear about proper preparation for the future. In practice we cast a vote for education as present when we put off a task which is part of an organized plan for the future and choose instead a more intense living of the present moment. Should education take more advantage of man's natural concern with the present, or should it encourage the feelings of guilt which result from our neglecting a disciplined plan?

The fact that we call learning a discipline, which means, if it means anything, that one will bypass the call of the moment for the sake of pursuing a long-range plan, is a vote for education as future.

And although there is in today's schools a move toward more involvement in out-of-the-classroom experiences, the intent is still chiefly to prepare for the future. Our Christian religion extols both the rewards at the end and the virtue of living like sparrows, which take no thought for the morrow, and the church is engaged in a running debate between those who believe Christianity is chiefly a matter of service to today's needs and those who hold that heaven is the church's chief business.

One of the uncomfortable elements in the long-range-goal view of education is that the goal often seems empty when reached. At that point a learner sometimes first senses that the day-to-day experiences were the most valuable part of his education. But by that time they are over. Then comes the second pang, the feeling that by keeping his eye on the future a good part of life passed him by. There are equal pains on the other side. A person who has concentrated on the present wakes up some morning to discover that he hasn't built anything.

The polluted environment through which we are now attempting to grope, slither, and waddle seems to testify to the primacy of more distant goals. However, we don't really know whether pollution crept on us unawares because we were looking too intensely at the future or at the present.

Now, if I wanted to support the concept of structuring education for future goals, I would lead this discourse to a conclusion, an answer which would be the goal for which the previous paragraphs were preparing. I will not do so. I will merely hope that a stroll through a museum of exhibits was a provocative experience, and that you will muse on the idea that an educator's view of the matter will profoundly influence the way he educates.

And then I will go to the window to see the 4 o'clock February sun send its slants over the snow, and I will think about the juices that are beginning to stir in the roots beneath the snow to bring the maple leaves out in the future April.

Walter E. Mueller

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C. T. C. M. ED. INDEPENDENT STUDY PROJECTS

In place of the regular book reviews we are listing below the titles and authors of independent study projects completed in partial fulfillment of the requirements for the granting of C. T. C.'s master of education degree and the dates of their completion. Anyone desiring additional information or an abstract of the findings is invited to write to Dr. Glenn Einspahr, Director of Graduate Studies, Concordia Teachers College, Seward, Nebr. 68434.

Anderson, Roland L. "Urban Fifth- and Sixth-Grade Lutheran Children's Perception of Their Teacher." Summer 1968.

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Briney, Ruth E. "A Comparison of the Achievement of Seventh- and Eighth-Grade Mathematics Students in Bradshaw Public School Taught by Multi-level Instruction with Students Taught by One-Level Instruction." Summer 1969.

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Repent is almost a forgotten word today. Oh, it's heard in lesson 16 in confirmation class. Everyone faithfully learns that repentance means to turn around, to have a change of heart, or to walk in the opposite direction. We hear it occasionally, though less frequently than formerly, in sermons. But even then it's presented as a didactic statement rather than a ringing challenge. Not that we need a Jonathan Edwards or a Billy Sunday. But isn't it time that we redeveloped some of the rhetoric that made John the Baptist great? Wouldn't it help if we had more prophets trying to pattern their preachments after the eloquence of Jesus? Perhaps what we need is a restructuring of our lives and our value systems to make room for a viable concept of repentance to meet contemporary needs. Richardson, in his *Theological Wordbook of the Bible*, says that the fundamental idea of repentance is that of subjects who had rebelled, coming back to serve their rightful king. In this sense, he says, repentance means much more than a mere change of mind. It represents a reorientation of one's whole life, a re-vamping of one's personality, a realignment of one's system of priorities, the adoption of a new sensitivity to the worth and needs of one's fellowmen, a new understanding of what sin is all about and a revitalized appreciation of what it means to be a child of God. Someone pointed out during the recent transition from the sixties to the seventies that a remarkable switch took place during the decade just past. Historically, it was always the older generation that preached at and admonished the young. During the sixties the young turned the tables and made dramatic pleas to their elders to repent. Being a new experience for the older generation, it left them confused, and not a little bit irked. When children call their parents "on the carpet" and "lecture" them about morality saying "we want you to kill less and love more, we want you to do less status climbing and help more poor people, we want you to be less phony and more honest," then we have a new twist to the old cliché "what's this younger generation coming to?" Maybe, just maybe, for once the shoe is on the other foot and it's time for us to feel the pinch. Or maybe, just maybe, it's been on the other foot for countless other decades (uncomfortable thought) but we only didn't know it. The important thing for us to remember in the seventies is that the Christ-call to "repent and believe," can legitimately come from any age group, any color classification, or any economic stratum. And when it comes, it is still our Lord confronting us with His call, "Follow Me."

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Space is an old word, but in the seventies it became a new concept. In the years ahead it will increasingly be associated with rockets, astronauts, moon shots, and journeys to the planet Mars. So be it. But in the meantime can't we hold on to some of the more intimate, finite, human connotations of the word? For long, *life-space* referred to the area of human associations within which each individual moves. For even longer, space for the Christian referred to the *room* that he provided in his heart for Jesus. Perhaps the solution is to accept the new but not give up the old. Space exploration, then, for the Christian, represents wider opportunity to sing the praises of Him to whom he has opened the spaces of his heart.

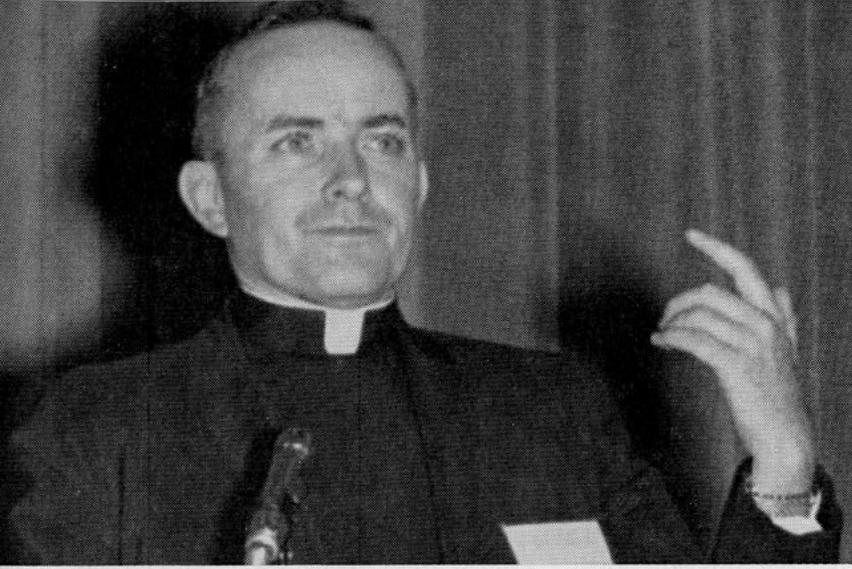
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