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EDITOR'S NOTES

A popular hymn reminds us, "Change and decay in all around I see," and then adds the petition, "O Thou, who changest not, abide with me." While the Word remains the same, everything else in the church today is fluid. This edition of ISSUES presents some of the changes which are appearing in the ministry. The authors of the major articles have identified trends which may alter both the roles assumed and the methods of work used by those who are Gospel witnesses. Ministers of the Gospel (including ministering laymen) have new opportunities to labor for the Lord wherever they serve. In an age when it is difficult to know what are the more appropriate means to use for proclaiming the Word, the contributors to this ISSUES provide some perspective for our encouragement and some possibilities for our consideration.

GLENN C. EINSPAHR



EDITORIALS



MANY MINISTRIES COMES HARD

The year was 1965 — Detroit, Mich. — the 46th regular convention of The Lutheran Church — Missouri Synod. The Committee for Research on Church and Ministry suggested that on the basis of Ephesians 4, 1 Corinthians 12, and Romans 12 the church should speak of "ministries," recognizing that there are "many functions to be performed in the overall ministry." The report was adopted. Five years have passed, and the implementation is still only beginning.

TO SAY "MANY MINISTRIES" comes hard for the church because it reflects on the history of the Missouri Synod which indicates that "our forefathers envisioned only one divinely ordained office: the pastorate. Everything else was only a part or a division of that one man's office." It is hard now to think of other offices as being valid apart from the office of the pastor and responsible primarily to the congregation which has the "one office." The New Testament does not prescribe a particular form of the public ministry but commits to the congregation the priesthood of believers and the power of the keys (John 20; Matt. 16 and 18). The congregation can call any number of individuals and assign to them particular duties or functions of that one office of public ministry.

TO SAY "MANY MINISTRIES" comes hard not only because of our history but because of our fears, fears of the flock floundering in confusion because there is more than one shepherd. But is the "one shepherd" concept Biblical, or does this too grow out of our history? Most of the congregations in the New Testament, it seems, had more than one pastor. Paul appointed a number of elders (or pastors) in each of his mission congregations. In places like Corinth and

Ephesus many individuals were exercising the "public ministry." Paul in each instance was the bishop, the supervisor of the local ministers.

TO SAY "MANY MINISTRIES" comes hard, but come it must. In each generation the public ministry must take forms that will best help the church fulfill its mission to that age. When the communication gap hinders the parish pastor's ministry to his youth, perhaps a youth minister is necessary. When the parish pastor has more shut-in, sick, or mission calls than he can make, perhaps he needs a deaconess minister or a lay minister; for when the demands of education for the parish are beyond the training and time of one man, we call education ministers. Team ministry must come in the parish as parishes get larger and more complex. Special ministries in the church is the only way to reach the dwellers of apartment houses where an outsider must stay out, the race track people who are cut off by the track, the motorcycle or youth gang that is unapproachable, the airline stewardess who is sheltered from others.

TO SAY "MANY MINISTRIES" comes hard, but it is possible. It seems to this minister that it will come easier when we remember two things: (1) ministry means service; and (2) ministry is the function of the whole body. The minister in the New Testament is called a "servant" or a "slave." Every Christian is this kind of a minister who is to serve the needs of his fellow Christian in his physical and his spiritual life. One activity especially singled out in this operation is "truthing" one another, causing each other to remember the redeeming work of Jesus Christ (Eph. 5). When individuals are chosen to do this publicly in behalf of the congregation, their basic function remains the same — to serve, to help, or as Paul insists, to equip or build up the body of Christ that it may fulfill its purpose in the world as the instrument of reconciliation.

MANY MINISTRIES — pastor, teacher, lay minister, parish worker, deaconess, director of Christian education, director of music, youth worker, evangelist, chaplain, professor, or whatever the church today needs — let them fulfill their ministry, not in seeking position or power but in humble service to the body of Christ.
E. J. KOLB

WOMEN — LIBERATED, MINISTERING, PROFESSIONAL CLERGY

The women's liberation movement has much to commend it. The new emphasis on equality has continued the efforts of the 19th century to free woman from male domination, subservience to her husband as lord and master, and from economic suppression as a second-class worker. Woman is achieving economic independence, the right of equal and competitive bargaining in the working class and in the professions. Agitation for equal pay for equal work has helped somewhat to open the eyes of some congregations to the fact that teachers are teachers in the classroom first; then they just happen to be male or female, which should be a secondary consideration.

The opening of the teaching ministry to women in The Lutheran Church — Missouri Synod met with considerable opposition, but necessity dictated their use. Right now we are seeing in the American Lutheran churches a new phenomenon. Women are beginning to break the sex barrier in the pastoral ministry. To crack the most tightly knit and most highly segregated fraternity in the world is a venture which demands a courage, a resourcefulness, and a dedication usually not evident in a great majority of women, but it is being done here as it was done after World War II in Europe.

The basic question about this inroad

into a consistently masculine profession is: What is the motivation behind such a movement of women into the pastoral ministry? Three possibilities suggest themselves: professionalism, amateurism, and activism.

If the liberated woman seeks the office of the pastoral ministry, she is acting from a motivation which is common to all those who choose this profession. Furthermore, she has prepared herself educationally; she has been screened emotionally during the course of her study; and it can be assumed that a full measure of the Holy Spirit has impelled her in this direction. With the proper training and education to qualify her, she has good reasons to seek a position in the profession of her choice.

Similarly, the amateur is motivated by a love for the work involved in the field of his choice. A woman might well be motivated by a truly affective love for her Savior to serve Him in a professional, clerical way. Her interests, her abilities, and her effective operation could make her a very capable and efficient servant of the Lord.

However, if the liberated woman seeks the pastoral office simply because there are few women in that profession, if she sees the position as one which will provide her with prestige and power, if she desires solely to crack the fraternal barrier, then she is motivated by false and nonenduring qualities which will discourage other women and, perhaps, disgust those whom she is to serve.

The church will, of necessity, have to confront the liberated women within its ranks seriously and honestly. The church and its pastorate have preached the ministry of all members, and the effect of this preaching has led some to seek the pastoral office professionally. To reject those who, out of love for Christ, have sought to serve Him may cause us to reflect that in so doing we may also have to reject Miriam, Deborah, Mary, Anna, Lydia, Eunice, Lois, and Priscilla, to mention a few. The Scriptures record that they were prophetesses, judges, teachers, organizers, and co-workers in the ministry of the church throughout the ages.

We may have to remove the blinders of male prejudice and see clearly that women have served, may serve, and under God, will serve the Lord and the church—not just as housewives and mothers but as professional clergy as well.

S. J. KORINKO

IS THE DECLARATION OF INTENT OBSOLETE?

"I solemnly declare that I plan to serve my Lord and His church as a minister in The Lutheran Church—Missouri Synod." This is the opening statement of the Declaration of Intent which all male students are asked to sign if they wish to

enroll in our synodical schools under the reduced rates available to those planning to enter full-time church work. The form for women asks them to be more specific and, in place of the word "minister," to "circle the appropriate letter for teacher, parish worker, deaconess, lay assistant, or social worker." How does a graduating high school senior respond to such a form?

Recently an 18-year-old high school senior reacted in this fashion in a letter to the admissions office: "I am very undecided as to what I want to do when I graduate. But since I am young yet and a college education is the only way I will get a decent job, I decided to go to college. . . . It really doesn't make any difference to me whether I am a Lutheran teacher or not, but if I can get aid to go to school if I do become a Lutheran teacher, that's what I'll do. P. S. There is nothing like being honest, huh?"

While not all letters of undecided young people will be quite that candid, many others and many personal interviews indicate that more and more 17- and 18-year-olds find themselves in a similar state of indecision today. Furthermore, it is interesting—and somewhat refreshing—to note that more and more have enough courage to be open and honest in sharing their feelings, even with a person in the somewhat threatening position of an admissions officer.

As church publications and church professionals talk about "new fields of service" and "worker-priests" and "DCEs," in contrast to the simple choice of pastor

or teacher of a number of years ago, and as ominous headlines predict an oversupply of teachers, a declining day school enrollment, and difficult times ahead for the institutional church, it is understandable that 17- and 18-year-olds find it considerably more difficult to sign the Declaration of Intent, to ask their parents to countersign, and then to ask their pastors to sign and verify that, "This student is recognized by his/her home congregation as a bona fide student, intending to become a pastor (teacher, deaconess, etc.)."

A growing number of students, parents, pastors, and teachers find it difficult to cope with the implications of the Declaration of Intent if it is to have any real meaning. Some suggestions for alternatives or modifications seem to be considerably overdue. Might it not be wise, as some have suggested, to delay requiring this at least until near the end of the second year of college when the student begins a more intensive schedule of professional courses? Could it possibly be eliminated entirely by asking the student to make this definite commitment in his last year of college when he requests or declines placement as a full-time church worker or when he requests admission to a seminary? Both of these alternatives raise obvious questions about fees, admission priority, etc., but they can very likely be resolved if we agree that the present practice may no longer be defensible or practical.

E. DUENSING



The Changing Concept of Ministry

By JOHN S. DAMM

OUR PRESENT AGE IS MARKED BY A PROFUSION OF "identity crises," and it is not surprising that the Christian minister should have his. To the extent that this is true, those preparing for the ministry may be equally caught up in the crisis. Who am I? What is my role? What am I to do? How am I to act? Such an identity crisis is understandable. Some aspects of the minister's "traditional" role have been taken over by other institutions or are ably fulfilled by the laity, and the minister is forced to reexamine his role. Such examination can be very helpful and healthful.

If it were true that we could chart no course, then we would be in extreme difficulty. We are able, however, to identify a basic role for the ministry of the church, a role which is significant and vital to the well-being of the Christian community. As Lutherans we will derive our primary understanding of what the role of the ministry in the church is from our study of the Scriptures and the symbolical books.

Scriptural Qualifications for the Ministry

It is not the purpose of this article to marshal the many descriptions of the ministry that are contained in the Scriptures. Let it suffice to say that the Scriptures de-

scribe certain qualifications which are deemed necessary for men who are appointed to the ministry of the church. Maturity and wholesomeness of character in addition to special training are required, as well as the ability to remain true to the faith in the face of persecution and trial. The ministry involves a person in a total commitment of service to people, the service that equips them to be the people of God on mission for Him in His world. The ministry demands a strong sense of vocation and dedication. Those whom the church places into the ministry by the laying on of hands are a gift of Christ and the Spirit to the whole church and for the good of all.

The Symbolical Books on the Ministry

As an exposition of the Word of God and an exhibition of the doctrine of the Lutheran Church, the teaching of the symbolical books concerning the ministry will be helpful in any discussion of the concept of the ministry.

The Lutheran symbols teach that God Himself instituted the sacred ministry of teaching the Gospel and of administering the Sacraments. He did this so that men might obtain the faith that God forgives them by grace for Christ's sake through faith. The Word and the Sacraments are the divinely established means by which God

gives the Holy Spirit. The Holy Spirit works faith when and where God wills in those who hear the Word and receive the Sacraments (AC V). Therefore the task of the ministry is to proclaim the Gospel responsibly (this includes the proclamation of the Word both as divine judgment and as grace in Christ) and to administer the Sacraments (AC XIV; Ap XIII 7—9). The ministry is understood to be part of the equipment of the church for an outreach into the world. The ministry not only serves to edify those already in the church, but it enables them to build up the church by incorporating into it those who are not yet a part of it (Tr 67; LC III 52—54).

The Mission Affirmations: Goals for the Ministry

To bring together some of the statements of the Scriptures and the symbolical books concerning the nature and task of the ministry is not enough. They must be understood against the perspective of the very purpose and task of the whole church. It has been said that the Detroit convention of The Lutheran Church — Missouri Synod was one of those strange moments in its history when the meaning of the task and purpose of the church suddenly became clear once more. The purpose and task are all contained in the five small words that keynote the Mission Affirmations: *The church is Christ's mission.*

The adoption of those affirmations of God's mission has had a profound influence on many aspects of the Synod's life since then. In an attempt to recover the understanding of the mission of the church described in the Detroit affirmations we have been helped to realize that the church has both constitutive and permanent features on the one hand and derivative and historically variable features on the other. These latter features, which are the institutional aspects of the church, have a validity in so far as they serve the purpose of the church as the people of God. But the church does have essential and enduring functions which have been given to it by Christ Himself, namely, the responsible proclamation and application of the Gospel and the administration of the Sacraments according to Christ's institution, which are carried out through the ministry. Institutional forms to achieve these functions are valid in so far as they serve the purposes for which the church has been sent on mission into the world.

When the resurrected Lord said, "As My Father has sent Me, so I send you," He was launching into the world the company of those who believed in Him and accepted His lordship. He continues to send this same kind of company into the world today as He was sent into the world by the Father. This "sentness" is both the nature and the function of the church. The forms which the church devises to express this nature and fulfill this function may and should be adapted to its historical situation, whenever such adaptations become necessary, so that the function of the church may be fulfilled.

This simply reflects the principle for organizing or equipping for a task: form follows function. The form of mission can only be faithful to the mission itself when disciplined by function and hammered out by a clarity of

mission. The particular ways in which the mission of the church will take shape in the days ahead will be revealed only through hard labor, careful experimentation, and a great deal of prayer to God the Holy Spirit for guidance. In *What in the World* Colin Williams gives us a sobering reminder: "We must . . . resist the temptation to try to write a blueprint for the merging structure of church life. In a major sense structures will take care of themselves."

The success of the Mission Affirmations in our time rests in the renewal of the whole people of God in each and all the forms of life and work which now exist and to which the ministry will be called to serve in the months and years ahead. In every instance the task of the ministry is precisely that of renewing and enabling the people of God to be on mission. All of the already established structures are equally in need of renewal: local congregations (urban, suburban, town and country, rural); campus, military, and institutional chaplaincies; domestic and overseas missions of every description; and the specialized sectors for service that have already developed.

All of these structures in American church life are now going through a particularly painful and controversial period of transition and have a direct bearing on the changing concept of the ministry. The potential for a new breakthrough is here. The resources are available, if only we can release them. Probably one of the major problems is the insistence on describing and interpreting the ministry in static terms, even though our symbolical books speak of the ministry primarily in dynamic and functional ones. As church structures react to change we tend to view emerging concepts of the ministry merely as stop-gaps, something to plug the holes in the ecclesiastical dike until the fabric can be repaired. If that is our general attitude in this time of change, then we deserve to reap no benefit from it. Then experiments that look to the future will only be seen as expedients to which we are driven by the exigencies of money and manpower. This would be disastrous and unfair to those who are honestly attempting a breakthrough.

If we could keep the ultimate objectives of the church's mission in mind, we might be able to avoid some of the hangups about what the church's real tasks are. Some have interpreted the Mission Affirmations to mean we are urging some kind of "social gospel" definition of the ministry on the Lutheran Church. To those who read the affirmations objectively and impartially and who are sensitive to the signs of the times, this charge is groundless. At one time the needs of man in society were the dominant concern of many thinking people, but now a view of man is emerging that places in the forefront again his relation to God. Man is seen as man engaged in a crisis of faith, in conflict, conversation, and reconciliation with God.

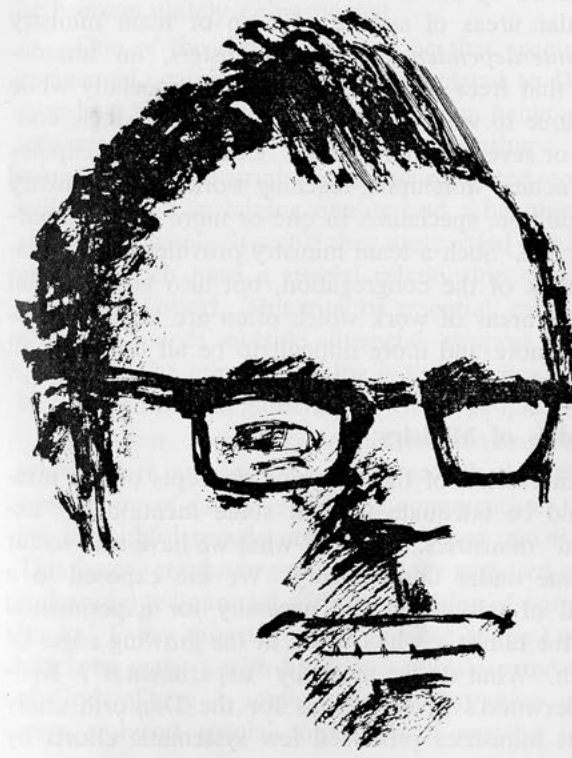
Men who read the signs of history will not be mistaken about the church's mission or forsake the church's historic faith. They will recognize that the Lutheran Church's 16th-century affirmation is still valid today: the prime concern of the ministry is the proclamation and

celebration of God's redeeming love in Jesus Christ. The ministry's prime occupation is to keep this message ever before the church as the center of its own corporate witness. Ministry at its heart is concerned with God's grace and man's need, and a Lutheran minister relates these two things as "good news for a bad situation." When the ministry keeps this ultimate objective clearly in mind, it will know what to do to achieve God's mission.

The Political Aspect of Ministry

Because the authority of proclaiming the Word of God responsibly and administering the Sacraments is given to a minister for the sake of the people of God entrusted to his charge and so that the whole church might be enabled to be on mission to others, perhaps the emerging "political" image of the ministry is, in some respects, a valid one. A minister must build a constituency, form a consensus, and move people to action. A minister is called to enable others to be the church in mission. He is the link-builder between members, between needs and actions, between the symbols of the faith and personal appropriation of their meaning. He is not called to do the whole work of the church himself, nor is his clientele wholly passive, but he does bear the responsibility to help the members carry out the several dimensions of the church's mission.

Today's ministry demands people who are capable of flexible and well-reasoned responses to rapidly changing situations. This capacity for flexibility is not developed in people who cannot handle the specialized requirements of the four dimensions of professional action (concern for persons, skills, values and basic theory, and responsibility) or who elect to work only in one or two of these dimensions. The minister is effective only when these demands



are held together in such a way that the tension between them becomes the source of energy for action, rather than a source of conflict and frustration in the ministry. This suggests that both flexibility and adaptability will more and more become a hallmark of the ministry in the seventies.

The Servant Concept of Ministry

Assuming that the political image of the ministry is a valid one does not preclude the use of the servant image in describing the concept of the ministry. During the last decades Biblical theology has been especially helpful in recalling us to this New Testament understanding of the relationship between ministry and church. Even the implicit paradox which is contained in the thought of the "servant" *leading* is justified if we remember that all true ministry within the church is derived ultimately from the ministry of our Lord and exercised in His Spirit.

But we must be clear about what we mean when we speak of the ministry as "servant" of the church. The ministry is the servant of the church in the same sense as the church is the servant of the world that Christ came to redeem, but neither the ministry nor the church can fulfill the vocation to service unless they are first of all the servants of Jesus Christ. There is a danger when we use the word "servant" loosely in connection with our concept of the ministry; it is the subtle danger of unduly stressing the ministry as the servant of a synod, which might very well imply a confusion between *vox populi* and *vox Dei*.

In a recent ordination sermon the ordinator reminded the congregation that the ordainand was indeed coming as their servant and minister, but in a far deeper and more important way he is a minister of Word and Sacraments, a minister of the Gospel, a minister of Christ. From the Word that he preaches, from the Sacraments that he administers, from the Christ whom he serves, from these first and most, he derives power and unction and grace. He receives his commission from the congregation, but it is Christ's commission, not theirs; and it comes from Christ, not them. When their minister speaks they do not hear an echo of their own voice. They hear the Word of God, the Gospel.

This needs to be said, to be said very clearly and very often. To be the church's servant is the minister's vocation, but that will mean speaking from an authority derived from a much higher source than that of a synodical authority, and at times it may have to cut across the authority that a synod imagines it has the right to claim as the organization that administers the welfare and the pension funds. We need to be clear that no minister can truly serve the church unless he is first of all the servant of Jesus Christ and is prepared to speak with the authority of the Gospel delivered in Jesus Christ. Nothing less than his vocation to serve the church demands this.

The Administrator Image in the Ministry

Even while the Scriptural image of the ministry as servant was enjoying a renaissance, another image was

gaining in popularity, especially in thriving suburban parishes with their large physical plants and their growing number of activities. A relatively recent study of the ministry attempted to discern amid the welter of conflicting views, or lack of any view, an emerging self-understanding of the office of the minister in such situations. A pattern could be discovered which, for want of a better phrase, describes this understanding of the ministry as pastoral director or administrator. The terms were intended simply to be descriptive. Naturally, they can only approximate the actual role a minister plays in his congregation.

But to gather some idea of what is implied in the terms, look at their perverted form, the "big operator." The big operator is active in many affairs. He is a very busy man. He organizes many activities. He increases the membership and the budget. In general he manages church business as if it were closely akin to the activities of the chamber of commerce.

The terms pastoral director or administrator are not adequate when judged by the norm of Scripture. There may well be many pressures on the pastor which have helped to evolve the idea of pastoral director, and not all of them have been necessarily Christian. Sometimes it is difficult to see the shape of the mission of the church emerge boldly in such situations, but it is not difficult to see the shape of an executive vice-president in American business, even to the cut and color of the ministerial dress.

The image of pastoral director does not add much to the concept of the ministry and does not offer much help to the man who is trying to understand his own vocation better. In so far as it uses Biblical theology at all, it will use it primarily for those insights which are congenial to its style (stewardship, theology of an active laity, etc.) and which forward goals that are quite secular (numerical bigness and efficient organization), rather than spiritual growth in depth and the equipment of the saints for their own work in God's mission to the world.

The Part-Time Pattern of Ministry

Normally Lutherans have considered the office of the ministry to be a full-time job. A pastor derives his living from working in the ministry. This was not universally accepted in previous centuries. There was a time when some ministers were engaged in secular occupations as well.

The financial ability of the church to free its leadership for full-time pastoral work represented an obvious gain. To continue to hold to this arrangement today, however, may not be entirely satisfactory or economically sound. Indeed, above all, it may not be to the church's advantage in terms of evangelism.

At present there are exceptions to this full-time pattern, but they are the exceptions. Within the last few months both the synodical president and several District presidents have spoken about the possibility of reviving some type of "worker priest" concept. If this suggestion is to gain favor, we will have to abandon our ingrained and inherited assumption of what one man called the 'one-

type soldier' army. On this assumption a full-time parsonate is the only type of manpower we are really interested in, and all other ministries are regarded as supplementary, if not supernumerary. We shall not be able to shed this idea until a sufficient number of situations are regarded as natural in which not only full-time men but men who work at various levels of community life are considered to be part of the total ministry of the church.

This does not mean that the full-time ministry would eventually be abolished. It would be disastrous if that ministry were to disappear. But present signs indicate that our concept of the ministry will have to expand to include various kinds of "tent-making" ministries. The potential for making an effective witness in on-the-job situations is significant and ought to be exploited, but it would be a pity if we experimented with such situations primarily because of the financial pinch, rather than for our zeal to find new ways of carrying out our mission to the world. To do the right thing for the wrong reason can have a demoralizing effect both on the men who engage in such a "tent ministry" and the synod which sponsors them.

Group or Solo Ministries?

If there is one persistent concept of the ministry that has survived in our circles, it is the concept of the minister as a sole performer. Developments in rural population shifts and changing urban situations have forced us to question the solo model seriously. More and more thought is being given to possible ways of arranging for the cooperation of clergy in groups in local areas that lend themselves to a form of group ministry.

The group or team ministry concept that is prevalent today is not to be confused with the older concept of a staff ministry in a parish with one man designated as chief pastor assisted by others who complemented his ministry in particular areas of service. Group or team ministry suggests *interdependence* among ministers, an interdependence that frees each one for his own specialty while they continue to work together as a unit in a single congregation or several congregations. Each man participates in the preaching-worshiping-teaching work of the ministry and, in addition, specializes in one or more areas of particular service. Such a team ministry provides for the traditional work of the congregation, but also gives special attention to areas of work which often are neglected because it is more and more difficult to be all things to all people and do all things well in a complex occupation.

New Models of Ministry

No discussion of the changing concepts of the ministry would be adequate without some mention of "experimental" ministries. Much of what we have said so far would come under this category. We are exposed to a great deal of talk about the necessity for experimental forms of the ministry which work at the growing edges of the church. What do we mean by "experimental"? Kenneth Underwood's investigations for the Danforth study of campus ministries produced few systematic efforts by

the churches to make explicit what hypotheses the experiments were testing, what controls were introduced, or what provisions were made for gathering data on the consequences of various types of work. The status of "experimental" has become an almost hallowed one in ecclesiastical circles, even though many experiments in the past were vague in conception and repetitive of past failures. Somehow "experimental" claims the magic of "relevance," and that is all we seem to demand.

Many experimental ministries are not really experiments in the sense in which scholars or scientists would use that term. As a result, few new programs have been instituted by denominational or ecumenical leadership with the explicit purpose of finding out the potential and limit of a form of ministry and then of introducing it in a number of strategic places after careful evaluation.

Fortunately, models of social and religious experimentation are beginning to emerge which make provision for continuing research on the results of the experiment and for the intensive, continuing education of leaders. Such careful planning is vital if a synod is to begin new programs and ministries with the expectation that they are possibly going to inform the work of the whole church and to influence the actions of laity in a complex, technical society.

The Home Base of the Ministry

For the foreseeable future parochial congregations will still remain the essential form and substance of church life, but responsible experimentation can uncover and develop specialized ministries in the cities, in labor unions and industry, and in centers of learning. So far most of the pilot projects have not led the way to program patterns that are repeatable. Often when the "charismatic" leader is called away, too many specialized ministries promptly fold up or become unduly domesticated.

One of the difficulties may be that specialized (experimental) ministries are usually related to District and synodical boards and offices rather than being seen as extensions of the local congregation. Perhaps specialized ministries in industrial areas and restricted communities will achieve a sustaining quality and a healthier relationship to the whole Synod if they are carried out by congregations which have a special relationship with the communities involved. This may be essential, even if the congregation needs outside financial support from headquarters. The important thing is that the operation would be based in a local gathering of God's people.

As new, specialized ministries develop, every conscious effort ought to be made to root them in the primary community of faith we call the congregation, the gathering of faithful people around the Word and Sacraments. This heavy emphasis on the primary gathered community is thoroughly in accord with the teaching of our symbolical books. Every minister needs an altar of the Lord around which he gathers with his fellow ministers and the people of God. There is some evidence that those clergy who were assigned special ministries of varying sorts while



maintaining a functional relationship with a gathered body on at least a weekly basis have managed to "succeed." This was not as true for those clergy who did not have this functional relationship with a worshipping community.

This is not to deny the necessity of probing into new forms of the ministry which could not be described as congregations. The point is simply that all who minister need a primary community. Then the new probes would have their origin in congregations local to the scene of service rather than being sponsored by boards or agencies removed from the point of mission entry.

Whatever expression the church takes beyond congregational life (districts, synods, et al.), and these expressions are a necessity, they ought to come in response to real need on the part of congregations. It is easy to forget that the Synod, and its boards and agencies, was called into existence to serve the primary communities in a creative way, not the other way around. Recent trends indicate that a different scheme of authority is in vogue and needs careful scrutiny.

The foregoing developments, sketched very briefly, constitute part of the fabric of a changing concept of the ministry. In one sense the ministry and its mission never change because they come from God Himself. The forms which that ministry and mission take are subject to change and need constant testing against a clear vision of what the mission of the church is.

EMERGING MINISTRIES

By REUBEN J. SCHMIDT

APARTMENT HOUSE MINISTRY — INDIAN TEAM Ministry — Race Track Culture Ministry — Black Urban Ministry — Motorcycle Ministry — Teen Center Ministry — Law Enforcement Officers Ministry — Deaf Ministry — Seamen's Ministry — Campus Ministry — Spanish-speaking Ministry — Night Ministry — Blind Ministry — Life-Line Ministry — Skid Row Ministry — Day Care Center Ministry — Communications Center Ministry — Downtown Ministry — Inner-City Ministry — Ministry in Highly Scattered, Low-Density Population Areas — National Parks Ministry — Land-Between-the-Lakes Ministry — Retirement Village Ministry — Hospital Ministry — Prison Ministry — Ministry to the Mentally Retarded — Ministry to Families — Ministry to Alcoholics — New-Baby Clinic Ministry — Counter-Culture Ministry.

This catalog of some of the ministries which have emerged or are emerging sounds exciting and dramatic. It is! That's the nature and expression of Christ's mission

and ministry in the world past, present, and future! The ministry of people empowered by the Spirit of God and freed and equipped through the Gospel of Jesus Christ is not static, but always dynamic, emerging in new forms and shapes as God's people are caught up in Christ's mission to people in the world.

There is cause for special celebration in the history of Christian mission. God has been "shaking up" not only His world but also His church in the 20th century, readying His people for a new and exciting era of Christian witness and ministry. There is a growing awareness on the part of every Christian that he is a witness and minister of Jesus Christ and that God places before him and his fellow Christians new opportunities for ministry to people in contemporary life.

Rather than specifically examining and analyzing the emerged or emerging ministries listed above, or evaluating and advocating one over against the other, I have a dif-

ferent purpose in this article: to affirm the need for *many* new ministries in our urban and technological society today — with the hope that individual Christians, Christian congregations, and other church structures and institutions may continually be involved in seeing and seizing opportunities for new ministries in that corner of the world and society into which God sends them.

The Real "Romance" of Emerging Ministries

There's a real "romance" connected to most of the specialized ministries mentioned at the beginning of this article. They sound exotic and avant-garde, and the traditional parish ministries (of preaching and teaching, or worse yet "of being a layman") seem pale and dull in comparison.

But the real excitement of emerging ministries lies "behind the scenes" and "under the surface" of the visible forms which come into the public limelight. It lies in the "grace-full" relationships between people.

It simply isn't true that these emerging ministries

are "where the action is" and that parish ministries and everyday laymen-living is where the action is not. "Where it's at" in both cases is in the loving, caring, forgiving, giving-receiving relationships going on between persons, through which individuals are touched by God's love in Christ Jesus.

Life — in the church office or in the classroom or in the family room, or even in the newest of emerging or specialized ministries — becomes sterile and dull and lifeless to the extent that we do not involve ourselves in and with other people in a deep and honest and meaningful way. The real "romance" of any ministry — of living — is Christian commitment to people — to helping bear their sorrows, to sharing their joys, to standing with them in trouble, to helping them grow in dignity to full manhood or womanhood in Christ Jesus. Christian love is on the move between husbands, wives, sons, daughters, brothers, sisters, friends, teachers, pupils, employers, employees, the young, the old, the middle-aged; at home, school, factory,



farm, office, parties, job; in mansions, shacks, hospitals, restaurants, funeral homes, country clubs, city ghettos; on trains, airplanes, autos, streets, elevators, country roads, baseball fields; at evening, morning, noon, midnight; where two or three or twenty or hundreds meet together.

New emerging ministries — to seamen who come into port at Houston, to motorcyclists, etc. — are no different in kind from the “informal” ministries of love continually being carried out by God’s people in their individual relationships to others. They only seek to carry God’s love to forgotten people, to unique subcultures out of the mainstream of American life, to persons of special need or persons in special situations — persons who also long to know that God cares for them.

Creative Love: Ministries Aborning

From this milieu — of love on the move between people — God can and does raise up a variety of new forms of ministry both in the church and in the world.

Ministries are born when Christian love meets need in a real-life situation:

- Many years ago a young engineer lost his eyesight in a blasting accident. A Christian pastor and people thus become aware of the need for ministry to and Christian literature for a specific blind person. Their concern is brought to the attention of a synodical church convention, and a ministry to the blind emerges in The Lutheran Church — Missouri Synod.
- It’s August. School will open soon, and a young mother is concerned that her children have no shoes or appropriate clothes. She watches “This Is the Life” and writes a postcard explaining her need. It reaches St. Louis. Workers in the Lutheran Television office forward the woman’s card to a pastor in her city. He makes the contact, supplies the need, and in the process discovers needs of others in the Black ghetto. More pastors and Christians get concerned, and a new ministry in the inner city emerges.
- A Christian couple needs special education for their mentally retarded child. They meet other parents who are sensitive to this need also. A Christian congregation becomes aware, and special Sunday school and day school classes for the mentally retarded emerge.
- An evangelism committee in a congregation finds it difficult to contact and reach hundreds of people who have moved into a large new apartment complex in the neighborhood. Concern for these apartment dwellers leads to a new plan of contact, and an apartment ministry emerges.
- An appointed group of Christians are exploring the many needs of people in a large metropolitan area. They discover over 100 Lutheran churches in the city, and yet so many needs of people are unmet. They ask the question: Where does the individual person turn — to whom, to which institution, to which agency — in a vast metro area of millions? Christian concern drives the task force on in search for a handle. A communications center ministry emerges. On the one hand, the questions and needs of individuals can be directed to the center. On the other hand, the center can use mass media better to reach

and inform the general public of the church’s many forms of ministry.

- A retired Lutheran couple buys a lot and home in a new retirement area of the mid-south. They meet other Christians and see the need for a Christian ministry. They contact District mission leaders, and a new retirement village ministry emerges.
- A District mission executive drives through many counties where there is little evidence of Christian ministry. Few are the people, and they live miles apart. A lay minister is called for the area, and a ministry in a low-density, highly scattered population area emerges.
- A new dam is built. Two great lakes are formed with hundreds of acres between them for recreational purposes. A Lutheran pastor joins other Christian pastors and priests as a task force to plan how local churches can provide a comprehensive ministry to campers and vacationers in the area. The Land-Between-the-Lakes Ministry emerges in Kentucky.

Ministries are born out of the diversity of gifts of the Spirit, out of the unique interests or skills of the individual members of the body of Christ:

- A seminarian has always been interested in motorcycles. He sees the need of ministry in the “cycle culture.” He shares this with an instructor and placement officer. The result is a vicarage assignment at a church where he can explore and be involved with those in the motorcycle culture. That congregation now has a special motorcycle ministry.
- A Christian doctor sees the need for regular physical checkups and immunization shots for many babies and children in the inner city. Parents are concerned, but the public clinic is far away and its waiting lines long. The doctor negotiates with a Lutheran church and public health officials, and a well-baby clinic ministry emerges in the community, staffed and operated by Christian volunteer workers.
- A missionary in Africa becomes acquainted with the life and needs of seamen in the seaport city where he is stationed. His overseas term of service comes to an end. On his return to the United States he stops to spend time at headquarters of a European Christian seamen’s ministry. Back in the United States with mission leaders the needs for seamen’s ministry are evaluated. For the first time in this century a ministry to seamen emerges in The Lutheran Church — Missouri Synod.
- The mayor of a suburban community becomes concerned about the needs of a black ghetto community bordering his city. His concern increases as several children burn to death in their makeshift home. A fellow Lutheran in a neighboring congregation enlists others (including a real estate man and builder) in meeting the need for better housing in the ghetto. They organize, and a new housing ministry emerges.
- The father of a boy in Kentucky dies, and the boy goes to work to help support the family. He works for years at jobs in the race horse industry. He becomes a Christian and enters the seminary. Graduation and placement time arrive. He knows the needs of thousands living in the race track culture, and from his background experience and interest emerges a Race Track-Culture ministry.

An Emerging New Era of Mission

To this writer the above examples — and many, many more like them — are signaling the beginning of an exciting era in Christ’s mission.

- God is pushing His church to a new awareness that every baptized Christian is a minister and missionary of Jesus Christ. Christ’s mission is not dependent on a select few. The gift of faith and love in every Christian’s heart will express itself in many forms of witness and service.
- God’s people have a new awareness that they are sent into the community and world; it is here that witness and ministry emerge and take place. Ministry doesn’t just take place in the cathedral or chapel. It happens wherever people’s lives intersect. At the intersections of life Christian love meets human need and new forms of ministry emerge.
- A fullness of Christian ministry is being discovered anew in its many distinct faces and expressions. A great diversity of human needs is calling for the great diversity of gifts which God gives His people. Individual and personal gifts seek to express themselves in unique ministries to others. Every Christian is called and qualified. All are needed.
- God has moved us out of a simple rural into a highly complex urban way of life. We no longer live in one restricted geographic community. Transportation has made it possible for us to meet and relate to many more people in a month’s time than our grandfathers did in a year or two. Opportunities for ministry to others have increased in ratio to the number of people we meet in our life and work.
- New media of mass communications bring us into contact with human needs of which we were not previously aware. This is sharpening our sensitivity to the many opportunities for ministry to our fellowman.
- Church bodies are experiencing a decline in mission dollars. And through this financial “crush,” too, God is pushing us to focus attention once more on the primary resources of *people* who are committed to Jesus Christ and endowed with so many potential gifts and abilities for ministry to others. The old concept, too prevalent even today, which says, “Here is an opportunity for ministry; let’s hire a full-time church worker and get the job done,” is often not financially feasible anymore. Lay people are increasingly using their particular gifts in Christ’s mission.
- The shortage of mission dollars is also causing “worker-priest” or “tentmaking” approaches to emerge in ministry. A growing number of Christian pastors, teachers, and laymen are interested in searching for greater effectiveness in ministry by holding an income-producing job in the secular world and at the same time carrying responsibilities of leadership and ministry in a community or congregation of Christians.
- Heavy investments in buildings and facilities in the past have produced a heavy burden of debt repayment. This is pushing mission and church planners into seeking new strategies for the future, e. g. “non-building congregations” or “limited, highly flexible facilities” or “shared facilities.” Purpose: To divert more mission dollars from “brick and mortar” proj-

ects to people in new ministry thrusts. Small “house churches,” issue-centered and vocational groups, are emerging.

Under the direction of God’s Spirit, all of these factors — and others — could explode into an exciting era of great Christian ministry and witness. God has wrapped a lot of love in the hearts of His people. It will emerge in many forms of ministry and witness. God granting, it will result in a new style and way of Christian discipleship that is more than church membership. Many more new ministries will emerge, some for a short time to meet a given need and mood of life and then die (such as “coffee house ministries” of a few years ago). Others will rise and continue longer, some until the Church Triumphant is ushered in.

Some Needed Emphases

There is need for a greater emphasis on God calling and sending His people to minister “where they are.” The personnel department of the Board for Missions receives letters from laymen and women in the church who are anxious to give their talents and life in a variety of forms of service to the church overseas. This is great! It says much about the commitment of individuals to the church and Christ’s mission. However, it also reveals a blind spot to the many opportunities for Christian ministry in the vocation, community, and neighborhood where God has already led them. Christian ministry still seems to be more authentic when the salary is paid by the church and more important when it is a ministry to people overseas.

Ministry needs to be seen as flowing in two directions.

It’s more than one-directional, patronizing love. A number of years ago a Christian minister and his wife were anxious to give their talents and gifts in a ministry to the great needs of people in the inner city. They received such a call. Two years later the pastor wrote, “It has been a deep and rich ministry. We came expecting to give so much to people in the inner city, but discovered we have received much more from these people than we have given to them.”

The vision and objectives of Christian congregations need to change. Congregations need to develop greater self-images as *centers for many forms of ministry and witness to and with people in the community.* They must be “turned on” anew by the Gospel and the Spirit of God, and “turned out” to see that ministry to others in the community has a greater priority than self-service and institutional survival. This calls for a new sensitivity to the needs of people in the community, which are the “open doors” for witness and ministry. This may demand an “eyes and ears” task force of the congregation in the community. Theirs would be the task of listening to and seeing people in order to uncover needs and problems and ask, “What do these needs call us to do in Christian ministry and witness?” Such needs could be in many areas of life — educational, social, physical, spiritual. They could be the problems of individuals, families, youth, the

aged, groups, subcultures, the prominent or the forgotten, the lonely or hidden people in the community. A review of the congregational membership would uncover many gifts or special interests — Christians who could and would enter into a form of relationship and ministry to people weighted down with specific needs and burdens. Specific ministering task forces could be always emerging. Public commissioning and public report-backs of such task forces could be a necessary and interesting dynamic and discipline.

The emphasis of not only "ministry to" but also "ministry of" people needs to be explored and pursued. For example, the growing number of aged people in a congregation provides the opportunity of increased ministry to the aged. However, the greatest opportunity and need may be to develop the *ministry of the aged* to others, both young and old. This supplies the dignity and usefulness which every person requires in life. This emphasis on the ministry of people points to the need not only for a better enlistment program but also for ongoing training programs for ministries in congregations of the present and future.

The tension between generalist and specialist in ministry must be kept in a healthy balance. The temptation is real, in the era of emerging new forms of ministry, that the "in thing" for full-time church workers might seem to be to become "specialists." This could lead to greater fragmentation, brokenness, and competition in the church in pursuing the mission which is one in Jesus Christ. The

handling of unity and diversity is tricky in both the church and urban society generally. We suggest an emphasis on "generalists with accents," people who need and love people, who can swing to "new frontiers" as they appear. This type of self-image and role of the professional church worker holds the potential for creativity, diversity, unity, and flexibility in emerging new ministries in a single- or multi-staff setting, in small or large congregations. The full-time church worker committed to total ministry will find ample opportunity for expression not only of his special gifts and interests (accents) but also of those of all the members of the body of Christ in that place into which God has sent them to minister.

Amen. Come, Lord Jesus

And Jesus came to Nazareth, where He had been brought up; and He went to the synagog, as His custom was, on the sabbath day. And He stood up to read, and there was given to Him the book of the prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And He closed the book and gave it back to the attendant and sat down, and the eyes of all in the synagog were fixed on Him. And He began to say to them, "Today this scripture has been fulfilled in your hearing." (Luke 4:16-21)

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NEW DIRECTIONS IN YOUTH MINISTRY

By KENNETH W. EGGEMAN

Youth have exalted nothing, because they have not yet been humbled by life or learnt its necessary limitations. . . . They would always rather do noble deeds than useful ones: their lives are regulated more by moral feeling than by reasoning. . . . All their mistakes are in the direction of doing things excessively and vehemently. . . . They love too much, hate too much; they think they know everything; this, in fact, is why they overdo everything. — Aristotle

I disagree with what you say, but until you get your hair cut and take off those beads I won't defend to the death your right to say it. — Voltaire

The American youth movement, with its immense idealistic potential has gone badly, perhaps irrevocably, off the rails. For this, a great responsibility falls on the shoulders of the gurus who provided the ideological justification for the movement in its present phase — those intellectuals, their own bright dreams having faded, who now strain to recapture their ideological virginity.

The doctors of the American youth movement are in fact part of its disease. They have helped to generate a great deal of passion, but aside from the most banal populism they have failed to produce a single new idea.

— Walter Laqueur

The dramatic interaction of young and old is a constant, ongoing battle hailing a significant, dynamic sociological phenomenon. According to Daniel Seligman, this interaction is a special kind of rebellion. The young rebel is against the wise old ways protected by the armor of sacred tradition. The old rebel is against the radical, new, and challenging ways of the young. Dean Rosemary Pierrel, Pembroke College, saw the older generation advocating the traditional means of liberal discussion and compromise, while the tools that the younger generation advocates are revolutionary: abrasion and confrontation.

There is much discussion and feeling demonstrated throughout our media systems as to whether a generation gap is in existence. Prof. Joseph Adelson, psychologist from the University of Michigan, presents the issue in these terms:

Is there a generation gap? Yes, no, maybe. Quite clearly, the answer depends upon the specific issue we are talking about. But if we are talking about a fundamental lack of articulation between the generations, then the answer is — decisively — no.

From one perspective, the notion of a generation gap is a form of pop sociology, one of those appealing

and facile ideas which sweep through a self-conscious culture from time to time. The quickness with which the idea has taken hold in the popular culture — in advertising, television game shows and semi-serious pot-boilers — should be sufficient to warn us that its appeal lies in its superficiality. From another perspective, we might say that the generation gap is an illusion, somewhat like flying saucers. Note: not a delusion, an illusion.

There is something there, but we err in our interpretation of what it is. There is something going on among the young, but we have misunderstood it.

To decide whether or not a generation gap exists or whether it has existed for many years is not as purposeful as understanding that there is a need to develop respect for each other's position. President William G. Cole of Lake Forest College announced the program for a convocation related specifically to this issue. He states:

We want to hear the criticisms of the younger generation, to learn why they are mistrustful of "anyone over 30," to listen to their hopes and aspirations. And we want to have them hear from some spokesmen of the establishment why things are as they are, to learn why they may have to adjust themselves to some of the harsh realities of responsible existence, to listen to the virtues and values of our present society.

In developing respect and understanding for each generation a word of caution is needed for the younger generation. In order to understand why caution is needed, a reference to a poster published in *Psychology Today* might be helpful.

Poster number one, from a series of 20 or more, entitled "The Authentic Self," relays a particular message that is not obvious to many upon first observation. The poster displays the upper portion of a nude female figure. The only clothing appears directly under the neck in V-shaped form down to the breast line. The rest of the upper body is nude. The special message is significant to the young people because it subtly challenges the idea of completely covering up what was open in the past and completely opening up what was covered in the past. There is also an important message in the poster for the older generation. Mutual respect for each position is necessary for the outcome to be desirable. Holding stance to either position erects a barricade which time and only much patience can erase. The question then very seriously must be asked, "Do we have the time and patience to tear down barriers?" Or better yet, "Can we truly justify the time or patience spent on tearing down barriers?"

Characteristics of Youth

The following section is a discussion presenting specific characteristics which are a credit to the young people and are too easily ignored by the older generation.

The first characteristic which is a credit to the youth population is the sincerity with which the young pursue their objectives. One particular issue under attack by the young is the merit of war and fighting. The young sincerely challenge this issue because their true belief is that war is bad. To kill is to destroy, and destruction has little merit. It appears that the older generation may be

concerned about the unusual nature of the young rather than with what they are saying and the sincerity with which they are saying it. Sargent Shriver emphasized the issue by saying:

Instead of being aroused by the millions who are unfed, we get aroused by the few who are unwashed. We worry less about the poor in Watts than we do about the hippies in Haight-Asbury. We are shook more about violations of human convention than we are about violations of human dignity. We campaign to keep our children from hearing four-letter words on sex but we don't care if they hear four-letter words on hate: kill, bomb, maim, hurt.

The second characteristic, closely connected with the above, relates to the concern of the young for relevance to what is happening here and now. Colman McCarthy states in the *Christian Century* that the older generation fails to see the content of what the young people are saying and witnesses rather their contentiousness. If content were investigated more thoroughly, an understanding of the relevance of the issues would follow more naturally.

Another characteristic which is a credit to the young is their quest for confrontations. Instead of avoiding the issue and allowing it to ferment into a gigantic problem, the young people insist on meeting the issue head on. Leo Rosten, in his book *A Trumpet for Reason*, states: "Modern parents damage their young by their weakness as parents; they avoid confrontations in the home (where it is healthy they first take place) by deferring, weaseling, giving in and shelling out in the peculiar excesses of frantic acquiescence." The young, because of this kind of background, have discovered a need for confrontation and have also realized many of its benefits.

The fourth characteristic of the young, which is evident to most observers, though its content is not truly understood, is the determined search to unite brothers and sisters together out of love for each other. This is a mission of the church as a whole, but not one truly understood by many. Leo Rosten speaks of a psychiatrist's account of the famous congregation of young music lovers at Woodstock which exemplifies this search for brotherhood and sisterhood. Leo Rosten states:

And [I] heard the same stories that you got from the March on Washington — how wonderful that somebody shared his blanket with me; somebody shared his food with me; we had a wonderful time, we sat up all night, sang all night, drank all night. . . . Youth has a tremendous need to get together in large groups, to get intoxicated by the image of each other's presence. I cannot be too impressed by the external forms because I see the underlying need, which is the same — to escape loneliness, my isolation; to find a reaffirmation that I am a worthwhile person in the fact that so many other people do the same things I do.

Recent Adult Attempts to Reach Youth

The above four characteristics are but a few of the many credits which our young people possess. Likewise, the older generation has also an abundance of credit and worthwhileness. The key, once again, to greater compatibility is the mutual understanding and respect of each

generation. There has in the past couple of years been a marked attempt to bridge relations. Following is a list of several attempts which are significant in bringing the young and old closer together.

— The voting age in the national elections has been changed from the age of 21 to the age of 18. This is a critical move especially in regards to the issue of war.

— There is a marked emphasis on utilizing young people on special committees at the local, state, and national levels. The recognition may be partly political, but the trend is an attempt in the right direction.

— On our college campuses, administrators and professors have allowed young people to represent themselves on administrative boards and committees. The situation, however, is not near an ideal state, but the gradual coming together of young and old is truly evident.

It is very difficult and somewhat naive to be as pessimistic and rigid as the statement by Thomas J. Cottle in a recent issue of *Saturday Review*. Mr. Cottle states:

There is no even exchange between generations, nor is there ever a possibility for it. Parents are by definition not peers. For some young people, a quiet inner strength vanishes when their parents trespass on the property of time. . . . Authority is not to give in; it is to remain firm in its commitment to preserve the essential asymmetry and the indelible generational separation, even if this means being seen as a "square" or "straight arrow."

In addition, it is just as difficult and somewhat naive to presume idealism and suggest that no barriers of any kind need exist between young and old. "The idealist," according to H. L. Mencken, "is one who, upon observing that a rose smells better than a cabbage, concludes that it will also make better soup."

Psychologists and sociologists have studied the relationships of young and old and have presented volumes of research and study suggesting routes our society might take to bring young and old together more efficiently and economically. Businessmen, politicians, and college administrators have attempted to involve themselves to the point of taking realistic and earnest strides to hurdle barriers in their areas of influence. Where has the church been making its strides? It is very possible and visually realistic that some segments of the church population have made prominent efforts in developing mutual respect and understanding for young and old. The challenge, however, is still directed to the major portion of the national church body. Daniel Seligman stated, "Educated youth have to be taken seriously in any society; even when they condemn it bitterly, they are presumed to be its future leaders." The church must listen to this warning and heed its message.

Suggestions for Involving Youth in the Church

The Christian church in America has an unlimited amount of responsibility to the young people of today. Following is a list of suggestions to the church, more specifically, The Lutheran Church — Missouri Synod, for a more responsible ministry to its young. The suggestions presented are not refined for immediate adoption, but

they should provide stimuli for developing pertinent and relevant programs in the local parish.

— Explore the possibilities of having youth attend and actually become voting members of administrative boards in the local parish situation. Contact and responsibility tend to breed care and dedication.

— Incorporate young people into actual participation in the administration of church services. Specifically, have young people take part in the liturgy of the church, dialog, and dramatic presentation of the message and/or actively participate in special ceremonies such as marriages, baptisms, funerals, dedications, etc.

— The young people in the church, being sensitive and sincere to brotherhood and sisterhood, should be utilized as pastoral assistants in calling on the sick and distressed. How many young people have realistically been approached to participate in this type of Christian ministry?

— The church should discuss the possibility of opening its facilities to secular youth gatherings and happenings. Where could the church find a more opportune situation to show the young that it is truly interested in them as responsible and trustworthy human beings?

— Many churches still ignore the cry of the young to adopt regularly scheduled youth services. The administrators of the church need to evaluate seriously the need for providing Christ's message in the media of today, be that in the liturgical form of pop, jazz, or folk expression.

— Public dialog plays an important role in advertising, politics, and public relations. It seems only natural that church leaders should incorporate public dialog into the administration of the church body, especially in bringing about mutual respect and understanding for young and old in the church. This could be a critical issue in relating to the young people, that they truly serve in a functional capacity in the church.

The suggestions available for resolving the issue of developing mutual respect and understanding are as numerous as the individual church bodies themselves. The important fact is, however, that our young people are functional and should sincerely be utilized in the growth of the Lord's kingdom. The problem is challenging and immense. As Daniel Seligman states, "No other society in history has ever had to deal with mass educated youth." The opportunity to deal with the issue is ripe. The result could be an astounding accomplishment for Christianity.

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HOW WE GREW EDUCATIONALLY AT IMMANUEL . . . A PARISH STUDY*

By EUGENE BRUNOW

WHILE CURRICULUM MATERIALS AND PATTERNS OR organization don't by themselves make for a sound academic school, they can be of great value when used correctly. Textual materials have been studied and updated every five years, first according to a plan of our District and now according to the Patterns of Performance program. A budget is prepared and submitted to the congregation annually. It has always been approved. This allows Immanuel Lutheran School to get the textual materials and the equipment and supplies needed to have a diversified approach to the teaching of children. Our curriculum appears to be well balanced. A music director, three ladies with talent in art, and two men and a woman who are quite capable in physical education provide leadership in subject and activity areas that are often neglected.

Steps Toward Individualized Instruction

Three years ago we began to ungrade our school. We started with mathematics and reading from grades 1 through 8. During this time we also experimented with this approach in other subjects. This year (1970-71) we are going the rest of the way and have all subjects ungraded. We will also drop any and all labels concerning grades.

The Board of Christian Education and our staff believed four years ago when we were making a study of this plan, and still believe, that the objectives of this plan were more in accordance with our school objectives than was the graded vertical plan. This plan of organization is consistent with recent psychological findings concerning growth, development, and learning in children. The ungraded plan gives recognition to individual needs and to a child's own rate of growth. It provides for the reduc-

tion of frustration by elimination of promotion or failure, and it provides for continuous growth and learning. We believe that this plan allows us to provide for the maximum development of the child.

The children in our city must be five years old on or before September 1 in order to begin school at the kindergarten level. Some children just miss this deadline and are made to wait a year. Some therefore will be six soon after entering kindergarten. Many of these children are more mature in all phases of their development than their classmates. Some of these children work with reading readiness materials early in their kindergarten year and are allowed to go to the primary I room (usually in the middle of March) for about twenty-five minutes a day to begin the reading program at level 1. This plan has not only helped the more able students at this level, but at other levels as well. Less able learners need not worry about failure. They can learn certain skills before moving on, rather than only partially mastering them and then moving because the rest of the grade is ready.

Freedom Brings Responsibility for Learning

In subjects like social studies and science the individualized instruction plan has allowed all students to delve into more areas and to study in them more intensively. There is more freedom of choice for the children and less stress on factual information under this plan. It also has helped children to develop in other phases of their life. They help others with problems when the teacher is busy and are also more considerate of others and their abilities.

Visitors to our school have marveled at the self-discipline our children possess in the classroom, hallway, gymnasium, or wherever else their activities require them to go. While much credit for such behavior must go to the students, their teachers, and their parents, some of it can be attributed to this plan of organization. It allows both students and teachers a greater degree of freedom.

Christian Witness, Worship, and Work Encouraged

The extracurricular program is also developed rather fully. As in the regular curriculum we also try to give the children an opportunity in nonclassroom learning to live their faith now.

Our music director has not only set up a fine music

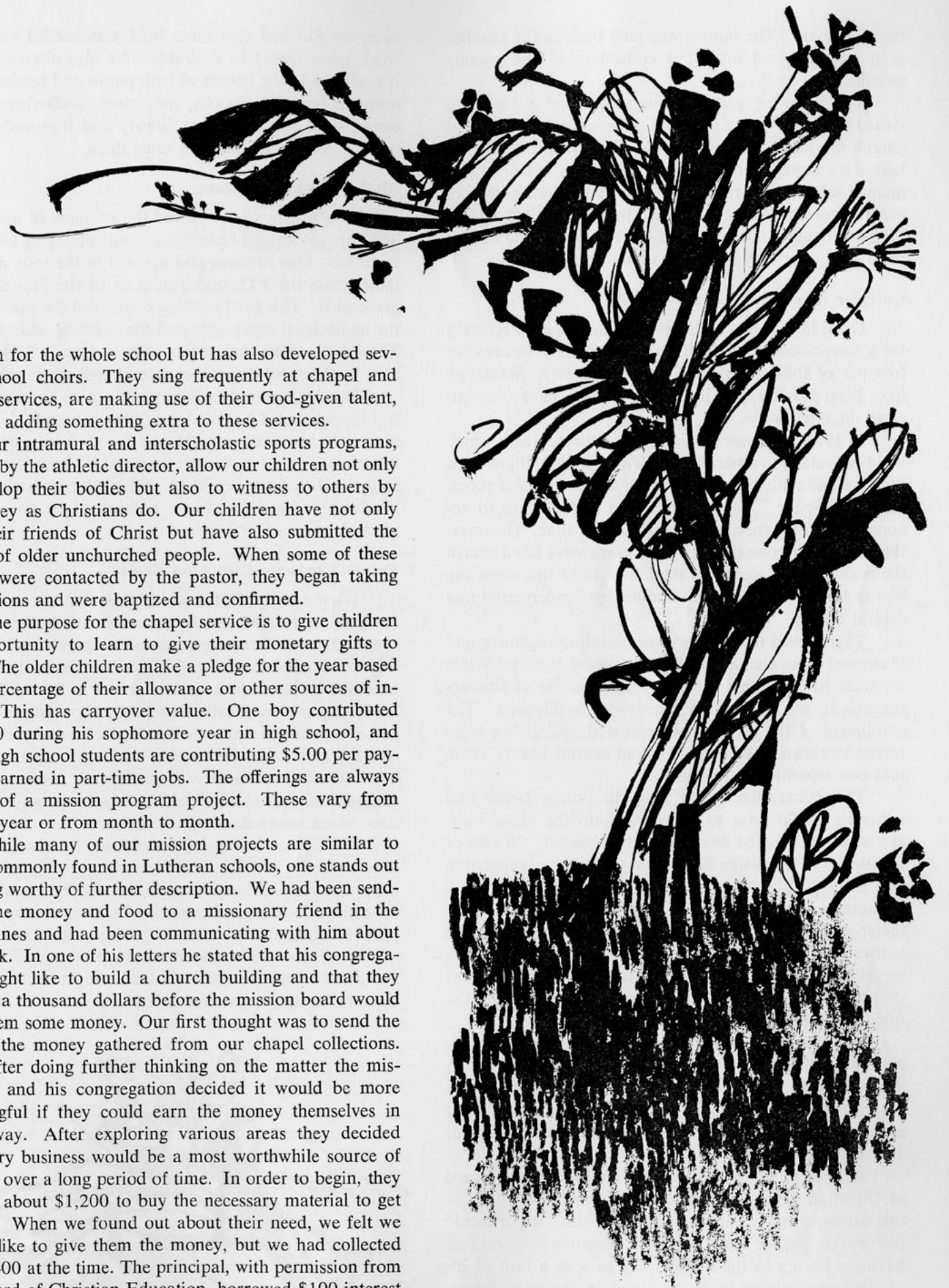
program for the whole school but has also developed several school choirs. They sing frequently at chapel and church services, are making use of their God-given talent, and are adding something extra to these services.

Our intramural and interscholastic sports programs, headed by the athletic director, allow our children not only to develop their bodies but also to witness to others by what they as Christians do. Our children have not only told their friends of Christ but have also submitted the names of older unchurched people. When some of these people were contacted by the pastor, they began taking instructions and were baptized and confirmed.

One purpose for the chapel service is to give children an opportunity to learn to give their monetary gifts to God. The older children make a pledge for the year based on a percentage of their allowance or other sources of income. This has carryover value. One boy contributed \$120.00 during his sophomore year in high school, and other high school students are contributing \$5.00 per paycheck earned in part-time jobs. The offerings are always a part of a mission program project. These vary from year to year or from month to month.

While many of our mission projects are similar to those commonly found in Lutheran schools, one stands out as being worthy of further description. We had been sending some money and food to a missionary friend in the Philippines and had been communicating with him about his work. In one of his letters he stated that his congregation might like to build a church building and that they needed a thousand dollars before the mission board would lend them some money. Our first thought was to send the people the money gathered from our chapel collections.

After doing further thinking on the matter the missionary and his congregation decided it would be more meaningful if they could earn the money themselves in some way. After exploring various areas they decided a poultry business would be a most worthwhile source of income over a long period of time. In order to begin, they needed about \$1,200 to buy the necessary material to get started. When we found out about their need, we felt we would like to give them the money, but we had collected only \$400 at the time. The principal, with permission from the Board of Christian Education, borrowed \$100 interest free from eight different families and sent the \$1,200 to



* In the Fall 1970 edition of ISSUES, Eugene Brunow, at the editor's request, presented parish practices which, under the blessing of God, led to the growth and more parish involvement in Christian education at Immanuel Lutheran School, Marshfield, Wis. In this concluding section he presents changes in Immanuel's educational practice which provide children individualized instruction, freedom, and opportunities for Christian worship, witness, and service. Solutions to some space and personnel problems are also discussed.

— Editor

the missionary. The money was paid back to the families as it was gathered in chapel collections in the coming months.

The following year the missionary had a furlough, visited our school for a day, and preached at our weekend church services. This project had three major results: it helped a congregation get a church building; it helped Immanuel school to learn a great deal about the Philippines and Gospel work being done there; and it also helped our Filipino friends to develop a business which would benefit them long after they had their church debt paid.

Corridor Serves for Library and AV

Good library and audiovisual materials are necessary for a nongraded school to function properly. An area for free use of these materials is also necessary. While we have been handicapped in some ways, we have compensated in other ways.

In 1960 Immanuel dedicated an education unit which had been added to a parish hall. This parish hall provided the gym and added five classrooms, a multipurpose room, and office space. This unit provided ample space to accommodate the school enrollment at that time. However, the enrollment grew until all classrooms were filled except the multipurpose room. In the fall of 1968 this room too had to be converted into a combination kindergarten and central library.

This proved to be a very successful arrangement and illustrated to us the value of a centralized library. While we were just beginning to enjoy the benefits of this arrangement, we were again faced with a dilemma. The enrollment of the school had increased again. We were forced to turn the kindergarten and central library room into two separate classrooms.

This conversion meant that our library books and materials would have to be placed into the classrooms. We were not pleased at all with this thought. At one of the Board of Christian Education meetings a suggestion was made to place the library materials in the hallway. A number of problems were envisioned, such as loss of materials, disturbance of classrooms by the pupils in the hallway, lack of work area, and closing an emergency escape passage. Despite some of these misgivings, it was decided to try this arrangement on a trial basis from the middle of April to the end of the school year.

We moved the bookshelves, which housed approximately 3,000 library and reference books as well as 15 different types of magazines, out into the hallway. We placed two counters (made from garage door panels) near each end of the hallway. This allowed work space for a total of 10 students.

At the end of the school year the faculty and Board of Christian Education made an informal evaluation of this arrangement. We concluded that this "experiment" did provide for our needs in a most adequate way and that having a library in the hallway left us with a host of intriguing possibilities to be explored in the near future. Most of the potential problems never materialized. How-

ever, we did find that more light was needed and more work space would be desirable. We also discovered that it would be to the benefit of both pupils and teachers if all resource materials (books, magazines, audiovisuals, etc.) were placed in the hallway library and if someone were present to assist the pupil in using them.

Mother Trains Assistants

Two mothers have solved the problem of assistance. They are in charge of processing and cataloging all library materials. One of them also assisted in the training of 12 ladies from the PTL and a number of the 7th- and 8th-grade girls. This brief training concerned the operation of the audiovisual equipment and the checking out of books. These ladies take turns being present from 9:30 to 11:30 a. m. each school day and certain afternoons as well.

Our hallway not only has allowed us to have a central library, but it has made our library a great deal more accessible for reading books and for studying audiovisual materials. This has greatly increased library use, especially by the primary children. With the cooperation of all involved we have found our hallway to be an excellent place for our central library.

Future Concerns Center on Souls

What exactly the future has in store, no one can tell, but judging from the past we anticipate further growth in enrollment. Our congregation has purchased land for the future relocation of our church and school. For the present we plan to provide extra room as needed by renting from a nearby vocational school. If our hopes and expectations come true, we will add two more teachers and rent two classrooms for the 1971-1972 school year. Just how high the enrollment will go depends not only on our congregation but also on neighboring Lutheran congregations which have school-aged children.

It becomes increasingly necessary to give our children a good Christian education so that they can better cope with sin and temptation in this troubled world. The educational offerings of our school will be continually appraised, strengthened, and/or changed to improve the quality of our Christian education program. As we go about our work, the child, a blood-bought soul, will continue to be the center of our concern.



footnote⁹

"Incienso. The Dream Maker." That is how he affixed his name and trade to the little printed insert in the transparent red plastic box of incense on the gift counter where the slightly unusual gifts are heralded. And now it is mine. The odor of the incense is juniper, and the insert records some of the lore, associations, and history of juniper trees, failing to mention, however, the juniper tree under which Elijah was sleeping during his dark night of despair. Incienso titled his three-inch manifesto "Dream with Incienso" and signed it, as I have already told you, "The Dream Maker."

What a trade to make a life's career out of — dream making! What a part for an actor to play in the drama called life — the role of dream maker! This Incienso is a man — or woman (who knows?) — worth making a pilgrimage to. The next time I go to Cimarron, N. Mex., I will certainly look him up. See, Incienso, your art is already at work, your dream making has begun. How else could I have said "the next time," when I have never been to Cimarron, N. Mex.? (But I have swum in the Cimarron River, and surely that is where, years ago, your potion must have begun working its spell on me.)

Dream making as a trade has fallen into disrepute — if indeed it was ever anywhere else. These days the call is for "telling it like it is," not for "telling it as it can be." But John G. Neihardt, who recently celebrated his 90th birthday as well as the beginning of his second half-century as poet laureate of Nebraska, had a word for us all about dream making as he blew out the candle on his birthday cake. First he said, "I believe I could blow out 90." This is part of the substance of dreams — believing what can be done. The second word spoken by Neihardt was: "If we could lose our little dreams and waken all together."

As far as I know, the world's leading merchant of little dreams was Shakespeare's Mercutio in *Romeo and Juliet*. Mercutio was blessed with a number of virtues — courage, wit, loyalty — but his failure was in not trusting, or ever having, big dreams. His famous Queen Mab speech is "cute," versifying about the tiny fairy queen riding over sleeping people's faces in a coach made of hazelnut, reins of "smallest spider's web," her "wagoner a small gray-coated gnat." Mercutio cannot dream the strong, unearthly dreams of Romeo and Juliet, nor believe their love. To him, because "love is blind, it cannot hit the mark." A man like that, in spite of all his courage and wit, can only respond to a crisis by drawing a sword to prove his little "manliness," thus cutting the world in two. He cannot give up his little dreams and "waken all together," for the big dreams belong to the daytime and move from sleep into our waking lives.

I suspect that it is the little dreams of the establishment mind and generation that frustrate the young Mercutios of today and drive them to destroying. And who, we must ask, if the young are to replace the little dreams with big ones, who is to be the dream maker? Contrary to common lore, it is not in the young that the biggest dreams are born. It is certainly not just a matter of stylistic balance that led St. Luke, under the guidance of the real dream maker, the Holy Ghost, to write, quoting Joel: "Your young men shall see visions and your *old men* shall dream dreams." Never having had a vision, I cannot sharply distinguish between a vision and a dream, but I feel that a vision is something one sees outside of himself, "over there," whereas a dream is within. At any rate, it is the old who will dream dreams. Where does "old" begin, and why do they have the dreams? I call him old whose eyes, like the La Manchian's, have ranged widely and pierced deeply, who has accepted the big dreams because he has added experience to his visions and knows that the thing that spurs him is not a dream impossible.

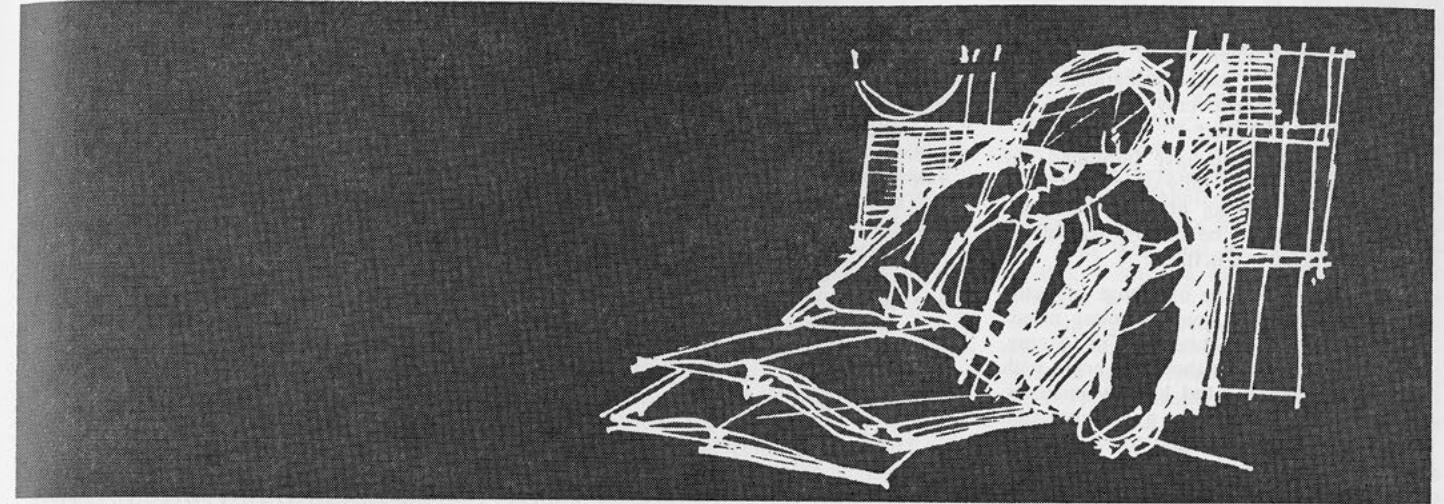
So, thank you, Incienso, dream maker of Cimarron, for the little red box with the big dream in it and for lighting the match that sets the juniper dreams ablazing. Under the juniper tree, God told Elijah: "Don't you know that there are 7,000 in Israel who have not bowed the knee to the little Baal-dream?"

We will try, Incienso, to give up our little dreams and waken all together — the little dreams which are not real dreams at all but only fragments of nightmares, not worth putting together. It is, for instance, a little dream that informs us that when certain programs of ministry or teaching no longer meet the time's needs, that then the church is obsolete. It is a big dream that sees that something, under God, can be done — something like stopping the gates of hell from prevailing. It is too little a dream to think that a church must become two churches because certain questions are answered in two vocabularies. The big dream is that these two languages can be transposed into one which we can all understand together, awake.

Prospero, one of Shakespeare's old men, who had both visions and dreams, concludes: Let the "insubstantial pageant [little dream, Hollywood type] fade. *We* are such stuff as dreams are made on." All our dreams are made on living stones, first the Head of the corner and, last, us lively stones. Dreams are built on people, not on ideas.

There, dear Incienso, is a potential worth making a dream on! The best dream God ever had is the church, His bride, made perhaps out of the rib of a deeply sleeping man, dreaming.

W. E. MUELLER



WHAT DO I DO MONDAY, by John Holt. New York: E. P. Dutton & Co., 1970.

Few teachers are ever totally satisfied with what occurs in their classrooms. There is always more that could have and should have been learned by the students. This is a challenging situation which encourages many teachers to be creative and innovative in designing conditions which will allow for and even stimulate more growth by the learners with whom they are working. Too many teachers, however, are frustrated when their students learn less than they would like for them to learn. This frustration causes some to quit teaching. Others accept this frustration as one of the occupational hazards of the profession. Still others become very traditional in their approach to teaching. They rely heavily on a textbook, presumably equating "covering the material" with learning on the part of children.

John Holt has some rather original and interesting ideas regarding learning by children and the teacher's role in this learning process. Many of these ideas have been expressed in his earlier books. He expands on some of these ideas and adds some new thoughts in this, his latest book. Again he shows himself as a person who is vitally concerned about what is occurring in classrooms throughout the country and as one who has some positive suggestions to make regarding changes he would like to see. Unlike those who merely criticize, Mr. Holt gives example after example of ways in which teachers might more effectively work with children.

It is really quite exciting just to read about some of the activities which Mr. Holt describes. They are the type of activities which would totally involve not only the children but also the teacher and utilize such items as a stethoscope, a metronome, a tape recorder, a camera, etc. The items themselves are interesting, but Mr. Holt's ways of using them to help children learn are even more interesting. The children learn more than merely how to use the items. Concepts and skills not directly associated with the items are also

developed. What Mr. Holt shows is that even the most seemingly cut-and-dried tasks need not be monotonous, frightening, or dull; they can be tied in to the rest of learning and to life.

Mr. Holt is opposed to the idea that school is a place where some people teach and others learn skills of reading, arithmetic, or this, that, or the other. He does not feel that children learn to do things by being taught. Rather, children learn to do them by doing them. The task for the teacher, then, is changed from a teller to a guide or leader as children do things to find answers. While often it would be easier to tell the child an answer, Mr. Holt feels that the search, the finding of the treasure, is far more important than the treasure itself.

But a learner, moving into new areas to explore, can very quickly and easily become frightened by uncertainty, contradiction, or logical steps that cover too much ground. This is when the teacher has another important function, that is, to help the child confront the new and strange with curiosity, imagination, enthusiasm, energy, and confidence.

Sounds good! But if teachers were given only this directive, with little or no insight as to how they might implement these ideas in a classroom, all but the very creative would probably soon resort to the more traditional techniques and methods of teaching. The fact that Mr. Holt does suggest a whole host of valuable and practical ways in which a teacher might assume this new role is the real strength of this book.

This is not the only strength the book has. It is far more than merely a how-to-do-it methods text. Mr. Holt's theories regarding education are well worth examining, not only by teachers, but also by anyone interested in education. He helps his readers to recognize conditions which he feels are important for learning, and provides ways to begin making changes which he feels are needed in schools and school systems and which will make real learning possible.

While one may disagree with some of

what Mr. Holt has to say, and while some of his suggestions may be impractical in certain situations, this book is an important statement regarding the state of education in modern times. But even more important, it is a fine idea-producer which might have the effect of raising the state of education from its present to a higher level.

BRUCE BERNDT

THE MAKING OF A COUNTER CULTURE, by Theodore Roszak. Garden City, N. Y.: Anchor Books, Doubleday & Co., 1969.

Roszak presents a comprehensive, penetrating criticism of the current culture and an examination of the nebulous movement identified as the counter culture. His point of view is that the dissenting youth and their heirs provide the only hope that can be found "to transform this disorganized civilization of ours into something a human being can call home." The book is an analysis of the counter culture and a criticism of the reductive humanism with which technocracy surrounds itself.

He stresses that the new radicalism is unique from the philosophies of previous generations in that it is the first to see the connection between totalitarian control and science. In the past, science has almost invariably been viewed as the undisputed social good. This has probably been due to the fact that in the popular mind science was linked to the technological progress that promised security and affluence.

Roszak, a professor of history at California State College at Hayward, is very clearly in sympathy with the objective of the counter culture as he understands it. He is clearly opposed to the existing orthodox culture. He believes that the secret of technocracy's success lies in its capacity to convince us that:

1. The vital needs of man are purely technical in character. The needs of humanity can be discovered by an analysis by experts who can then prescribe a technical solution.

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2. This formal analysis is about 99 percent complete. When social friction appears it is due to a "communication breakdown," and the controversy cannot be due to any substantive issue.

3. The experts who have fathomed our hearts' desires are the only ones who know what they are talking about. These experts all happen to be on the payroll of state or corporate structure.

Roszak describes the challenge of nourishing the healthy dissent of young minds in the following manner. "The young, miserably educated as they are, bring with them almost nothing but healthy instincts. The project of building a sophisticated framework of thought atop those instincts is rather like trying to graft an oak tree upon a wild flower. How to sustain the oak tree? More important, how to avoid crushing the wild flower?"

He believes that the prime symptom of the diseased existing culture is the shadow of thermonuclear annihilation under which we cower. "We are a civilization sunk in an unshakable commitment to genocide gambling madly with the universal extermination of our species. And how viciously we ravish our sense of humanity to pretend, even for a day, that such horror can be accepted as *normal* and *necessary!*"

The task of the counter culture is to subvert the scientific world view and wipe out the entrenched commitment to an ego-centric and cerebral mode of consciousness. He compares the gap that generational dissent is opening between itself and technocracy to the disjunction that once ran between Greco-Roman rationality and Christian mystery. He analyzes the appeal and the impact of those persons whom he considers to have been most influential upon the counter culture.

Four of the eight chapters are allocated to the influences of Herbert Marcuse and Norman Brown, Allen Ginsberg and Alan Watts, Timothy Leary and psychedelia, and Paul Goodman. He shows how each one has helped to call into question the conventional scientific world view and contributed to undermining the foundations of the technocracy. In turn, he points out what he feels is the shortcoming of each of the influences. It is in the analysis of the influences that Roszak demonstrates his ability as a researcher. These intermediate chapters are accurately and completely documented.

In his chapter, "The Myth of Objective Consciousness," he restates his severe criticism of the current culture and its adherence to the myth of objectivity as employed by science. "This myth purports that there is but one way to gain access to reality and that is to cultivate a state of consciousness which is cleansed of all subjective distortion and all personal involvement. What flows from this state of consciousness qualifies as knowledge and nothing else does." He is not, however, condemning the epistemology of science,

but rather issuing a warning against the psychology of science. By intensively cultivating "objective consciousness" a psychic style is developed that is characterized by (1) the alienative dichotomy, (2) the invidious hierarchy, and (3) the mechanistic imperative.

The alienative dichotomy describes the division of reality into two spheres of "In-Here" and "Out-There." "The essential experience of being In-Here is that of being an unseen, unmoved spectator." Roszak emphasizes that the contraction that takes place is not only from the natural world but from "the inarticulate feelings, physical urges, and wayward images that surge up from within the person."

The ideal of objective consciousness is that people create an In-Here within themselves which undertakes to know without an investment of the person in the act of knowing.

He believes that the second psychic effect is that In-Here begins to view and study Out-There as if it were completely without a purposeful pattern. Roszak theorizes that if In-Here is to be strictly objective it cannot empathize with Out-There in any way. He maintains that if the observer claims to be aware of nothing more than the behavioral surface of the observed, an invidious hierarchy is established which reduces the observed to a lower status.

The final consequence of worshiping the myth of objective consciousness is that eventually everything will be routinized and distilled until a machine can take over.

In the reply to the rebuttal by the proponents of the mode of objective consciousness that there is no other way to know the world, Roszak denies that the solution can be found on a narrow epistemological basis. The question "How shall we know?" must be subordinate to the question "How shall we live?"

The primary project of the counter culture is "to proclaim a new heaven and a new earth so vast, so marvelous that the inordinate claims of technical expertise must of necessity withdraw in the presence of such splendor to a subordinate and marginal status in the lives of men."

Roszak's solution is to reopen ourselves and our civilization to "visionary imagination." He uses the following quote from William Blake to illustrate. "What, it will be Question'd, 'When the Sun rises, do you not see a round disk of fire somewhat like a Guinea?' O no, no, I see an Innumerable company of the Heavenly host crying, 'Holy, Holy is the Lord God Almighty.'"

He asks for a return to the magical world view from which human creativity and community derive. This view sees the world as "a place alive with mighty, invisible personalities; these have their own purposes, which, like those of any person, are apt to be ultimately mysterious." Such a vision of the environment fosters a "symbiotic relationship between man and not man in which there is a dignity, a

gracefulness and intelligence that powerfully challenges our own strenuous project of conquering and counterfeiting nature."

Roszak differentiates between bad magic and good magic. The object of bad magic is to mystify and to monopolize hidden reality. Good magic opens the mysteries to all.

Roszak closes his insightful, thought-provoking work by suggesting that our young dissenters must be encouraged and supported to follow the admonition not to act but to "stand still in the light." He suggests that only such stillness can make visible the submerged magic of the earth.

GENE OETTING

TOWARD HUMANISTIC EDUCATION: A CURRICULUM OF AFFECT, ed. Gerald Weinstein and Mario Fantini. New Work: Frederick A. Praeger, 1970.

When I was a child, humane society meant the dog pound where kind people kept mistreated or lost animals. Somehow through the years I forgot about the humane society. I went to college to learn how to teach kids, or more appropriately, how to fill them with information. At one time in my teaching career I was caught up in the "behavioral objectives" crusade which I since have given up. My professional stance is that a mediated curriculum will make a profound difference in the lives of our children. But now that "humane society" comes back into my life. Only this time it has nothing to do with dogs. It has to do with a Ford Foundation report, for some unknown reason hidden for three years, about a project which formulated a new approach to the education of all children—one that will help them develop the feelings proper to man and, it is hoped, create a humane society.

This small book has blown my mind. Somewhere there must be a Lutheran school gutsy enough to lay its soul on the line and try the approach advocated in *Toward Humanistic Education*.

Haven't we been saying that Lutheran schools affect people, make them different, teach them to love, be compassionate, benevolent, kind, etc.? However, I really think we have too often been imitators of public education with its system, authority, and heavy curriculum plus the Bible and catechism instruction. What kind of lifestyle have we fostered? Do our children learn to feel properly about mankind and God's world? We can pride ourselves on ample achievement in cognitive skills, but what about the affective ones? How about our emotions and feelings?

Perhaps now is the time to carefully reexamine just what and how we are teaching in Lutheran schools. Kids tell us to be more relevant, to pay more attention to their needs, their fears, their anxieties, and their joys. To meet their concerns calls for an affective approach rather than a cognitive one.

This book prescribes such a curriculum. It is the result of over two and a half years of searching for effective ways to teach minority-group children. The Ford Foundation staff responsible for the study learned that cognitively oriented materials and lessons were inadequate, so they had to take another direction and concentrate in the realm of affect.

This change in direction led them to conclude that significant contact with pupils is most effectively established and maintained when the content and method of instruction have an affective basis and that these concerns can be legitimate content in their own right (p.10). Upon this conclusion the project staff developed a model for the development of relevant affective content. And it is this model which is the thrust of the book. It is this model which needs serious attention from Lutheran educators. A closer look at part of the model and the staff's findings will be helpful to show why we need

to attend to these concerns now.

The model is presented in diagram form using steps to show the ordering, integrating, and interrelating aspects and inputs of teaching and learning. The first step is "Identifying the Learning Group," which should be relatively easy for most.

The second step, "Identifying Shared Concerns," is the real hooker and becomes the major factor in determining the curriculum. What are the concerns of children? They found that most of children's concerns fall into one of three broad classifications:

1. Concern about self-image. "How can you like me when I don't like myself?"
2. Concern about disconnectedness — to know where one fits in the scheme of things. "Why should I listen to my parents? Look at the way they live!"
3. Concern about control over one's life. "It's no use trying; there's nothing you can do about it."

Of course, the rest of the model is fleshed out for careful study and possible adoption and implementation. However, it really comes down to the three concerns identified by the staff, and these tell me that our approach to curriculum design has been wrong. We need to move from a cognitive approach to an affective one.

A separate chapter is devoted to identity education with four lesson series: who are you and why you are special, one-way glasses, them and us, and chairs. Other chapters provide diagnostic techniques, a strategy for sequencing content and procedure, and games. Another chapter contains a transcribed interview conducted by Gerald Weinstein with a group of children who had participated in one of the programs.

It was fascinating to read how, through seemingly simple techniques, students could become open and accept themselves, others, and a mediated school. That's a "humane society." JACK MIDDENDORF

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

In the listing below are 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. Martin Kirch, Assistant Academic Dean, Concordia Teachers College, Seward, Nebr. 68434.

Summer 1969

Daniel N. Seim, "Preparation of Transparencies for Use with Concordia Catechism Series."

January 1970

Darryl Pagel, "Confirmation Followup: A Study of Individuals Instructed Within the Christian Day School Compared to Individuals Instructed Weekly."

Summer 1970

Jack D. Bartels, "A Resource Unit: History of Maryland."

Stanley G. Bluma, "A Comparison of the Academic Achievement of Lutheran School Graduates and Public School Graduates in Fayette County, Illinois, Throughout Their First Year of High School."

Eugene Brunow, "Horizontal Patterns of Organization Used in Selected Nongraded Schools and Their Implementations at Immanuel Lutheran School, Marshfield, Wisconsin."

Gary G. Gable, "An Evaluation of Creative Dramatics."

Orville K. Jacobs, "Attitudes Toward Religious Awareness Instruction in an Urban Public School District."

Earl Moermond, "The Organization and Operation

of the Saturday School."

Paul H. Muehl, "An Inquiry into the Scope of the Music Curriculum in Schools of the North Wisconsin District of The Lutheran Church — Missouri Synod."

Denis A. Peters, "A Survey of the Practices and Procedures of Lutheran Elementary Schools in Developing Libraries in Macomb County, Michigan."

Kenneth P. Reinker, "A Survey of Opinions of Members of Immanuel Lutheran Church, Columbus, Nebraska, Regarding Immanuel Lutheran School."

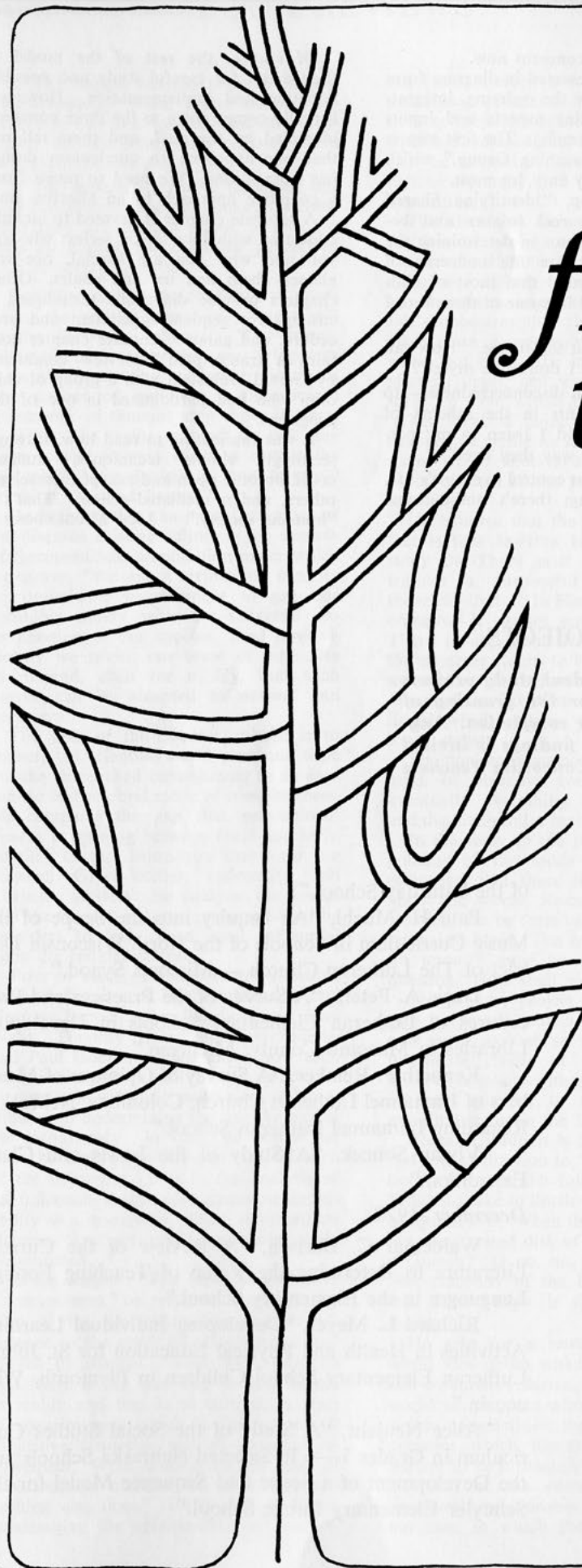
Vivian Soucek, "A Study of the Lewis and Clark Expedition."

December 1970

Waldemar C. Bartsch, "A Review of the Current Literature to Determine the Value of Teaching Foreign Languages in the Elementary School."

Richard L. Meyer, "Developing Individual Learning Activities in Health and Physical Education for St. John's Lutheran Elementary School Children in Plymouth, Wisconsin."

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One of the problems of our age is lack of *style*. Reference to style evokes thoughts of wealth, class, or fashion. This makes it distasteful to the younger cultures, because they disdain wealth, despise class, and scoff at fashion. Admittedly, there is something refreshing and decent about this rejection of *haute couture*. Strangely, however, it has developed precisely at that moment in history when *haute couture* has, for the first time, become generally accessible.

Why should people in an opulent society reject their chance to live in style? Perhaps because living in style has come to mean evil things, like being arrogant, exploiting the poor, or discrimination against minority groups. Or perhaps because style represents conformity, a syndrome the younger culture people are trying at all costs to avoid. Or perhaps because style and opulence go together and both become sins in a contemporary ethic which moves the children of the wealthy to "turn up their noses" at "the finer things of life" (an interesting inversion of highbrow behavior).

Yet, for all its good intentions, the pursuit of stylelessness only results in new styles. Man is an imitative creature. His rebellion against high style ends in low style. But as soon as low style is "in," it takes on some of the very characteristics it was fleeing from, like superiority, exclusiveness, and self-aggrandizement at the expense of others.

Style, in its invidious sense, does not belong in Christian circles, even though some of its staunchest friends like to use religious sanctions to support their peacock games. Yet, in another sense, style is essential to all human social life. It is what you get when individuals cooperate to develop socially accepted standards. It is what makes it possible for individuals to find self-identity by merging their values with the values of the group. In a styleless society people lose their moorings. Individuals find anchor points when they belong to a group that has a style of life.

The question therefore is how to have style without arrogance and discrimination. Christianity, when it stays with the model of its founder, provides an answer. It offers group identity (body of Christ), status (royal family of God), a spiritual mystique (faith in Christ), consensual behaviors (use of Word and Sacraments), and a distinctive concept of relationships: "be kind one to another" — don't exploit, "serve" — don't domineer, "do good to all men" — don't discriminate. When you put all this together, you have style. But it is a style for all men in all seasons. It is the Christian style of life.

W. TH. JANZOW

Last words

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