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About the Authors

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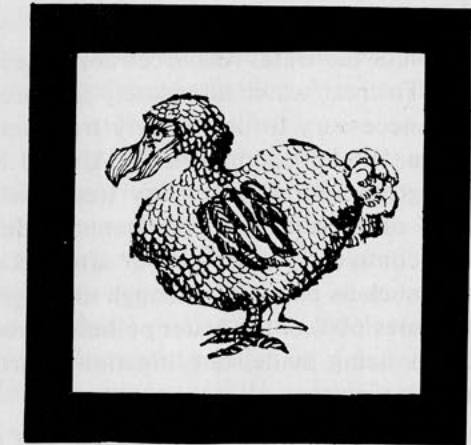
In Memoriam

† Dean Walter E. Mueller †

While the spring edition of ISSUES was in the process of publication, the Lord called into immortality one of the creative writers who added enrichment to its columns. ISSUES readers looked forward to the "Footnote" feature, which presented unique ideas and inspiring themes in a masterly style.

"Footnote⁹" seems in retrospect a most appropriate finale. It conveyed in its message much of the love of life, of God, and of man that was so characteristic of this Christian educator. We use this means of acknowledging with thanksgiving the contributions the Lord enabled Dean Mueller to make to Christian education through his literary works and through the many activities that were always a part of his busy life of service to Concordia and to the church.

THE EDITOR



SOME CONSEQUENCES OF POLLUTION

By JOHN SUHR

ECOLOGY HAS A BASIC CONCEPT THAT ASSISTS US IN understanding why we find organisms where they are and why they are not in other situations. This concept is the principle of limiting factors. A limiting factor is any environmental factor—such as temperature, salinity of water, humidity, wind velocity—that restricts the growth and reproduction of an organism or disallows its existence altogether. In short, if any aspect of the environment is too severe or harsh, some or all of the living organisms may be eliminated from the area in question.

There is more to this concept. In many instances an organism is able to resist some environmental disadvantage at least for a period of time. In such an instance the organism may survive for a while in the face of environmental stress, but eventually it must succumb to the limiting factor. An organism can appear to be doing quite well for some time and then suddenly succumb. In addition, two factors may interact to form a very potent limiting factor when by themselves they are relatively harmless.

Let us examine some of the environmental problems that can function as limiting factors on living things.

Air Pollution

The air is being increasingly filled with various types of contaminants. The major air pollutants in millions of tons annually are:

1. Carbon monoxide	100.1
2. Sulfur oxides	33.2
3. Nitrogen oxides	20.6
4. Hydrocarbons	32.0
5. Particulates	28.3
Total	214.2

These figures for 1968 reflect a minimum for 1970. Estimates call for increased air pollution at least until 1973–75.

What are the effects of some of the pollutants on humans? Carbon monoxide is often preferred as a means of suicide. Carbon monoxide combines with the hemoglobin of the blood more tenaciously than does oxygen. This deprives the body of oxygen, which in turn necessitates higher respiratory rates and increased circulatory activity. Eight hours in an atmosphere of 50 parts per million (ppm) reduces the oxygen-carrying capacity of the blood by 15%. This is equivalent to losing about 1 pint of blood. In traffic jams the carbon monoxide content may increase to 800 ppm, causing many symptoms, such as dizziness, nausea, and headaches, which are incompatible with driving vehicles on public roads.

Sulfur oxides are associated with respiratory diseases. Sulfur oxides are prevalent in cities in which coal is burned in great quantity for industrial purposes and heating. Its greatest effect is on elderly people with respiratory diseases and on the very young. Nitrous oxides are associated with conditions similar to carbon monoxide poisoning. Hydrocarbons, incompletely combusted or evaporated petroleum substances, are associated with cancer. Particulates are also suspected of inducing cancer in humans and animals.

One type of air pollutant is bad enough, but the above-mentioned types taken together with asbestos (construction and brake shoes), lead, mercury vapors, and recently discovered toxins polychlorinated biphenyls (PCB's), which result from various industrial products—all of these plus the many others not mentioned here—constitute a veritable witch's brew of poison instead of oxygen, nitrogen, carbon dioxide, and dust.

Not only does air pollution add to the peril of life, but it is extremely costly. An estimated \$13.5 billion is the price we pay annually for the privilege of despoiling the air necessary for our existence. The problem is grim, and the outlook is for more to come.

Water Pollution

The pollution of the water resources continues at an increasing rate. To treat water adequately and preserve its quality, it is necessary to use tertiary treatment. At present less than 500,000 people in the United States have their sewage treated with tertiary treatment. Approximately 20% of the sewage in this country is dumped into waterways completely untreated or after receiving minor treatment such as passing it through metal grating. Industry contributes 60% of the water pollution problem. Some progress is being made, but litigation retards the efforts to clean up waterways.

Agriculture contributes substantially to water pollution. The heavy application of artificial fertilizers is necessary to support the high-yield crops of today. Nitrogen fertilizer can get into the groundwater and contaminate the source of drinking water. Such poisoning can lead to the death of infants by suffocation.

One major problem water pollution causes is enrichment of the waterways, lakes, and eventually the oceans. Enrichment of the water by the addition of organic and inorganic nutrients many times will result in very rapid growth of aquatic vegetation. When the rapidly growing plants deplete the nutrient supply, they begin to die off rapidly. Decomposition of the dead plant material uses up the available oxygen in the water and produces noxious fumes and gases. Hydrogen sulphide gas (rotten egg smell) is characteristic of conditions in which all existing oxygen in the water is utilized. The same is true of methane gas. When the oxygen is reduced, the animals also die off, and this increases the demand for oxygen. When the oxygen supply in the water is eliminated, the life in the water is curtailed except for some putrefaction by bacteria.

The addition of thousands of chemicals to water degrades the quality of the water and greatly increases the cost of treating the water for reuse. What are the water needs of man?

It has been estimated that total water utilization in the United States could support a population of 230 million before the standard of living begins to decline. This assumes only moderate degrading of water sources. At the present level of pollution the point of diminution of our standard of living has already been passed. Certainly esthetic values have been brutally pushed aside.

The need for usable water increases, and the amount of undegraded water decreases. A recent thorough study indicated that, except in small localized situations of utmost urgency, desalination of water is at present not a realistic solution, and finding an economical way to use this process in the future looks dim.

While quality in fresh waters is acknowledged to be bad, the oceans until recently were considered too vast to be degraded. Now it is realized that the oceans are being degraded at an alarming rate. The Baltic Sea is so heavily polluted by European sources that its future as

a water source is in serious jeopardy. Problems are cropping up in the North Sea. Evidence of environmental stress is present in both the Atlantic and the Pacific Oceans.

What is very alarming about the pollution of the oceans is that so much of the pollution is occurring in the most productive areas of the oceans—the continental shelf area. This is where the nutrient-rich deep waters are forced to the surface where the plants of the sea can use these nutrients for growth to support the food chain of the coastal waters. Young fish, shellfish, and crustaceans—such as shrimp and lobsters—reproduce in the shallow marshes and estuaries along coastal areas where the pollutant load is the greatest.

Noise Pollution

The ability of humans to detect sound is remarkable. Hearing sensitivity is greatest in the young. If our hearing ability would be improved just a fraction, we would hear the movement of air molecules. There are some societies of tribal groups living in dense forests where sounds are muffled. These people speak softly and are rarely if ever exposed to loud sound. The older members of these tribes have hearing acuity that is far above their peer group in an industrialized society. Indications are that exposure to high-level sound decreases hearing acuity.

Noise is composed of a number of elements including frequency, intensity, and pitch. A common measurement for noise level is the decibel. Noise levels vary from the audibility threshold at 0 decibels (dB), to conversational speech at 60 dB, to the pain threshold at 130 dB, up to 180, which is the noise level of a rocket engine. The danger area for noise lies above approximately 85 dB. A subway train has a value of 95 dB, a food blender 93 dB, a power mower 107 dB, a motorcycle 110, and a jet plane at takeoff 150. The noise level in city traffic regularly exceeds safe limits for long exposure.

Some acts of violence and aggression are linked to excessively loud noises. Chronic exposure to even low-level noise can bring about lack of rest, fatigue, and emotional strain.

Rachel Carson's Elixirs of Death

When Rachel Carson published *Silent Spring* in 1962, the public became aware of one of the most brutal and pervasive attacks on the living world in man's entire history. It is true that DDT helped eliminate malaria as a killer in many countries. It has been recently reported that the U. N. is thinking of recommending the use of DDT in some parts of the world to combat a resurgence of malaria. The owner of a west coast chemical firm that manufactures DDT and his wife are taking daily doses of DDT internally to prove that DDT is harmless to humans. Previous tests on inmates of several prisons indicate DDT has little effect on things such as blood pressure and pulse rate, which are major targets

of this poison.

Physiologists realize that DDT has a very severe effect on nerve tissue and some endocrine organs secreting hormones affecting reproduction. Birds are particularly susceptible to DDT poisoning.

Pesticides that belong to the DDT family, the chlorinated hydrocarbons, are both toxic and long lasting. Some estimates of the amount of DDT put the total for the U. S. alone at 1 billion pounds. Much of this total is still around and will remain for some time to come.

It is instructive to note that a person could have four different pesticides in his body at one time, all below federal limits, but acting together, these could interact to produce detrimental effects. Another interesting feature involving poisons that enter the food chain is their cumulative effect at the various levels of the food chain. Studies involving the presence of DDT in Lake Michigan show the following values:

bottom sediments, 0.0085 parts per million (ppm)
invertebrate animals in the area, 0.41 ppm
fish feeding on the invertebrates, 3–8 ppm
herring gulls eating the fish, 99 ppm

Some reports state values for gulls in excess of 3,000 ppm. If the gulls in this study would have to draw on their stored fat for energy during breeding, nesting, or migration periods, the DDT released into their system would be enough to kill the birds.



In 1970 a research team discovered that bacteria were capable of taking in DDT and related compounds and converting these compounds into other substances. Biodegradation is generally an advantageous process that converts waste or trash to harmless elemental substances. The process has backfired. According to these researchers the bacteria are taking in toxic materials and *converting them into even more toxic materials.*

Other toxic poisons besides the chlorinated hydrocarbons are also being used. Poisons containing organophosphates, carbamates, and arsenic are even more toxic but are not as persistent. They are generally degraded in a few days or weeks. For the time period they are active they are extremely dangerous. It should be kept in mind that many of the substances that are now used as pesticides are related to compounds originally intended as gases for possible use in warfare.

The horrifying result of pesticide use is that it is

self-defeating. The pesticides are relatively nonselective if they are sprayed. They land on pest and beneficial insect without discrimination. Most pests have developed some resistance to poisons.

Plant-eating insects have defenses against pesticides. Predator insects that may eat the pests and control their numbers do not have this protection. The predator insects are generally killed off by pesticides, while a few of the pest species that are more resistant survive. Without natural predators to check the pest population, the pests increase rapidly in numbers, and the latter condition is worse than the original infestation. Furthermore, by killing off the predator insects, spraying removes the natural checks on the pest population. Consequently, the next time the pests become numerous in sprayed areas, more pesticide must be used or a more potent pesticide must be employed.

The more potent organophosphate pesticides being used kill off practically *all* insects, good and bad. The poisons break down very quickly, and pests from nearby areas can invade the sprayed area and build up very high populations in a short time. Under such conditions still more pesticide must be used. If resistant pests survive the spraying, their success is guaranteed.

In some instances adequate documentation exists to prove that use of pesticides has *increased* the numbers and intensities of pest populations. Peru's cotton industry is one example. The report states that in 1943, before the application of pesticides, the cotton crop averaged 406 pounds per acre. In 1949 pesticides were first used for insect control. The yields increased to a record 649 pounds per acre by 1954. The list of pest species has increased from 7 to 13, and several pests had become resistant. By 1965 the yield in the valley had dropped to 296 pounds per acre. In the worst years 15–25 applications of various pesticides, either alone or in mixtures, were used to control harmful insects but because of resistance, no effective control was achieved.

Intelligent application to treat outbreaks is a reasonable practice. Widespread preventive spraying even when pest populations are low is unconscionable at best and ecological suicide at worst. Too many home owners drench their properties with extremely potent toxins at the mere sight of insects.

Herbicides

Herbicides rank with pesticides as environmental dangers. Herbicides used in defoliation techniques in Vietnam have been blamed for birth defects.

The widespread use of herbicides along roadsides, along right-of-ways, and under telephone lines has slowed but not stopped. The destruction of some plants is desirable and necessary, but the extent of dispersal of these poisons is still entirely too great.

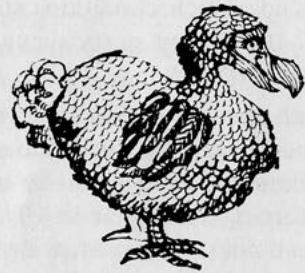
One of the most useless applications of herbicides is on lawns. When the weeds appear, out comes the

sprayer. Home-owner use of herbicides constitutes an important source of environmental pollution. Weeds are invaders that are symptomatic of poor soil, poor drainage, or improper choice of lawn grasses.

A major problem related to the pesticide-herbicide situation is distribution and sales. Sales people with little or no knowledge of their products are advocating widespread use of concentrated poisons.

It is illegal for pharmacists to disperse even mildly dangerous drugs, but very few seem concerned that a person with little or no training in toxicology can disperse gallons of poisons. The labels stating USE AS DIRECTED do not assure use as directed. The annual casualty list related to accidental poisonings is impressive.

To be competent in the area of pesticides and herbicides requires a person to be a blend of ecologist and chemical engineer. These poisons should be prescribed and their dispensers required to have at least a modicum of training.



Major Dangers of Pollution

Categorization of environmental problems defies a simple 1-2-3 classification. There are, however, major broad topical areas that may serve as an overview to the problem.

One type of environmental danger is the degrading of life's necessities. Included here is air pollution, water pollution, and contamination of food substance by wastes and residual pesticides and herbicides.

A second type of environmental danger is of the emotional and psychological variety. Lack of association with restful natural settings, excessive crowding, and noise pollution can cause emotional stress that is severely limiting to health and welfare.

The third type of problem related to the environment involves the future. Resource utilization, the long-term effects of poisons and pollutants on living organisms, and the effect of radioactivity should be considered. Radioactivity presents the greatest danger. Radiation of high intensity can kill or cause genetic change. Radiation that is less intense but of longer duration can be fatal, but it is more likely to cause genetic changes that can be transmitted from one generation to another. With the increased use of nuclear energy and radioactive materials the potential for exposure to radiation will also increase. Contamination of air, water, or soil could

make life impossible in large areas of the world. The disposition of radioactive wastes poses a pollution-control problem that dwarfs our present problems. This is the ultimate poison.

Who Is Responsible?

What is the cause of the environmental problem? Several schools of thought are prominent today. The first is that the scientists who made the discoveries are the cause of our problem. A second view is that those who write and lecture about pollution are responsible for our problem. The assumption seems to be that if we ignore the problem, perhaps it will go away. A third viewpoint is that excessive technology is the cause of the environmental crisis. The final viewpoint is that overpopulation is responsible for our dilemma.

The major conflict arises out of the latter two views. The dilemma most assuredly is related to both views. Excessive technology is responsible for much of the ecological disruption. We cannot, however, cut technology completely and go back to previous eras. We must begin to use technology wisely and change our economic theory from one of exploitation to one of recycling resources and increasing services.

We must become aware of the fact that the population increase of the last several centuries, and particularly of today, is something never before seen on the face of the earth. Every bit of theory that ecologists have points to the fact that when populations exceed the carrying capacity of any system, the system breaks down.

It is the definition of the breaking point that is most controversial. Some more optimistic souls claim the earth can support upwards of 60 billion people if we manage our environments intelligently. The more pessimistic souls claim that we are already past the breaking point, with the end in sight. Exactly where the truth lies is debatable.

One year after "Earth Day 1" the situation is going downhill. We will have to make a choice and make it soon. Many feel the time for decision is past and that we richly deserve everything we get.

The citizen looks to the arts and humanities for enrichment and fulfillment in his life, to the social sciences for the rationale of his society, and to theology and religion for the meaning of his life. The sciences can and should serve man and enable him to further pursue a life that is a source of beauty and meaning.

The sciences must not be used to subvert life. The scientist can speak to the environmental problems and conceive of means to reduce or eradicate these problems. The other areas of man's intellectual sphere must give guidance and meaning to our utilization of all of man's resources. Man must look to the Creator-Redeemer for the ultimate basis of a respectful and grateful utilization of the gifts with which he has been endowed to sustain his life, to help his less fortunate fellowmen, and to glorify his Maker.



TOWARD A THEOLOGY FOR ECOLOGY

By DAVID MEYER

Introduction

Is the environmental problem theology's problem? Can there be a theological approach to man's environmental problems, or must theology be content to let the sociologist, the biologist, the economist, and the environmentalist work out our ecological "salvation"? This volume of ISSUES is insistent that Christian educators can speak to environmental questions theologically as well as otherwise.

I

SPEAKING THEOLOGICALLY TO THE PROBLEM IS NOT so easy. There is no obvious, developed theology to call on that speaks precisely and unequivocally to the problem. Consequently, my efforts are fragmentary, partial, and experimental, and lacking in finality. The question has never been put to theology in just the way that it is in our day. Perhaps this is why theology cannot be a closed system. Its answers must be hammered out in the arena of crisis and reevaluated in the light of the Biblical witness for fresh insights and pointed address. This effort will be a preface, a first draft, toward a theology for ecology.

II

In recent years it has become a favorite sport to take potshots at the theology of traditional and conservative clergy. One example is a survey in 1968 of some 1,600 clergy from California that indicated that almost 77% of the conservative pastors were committed to the notion that, if enough men were brought to Christ, social ills would cure themselves.

That was 1968, not 1971! My conviction is that conservative theology is not that optimistic about the environmental-ecological problem's innate ability to solve itself. Moreover, traditional theology does have some notes to sound before the last ding-dong of history is pealed. And yet, before theology speaks, she must



also listen. Dietrich Bonhoeffer has suggested:

The church must be in a position to speak the Word of God, the Word of authority, out of a knowledge of the concrete situation, in the most concrete way—or what it speaks is something else, something merely human, a word without power. The church must not proclaim principles which are always true, but always commandments which are true today. Because what is "always true" is not true just "today." God is always God for us exactly "today."¹

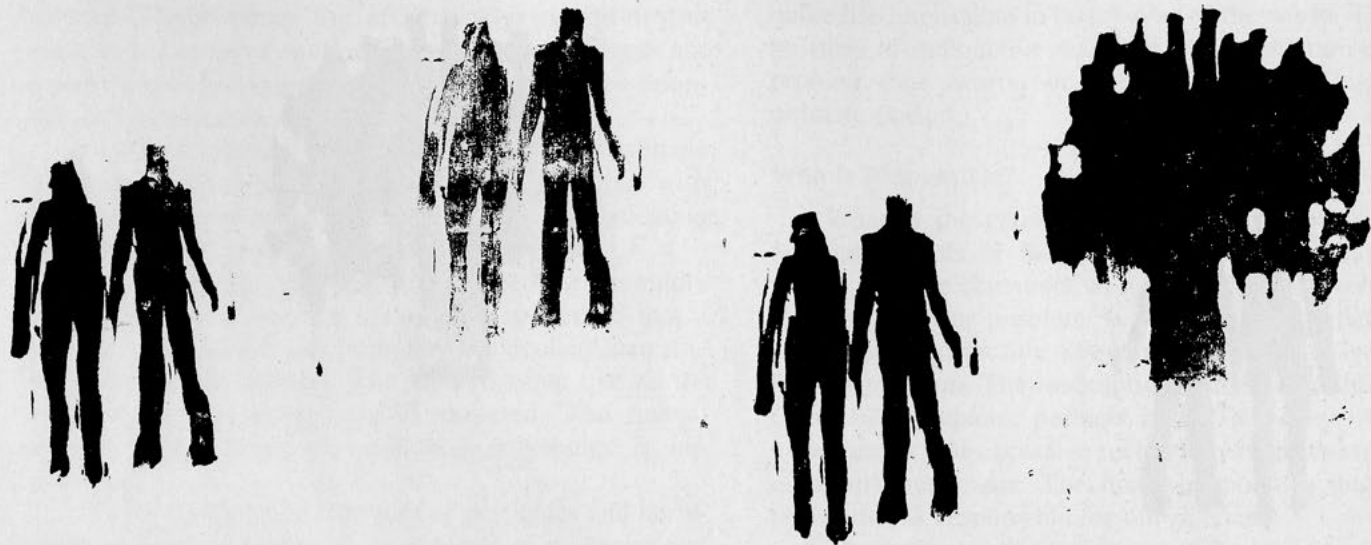
But what if the church doesn't know what to say or can't agree? What does it do then? Bonhoeffer counsels, saying that we should approach our Lord in repentance and confess, "We do not know what to do, but, O Lord, our eyes are on Thee!"

III

The contemporary crisis . . . whose fault is it? From one vantage point, there is no one group responsible, since we are all by nature contributors. Yet, there is a real sense in which something of ideological blame can be laid directly at the feet of Western man with his industrial revolution, his scientific revolution, and his technocratic age.

Moreover, religious persons have made no small contribution to the situation. Christianity has done more than any religion, apart from naturalism itself, to cast off the chains of nature worship and to enable the scientific method to roll ahead without being censured for "profaning" or violating sacred things. Second, ordinary religious talk has tended to compartmentalize the world into religious things and things that belong to this world. Third, capitalism, individualism, and even humanistic optimism regarding the perfectibility of man received theological sanction, since the Bible itself claimed that man was on earth to subdue it and bring it into subjection.

In Christian and non-Christian traditions there de-



veloped a notion that held that man was responsible to God only in terms of his own soul, while man was his own "god" free to do with the world as he saw fit—responsible to no one other than himself. For example, René Descartes, a Roman Catholic, could explain the world beneath man in purely mechanistic terms. One historian comments that for a long time it was fashionable among zealous disciples of Descartes to torture animals in a frivolous spirit in order to show that their theory was seriously meant.²

IV

Now the hard question is this: Why is it that Western theology, even Lutheran theology, did not seriously challenge the previous trends in Western thought? Two explanations may be offered. First, the dualistic trend of Cartesianism has been present in the whole of Western theology to a greater or lesser degree. Thus it can be said that Manichaeism and Gnostic trends have never ceased to be a continual challenge to the theology of the church. Second, Lutheran theology has had a deep suspicion regarding sectarian movements with their eschatological hopes for this world.

Add to this Pietism's deep concern for personal and individual salvation, and you have a Lutheranism capable of allowing the First Article and the Second Article to "drift away" from each other. It is not surprising that the First Article became an appendage to the Second Article, that theologians seriously questioned whether the early church was wise in placing the First Article ahead of the Second in the Apostles' Creed.

The Renewal of Creation Theology—Old Testament

Today Lutheran theology and Biblical studies in general have sought to draw together the two poles of redemption and creation, uniting the God of creation and the God of redemption once more. This pulling together is the result of discovering anew that creation is intimately linked with a theology of hope, promise, and salvation.

Old Testament studies have done much to join to-

gether creation and redemption. Old Testament scholars who sketched the world of thought in which the Old Testament made its witness have described a world of thought not unlike our own. On the one hand, Israel was tempted again and again to "divinize" nature, invest nature with "personality," and isolate the world of nature from Yahweh, the God of Abraham, Isaac, and Jacob. On the other hand, Israel demonstrated a continual propensity to glory in her own creative and cultural genius by reducing the covenant God to a God of "past action" and elevating man to the rank of creator and determiner of his own destiny in this world.

The Old Testament witness will not allow these temptations to go unchecked. Genesis 1:26-28 might appear to be a simple confirmation that man is to exploit and use nature for his own ends without regard to obligations toward nature as such. But further examination reveals that man is to function responsibly *for* nature and *for* other creatures, giving them "names" and having dominion over them. Man is to tend the garden and "walk with God," continually mindful that he is taken from the dust of the ground, mindful that he is a part of nature, not *apart*. Created in the image of God, man must reflect the Creator image in the world as well as point to the Creator. With the Fall there was a catastrophic breakdown of man's reflector role and nature. Creation and man came under a curse so that just as man lived in enmity toward God, nature was subjected to a futile battle for territorial rights and privilege in which man saw himself in an ongoing struggle against nature and its creatures.

The self-made creator found himself in a hostile world and alien environment while the true Creator did not. The points of contrast between the Babylonian myth of creation and Genesis are striking. In the Babylonian account "chaos" is a force opposed to God, while in Genesis 1 it is nonliving matter created by God. In Babylon the stars are deities and gods, while in Genesis they are merely sources of light created by God. For the Babylonians the universe was the result of various forces engaged in conflict, while Genesis presents an orderly

creation with Yahweh in full control, uncontested by the world He fashioned.

Myth in Babylon and Canaan pointed to a dramatic struggle between creation and destruction, of the gods versus chaos. Scripture knows nothing of a treacherous struggle and conflict between the God of the Exodus and the primeval waters. Rather, God created the primeval waters. He is the Creator of heaven and earth, and there is no dividing of the lordship of the world between the covenant God and Baal, the god of crops, growth, and fertility. (Ps. 89:6-11)

While Israel's neighbors continued to sentimentalize nature and divinize it, Israel was not offered an opposite that would hold that nature was merely a well-oiled mechanism behaving according to its own laws and prescribed roles without being continually subject to the Creator. Rather, Scripture presents Israel with a created world that lives in active and continual dependence on God, a created world that continues to praise and glorify God. "The heavens declare the glory of God, and the firmament showeth His handiwork" (Ps. 19:1). So it is that man and creature alike confess an overall dependence on the benevolent Creator for daily life.

In the Old Testament nature can't be understood in mechanistic terms alone, as though nature were a closed system in no way dependent on God. Just as a mechanistic account of nature is not satisfactory, so a cold and mechanistic treatment of nature, a pragmatic and instrumental exploitation of it, is judged incompatible with the Biblical witness.

The Book of Job presents a beautiful chapter in which God reminds man that some creatures of nature have no pragmatic worth at all. In chapter 41 God celebrates the reckless freedom of the crocodile, which contributed little if anything to the private welfare of man. We've conquered the crocodile and "domesticated" him into leather goods, but the principle still holds true that nature is not man's plaything, having worth only insofar as it contributes to the well-being and happiness of man.

The closed-system view, which would reduce nature to a purely inanimate piece of machinery, is marked off by the Old Testament as inadequate and insensitive to the fact that nature as well as man lives solely by the grace and love of God. Nature is not merely an object of measurement and analysis, something to be reduced to a mathematical equation, but the creature shares with man in the gift and wonder of God's grace.

Luther suggested that Erasmus looked at creatures in the world the same way a cow looks at a new gate. Even this humanist was not captured by the wonder of the creature, which lived by the grace of God.³

Israel fell into a trap when she supposed that God supplied only the basic raw material that man, with his own creative genius, might fashion in his own image. But the creation hymn of Psalm 104:23 describes God as the one at work in the activity of sending men to labor until evening. God is to be praised for His guidance of mi-

gratory birds, vultures, storks, doves, and swallows in their seasonal passage as well as for His giving to the artist his artistic spirit (Job 39:26; Ex. 35:30-35). Moreover, God functions in the spheres of law and order (Ps. 74:17). He creates a world of culture, human enterprise and industry, skill and trades, merchandising, farming and shepherding. (Ps. 65:10-13; 89:11-12; Is. 45:18; 28:26)

Deism thrived in England and in the western hemisphere because it seemed reasonable to believe that God acted at some time in the past and left behind a well-oiled, finely tooled, and mechanically sound machine called the universe. With Deism God was left in the past, deserving a fine "merit badge" for what He once did.

The Old Testament permits no simple reductionism of that kind. Creation is not reducible to a singular act, nor is redemption. In fact the language of creation again and again merges with the language of salvation and deliverance. The exodus is likened unto the creation of the world. The God of creation is the God who worked the miraculous exodus (Is. 51:9-10). The exile and the return from the Babylonian captivity are a part of the ongoing activity of God.

Dualism paved the way for a permissible indifference toward the world of nature and the universe. For Dualism nature was an indifferent thing to be dispensed with, and it suggested that nature and its creatures contributed to man's problem.

No more clear antithesis to these ideas can be found than in Gen. 8:21-22 and 9:15:

I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth; neither will I ever again destroy every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.

I will remember My covenant which is between Me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.

Note that the covenant is with the whole of nature, not just man. Genesis 8 spells out the fact that man's problem is not capable of being solved by a destruction of the whole of living things. Genesis 3 underlines once more the fact that the problem in the universe is not nature and the world of creatures, but man himself. Nature comes under the destruction of the Flood not for the *sake* of man but *on account* of man. Although she was a hapless partner in the destructive power of the Flood, nature received a covenant and was assured that God's judgment was not terminal—only temporary.

The Renewal of Creation Theology—New Testament

The New Testament continues to reinforce the thesis that creation is important and the object of God's love and continued care and preservation. But something new is present in the activity and ministry of Jesus Christ. The future is converging on the present. "But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." (Luke 11:20)

The Messianic task is identified as one of "binding of the strong man" so as to plunder the strong man's household. The plundering by the Messianic figure includes not only the setting free of those held in bondage by the demonic but also the healing of men's diseases, illnesses, and afflictions. The eschatological age promised in Is. 65:17-18 has already come upon us in embryonic form.

For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind. But be glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing and her people a joy.

Jesus Himself identifies His role with that of introducing the Messianic rule:

The Spirit of the Lord God is upon Me, because the Lord has anointed Me to bring good tidings to the afflicted; He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the Lord's favor and the day of vengeance of our God; to comfort all who mourn. [Is. 61:1-2]

Even in the midst of Messianic suffering as portrayed by Is. 53:12, there is the unfurling of the victory flag.

Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul to death and was numbered with the transgressors.

While the Old Testament displayed a genuine antipathy to the combat theme in the creation of the world, the language of battle and combat becomes an effective means by which to interpret the ministry of Christ. While engaged in furious battle with demonic and satanic forces, even on the lips of disciples, Jesus is willing to surrender all to the honor of the heavenly Father in obedient response to the will of God.

The battle ends in obvious defeat on the cross, and yet, for the New Testament the death and resurrection become the new confession of the Christian hope for the "end time." The ultimate hope for man and the world is summed up in the acknowledgement that God has raised up Jesus from the dead. (Rom. 4:24; 10:9)

The total upset of man and nature has its preliminary resolution in the enthronement of Jesus Christ with full

status as the Man created a "little lower than the angels" (Heb. 1-2). The subjection of the earth, His being the firstborn of all creation (Pauline epistles, Hebrews, Peter, and Revelation), a new Adam and the reflection and image of God—in a way that the first Adam was not—are sufficient confession for the church that the rising of the dead, the restoration of the world order, and the lifting of the curse on man and nature are already present in the new Adamic status achieved through Jesus Christ. (Rom. 8:20-22, 38-39; Is. 11:6-9; 35:9; 65:25; Hos. 2:20; Is. 30:26; Micah 4:3-4; Eph. 4:9-19; Eph. 1:19-23; Col. 1:15-20; 2:8-15; Luke 4:18-19)

The kingdom has broken into history and all things have been made "new" in the person of Christ by His resurrection; and yet there is the solemn confession that there will be a "passing through much tribulation to enter the kingdom of God." Thus there is in Romans 6 and 1 Cor. 15:1 ff. an eschatological hesitation, a withholding of the proclamation that the resurrection is past already.

There remains for the church one last enemy, death, which shall be overcome by the general resurrection at the Last Day. Then and only then is the final creation of all things complete. Paul identifies in Romans 8 the suffering of Christians who long for the consummation as a mutual suffering shared with the whole of the created world, which was subjected to futility, not of its own choice, but by reason of Him who subjected it in hope.

But this leads us to the problem that most students of Scripture encounter sooner or later: How do we reconcile two radically different accounts of God's final eschatological act? The one stresses the theme of "sudden intervention" and radical overthrow of the present evil age and order, a holocaust in which everything that is, is consumed in an annihilating flame (2 Peter 3:7; Is. 51:6; 65:17; 66:22; Ps. 102:26-28). The other stresses re-creation, a reordering, a redemption, a deliverance and restoration and remaking of the present order. Can a serious theology of creation be reconciled in a straightforward fashion with the imagery of total

destruction?

If we take catastrophic destruction language as the only account of the matter, the "subjection unto hope in which nature participates with man" (Romans 8) is subjugation that ends not in hope being fulfilled but in a burst of flame.

It is significant that Lutherans will rigorously hold to the transformation imagery of 1 Cor. 15:1 ff., when describing the nature of the resurrection body, the language of renewal, language that emphasizes the continuity of the body sown and the body raised. But for some Lutherans it is only an open question or indifferent matter whether the new heaven and the new earth have anything at all to do with the current world order.

The Old and New Testament Compared

Turning back to the Old Testament concerns, we discover once more that the trilogy of God-man-nature all move forward to a glorious destiny. Annihilation of the third member of the trio, that is, nature, would be foreign to the whole theme of covenant grace that God showers on the creaturely world. The Old Testament scholar Paul Heinisch suggests that re-creation is the dominant theme of the Old Testament witness.⁴ He suggests that the language of "destroy the old—bring in the new" is not to be taken literalistically, since it is couched in the language of apocalyptic. Apocalyptic, so it is contended, emphasizes that the seeming nonfulfillment of God's promises is not to be taken as evidence that God will not act soon. For example, the restoration of Jerusalem, of the temple, and of Israel as a nation did not seem to be happening.

Apocalyptic with its "sudden intervention language" is the constant warning that the things seen should not be interpreted to mean that God is doing nothing. A new temple shall come down from above, a new city of God will appear in the clouds of heaven, a new Jerusalem will emerge. Heinisch suggests that apocalyptic emphasizes the fact that God's hidden activity should not be understood as assurance that the universe is permanent and nothing new ever happens. Apocalyptic makes "preparedness" the watchword, and the end of history comes unexpectedly, as a "thief in the night."

If we apply Heinisch's suggestion to the New Testament, it sheds some light on our appreciation of portions of Scripture in Revelation and Peter that employ the language of a new heaven and a new earth and a new Jerusalem. It may even be of some help in our understanding 2 Cor. 5:1 ff., where Paul urged those perishing in the world not to despair and think that God was not about to restore their humanity and body as they knew it. For in 2 Corinthians Paul gives us an account that suggests God is not idle.

If we simply took 2 Corinthians 5 as the only account of the matter, 1 Corinthians 15 with its stress on continuity between the body sown and the body raised up

would appear to be a flat contradiction. Satisfactory resolution of the conflict seems to lie along the lines suggested by Heinisch. New Testament scholarship has tended to do just that, suggesting that the new heaven and earth are not a *creatio ex nihilo*, a creation out of nothing, but a transformation and renewal of the old.⁵

Luther and Lutherans on Nature

I have indicated that there is some unevenness in Lutheran tradition and systematics regarding the value of this present world order and nature. Nor is it really my task to criticize openly those dogmatic treatments that failed to make an effort to resolve the continuity-discontinuity accounts of Scripture regarding the world to come. A review of synodical literature, catechetics, classical dogmatic treatments—e. g., Koehler, Mueller, and Pieper—will reveal varying levels of appreciation for this world's place in the age to come. But a reexamination of Luther and contemporary Lutheran treatments reveal that the tension of the Biblical language is being resolved in favor of a high appreciation for nature's place in God's covenant of care.

Paul Althaus contends that for Luther, either nature and man are transformed together or annihilated, either nature and man share a common lot and destiny or God is a deceiver.⁶ Man and nature are companions in the same grace of God and the same hope. Creation is still good. God rejoices in it, and God is leading creation and man to an eternal goal and supernatural destiny. For Luther "heaven and the new world" is not a worldless eschatology which includes all creation.⁷

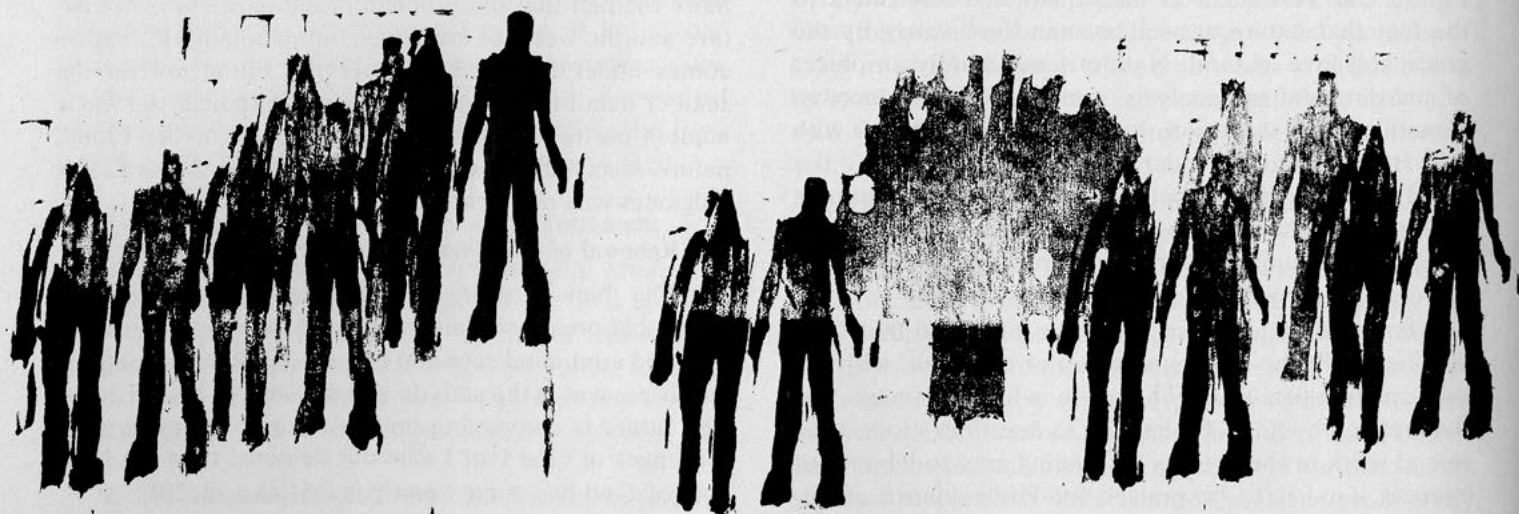
Just as God takes the basic stuff of man and reshapes it to the life of the future, so He will take the basic stuff of nature and lift it from its subjection to death and futility. Just as all men must pass through death and corruption of their bodies to enter glory, so the present order must be destroyed through fire in order to be re-created (Rom. 8:20 ff.; 2 Peter 3:10-13; Is. 65:17). But having said this, Luther would be the first to admit that we do not know in every detail the circumstances of the new existence that will follow. "We know no more about eternal life than children in the womb of their mother know about the world they are about to enter."⁸

Implications for the Lutheran Ecologist

1. If man is the reflection of God's love in the realm of nature, can man be any less committed to the general welfare of nature and its creatures than God is?

2. If the Old Testament stands in opposition to man who would view nature and living things as means to some human end, then preservation of species having no practical worth, e. g., crocodiles (Job 41), would reflect God's own willingness to create and preserve creatures that exist merely to be marveled over and celebrated without possibility of human exploitation.

3. If man is an elder brother, a mutual companion in suffering and hope, longing for a joint deliverance from





the bondage of decay and death, we can no longer take a view of polite indifference toward the "groaning" of nature.

4. Death is no more a mere biological phenomenon for nature than it is for man. For man and nature death is the consequence of evil and God's subjection of both man and nature to futility and death.

5. Since man and nature groan, suffer and die, and hope together, we should not view nature as a giant garbage heap ready for the flame but as the world in which God will work His wonders.

6. If creaturehood and redemption are not divorced from the world of nature but are part of the order under redemption through Christ, moving with man and sharing with man in the destiny and future of God, can a dealing with environmental questions that is only humanistically centered be an adequate reason for a speedy solution to these problems? This is not true if man is a redeemed creature within nature waiting along with nature in hope!

7. What are all the dimensions of our custodial care? These we can only understand when we have genuinely come to an understanding of the world as the stage on which God's grace continues to dance.

8. If the Old Testament marks off the spheres of technology, artistry, industry, and production as spheres where God works out His creative care of man and nature, then we ought to be able to give thanks that God makes His creative action known among us even today.

9. We must recognize God's creative work as it evidences itself in a world in which the consequences of the Fall still challenge God's creative victory, initiated in Christ, and which is to be consummated in the new age.

10. A dismissal of this world as "secular" and "profane" can no longer go through if God has committed Himself to a restoration and deliverance of nature and man through Jesus Christ. If we consider the cosmic dimensions of redemption, then a reverential treatment of the things of nature ought to follow, as well as a greater appreciation of God's activity and presence in the here and now.

Finally, we must remind ourselves that our commitment to nature ought to be no less serious than our commitment to future generations yet unborn. We ought to recognize that we have an obligation to pass on this world to the next in a condition no worse than we found it, perhaps even better than we found it. And while Paul needed to underline a reverential concern and stewardship obligation toward the physical body because it is the temple of God and the object of God's redemptive work in Christ, we need to underscore that nature and the whole of creation enjoys the same covenant favor no less than we. Our stewardship is cosmic, even as the lordship of Christ is cosmic and universal.

¹ Richard Luecke, *New Meanings for New Beings* (Philadelphia: Fortress Press, 1964), p. 168.

² William Ernest Hocking, *Types of Philosophy*, Third Edition (New York: Charles Scribner's Sons, 1959), p. 40.

³ Luecke, p. 180.

⁴ Paul Heinisch, *Theology of the Old Testament*, trans. William G. Heidt (Collegeville, Minn.: The Liturgical Press, 1955), p. 158.

⁵ Roy A. Harrisville, *The Concept of Newness in the New Testament* (Minneapolis: Augsburg Publishing House, 1960), pp. 99-100.

⁶ Paul Althaus, *The Theology of Luther*, trans. Robert C. Schulz (Philadelphia: Fortress Press, 1966), p. 424.

⁷ *Ibid.*, p. 424.

⁸ *Ibid.*, p. 425.

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HOW CHRISTIANS ALSO FAIL TO FIGHT POLLUTION

BY CLARK ADAMS

THE LIFE OF A CHRISTIAN LIVING IN THE UNITED States today is different from that lived by his predecessors. The problems are different. Life is no longer simple, peaceful, and rural. It has evolved into an urban and/or metropolitan confusion of agnosticism, intelligentsia, conspicuous consumption, mass media, and mass POLLUTION.

What are Christians doing about these obvious encroachments on the peaceful life? Some avoid them, some admit their presence and leave it at that, some pass the buck, and some try to understand and make improvements. Let us explore some areas in which Christians are failing.

David Meyer says in his article, "Some creatures are of no significant use to man." Many people (Christians and others) accept this statement as true in every sense. For a biologist this is a mistake. His studies show that all creatures are of use to man either directly or indirectly. But if man eats it, plays with it, studies it, or uses it in any other way, a creature is prized, protected, and pampered.

Man forgets that nature does not exist as separate entities, each operating in its own little sphere of influence. Rather, nature is an extremely intricate complex of organismic interrelationships. Removing organisms that are in interrelationship may cause one of two phenomena to occur:

1. Other species may evolve to occupy the vacancy.
2. There will be a sequential removal of other organisms that depended on the previously removed species.

This "balance of nature" concept is so basic that I have difficulty imagining that anyone is ignorant of it. Man is extremely naïve—or is he?

Man's rapacity is the primary reason for the present

state of affairs in nature. Man comes by his greed naturally. For centuries the rape of our earth has been church condoned on the basis of a hasty interpretation of the meaning of God's command in Gen. 1:26-29. Had a contemporary life scientist been helping interpret Scripture, church policy might have fought the irreversible destruction of natural resources.

What is the primary driving force behind man's concern for pollution today? Love for nature? Maybe for some. Love for his neighbor farther down the stream who receives his toilet effluent? Maybe for some. Concern over how this pollution problem will affect him personally? Most likely!

To date we have been organizing a massive search and suture program on pollution symptoms without getting at the real cause, because man does not wish to give up his greed. Destroying this greed is the Christian's greatest task. The Christian must look for answers in his prayers, his fellow Christians, and his church.

The church hierarchy also must do more than admit that it realizes environmental problems exist. It has the additional responsibility of suggesting solutions. The greatest theologians in the past never had to deal with:

1. teeming human masses in limited space;
2. instant and cosmopolitan methods of destruction;
3. natural water sources that are so foul that *no life* can survive;
4. sudden and mysterious deaths of animal and plant life.

Where does Christ fit in? Many will say, "He fits in more than ever!" My next question is, How? How can a Christian continue a life style that is in direct opposition to the perfect life example Christ set and say at the same time he accepts Christ? Christians should make applications of Christology to the problems in nature men have created in our time.

ECOLOGICAL IMPLICATIONS FOR MODES OF LIVING

BY GILBERT DAENZER

THE FOLLOWING STORY IS TOLD OF MICHAEL Faraday: Soon after he discovered that moving a wire near a magnet can cause electricity to flow in the wire, he was asked to demonstrate it to the House of Commons. After he moved the wire and the meter needle deflected, a member of the house rose and asked, "But Mr. Faraday, what good is it?" Faraday answered, "What good is a baby?"

Faraday never knew that his idea would someday light the world electrically. In like manner there seem now to be both new ideas and rediscovered ideas whose time to light the world may have come.

Let me single out just one idea that seems to have particular significance for all of us in Christian education and ministry: **THE EARTH IS FINITE AND EXHAUSTIBLE.** The blue-green jewel can be destroyed! The pictures from space clearly show us how we live in a thin skin of air, water, and land. It will be our home for as long as we survive. What does this mean (thanks, Luther, for that great insight into learning) to the Christian minister, whether teaching or preaching or whatever?

Develop a New Life Style

Its primary implication is a new life style.* And it has several levels. At the most immediate level it means a life style geared not to exploiting "our" (who are we really kidding?) natural resources (isn't the word "exploit" significant?) but rather finding our proper place in the world of creation. We believe in the conservation of atoms and of energy, which means that at least we should find a balance between input, whose only current source is the sun, and output, the rate at which we take high-energy arrangements like oil and gas and turn them into low-energy combustion products. We need to continue to expand all efforts at recycling and reestablishing a balance. At present the 6% of us in the United States are consuming 34% of the world's energy. It does not seem that this level of consumption can be continued nor become worldwide. The present standard and style of living of the Western world probably cannot become a permanent way of life on earth.

* For the reader interested in some provocative reading on life style having widely differing viewpoints, let me suggest Sebastian De Grazia, *Of Work, Time, and Leisure*, Anchorage-Doubleday, and Loren Eiseley, *The Invisible Pyramid*, 1970, Scribner (reviewed in book section of this publication).

Live in Harmony with Nature

A more important aspect of the new life style is our relation to nature. In a more primitive time man had greater respect for nature and organized himself to fit into it in the most conservative way. Since the onset of language and communication man has been able to escalate his ideas, to build an intellectual heritage spanning centuries. Thus a world of culture, history, and technology has become arrayed against the natural world whose only value is seen in its contributions to man's constructs and wealth. Shall we live as part of nature or continue to live outside—exploiting, consuming, destroying, eating the world?

If we decide that the present standard of living and consumption of the Western world should become the standard for all men on earth, man will not survive for more than a few centuries. What is needed is not a status quo, not just a rollback in consumption, but a new commitment to live within nature. For the Christian educator this provides an opportunity to reestablish a lost truth of God that man not only preserves nature to save and serve himself but because it has an intrinsic right to survive, in fact to thrive. Nature was redeemed along with man.

In a Christian way we have to examine carefully how we have interpreted the directive of God to man in Genesis to have dominion over the earth. Christian stewardship would be a sham if we were to allow the world to be devoured by its inhabitants or, worse yet, if we became its despoilers. However, the mind set of man as a consumer-competitor will not be instantaneously replaced by man the steward-cooperator. We have known long and preached long that one of the most basic of man's natural traits is his greed, his acquisitiveness. An ancient Greek philosopher noticed the same thing when Utopias failed: "The flaw is in the vessel itself." We need to assert the right of the natural world to exist.

Live to the Glory of God

But without a doubt the most important aspect of the new life style is its clarion call to new goals of life on earth. If we then seem out of step with the world, it will be as Thoreau said, "Because we hear a different drummer." It is going to require for the Christian a return to the idea that to follow Christ is to reject material goals and actively seek the salvation of the world and the kingdom of God. We believe that man has a purpose in life that is not material but spiritual; that there is a family of God to find; that our kingdom is not of this world and its goods; that we are one with all men because one God has created us all and one God has redeemed us all. To speak of seeking first the kingdom of God and His righteousness and to have "one fold, one shepherd, all one with God" is to encourage each of us toward charity and humility. Christ came to establish both justice and life, and that more abundantly—not existence, but life and hope. Quality of living under God is the issue. How can we do all to the glory of God?

Resist Greed

We have received the directive to subdue both nature and our own nature and live a new life in righteousness and true holiness. Nowhere in the life of Christ do we see the wanton and greedy charge to get as much of this world's goods and resources as possible and to dominate our fellowman as a goal of life. In fact, the opposite is true. However, over the centuries the purity of this goal of Christ's has been eroded even in the life of His followers. The whole scientific technological age is built on premises foreign to those of Christian man and those needed to assure survival of man as human. Similarly to adopt both premises and programs of crusaders like Paul Ehrlich (*Population Bomb*) is to abrogate our responsibilities to God, our fellowman, and the natural world. For how much of Western Christian civilization can it be said as George Catlin said of the

American Indian?

I love a people who have always made me welcome to the best they had.

I love a people who are honest without laws and have no jails and no poorhouse.

I love a people who never swear, who never take the name of God in vain.

I love a people who love their neighbor as they love themselves.

I love a people whose religion is all the same and who are free from religious animosities.

I love a people who live and keep what is their own without locks and keys.

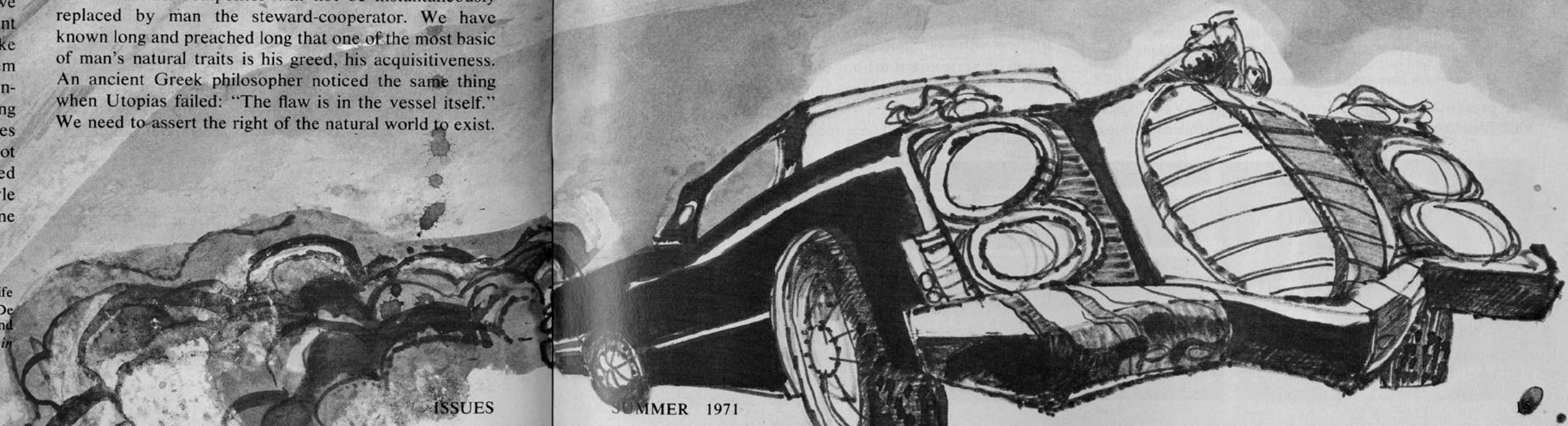
I love a people who have never raised a hand against me, or stolen my property, where there was no law to punish for either.

I love all people who do the best they can, and oh, how I love a people who don't live for the love of money.

These are aspirations we too have for a world living under Christ.

Begin with You

Finally, on the most personal level, it seems that to nurture a truly Christian life style through any and all of our agencies of Christian education requires first of all that those of us who accept the name and charge of Christian ministry make every effort to make the commitment first. We too have been secularized with unified budgets and salary scales. We too may have had our personal lives dulled and personal visions dimmed. If there is a fundamental implication here for each of us in Christian education, it is to make the resolution and effort to transform our own life styles to those of Christ, and teach in word and deed what it means to be a disciple on earth at peace with God, man, and nature. The implication is simply that we take our own theology seriously in heart, mind, and action.



AN APPROACH TO TEACHING ECOLOGY

BY HARVEY LANGE

"WOW! WHAT DO I DO NOW?" THIS MAY BE ONE'S response after reading one of the "gloom and doom" articles on the environmental question. Let's discuss some of the implications of the ecological crisis for which the Christian teacher shares with all a responsibility for improving the environment.

General implications are obvious. Be informed. Become part of the solution rather than the problem. Champion the humanistic solution, i. e., those proposals that most successfully support human values and dignity and do not allow one group or even one generation to exploit natural resources to the detriment of others. Participate in the political process by which public policy and program evolve. This means moving out of isolation and working with various organizations and groups that are wrestling with the complex ecological question.

These implications are, of course, not unique to the Christian teacher. They apply to every citizen, and the teacher as a liberally educated person ought to be prepared to participate and provide leadership in society's search for viable answers to the environmental crisis.

There is an area, however, that has special significance for the Christian teacher as teacher. It is the area of values and attitudes. The will to do remains the crucial issue. Are we as a nation convinced of the seriousness of the environmental problem, and are we prepared to give high priority to cleaning up and preserving the natural environment?

Prof. Paul B. Sears, past president of the American Association for the Advancement of Science and retired Professor of conservation at Yale University, has written a provocative portrayal of pollution in an essay entitled "The Injured Earth." He concludes:

Several decades of study of environment and of man so inseparably bound to it have made clear to me that hope lies not in device but in design, not in technique but in the realm of the intangibles—the values and sanctions of our culture. If ever the custodians of religious faith have been challenged, they are challenged today.¹

The present degraded environment, shaped by ecological variables caused by a wanton use of natural resources,

demands a reassessment of what man's role in the natural world is.

At this point the teacher becomes a key person. The cultivation of sound, healthy attitudes toward self and society is high on the list of any teacher's set of objectives. Teachers seek to influence and effect some kind of inward change that contributes positively to the student's value system, self-image, and life style, and to other intangibles that play a dominant role in shaping behavior.

Christian teachers have a special interest in building positive attitudes. We believe that the Christian faith makes a unique contribution toward one's value system and life style. We believe that the new life given us in Jesus Christ enables us to be God's own. We believe that the Spirit nurtures us through the Gospel so that we accept ministry and service to others as fundamental to our purpose in life.

David Meyer in his article "Toward a Theology for Ecology" articulates some dimensions of the Old and New Testament witness. The confession that God is the Creator Lord who has created the heavens and the earth makes suspect any naturalistic concept of nature that makes no value judgment about the worth of nature outside of some utilitarian purpose. The belief that man, though sinner, is still created in the image of God and charged to carry out a stewardship of God's creation underscores potential for good in society. The Christian teacher will therefore draw on the reservoir of insight and motivation inherent in the Christian faith both for his teaching in the classroom and for his participation in the public realm.

As the Christian teacher searches the Word of God for guidance and motivation for addressing the ecological crisis, tensions may arise over the interpretation of the Biblical witness. Such tensions remind one that interpretation of Scripture does not take place in a vacuum. The task of the interpreter does not end with the exposition of a text, but he strives to let the Word address life. He seeks to apply the Biblical message to the current situa-

tion, always keeping the Gospel of Jesus Christ in clear view.

One such issue, for example, concerns the understanding of the words in Genesis, "Be fruitful and multiply and fill the earth and subdue it" (1:28). Some interpret this directive as a direct command to produce as many children as possible. They contend that if society took seriously the will of God and lived in Christian love, we would have no population or pollution problem.

One may still ask, "What is the Biblical thrust of the words 'Be fruitful . . . multiply . . . fill the earth'?" Perhaps one ought to take more seriously the concept of blessing that introduces the directive on the fruitful life. This might prompt one to recognize the quality of life as being as important a consideration as quantity. On the other hand, if family limitation results merely in "more for us to spend on us," the vision of God's purpose has not been grasped.

A second issue is the interpretation of subduing the earth and exercising dominion over the living creatures. At times this is understood as authorizing man to wage war against nature and take captive its treasure. An example of this attitude is revealed in the cliché "winning the West." This struggle with the natural environment is viewed as an example of the "thorns and thistles" portrayed in Genesis 3. Man's task is to overcome these obstacles by virtually any means. Little thought is given to waste or abuse, because "this is war."

The ecological crisis demands a new look. Does subduing the earth mean to raise crop yields through fertilizers that seep through the soil and pollute underground water supplies? Does subduing the earth give sanction to gouging out seams of coal and ore via strip-mining and leaving wasteland behind? Does having dominion over living creatures grant authority to snuff out forms of life without any question raised about the role of that creature in God's good world? Subdue the earth does not mean to exploit or waste. To have dominion is hardly the same as to extinguish.

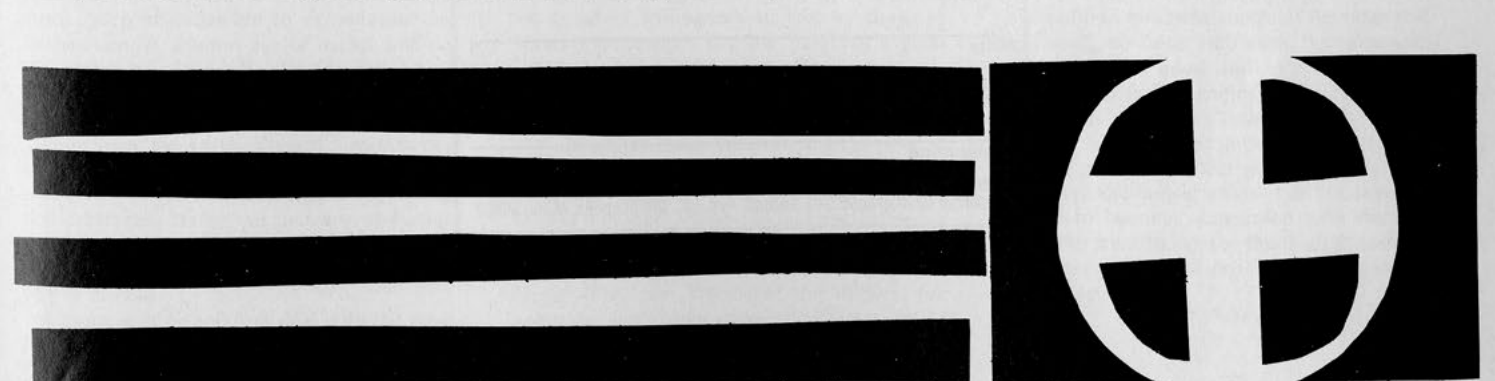
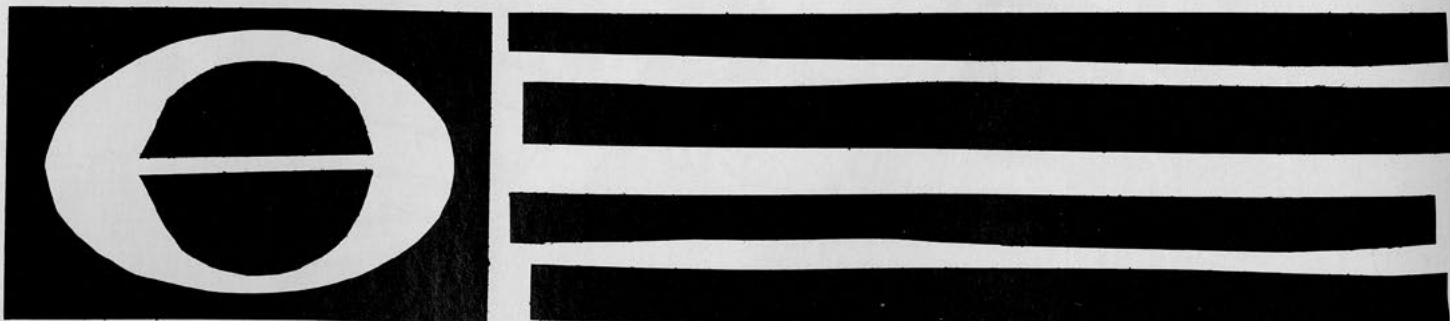
Then there is the interpretation of man himself and his potential for solving such problems as the ecological

one. Too often discussions on such issues tend to end with some comment as, "Well, man is a sinner. He can do no good. Therefore we can expect nothing different."

The concept of "the righteousness of reason" in the Lutheran confessions may be helpful at this point. Teachers will more often use the term "civic righteousness." While the Apology rejects any role for the righteousness of reason in achieving a right relationship with God (justification), the reformers do recognize fallen man's ability to make decisions about life on this earth; in fact God will bless that man who orders his life outwardly in accord with the will of God. The righteousness of reason suggests, therefore, that man does have the capacity to study the environment, assess the damage done through misuse and abuse of natural resources, and propose solutions. Mr. John Q. Citizen, be he Christian or non-Christian, can decide whether he will support a bond issue for the construction of a new sewage disposal plant or not. It is to be hoped that the Christian teacher considers not merely what is best for himself, but is able to take a broader view and support proposals that serve the common good. And he may find that participation in such community projects will open doors for Christian witness, especially as the non-Christian neighbor sees that faith in Christ does motivate a person to action for others.

The ecological crisis provides one more opportunity for the Christian teacher to exercise his theological skill: to hear out the Word of God and to let that Word influence and shape his role in church and in society. The Mission Affirmations of the Lutheran Church—Missouri Synod point out in a broad way the church's responsibility to the whole man. The Christian teacher can no longer remain aloof from public issues, if such has been his position. The Biblical witness in Old and New Testaments challenge earnest thought and responsible action as one seeks to be a faithful steward of God's good earth and a true neighbor to other people.

¹ *This Little Planet* (New York: Charles Scribner's Sons, 1970), p. 43.



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BOOK REVIEWS



THIS LITTLE PLANET, Michael Hamilton, ed. New York: Charles Scribner's Sons, 1970.

Spurred on by sensitivity to a growing ecological crisis and chagrined by the church's failure to speak to the issue until recently, Canon Hamilton, one of the staff at the National Cathedral in Washington, D. C., has enlisted six specialists to discuss the problem and propose a Christian response. After a short introduction by Senator Edmund S. Muskie, three scientists address themselves respectively to three facets of the problem of ecology: pollution, scarcity, and conservation. Three theologians respond.

Paul B. Sears, retired professor of conservation at Yale University, addresses the problem of pollution in chapter one, "The Injured Earth." Man has become one of the significant natural forces shaping the planet Earth. Sears describes the damage to the rural landscape through numerous illustrations of the misuse of field, forest, and stream. He also traces the pollution problems that develop out of an urbanized society coupled with a highly industrialized economy. Sears makes clear that hope for the future lies not in device but in design, not in technique but in values that reflect the dignity of man and the sacredness of life.

Dr. William G. Pollard, a physicist turned theologian, discusses the relationship between God's creation and modern man's concern for its natural resources. This scientist-theologian believes that man's view of dominion must change. At one time man saw nature as an enemy to be conquered and enslaved. Furthermore, this "enemy," Earth, appeared to contain a boundless natural store. Such attitudes led to exploitation and destruction. A wanton use of nature and environment now threatens the life not only of plants and animals but of man himself. Man must choose an alternate way to exercise dominion over the earth. Pollard suggests that man "woo the earth" through a renewed sensitivity to the sacredness of earth and all her creatures. Using the imagery of Easter, he feels that while judgment faces all at present, a new age will dawn out of the wreckage of the old.

Chapters three and four deal with the problem of scarcity and contain the basic statisti-

cal information relative to the food-population issue. Dr. Ivan Bennett Jr., chairman of a panel of the President's Science Advisory Committee, conducted a comprehensive study of the world food problem. His three-volume report on the needs and prospects between 1965 and 1985 warns that the scale, severity, and duration of the world food problem are so great that a massive long-range, innovative effort, unprecedented in human history, will be required to master it. With the exception of the pursuit of peace, the food-population problem should be the foremost concern of every government on earth.

Dr. Roger L. Shinn, professor of applied Christianity at Union Theological Seminary, responds to Bennett's evaluation of food scarcity and overpopulation. An expert in social ethics, Shinn points out how ethical choices are rarely set forth as a decision between an ideal good and evil. Rather men confront options. The moral question of feeding a hungry neighbor is simple—feed that man. In a complex world, feeding the hungry turns out to be a complicated business. With respect to the population problem, long-standing Christian tradition presents formidable opposition to artificial, forced population control. Yet population will be controlled, be it by war, pestilence, mass hysteria, or some other method of limitation. Shinn suggests that "quality of life" is ethically as important as "numbers of people." While Shinn supports some type of population control, he remains aware of the insidious dangers of a manipulated society. He therefore suggests that whatever strategy is utilized, it interfere as little as possible with human dignity and integrity. One sign of the integrity of a person or group is willingness to live by those restraints necessary for the neighbor's good.

"Man's Place in Nature in Recent Western Thought" is Prof. Clarence J. Glacken's contribution. This authority on cultural geography describes how Western man's view of his environment and his role in that environment has changed since the 18th century. Man is no longer viewed as an equal influence on the environment along with other forms of life, but as a major factor and even a negative factor. The dust storms of the thirties, the pollution and urban congestion since World War II make clear the growing importance

of values and attitudes. Glacken is hopeful that in the gradual fusion of ideas of the nature of man, his culture, and his physical environment generally, we will be rescued from a narrow utilitarian view of nature and realize more fully "the place of human culture in the natural world." Once again, a positive appreciation of all of life and its environment is paramount.

The concluding chapter, "Biblical Roots of an Ecologic Conscience," sets forth a Biblical perspective of the relationship between man and his physical surrounding. Dr. Conrad Bonifazi, an associate professor of philosophy of religion at the Pacific School of Religion in Berkeley, Calif., draws on the Old Testament with its strong accent on God's involvement in nature and history. Bonifazi suggests that the earth, too, participates in a covenant relationship. The earth shares life, *nephesh*, along with man. The Incarnation is the culmination of this positive appreciation for life. The redemptive purpose of God does not spurn the material but embraces it and uses it. There is no place for a pessimistic view of this world as unfit for God's purpose. Rightly, Bonifazi cites Jesus' healing acts as indication that renewal of the spirit and healing of the body are not unrelated realities. Bonifazi recognizes the ambiguities within the Biblical view, especially as one confronts judgment and evil in and on this world. Still the Christian hope is not merely futuristic. It certainly is not spiritualistic in the sense that hope leaves behind nature and the physical world. The Sacrament of the Altar remains a striking reminder of how Jesus uses simple bread and wine, material substances, to identify His sacrifice for His people. Bonifazi reminds us that the Biblical view of creation allows no crude contrasts between body and soul, no false antitheses between spirit and matter as good and evil. Rather, "the language of faith dignifies the material world and bends it to man's future."

This Little Planet provides excellent resource material on the problem of pollution, scarcity, and conservation. For teachers who desire to become acquainted with the issue and who want to ask the theological question, these six essays will provide information and challenge.

HARVEY D. LANGE

THE INVISIBLE PYRAMID, by Loren Eiseley. New York: Charles Scribner's Sons, 1970

Old men dream dreams, young men see visions. Loren Eiseley by his own admission lost his youth at 50 when he met a dead man face to face, walking toward him. The mistaken identity, if such it was, was an experience so dramatic that it changed the course of his life. In just 150 pages he has conveyed his dreams and visions.

Yes, this is another book on the crisis of man in the world, but without the crisis approach. Yes, it is a book about man out of balance with nature, but it is much more. It is one of those rare books that can be read in any amount, from any point, and each time offer a stimulating experience. It is a book that ought to become a best seller but won't. It is too much like prescribing a cleansing wash in the River Jordan when what man seeks is a new miracle detergent. Its power lies in the large number of insights, feelings, and images it can provide in so few words and experiences. It is a personal account of one man's faith and view of the situation of man in a maze, how he got there, AND a hopeful note of how he might get out. Since Eiseley speaks from the view of a man for whom the evolutionary theory has become a base of faith and life, his insights offer a new frontier to many of us. Read it at bedtime and you may have dreams even as I did—mostly bad dreams, but perplexing and provocative.

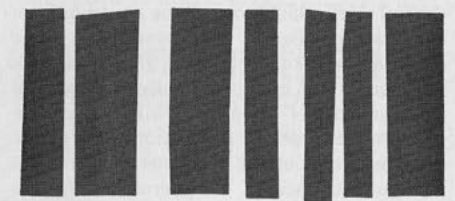
Eiseley's thesis is briefly this: "Perhaps an invisible pyramid lies at the heart of every civilization man has created. A movement demanded by a biological urge to complete what is actually uncompletable." But building pyramids of whatever sort has bankrupted and destroyed every previous society. Our pyramid is a scientific-technological drive, a mind-set toward the world revealed with Francis Bacon that treats nature as something to exploit. Thus, man shifts from being one with nature to seeing nature as a separated resource. Man became a consumer creature, world eater. The present scientific motif is the epitome of this separation. "Thus science, as it leads men further and further from the first world they inhabited, the world we call natural, into a new and unguessed domain, is beguiling them."

The world of nature has been replaced by a world of culture brought forth and transmitted by language, the great time effacer. Balance becomes imbalance. Man becomes a slime mold that parasitizes its environment until it is used up and then in the last throes of death sends forth spores to outer space—much like sprayed dandelions spend their last throes in sending up many hopeful seed pods. First, pre-man was in balance with nature. In more recent times the dreams expressed by the great religious leaders—Christ, Buddha, Lao-tse, and Confucius—were nonexploitative. For each, the destiny of the human soul

became more important than the looting of a province. "The ideas of one fold, one shepherd, follow me are not the words of a jealous city ravager." Eiseley's belief is that the good shepherds have all faded into the darkness of history. "One of them, however, left a cryptic message: 'My doctrine is not mine but his that sent me.' Even in the time of unbelieving, this carries a warning . . . man himself must be his own k. t. magician. He must seek his own way home."

To read only this bare-bones thesis and review is to be deprived of the impact of the book, the spirit and soul of the author. Chapter titles—like *The Star Dragon*, *The Cosmic Prison*, *The World Eaters*, *The Spore Bearers*, *The Time Effacers*, *Man in the Autumn Light*, *The Last Magician*—help one realize the thrust of the book. For me the reading was almost a mystical experience, a living in the mind of a man with whom all of us have great kinship of spirit, but for great differences—his kinship springing from being one with all men through a common evolution; we, of being one with all men because one God created us all and one God redeemed us all. It is a book of spirit, not of science. Yet it is a book of objectivity and not propaganda—a saying, "Now here is a view and vision I have, here are its roots in anthropology, biology, history, and language. What then is man? Man is the jewel of evolution living on a blue-green jewel planet who can save himself if he can return to the earth and nature that beckons him even as a comet returns at the beckoning of the sun." We will not agree with his reasons why man can and should make the safe return, but here is a man on a mission who speaks with clarity and heart, and he ought not go unheard or unheeded.

GILBERT DAENZER



ELEVENTH HOUR: A HARD LOOK AT CONSERVATION, by Alexander B. Adams. New York: G. P. Putman's Sons, 1970.

This book represents one of the most thorough analyses of American thought, past and present, regarding conservation of the natural resources. For me the book was more of historical interest than presenting any solutions to the impending ecological crises. The author presents a year-by-year account of the conservation practices, or the lack of them, that have brought the American natural resources to their present situation. This account is presented for all the major situations that concern us today: national parks,

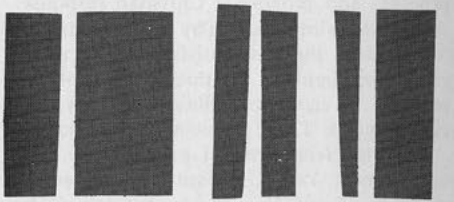
national policy, American affluency and technology, and large cities.

I felt that the chapter on a need for a cooperative effort presented more the bureaucratic problems that are involved than, and what I was expecting, the ways of attaining this cooperative effort. This is not to minimize the purpose of the chapter in that it presents a realistic, informative account of why such a cooperative effort is nearly impossible.

The title certainly fits the contents of the book. We are on the verge of ecological disaster. We must recognize the impending hard times of environmental and ecological readjustment and come to grips with the ensuing problems.

One has to read this 324-page opus in order to fully appreciate the dedication and research that went into the production of a single resource book on conservation in America—past, present, and future.

CLARK E. ADAMS



THE AUDIO-VISUAL MAN, Pierre Babin, ed. Dayton, Ohio: Pflaum, Inc., 1970. 215 pages.

Riddle: What do you get when you cross Marshall McLuhan with religious educators?
Answer (choose one):

1. Media myopia
2. New-jargon in the old jugular
3. An inferiority complex
4. 1,347 quotes for use in proving to your friends that you are definitely reading more than they are
5. All of the above
6. None of the above (it can't be done)
7. 1, 3, 5, 7
8. 2, 4, 6, 8 who do we appreciate? Marshall! Marshall! Yea, Marshall!

Pierre Babin has accumulated 12 chapters of McLuhanesque religious education into a volume that has already been suggested as an updated replacement for other near-classics in religious education. Pflaum, which seems to be placing more of its corporate-effort eggs in the film-and-media basket, goes out on a limb with this offering from Babin *et al.*

The paperback volume spins threads of McLuhan, classic communications theory, Bible quotations and vaguely theological utterances, visual literacy pointers, and helpful hints for beginners into a three-part melange of "media and religious education."

In the first portion, Babin reveals his most philosophical thoughts to the reader. Here

dealing aptly with the issues underlying the uses of media in religious education, the editor and his writers both praise and pan the role of religious media in expressing the faith. Babin's chapter profiling "Audio-Visual Man" needs to be saved until the last, since its implications are the most mind-stretching.

The second section becomes more practical and includes chapters defining and exploring the dimensions of this new language of audio-visuals. The editor and his cohorts are honest enough to warn the reader of the dangers, ambiguities, traps, and misunderstandings that can bring the "audio-visual man" one notch lower than plain old *Homo sapiens*. Chapter 9, titled "Audio-Visual and the Creation of Community," encapsulates one of the most significant points of this book: audio-visuals bring people together more fully.

The last portion of the book is notable for the chapter in which Babin interviews an atheistic Canadian TV producer who directs an innovative televising of the celebration of the mass each week. As usual, the "children of this world" have much to say. Two almost pedantic chapters of helpful hints close out the book.

Answer to the Riddle: Number 5, "All of the above."

1. *Media myopia* is a condition that this volume creates while attempting to cure it. Even though the various authors are honest enough to realize the limitations of audio-visuals, Babin himself waves a humanistic

wand and creates the new species, "Audio-Visual Man." The myopia created by the media is a farsighted nearsightedness, to be sure, because of its claims of prophetic clairvoyance. But it is myopia nonetheless, no better or worse a mental trick than that of the garbage collector who sees the world as one vast, stinking pile of trash, his world to conquer, trash can by trash can.

2. *New-jargon in the old jugular*, or *New-speak Overkill*, is another result of this book's birth. Babin and friends, obviously immersed in the verbal tools of their trade, sling soon-to-be-trite phrases and concepts at the reader, almost to the point of numbing him. It is as if the frequent incantation of this new litany will convince the reader that the future is on us and we had darn well better learn the new language.

3. *An inferiority complex* emerges slowly, growing stronger as the reader wades his way through the book and contemplates its meaning. Dimly the reader realizes that Babin might have collected together the thoughts that will emerge as the basic tenets of future religious education. The religious educator who thought he had it made when he finished reading McLuhan and *Power Beyond Words* begins to see that he has only been starting his engines, while the rest of the drivers are finished with the first lap. The power of the printed word over the psyche of man works its particular miracle here, convincing the reader that his lack of complete understanding of this book is yet another sign of his basic inferiority as a communicator and/or religious educator.

4. *The new quotes?* Definitely! *The Audio-Visual Man* is full of quotable, debatable new words-to-live-by. The synthesizing of McLuhan and religion has bred a whole new series of thoughts, enabling those who make prophetic pronouncements to grind out many new words, definitions, theorems, etc.

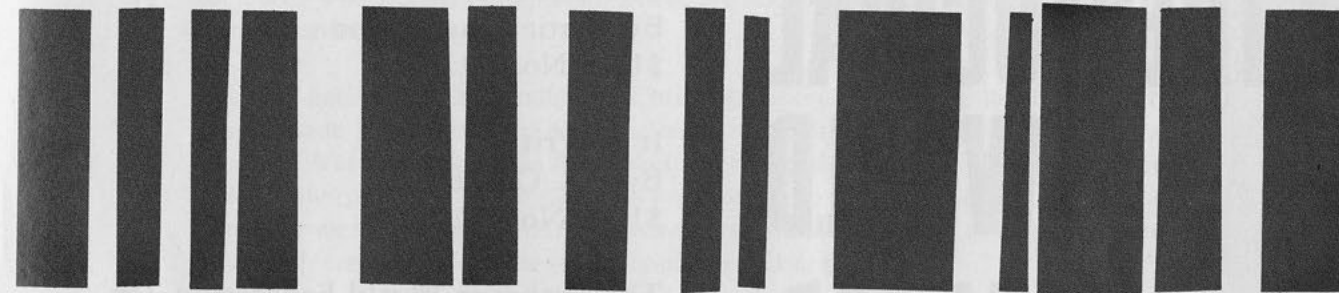
Whether the new quotes will become as valuable as the older, more internalized ones depends on the strength of each person's need to grab at new and better constructed straws. For the beginning or newly awakened religious educator, this book is recommended only after a reading-and-connecting-with-religion of McLuhan's comic book/textbook/prophecy *The Medium Is the Massage*.

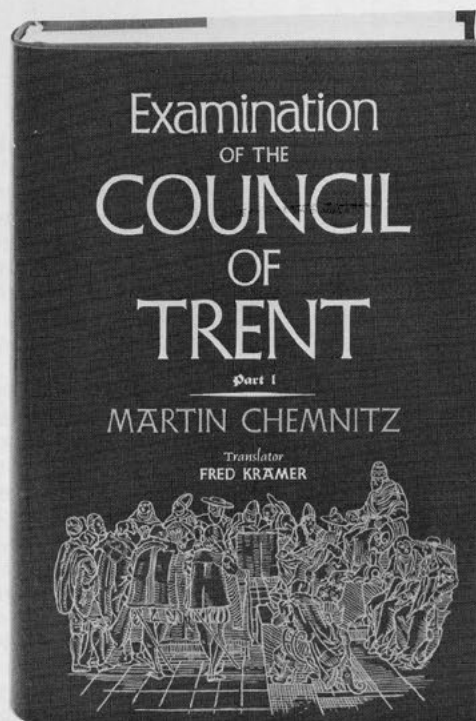
For the almost-audio-visual men among us, this book will serve as a compendium of the thoughts we've already thought and as a comforting reminder that we aren't the only wild-eyed prophets leading the world from drudgery into wide-eyed amazement.

For the ordinary Christians, plugging away at living life in a fair resemblance to joy, this book is certainly no reason to miss "Family Affair" or to trade in the Instamatic for a single-lens reflex camera.

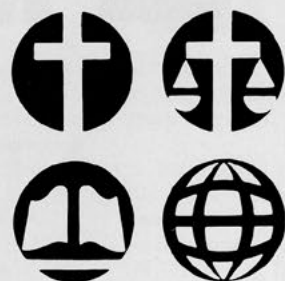
As Quincibus of Alexandria used to say, "If the shortest distance between two points is a straight line, then the shortest line between two distances is a straight point."

BOB SITZE





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A serious problem today is identity confusion. This applies not only to individuals but to the whole society. The depth of the problem is illustrated by the schizophrenic profusion of names and labels our society has conjured up to describe itself.

Think of the variety of names we are called today. In Galbraith's judgment we are the "affluent society." In the Kerner report, which focuses on the divided color of our skin, we become the "two-nation society." Another study, giving attention to our obsession with certificates, diplomas, and degrees, calls us the "credential society." A more recent label, pinned on us by a Columbia University professor who noted that we are constantly having to be doing something, is the "active society."

A few weeks ago a new label was suggested: "the opulent society." The rationale for this name came from information that was gathered in the 1970 census. The census revealed that 99 percent of the nation's families have the basic appliances like refrigerators, ranges, and irons; as many families have television sets as toilets; in the last half decade the number of families with color television has jumped to nearly 40 percent; and more families have two cars than none. With such widespread distribution of material wealth, the analysts suggest the appropriate word is "opulent."

How can we put on that many faces and adopt that many names? Unquestionably because we have that many personalities. It's a heterogeneous society. It has many colors, and they're in constant motion, so that like a kaleidoscope, almost any combination in the book can come up.

This confusing list of labels, however, is striking not so much for the names that were chosen as for the names that were *not* used. Why, for example, don't the social analysts come up with designations like "the sensitive society," "the concerned society," "the fair-treatment society," "the humane society" (not to animals but to human beings), "the spiritual society" (stressing the things of the spirit), or, to tie in with the theme of this issue, "the environment-appreciating society"? The answer is apparent. These are not the emphases that they observe turning on the masses.

Our nation has been called "a Christian nation." Using the label, however, hasn't made it so. Perhaps America must resign itself to being "the confused society." Yet it is different in the church. Here the identity is clear. We are named "God's own people." This establishes who we are, to whom we belong, and whose purposes we live to fulfill. With this clarity, Christians have an edge and, it is to be hoped, can mitigate some of the confusion all around.

W. TH. JANZOW

Last words

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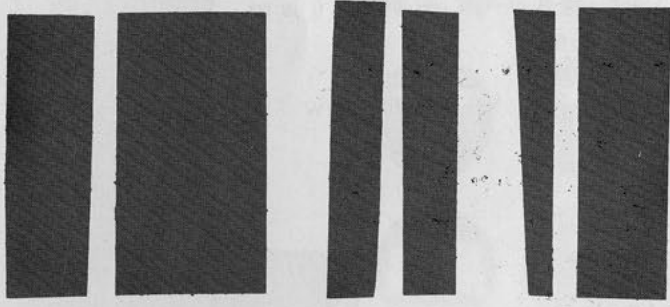
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