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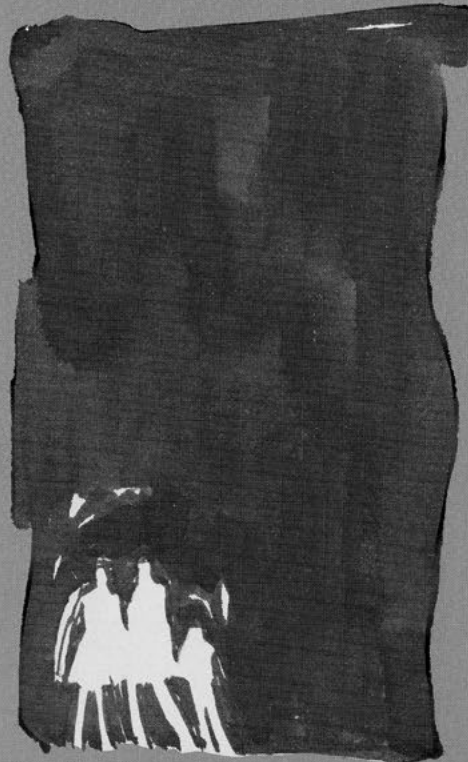
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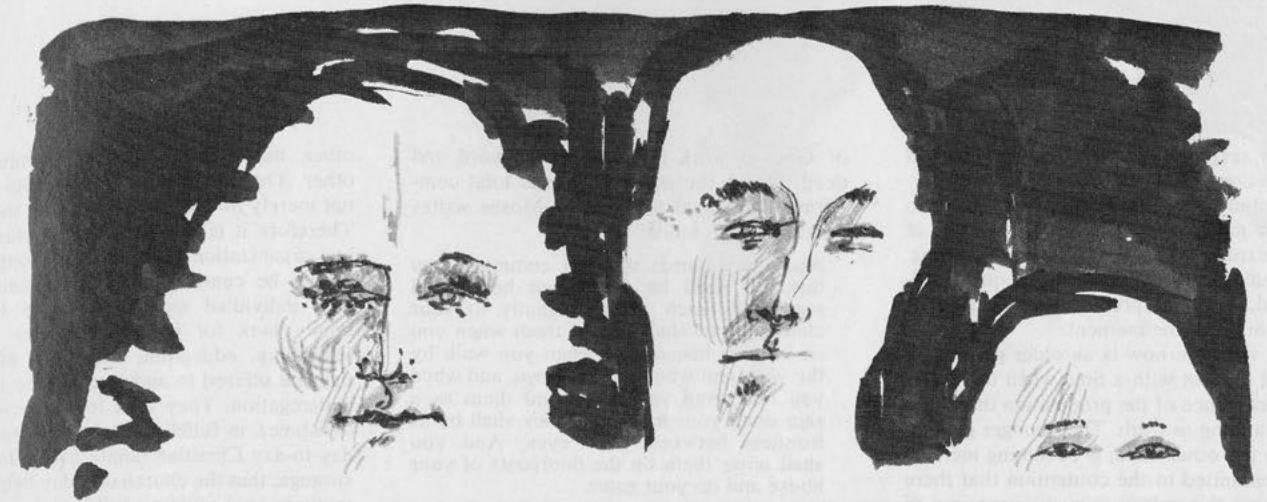
About This Issue

Contacts with fellow Christians in various parts of the country have established the fact that the family unit has problems in delivering a Christian education to all members of all ages. The quality of Christian education ultimately is determined by expectations of the families in any given geographical location. This issue therefore presents materials that may help parents succeed in observing the Deuteronomy mandate to have God's Word in their hearts and to teach it with diligence to their children.

THE EDITOR



EDITORIALS



LEISURE=FREE TIME: AN ERRONEOUS EQUATION

One need not be a social analyst to see that our society does not know the difference between leisure and free time. From what individuals say and do, it is quite apparent that leisure is equated with free time (not having to work for remuneration). Note also the frequent references that call attention to our society having more leisure time available due to technology than was true a decade or so ago. Indeed we have *more time* for leisure, but not *more leisure*. Technology, as Soule noted, has only mastered the art of saving time, not the art of spending it.

Some would debate whether the public's erroneous conception of leisure in our country is largely the result of the Puritan Ethic, which reportedly has made man so work-conscious that he has lost all understanding and appreciation for leisure. Nevertheless, it is difficult not to agree with Huizinga, who in *Homo Ludens* argues that Western man has lost both the ability and the desire to play.

Not only does modern man lack the ability and desire to play, but he is also bent on destroying the spirit of play in his fledgling children as they are prodded off to nursery school and kindergarten—places providing institutionalized baby-sitting services. (The old family adage that children should be seen, not heard, can now be reworded: Children should be neither heard nor seen.) Sending small children to preschool seems particularly tragic because the practice occurs at the stage in the life cycle when play takes on real significance for four- and five-year olds, and because the practice is probably the first real experience where the differences between play and work are blurred. Moreover, it can be questioned whether the time spent in nursery and kindergarten schools is necessary for later learning and education. One is tempted to ask: Would preschool attendance be so pronounced if modern man understood the meaning of leisure?

Leisure ought to be viewed as *wholesome* play, coupled with reflection. But today's man is incapable of practicing leisure in this manner. The technological society has blunted man's ability to reflect meaningfully. He cannot see himself as a part of the product he helped create or assemble as he could prior to the days of mass production. (This is not only true of the blue-collar worker, but also of the professional man in a society that values a high division of labor.) He sees little or no meaning in what he does at work, and he cares even less about the quality of the product. His "soul" is not in his work. He works for wages that enable him to purchase gadgets that help him "kill time," of which he has too much on his hands.

In order to help restore and recapture leisure as play and reflection, the following are suggested for modern man: (1) He must make a radical switch by accepting that leisure can be an end in itself. The belief that leisure is a means to an end (so widely accepted in American society) is unfortunate. It has made man view leisure in the light of work, as being work related. Witness, for instance, the meaning of the word *recreation* (almost a synonym for *leisure*). Recreation is seen as activity that recreates for work performance. Leisure is seen in a similar light. (2) He must take seriously God's admonition, especially if he is a Christian: "Be still and know that I am God" (Ps. 46:10). In the vernacular this, at least, means: Relax! Unwind! Slow down! Shut off the din and the clamor of the bombarding sound waves of radio, TV, and combo, particularly when pursuing leisure! (3) He must take time to reflect on what he has helped produce or assemble, rather than imitate an automaton that is incapable of reflection. He might make holidays resemble "holy" days by reflecting in the spirit of celebration without carousing. Following this path he might regain some of the meaning in life that his ancestors apparently enjoyed. Moreover, he has an excellent precedent to follow, for God also paused to reflect on His work (the creation) after it was accomplished.

While the family is not the only place, it

certainly is an ideal context for these or similar suggestions to be taught and learned. Man definitely needs a clearer understanding of the difference between leisure and free time. If the distinction is not learned, the verdict of Sebastian de Grazia can hardly be shrugged off: "Leisure cannot exist where people don't know what it is."

ALVIN SCHMIDT

THE GENERATION GAP —FACT OR FICTION?

To get at the question suggested by the caption of this editorial, it seems necessary to go back in time to the beginnings of modern science, for it is there that the modern mentality finds its roots. In this context the problem begins to look like a generation gap has resulted from a constant and insidious erosion of Biblical absolutes—truths that in former days were largely taken for granted in the Western world.

In its early days modern science accepted the proposition that phenomena in nature can be explained in terms of uniform natural causes operating predictably in an open system. This was an attractive position because it gave recognition to the rational powers of man, offered hope for the improvement of human life, and permitted the presence of an all-wise God who created and maintained a universe that operated on the basis of reasonable and discoverable principles.

The advent of men like Darwin, Hegel, and Marx saw a shift of these presuppositions toward acceptance of the principle of the uniformity of natural causes operating within a closed system. God was removed from the scene, and under this deterministic mechanistic view, human freedom became inconsequential.

The modern hippie movement is a strong reaction against the mechanistic view of life and man. While it is also identifiable with Rousseau's call for a return to nature, it

basically seeks an escape from the universal machine created by man.

Acceptance of the closed system also struck a mighty blow at the acceptance of absolute truth. Truth became a relative thing. Admittedly, knowledge could be quantified, analyzed, and interpreted, but much of it existed only for the moment.

What we have now is an older generation that had contact with a time when there was wide acceptance of the proposition that there is such a thing as truth. The younger generation, on the other hand, is becoming increasingly committed to the contention that there is no such thing. Its optimistic response to life might take such forms as a flight into non-reason or an existential cry of despair.

Some schools of philosophy and psychology for generations have been intoning the theme *Man is a machine*. He exists for the moment. Today we are harvesting the fruits of this teaching. We have spawned a generation that is trying to live what it has been taught. Words learned in home and classroom are being lived in the highways and byways of life. This generation is simply doing what it has been taught to believe is right.

Recent research is finding significant relationships of this type. A study of radical students enrolled in major eastern universities found that these students were acting on principles subscribed to by their mentors at home and school. In another study Brookover and Erickson gave the following directions to students in grades 8 to 12: "There are many people who are important in our lives. . . . List the NAMES of the people who you feel are important in YOUR life. Please indicate who each person is." In grade eight 98 percent of the children named their parents. In grade twelve nearly 96 percent named their parents.

The basic problem appears to be one of *what* is being learned.

The need is a forthright proclamation of the historic Christian position forthwith. First, we must declare the whole counsel of God, including those elements that rub salt into itching ears. Second, we must proclaim with fervor that the Bible is the Word of God and gives clear testimony of God's forgiveness through the redemptive work in Christ. Finally, we must show the truth

of God at work in our lives in word and deed. Doing the above demands total commitment identical to the one Moses writes about in Deut. 6:6-9:

And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates.

And what about this generation gap? To this writer it is more appearance than reality. A bigger gap exists in proclaiming with power the Word and will of God from generation to generation.

GILBERT BLOMBERG



HAS THE CHURCH ENCOURAGED FRAGMENTATION OF THE FAMILY?

To suggest that most congregations are in need of an additional organization now would, no doubt, meet with considerable opposition. On the other hand, to suggest that there are too many organizations in the average congregation would probably meet with considerable agreement.

In analyzing the organizational structure of the average-size congregation it becomes evident that organizations came into existence to meet specific educational and fellowship needs. However, the tendency to add new ones has generally led to the splintering off of various groups. There has been little concern for just how a total congregational program would be benefited by the addition of another organization.

The family, as a unit, has always been basic to the church at work through the program of the local congregation. It has been stated rather frequently that the church and the family must not be competing with each

other but should be supplementing each other. The church is to serve in its ministry not merely *for* the family but *with* the family. Therefore it is but a logical conclusion that one organization in the average congregation should be centered around the family unit. The individual members of the Christian family look for opportunities for worship, fellowship, education, and areas of service that are offered in and through the Christian congregation. They look for and can expect assistance in fulfilling their ministry in their day-to-day Christian family living. It appears strategic that the church of today help fathers, mothers, and children fulfill their mission in the congregation and the home.

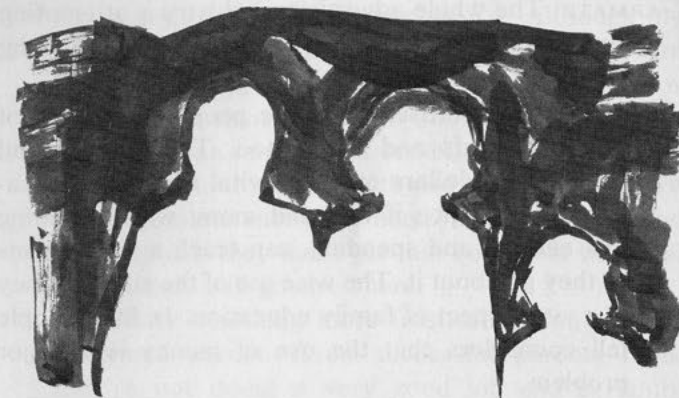
A family-centered organization in the congregation can help the family fulfill its important function as a partner in the Christian education process. The spiritual welfare of families is the basis for the spiritual well-being of the congregation as a whole. The Lutheran Church—Missouri Synod is known as a teaching church. It recognizes the family as an integral part of its teaching program. Apparently its congregations have been guided by the Bible precept that parents are to be teachers, especially in the area of Christian nurture. Newspaper reviews of church news and activities week by week indicate that there is currently an emphasis on family-oriented types of congregational involvement.

Setting up a model family-centered organization that would fit the needs of each congregation is not possible because adaptations to local conditions must be made. A weekly family night is an example of a concept that might be used for planning a worthwhile program. The group could be made up of children, young people, parents, and grandparents. The time of each meeting could cover one hour running from 7:00 to 8:00 on a week night. The meeting could start with group singing of songs that are familiar and enjoyable to sing. This activity could be followed by Bible study with each person using and marking his own Bible. The study of the Word should have a Christian family life emphasis. Discussion and interaction by all in attendance is to be hoped for. Considerable interest can be added by allowing a few minutes to hear church-related current events.

Following this hour, light refreshments could be served by the young people. For those interested there are also games to play. It is indeed wholesome to see young and old joining in fellowship and often continuing the discussion of the Bible study topic of the evening.

Such Christian fellowship, education, and recreation can be a good leaven in any congregation. Could it be that an effective family night might replace a number of struggling organizations that do little more than encourage fragmentation of the family? It would be worth a try.

WALTER A. JUERGENSEN



KEEPING THE FAMILY SPIRITUALLY ALIVE IN THE SPACE AGE

EVAN TEMPLE IN AN INTERVIEW BY ROBERT GARMATZ

GARMATZ: We'll begin, Pastor Temple, by asking in a general way what you think will be the spiritual level of people, of families as we move into the '70s. Will they become more spiritually orientated or less?

TEMPLE: Of course this question demands some prophetic ability which I'm sure I don't have. But I suppose that we could at least speculate. One item that concerns most of us who are active in church work is the decline in the number of active church members. But it's a possibility that this decline in numbers could be caused by several factors.

GARMATZ: It does not necessarily have a relationship to the level of spirituality?

TEMPLE: That's right. The decline in numbers might be more realistic as a factual statistic than as a measure of the spirituality of people.

GARMATZ: I have the feeling you have a point, particularly with young people now. It is true that large numbers are not going to church very regularly or participating in Bible classes. But when you talk to the young people individually and in small groups, you find that they are tremendously interested in spiritual problems.

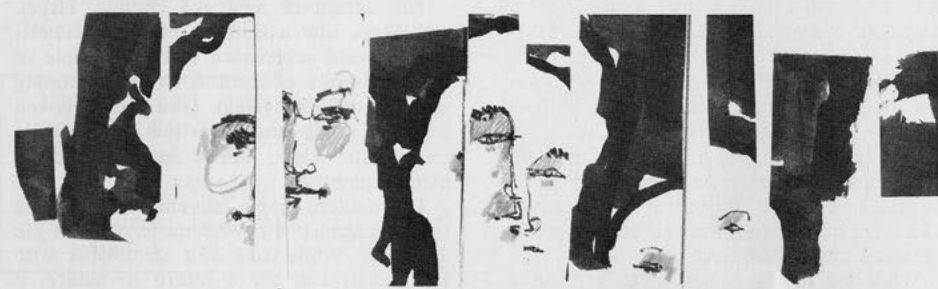
TEMPLE: At least this desire is a good sign. Another sign is a great desire for more quality instead of quantity. The public, it seems, is demanding safer cars instead of flashier cars. And it's a possibility that even in the realm of spiritual concerns and spiritual life young people and others want a better quality of spiritual life instead of just attendance of large masses of people.

Someone has made the projection that 14 mil-

lion new homes will be established in the 1970s. And many of these young people are vitally concerned about the quality of life, and this includes their spiritual life. I sense a genuine concern on the part of these new families for quality education. Our parishes need to realize that there are some excited people coming along, establishing families for the '70s. I am going into this decade with the idea that there can be more spiritual orientation happening to the space-age people. With this type of positive approach, Christian education is a realistic goal. The activists have caused us to hold back a moment, to reevaluate our objectives. They have told us to put up or shut up regarding our genuine concern about being Christ's people to people and about our desire to grow up in Christ. This is causing some to buckle down and get to work. With God's blessing, some greater spirituality can happen in our space age.

GARMATZ: Pastor Temple, what factors in family life today create problems for a family that tries to provide Christian education for its members?

TEMPLE: Here again we have to put all the families into one category, and that's hard to do. It isn't really too fair. But let's look at families in general. Think of the everyday pressures that are molding us and pushing us and squeezing us and causing us to react. There are economic pressures. With inflation being such an influence, most of the family members are busy earning enough dollars to take care of what they feel they need. As I go shopping with my family, I note that spending, too, is a family activity. Pressures include the wise use of the dollar.



GARMATZ: The whole advertising industry is attempting nowadays to build wants even in the very young child.

TEMPLE: The advertisers are wise people, and many of them are dads and moms too. The earning and spending of dollars can be a vital Christian educational experience if dad and mom, who are doing this earning and spending, can teach a few lessons as they go about it. The wise use of the gift of money is a vital aspect of family education. In fact, people tell counselors that the use of money is a major problem.

Another thing I see as a pressure is fatigue. If a man has to work so hard to provide enough money, he's pretty well worn out and doesn't have the patience for some Christian educating in the home, or he often doesn't even feel like going down to the church or wherever the educational opportunities are taking place. There are probably a lot more people falling asleep in front of the TV today than there were a year or two ago.

Another item is the "disassociation of the family," where each member of the family has his own agenda and goes his own way. However, there is something that I suppose we all have noticed. There is an emphasis on many more family activities. This past summer we saw that family camping is really the big thing now.

GARMATZ: And there are other family activities too—family retreats. This is quite a big thing.

TEMPLE: This is true. And being together does challenge our abilities and can be frustrating at times. A terrible frustration that many parents experience is how to cope with some of the very weighty problems that come to a family council. It isn't only the son's use of the car. That's a weighty problem, of course, but in many of our Christian families we do have addiction problems: work addiction, alcohol, drug, and so on. What about the job of being a dad? If there is a lack of ability, there is often frustration and embarrassment and guilt. This can keep the family from being an educational-type group or taking advantage of the educational opportunities that are offered in the community and the church.

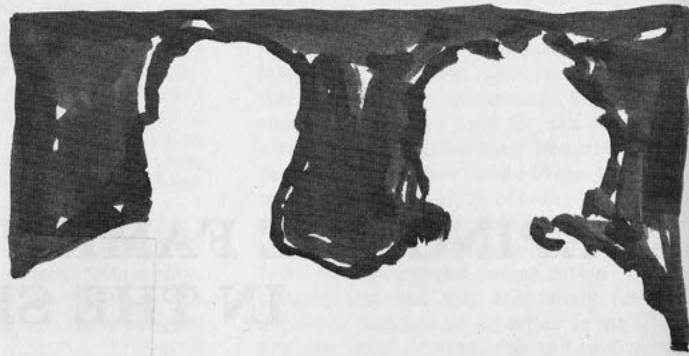
GARMATZ: Do you think that parishes are finding it more difficult or less difficult to help the family with its problems these days?

TEMPLE: I think that a popular assumption is that our parishes are all finding it difficult. I don't know that this is altogether true. I have the privilege of traveling around the country, and I have praised God more for the great miracles that are happening, and we certainly don't see them all.

Being Christ's person in this world and being a Christian congregation in this world never have been easy, and Christian education never is easy. But these are the challenges before us. And we can

successfully meet them due to God's blessing. Parishes must recognize that God has given parents to the family. They are to be the chief teachers. That doesn't necessarily mean the best teachers. I believe that our job needs to be to help equip these chief teachers, the parents, for their role. We have sometimes evaded this because it is not the easiest task.

GARMATZ: Should we develop programs that educate the parent rather than put all the effort into educating the children?



TEMPLE: I don't say that we are to neglect the children, but I do believe that there has been an overemphasis on educating the young. We have short-circuited what I call God's order of creation. Parents have children, and parents teach children, and He doesn't even tell us to have schools as we know them today. We parents need that type of help too. What I'm saying is, let's spend more time and energy teaching the teachers.

GARMATZ: You know, I remember hearing William Kottmeyer, superintendent of schools in St. Louis, say what he thought about bussing students from one cultural place to another. He was saying, OK, this is fine, but what happens to those kids when they come home, where they have parents who don't care? Parents are in effect the teachers the greater amount of time, either by what they are saying or what they are not saying, or what they are doing or not doing. Trying to give these children some cultural advantages by bussing really may not be worth the effort because it may all be nullified by these "chief teachers."

TEMPLE: Another change that must be recognized is in the reasons why people attend a parish function. In the past they felt an obligation to come. This isn't happening as much anymore; consequently I believe that as a parish pastor or person making plans for Christian education for families in a parish, you have to make sure that what is being offered is fulfilling personal needs, including the need to be ministering one to another.

God's people are aching for spiritual growth, for assurance of God's love, for a clarification of their ministry in the home as individuals living with indi-

viduals. The homes are our closest contacts with people. So if parishes are finding it difficult to serve as the right arm of the family in Christian education, then there is a need to take a look at what the parish is offering. Meet the needs of the people and they will come.

GARMATZ: Serving families in the parish bears investigation. But now, tell me, what are some of the promising ways in which you think families might improve their Christian education activities right in their own homes?

TEMPLE: Of course they don't say it, but some families are doing a good job of Christian education within the home. I come back to the parents as chief teachers. The parents to whom I refer do feel comfortable in their position as teachers in the home. The Holy Spirit equips by giving a sense of security, a sense of well-being, in who you are as a person and what you're doing as a person. Then there is less fear to attempt things, like family devotions. I think that we have cooled this activity for some time now because it's been difficult to get Christian education through worship in the home going.

GARMATZ: I believe that the parent who answers questions as they come up, who is in a casual, comfortable way continually teaching, answering, and prodding the child at home is probably doing a much better job than if the only thing being done is reading a portion of Scripture or something for family devotion.

TEMPLE: Yes, and too often there's no devotion to people the other times of the day. I would like to believe that if there is more devotion to people in the home by the people in the home, where Christian education can go on spontaneously, then parents don't need to feel guilty necessarily for not having the four minutes with God or whatever it's called. But it has to come naturally. Christian education has to be a part of the natural flow of everyday living. But that in itself takes a lot of work—and that's adult education and parent education. I call it the path of most resistance. It's fairly easy to get kids to school, but to get adults and parents to schools or even to accept the responsibility of continuing education is a major challenge all of us face.

GARMATZ: I remember reading a little article about how kids used to prepare for their Sunday school lesson, around the kitchen table. They did their memory work or whatever they had to do while mother was working nearby. This Saturday-night kitchen-theology session, as it was called, was a real natural, casual kind of Christian education.

TEMPLE: That's great! When we are together in the car for any length of time we end up singing "Praise God" for whatever we see. That, I think, is much more valuable than complaining about the bad roads,

the heavy traffic. I've appreciated it. Although my kids don't appreciate my singing, I hope they are catching on that they can learn to praise God for much more than we do. I think before families, generally, can improve as centers of Christian education, we have to start with dad and mom and give them the assistance they need. I hear them calling for it, too. If they don't get that help from the local parish, they will go elsewhere.

There's nothing more frustrating than to be a frustrated parent. Even successful parents think they're not doing a very good job and certainly want to continue to grow. But that in itself, to want to continue to grow, is a good sign.

GARMATZ: I think this is a problem of many a lay person in the church too. He still doesn't understand what it means to be a child of God, where he is. Christian education is too often related to activities of the church, on a church property. Consider the parent who thinks it's important to be a Sunday school teacher but never quite has time to take care of the kid at home. Is this part of what you are saying, parents have to understand that being a Christian is something that goes on all the time?

TEMPLE: Yes. Build up the person as an individual where he is. If the family is in need of strength, I say start with the chief equippers, dad and mom, and the kids will do well. I praise God for building that quality into them.

GARMATZ: They are great imitators. How do you think congregations might enlist the support of more families, or get more families interested in Christian education?

TEMPLE: New approaches? I'm not too sure. I think some age-old educational principles need to be lifted out again. One of these is to involve the learner. If parents, for example, are to be the learners and if the congregation is to be the teacher, then involve the parents. It means that as we are making plans for the congregation's program or the educational curriculum or whatever, they should be involved in determining what that program or that curriculum should be. Involve the learner in planning.

It's usually easier to sit and plan for somebody else, but I have discovered again that it's a lot more fun and a lot more beneficial to involve the people who are going to have to spend their time with a program. In the church the pastor, the director of Christian education, the principal, the lay worker, the deaconess—whoever the congregation has appointed for getting the program of family education going—should be much more of an enabler than an answer man. He should be much more of a John the Baptist kind of person who gathers people, points them to the Christ, is near for further help,

then fades away. Professionals pumping out the answers continually are not practicing people development. If you have 12 people planning a program, you are pretty well assured of having 12 people attend the meeting. If they're excited about it, the word will get out.

GARMATZ: Involvement is the thing that does it.

Do you think that congregational organizations that deal with education in the church are becoming more potent as agents for Christian education in the family setting?

TEMPLE: The agencies that we have in our particular church I believe are. I guess we're talking about the auxiliaries. The program materials prepared for use by these agencies have always, as I recall, kept the family in mind and many times have emphasized the family as the prime educational organization that God has established. How can they continue this or be more effective? I think by having the members of such organizations actually insist on growth-producing activities.

I recall one youth group in California of high school and college age. They insisted that every time they met they have some topic that helped them grow. And this was good. I was so shocked one year because the only complaint we had in our evaluation was that we had too much recreational time.

I was glad that these young people were insisting on a quality education program. They were the ones who had determined the program. That was where we discovered that was the way to go. It had to be much more than just getting together. Fellowship is vital, but while we're together, we should be growing spiritually and not just standing still.

GARMATZ: I'm thinking of all the young people that I know of that don't go to Bible classes. Their complaint is usually that they aren't getting anything worthwhile. There is lack of involvement on their part. Somebody is spewing words out at them, a torrent of words, but they have no way of responding, and so they just simply turn it off.

TEMPLE: It's not their program. It's not something that is really speaking to their hurts, their problems, so why go? I am sympathetic to that kind of feeling. Why go to a thing if there is something else to go to that would be more advantageous?

GARMATZ: What about our worship services? Can they or should they serve family spiritual education needs more adequately?

TEMPLE: For the two years now that I have been out of the chancel I have appreciated being with my family. But I've learned that worship is work.

One young person asked me the other day, "Wouldn't it be great if various members of the congregation could take a bigger part in the worship service?" This college student said, "Why not have the elders read the Gospel or Epistle lessons or

assist in other ways like this?" And again I felt sympathetic, because there are times that I have felt guilty reading to intelligent people in our parish. It's God's Word. There's nothing bad about this. But I was wondering if there wasn't a better reader out there. When some of our men did assist and experience the joy of active involvement, they were sure they were never going to forget these particular worship services. The secret seems to be involvement.

Our pastor has a children's sermon and invites the children to sit up front for this. They have interesting object lessons, and they get to dialog with him and answer questions. Innovations can be honorable in a service of worship. I think you have to be brave enough to try some of these things, to experiment.

In one parish the pastor invites three families, consults with them about the upcoming worship service or services, and asks if they have any ideas that they would like to share. At least he can get some feelings and feedback from these people and some valuable insights. He says the worship services seem to have a new spirit. Here again the families are involved by doing some of the planning.

GARMATZ: I'm glad you mentioned that. We've got to build spirit into the worship service, a God-filled spirit, a bit more emotion. I don't know why we try to guard against that so much in our church. I recall that at Eastertime in my parish we had the adult choir sing. They did a creditable job. But we also had a youth group who sang, and they sang some very spirited numbers with their guitars, and it was just an enormously uplifting experience to have these kids break forth in song. I think of banners too. Things like that excite people. You just feel like shouting, Hurrah, this is a great thing!

TEMPLE: Which we do when we say, Hallelujah! But some of our hallelujahs are rather quiet.

GARMATZ: And that brings us to my next point. I think that one other thing we can do in addition to involvement and participation, innovation and building the spirit is change the language. Maybe a better way of naming it is "communication process." Like you were saying, dare to ask a question and get an answer once in a while in the church service, so that you have a feedback process going on. Maintain a casualness about it. I recognize that it's well to keep the ancient forms of liturgy and all that, but once in a while it is good to be real casual. I remember being at the University of Texas chapel where the chaplain simply asked young men to come from the audience and read the Gospel and Epistle and prayers. This helped refute the idea that the only way to proceed is to have the parish priest leading the people in worship. It was a flow-

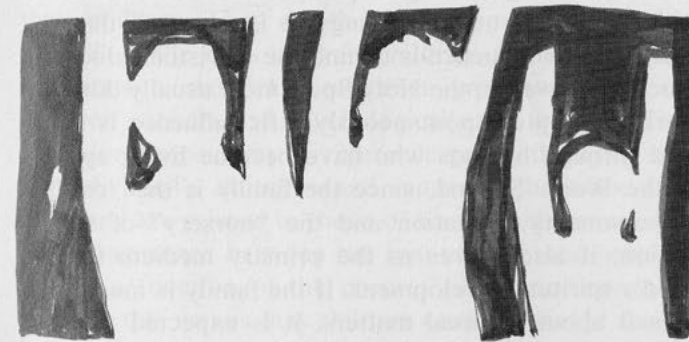
ing back and forth of words of worship between priest and congregation.

In this area there are a great many things that our congregations should be doing to make the worship services a real family affair.

TEMPLE: There are. I see and hear numerous family worship services going on. They might not even have to be different from "Page 5." One situation comes to mind where they had five families serve as a choir on one particular Sunday—not for all year but just for one Sunday or a couple of Sundays. They had done their part and were very excited about it.

GARMATZ: I heard of a service in which the families of the parish had a kind of spin-off on the show-and-tell method teachers use in primary school. One family had made bread and told how this was now going to be used in the worship service in the Eucharist. Another had made a little worship center. It must have been an immensely exciting and interesting thing. The families were able to give more than just an attentive ear. I would think that parents and children would talk about that for years . . . about the time we did thus and so in a worship service.

TEMPLE: The worship service is usually the only time the parish will have the whole family together at one time. How can we make this a real joyful celebration? It's going to take work. It can be a joy-filled, Christ-centered, fun activity.



GARMATZ: This is a summary question, I suppose. How important is Christian education in the space age as far as the welfare of the family is concerned?

TEMPLE: First of all, I praise God for the mighty things He has done in families as long as I can remember. Some marvelous things have happened to people growing together in families, sometimes in the most impossible situations. And how can you really live this close to one another for years and still have blessed things happen? But blessed things have happened to you, to me, and to millions of other Christians living in families. I think the family will continue on. Just a few years ago a sociologist was saying that within 25 years there would be no such thing as a family. It was only 4 years later that I heard the same person saying the family is here

to stay. We have been rather constant in our belief that the family unit will continue on.

But the degree of value, the quality of any life, including family life, always has to depend on the blessings of God. And that's why there is this vital need to continue to work hard to see that every individual who lives in a family is exposed to our Lord, through His Word, in various ways. We've talked about many approaches in this interview. It's going to depend on our God's blessing us and whether we want to be blessed or not. Some people that I have dealt with in counseling don't want to be blessed; they want to be miserable. But I think the average families in our parish want help. They want to be a credit to the name of Christ. They want to be a valuable asset in Christ's kingdom here, and I think they are and will continue to be by God's grace, as long as this desire is there. We have a lot going for us, and I'm grateful that God keeps His Word so rich among us.

GARMATZ: What you're saying is that Christian education is important for the space age, probably no more, no less important than it has ever been.

TEMPLE: Or the horse-and-buggy age, or whatever age—no more, no less. We don't have time to weep about our time. We should get to work and recognize again the many marvelous things that have happened and are happening as God works in and through His people.

GARMATZ: What you have said in effect is that there are no new magic buttons that you push or rather miraculous things that we can see in the future that might make it suddenly much more possible to keep the family spiritually alive in the space age. It's simply doing the things that we've always known we ought to do . . . only doing them a little better and more effectively.

TEMPLE: I think so. And there are all kinds of signs and symbols that give me this feeling. Consider, for example, the pastoral care to families and the pastoral counseling seminars that are going on. I am so thankful that our pastors are attending these with their wives. They also need all the help they can get from God if they are to be equippers or enablers in the parish.

Some of the reports that I get from the various Districts who are having family life conferences or retreats indicate the response is there. The inquiries that we get at this office regarding needs that families have and suggestions concerning where to go for help are good. So all these signs and the volumes that are produced every week on family life education indicate that the subject is alive. And the families of our church who desire to grow and experience the riches of a gracious God in Christ have His promise of a glorious age, including the space age.



CHILD REARING AND THE CHRISTIAN EDUCATIVE PROCESS

BY HAROLD G. KUPKE

THE BUSINESS OF EFFECTUAL CHILD REARING IN a massive, fast-changing, heterogeneous society is not an easy task. Once it may have been possible to predict with comfortable accuracy the way in which the child would go, and this may still be the case in some isolated, primitive, and highly homogeneous society. But child rearing in complex America is in some ways like spinning the roulette wheel: one never knows for sure where the wheel will stop.

The Rev. Kindesglaub family may have five children: three follow in their father's footsteps and become like-minded pastors; but a fourth child turns to other religious influences, and the fifth child becomes the family's "black sheep." Then again, the Kaltesglaub family, which is very casual about the nurture of Christian faith, may produce one or more highly religious and consecrated children. The social forces in our society create a complex interplay of a variety of sociocultural and social psychological factors so that even the most successful parents will thoughtfully admit that their child-rearing efforts are not predictable to the degree that they may desire.

On the other hand, the above description should not be overdrawn. Although contemporary child rearing poses many difficulties, there is still much that is predictable about the outcomes. In fact, without some basic predictable outcomes in child rearing, the society would be in utter chaos. As we increase our understanding about the nature of human relationships in complex societal settings, we can also be assured of the worth of various approaches in the molding of the young.

This study is primarily a search of child-rearing factors that affect the Christian educative process. Specifically the search is limited to an evaluation of empirical research within the behavioral sciences and

especially in the area of social psychology. The major question is: *What social and psychological conditions affecting family interaction promote or restrict the Christian educational endeavor? Is there adequate information from research to suggest within limits of probability some predictable outcomes?*

This focus requires first of all several initial observations concerning theological perspective. First, in accord with Scriptural understandings, it is assumed that the Holy Spirit's influence is behind the Christian educative process. However, the Holy Spirit most usually does not work directly or spontaneously; His influence is mediated through humans who have become living epistles of the Word. Second, since the family is the "cradle" of personality formation and the "nursery" of socialization, it also serves as the primary medium for the child's spiritual development. If the family is much concerned about spiritual matters, it is expected that the Holy Spirit will operate within the family's structural and interactional system. If, however, the family reflects no spiritual concerns, very likely the Spirit will not operate in that setting. Third, it is necessary to assume that family godliness and piety does not in itself assure the effectual moving of the Holy Spirit in the beings of children. Interaction conditions operating within the family may actually block the child's acceptance of parental godliness. (A pastor who recognized this difficulty stated that he never enters the pulpit without first praying: "Lord, as I preach today, let me not be an obstacle in the way of the Spirit's moving.")

There is one other preliminary that needs explanation. In general, behavioral-science research has not specifically dealt with problems of Christian growth and education. However, there is much research on the family socialization process, and it is possible to make

some inferences that bear on Christian education. The inferences do not in themselves constitute proof, but they provide some insights, and perhaps they will provide a base for further empirical study on child-rearing practices and Christian education.

What, then, are some child-rearing factors that affect the Christian educative process? For answers this study will consider two major features of family structure and function: (1) the role of reference groups, with special attention to parents, and (2) the role of child-rearing approaches and techniques.

The Role of Reference Groups

Parents

Although a truism, it is basic to state that parents are the first and most significant teachers of religion for their children. They are the first and most "significant others" in the lives of their children. Collectively they constitute a significant reference group to whom the children socially and psychologically relate themselves. A major proposition of reference-group theory is that an individual's attitudes and modes of behavior stem from and are related to those of his "significant others." The congruence between the two attitude and behavior sets is a function of the process of interiorization. In essence this means that children come to accept the beliefs, attitudes, and modes of behavior of parents. Really this is stating the obvious; however, some features of this process are not so obvious, as will be shown.

There is ample research evidence showing the presence of parental influence in the religious development of children. In his research summary Moberg (1962:362) cites several studies showing that the most actively religious children come from devout homes. There is also evidence that children maintain the denominational preferences of parents as they enter adulthood. Johnstone (1966:42) further shows that adolescents have more positive feelings toward strongly religious parents and less positive feelings if parents are only casually religious. This may mean that high religious commitment strengthens the parents' position as a reference group, although Johnstone cautiously suggests that his data may also reflect an interplay of socioeconomic variables.

These research references merely support many of our everyday observations about the role of parents as a significant religious reference group. It is at least satisfying to have some of our observations supported by disciplined research evidence.

Other Groups

However, what happens when the developing child attaches importance to other reference groups besides the parents? Do parents still maintain influence over religious matters? The reader may recognize that the answer can become complicated. In discussing the problem, there are two types of conditions that need elaboration: (1) congruence among reference groups, and (2) incongruence among reference groups.

1. *Congruence among reference groups.* When a child attaches significance to persons who are similar in religious commitments to parents, these persons serve to reinforce the child's convictions. One can observe this pattern in small homogeneous communities where intergroup religious patterns are mostly congruent. Actually, reference-group congruence has been a major argument in the support and maintenance of the Christian day schools. Here the child's reference groups include other children as well as teachers who presumably reinforce the religious ideology of parents.

However, research evidence shows that congruence works best for children whose parents are devout and not casual in religious commitments. In a significant study of Catholic parochial education Greeley and Rossi (1966:113) have shown that the parochial education deepens the religious commitments of children whose parents are devout, but not of children whose parents are casually religious. On the other hand, Johnstone (1966:142) contends that Lutheran high school students who come from religious "marginal" homes tend to increase their religious commitments. There is here an inconsistency in the studies of Greeley and Rossi and of Johnstone. The former study shows congruence among school- and home-reference groups if the parents are highly committed, but no congruence if parents are not devout. The latter study appears to show a change of religious reference groups from that of the parents to school influences. In order to reconcile differences in research evidence such as this, it may be necessary in further research to specify more precisely the conditions under which congruence will exist. Thus, the present research evidence suggests caution in generalizing about the effects of reference-group congruence.

2. *Incongruence between reference groups.* The problem of lack of congruence between reference groups is a major concern of the advocates of Christian education. Incongruence usually embraces conflicting loyalties. On the one hand, a child identifies with and seeks recognition from parents; but he further seeks identification with peers whose religious values may conflict with home-based commitments. The question arises: What

happens to the child's religious commitment when values derived from nonfamily groups are nonsupportive or conflictual?

The answer lies partly in the degree to which parents are truly "significant others" in religious commitment and partly in the strength of identification of the child with nonfamily reference groups. If parents are highly devout and constitute an attractive reference group, one may expect the child to follow the parental pattern. There is some suggestion of support for this in Johnstone's findings (1966:142) that Lutheran youth in public high schools maintained high religious commitment if their parents were strongly religious. It ought to be of interest to Christian educators that Johnstone found no essential difference in the religious attitudes of Lutheran students when attending a public high school or a Lutheran high school provided that parents were devout. The finding on Lutheran youth in public schools has relevance when one assumes that they are exposed to many reference groups whose commitments may be less religious and more secular.

In another study Rosen (1965:69) has shown that the religious influences of Jewish parents override the influences of peer reference groups. However, he noted that religious beliefs and practices among Jewish youth departed from traditionalist viewpoints of parents (201). According to Rosen, this is an indication that the youth are being pulled in opposite directions by their respective reference groups. On the one hand, parents were inculcating a set of traditional beliefs; and on the other hand, peer groups and influences of the wider society were pulling them away—not so much from religion, but from traditional commitments. In other words, if youth relate importantly to parents who in turn hold religious values that are thought to be irrelevant, it is likely that youth will modify religious beliefs and modes of behavior.

There is further evidence that if religious instruction in the home does not satisfy the child's basic religious concerns, there may develop deviance from parental viewpoints in later years. Hurlock (1964:601) reports research on the effects of stressing the "angry God" and "punishment" concepts rather than themes of love and forgiveness. Such distortions may not only produce undesired feelings of fear and guilt, but they may alienate the child from parents as a significant religious reference group. In fact, some of the evidence that Hurlock reports shows a relationship between inadequate handling of religious concerns and the rise of doubt and skepticism in adolescent years.

A review of research on the role of reference groups in effecting religious commitment shows that many questions have not yet been explored adequately. It is of particular importance in further studies to specify in detail the conditions under which congruence and incongruence among reference groups affect the religious educative process.

The Role of Child-Rearing Approaches

Child-rearing approaches are, to be sure, integrally related to the role of parents as a reference group. Indeed, one may argue that a child's perception of parents is very much conditioned by the manner of rearing. If the mode of rearing is negatively viewed by the child, it is highly likely that changes will occur in his view of parents as significant others. On the other hand, when reactions to modes of rearing are positive, one may expect reinforcement of the parents' position as a significant reference group.

The research literature on child-rearing approaches is enormous. Many of these studies attempt to show effects on personality of various child-rearing techniques. Unfortunately, not much attention has been given to the relationship between child-rearing techniques and religious concerns. Therefore this discussion on the linkage between these two variables will be inferential.

Research evidence shows that two dimensions of child-rearing techniques receive the most attention. These are the restrictive-permissive dimension and the warm-cold affectional dimension. In his summary of research Becker (Hoffman and Hoffman, 1964:198) has combined these dimensions as follows:

- Warm-restrictive rearing
- Warm-permissive rearing
- Hostile-restrictive rearing
- Hostile-permissive rearing

Becker further summarizes the effects that each pattern of rearing has on the child. In addition to offering a brief description of these effects, an attempt will also be made to show inferentially what may be expected concerning the child's religious development.

1. *Warm-restrictive rearing.* The child develops a close relationship with parents; their importance as a reference group is enhanced. In terms of modal effects, the child tends to be submissive, obedient, dependent, polite, neat; there is a minimum of aggression and a lack of creativity. This type of child can be expected to follow the parents' religious commitment pattern. If the relationship is especially congenial, one may predict in general that religious conformity will continue into adulthood even if the religious commitment is theologically conservative and at odds with secularizing trends.



2. *Warm-permissive rearing.* The child is usually active and socially outgoing, achieves independence, and is friendly and creative. It is assumed, however, that "permissiveness" still involves considerable control, but that the child is allowed more often to make decisions and exercise independence. The parental approach tends to be nonauthoritarian. One may also expect a child from this type of home to favor the religious commitment of his parents. However, if one assumes that such a child brings into adulthood a considerable measure of autonomy and independence, it is plausible to expect some variations in the commitment pattern. As Rosen (1965:201) has indicated, there may be some departure from traditionalist viewpoints.

3. *Hostile-restrictive rearing.* Becker's research summary indicates that where families are affectionally hostile or cold and also restrictive in the upbringing process, one may expect the child to develop neurotic tendencies. He is apt to be socially withdrawn, dependent but also rebellious, given to feelings of guilt and self-aggression, and he may have poor capacity to assume adult roles. This type of child is frustrated both in the development of autonomy and in the satisfaction of affectional needs. If parents consistently "pound" religion into him, it is likely that he will develop unhealthy attitudes toward religious beliefs and practices. In a study of agnostics who were reared as Protestant fundamentalists McCann (1955:154) found that 90 percent had rigid and absolutist parents who failed to provide a congenial environment for the growth of religious commitment. It is also plausible that, instead of rejecting religion in the fashion of agnostics, some children may use religion as a "crutch." Allport (1966:451) suggests that some persons adopt an extrinsic religious orientation so that they maintain their religiosity for social and psychological reasons. The extrinsic religious style is associated with faulty personality development in which the person is tormented by self-doubt and insecurity, much anxiety, and much feeling of guilt.

4. *Hostile-permissive rearing.* Where parents are affectionally hostile and cold and permissive in the rearing process, one may expect the child to be antisocial with a proneness toward delinquency and noncompliance and given to destructive aggression. Essentially he is a rejected child. It is quite likely that such parents hardly concern themselves with his religious development. Sheldon and Eleanor Glueck (1955) found both a hostile family climate and a lack of religious training in their study of delinquents. Very likely the hostile-permissive type of rearing provides the poorest climate for Christian growth in the home.

The above applications of child-rearing approaches to religious development are more suggestive than firm observations. In some ways the line of reasoning is simplistic, for no attempt is made to show the interplay of other variables that affect the situations. Nevertheless, the inferences are provocative and provide a stimulus

for making depth studies of the relationships between child rearing and the Christian educative process.

It is of further interest to observe that the child's moral development and conscience control are affected by child-rearing practices. Becker (Hoffman and Hoffman, 1964:177) has shown that harsh and "power assertive" discipline does not produce effective moral self-control and an adequate functioning of the conscience. In general, discipline that is "love oriented" is more likely to be associated with internalized reactions to transgressions and also with nonaggressive and cooperative social relations. Hurlock (1964:554) suggests that "even a poor parental model . . . can be compensated for if the child has a warm and close relationship with his parents, especially with the mother." The most effective moral training comes about not through physical punishment, harsh threats, and inculcation of fear, but through techniques that stress independence training accompanied by a pervading affectional warmth in the home.

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What finally can one say about the Christian educative process as affected by child rearing? In drawing together the several strands of this study, we offer the following summary:

1. Parents need to be active and knowledgeable witnesses of the Word in the home.
2. Parents need to accent the love of God and His forgiveness more than the wrath of God and His justice.
3. Parents need to be warm and understanding of the ways of children.
4. Parents need to control with firmness, but they need to allow sufficient freedom for the child to develop his own capacities.
5. Parents need to exercise discipline that is love oriented rather than power assertive. They need to focus on the intent of childish acts more than on the acts themselves.

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THE CHURCH IN THE HOME

BY HARVEY LANGE



"WILL THE FAMILY SURVIVE THE TWENTIETH Century?" "Marriage: A Doubtful Future," "The Transitional Family," "A New Kind of Family?" "The Future of the Family"—these are chapter titles in a 1971 publication.¹ They reflect the serious search and penetrating probe of countless professionals, particularly in the social science fields, who are striving to determine the unique nature and function of the family in any healthy society. This study is one more look at the family—the family and its involvement in that broad sequence of learning experience and personal development called Christian education. Two theological presuppositions underlie what follows: first, the Christian family is the church in the home; second, the church lives by the Word of God.

The Family Is Church

To call the family "church in the home" says something about the spiritual condition of those within that family. Basic to the New Testament concept of church is the concept of people called out by God to live under His redemptive promise. Church is people whom God has recreated with new life by the resurrection of Jesus Christ from the dead, people in whom the Word of Christ dwells richly, people bound together not only by ties of blood and kinship but by ties of spiritual fellowship and unity. They are members together of the body of Christ. They believe in the one true God—Father, Son, and Holy Spirit. That confession of faith shapes their understanding both of self and of the family. It nurtures a deep sense of communion with one another through Jesus Christ and motivates for the unending struggle against alienation, rejection, apathy, despair.

The Family Is a Gift of God

The First Article, "I believe in God the Father Almighty, Maker of heaven and earth," says so much about how the family views its life, understands its purpose, confronts stress and change. The First Article enables Christian spouses to evaluate sexuality as part of God's plan for creation. They believe that God made male and female and proclaimed the design to be "very good"

(Gen. 1:31). Graced with a positive appreciation of their own sexuality as male and female, Christians view sexuality as a positive factor within the home. The husband and wife complement rather than compete against each other as they take seriously God's ancient truth, "It is not good that man should be alone. I will make him a helper fit for him" (Gen. 2:18). When Scripture speaks of a man and a woman becoming one flesh (Gen. 2:23-24), Christian spouses see a holy mystery within God's order of creation, a mystery of personal intimacy and sacred commitment that God Himself effects, a unity that moves beyond mere romantic fancy or physical pleasure. A husband regards his good wife as a treasure, "far more precious than jewels" (Prov. 31:10). A wife looks on her husband as God's blessing through whom she will find love, protection, fulfillment.

Parents look on their children from the same perspective of faith. God blesses with the gift of children. While Christian spouses may discuss together the full implication of the Genesis words "be fruitful and multiply" (Gen. 1:28), particularly with respect to the question of responsible birth control and family planning, children remain for them "a heritage from the Lord" (Ps. 127:3). Children are unique human beings entrusted to parents for nurture and care that these youngsters grow and develop into mature persons, "to the measure of the stature of the fulness of Christ." (Eph. 4:13)

God's involvement does not stop with the act of marriage or the birth and care of a child. Christian husbands and wives view their whole life as under God's continual care. In Luther's words, they believe that God "richly and daily provides [them] with all that [they] need to support this body and life; that He defends [them] against all danger, and guards and protects [them] from all evil."

This sounds glorious, doesn't it? And it is! This holy mystery of husband and wife living as "one flesh," of children coming into the family as a blessing from God, of a family praising God for His gracious care provides strength, courage, stability. Such characteristics make possible effective Christian education.

The Family Is Redeemed

However, what God proclaims as "very good" and intends to be a blessing is not always experienced as such. The reality of sin mars all human experience. The family is no exception, not even the Christian family. While the Christian family can be rightly called the church in the home, it remains made up of believers who continually contend against strong spiritual enemies—devil, world, flesh. Spiritual conflict remains a grim fact of life. The family feels the pain and bears the scars of this battle.

For this reason the Christian family treasures its redemption in Jesus Christ. Through His cross the family finds reconciliation with God. Through the suffering, death, and resurrection of the Holy One, husbands, wives, and children experience pardon and peace from God, which enables them to know pardon and peace within the home. The Christian family lives under the forgiveness of sins. God's forgiveness equips family members in their constant striving to make all reconciliation and love fundamental to their living together within the home.

The Family Receives the Spirit

When the family feels the pain of strife and hatred and struggles to live out the new life, the Spirit works mightily in their midst. As the Lord and Giver of life, the Spirit not only makes family members aware of their respective failure before God but also, and this remains primary, seeks to remind them of what Christ has taught (John 14:26). The Spirit "calls by the Gospel, enlightens with His gifts, sanctifies, and keeps in the one true faith."

This fundamental conviction about God and His personal involvement in individual and family life provides ever-deepening insight and understanding as to the nature and function of the family within God's plan. It prompts family members to accept responsibility toward one another. It guides decisions, influences expectation, welds together into a dynamic unity of love.

But what has all this to do with Christian education? Simply this. As one views the Christian family as church

in the home and describes its life in terms of the new creation in Jesus Christ, one asks, "How does this life grow? What are the ways in which the family's conviction about God and His involvement in their life is formed and fortified? How are the spiritual virtues of faith, hope, love nurtured and strengthened? How can spiritual maturity be gained? Is it possible to program such development?"

The Family Grows Spiritually

Spiritual growth happens in only one way. God Himself creates and develops His life in people. By His Word and the working of the Spirit, God draws the family to Himself under His promise. There is no spiritual life unless and until God Himself speaks, and through that speaking enables one to see and hear and believe. Just as there was no life or created order in the beginning until God spoke, so today there is no life without that selfsame creative, life-giving Word. The apostolic witness is clear.

In Him [Jesus Christ] all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through Him and for Him. He is before all things, and in Him all things hold together. (Col. 1:16-17)

Jesus Christ, the Word made flesh, remains that One in whom is life (cf. John 1:1-18). The concept of life in Jesus Christ is more than physical existence. Life refers to communion with God. This is a spiritual reality and at the heart of Christian education. This life describes an intimate fellowship with God that permeates every aspect of our being. Such fellowship involves the forgiveness of sins, deliverance from the bondage of death, the hope of the resurrection of the body and life everlasting. It involves belonging to God, living under His royal reign, sharing His Spirit, embracing His will.

Families Learn from the Word

The nurture of this life depends on God's continual speaking forth in grace and truth. Through His Word He makes known His goodness, unveils His love, and invites praise and thanksgiving.

The Word of God therefore is essential to Christian nurture. Teaching the Word of God is the goal of the objectives of Christian education.

Discussion about the Word will necessarily involve the Holy Scriptures. Since the Holy Scriptures are the inspired Word of God, the teacher sets forth the content of Holy Scripture through which God proclaims His redemptive promise in Jesus Christ and provides direction for Christian living. Christian nurture in the family will likewise involve the use of Holy Scripture. Through this witness of prophet and apostle to God's promise, the Spirit guides the family in its life. However, to see the unique opportunities for the family's involvement in Christian nurture, it is helpful to consider other aspects of the Biblical concept "Word of God."

The essence of the phrase "Word of God" is the action idea of God speaking, of God making Himself known, of God getting across to man some experience of who God is, what His feelings are toward men, what His will is for man. This concept, Word of God, is not identical to Holy Scripture. The Biblical idea, Word of God, is broader than Scripture. While we do indeed believe that the Holy Scriptures are the inspired Word of God, we do not say that the Word of God is Holy Scripture as though the Word were confined to those printed pages within the Bible. The Scriptures themselves do not allow such a view.

The Scriptures describe the Word of God as God's power at work. For example, when the psalmist sings, "He [God] sends forth His command to the earth; His word runs swiftly," the psalmist goes on to describe how God gives snow and frost, and then melts it, how He makes the wind blow and the waters flow (Ps. 147: 15-18). The Word here refers to God's creative power at work in the physical world. Such a word also "speaks." This power of God at work proclaims the mighty power of God and motivates the psalmist's praise. As the heavens tell the glory of God and "day to day pours forth speech" (Ps. 19:2), the believer worships his glorious Creator.

Moving from God's action in the physical world to that of history, one notes how the Word works in the lives of people. In the story of Elijah and the widow of Zarephath we are told that during the many days of drought God provided for the prophet and the widow's family through a jar of meal and a cruse of oil. "The jar of meal was not spent, neither did the cruse of oil fail, according to the Word of the Lord which He spoke by Elijah" (1 Kings 17:16). The Word of the Lord stood behind that supply of food; in fact the Word of God was the reason why Elijah together with the widow and her son had something to eat. This Word that provided food was also "God speaking."

The story of Rahab is another example of how God "speaks" through what He works. Have you ever wondered how this woman came to believe so that she was ready to risk her life for the sake of Joshua's spies?

Rahab herself confessed:

"I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites. . . . And as soon as we heard it, our hearts melted, and there was no courage left in any man, because of you; for the Lord your God is He who is God in heaven above and on earth beneath." (Joshua 2:9-11)

Two factors contributed to Rahab's hearing. First of all, these were the events surrounding Israel's exodus from Egypt and the conquest of the Amorite kings. These events happened, and the report evidently spread through Palestine. Second, there was the interpretation of these events in terms of God's plan for His people. Somehow Rahab came to see in these events that God was at work in Israel's history. As a result, both the events and the witness "spoke" to Rahab, and she believed, "The Lord your God is He who is God in heaven above and on earth beneath."

God's Word Speaks to the Family

These two accents—God's action and the witness to it—move side by side as the Scriptures portray God's speaking.² God's mighty power is at work fulfilling God's purpose. At the same time God sends forth His witnesses who have that spiritual insight to understand God's action and so describe God's intentions. The witness of prophets and apostles found in Holy Scripture continues to play a normative role as in faith and life.

This witness always falls within the framework of judgment and rescue, or rebuke and forgiveness, or threat and promise. While God's speaking bears the mark of historical particularity, due to those variables of time, place, and persons involved, there is a profound inner harmony in the Word of God. The Word of God is always to be understood in terms of the two doctrines of Law and Gospel.

Understanding the Word of God as God's action and God's communication, one sees how the Word of God speaks within the Christian family. The family situation provides countless situations in which God addresses family members. First of all, God is constantly in action as the almighty Father, Maker of heaven and earth. He has created life in that home. He provides all that the family needs for their existence. He defends from danger. He guards and protects from evil. All these actions of God "speak" as God makes known His power and deity. The Spirit uses such divine works to enable believers to understand how the eyes of all wait upon the Lord and how He gives food in due season (cf. Ps. 145:15).

The Family Lives for Christ

The family also turns to Christ for forgiveness and renewal. Buried with Christ by baptism into His death,

the family puts to death the old man of pride, hate, jealousy, self-pity, and puts on the new man of faith and obedience. Repentance marks the daily life of the family as family members recall all God's benefits and praise Him for His goodness and mercy. As the family experiences God's forgiveness and love in Jesus Christ, God's pardon and peace "speak" to hearts and lives.

But the works of God do not remain without interpretation. Using the Scriptures as the source and norm of faith and life, family members witness to one another as the Spirit of God equips them. Family members use daily experiences as the occasion for testimony to God's holy purpose. The everyday, common happenings of life come alive with spiritual implication. There no longer is any secular area of life. All of life comes under God's rule.

In this context of living under the rule of God the family edifies itself through the Word of God. Family members speak the truth in love and so help one another grow.

At times there is the invitation to praise. The family is on vacation at the Grand Canyon. The grandeur and beauty of that natural wonder move to praise.

At other times it is thanksgiving. Dad was called back to work after a 3-week layoff, 16-year-old John made the National Honor Society, 7-year-old Marie celebrates her birthday. "Oh, give thanks unto the Lord!"

Sometimes there is rebuke. Mother counsels Dad that he was very cross with the children at supper and unreasonable in demands; Dad spans little Freddie, who had been warned about lighting matches in his bedroom.

And then there is forgiveness and reconciliation. Dad asks forgiveness from the children. His sharpness had been wrong. Alice unburdens her conscience in confession to Mother and hears words of comfort, guidance, help.

The Spirit is constantly at work within the home enabling these people of God to speak the Word of God to one another. The Spirit gives faith and hope in the Gospel so that parents can impart spiritual wisdom to their children, interpreting spiritual truths to those who possess the Spirit. The Spirit arouses remembrance of Christ so that husbands and wives may be mutually encouraged by each other's faith and so helped to proclaim the praises of God. In this context of mutual witness and sharing, the Spirit nourishes faith and strengthens love.

Families Can Be Educative for Christ

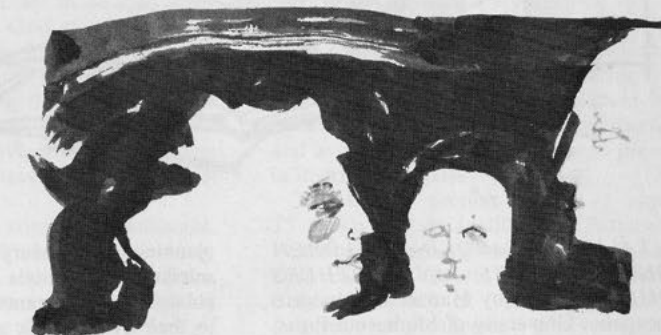
Such spiritual growth and development is Christian education at its best. Every day, experiences from the morning alarm clock to the end-of-the-day good night furnish curriculum material for Christian education. So the family moves from immaturity to maturity as faith permeates life. The Spirit nourishes with the Word so that family members grow in grace and in the knowledge

of Jesus Christ.

The family therefore remains vital to Christian education. As the people of God in the home, Christian family members have unique opportunities to hear and speak the Word of God to one another. And the Word of God is finally what makes Christian education possible.

¹*Future of the Family*, ed. Clayton C. Barbeau (New York: The Bruce Publishing House, 1971).

²Concordance study.



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MENTALLY RETARDED CHILDREN—WHAT PARENTS AND OTHERS SHOULD KNOW, by Harriet E. Blodgett. Minneapolis: University of Minnesota Press, 1971.

Dr. Blodgett intended to write a guidebook for parents, teachers, and others who work with mentally retarded children. Her emphasis is directed toward helping the reader understand the problems and be better prepared to meet the needs of retarded children. She offers essential, factual information about mental retardation. She provides guidance to help parents understand how they might cope with the problems associated with the care and upbringing of mentally retarded children. The topics discussed are as follows: the purposes of education for mentally retarded children; how such children learn; their speech and language development; the importance and effect of feelings; how to use available professional help within the community; common problems of family living; planning for the future; how parents might learn to accept and adjust to their own emotions regarding their handicapped children. The author's approach is to identify the developmental tasks and expectant behavior of normal children, which is contrasted with what might be expected of a youngster who is mentally retarded. She attempts to draw together the research and theories regarding retardation for the purpose of providing a frame of reference for adults who must live and work with a handicapped child on a day-to-day basis. She shares with her readers what is essentially the parent education program of the institution with which she is most closely associated.

The author brings 15 years of practical experience to bear on the problem. She attempts to answer such questions as: What is the nature of retardation? What causes it? What are the limits of learning that must be accepted at various levels of retardation? What problems are likely to be related to retardation? What adjustments do families need to make when a retardate lives at home? Should retardates be institutionalized? What is the role of schools? What are the special problems of retardates in adolescence? What

planning is necessary for their future? She selected illustrations and information calculated to help parents find their own answers to their own specific problems. She attempts to give direction to the type of questions each family and each educator must ask when dealing with an individual child.

The author presents her guidelines in a straightforward and commonsense fashion. She utilizes illustrations that should strike home with any parent or teacher. She places an appropriate emphasis on the adjustment aspect of family-life and educational experience. She illustrates practical means of helping a handicapped youngster gain self-respect, self-reliance, and an understanding of environmental factors with which he must cope. It is apparent the author has worked closely with parents as well as retarded children. She is well aware of the questions and concerns that should be raised to develop a cooperative thrust between home and school. The book may have utility for anyone who works with children whether those children are going through stages of development at a retarded, slow, or normal pace.

WILLIAM J. PREUSS

THE ABSTRACT SOCIETY, by Anton C. Zijderveld. Doubleday and Co., 1970.

In reading *The Abstract Society* several items are quite apparent and of interest to sociologists in particular: (1) The author's approach to sociology, as the title of the book indicates, is macroscopic rather than microscopic. The latter has dominated American sociology for many years. To those who prefer to see phenomena analyzed in a more holistic fashion, like the reviewer, this book, among a few others recently, is a welcome addition. (2) Zijderveld received his academic baptism (Ph. D.) in Holland, the University of Leiden. This may in part also explain his macrosociological orientation. (3) Although the author is European trained, he also shows an intellectual indebtedness to men like Peter Berger and Thomas Luckmann.

One of Zijderveld's basic arguments is that man is not a "one dimensional" creature,

but is instead *homo duplex*. He is both *homo externus* (a creature dependent on society, i. e., motivated from without) and *homo internus* (a being who is an "individual," motivated from within). In order to support this premise, the author leans on a number of authorities. Some of these are Geo. Herbert Mead, Dilthey, Simmel, Sartre, and even Luther.

The abstract society, for the most part, is seen as the industrial society that is ruled by abstract thoughts and concepts, which have become reified. This society is unable to provide identity for man. Thus this modern man "does not 'live society'; he faces it as an often strange phenomenon" (p. 54). He is incapable of experiencing his world as a structured *Gestalt* of which he is an integral part. Even the family and the church fail to provide adequate definitions and meaning, for they too convey only a segmented reality since they are no longer "the pillars upon which the total social structure rests and around which the individual organizes his allegiances." (P. 76)

Zijderveld argues that the abstract society has continually offered man reality cut up into small pieces: science with its abstract formulas and experimentalism; art with its abstract geometric configurations; music fabricated in laboratories and disengaged from human emotions; industry with its division of tasks, rights, obligations, and responsibilities; interpersonal relationships that are primarily impersonal and secondary. As a result modern man has lost all sense of reality.

Much of the blame the author places at the door of nominalistic thought, which made the *particular* real, not the *general*. "Imagine what this meant for the theological emanation doctrine, which saw God as the most general and thus the most real principle!" (P. 70)

A society that continually forced man to see his world in an abstract, "inorganic" manner and also forced him to understand himself in the light of mechanical models (e. g., the computer is not seen resembling the human mind, but vice versa) has caused *homo internus* to react. Three types of protestors are discussed: (1) the Gnostics, who search for reality and meaning in their own

soul and are politically and socially indifferent; (2) the anarchists, who dream of total freedom, oppose competition, and refuse to accept social responsibility; (3) the activists, who seek social and political upheaval and refuse compromise; and all knowledge must be "relevant" to their goals.

The author suggests that "man has the choice of either forsaking the search for the absolute and settling for the relative, or continuing the search. . . . If he decides to continue his search for the absolute, as seems to be the case in contemporary society, he again faces a double option. He can either try to find the absolute within the immanent world, deifying human realities in a kind of religious humanism, or he can adhere to the Judaeo-Christian faith in a transcendent, absolute God who saves him from enslavement to self-produced idols." (P. 187)

While the book is perceptive and well worth reading in that it provides a fairly accurate assessment of our society, it has several weaknesses. For instance, no mention is made of Jacques Ellul's book, *The Technological Society*. A discussion of Ellul's concept of technique would have improved Zijderveld's efforts. In the numerous references to the identity problems, one looks in vain for some reference to Royce's *The Encapsulated Man*, which discusses the problem of meaninglessness in light of science and logical positivism. Klapp's *Collective Search for Identity* (1969), which appeared while Zijderveld's manuscript was still in preparation, might also have been considered by the author.

The three types of protestors, although referred to as *ideal* types, give the impression of being inclusive. One is compelled to ask: Does no one love the abstract society? Are there no "cheerful robots"?—to use C. W. Mills' expression.

Finally, the reviewer thinks that the author's remark about the Judaeo-Christian community having believed in a "transcendent, absolute God" deserves brief comment. Both Old and New Testament provide ample evidence that the faithful also believed in God's immanency. Christianity especially accepted this in its belief that God became immanent through the incarnation of Jesus Christ. Zijderveld ignores this important fact and the meaning that this provided.

AL. SCHMIDT

WHAT'S NEW? by David Allan Hubbard. Waco, Texas: Word Books, Publisher, 1970.

God is at work doing new things! That is the theme of these ten short chapters, which were originally presented as radio sermons on "The Joyful Sound" broadcast, formerly known as the "Old Fashioned Revival Hour" by its speaker, David Allan Hubbard, and then edited by his nephew, Robert L. Hubbard Jr. The author is executive vice-president of the Gospel Broad-

casting Association and president and professor of Old Testament at Fuller Theological Seminary, Pasadena, Calif.

The messages come in language that is fresh with apt phrases, pictures, symbols, and metaphors, such as the following sample from the introduction, which points out the theme:

"He is doing new things for those who decide to bank on him, for those who stake their destiny on him. God stands ready to crack the hardened cement of our old habits and attitudes, to melt the frozen firmness of our bent toward wrong things. God stands ready to sweep out the musty staleness of our stagnant lives and invigorate our sagging spirits with the freshness of his own presence." (P. 8)

In addition to the stimulating language, one is impressed with the homiletical approach of the author. Some who analyze, however, will feel two weaknesses that appear in a few of the messages: a lack of explicit Gospel statement and some allegorical tendency in interpretation.

This is an enjoyable book, easy and pleasant reading. It will provide the church worker with some meaningful moments of meditation as well as ideas for messages for others.

ERWIN J. KOLB

ADOLESCENT BEHAVIOR IN HIGH SCHOOL—DETERMINANTS AND OUTCOMES, edited by Sherman H. Frey. Chicago: Rand McNally and Company, 1970.

Anyone who is interested in adolescents or who works with them will find *Adolescent Behavior in High School—Determinants and Outcomes* a gold mine of current research and ideas about this age group. Editor Sherman Frey has given the reader access to the thinking of leading writers and practitioners within the covers of this 454-page paperback. David P. Ausubel, Gardner Murphy, Robert J. Havighurst, Edgar Z. Friedenberg, Robert Grinder, and Lester A. Kirkendall are only a few of the eminents who have made this readable reference possible.

Frey obviously had the busy reader in mind when he designed the format of the book. In addition to the table of contents and the 8-page index he has included a meaningful chapter heading and a 100- to 150-word summary of what the chapter contains. The summary is written in boldface type. Most chapters appeared in a journal or magazine in the late 1960s. Most articles also have a summary section.

Adolescent Behavior in High School is organized into four parts. Part 1 is an overview on the adolescent in United States society today. It features the concerns of the adolescent and concludes that he is "a bewildering amalgam of conflicting moods and motives, habits and dreams."

Part 2 discusses Adolescent Behavior in

the School Environment. Three articles in the first section of Part 2 present The Potential of Adolescence. Ausubel's contribution provides some refreshing new possibilities for high school teaching. Using Piaget's position on cognitive development he proposes that secondary students can profit from teaching them abstract thinking much more than is currently practiced. The added mental growth of the student and the economies in education that result when concrete objects and routine experiments are abandoned (except when introducing a new subject area with which the student is unfamiliar) could change the curricular goals and avoid some of the boredom so prevalent in instruction today.

The second section in Part 2 supplies 15 viewpoints on Institutional Patterns and Reaction Patterns. Among them are numerous research reports including James S. Coleman's study of The Adolescent Subculture and Academic Achievement. The contention of this piece is that adolescents live in a world all their own. Other studies follow that show that the position of the adolescent is not so different from the adult view of the world. This avoids a fault of less balanced books on the subject. The book presents a sympathetic view toward the problems of both the achiever and the dropout. Teachers and administrators will find many ideas for making high schools places in which the teen-ager can thrive. Much can be done to increase the successes and decrease the humiliation and resulting loss of purpose, and increase self-esteem and optimism about what the future holds. Suggestions for teachers include the development of better attitudes, the maintenance of classroom behavior in ways students will respect, and the use of group therapy.

Part 3 calls attention to the fact that the student's behavior in school is influenced by many factors that are clearly shaping his life during the nonschool portion of the day. Family Factors are noted in four articles in Section A. The first identifies environmental factors in the home that make a youth disadvantaged. Robert Havighurst maintains that the example of parents in the home has more to do with whether an adolescent is disadvantaged than the amount of income the family enjoys. The quality of language spoken, the amount of reading and discussion, and the degree to which the child is taught to use his powers of thought and observation are among the considerations presented here but too often overlooked in essays on the adolescent and his family. Studies of the effects of relationships between the adolescent and his mother, between the adolescent and his father, and between adolescents living in broken or reconstituted homes complete the topic.

Section B concerns itself with Peer Factors. Clay V. Brittain presents an interesting proposition concerning the relative importance of parents and peers in the decision-making process. He contends that peers are more influential in those decisions that are of

an immediate and short-range nature. Parents play a larger role in decisions that have more serious and long-term consequences. Other presentations indicate that peers are a force in determining how much the adolescent will apply himself academically. Furthermore, the need for recognition is usually given to the athlete; therefore the more talented students often give their energy to achieving in this area, and somewhat less able students apply themselves to making good grades. Dating is also identified as an activity that more often than not has adverse effects on members of both sexes because of the status it enjoys and because it takes so much of the adolescent's energy.

Section C presents both research and position papers on the problem of Identity vs. Self-Diffusion. The adolescent has a difficult time finding out who he is and what he is supposed to do in the American culture. It should be no surprise that the adolescent often becomes alienated during the developmental years. Early developers among the girls as well as among the boys seem to have more advantages than disadvantages in making good adjustments, according to studies by Mary Cover Jones and Paul Henry Mussen.

Among the articles in Section D, Physical and Sexual Factors, is a discussion of the concept of sexuality as contrasted to sex. A member of the Sex Information and Education Council of the U. S., commonly known as SIECUS, states that this organization is trying to prepare materials that go beyond the biological facts. "Every age has its sexuality, as has every individual within that age," and youth will lead more complete lives when they strive to express that sexuality in "ways other than genital-centered."

The final section of Part 3 discusses Juvenile Delinquency. The emphasis is on ways to prevent it. Ausubel's position on moral accountability seems especially heartening to those who are in the ministry. He says the individual is accountable if he "is capable of appreciating the immorality of the contemplated act" and "if he is psychologically capable of exercising the necessary inhibitory control, but chooses not to do so." The section's concluding article presents facts to show the extent of drug abuse and makes a timely plea for preventive education.

Part 4, An Epilogue, looks at society as the promoter of the adolescent problem. Until society becomes interested enough in its youth to stop its exploitation of youth by denying them opportunities to use their talents to the fullest during their highly formative years, society will be doing not only youth but itself a terrible disservice.

Adults who want a source of information available that will get at the heart of any of the topics found in *Adolescent Behavior in High School* will look through many volumes to find one that surpasses it. It is readable and to the point.

GLENN C. EINSPAHR

THE GOOD TEACHER: HOW TEACHERS JUDGE TEACHERS, by Richard Stone. New York: Philosophical Library Inc., 1970.

Who is a good teacher? Who is best qualified to decide? The author proceeds on the assumption that teachers themselves are in the best position to identify the effective teacher among them.

Mr. Stone, an ex-student of the Harvard University Graduate School of Education, spent 6 years as an elementary teacher in a public school in southern California. During this time he made a continuous study of the manner in which the teachers in that particular system evaluated their peers. The findings were recorded on index cards. The study really has no design beyond that of the anecdotal recordings. From the research standpoint, there would be little basis on which to project his findings to a larger population of teachers since there is no assurance that the sampling of teachers in that particular school system is representative of elementary teachers in general.

Perhaps in part because of the total lack of statistical data, Mr. Stone has produced a highly readable little volume that can be absorbed in an hour or two. The book will have little meaning for one who lacks actual teaching experience. The experienced teacher may well find himself laughing audibly as he sees elements of his own experience emerging from Mr. Stone's account. There will almost certainly be portions too that will cause him to want to lash out defensively against some situations entirely too realistic for comfort.

The author has few kind words for administrators and possibly even fewer for college teachers of education. The politics of a school system are mercilessly exposed. Unless one reads the book to the very finish, he could be left with the impression that the writer is very bitter about his experiences in teaching. In some portions it is difficult to tell whether or not his comments are made with tongue in cheek.

Disturbing to many readers will be the view of children that seems to be given. Children tend to be treated as so much raw material for the educational machine rather than as young beings with vast human potential. Equally disturbing may be the observation that teachers tend to see the good teacher as one who is so hypocritical that he avoids a confrontation with any critic regardless of how diverse the views of critics may be.

The final image of the good teacher that emerges is that of a rather lonely and slightly subhuman servant of the power structure that determines the shape of public education. This is hardly a book designed to encourage the young to seek their place in the profession of teaching. Mr. Stone's book may find its best application in helping experienced teachers and administrators see themselves in parallel to some of the educators described and seek modification of circumstances under their immediate control. Teacher educators

might also do well to be reminded of the extent to which programs of teacher education have moved into an idealistic world far removed from the world of teaching reality.

LEE ROY HOLTZEN

THE ADOLESCENT AND HIS WILL, by Caleb Gattegno. New York: Outerbridge and Dienstfrey, 1971.

For readers of *ISSUES* who tire of pablum-type books and who desire volumes that require more vigorous activity than intellectual swallowing, *The Adolescent and His Will* may be an attractive discovery. The book demands rigorous attention if one is to follow the thought patterns it presents. On the other hand, its 142 small pages provide reasonable assurance that the reader will not develop intellectual lockjaw before completing this morsel for mental digestion.

Gattegno is not recommended reading for everyone. His unorthodox views will anger many psychologists and theologians and may cause others to despise his work as a waste of paper. What he says is heresy when evaluated in terms of the prevailing position of standard American adolescent psychology texts and in terms of Christian teachings concerning the condition and potential of man.

But it is the unorthodox position of the book that makes it worth reading. It provides a new perspective for looking at the maturation process and reopens questions many have taken for granted are permanently settled because pat answers are generally accepted. The book's assertions will cause vigorous reactions, such as snorting, among readers who are not Gattegno disciples. But the reactions he generates can stimulate thought patterns that may lead the reader to clarify his understanding of psychology and also of the meanings Christianity ascribes to terms such as "spirit" and "love." Some samples are given below.

A starter for the psychologist is the view expressed on page 80 that says, "It is not because he is pubescent that the human being is capable of loving, but because he is now capable of loving that he becomes pubert." The author justifies this position by pointing to the role in the maturation process of the pituitary gland, which he says is part brain and part gland. It is the brain sector that realizes that because the human is now capable of love, it is time for the body to mature emotionally and sexually.

Gattegno describes three types of love—the attachment love of children; friendship love, which follows the attachment stage; and universal or selfless love, "a gift which is given and not a loan." Few people acquire it to any degree. It can make sexual activity a pure emotion and an unselfish part of a relationship between the participants. Growth toward universal love is the quest of the developing teen-ager.

Most theologians will probably warm to the premise that man is spiritual and that it is not possible to understand the importance of adolescence unless one also considers this facet of his being. Churchmen may also agree that the study of affectivity, which is the manifestation of spiritual energy as seen in man's emotions and their expression, is the field of the future for psychologists. But the road divides when Gattegno claims that selfless love and spirituality originate within the human being. Gattegno sees no need for the indwelling of the Holy Spirit and does not make it clear whether or not he believes man was created in the image of God.

Not only are his ideas unorthodox for the Christian but also his definitions of many terms. These definitions, however, reveal that "unregenerate man" can possess many of the insights and ideals that are often assumed to be unattainable outside the realm of the Christian faith and life.

Gattegno's description of universal love, for example, sounds like it was written after study of the Lamb who went uncomplaining to His death to save the degenerate human race from damnation. "Inspiration" is defined as that which gives meaning to life. That a man can get meaning out of life through religion or through any other subject is a possibility raised by the question "Is there any difference between the action of a music manuscript on a musician and that of a statue

on a believer?" Within Gattegno's framework for "inspiration" the answer is negative.

Chapter 5, The Psychology of Adolescence, provides a new approach to what "thought" is. Gattegno sees it as a synthesizing of feeling and environment. Thought occurs when the human being develops an awareness of the interrelationships of feeling to self and environment. Such awareness, he says, leads the adolescent self to see itself "as a participant in a dynamic spiritual universe." And while on the topic, he points to intellectualism as being responsible for encouraging sterility in living. When the intellect is given top priority in life, all non-logical areas, including religion, are regarded as irrationalities. He believes that it is dangerous to live with so many irrationalities for which there is no accounting. There is more to life than can be measured by the so-called scientific method.

Gattegno's views have been worked out in some detail. By placing his views in juxtaposition with theirs, *ISSUES* readers may find themselves becoming more fluent in presenting their own views on why adolescents should accept Christ as the way to reach meaningful goals for life in our futuristic society.

GLENN C. EINSPAHR

THE CHURCH NOBODY KNOWS, by Michael Rogness. Minneapolis, Minn.: Augsburg Publishing House, 1971.

The church is under critique, from within and without. Our revolutionary age changes the church today. The church no longer encourages revolutionary changes in society as it did yesterday. But Mr. Rogness has not given up. Optimistically he speaks of the future church as *The Church Nobody Knows*.

Has he not heard of the shaking of the foundations? He seems fully convinced that there will be a church in the future, an institution, perhaps, united at least by ecumenical interests. Rogness knows that Christ died for the world and that the church as institution is always a necessary evil. It has often fallen into temptation to perpetuate itself rather than to preach the GOOD NEWS.

The church has thereby overlooked its responsibility and opportunity to speak a word of reconciliation to a much divided mankind (Bonhoeffer). Rogness does not want to get involved with the question "Is there still a need for the church as institution?" He works with the premise that there are many people who still ask: "With all these different churches, how will any kind of unity ever be possible?" He sets as his goal the task of informing those interested in the ecumenical movement. Drawing from his rich experi-

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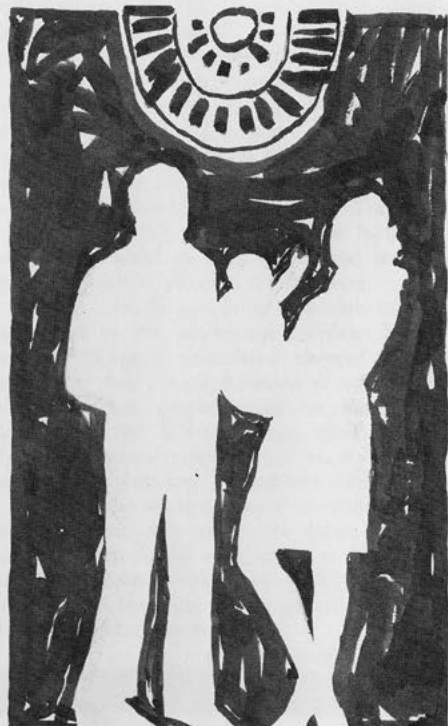
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ences in the ministry he has in mind a more general audience.

The well-organized work is outlined in seven concise chapters. The first chapter, "The Changing Church," briefly informs the reader about some of the very basic ecumenical issues. Rogness is not naive. He is no ecumeniac who would give up all for unity. Quoting Tomkins, he notes the opposition to ecumenism: "Basically the reason is fear. We are afraid that we shall compromise truth; afraid that we shall lose what is precious; afraid that we shall be expected to repudiate the grace of God in our past history" (p. 16). Rogness is convinced that the ecumenical movement does not water down but rather enriches one's faith through the fellowship that can be gained. He focuses on the questions "What sort of unity does ecumenism seek? A huge united world church? Regional or national churches co-operating with one another? An acceptance of one another's churches as truly Christian? A mutual recognition of one another's sacraments and ministries? We do not know. The church of the future is described by the title of this book, *The Church Nobody Knows*, for only the Spirit knows where He is guiding His church" (p. 17). Rogness is not a dreamer. He knows the issues and the problems and suggests that our first task is to take a good look at our situation. What unity do we have right now? The ecumenist is "not one who pushes away all church barriers as unimportant; rather he is one who sees some problems as perhaps presently insurmountable, but who is also compelled to see those of other churches as brothers in Christ" (p. 18). The key is love. Unity is given for all of us in Christ. God compels us to be united. But man again and again revolts. The result is friction, dissension, and factions in need of reconciliation.



The second chapter attempts to clear up confusion. "What's Going On?" Some convincing arguments are brought forth for those desiring unity. Biblical scholars are again reading studies written by men of other churches. Pope John XXIII with his momentous statement is given a fair hearing: "What unites us is far more important than what separates us in this cause which is so noble and so useful, namely to establish the bonds of concord in the unity of the one pure faith" (p. 22). The apostle Paul emphasized the primacy of faith over against Jewish legalists and against those who did not see the faith as something dynamic and living. While there were differences in the early church, the church was, nevertheless, one in Christ, and the council of Jerusalem was a reality. Rogness pleads with us to be listeners in the ecumenical endeavor. Too often we are ignorant of other theological positions, yet claim at the same time that our ignorance grants us the right to polemicize our simplistic critique. If this were to occur in any other area of studies, we would question the "scholar's" acumen. We have not taken the variety of expression in which the Kerygma was given and can be witnessed seriously: "We know that 'truth' and 'theology' are not the same things. Truth is eternal and unchanging, but ways of explaining the truth arise from the needs and situations of the church. Jesus Christ is indeed 'the same yesterday and today and for ever' (Heb. 13:8), but we have to proclaim His work through the ever-changing medium of human language. Therefore two churches might talk about a thing in sharply divergent fashions, while seeking to express the same convictions" (p. 31). One of the many values of the ecumenical movement is seen in that every church is constantly called to reexamine its theology. Our brothers in Christ can help us. It would be sad if we felt that we could learn no more.

"What Unites? What Divides?" (ch. 3) examines the barriers to unity. Rogness attempts the impossible in a few pages. He concludes: "Thus the American Lutheran tragedy is that what began as divisions caused largely by social and nonreligious factors has now been rationalized into theological barriers standing in the way of unity" (p. 52). It is a shame for the church that often non-religious social factors were dominant in the division of the church. By design Rogness has no separate chapter on social factors. This is to be regretted. An in-depth study of the social factors would have been highly helpful for all concerned.

Chapters 4, 5, and 6 examine doctrine, ministry and structure, worship and piety. Rogness sees Luther and Melancthon as friends and co-workers even though each had his own theological perspective. An opinion worth consideration for anyone who is against unity on the basis of his tradition is: "The irony is that a Protestant who is immovably loyal to his church's tradition and refuses to budge one iota from his church's inherited doctrine has surrendered the basic Protestant principle of *sola scrip-*

tura. He has fallen victim to precisely that sin of which he accuses the Roman Catholics, namely, becoming trapped in his own tradition, failing to see that biblical truth might demand a newer kind of proclamation than the thought forms of past centuries. To be truly Protestant is to be not only true to one's heritage, but to allow doctrinal concerns to be molded by the Bible's message for today's world." (Pp. 58-59)

Finally, "Toward the Year A. D. 2000" projects a perspective. Self-preservation and perpetuation will have death as a logical consequence. In a Christ-centered church the incarnation toward others (church and world universe) needs to be taken seriously not only in word but also in action. Christianity is not a Gnostic escapism religion. The church has reality only if and when it is continually incarnate and in dialog with its situational *other*. "Ecumenism has come around full circle to the original meaning of the word *oikumene*, the whole inhabited world. The message of unity and reconciliation is intended not only for relations between churches—it is the very message the churches bring to a troubled world" (p. 118). The church of the future will receive its form from three interposing emphases: "Renewal within each church, improving relations among churches, and the church's witness to the whole world." The '70s should bring about a meeting of ecumenical adventure on congregational, national, and international levels.

Rogness has seen the problems. He has trust in the Lord, who has called us to be His. The church will be a true disciple only as it follows rather than imitates Christ in the world, proclaiming in unity. "Jesus is Lord." Unity in diversity, unity in Christ in a tension-filled life for the world. This is our goal. No utopian institutional church-giant on earth.

Rogness is to be commended for his fine study. He has done a thorough job in pointing toward the present difficulties in the ecumenical task. A very provocative book worth considering in connection is R. Sommerfield's *The Church of the 21st Century*, CPH, 1965: "What the church of the 21st century becomes will depend on the Lord of the church and on the Holy Spirit. God has never let His people down, though they have often slipped miserably because of themselves. God, who neither slumbers nor sleeps, is more than ready to do His part. The big question mark is you and I. We can wiggle and twist and rationalize all we want, but ultimately we cannot avoid our responsibility and accountability to the Lord of the church." (P. 103) *

MANFRED KWIRAN

* Recommended for further reading:
Et Neue Grenzen. Oekumenisches Christentum Morgen. Olten, Schweiz: Walter-Verlag, 1966.
 O. Cullmann. *Die oekumenische Aufgabe heute im Lichte der Kirchengeschichte.* Basel: Helbing/Lichtenhahn, 1968.
 H. C. N. Williams. "Toward the Year 2000 A. D.—The Church." *The Cresset*, XXIX, 7 and 8 (1966), 34-37.

Secularization. What is it? Everybody talks about it. Is it some dread disease? Perhaps it is. If so, what are its symptoms, what is its cure?

This issue of ISSUES has discussed the family. Discussions of secularization and family often go together. People ask: "What's happening to the family?" Or, "Where did the good old family go?" Or, "What's the family coming to?" Each of these, understand, is spoken with quivering voice, hands raised in a gesture of bewilderment, and eyes darting back and forth in alarm.

Secularization, it is said, is also taking place in the church. Is this possible? Can the one place that historically has served as the bastion of the religious motif be secularized? Some seem to be saying: Not only can, but must. Gogarten speaks of man coming of age and not needing the traditional religious supports any longer. Darkheim, earlier, had said: "God, who is at first present in all human relations, progressively withdraws from them." Cox, wanting to give a Christian sanction to this process, says: "In Jesus of Nazareth, the religious quest is ended for good and man is freed to serve and love his neighbor."

These are strange sounds. Do they reflect what's happening? Surely the symptoms are there: less family solidarity, less leaning on traditional religious supports, less conviction that the church is a necessary institution? But what does it mean?

The question seems to be: will *homo sapiens* cease to be *homo religiosus*? Whether or not man is innately religious and whether or not he needs religion for his fulfillment is the basic issue. It is hard to deny that our way of life, that is, the way all of us live in our day-to-day and hour-to-hour existence, is more secular than that of previous generations. The presence of doctors, hospitals, insurance, welfare programs, workmen's compensation, social security, and other innovations causes all of us to turn to human, secular agencies for some of the comforts and securities that formerly, because of their complete human unpredictability, were sought exclusively in God. However, to draw the conclusion that man now will discard religion like he did the horse and buggy fails to recognize the depth of the religious impulse in man's soul. After a half century of systematic effort to inculcate an absolute secularism in Russia, a Russian child recently told an American tourist: Lenin is our God.

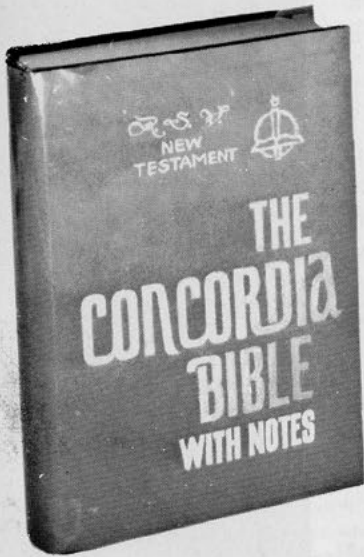
The coin of secularization, it is well to realize, has two sides. On the one side are the technological advances that increase man's control over his environment. Who would want to turn back that clock? On the other side is man's tendency to separate himself from God. But note the capital "G". Man never separates himself from his "gods." Never, that is, until he returns to "God." And that's secularization in reverse.

W. TH. JANZOW

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