

ISSUES...

IN CHRISTIAN EDUCATION

SUMMER 1972

Vol. 6, No. 3



THE LAITY'S VIEWS
OF THE CHURCH



PUBLISHED ONCE EACH SEMESTER

THREE TIMES A YEAR

By the Faculty of
Concordia Teachers College
Seward, Nebraska

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

EDITOR

Glenn C. Einspahr, Ed. D.

EDITORIAL COMMITTEE

Marvin Bergman, Ed. D.
Editorials

Gilbert Daenzer, M. A.
Associate

W. Theo. Janzow, Ph. D., D. D.
Associate

Darrel Meinke, Ed. D.
Book Reviews

Richard Wiegmann, M. F. A.
Art

About the Authors

Mrs. Luella Greenwood of Lincoln Park, Mich., is a housewife who has served her church in many capacities including public relations director for the *Lutheran Woman's Quarterly*, the official publication of the Lutheran Women's Missionary League.

Dr. Lawrence K. Kersten is a professor at Eastern Michigan University. He has conducted extensive sociological research concerning the impact of religion on laymen and clergy who are members of the major Lutheran church bodies in the United States, and he is author of a book on the subject entitled *The Lutheran Ethic*.

Mr. Lee Lohrberg is a businessman in Lincoln, Nebr., and a member of the Board of Control of Concordia Teachers College. He has served the church vigorously for many years, both before and since his retirement.

Members of the Seward Concordia faculty wrote the book reviews, editorials, and feature articles with the exception of the editorial by **Dr. Kenneth Heinitz**, associate professor at Concordia Teachers College, River Forest, Ill.

ARTICLES

What Are Laymen Doing in the Church?
by Lawrence Kersten 5

How Women View the Church
by Lu Greenwood 9

What Should the Laity be Doing in the Church?
by Lee Lohrberg 13

FEATURES

Last Words
by W. Th. Janzow 19

BOOK REVIEWS

15

EDITORIALS

3

About This Issue

This *Issues* focuses attention upon the laymen and women of The Lutheran Church—Missouri Synod. Their views are represented in the editorials and articles, almost all of which were written by laymen for this publication. The authors have spoken courageously concerning how they believe laymen in the parishes view their church. Changes are coming into the lives of Lutheran parishioners whether they like them or not. The laity in turn is accepting or resisting these changes, including those which are occurring in the church. It is hoped that readers will gain from these pages a clearer idea of why the people in the pews react as they do to current events, both secular and ecclesiastical.

THE EDITOR

EDITORIALS



THE STATE
OF THE CHURCH—
A LAYMAN'S VIEWS

Whenever the subject of a layman's views of the church becomes a topic of discussion, an initial question which arises is, "What is a layman?" In my lifetime I have moved from one end to the other and back and forth again on this so-called continuum, which extends across the ranks from the clergy to the laity. During this time I have become convinced that one of the greatest deterrents to successfully carrying out Christ's commission has been the strict interpretation, and the application of that interpretation, of the terms "laity" and "clergy."

Does training make one a member of the clergy? Does the relationship with a congregation have anything to do with it? Does the church officially decide who has the responsibility of the clergy and who shall be relegated to the layman's office? How does this affect the layman's sense of responsibility toward the Word and the effect it must have on his life? And on and on the questions could go. . . .

Seldom is anything ever white or black; it is more likely to be some shades of gray. And so, as the "layman" looks at his church it must always be in the varying shades of gray, whether it be the "solid color" of conservatism or the "pastel" shades of liberalism or the "dedicated" fervor of evangelism or the "motionless" bleaching of dying congregations.

How does the layman view his church? I can only speak for one who considers himself a layman by his personal definition, perhaps not by yours.

I am distressed at all of the wasted time, effort, and money spent on the "word game" which headlines most official publications in congregations, Districts, and Synod and which drains off untold man hours of official time and energy. I long for a oneness in Christ which would permit His sons and daughters to address themselves directly to the problems of spreading the "Good News."

I recognize that the complexities of a modern society will require that social needs be met, but they should not be met by giving them priorities which are higher than the real need for the Gospel message.

I am convinced that lay involvement must increase to a level that is many times higher than it is at the present time. Perhaps this is what our young people are saying to us today as we see the increasing disenchant-

ment with the formal, organized church. If the means has become an end in itself, then it must be seriously reevaluated. The real test of the Christian life is total commitment to the Lord Jesus Christ without reservation of time, talent, or treasure.

No man knows how much longer the world shall stand. Many signs point to the fact that the end could be close at hand. The laity of the church is anxious to "be about our Father's business." The leadership for this action will be forthcoming, whether from the clergy or elsewhere; and the real test of vitality in The Lutheran Church—Missouri Synod will be its ability to provide that leadership.

GILBERT HEINE



LAITY AND THE
CHURCH IN A TIME
OF CHANGE

I. The Relativity of "Layman"

Despite our mutual encouragement and fellowship in the Christian faith, it may be that we depend too much on such convenient terms as "laymen" and "clergy" when we talk about the church. No one intends thereby to divide the church, nor to imply that one group is more essentially or characteristically "church" than the other. But in the general history of the terms, we have witnessed a development from what was a Biblical distinction to an ecclesiastical division.

We credit the Reformation fathers with redefining the "church" in terms of the priesthood of all believers, and a good number of the participants at Vatican II struggled to attain a similar end. But the distinction through the centuries in Western civilization has been so culturally ingrained in social and ecclesiastical thought-patterns, that many people within the church, like many of the black people in the United States, have found themselves caught in a forceful although fallacious myth: separate but "equal."

Furthermore, we observe that the concept "layman" has become increasingly relative. A physicist and a medical scientist, for instance, will speak of "laymen" in their respective areas of work almost as easily as a churchman will in his. Within the church itself the term has become relative. Many preachers, for example, are "laymen" in regard to homiletics and linguistic exegetical study. In turn, many preachers and classroom

teachers are laymen when it comes to the profession of a parish musician, and all three may be "laymen" in regard to the professional sensitivity and skills of youth ministry. Yet all of these people, as specially trained full-time workers in the church, are a part of the professional ministry in which they are not "laymen." ("Ordination" is another topic, although closely related. In the Western world the general practice has been to bestow "ordination" on a professed Christian who has met ecclesiastically prescribed requirements in academic theological study.)

In the church, the word "laymen" has come to have two meanings: (1) people in general over against the professional ministry of the church, and (2) competent people in one ecclesiastical or institutional function over against the competence of those in another professional position in the church at large. Both meanings have their common ground in the Biblical concepts of "church" and "ministry."

II. The Laity in Ministry

The church is a people—the redeemed people of God. Their fellowship in the faith in Christ does not depend on organizational identity. Reconciled to God the Father through the death and resurrection of Jesus Christ, in whom they trust by the gracious testimony of the Holy Spirit, Christian people are a brotherhood. They share a new life in the victory of Christ over their old lives of evil, distortedness, and alienation from God and each other. Outside this bond of unity in Christ, they are a no-people (Hosea 1:9; 1 Peter 2:10). As members of the body of Christ (1 Cor. 12:27) they are a new people, a particular kind of people, a priesthood (1 Peter 2:9). Reconciled to God, their ministry or service is to reconcile others in Christ's name to God and to each other. (2 Cor. 5:18-20)

As the people of God they have the gift of absolution (John 20:21-23). It is the people—the church—that has been given the authority, as the Lutheran Reformers attested in the Treatise on the Power and Primacy of the Pope, "to administer the Gospel" and to call, elect, and ordain ministers. This authority is "a gift" which no human person can wrest from the church. (*Book of Concord*, Tappert ed., p. 331)

In view of the preceding, we see how the "church" and its "ministry" is people, and is people-centered in the Gospel of God. Their ministry is the "gift" of reconciliation. "Being reconciled" and "being ministers of reconciliation" are not separable. In other words, the "church" is in "ministry," and Christian people are "ministers."

When Christian people choose out from

among themselves some to be teachers, preachers, evangelists, they do not hand over their ministry as such to these "called" people. Instead, by selecting qualified people to be particularly responsible in their ministry for specified functions, the priesthood in general only intensifies its own overall ministry, which is to teach, to administer the sacraments, and to "pastor" people in the variety of ways that people in a reconciliatory and life-giving way care for and serve each other.

It is at this point, however, that the corporate institutional dimension enters in. It is also at this point that one can sense the danger of a subtle shift in priorities from a personal ministry of reconciliation (i. e., from person to person, people to people) to an institutional, impersonal type of programming of the ministry of reconciliation. It is at this point also that the focus shifts from people in ministry (laity) to the professional ministry (clericalism).

III. When to Welcome Change

Along with this shift, priorities may shift. Whenever we find that we think of "church work" in such a way that it tends to be confined to institutional programs, we need to recheck our priorities and values. If we dis-

cover that the "heaviness" of the institutional machinery takes all our effort just to keep it going, we need to evaluate ourselves, our congregation, our schools in terms of the Scriptural concepts of faith, life, priesthood, ministry.

Moreover, when we catch ourselves thinking too exclusively in terms of the external structure of the institution itself, we may also find that we have gone on the defensive and that we have become unduly subject to fearfulness in times of social and cultural changes.

If we are fearful in the face of change, it may mean that we ourselves are not changing anything. Perhaps change has then become a judgment upon us because we fear it. We may fail to see change as a possible sign of the Gospel at work. Change (not for its own sake, of course) ought to characterize the church at work, rather than be the setting and the occasion of its fears.

The call for the renewal of the church, for Scripturally oriented priorities, for hope for the future—especially in a time of cultural change—is really the Gospel call to people to be a redeemed people. "Priesthood" is people, Christian people ministering to each other. Each complements the other in his "ministry." Ministering to each other in

the world, Christian people in general—as well as those elected to carry out a specific function in the ministry—educate, encourage, and serve one another.

The ministry of people is to proclaim the Good News in Jesus Christ and to live to the full their new life in Him. Who knows, perhaps with all the problems we have at present in the institution of the church, we may be on the threshold of a period of creative insight and growth. Certainly today we need to carry out a prophetic ministry to proclaim Christ's lordship in the future as well as in the present. We need vision, and whom would one expect to have the vision necessary other than the people of God, people who live by faith in the Resurrected One?

Perhaps when we talk about the church we ought to say "Christians," "brothers," among whom there are those whom we the priesthood have called out to be evangelists, teachers, preachers, that all of us may do the work of the ministry "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ." (Eph. 4:13)

KENNETH HEINITZ



WHAT ARE LAYMEN DOING IN THE CHURCH?

BY LAWRENCE KERSTEN



THIS ARTICLE IS WRITTEN FROM THE POINT OF VIEW of the sociologist who is objectively attempting to describe lay activity *as it exists* in the Lutheran Church. The question of what the layman *should* be doing is left to other sources to answer. Thus the reader should bear in mind that the author, in describing the attitudes and activities of Lutherans, is not in any way judging these as right or wrong, or good or bad.

The data gathered and published in the book *The Lutheran Ethic* in part dealt with the attitudes, values, and activities of Lutheran laymen from the four major branches of Lutheranism in the United States. These bodies include the Lutheran Church in America, the American Lutheran Church, The Lutheran Church—Missouri Synod, and the Wisconsin Evangelical Lutheran Synod. Considered in this article is a brief summary of some of these findings. Also outlined are possible explanations for the general inactivity found among Lutheran laymen in the secular world. Finally, the article discusses some changes taking place in Lutheranism today.

Activity of Lutheran Laymen in the World

The majority of laymen think it is *very important* to "accept all church creeds and doctrines," "attend church every Sunday," "pray daily," "read the Bible daily," and to "participate regularly in Communion." These are traditional religious responsibilities which laymen largely agree on. These are primarily personal obligations centered on the self. In contrast, less than a majority think that it is *very important* to "work for social justice."

Also, four out of five laymen see their pastor, not themselves, as doing the "serving" and "ministering"—primarily to their own church members. Seventy percent see the primary responsibility of the local congregation as serving the needs of its membership before serving the needs of those outside the church.

Once more, laymen don't want their clergymen involved in secular activities. The majority feel that "clergymen should stick to religion and not concern themselves with social, economic, and political problems." Three quarters of the laymen express opposition to their religious leaders marching and participating in protest demonstrations. So strongly do laymen feel about this issue that more than one third said they will withhold church contributions if their clergymen get involved in such activities. Four out of five members are opposed to civil disobedience.

It's not just actions in the secular world that bother laymen; it's also words. Sixty percent of the members even oppose having their denomination issue policy statements on social and economic matters, although few could identify any issue upon which their denomination had spoken. Laymen take an inward approach to the world's problems. Ninety-three percent indicate that "the church can best contribute to the solution of social problems by preaching the Gospel and winning individuals to salvation."

Laymen *are* concerned about *particular* moral issues, but do not think the church should get involved as a group to try and solve the problems. About half of

the laymen said the church as a group should *not* involve itself in the civil rights struggle. Seventy percent do not feel that the church should do *anything* about restricting or limiting gun sales in this country. Approximately the same percentage do *not* see a role for the church in trying to lower the alarming death rate on our nation's highways as the result of auto accidents.

Lutherans seem to stress individual actions to the solution of problems that concern them. The most important social issue to laymen appears to center around sexual behavior. For example, 90 percent think that "publications dwelling on sex and using obscene language should be banned from the newsstand." More than four out of five indicate that they are "disturbed by the amount of violence and sex in movies and on television." However, when asked if they ever tried to do *anything* about this problem, less than one fourth had, and the majority of these individuals used "avoidance" techniques. Their actions probably had little effect on the total situation. Thus while laymen may be quite concerned about a moral issue, few individuals actually try to bring about change in the conditions producing the problem.

The majority of Lutherans tend to identify with the Republican party. By and large, laymen are likely to identify with policies maintaining the status quo rather than those emphasizing change, and this is particularly true of the more theologically conservative Lutherans. This resistance to change exists even regarding issues within the institution of religion itself. Four out of five laymen are opposed to changes in Lutheran forms of liturgy, worship service, and hymns, even though they tend to be not completely happy with these forms. This is explained partly by the fact that two thirds think that "the way their Lutheran Church is organized and its services conducted is the way commanded by God and therefore the best possible." This may well explain why laymen continue to attend church services with extensive liturgy and formality despite the fact that half of them say they dislike such services.

Another specific example of resistance to change on the part of laymen relates to Lutheran hymns. The words and music in *The Lutheran Hymnal* were found on the average to be 300 years old. Despite this, approximately 75 percent of the laymen want no changes in the hymns sung in their churches.



Reasons for Lutheran Inactivity

How can this conservatism, inactivity in the world, and resistance to change be explained? One clue is the fact that the greatest resistance to change and the largest amount of social conservatism is found among those individuals with the most conservative theological views. The link between conservative theology and conservative political and social positions has been well documented. But this still does not explain why.

Actually, it appears that individuals build whole life orientations or ideological systems with a large degree of inherent consistency. In other words, an individual holding to a conservative theological position tends to develop compatible conservative ideological stances on almost all other questions in life.

Lutheran conservatism, and consequently the inactivity of Lutheran laymen in the world, appears to be reinforced as the result of a number of significant theological positions. Considered next is a discussion of a number of these items, not necessarily in their order of importance.

To begin with, the question of man's natural nature appears to be highly significant. The vast majority of all Lutherans believe in the doctrine of original sin. Man is considered to be innately sinful and evil, and he can never completely overcome his corrupt nature in earthly life. It also appears that this view of man's nature affects attitudes and values on most social issues. This is seen in the fact that those who hold to this

traditional view are the most pessimistic about the possibilities of man someday solving most of his problems on earth and living in a peaceful world.

An individual Lutheran's activity in the world also appears to be related to the view he holds regarding man's degree of free will and the degree of emphasis put on God's will. More than half of the laymen think that "God has a predetermined plan for each of us on earth and there is little we can do about changing it." Almost a majority see such events as "illness, injury, poverty, or bad luck as God's will." Thus man's free will is seen as being severely restricted, with God the causal force behind events in this world.

But God is also the major force in the next world and in determining who will receive salvation. In traditional Lutheranism man is considered to be totally helpless regarding salvation. Theology teaches that salvation comes solely by God's grace, without any merit on the part of individuals. Four out of five laymen indicate that man is saved by "God's grace." Consequently, there is no way the layman can save himself either by good works or action in the world.

But Lutheran laymen appear to be very confused regarding Lutheran theology and the question of salvation. In complete contradiction to traditional Lutheran beliefs and the concept of justification by faith, 55 percent of the laymen indicate that "people are saved by keeping the Ten Commandments." In reality the specific purpose of the Law in Lutheranism is to act as a stimulus to repentance by pointing out man's sinful nature and helplessness. It is considered to be impossible to keep the Ten Commandments.

The emphasis on the importance of law for laymen, whatever its source, appears to have carried over into a stress on moral conduct. Three fourths think "the kind of life we lead and the way we behave will determine our future in the hereafter." Nearly two thirds see "the main purpose of the church as helping people to live a good life." Likewise, two thirds say that the "most important thing about Jesus was that His life was an example of how people ought to live."

It must be stressed that the layman's concern about moral conduct centers on personal individualistic behavior and not on larger social issues, social action, or major secular problems. Moral problems to most laymen are those concerns specifically spelled out in the Bible,

and laymen almost totally define them in terms of personal relationships and responsibilities. A concept of personal piety exists in Lutheranism, and the majority of Lutherans expect rewards in the next world for their good conduct in this world.

Lutherans seem to fail to recognize newer moral issues and do not broaden Biblical proscriptions to include versions of older moral precepts. An example is the issue of smoking. Despite substantial medical evidence that smoking is a means of committing suicide, little emphasis is given to this problem within the church. The fact is that the majority of Lutheran clergymen do not see smoking as "wrong." Nearly half of the clergymen say that they themselves smoke, a factor which may explain their attitudes.

A salvation or next-world orientation also appears to decrease the amount of activity on the part of individuals in this world. Four out of five laymen believe that "the most important thing is the salvation of mankind to eternal life rather than carrying on social reform programs here in this world." An even larger percentage feel that "personal salvation is the chief reason for being a Christian." A person who is salvation-oriented is found to take the most conservative stand on almost all issues. For example, the most salvation-oriented Lutherans most often vote for conservative political candidates, oppose government social welfare, show the most prejudice against Negroes, Jews, and Catholics, oppose social action within the church, take conservative stands on most moral issues, and oppose changes within the institution of religion. Thus an individual's adherence to either a this-world or next-world ideological orientation seems to be a crucial variable which affects his total life-orientation.

In addition to being salvation-oriented, laymen see their religion in this world as primarily providing "comfort" and "security." More than two out of three Lutherans say they look to their religion "more for comfort and security in handling the problems of their life" than anything else.

Summarizing then, Lutheran theology itself appears to be related to the large degree of conservatism found among laymen and their relative degree of inactivity in the world. Such thinking is harmonious with the traditional Lutheran doctrine of the two kingdoms, with sharp distinctions made between the spiritual and temporal worlds. The typical Lutheran today, following

Luther's ideals, still learns to be humble and to patiently endure existing conditions on earth. Although Lutheran theology stresses that "works should flow from grace," the evidence suggests that the concept is reflected primarily in a personal moral conduct based on and limited to Biblical law.

The conservatism concerning worldly matters results from the emphasis that Lutheranism places on trust in God, on the distrust of man's motives, and on the futility of his efforts. Since God's will is all that matters and man is by nature a self-centered, sinful creature who cannot be expected to solve worldly problems, it follows that the patient endurance of this world and anxious anticipation of the next becomes the individual Lutheran's primary orientation. Lutheranism accepts an ideology of life stressing conservatism. Niebuhr suggests that if Lutheranism has "contributed to social change, this has resulted largely without its intention and not without the assistance of other groups. Conservatism is a logical consequence of the tendency to think of law, state, and other institutions as restraining forces, dykes against sin, preventers of anarchy, rather than as positive agencies through which men in social union render positive service to neighbors, advancing toward true life."

Is Change Taking Place?

While Lutheran laymen do not appear to be changing much in their basic attitudes and beliefs, dramatic shifts *are* taking place among the clergy. Specifically, there is a growing gulf between an increasing number of theologically liberal clergymen and the large majority of all Lutheran laymen. The new liberal theology as identified in this study centers on questions of reforming society, directly and immediately. In contrast, the traditional Christian objective involves saving the world by focusing on the salvation of individual members of society. Theologically liberal clergymen want the institution of religion to *challenge* man to build a new type of world, while most laymen look to the church for *comfort* and *consolation*.

Within Lutheranism clergymen with a theologically liberal belief system generally hold liberal attitudes on social issues. The pattern is very consistent and appears in connection with attitudes toward social welfare, foreign aid, war, race, anti-Semitism, civil liberties, abortion, the treatment of deviance, the new morality, women's rights, lay and clergy role expectations, social

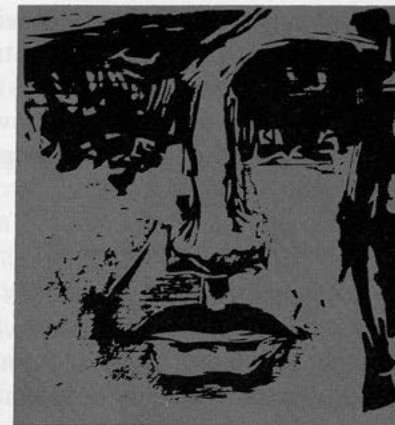
action, and civil disobedience. On all of these issues the stand of the theologically liberal clergymen is far more liberal than that of the vast majority of the laymen.

Furthermore, these clergymen deemphasize salvation in the next world in favor of the church's role and the role of the individual in reforming this world. To substantiate this it should be noted that the majority of the theologically liberal clergymen say that they are *not concerned by or look positively upon* the diminishing emphasis on supernaturalism in modern society.

The liberal belief system shows marked contrast to traditional Lutheran thinking, which seems to have supported a deemphasis on worldly activity. In contrast to traditional theology, liberal clergymen more frequently take an optimistic view of man's natural nature, stressing his free will rather than God's will in determining human behavior. In addition, they usually believe that an individual is at least partly responsible for his own salvation or conversion. This liberal theology comes closer to a doctrine of justification by good works, in contrast to the traditional Lutheran emphasis on God's grace. Evidence supports the contention that an individual moves (either consciously or subconsciously) from an emphasis on grace to good works as he moves from a conservative to liberal theological position.

The information gathered would seem to suggest that a liberalization of theological beliefs seems necessary before Lutherans will become active in the world—if indeed that is a desired goal. The conservative Lutheran ideological system appears to inhibit social action. The doctrine of man's basic sinfulness and evilness functions as a self-fulfilling prophecy, limiting social reform movements. The function of challenging Lutherans to change society, to make it a "better" place to live, and the function of comforting Lutherans in a dynamically changing world appear to be dichotomous.

A potential crisis between theologically liberal Lutheran clergy and most lay members seems to be in its early stages. But the basis for this schism already appears, and a more intense struggle seems ahead. The confrontation will be crucially important for the future of Lutheranism and Christianity.



HOW WOMEN VIEW THE CHURCH

BY LU GREENWOOD

ASKING A MISSOURI SYNOD WOMAN ABOUT HER view of the church is tantamount to approaching a mother and attacking motherhood. She has great loyalty and love for her church and asserts as much before she tries to objectively assess the good and the bad, the needs, the future. She often disagrees with her sisters in that assessment, a very human characteristic rather than a particularly feminine one.

A group of women from several Districts of The Lutheran Church—Missouri Synod were touring the Lutheran Building in St. Louis. One visitor, completely enthralled to see her Synod's headquarters, bubbled: "And best of all, I can go home and report there is no wasting of funds on plush offices. Imagine a world operation carried out by just this corps of workers!" Three minutes later another woman returned, visibly shaken. "I cannot help wondering if all this is necessary," she murmured, "all this equipment, so many officials, so many workers on the payroll!" This woman had recently returned from a foreign mission field with her missionary husband. She was thinking of equipment and workers needed in that field but denied for lack of funds. Two women, two viewpoints, both honest, both valid.

Women's views may be shaped slightly by their feminine vantage point, but mostly by their backgrounds and experiences. Their church is seen through the eager, idealistic eyes of the young, the cautious eyes of experience, those widened by education, those sharpened to become aware and involved, and through eyes content to focus on yesterday. The views are different, but together they determine what the church is now and what it will be in the future.

Women's Unused Potential

From the earliest days women were assigned to social welfare projects in the church. They began by mending and sewing clothes for the needy, and over the years have found endless variations for providing not only clothing but food, medicine, and numerous other

supplies for orphans, prisoners, students, refugees, and the needy of all nations and generations.

So when they hear about the danger of a social gospel, they dismiss it as an LCMS problem. Women agree that we always have and will be committed to verbal communication of Christ's saving love, but we also have to back it up with deeds that show His love working in us. The two cannot be separated.

Younger women, however, feel there is considerable lag between our preaching and practicing Gospel. While they commend projects to help the unfortunate, they feel the church does not get to the crux of human need. The criticism is that we share material things (and do not even share as much as we could) but we withhold the things that really count, the meaning of God in us. We hold back our love, understanding, acceptance. "There is more racism in my church where Christ is preached than at my work or in my neighborhood where He is never mentioned," was the indictment of one young woman. "When the church has so little impact on the world, what other hope is there?" asked another.

They feel impatient with church suppers and sales which support stopgap projects but do little to change attitudes. Older women do not understand the impatience. They have devoted a lifetime to their Lord, faithfully taking their turn in the kitchen or booth or committee as assigned, and were happy when a successful event added substantially to the society treasury. "What is wrong with that?" many ask. Nothing, when it fitted the needs of the church and the capabilities of the women. Today neither is true. We live in an electronic jet and space age when carrying the Gospel into all the world is not only an eminent but an imminent possibility. We need everyone working at full potential. The church—men, women, and youth—must learn all they can and use all they learn, put every skill into their Lord's service.

Church suppers and fellowship activities are a valued means for blending and bonding members into spirited co-workers for Christ, and are often a means

for initiating people into service. But in too many societies, even today, these activities are the end, not the means. True, money flows for church furnishings and charitable projects. But how much time is left for spiritual growth, for bold evangelism and mission programs?

New Activities of Laywomen

A popular song asks, "Is that all there is, my friend?" and apparently somewhere along the line the same question was asked about women's societies. When the Lutheran Women's Missionary League was formed, it brought a new dimension to women's gatherings, a spiritual growth program. Seemingly it was not considered necessary or particularly virtuous at one time for our laity to articulate its joy, hope, and faith in God. Praying or witnessing extemporaneously was heard of in other denominations but not really essayed by Lutherans and especially not by female Lutherans.

At long last the picture is changing, not only for women but for all. The hymn "Take my life and let it be consecrated Lord to Thee" was written in 1874, and we have sung it all our lives. But today "take my hands, my voice, my feet, my intellect" has new meaning for the laity. We have been released from the spectator seats and allowed into the mission arena. Looking into that arena, what do we see and hope as the professional church and the lay church team together in ministry?

On the distaff side we are encouraged to report a growing understanding of mission and greater interest in it. Once the term was narrowed to mean foreign-field work and only salaried workers in those fields were in mission. Now we are coming to realize that we all are the church; the mission field is wherever we happen to be, and we all are missionaries.

We have an obligation to fund synodical mission programs by our giving, but the obligation extends into the mission of our everyday living. This is not readily understood. When the LWML, for example, branches into a topic on women's problems in their homes, it is accused of abandoning its original mission purpose. So it must explain that mission begins in the home and is strengthened as families are strengthened in Christ. Many still have to learn that when we take our mission out of its old pigeonhole we may at last get it out into all the world.

Women are visiting the elderly and sick in congregations and are also reaching out into jails and institutions for the handicapped and aged. Women distribute Bibles and tracts, but they are also becoming adept at witnessing on their own. While once it was popular to send used clothing to the inner city, new attempts are being made to get together to know each other as people instead of donors and recipients. Women are beginning to study and appreciate the culture of the American Indian and people in other lands. They are learning that there is room for life-styles other than their own. They

are hearing about new mission approaches that allow nationals to plow their own mission fields while we offer seed, machinery, and consultation.

Interest in Bible Study

There is also excitement in the women's arena over Bible study interest. It is a paradox that in a church which prides itself on being keeper of the pure Word, there is excitement upon finding a number of people willing to spend time in study of that Word. What a tremendous faith gap exists between what LCMS members confess regarding the power of God's Word and how they make use of that power! If indeed we want the church to have an impact on the world, want it to be a movement, we have to dig into the Word through which the Holy Spirit moves and breathes. Even at gatherings in God's name and purpose it seems we dare not spend extra minutes on the Word and dare not risk boring or detaining members. Perhaps as we work at closing this faith gap we will answer the eternal questions: Where do we find spirit-filled leaders? How do we overcome apathy? How do we move from lukewarm interest to commitment?

The LWML thrust in providing and promoting Bible study has led many thousands of women both in the league and outside the league into Bible breakfast groups, afternoon and evening circles, and even into the development of a new type ministudy designed especially for lunch hour Bible searches with co-workers. One church official credited the women with opening a new frontier for Bible study. Hopefully the frontier will become a huge settlement.

Though women's programs have been improved and expanded considerably in the last decade, exploring numerous issues and projects the church can tackle, in many league societies there still exists the problem of moving from learning to applying. Typically we come out of meetings commenting on how good the speaker or study was, agreeing with all that was said, but dropping the subject right there. It may not be a total loss, for people were sensitized and one never knows when action may spring from that. But we really need planning and programming that will combine the Word, studies, and needs and will produce Christian effort, action, and deeds.

Need for Leadership

Part of the problem lies in the lack of leadership. Many pastors manage to attend women's meetings but cannot find time to actually work with them or train anyone to work with them. The LWML recently initiated a series of leadership-training institutes which it felt would help not only women's organizations but the whole church. Already there is a murmuring of members and pastors who question their spending mission money on such a project. We have not learned that it is also an important mission to train our laity. There is nothing

more frustrating than to serve on a committee where goals are obscure or never defined and sessions are poorly planned. These waste much time and effort and perhaps even result in second-rate decisions. It happens repeatedly in parish after parish.

We need leaders who can communicate effectively, bring out the full potential of volunteers, help them to work cohesively in planning and reaching productive goals. We would like to see the church provide more training opportunities. In many areas such training is available in the community. Big industry and trade groups see great merit in such programs. Why should the church attempt to plug along with willing but inept leaders?

We also wonder if our synodically trained church workers could receive in-depth training in teaching leadership skills in the parish. Women graduates who were interviewed said that they received no training for working with groups in any way other than brief touches on group behavior, etc., in some courses. One young graduate said she doubted if she would have seen the need to take such a course while she was in school, but she sees it now.

We need better training for Bible study leaders. We want people trained in the various methods of presentation and discussion. Too many study groups die because leaders do little besides read to the group. They fail to probe, or encourage participants to think, or to lead them to joyous discoveries in the Word.

Better Programs Wanted

Another problem is in programming groups for all different interest and educational levels. In the book *A Study of Generations* a survey of Lutheran women indicates that only 15 percent of our women aged 15-65 are college graduates. We find that not too many of that 15 percent are active in our women's organizations. The ones who avoid participation say they have no interest in following present programs. We have not found alternatives or enlisted their leadership. Most women's programs are geared for a married-mother membership and offer little for single or divorced women.

Voting in the Church

Pastors report a growing interest in evangelism programs and say that women are often their more faithful and enthusiastic evangelism workers. This troubles some women who are still denied voting privileges in their own parishes. "What better proof that it is sheer prejudice that denies us the vote," they reason, "when the men insist that we are to keep silent in voters' meetings but arbitrarily decide that St. Paul's words do not apply to evangelism or stewardship calls, teaching Sunday school or VBS?"

Three years ago when woman suffrage was passed at Denver it caused little stir among our women. "Who needs it?" was the common response. While the major-

ity of LCMS women even today discount women's role as a church issue, the climate has changed considerably since 1969 because of the women's movement for rights outside the church.

However, most women who are concerned about increasing women's role in the church are not looking for rights or liberation but are genuinely interested in a stronger mission capability for the church. "I cannot conceive of my God creating me with a mind capable of grasping and applying knowledge, and believe that He expects me to use this God-given capability to fullest potential in all my life *except* in His church" was the way one woman expressed her view.

Some women, of course, feel that denial of voting privileges leaves them second-class citizens in the church. It is further confusing to them that LCMS churches in the same circuit differ on the matter. Many pastors sincerely believe that women's voting is not Biblically forbidden, while others, just as sincere in their conviction, believe that it is. The most disconcerting factor is the oft-heard, "If we allow women to vote, they will take over in the church." Whenever a woman "takes over," there is a man stepping aside willing to let her do so. Does it not seem strange that women who are willing to take on responsibility are criticized while men who are willing to give up responsibility are considered the victimized? Many women think so.

Concern over Doctrine

Which brings us to the matter of current doctrinal dispute and crisis in the LCMS. We found that the largest percentage of women, like the men, did not have full understanding of the issues facing Synod. They have an awareness that doctrinal controversy exists, but know little precise information in spite of the fact that full texts of issues are printed and available. It is not a matter of disinterest, for the women interviewed cared deeply. It seemed to be a case of their feeling that the issues were in the hands of pastors and officials. You might say that they view the problem with maternal eyes. A mother sees her sons at complete odds with each other, listens to both sides. While her heart or good sense may side with one, above all she aches for family unity. Few women felt that women's role or any other issue should be allowed to split the LCMS family. They felt that even in serious disagreement both sides should continue talking without any consideration of a split. Women are praying for the reconciliation that is preached.

The women's view of the church? They view it with love, as mothers view their children, with or without problems, even as Christ loved the church and gave Himself for it.





Brotherhood is helping a lost boy find himself.

A canoe trip 70 days and 1200 miles long, through Minnesota-to-Hudson Bay wilderness, would test the mettle of any grown man.

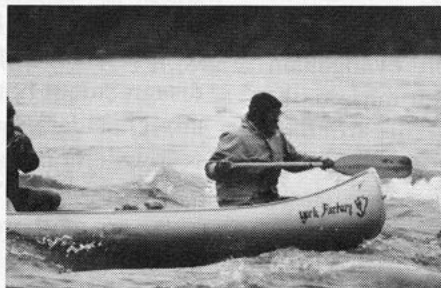
Six boys made the trip. They were all young, and each sought the chance to prove his own worth, to be taught his dependency and obligations toward nature, his companions and God. Some were in trouble with the law, some were troubled mentally and spiritually. But all were anxious to meet the challenge of facing themselves and discovering their potential.

Traversing distances of up to 100 miles a day—facing the raw elements together—the group became

a small Christian community centered on love, understanding and trust.

Mile by mile, each boy developed a strong sense of self worth. Lost confidence was restored, and a new confidence born of having met the challenges in his way.

The expedition was conceived by the Plymouth Christian Youth Center in Minneapolis, Minn., a certified agency of the American Lutheran Church, and given an assist by Lutheran Brotherhood. Because we're a fraternal society, we're dedicated to doing things like helping boys find themselves. After all, help is what brotherhood is all about.



Lutheran Brotherhood

Fraternal insurance for Lutherans

Home Office: Minneapolis, Minn. 55402

WHAT SHOULD THE LAITY BE DOING IN THE CHURCH?

By LEE LOHRBERG



BACK IN 1913 A YOUNG MAN WAS CONFIRMED IN A Lutheran church when German was in vogue in our circles. The pastor used our national flag as an example of a banner before which we stand at attention to show respect and honor for our country. He proceeded from this example to the thought that we Christians should honor our Lord by letting our faith in Jesus Christ as our personal Savior shine through the windows of our life. We should carry the banner of faith high, and everywhere we should be witnesses to our Lord.

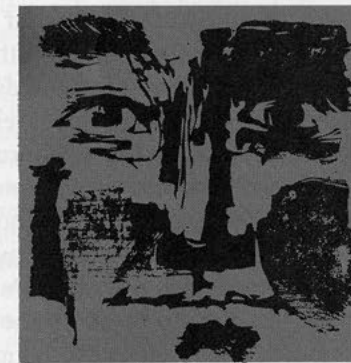
This illustration impressed the young man. Its meaning grew with the passing of the years, and now he has reached a plateau in life when he is not counted among the younger set but is classified with the retired; however, in spirit he is still very much alive. There still remains a tremendous urge to witness to others of the love of God in Christ Jesus which becomes more precious as the shadows of life lengthen. Throughout life laymen in our communion have a great opportunity to be the salt of the earth and a light which can show the way to heaven.

Art Linkletter in a recent broadcast stated that the average son and daughter in a week's time will have as little as 17 minutes of conversation with Mom and Dad. Relating this to the church, we are safe in saying that it is questionable whether the average Christian spends 17 minutes a week telling someone of the faith we love and the salvation which is ours. Where does the layman fit into the picture? The truth of the matter is that he is the church.

Choosing Activities Wisely □

The church has tried with program illustrations, seminars, discussions, conferences, and meetings to move the laity into action. So often we take John Jones into fellowship with us. If he is willing, we put him on a committee. Real soon we find John Jones is an elder, a greeter, a secretary—we find him in any position he is willing to assume. Shortly he becomes done in with so many assignments. He soon becomes discouraged and the church loses him.

Church leaders also like to think that, to keep our laity alert, we must give everyone just one job to do. We must encourage all the members to serve. When we take



this position, we have forgotten that public relations is an art and not too many people have learned it. Public relations is important for the success of a leader, but not everyone is a leader.

Using the Gospel for Motivation □

After the layman has been motivated, it is true that we must also activate him. Here is where the church must use the only tool it has, the Gospel of Jesus Christ. It is the only message of hope for the world, and we must get it out, not only from the pulpit on Sunday morning but each day into all the world. Here is where the layman should be most active. After he understands God's program of salvation and has been given the inspiration of His holy Word, he automatically feels the urge to go and tell and sell the Word of God to all whom he meets and greets. This can be done at the lunch counter, at the club, at work, or at play.

I met a Christian one day who said, "Are you saved?" We Christians know we are saved, and, since it means so much to us, we must tell others. All who know and who meet and greet a Christian must be made aware of the fact that here is a child of God. Witnessing in the church and out of the church is a constant assignment for all who know the Lord.

Deemphasizing Denominationalism □

Recently a friend lost her husband after a heart attack. We gave the lady a current copy of *Portals of Prayer*. She had been a Presbyterian and he had been baptized and confirmed in a Lutheran Church. Neither one had been very faithful in church attendance. It was interesting to have this lady remark that she knew all the churches want to sell you on their particular church. We had to tell her that the truth of the matter is that we do not particularly want her to become a Lutheran. Then we told her that there was only One Way of salvation and that men are saved eternally by faith in Jesus Christ who died for all and rose again. She accepted the book and I am sure that she will read it. Working with people on a person to person level has to be an ongoing mission.

A Catholic lady shares a room with one of our Lutheran Christians in a nursing home. We play the recorded sermon for both of them. We never discuss churches. All we are doing is putting out the Gospel and letting the Holy Spirit do the rest.

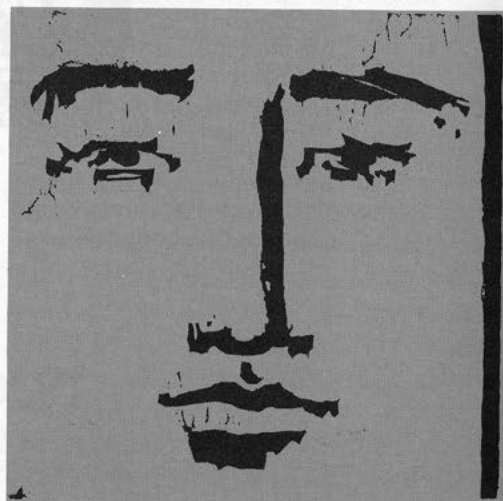
Talking Spiritual Talk □

Many people, and good Christians too, say that they cannot speak to others along spiritual lines. Did they ever try it? How many people know that you are a Christian? How many people know that you love the Lord? Does your barber, your filling station attendant, your doctor or your nurse know that you are a child of God? Can they tell by looking at you or do your actions refute the fact that you are a member of the household of God?

In summing up the whole issue, we must remember that we are a part of God's chosen generation—those who are blessed with His Word and sacraments. The Gospel we cherish is a precious gift given to us by our gracious Lord. We call ourselves His dear children and heirs by His grace, purely out of the love He has for our souls. This being the case, how can we refrain from sharing this blessing with those whom we meet and greet on life's busy highway? Like Paul, we are not ashamed of the Gospel of Jesus Christ, for it is the Word of salvation to all who believe. Let us pray, then, for the full gift of the Holy Spirit, which will enable us to open our lips and testify and witness before all men that truly we do believe and are saved by Him.

Concentrating on God's Business □

What can the Districts and Synod do to help our laity attain the stature we desire? The answer to this one is not developing each year a high-sounding name and program complete with meetings and sessions and briefings and lectures. We may want to consider the simple truth that through the preaching of the Word and personal example we can inspire one another to be about our Father's business and to do His will. Not all of us can be leaders, but through prayer and consecration, with love and enthusiasm, patience and kindness, by persuasion and perseverance we can and will raise up our Christian brethren to be truly the salt of the earth and the light of the world, to go forward to bind men's wounds, to comfort the sick and dying, to rise above the cares and turmoil of this old world. Laymen and their church leaders should insist that the chief business of the congregation is to show them how to be saved here and now and to show their joy in that salvation here, even as we shall when we are raised and glorified in our Father's heavenly kingdom. This is what it means to be about the heavenly Father's business, and this is what every layman in the church today should be doing.



THE PSYCHOLOGY OF SPEAKING IN TONGUES, by John P. Kildahl. New York: Harper and Row, 1972.

This book is a brief (86 pages) analysis of "tongues" behavior from the viewpoint of a clinical psychologist. Thus, understandably, theological material is kept at a minimum. The content is almost entirely historical, empirical, and behavioristic.

The author, a practicing psychologist, is well qualified to write about this subject. Some years ago he, together with a psychiatrist and a professor of New Testament, was commissioned by the American Lutheran Church to make a study of glossolalia behavior and to prepare guidelines for church policy. The interest generated by this study led to a subsequent one funded by the Behavioral Sciences Research Branch of the National Institute of Mental Health and reported in a 1971 publication entitled *RELATIONSHIPS BETWEEN GLOSSOLALIA AND MENTAL HEALTH*. Still not satisfied, the author continued to pursue the investigation on an independent basis and, together with a colleague, traveled from coast to coast observing and recording glossolalia behavior firsthand in a variety of geographical and sociological settings. The present book is the result of this third investigation.

The author is a believing Christian with concern for the proper practice of the faith and the true unity of the church. As a result, he is not cold and unsympathetic. He has a heart for the people who were the subjects of his study and recognizes the need to try to understand them on their own terms. Nevertheless, his general, overall approach is scientific. His purpose is to collect empirical data, organize it in some meaningful way, and interpret it in the context of current psychological and sociological theory. He admits that this has brought him criticism, because some hold that it is neither proper nor possible to study "spiritual" behavior scientifically. The author correctly discounts this complaint, since it is both unwise and unjustifiable to put "No Trespassing" signs around church practices and religious behaviors. Scientific analysis admittedly has its limits. But within those limits it can offer valuable and helpful insights.

One of the contributions of the book is that it helps to lift the blanket of mystery that covers the phenomenon of "tongues." A frequent question is, "What does it sound like?" The author answers that question with phonetically transcribed examples. To illustrate, one cluster of sounds uttered by a

subject, broken up into phonetic syllables, reads like this: "Iana, kanna, saree saree kanai, karai akanna kanai karai yahai, oh saramai, saramoiyai iana lanna." All a reader has to do is reproduce these sounds phonetically and some of the mystery is gone.

Another contribution is the author's summary of what the data reveals about the personality characteristics and traits of glossolalia people. To the author's surprise, they represent a cross section of all the usual personality types, employ the full range of defense mechanisms, are spread across the broad spectrum of intelligence, education, and socioeconomic status, and enjoy neither more nor less mental health than the average population. This generalization, however, needs two qualifications: (1) The author found a strong tendency for glossolalists to develop deep dependency and submissive relationships to the authority figure of their group. "The adulation accorded the leader was the most obvious characteristic of tongue-speaking groups. At no time was this degree of reverence for a leader observed in non-tongue-speaking groups. . . . The extraordinary number of hours glossolalists spent with one another, most importantly in the presence of the leader, was significant" (p. 51). The implication of cultic behavior, though not pressed by the author, is clear. (2) The author found that initiation into the tongues-speaking culture gave participants a new and exciting feeling of relaxation and euphoria, a feeling that tended not to diminish unless or until the participant decreased or severed his close ties with the group. "Our study has produced conclusive evidence that the benefits reported by tongue-speakers which are subjectively real and continuous are dependent upon acceptance by the leader and other members of the group rather than upon the actual experience of saying the sounds" (p. 55). The word "conclusive" seems exaggerated. "Suggestive" would be more believable.

Other findings of the study are: (1) 85% of the tongues-speakers had experienced a clearly defined anxiety crisis preceding their speaking in tongues, (2) the glossolalia experience was most often introduced under the mass pressures of a group or a crowd, (3) all tongues-speakers entertained a certain magical notion of how human decisions are to be made (e.g., "God, make me a puppet").

The weakness of the book is an unhappy intermingling of objective data and interpretation with subjectively expressed opinions about the spiritual element in tongues-speaking. As a clinical psychologist it is appropriate for the author to report that the procedure he observed in glossolalia meetings

"is the same procedure that a competent hypnotist employs" (p. 74). Having analyzed his data, it is appropriate for the author, as a skilled researcher, to interpret what he has found and say, "I have reached the conclusion that tongue-speaking is a learned phenomenon" (p. 74). But, given the basic thrust of the book, it seems inappropriate for the author to title his last chapter "Is It a Spiritual Gift?" and then to attempt a brief answer to that crucial question. To climax a scientific report with a brief and superficial theological discussion weakens the impact of both. In spite of this weakness, Kildahl's book is recommended reading for anyone who is ready to look at tongues-speaking from the perspective of psychology and sociology. It is not a deep, exhaustive study. But it opens the curtain just enough that the reader can see some natural forces working. For an assessment of the supernatural in glossolalia the reader must look elsewhere.

W. THEO. JANZOW

WHY CONSERVATIVE CHURCHES ARE GROWING, by Dean M. Kelley. New York: Harper and Row, 1972.

A few years ago, *Trans-Action* (an interdisciplinary social science journal) published an article by Glock and Stark, "Will Ethics Be the Death of Christianity?" This essay presented data showing that liberal theology and beliefs were certainly not revitalizing the Christian churches. Liberal church members prayed less, knew less about Christian doctrine, were less inclined to accept Christ as the only way to heaven, contributed less financially, and attended church less frequently than did members who were more orthodox.

Kelley's book provides additional evidence that the mainline denominations are seriously ill, perhaps even sick unto death. Here are some sobering statistics: The Episcopalians, who over a century enjoyed membership increases, have in recent years been experiencing losses. In 1966 the Episcopalians in America had 3.4 million members, but by 1970 their number had dropped below 3.3 million. Their Sunday school attendance dropped from 980 thousand in 1959 to 730 thousand by 1970. The United Methodists saw their membership from 1965 to 1970 decrease from over 11 million to 10.7 million. The United Presbyterian membership declined from 3.3 million in 1966 to 3.1 million by 1970. Membership in the Congregational

churches dwindled to 1.96 million by 1970 from 2.07 million in 1965. Since 1969 the Lutheran Church in America and the American Lutheran Church, says Kelley, have also suffered membership losses. On the other hand The Lutheran Church—Missouri Synod continued to increase, however at a decreasing rate.

Kelley notes other signs of ecclesiastical deterioration. Church construction, in spite of inflation, nosedived by 23.7 percent from 1965 to 1970. The market for church publications has been drying up. Foreign missionaries of six major Protestant bodies plunged from 4,548 in 1958 to 3,160 by 1971 (a decrease of 30 percent).

Some may say that these data indicate that the churches must adopt a more "progressive" stance. But is this the answer? No! says Kelley. In fact, he contends that it is the obsession for being "relevant" and change-oriented which has been largely responsible for the decline of the church groups cited above. Churches that are concerned about achieving a good public image, with being democratic and gentle in their internal affairs, bent on being responsive to the needs of men (all as defined by society), and desirous of being less dogmatic and less certain about moral values, have the necessary ingredients for the recipe of failure.

These observations are not mere speculation on the part of Kelley. He furnishes ample evidence to buttress his conclusions. For instance, the Roman Catholic Church, which also, in recent years, has sought to be more ecumenical, more reasonable, more tolerant, and more relevant to today's world has not as a result of these efforts become stronger, but instead has experienced the defection of hundreds of priests and nuns. In fact, "in 1970 the Roman Catholic Church in the United States reported its first net loss of membership in this century" (p. 33). In bold contrast to this trend are churches like the Southern Baptist Convention, the Assemblies of God, the Churches of God, the Pentecostal and Holiness groups. These denominations are not only growing, but are also vigorously alive on other fronts. The foreign missionary personnel of the Southern Baptists more than doubled from 1,186 in 1958 to 2,494 by 1971, while the overseas missionary personnel of the United Methodist Church declined from 1,453 to 1,175 in the same period. The Evangelical Foreign Missions Association, in contrast, increased the number of its missionaries by 60 percent from 1958 to 1971.

The strong relationship between liberalism and ecclesiastical debility, contrasted by an equally strong correlation between con-

servativism and ecclesiastical vitality, reminds this reviewer of a well-chosen remark made by Peter Berger: "A secularized Christianity (and, for that matter, a secularized Judaism) has to go to considerable exertion to demonstrate that the religious label, as modified in conformity with the spirit of the age, has anything special to offer" (*A Rumor of Angels*, p. 20).

As Kelley outlines the traits (commitment, discipline, missionary zeal) of the conservative churches and the traits (relativism, diversity, dialog) of the liberal groups, one can hardly help but ask: Will the leadership in the churches that are declining, or about to decline (e.g. The Lutheran Church—Missouri Synod), listen? Kelley, a United Methodist clergyman who is also director for civil and religious liberty for the National Council of Churches, has his doubts when he predicts: "The persons who now occupy positions of leadership and followership in the church will not find them [i. e., conservative doctrine and practice] congenial and will not want to institute them. They prefer a church which is not too strenuous or demanding—a church, in fact, that is dying" (Preface).

In response to these words, the reviewer, who is writing to a Lutheran Church—Missouri Synod constituency, cannot help but take the liberty to ask: Will the leaders in Synod (on all levels) heed Kelley's words or will they pass them off as being harsh and judgmental? In the light of recent research which has shown a number of the Missouri Synod's leaders to be less certain concerning the traditional view of a number of Christian doctrines, Kelley's prediction will likely hold. Will such individuals be likely to entertain the thought that the Missouri Synod's recent incipient decline (a decreasing rate of membership increase, budgetary deficits, and missionary cutbacks) might well be the result of receding conservative theology and practice? Will synodical problems be explained in the light of national trends and economic squeezes [the reviewer has heard such answers several times in recent years] while ignoring the fact that the really conservative churches are not affected by national trends and economic factors?

If individuals in The Lutheran Church—Missouri Synod read Kelley's book and show his prediction to be wrong for their constituency, no one would be happier than he. In fact, he says this in his book. Read it! You will profit from it!

ALVIN J. SCHMIDT

WE WERE NEVER THEIR AGE (A GUIDE FOR CHRISTIAN PARENTS), by James DiGiacomo and Edward Wakin. New York: Holt, Rinehart and Winston, 1972. 185 pp.

At a time when at least some are viewing openness in the classroom as a cool drink after a long drought, what is happening in the church? Education in this institution has traditionally been viewed as a model of rigidity and authoritarianism. DiGiacomo and Wakin are two authors willing to advocate a good deal of openness in rearing Christian adolescents, apparently not without some risk of disapproval, for at one point they caution parents to read on before burning the book.

The overall approach to dealing with adolescents which the authors advocate they call *Christian Personalism*—a blend of Christian optimism and secular realism which offers a morality based on personal dignity and a vision of what man may become rather than what he is. They are not committed to a philosophy of strictly enforced outward conformity in children in the hopes of an eventual inner conviction. Yet they expect genuine authority and leadership on the part of parents. Parents who cannot accept the openness and humanism of the authors but rather believe in "putting their foot down" should read the book. The authors capably delineate the outcome of hard and fast approaches to rearing youth today.

One does not have to read long to find out that the authors of this book are indicting society, and parents in particular, for what they see as a rebellion among youth and a serious generation gap. To fortify their position they assemble "facts and figures" on such topics as World War II, the bomb, TV, mobility, anonymity, self-actualization for the young made possible by their inheritance of the platter of affluence, irrelevance of the past, future-now, and secularization.

The basic assumption of the book is that young people today are significantly different from their parents when the latter were the same age. This is expressed by youth through their confrontation with authority, with old-fashioned obedience going down the drain. To fortify their position the authors use a variety of quotes from alienates, rebels, and revolutionaries.

To overlook the rest of the young in the country or to put them all in the same camp is not realistic. The number of alienates, rebels, and revolutionaries over the past has been in

a high state of flux. Estimates of various experts range from a low of one percent to a high of 25 percent of youth. One of the real difficulties in measuring the extent of the confrontation comes from the rapidity of change of the actors. Even Abbie Hoffman (whom the authors quote) has cut his hair and is trying to get out the vote at last report. Where does one place him now? Without a doubt, the world is significantly different from what it was when parents were teen-agers. The authors validate this position remarkably well. But in their attempt to spell out the doom of authority at the hands of youth, we feel they fail.

In the different problem areas the material is presented in such a way as to give youth a full hearing before attempting any solution. Some parents may be turned off by the burden of guilt they are expected to assume—almost in a spirit of self-immolation. When the advice for parents appears, it is in terms of patience, understanding, and individualized treatment. This approach is used with drugs, sex, and religion. With severe drug problems parents are urged to get qualified professional medical and psychological help. The dilemma of youth (or is it of parents?) caught between puritanical morality and sexual revolution is well described.

Emphasis is placed on proper values and attitudes and healthy ideals rather than on extreme positions in regard to sex behavior. The threats, fears, and hard and fast prohibitions of yesteryear are played down by the authors, who offer instead the best instruction—"A happy home where the members of the family genuinely love and accept one another." Much the same advice is given where problems with religion arise. Rather than the old authoritarian ways of teaching religion, the family and the home primarily must provide a positive atmosphere and experience (many will say this is always where it was at). God must be real to parents and a part of their everyday life as a merciful, kind, and caring Being. Religion must be a revelation and not the custodian of middle class values.

We recommend this book. More of its kind are needed both for parents and religious educators. For too long whatever method we have used in "training up" has been the best because it was ours. We can use a little more openness and should do some shopping around.

WERNER KLAMMER



THE ELEMENTARY TEACHER AND PUPIL BEHAVIOR, by Robert Sylwester. Parker Publishing Co., 1971.

Another book on classroom discipline? Who needs it? What more can be said on a topic as old as the process of schooling itself?

This book is for the teacher who does not wish to read another psychology book setting forth sophisticated theories on classroom management. It is for the teacher who wishes to spend a few hours with a practical approach to some of the vexing problems growing out of a situation in which two generations must live together within the confines of a classroom 180 days of the year. It is for the teacher who can be comfortable in reading a professional book written in simple and straightforward English with an absolute minimum of educational jargon.

Drawing on his years of experience as an elementary teacher and a teacher educator, Dr. Sylwester writes on the assumption that classroom management and discipline are

activities which pupils and teachers do together rather than something which teachers do to pupils. He believes that appropriate classroom behavior is something that must be taught just as the skills of reading, math, or other skills must be taught. The author takes the position that the nature of modern society is such that the schools must educate citizens to function responsibly with a minimum of imposed rules.

The first six chapters of the book may hold a surprise for the reader expecting to delve into the specifics of how to deal with the infraction of rules. The first 144 pages contain very specific suggestions for studying the nature of the operation of schools, the nature of pupils, the nature of classroom teachers, the nature of the physical facilities for instruction, and one chapter on suggestions for providing a stimulating learning situation in the classroom. The underlying theme of this portion of the book is that of preventing misbehavior through dynamic teaching methods rather than dealing in corrective tactics.

If the book stopped at this point the author might well be dismissed as being too idealistic. The last three chapters deal with the reality that misbehavior will occur in spite of valiant efforts to prevent it. Guidelines for investigating the pressures which may cause misbehavior are included. Some readers may be surprised to find the author describing teacher misbehavior as well as pupil misbehavior. In fact, he suggests that it would be well if somehow the pupils had the opportunity to send the teacher from the classroom for misbehavior.

The chapter offering possible responses to misbehavior resembles some of the more typical books written on this topic. However, Dr. Sylwester's comments remind teachers that the obvious has a way of being overlooked simply because it is so obvious. Most of the teachers reading this portion of the book will see some of the experiences of their professional past mirrored in the author's examples of inappropriate responses to pupil misbehavior.

The final chapter includes suggestions for working toward a greater degree of self-discipline, which must always be the goal of teachers and pupils. The comments on providing a positive ending to a school year should prove quite helpful to the many teachers who find the closing of a school year less than a positive experience.

LEE ROY HOLTZEN

CHILDREN FALL HEAD OVER HEELS FOR A PURPLE PUZZLE TREE BOX!

Because the Purple Puzzle Tree Boxes tell Bible stories in the most enchanting way! Listen to your children giggle with wide-eyed amazement as old Goliath thunders toward David: BLUMP BOOM, BLUMP BOOM, BOOOOO! Watch them join Joshua's lively march around Jericho to the tune of *The Ants Go Marching One by One*.

The Purple Puzzle Tree way to tell Bible stories makes the familiar Bible characters real people—real people with real fears and real joys and real love. Because the stories are told in language and concepts children understand and relate to, the Purple Puzzle Tree helps them see what it means to be a child of God.

Each book is 16 pages of fun and enchantment, illustrated from cover to cover, and from top to bottom in full color. Each stereo LP album contains the recorded narration of 1 set of 6 books—enhanced by intriguing sound effects, animated music, and lots of rememberable jingles.

I want to give my children the captivating world of the Purple Puzzle Tree, so please send me the quantity of boxes I have indicated below.

_____ number of Purple Puzzle Box III (56-1224)
@ \$6.95 each.
_____ number of Purple Puzzle Box IV (56-1231)
@ \$6.95 each.

Dept. -257

Name _____

Address _____

City _____ State _____ ZIP _____

I enclose \$ _____ Bill me

Please add 10¢ per dollar for postage and handling.

CONCORDIA
PUBLISHING HOUSE
3558 SOUTH JEFFERSON AVENUE
SAINT LOUIS, MISSOURI 63118

A Purple Puzzle Tree Box is one set of 6 books and its sing-along read-along record. And it's the very best gift of all because it helps children learn about God and His love for them. It's the very best way to show your love too!
Boxes are only \$6.95 each!

The stories of Purple Puzzle Tree Box III are:
The Trouble with Tickle the Tiger, At the Battle of Jericho Ho! Ho!, God Is Not a Jack-in-a-Box, A Little Boy Who Had a Little Fling, the King Who Was a Clown, Sing a Song of Solomon.

The Stories of Purple Puzzle Tree Box IV are:
Elijah and the Bull-God Baal, Lonely Elijah and the Little People, When Isaiah Saw the Sizzling Seraphim, A Voyage to the Bottom of the Sea, When Jeremiah Learned a Secret, The Clumsy Angel and the New King.



Identity . . . Who am I . . . How confused this generation leaves me . . . What a conglomeration of things and forces whirl around me . . . How tight and precise and predictable machines and motors are . . . How loose and disjointed and contradictory the structure and process of human society is . . . Where do I fit . . . Who needs me . . . Do my parents need me, they're busy making a living and keeping their place in the social order, or getting a better place . . . Do my children want me, they're busy making friends and soaking up the endless flow of cultural stimuli that come at them from all directions . . . Do my teachers think of me, they have to spend their time thinking about lesson plans and that sort of thing . . . Am I a human or a thing . . . How do I keep myself from becoming a carbon copy of everyone else, a carbon copy, not an original, just one of many identicals, stamped out of a pattern, an assembly line product . . . How do I keep this big, powerful, standardized and standardizing culture from doing this to me . . . How do I become an individual . . . What can I do to be a person . . . How about making myself look different, talk different, make a different kind of living . . . That will give me identity, won't it . . . How about joining up with a new group, a group with strange and different ways, a group that needs me to exist and misses me when I'm gone, a group that gives me a new name and tells me exactly where I fit in its scheme of things, a group where I feel at home, where I'm accepted as I am, but where I'm also made to feel that I'm absolutely essential to the group . . . That will make me a person, won't it . . . Then I'll know who I am . . . I'll have identity.

Listen . . . I have identity . . . I don't have to look for it . . . Not in different styles . . . Not in a new fad . . . Not in an exotic cult . . . Not anywhere . . . I have identity . . . I am a God person . . . I belong to God's group . . . I am a brother to God's Son, Jesus Christ, who at great personal sacrifice went out into the world and pulled me into His Father's group . . . So I have been personally called, picked out, chosen . . . God Himself spent time looking for me, and finding me, and bringing me into the group, and saying: I want you, I need you . . . God made me somebody . . . The gloom of nobodiness is gone . . . The light of somebodyness is in my soul . . . I am God's somebody . . . That means position. I am royalty; the King is my Father . . . That means power. I can forgive. I can say, "You are forgiven; go in peace" . . . That means title. I have a new name—Christ's ian, that is, Christ's disciple . . . That means family—all over the world brothers and sisters who love me not for money or looks but for me, just me . . . And that means purpose—peace, brother, let me tell it to you as it is, really is, ever since Golgotha, ever since the Tomb; it's PEACE, in capital letters. Let me tell you, let me show you; that's my job . . . Be salt, be leaven, be light, be a voice, be a helping hand, be a person to persons; that's my job . . . The identity crisis is solved . . . I am somebody . . . I know who I am . . . It's sure nice to know who you are . . . I have something to do that must get done . . . It's sure nice to know that you're needed.

W. TH. JANZOW



CONCORDIA TEACHERS COLLEGE
Seward, Nebraska 68434

Address Correction Requested
Return Postage Guaranteed

Non-Profit Org.
U. S. POSTAGE
PAID
Seward, Nebr.
Permit No. 4

Please enter my subscription to **ISSUES**
FOR ____ 1 year @ \$2.00 ____ 2 years @ \$4.00
Check or money order enclosed _____
Please bill me _____
Please print or type:
Name _____
Address _____
State _____ ZIP Code _____
by _____
All subscriptions and inquiries should be sent to:
ISSUES
Concordia Teachers College
800 North Columbia Avenue
Seward, Nebraska 68434

Circulation Policy

A copy of **ISSUES** is sent free to each church, school, and District and Synodical office in The Lutheran Church—Missouri Synod. In addition, bulk mailings are sent to high schools, colleges, and universities affiliated with The Lutheran Church—Missouri Synod.

Individuals wishing personal copies may obtain them as follows:

- Single copy @ 75¢ each
- Subscription @ \$2.00 per year
- Ten or more copies mailed to the same address @ 35¢ per copy