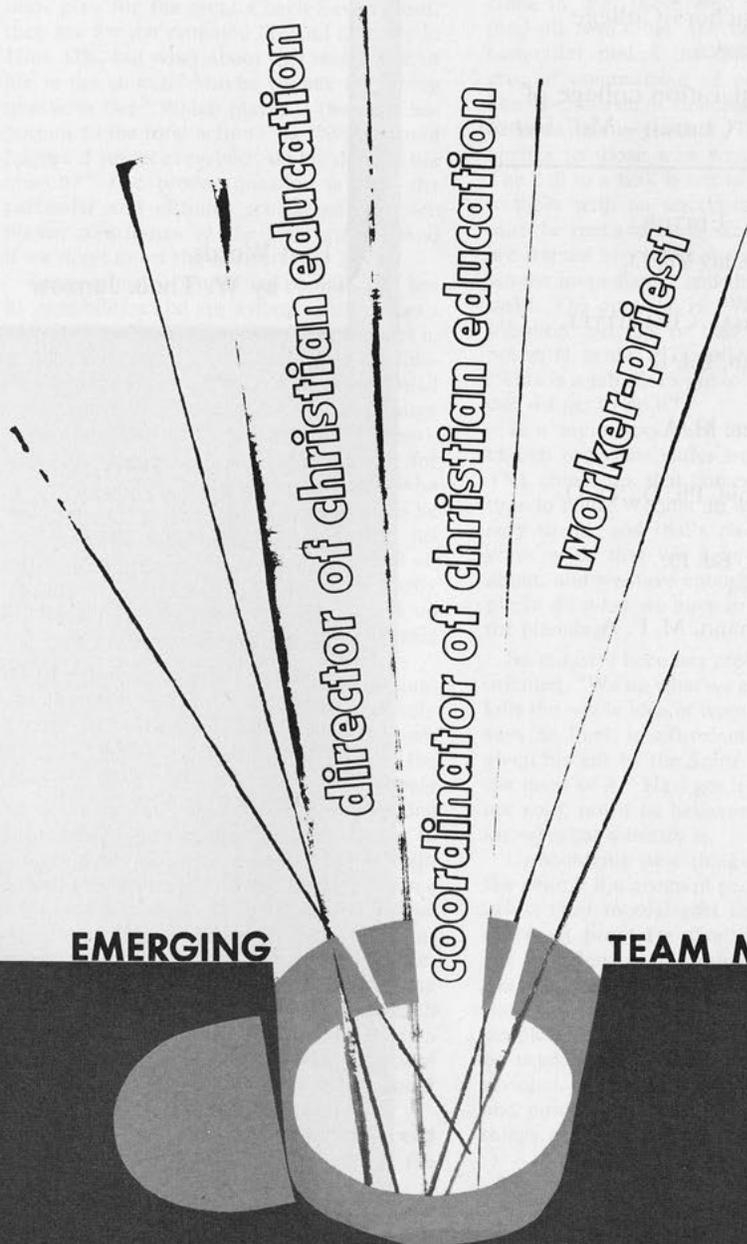


ISSUES...

IN CHRISTIAN EDUCATION



Fall 1972
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ISSUES . . .

In Christian Education



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Members of the Concordia faculty also contributed book reviews, feature material, and other special types of assistance that were needed to provide this number of ISSUES for our readers.

About This Issue

EMERGING TEAM MINISTRIES

The decade of the seventies will most probably be noted by historians, among other things, as a time of role reorganization in the Christian ministry. The pulse of parishes across the land indicates that there is a growing awareness that there are many unmet needs in Christian education. This number of ISSUES is devoted to a progress report on three of the newer offices in the ministry. Directors of Christian education, coordinators of Christian education, and worker-priests are joining forces with pastors and teachers to form new team relationships in our congregations. Each parish team experiences some relationships that are similar to those of teams in other parishes, and usually each has some unique features. The flexibility of professional team relationships in the church is in keeping with the spirit of the times. The authors reflect the excitement of a new era in which ways are being found to enable parishes to utilize the gifts within and among parishes that have been largely untapped in the past. Our writers present ISSUES readers with possibilities for a more effective ministry that are being developed in congregations that are willing to use the team-ministry approach in the work of preaching and teaching the Gospel.

THE EDITOR

MAKING THE MOST OF PERSONAL GIFTS

Do you happen to know the best football holder-for-a-drop-kick in the world? No doubt you don't. But suppose you did—you, yourself were that person. How would you use your gift if you didn't play on a team? The Christian church is a team. Everybody in the church has a gift, a good and special gift. The gifts are for the common game that Christians play for the great Coach-Savior-Lord; they are for our common life and ministry in Him. OK, but what about this team style of life in the church? Maybe we ask the wrong questions like "Which player is the most important to the total action?" or "What would happen if we let everybody do his thing in the church?" The proper question is how the particular and oftentimes special gift of each player contributes to the total action. And if we don't know the answer, why not?

Team ministry works for people who see its possibilities and are willing to try it. Let's look at a case in point. A group of churches in a recreation area developed a color-slide-narration-music presentation and scheduled it for one evening each week in two large camping parks. One pastor took responsibility for one park and another pastor for another. The first pastor was of the sort who does everything himself. After two weeks he threw in the towel. It didn't fit into his schedule, he said. The other pastor had already enlisted a team and trained them, partly on the job, and therefore was able to pick up both parks and to continue to enlist and train most helpers in the program.

Teamwork in this particular instance meant that someone enlisted young people to distribute a card of invitation throughout the park at about five o'clock in the evening of the showing. At about seven-thirty, two people moved in the equipment and set up the seating arrangement in the pavilion and began to greet people as they came. At about eight o'clock, the projectionist and his helper came with the slides and the tape and made final adjustments. When all was ready at eight-fifteen, another person, perhaps the pastor, gave a personal greeting and introduced the presentation. It was understood that each member of the team was to recruit and train a replacement or a standby helper. This was fortunate, because other parks heard about the program and requested showings.

So what's the point? Does the church need solo players or team concerts? Does the

pastor or director of Christian education go it alone, or does the full-time worker in the church play the ministry game with a team? Do individuals in the church fly solo, or do they have the help of a crew?

OK, the point is made, you say, but what if there are no people around anywhere who are willing and able to make up an effective team? And that's being realistic about it, really it is.

That's where commitment and training come in. For those who will be committed (and all won't be), the commitment of the committer makes the difference in the degree of commitment of others. It's exactly like the salesman making sales because he believes in his product. The same principle applies to those who want to be Christian. The call to a task is not to be anything like a trumpet with an uncertain sound. The call must be real and make sense. The committed are trained in what they can do with success almost immediately and then led on to other tasks. The question is, "What potential contribution can this or that person make to a potential goal?" Too often the question is, "This is a job that's got to be done; now who can we get to do it?"

Is it saying too much to observe that most church programs suffer from poor planning? This comes up, that comes up, and who has time to plan? We just do what we find necessary to do, and that's plenty. Situations always arise that we have to do something about, and we have enough to do to find people to do what we have to do. Who has time for planning?

So ministry becomes problem- or situation-oriented. "We do what we gotta do." And that kills the whole idea of teamwork. The church, says St. Paul, is gift-oriented. "Each man is given his gift by the Spirit that he may make the most of it." He's got it ready to use; and not solo; not if he believes church; not if he knows what ministry is.

Undoubtedly new things would happen in the church if a group of people would seek to invest their mutual gifts in team activity for the most profit for God. Many individuals are experiencing discipleship in the church because they are not starting with the situation, but with the gift. When a group of these people, who realize that they have a gift to be used, form a "mutual fund" of their individual gifts and seek the Spirit's guidance and power, exciting things happen. Usually things get done that never happened before.

HARRY COINER



Brotherhood is another child under Birdie's wing.

When Birdie Adams gathers her flock about her—lethargy turns into eagerness, uncertainty into security. And small faces glow with a sense of well-being.

It happens every day at the Child Development Center in Austin, Texas. Here, Mrs. Birdie Adams and her staff look after youngsters from the economically-deprived east side. Teaching, guiding, caring for those children whose mothers must get back to work; whose brothers and sisters must return to high school.

The Center is a unique lesson in Christian sharing and cooperation; it's a joint project of Lutherans and

Baptists. The Ebenezer Baptist Church of Austin provides the modern building and pays the utilities. Lutheran Brotherhood and congregations of the Missouri Synod, the Lutheran Church in America and the American Lutheran Church in Austin help support the Center.

Lutheran Brotherhood is proud to be a small part of it all. We're a fraternal society, so we're dedicated to doing things like helping Birdie help her flock developmentally, physically and spiritually. After all, help is what brotherhood is all about.



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Change OR Decay

The church massively resists educational innovation. That's the thesis agreed on by a wide variety of Christian educators. James Smart, for example, in *The Teaching Ministry of the Church* (page 51) describes a Sunday school session of 1863 in Germany and then comments: "This might well be a description of many American and Canadian Sunday schools in the mid-twentieth century." In a recent issue of *Decision*, publication of the Billy Graham Evangelistic Association, a Dr. Wirt bewails the church's antiquated lessons, "Mickey Mouse" methods, and rigid adherence to outmoded terminology. And Richard Engebrecht (*ISSUES*, Spring 1969) points out that "children today" are used to "innovative and experimental programs" in "secular" schooling. "Yet the church seems to drift merrily along on the mistaken notion that you don't need funds and facilities, a professionally trained and supervised staff, and other teaching-learning resources to educate."

If it's true (and I believe it is) that the church is more resistant to educational innovation than most other institutions in society today, its rigidity is particularly serious in view of the accelerating rate of change in the contemporary society to which Christians are called to relate. New problems and new opportunities call for new ways of mobilizing the church's resources. As Alvin Toffler puts it, "To live, organizations must cast off those bureaucratic practices that immobilize them, making them less sensitive and less rapidly responsive to change" (*Future Shock*, Chap. 7). "The present administrative structures of education, based on industrial bureaucracy, will simply not be able to cope with the complexities and rate of change. . . . They will be forced to move toward ad-hocratic forms of organization." (Chap. 18)

"Ad-hocratic forms of organization" are, in Toffler's terms, simply ad-hoc teams assembled to solve specific short-term problems. Future-oriented, the "ad-hocratic" approach assembles and disassembles task-force or project teams on the basis of emerging needs.

OK, so if in the church we *did* try to move away from bureaucracy and toward ad-hocracy, who'd do the coordinating of all those ad-hoc teams? How would you provide for continuity and direction?

Glad you asked! Some of the answers are suggested in the article by Del Schulz in this issue: "The Coordinator of Christian Education—a Resource Director Concept of Ministry." But whether or not the two specific CCE models described in the article are viable in your own local parish situation, the principle underlying the CCE idea is crucial to Christian education in the '70s. Our patterns of organization *have* to facilitate—rather than block—our dealing with emerging needs. The old cliché about form following function is truer than ever today.

What we may forget is that it has Biblical sanctions too. There was, for example, that

problem in the early church about the "daily distribution of funds" (Acts 6:2). Existing organizational patterns simply weren't handling the need. And so the apostles quite forthrightly proposed an organizational change—a division of responsibilities and the creation of a new "office," no less. Paul must have been acting as some kind of coordinator of Christian education when he sent Titus "to appoint church elders in every town." And even great Moses' unordained father-in-law made bold to suggest a radical change in church government, which turned out quite well in practice. (Ex. 18:3 ff.)

The point is: Whatever the form, whatever the title, of new offices in the ministry of the church, all of them are valid—yes, even sanctioned—by the authority of Christ Himself—when they serve to build up His body (Eph. 4:12). When we keep pressing toward *that* goal, He'll give us the forms of ministry to get us there.

And free us up to accept and use them.

EARL H. GAULKE

OBSERVATIONS OF AN EMERGING MINISTRY — THE DCE

The position of DCE is emerging as one of the most vibrant and exciting ministries of the 1970s. Throughout the country, parishes and Districts are seriously looking at this position as a very legitimate and effective one for their particular situation. Following are a number of observations and ideas as seen through the eyes and experiences of this writer:

1. The DCE is first of all a person and not a position. The DCE is not a job description, a title, an office, but first and foremost it is a person, behind the DCE tag. Every DCE training program needs to be sensitive to the fact that they need to be equipping people for ministry and not trying to fit someone into an ecclesiastical mold. DCE programs, therefore, need to be flexible, sensitive to individuals, and geared toward individual needs and abilities.
 2. At the same time, our Synod needs to recognize the importance of a more defined formal program of DCE training at her colleges. They have to begin to take the DCE ministry more seriously. It cannot continue to exist as part of the "teacher training" program on our campuses. It is big enough and legitimate enough to stand on its own two feet. And the time is now!
 3. Our DCE training programs on our campuses need to call full-time directors to run their affairs and to give them more prominence and structure. They need to have someone who is specifically identified with the DCE position for the students to relate to. Each DCE program needs to be founded in a heavy emphasis on theology and sensitivity to people. The DCE programs need to be geared to quality of people and not to how many DCEs can be mass-produced.
 4. Our church body needs to take more seriously the whole ministry of the DCE. The church needs to struggle with the whole question of "What is a DCE?" Is he a pastor? Is he a teacher? Maybe a layman? Where do we list him in the *Annual*? But again, DCEs must also realize that their identity will come from their own ministry and effectiveness with people and not by a convention resolution telling them who they are.
 5. The team ministry relationship in a parish between pastor and DCE is so vital that team ministry workshops need to become a regular part of the training of both pastors and DCEs. "In-service" team ministry workshops should also be sponsored regularly by Districts, the Synod, and colleges.
 6. More "mixing" of pastors, teachers, and DCEs needs to happen for better communication to take place. DCEs need to spend time at the seminaries; pastors need to rub shoulders with educators at our teachers colleges.
 7. Dual ministries and cluster ministries seem to be an emerging pattern. Area parishes are getting together to call a DCE who will work with them together as a consultant, resource, enabler. This is an exciting trend.
 8. The whole DCE image and role needs to be reviewed and reshaped. The DCE cannot be seen as a threat to pastors and teachers, but rather as a team member of a parish, interested in people, sold on relationships, and ready to share the good news that God has called us to be His friends through Christ Jesus!
 9. The DCE is finally in a position to become more vocal and active in speaking out about the needs of his particular emerging ministry. Through the Department of Pastors and Directors of Christian Education (DPDCE) of the LEA, individually, and through the Districts, the DCE needs to voice his views on the whole educational task of the church and be a "divine irritant" to his church.
 10. The DCE needs to continue to celebrate the great life that God has given him. He needs to continue to celebrate the joys and the frustrations of his ministry. He needs to celebrate life with the people God has placed around him.
- The DCE ministry has arrived! It is here! It is working! It is emerging as a very valid and vital part of the whole church. What is needed now is for our church to take it seriously and to welcome it as another avenue for ministry that our Lord gives us! The birth has taken place. Now let's help it through its youthful years of life as it grows to adulthood!
- Hooray for life! Hooray for DCEs! Hooray!

RICH BIMLER

THE dce OF CHRISTIAN education

By WILBUR TEWES

CHRISTIAN EDUCATION HAS ALWAYS BEEN VITAL to the church. Throughout its history, going back to its very roots, The Lutheran Church—Missouri Synod has been a teaching church. In fact, the teaching function of a church is no option if the church is to survive.

While the church has always had its teaching function, the way in which it carried on the function has been significantly different. Luther was a powerful pedagogue through the use of pen and pulpit. Walther, as pastor of Old Trinity in St. Louis, published a significant instrument of education, *Der Lutheraner*, by which widely scattered people were able to identify and gather as one in spirit.¹ The Christian day school and the Christian day school teacher have had great impact in influencing the teaching function of the church. Each of these different approaches served the educational needs as they existed and as they continue to exist.

The Emergence of the DCE

Emerging in many congregations of The Lutheran Church—Missouri Synod are new staff positions that are being filled by educationally trained people who are titled directors of Christian education. As in many other denominations, the concept of director of Christian education or minister of education is relatively new. Much of its development has occurred within the 20th century. Significant differences in the development of the office seem evident when comparing the LCMS to other Protestant denominations. Employment of laymen in the early 1900s to serve as paid Sunday school superintendents seems to have been the beginning of a gradual process that culminated with local congregations employing directors of religious education or educational directors in many Protestant churches.²

This is not, however, how we view the beginnings of this staff position within congregations of The Lu-

theran Church—Missouri Synod. Within our church, the position emerged out of the strong educational foundations that have existed since the early beginnings of what we now know as the LCMS. From almost the very beginnings of Walther-led Lutheranism in America, the Christian day school teacher stood alongside the pastoral ministry in the church in providing professional religious instruction for its membership.

As the Synod grew and its membership became more and more complex, the Christian day school affected directly fewer of the people. This was responsible for the restructuring of many educational programs. The strength of the day school philosophy has, however, continued to challenge all the various educational programs to achieve the kind of excellence possible in full-time Christian education. It is this challenge placed on all congregations in Synod as a result of the day school philosophy that has called into being the staff position of director of Christian education within our Synod.

DCEs Trained as Christian Educators

Another significant factor we need to recognize is that when congregations began to identify their needs for professional educational leadership to serve together with a pastor in an existing institutional ministry, professionally trained educators, who had been prepared in a system of synodical colleges devoted to training teachers, were available to begin working out answers to some of the challenges that existed. Because of the professional and educational background of the early directors of Christian education much of the excellence of full-time Christian instruction was incorporated into the objectives and programing plans of congregations they served.

The early staff positions for the DCE developed in response to unique needs of the congregations and

A DUAL-WORKER CONCEPT OF MINISTRY

communities in which they were to serve. This is as it should be. To be a strong church we will need to continue using the individual gifts and talents of God's people and not cast our programs of educational ministry into concrete forms. Flexibility is a strength when we live and serve a society that is in the process of rapid change. Flexibility gives us the freedom to move with change rather than break because our tools have the wrong handles.

Another situation that affects the "dual-worker concept of ministry" involves the preparational background of both pastors and teachers. The training and preparation of pastors in our church hinders the natural development of a dual-ministry philosophy because it prepares men to serve and lead alone. Teachers trained in the synodical system, however, are constantly aware of the need for a cooperative educational process if the full potential of a given faculty in a dual-ministry staff relationship is to be reached. This difference in preparational backgrounds is not necessarily a hindrance to the concept of "team ministry" if it is understood and dealt with realistically.

A Team Ministry Workshop Experiment

Because of differing preparational backgrounds and other natural human factors, it is extremely difficult for two professionally trained people with different educational and philosophical backgrounds to build a team ministry by themselves. It almost appears that a catalyst is needed to begin some of the relationships that are vital for the team function to happen.

For five ministry teams serving in Nebraska this catalyst was a team-ministry workshop on the campus of Concordia Teachers College in Seward. Beginnings of team ministry were arrived at by building a community within the workshop participants. From this context of

freedom and security felt within the group, contracts between the various team members were developed. The teams reentered their congregations and communities prepared to work through their ministries in the spirit and context of the contracts developed.

The five teams will return to the campus in January for a debriefing session with their workshop leaders. The true value of the workshop design will be more closely evaluated at that time. Many other designs need to be developed to help new teams work through the relationship dynamics that exist when two individually packaged dynamos are joined into a dual-worker relationship.

Guidelines for a "Dual-Ministry Concept"

Ministry, as we have learned to understand it, be that preaching, teaching, administration of sacraments, or whatever else is performed by invitation and in behalf of the congregation or other Christian group, is instituted by God. This ministry extends from and emerges out of the priesthood of believers in that Christians who constitute the priesthood of believers call fellow Christians to serve them in ministry. The public ministry has not changed in purpose or message from early apostolic times. That ministry of reconciliation is given by God to the church. He expects Christians to be creative and utilize the most effective means of ministry available. Any office the church establishes to do the work of the Great Commission and to which it calls or appoints people is part of the public ministry. Full- or part-time workers who teach God's Word and enable others in that teaching at the request of a congregation exercise part of the public ministry God gave His church.³

Teams Must Be the Church Together

Difficulties may arise due to a misunderstanding of Scripture regarding the priesthood of believers or the public ministry that emerges from it. When more than single individuals are called aside to "minister" in a given congregation, needs arise for the "called" involved to see their roles in relation to other team members and the church they serve. No one individual can assume the total load. A parallel can be drawn from the words of Christ: "Where two or three are gathered in My name, there am I in the midst of them." Before called individuals in a congregation can truly lead a congregation of people into being a church, they need to be a church together. *Team ministries*, pastor/DCE, pastor/faculty, pastor/deaconess, parish worker, youth worker, vicar, choir director, *also need to be the church together*.

The church, with Christ at its very core, encourages the kind of relationships in which admonishing one another is a growth experience rather than a threatening

judgment. The church, where Christ is present in the people of God, is a church in which the relationship of the team is such that failure and repentance can happen without the team member losing esteem. The church, where in the visible stead of Christ Himself we speak both His forgiveness and live our forgiveness in the relationship bonds, is one in which the workers' relationships show that He has secured for them the cross victory of Calvary. The church, where restoration is felt and worship celebration is a daily occurrence, expresses to God our thanksgiving for His gifts in one another. This is *new life!* This is ministry!—starting right with the staff becoming the church together, and from there moving into ministry, always confident of that security and strength that exists in the team being the church together.

We are only on the threshold of tremendous opportunities yet unexplored in "team ministry." Much more exploration and innovation and more creative ministry designs need to be sought.

Certain principles, however, apply to team ministries in general.³

1. *A team consists of individuals who have a common purpose.* The purpose is God's purpose, which far outweighs human whim or ambition. The purpose, not the individual, is paramount. All are working together for the glory of God and for the edification of the congregation, and not for themselves.

2. *A team has one person with overall ministry responsibility.* I like to call him the administrator. He is not the administrator as we have come to picture him in our society who sits in an enclosed protective case manipulating those he is over, but rather one that the term *administrator* truly identifies. The root of the word is *minister* or *ministry*, defined as one who is set aside to serve. In a team situation, obviously there are several, and *one* is designated as ad-minister or ad-ministrator. Status in the church according to Christ's admonition only comes as a result of serving others (Mark 10:35 ff.). This position of overall responsibility is usually awarded the pastor, as shepherd of the entire flock. Let us pray for his strength to willingly assume his ad-ministration.

3. *Though the pastor may occupy the central place in the congregational ministry, all team members, called by the congregation to a place in the ministry, are servants of the Word in the same sense as the pastor.* Each has an honorable, responsible, and full position of ministry of his own.

4. *The several members of a team ministry seek to complement one another in their work and to avoid duplication or disruption of effort.* Because responsibilities overlap and talents vary, the team workers must consult to outline work programs and fix responsibilities. Evaluation of progress and redefinition of responsibility are ongoing.

Pastor/DCE Team Relationships

We have said a great deal about relationships and about the importance they play in carrying on ministry. Looking back again to view multiple-staff relationships in a church structure unique to The Lutheran Church—Missouri Synod, we see a situation that did not necessitate the sophistication of a dual-ministry concept. Strong pastor/teacher relationships usually resulted because both were desirous of this relationship rather than because there was a feeling that they shared a common ministry within a congregation of people. This was true because in essence each built, secured, and defended his own institution—the pastor his church, and the teacher his school. When one or the other was not positively supportive, his actions were often seen as threats to the individual because they affected so directly the institution that had become so much of himself.

The fact that in the past the pastor and the teacher assumed identifiably separate roles, each working in a field where he possessed an expertise, has become a real strength in developing the "dual ministry" concept within the LCMS system. Unlike many directors of Christian education in other denominations who saw the pastor as a leader they most greatly admired and wanted to pattern their own life and ministry after, directors of



Christian education emerging from a system having a strong educational heritage will in my opinion possess a secure self-concept with an expertise that will make a significant contribution to a team of ministers.² Few data are available in writing to support that opinion; however, reading the "team ministry" contracts that were developed by the five teams in the team ministry workshop at Seward this past summer suggested that the individuals truly had significant abilities, gifts, and focused understandings in their areas of specific training.

Mr. Richard Bimler, DCE at Trinity Lutheran Church, Mission, Kansas, has identified six team relationship models that help understand the dual-ministry concept and the good and bad ministry relationship that can result.⁴

1. "Pastor is boss" model, also called, "Hertz-Rent-a-DCE Model."
2. "Separate but equal" model (never the twain shall meet). Each individual builds his own structures.
3. "Cooperative relationship" (sharing the ministry)—going through the process of group decisions.
4. "I'm Okay—You're Okay"—because God says so. This is a relationship that stresses the worth of an individual as a person and not as a role.
5. "Husband-Wife" model (Ephesians 5:21 ff.)—"Be subject to one another out of reverence for Christ." The image of the church.
6. None of the above; but a combination of them.

Quite obviously, the model of "team ministry" that might be judged most acceptable is a combination of various ones. I'm sure that even between two or more people involved in team ministry for a period of time the model is never a constant, static, unchangeable design but one that is alive and in which the participants are aware of the creative dimensions of each of the team contributors.

The Contract

The term *contract* is used on several occasions in this paper. Before using several illustrations, I shall attempt an honest definition. In dealing with human relationships, let me say first of all that the contract is not a legally binding set of parameters designed to curb and control the activities of the individuals involved. It is rather a statement of the relationship that exists between two or more team members, of the identification of common goals, of what each team member can contribute to those goals, and of each team member's willingness to assume ownership of the relationship agreement. The contract is flexible in that it allows for change as the individuals on the team together work at maintaining

each other and the team.

The two illustrations that follow can be helpful in understanding contract development.

A Contract for Team Ministry 1

The purpose of this contract is to further enable and equip the ministry partners to understand the dynamics, concepts, and purposes of team ministry.

The purpose of our ministry as a team of two unique individuals is directed to, for, and with the congregation for the building and equipping of the saints. (NOTE: The team feels comfortable with each other's definition of "ministry" and each other's concept of the parish and community in which we serve, so no data are listed in this contract on these items.)

As we look at each other as partners in ministry we see the following to be general characteristics of each other. (They are listed as neutral factors which can become positive or negative influences in ministry.)

Person 1	Person 2
—works well in a routine	—flexibility
—worship expertise	—resource
—available, supportive in areas of education, youth, teaching	—responds and communicates on a feeling level
—attention to detail	—desires to be in on what is happening
—does not want criticism	—need for feedback, support
—affected greatly by crisis	—should share future events plans more readily
—expresses little affection	—needs to emphasize advance planning
—task oriented	—DCE expertise
—precise	
—good planner; leader of people	
—people appreciate as an initiator	
—Pastoral expertise	
<i>For team maintenance</i>	
—biweekly touchdown for support	
—share where you're at	
—surface any conflict	
—develop openness, confidence, loyalty	
—no need for justification	
<i>For team growth</i>	
—share resources and experiences	
—annually attend a "growth" conference together	
<i>Considerations regarding status, prestige, achievement</i>	
—DCE should have more "up-front activity" in area of responsibility	
—use publicity to emphasize educational and youth ministry as well as pastoral ministry	
—mutually supportive—speak well of each other	
—emphasize team as having similar concerns over same areas, people, problems	
—basically, prestige is achieved through the individual's effect on people	

Problem solving/handling conflict

- each member involved in evaluation and problem solving in area of expertise and responsibility
- consultation with partner for his feelings and ideas
- make decisions in the light of congregational expectation

Loyalty

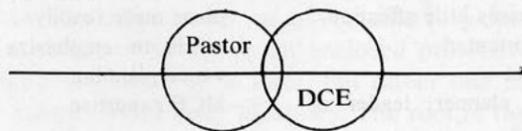
- in case of "bad judgment situations" partner will back the personhood of his partner, not the mistake, in spite of possible membership hostility

Evaluation/Planning

- data gathering—an ongoing process of both team members for all areas
- suggestions for change—presented only after team has arrived at point of change together
- team planning
 - annually discuss personal and congregational calendar
 - continuous "bouncing off" of ideas, philosophies
 - planning happens during maintenance sessions
 - accountability: both members are accountable to the board of elders as well as other boards in terms of plans and involvement. Not accountable to each other
 - expectations: share what we expect from each other in specific programs

The Team's Model

- maintain a "one-headed" administration team instead of a "two-headed" one
- sharing of a ministry, yet maintain a distinction between the two
- want to consider Ephesians 6
- aware of what our model may do to underrate the role of the DCE



- the pastor is the spiritual leader of the congregation, yet recognizing the DCE has full responsibility in certain areas
- the job descriptions will flow out of planning and reassessment of priorities of ministry. To be used in planning for ministry with the strength of flexibility

Renewal of This Contract

- the team shall annually evaluate and restudy and reagree to this contract or its revisions.

A Contract for Team Ministry 2

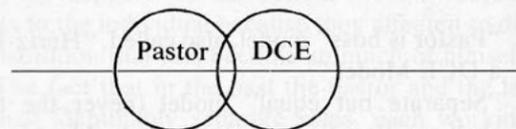
The following contract suggests the strengths and concerns of a ministry that is seen as "equal cooperatives." It was cited in the contract that it is very important for both the congregation and the community to have a clean picture of the function, roles, and images of the team members. The congregation ought to view both members with the same authority and respect: as called ministers of God. To give greater love, honor, respect, or service to either office is to say that one form of min-

istry is more important than the other. The uniqueness of each individual with his expertise, however, is constantly maintained.

The pastor and DCE should be responsible to each other in matters concerning the team, to their committees (pastor—elders; DCE—Christian education committee) for items included as committee work, and to the board of directors for all congregational activities.

Team member—team member relationships

To operate under the above philosophy of team ministry we choose to use the "equal cooperatives" model. The danger we see is in letting the circles drift into the "separate but equal" model.



To attempt to avoid this we see team maintenance as a very useful tool. This involves primarily the use of openness and trust to create a natural (not forced) relationship. To maintain the team takes (a) time together; (b) sharing of feelings; (c) a commitment to one another; and (d) a commitment to making the team an effective team ministry. We have set up a monthly meeting to help accomplish these needs. Time will also be structured for meetings weekly or every couple of days to emphasize need. This time would be spent working with goals and programing and evaluation. Spontaneous meetings are always welcome.

Guidelines for Problem-solving and Decision-making

Our model leaves several open questions within the area of team maintenance. Problem-solving should be done openly by each person in his area of responsibility. That doesn't necessarily mean that either man has final and only say in his area. Respect for the judgment and capabilities of the other team member would seem to outlaw that approach.

Decisions come from each team member in consultation with each other. This leaves room for the personal authority, integrity, and status of each member with a loving concern for the feelings and judgments of each other. This process may at times lead to a conflict situation within the team. These conflicts would be handled by mutual sharing of concerns and honest reactions to the situation until agreement is reached. Ultimately the pastor makes any final decisions in conflict because of congregational expectations, but it is assumed the other team member's views will be heard, analyzed, and seriously considered.

From these two illustrations of "team contracts,"

significantly different in philosophy yet very similar in the emphasis on strong team relationships, we can appreciate the significance people play in "team building." A ministry rarely is simplified and made less demanding by adding staff, but what can happen in that ministry because of the addition of staff is truly an exciting adventure.

Preparation and Training

When based on the assumption that individuals potentially contribute more to a dual-ministry situation if each brings to the ministry specific professional expertise, the privilege of identifying with a recognized professional grouping of people seems very important. This suggests the importance of being certified as a Lutheran teacher in preparing for the staff position of director of Christian education until such time that there are broader professional groupings of people than pastor and teacher within our Synod. This may also help congregations identify their workers with known and recognized professions. Many of the courses needed to gain certification as a teacher will be of equal value for the DCE, both to develop his own personal teaching abilities and techniques and to assist him in enabling other adults in the congregation to develop a teaching ministry.

Early determination of wanting to prepare as a DCE in the college program is important to allow the individual as much background as possible in theology, psychology (especially courses dealing in group dynamics and human relations), and religious and adult education courses. Each of these areas would add to the individual's confidence and ability to work in a team relationship not only with other staff persons but with many other adults in the parish.

From research of literature and from the experience base of various directors of Christian education, the following job-description subroles can be identified:

1. Administrator: Administrates the church's program of Christian education. This includes being able to lead people to see their needs, to be aware of their objectives, and to work together toward the accomplishment of these objectives.
2. Organizer: Sees to it that the church is organized effectively and that the organizations are functioning.
3. Promoter: Personally handles or supervises the handling of the promotional and public relations activities of the church.
4. Educator: Improves the total teaching effectiveness of the church.
5. Pastoral: Works with individuals in counseling situations and takes part in the pastoral ministry such as visitation, specialized calls (e. g., hospital, delinquent, etc.), and assists in the worship ser-

vices. The church may do well to consider establishing a fifth year of professional specialization at its colleges based on the above-mentioned subroles. Such specialized courses for each of the subrole areas would give the director of Christian education many practical working tools.

Throughout this paper, my bias for having the director of Christian education have the experience of classroom teaching coupled with a team experience of faculty membership comes to the foreground. The average parish within our church structure is a complex design of organization. This complexity results quite simply from people as the "body of Christ" wanting to be in ministry. This is not only true of the staff but also of the congregation. An individual can better develop the sensitivity needed to walk that fine line of relationships if he or she has had opportunity as a professional to experience it. This experience can be had most effectively by an individual serving initially in a congregation in a secure faculty position.

Exposure to the staff position of DCE may be obtained in various ways. Professional semester experiences, summer vicarages, interim visits, or continuous parish contact could all be most helpful and meaningful for the student. They would probably be most meaningful and helpful in determining or solidifying the decision to become a director of Christian education. The position of director of Christian education if viewed immaturely can be seen as a glorious position with many freedoms and few structures. It is for just these reasons that the positions require individuals who are professionally secure, creative, sensitive to people's needs, flexible (to give team relationship strength), and dedicated to the ministry of reconciliation.

We are standing on the threshold of yet another chapter of God's people in ministry through Christian education. It is my prayer that history might report with favor on the "dual-worker" concept of ministry as a good tool in the hand of God.

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A COORDINATOR OR DIRECTOR OF RESOURCES IS used only where resources are available. In "The Prospects for a 'New' Church Education" (*Religious Education*, May-June 1966, pp. 184-85), Jack Worthington made the assumption that each congregation has within itself the gifts that it needs to carry on the mission to which it has been called as a part of the church of God, the body of Christ. The congregation has the gifts needed to teach the Word, to interpret the Scriptures, to deal with the other Christians with whom it comes into contact in other church bodies, to help its members to relate to the world, etc. God gives His gifts to the church in every location so that it can carry out its responsibility. Members of the church and leaders in the congregation must recognize the existence of the gifts and try to help people use their gifts for the building of the Kingdom.

No person in the congregation possesses all the gifts. That is Scriptural. Paul says that the church consists of many people who have many gifts. The gifts differ. Each has his own as given him by the Spirit to be used for the welfare of all. No one has all the gifts. These gifts of the Spirit are the church's resources for doing its work.

The title of this article could be "A Coordinator of Gifts," because that's what a coordinator of the resources that reside in a congregation or in a group of congregations is. This article was intended to consider the multiparish situation and the person who might become a coordinator of resources across parish lines. Just as no one person has all the gifts, so no one parish has them all. The resources of the Spirit are greater than that too.

The Board of Parish Education of The Lutheran Church—Missouri Synod is at the present time engaged in a project to assess the possibilities of developing a form of administration of education at the parish level through a coordinator of resources. It is multiparish, therefore also multiministry. Because this article is part of a trilogy that also deals with dual ministry, it may be called a multidual ministry. In each parish it will be a dual ministry of the coordinator and the local leader, and yet the coordinator will be dealing with many local leaders in many dual relationships. Hence there will be many teams in ministry.

A person who is an "administrator" is one who "ministers more" (the dictionary says). He will administer, minister in one congregation after the other in an added ministry. He will be expected to serve more.

Parishes need a basis for cooperation, and they need some form of association. There are many kinds of associations, such as school associations, joint public relations programs, family services, hospitals. Many associations have functioned for years. There is no

THE COORDINATOR OF CHRISTIAN EDUCATION

A RESOURCE-DIRECTOR CONCEPT

By DELBERT SCHULZ

logical reason why there could not also be an association for the purpose of a multidual ministry in Christian education. Associations having an administrator usually have a locale from which he does his administering or performs his administrative functions.

Because the board's program is still in the experimental stage, it's not far enough along to report any results. Some experiences that may be helpful to those considering a coordinator in a multidual ministry situation are:

1. *The educational coordinator in a multiparish setting does not administer from a single locale. He must function in a number of sites simultaneously or coordinate those who do function simultaneously in these sites. It is the latter that seems to make sense in the 1970s. He must be able to function through other people. He must be the enabler who will enable others to carry out the function in their immediate site, so that in a sense he will be functioning simultaneously in a variety of sites through others. How can this be accom-*

plished? What's involved? The first thing is some kind of organization. There must be some agreed-on way in which the parishes will cooperate in the project.

2. *It takes time to develop a cooperative arrangement. It's not something that happens overnight; it requires a great deal of time and many meetings to find a basis for joint operation. The participating parishes may have to give up some of their autonomy and accept group responsibility. It may take from 18 months to 3 years to accomplish a cooperative arrangement that's agreeable to all.*

3. *A trained multiple-servant who knows how to coordinate other servants is needed. It may take special training. It is not known at this point what the important factors are for the training program. It seems reasonable to assume that a person trained for this kind of service will be able to do it with less lost motion and less waste of time than the person who is not trained.*

4. *A geographical area such as a circuit, region, or other space-limiting factor is needed. There has to be a space in which the action will take place.*

5. *The present experimental projects will develop guidelines and suggest techniques and specific resources. Perhaps a model structure and program will develop.*

The Board of Parish Education is experimenting with two kinds of models at the present time. It is trying to develop these models at the local level, not as an imposed program but rather as an invitation to congregations to form an association and then to ask, "How can we do a better job?" They will be asked to determine where they are at the present time. That will require an evaluation instrument. They will also establish goals for which they want to strive. It will be necessary, ultimately, to develop an evaluation instrument to evaluate what has happened in the light of their goals and their present situation.

The Board of Parish Education is grateful to the Aid Association for Lutherans, which through its fraternal benevolence grant has made it possible to conduct the experiment.

Model I

Model I at South Bend and Mishawaka, Ind., has a coordinator of Christian education for five parishes, none of which have a day school. All are concerned about the improvement of their education and youth programs.

Model II

A second site has developed in Phoenix, Ariz. This site includes a school association operating a school in several locations. The four congregations that formed the school association and two additional congregations in the community are willing to participate in the support

of a coordinator of Christian education for six parishes in that community.

Other models will be considered as time and opportunity provide. Dr. Glenn Einspahr of Concordia Teachers College, Seward, is director of the project.

The administrators are Doug Mosel at South Bend and David Freiberg in Phoenix. Their task is to (a) develop evaluation tools; (b) prepare guidelines; (c) identify factors relating to success; (d) identify factors important in the relationship of the coordinator of educational resources to the parish educational leaders, such as the pastor, principal, or director of Christian education; and (e) develop a job description.

What Are Some Expectations?

A. Activities

What are the activities that help the local parish move forward in its task of Christian education? What are the responsibilities of the coordinator of educational resources for this? What programs can or should be developed that will help all the parishes? This may include such things as recruitment and training of leaders in a variety of capacities, such as teachers, supervisors, officers, trainers of others, evangelists, etc. What kind of leaders do congregations need? What characteristics are important? What competencies are required? How do they function? What are their responsibilities? How do they recruit and train the help they need?

B. Training

What kind of academic preparation is necessary for the coordinator of educational resources? How much training is needed in areas such as theology, education, psychology, methodology, administration, institutional management, and personnel management? The two models may produce some guidelines for the above. From surveys that have been made in the past, persons functioning in similar ways felt inadequately trained in theology, administration, and adult education.

There are two dimensions to the theology dilemma. One is to be competent and qualified to handle the Scriptures effectively. Few educational leaders have been trained in exegetical methods or hermeneutical principles. The second problem is the ability to identify the theological implications of any given situation, whether it's teaching in a classroom or determining the form of an organization or counseling a teen-ager. The latter is the more difficult of the two.

Adult education poses an additional problem. Most educators receive little training in adult education apparently because of the idea that education is only for children. Modern statistics indicate that more adults than children are engaged in some form of education at any given moment.



C. Experiences

1. Parish. Experiences at the parish level will help the administrator of such a project because it will help him understand the needs of the parishes with whom he is working. Broad, mature experiences will be invaluable.

2. Administrative. Experience as an administrator in a broad area of parish responsibility will help him most. If this article is being read by administrators who are interested in a position of this kind, contact your District education executive or the school office of the Board of Parish Education or the director of Christian education contact person at the Board of Parish Education offices.

Congregations interested in considering the possibility of entering into such a multiple-dual ministry should:

- a) start talking to one another;
- b) assess their common needs (use some kind of evaluative tool such as the Parish Renewal Through Christian Education materials, or census data from the 1970 federal government census, etc.);
- c) find out how these needs relate to one another and how many of them could be met by a joint Christian education program;
- d) seek to establish some objectives by consensus (you will not all agree on all of them);
- e) explore a variety of organizational patterns, such as association, federation, council, or whatever form of organization would best serve your needs.

What can the congregation expect as a result of this kind of program? Possibilities are these:

- a) it could expect to find itself moving responsibly in its Christian education program;
- b) it could expect and receive competent leadership;
- c) it could expect a professional approach to its task;
- d) it could expect improved training programs for all its leaders, teachers, and others in the educational program;
- e) it could expect greater enthusiasm, more participation on the part of those charged with the responsibility of educating in the church;
- f) it could expect to make a greater impact on the community (a number of congregations working together to serve their members by providing better educational programs and resources would have an impact on the community);
- g) because of the impact on the community the congregation could expect a much greater outreach to the community and response from the community;
- h) even renewal in the congregation may result from this kind of program.

What Is the Concept of a Multiparish Educational Coordinator?

A. The concept assumes that congregations can do some things together that they cannot do alone. They can have the resources of a professionally trained educational administrator to assist them in developing their Christian education programs. All of them have this man as a resource. He will not do the program for them, but will help them organize and train those who can do it.

B. The congregations in this geographical area will be willing to form some kind of cooperative organization that will make it possible for them to engage a professional educational administrator.

C. The coordinator will be responsible to the cooperative organization even though he may be helping parishes individually or in groups. He may work with one parish or another quite frequently on an individual basis, yet his responsibility will be to the cooperative group.

D. He will be a resource to the pastors, principals, directors of Christian education, education committees, Sunday school superintendents, teachers, and others. They will have someone to whom they can go for professional help.

E. The coordinator of educational resources will provide professional leadership in (a) administration; (b) teacher training; (c) recruiting; (d) program development; (e) public relations.

F. The coordinator will provide a direct contact with the District educational executive or other District leaders. He will provide a contact for a group of churches,

not just a single congregation. In a sense he can be a resource for the District's services to the individual parishes. He will be able to offer services to the District from his experiences with this group of congregations in the District. It should be a mutual sharing approach to a multidual ministry.

G. The coordinator of Christian education, a resource director concept of ministry, is a person who works together with those in the local congregation to whom the Holy Spirit has given the gifts they need to carry out their work, a person who helps them coordinate their resources so that the work can be done even more efficiently.

No one person has all the gifts. No one parish has all the gifts. A group of parishes coordinating the resources God has given them can do a more effective job in Christian education.

As the experiences with the model programs being developed are evaluated, they may bear out the thesis that congregations working together, engaging the services of a professional educational administrator, can do the Lord's work more effectively in their own midst.

A Ministry for Doing the Gospel

Finally, the coordinator of Christian education in his dual ministry must do his work in the context of the church, the body of Christ, as a minister of the Gospel.

His relationship to others is as a fellow member of the body. Members of a body accept one another in love and forgiveness. They bear one another's burdens and work for the good of the whole. One member does not have the status over another except by serving most or being the slave of all.

In his servant role he also helps other educators and leaders see that their success as Christian educators depends on their ability to communicate the Gospel by word and deed.

This means that they too work in the context of the church as servants. The secret of their power is not status and authority but love and forgiveness.

If the goal of Christian education is to help learners come to or grow in faith, it must recognize that this is the power of the Gospel, not Law. The secret power of the Christian teacher is a life and message of love and forgiveness. That will change people. Ministry or service is *doing* the Gospel of love and forgiveness. The coordinator of Christian education is one who facilitates the doing of many persons in a group of parishes.

As they relate to one another in love and forgiveness, the Spirit will continue to give His gifts to the church as Jesus promised.

THE WORKER- PRIEST

A
PART-TIME
MINISTRY
CONCEPT

By ROBERT LEEGE

THE IMPORTANCE OF THE WORKER-PRIEST CONCEPT for the contemporary church was highlighted recently by a 3-day consultation held in Denver, Colo., under the auspices of the Department of Church and Community Planning, Division of Mission Services of the Lutheran Council in the U. S. A. The 30 participants included mission executives, seminary personnel, and worker-priests from the three major Lutheran bodies. Significantly, the reporter of this event relates that the consultation centered on the worker-priest phenomenon.

The church is, indeed, confronting something new and unique in the emerging worker-priest concept. The pattern of the past, presupposing that the parish pastor and the Christian day school teacher were sufficiently perceptive and adequately trained to meet and discharge all responsibilities the church demanded of her professional workers, is no longer valid. The church confronts new needs and must look for trained workers who can offer guidance and support in areas relatively unknown before. In many instances, those areas must suffer unless qualified leadership is provided.

Into this need, God is injecting the worker-priest. The word *phenomenon* is well chosen to describe the development. The church finds herself blessed with professional workers who cannot be placed into full-time service but who can be involved on a part-time basis, at the very time when those in her full-time service are finding that demands on them are outreaching both their capabilities and the time they have at their disposal.

Viewed in this context, the worker-priest phenomenon becomes a blessing and a challenge to reach out to meet the increasing demands for professional service in the church. It is true, of course, that clear thinking and Christian love are needed if the worker-priest concept is to be accepted and utilized. The church must understand both what is happening to her and what she may expect from those who are entering her service in this new and significant way.

For the purpose of this discussion, *a worker-priest is one who, though he qualifies through education and training for full-time ministry in the church, for one reason or another has not taken full-time employment in the church, but is called on to perform some specific services for a congregation or group of congregations.*

As with all definitions, further explanation and careful consideration are necessary. Among the questions the church must consider is the matter of position or status of the worker-priest in the structure of the church. The church must also confront the implications of lay-clergy relationships that are necessarily involved.

The church must grapple with the practical problems that follow from the creation of an office for the rendering of services on a limited basis.

1. She must be honest in her approach to proper remuneration for services rendered.

2. She must face the need for adaptation in her programs if the services of the worker-priest are to be fully utilized.

3. She will need to look with care to the demands made of the worker-priest, determining them on the basis of real rather than imagined needs.

4. She must take into consideration the capabilities of the worker-priest on whom she calls for assistance.

5. Not the least of the church's concerns must focus on proper preparation of the worker-priest for his role within the congregation. That is, he must be properly prepared apart from what is normally considered under the heading of orientation.

Admittedly, the worker-priest concept is too new to allow for definitive answers to all questions that will be raised. Yet, some truths can and should be confronted. It is hoped that the considerations that follow will be helpful both in understanding and in utilizing this new concept of service in the church.

THE PASTOR LEADS

By virtue of his office, the pastor must direct and coordinate the worker-priest function in the parish. That congregation is mistaken and that pastor has failed to understand the concept of worker-priest who assumes that establishing the office will result in less work for the overtaxed staff of the congregation. What can and, hopefully, will result from the office is the more efficient and beneficial meeting of responsibilities of the congregations involved. It is undoubtedly true that to establish the worker-priest office with profit requires more careful planning and better understanding of the church's mission in a given place than might ordinarily be required. And the office of the pastor must be recognized as embracing the functions or services assigned to the worker-priest.

THE CONGREGATION ACCEPTS

At the same time the worker-priest must be accepted as a staff member of the congregation or congregations he is called on to serve. If the approach is taken that because of the limits on his time such a worker is to be looked on as a kind of hired hand for some specific function, much damage can be done to the total program of the church. It is essential that the worker-priest be accepted as a professional church worker, whose services are a part of the total ministry. Consultations and planning sessions are necessities so that he may see the total program of which he is a part. Only then can he contribute intelligently to the progress and growth of the parish.

THE WORKER-PRIEST ASSISTS

Here lies a pitfall for the average congregation or congregations. Recognizing a need, they may reach out to engage a worker-priest, assuming that in doing so they are fulfilling their responsibility of ministry in that area. But they may fail to recognize as they do so that their action goes far beyond the meeting of a specific need. It does, in fact, alter the entire ministry of the congregation. Limited though the services of the worker-priest must be, his work will ultimately have its impact on the total function and life of the congregation or congregations where he serves.

Much thought has been given and will be given to the relationship of the worker-priest to the church as a whole. It is not our intention to propose easy answers to the problems involved or to question decisions already reached.

THE STATUS OF A WORKER-PRIEST?

Yet, it must be evident at the outset that being employed full-time in other than church professions, the worker-priest cannot claim the status of the full-time church worker. It is here that the church confronts an important concern of the changing contemporary scene. Until very recently, she has, generally, restricted certain functions to the full-time professional church worker. She has assumed that those who were not full-time workers were not qualified and must not be authorized or permitted to serve in even a limited capacity. The worker-priest concept confronts this assumption in a way that demands rethinking the concept of ministry in the church. It challenges the church to recognize and to utilize the services of those who are qualified without penalizing them because of the limited time they can give to the church.

Nevertheless, it is true that the full-time professional worker does stand in a different relationship to the church and must be viewed as distinct from the worker-priest. The worker-priest renders only limited service, vital and essential though it be. He cannot expect to be regarded as a "full-time" part-time worker in the sense that he is to be regarded on the congregational level or the District or Synod level as a minister of the church in the accepted sense of that term. The congregation or congregations are doing themselves and their worker-priest serious disservice if they presume to do this. The church's responsibility is one. The directives of the New Testament cannot be set aside in the interest of promoting or fostering a fragmented approach to the single challenge of service the church has received. The worker-priest serves as a part of the ministry. He cannot assume or be charged with the ministry of the congregation as such.

THE PRACTICAL LIMITATIONS OF PART-TIME WORK

It is well to realize that the worker-priest concept, as all new approaches, confronts tensions and concerns not met before. Not the least of these is the dual responsibility the worker-priest assumes. He recognizes that a good employee devotes more time to the interest of his employer than what is required in on-the-job service. The church, too, must remember this, and in her determination of services required, take this into full consideration. The church can ill afford the reputation of one who weakens the effectiveness of her members in serving others by the demands she makes on their time and talents. This is not to say that the employer cannot be led to understand the value of a worker-priest in his organization.

Inevitably, the church is confronted with the reality that those who can function effectively in the role of worker-priest are dedicated Christians who are willing to serve in the kingdom for the joy of exalting the Lord Jesus Christ.

HOW MUCH REMUNERATION?

The congregation or congregations involved must also consider the question of remuneration for part-time workers. Christian concern will determine how this responsibility is met. While no value can be placed on Christian service rendered to the glory of God, the Lord's instructions that the laborer is worthy of his hire applies to the worker-priest as well as to the full-time worker in the church. A starting point in determining remuneration might be a study of similar part-time positions in the community. A mathematics teacher of the high school may serve as assistant football coach. An English teacher may be asked to provide speech lessons. Discreet questions can provide a base from which one can determine some realistic amount.

Both the nature and the extent of the service rendered should also be considered. The worker-priest who devotes evenings to youth work and is required to spend weekends with youth activities obviously devotes more hours to the work of the congregation than another who conducts bimonthly Sunday school staff meetings and functions as assistant Sunday school superintendent on Sunday mornings. Christian love must finally dictate the answer to the question concerning what payment shall be given.

SPECIFIC CONGREGATIONAL GOALS FOR THE WORKER-PRIEST

It cannot be stressed too much that the duties of the worker-priest are to be precisely defined. To do this, the congregation must begin with a careful analysis of its situation. It is not enough to decide that help is needed

in the area of Christian education, or that assistance in the public services of the congregation would contribute to the effectiveness of corporate worship. Doubtless such statements would be true in varying degrees of any congregation. What must be done is to pinpoint actual needs and precise goals. Perhaps a rethinking of the total ministry of the congregation is needed to avoid the mistake of establishing a supportive ministry that, in effect, complicates or overemphasizes one area of service to the detriment of others. It is only when the total ministry of the congregation or congregations involved is understood that the worker-priest can be utilized with profit and blessing.

ON-THE-JOB PREPARATION ESSENTIAL

Admittedly, problems are again inherent in fitting the worker-priest to the particular assignment. The very nature of the relationship precludes advance preparation. Perhaps at a later time the church can give attention to this facet of the problem and include some guidance in its programs of preparation for professional church workers. For the present, the obvious solution lies in the careful detailing of duties and responsibilities, in willingness to share insights, and in proper guidance in the particular areas of service involved.

A caution is in place. No stifling of the worker-priest should be allowed. His interests should be encouraged. His abilities should be utilized to the fullest under the circumstances. The point to remember is rather that the worker-priest's responsibility as a staff member of the congregation is to be clearly defined. Lacking this, tension and confusion may intrude and disturb the unity of the church which is so essential for her strength.

Much time and thought must be given to detailing the responsibilities of the worker-priest within the program of the church. The ministry of the church cannot be segmented if the ministry is to promote the common goal.

There are strengths in the worker-priest concept. There are weaknesses too. Yet, a fresh approach and a perceptive concern to existing needs can, under God, only result in blessing. The full-time church worker will rejoice when the office of worker-priest is established within the congregation. The effectiveness of ministry will be enhanced through the added attention and the fresh guidance it brings.

WORKER-PRIESTS . . . BLESSINGS AND PROBLEMS

Again, the broadened understanding the worker-priest brings to the total ministry of the congregation presents an exciting challenge. The planning and the counseling required by the relationship can only yield a blessing in clarifying and identifying needs and goals. The church's work is one, and the shoring up of her walls

through such limited but carefully directed work will contribute effectively to the strength of the whole.

It is also true that without careful direction and planning, the worker-priest concept may only intensify problems and disturb parish unity. It would be an oversimplification to say that complete understanding and respect for one another as each functions in his assigned area of responsibility is the key to success and blessing. But it is very true that the worker-priest who is offered the challenge to help the congregation where he can and to the extent of his time and ability is doomed to certain frustration and disappointment. He is, in effect, charged with a new ministry, a ministry outside the established program of the congregation. He can only expect opposition and resentment because of what will be regarded as intrusion into areas where his services are neither desired nor appreciated, no matter how well intentioned his actions may be.

SUMMARY

In summary, the worker-priest concept confronts the church in a time when she must gratefully accept the added strength of trained professionals who cannot, for one reason or another, be engaged on a full-time basis. If the new relationship created serves to soften somewhat the hard line that in the past has separated the full-time staff member from the dedicated workers on whom the church has called and must call to discharge her responsibilities, that will be a blessing.

But let the congregation or congregations who are considering the worker-priest as an answer to the challenges confronting them be precise in identifying both the challenges and the goals they hope to achieve. Where this is done, the worker-priest will be a valued and productive addition to the staff of the parish. Conflicts and tensions will be avoided, and in unity of purpose the congregation or parish will move forward in strength to build the kingdom.

END

BOOK REVIEWS



POWERLESS PEDAGOGUES: AN INTERPRETIVE ESSAY ON THE HISTORY OF THE LUTHERAN TEACHER IN THE MISSOURI SYNOD, by Stephen A. Schmidt (1972 Yearbook of the Lutheran Education Association). River Forest, Ill.: Lutheran Education Association, 1972.

In its 29th Yearbook, *Powerless Pedagogues*, by Stephen A. Schmidt, the Lutheran Education Association offers a penetrating analysis of the history of the teaching ministry in the Missouri Synod. Schmidt's thesis is that, following a period of self-esteem and influential ministry early in the Synod's history, "the teachers' overall effectiveness diminished gradually both within the church and in the broader culture." Causes of this decline were rooted in the Synod's history and interaction with American culture.

In its early years, the Synod was strongly committed to the parish school. Staffed by both pastors and teachers, parish schools provided an education superior to that available in public schools. Synodical leaders, such as Walther, held the teaching ministry in high regard. But the commitment to the "home-church-school" synthesis weakened. By 1910 many congregations opted for the pattern of American Protestantism—the public school and the Sunday school. Threatened by this change, the Lutheran teacher became agency-conscious, defending the school rather than the home-church-school unit.

Significant factors in the decline of the effectiveness of the Lutheran teacher, according to Schmidt, were the professional limitations imposed on the teaching ministry. The status of the teacher remained unclear;

"teachers were almost clergy, yet almost laymen." This ambiguous status, he argues, was "intentional for it tended to keep teachers in their places, auxiliary to the ordained clergy." The deterioration of professional training after the separation of pastoral and teacher education institutions worsened the position of the teacher. Not only was the academic program inferior to that of pastors, but it also was based on "paternalistic indoctrination." Professors at teacher-training schools were predominantly clergymen; the presidents of these institutions always have been clergymen. The future teacher was taught to be subservient to the pastor. No longer were pastors encouraged to be teachers, but good teachers became pastors. By the early decades of the 20th century, the shortage of teachers led to hiring inadequately prepared teachers, a practice disastrous to the

teaching ministry. By 1928 41 percent of the teachers were not full-time tenured teachers. Women educated at synodical schools were placed after 2 years of college, although 4 years was usual for men.

Politically the teachers of Synod were at a disadvantage. As advisory members of Synod, they lacked franchise at both District and Synod levels; they were neither lay nor clergy. The few attempts made by teachers to obtain franchise were blunted, and the "teachers retreated to their obedient station." The pastor's paternalism in the congregation and the frequently unreasonable demands made of the teacher by the parish contributed to his lack of professional self-worth.

If the status of the male teacher was unclear and deteriorating, that of the woman was worse. Synod traditionally held to the idea that a woman's proper place was in the home, that teaching was not to be a permanent profession. In 1929 it stated that while calling of male teachers was normal practice, the employment of women *could not be avoided*. Hesitatingly it granted that women might teach small children, but not adults. The entry of women into Lutheran classrooms threatened the security of male teachers. While male teachers used this opportunity to clarify their position in the ministry, little has been done—to the present—to define that of the woman.

Finally, Schmidt argues that "ultimate responsibility [for the lack of self-worth of the teacher] however, lies with the profession itself. The teaching ministry has been its own worst enemy." Teachers allowed the clergy and laity to direct affairs of the church. Attempts by men such as August Stelhorn in the 1930s to activate the teaching ministry produced few results. The absence of a strong professional organization, Schmidt believes, hindered the self-realization of the teacher. The formation of the Lutheran Education Association in the early 1940s offered hope, but it failed to be an effective political pressure group. The recommendations of Gene Brockopp in the 1961 LEA Yearbook to upgrade the quality and status of the teaching ministry were attacked by some teachers as destroying that prized quality of the profession—"dedication." But Schmidt sees indications of awakening in the teaching ministry in the publication of A. C. Mueller's *The Ministry of the Lutheran Teacher* (1964) and in the 1970 resolutions of the LEA calling for ordination of male teachers, equal salaries for men and women, and political franchise.

However, Schmidt concludes, "Until the matters of franchise, ordination, equalization of role for men and women, and professional identity are solved, the teacher will continue to work with less effectiveness than is possible."

Powerless Pedagogues is a lively, thoroughly documented work. The author is well

versed in the history of American and Lutheran education. He marshals a wealth of evidence from primary sources to demonstrate his thesis. Some readers may dislike the polemical, often anticlerical tone of the book. To the clergy it may pose a threat; to the satisfied it may constitute "rocking the boat." But it reflects the experiences of many teachers and voices for them something that had to be said.

Powerless Pedagogues is as much a "tract for the times" as it is a history. It is not meant to be read and then placed on the bookshelf to collect dust. This book will serve its purpose only if it encourages the Missouri Synod to reexamine its entire concept of ministry, both lay and professional, if it can lead to making the teaching ministry a ministry with its own identity and integrity rather than a ministry that is merely a desirable, but not essential, adjunct to the pastoral ministry. The debate this volume should produce can be a healthy, invigorating experience for the Synod.

JERRALD K. PFABE

A STUDY OF GENERATIONS, by Merton P. Strommen, Milo L. Brekke, Ralph C. Underwager, and Arthur L. Johnson. Minneapolis: Augsburg Publishing House, 1972.

A reading of this study of Lutherans leaves one gasping—somewhat like a lavish royal banquet at which not even the most suitably proportioned gourmet can manage the vast assortment of edibles. The serious reader will need to return repeatedly to this part or that part of the study to assure adequate comprehension and to perceive sufficiently its many implications.

Thanks to a grant of \$300,000 from Lutheran Brotherhood of Minneapolis, this four-member team of the Youth Research Center, directed by Merton Strommen, has completed the first of a series of analyses on Lutheran thought and activity in America. The team's purpose is "to identify what church members believe, value, aspire to, and do." In fulfillment and with high sensitivity these analysts have presented a highly complex "portrait" of Lutherans in the United States.

This carefully designed research was executed in the summer of 1970. It is based on the responses of 4,745 adults between the ages of 15 and 65. The sample is representative both of members and of congregation types of the three major Lutheran bodies: The American Lutheran Church, The Lutheran Church—Missouri Synod, and the Lutheran Church in America. The data were gathered by means of a 740-item questionnaire and through a series of interviews (pastors included) conducted in each selected congrega-

tion. A group of especially trained Lutheran seminary students was responsible for the field operations. Altogether, about 7 million items of information were gathered from and about Lutheran church members, an exceedingly extensive study of Lutheran beliefs, values, attitudes, and activities.

What is it they found? It is possible to report here only some of the major highlights. Socially, Lutherans are quite homogeneous in race and nativity; they are about average in occupational status and somewhat above average in median family income (over \$11,000); one-third of all Lutheran adults have been to college—above the national average and a somewhat surprising finding; most Lutherans are concentrated in rural-nonfarm centers and in small urban areas, chiefly within the North Central states.

One of the major concerns of the study centers on differences between younger and older Lutheran generations. Numerous leaders are asking: Will today's youth uphold tomorrow's church, or have alienating influences weakened this prospect? In terms of discernible differences in beliefs, values, and activities, the investigators were able to distinguish four major age groups or "generations." The widest differences were found between the youngest age group (15–29) and the oldest (50–65). While older Lutherans favor a stable and predictable world, showing more piety—and also more prejudice—the younger Lutherans are less concerned about precise orderliness and traditions, and they give less evidence of piety. However, the authors do not find a serious generation gap between youth and adults. The prospects are that today's youth in the course of outgrowing some of its impatience will constitute substantial strength in tomorrow's church. The investigators found only a small percentage of extreme deviant behavior among Lutheran young folk.

In assessing the beliefs and faith of Lutherans, the team found that the great majority choose a God-directed life over the self-directed life. Average church attendance is higher (54%) for Lutherans than for Protestants in general (38%). Faith in Jesus Christ is at the heart of what they value, and it appears to take precedence over secular values. There is, however, a tendency for many to minimize the humanity of Jesus and to over-emphasize His divinity. In general, most Lutherans classify themselves as "conservative" in their theological stance; they are convinced of the historic expression of the Christian faith.

Probably the most disconcerting find of the study is the observation that Lutherans are classifiable as either "Gospel-oriented" or "Law-oriented" in their perspectives. The team estimates that about 60 percent reflect a Gospel orientation, which is expressed in positive attitudes toward a caring God in

Jesus Christ, a certainty of faith, positive outlooks toward life and death, and a strong concern for the well-being of fellow humans irrespective of conditions. On the other hand, about 40 percent are Law-oriented. They are relatively rigid and dogmatic people who cannot tolerate change, who express significant amounts of prejudice, who are self-seeking, and who tend to stress salvation by works.

That 40 percent of Lutherans are Law-oriented ought to be a major concern to Lutheran leaders and educators. How does such misbelief and misemphasis develop? The team explains in part that most of the less-well-educated and older Lutherans are found in this category. Synodical affiliation does not appear to be a significant factor even though Missouri Synod members draw more tightly their lines of belief than do the members of other synodical bodies. The evidence on Law-orientation is far from complete; it is a provocative concern that needs more in-depth analyses and one to which Lutheran leaders and educators will wish to remain highly sensitive.

In view of the many reports on synodical differences, it is of interest that in this study the differences among members of the three synods are more of degree than of kind. On the whole, the three bodies are conservative in theology and stress the Christocentric nature of faith. It is true, however, that Missouri Synod members are more consistent in defining the limits of Christian faith than members of other synods.

This study does not include controls for parochial school and Christian high school education. We wish that it had, for such an inclusion in the study would have been of great value to educators who are striving to improve the quality of the day schools.

One of the major methodological features of the study consisted in the use of scaling techniques and factor analyses. Altogether the several hundred items were organized into 64 basic scales and several subscales, each indicating a dimension of people's beliefs, values, attitudes, and life styles. By means of factor analysis these dimensions were in turn organized into 14 major factors that demonstrate the natural organization, structure, and patterns of the responses. This complicated technique provides assurance that the response patterns, gained from a representative sample, constitute a reliable portrayal of Lutheran thought and action. The study design and its execution superbly demonstrate the team's acquaintance with relevant research literature as well as a high sophistication in the use of research techniques. In the best traditions of the behavioral sciences these investigators are well-informed and highly capable professionals. They have reached a high plateau in the scientific study of religious ideology and practice.

The material in this volume is so massive that it suffers somewhat in readability. Yet, this is understandable, for the writers were confronted with a very formidable task in organizing the material. They did their best in making it readable, and the thoughtful reader will be able to profit much if he spends time in digesting the material. What is needed now is a clarifying elaboration on the implications of this study—and happily, the Lutheran Research team is currently preparing a series of publications that will meet this need.

HAROLD G. KUPKE

HOW TO IMPROVE ADULT EDUCATION IN YOUR CHURCH, by Jerold W. Apps. Minneapolis: Augsburg Publishing House, 1972.

While it is easy to add one's voice to those who describe the current state of adult education in many churches as pathetic (several decades ago, the church in North America was recognized as the leader in this field), various individuals are making a constructive effort to move adult education to the growing edge of the church's life and ministry. One such individual is Jerold Apps, a university professor of adult education, whose book reflects the conviction that the field of adult education offers many resources that await tapping by the church today.

After sensitizing one to the need for and problems in adult education, the writer develops a strategy and provides a tool that can serve as a bridge between professional educators and nonprofessionals who are interested in constructing their own programs of adult education. Particular attention is given to the characteristics of adult learners and guidelines for adult learning, the formulation of objectives, planning learning opportunities, making an evaluation, ways of handling controversial issues, and the selection and training of volunteer leaders. An added bonus is a discussion of three approaches to learning congenial to adults—learning through inquiry, problem solving, and learning as acquiring content. At various points, case studies of programs that have been developed in various churches are included, and several of the important sources of adult education literature are cited.

Though one could fuss about such items as the author's treatment of behavioral objectives or the lack of relating the discussion to a central nerve in Christian education, that of God's mission and the mission of His people, the writer is to be commended for providing a tool that can be employed by those involved in equipping men and women for mission.

MARVIN BERGMAN

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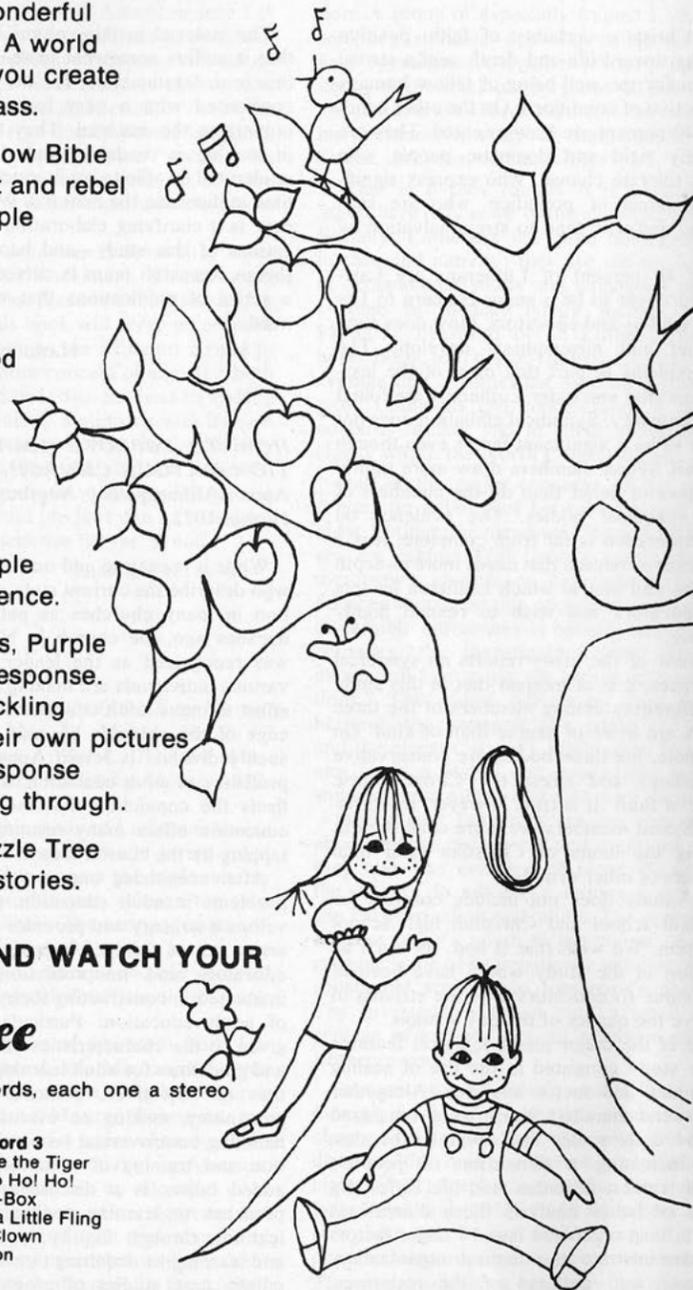
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What does it mean to be human? It means many things. It includes the ability to be both similar to and different from fellow human beings. It also includes the ability to take one of the highest human gifts, language, and manipulate it for selfish purposes.

To illustrate, a girl had broken her engagement. Two months later she wrote her fiancé wanting to patch things up again. She said: "I'm sorry I broke the engagement. Please forgive me and take me back. I love you. SALLY. P.S. Congratulations on winning the Irish Sweepstakes!"

Unfortunately, humans don't limit their double-edged and devious use of language to romance. They carry it into the complex social, economic, political, and religious areas of life. Careless tongues cause humans an extraordinary amount of pain and trouble.

God did not give humans these exceptional powers so that they could use them to humiliate one another. He gave them so that they might use them to enhance the meaning of one another's dignity and worth.

God gave man a mind. Scientists tell us the mind has 10 billion cells, all of which interact to create this magnificent process called thinking.

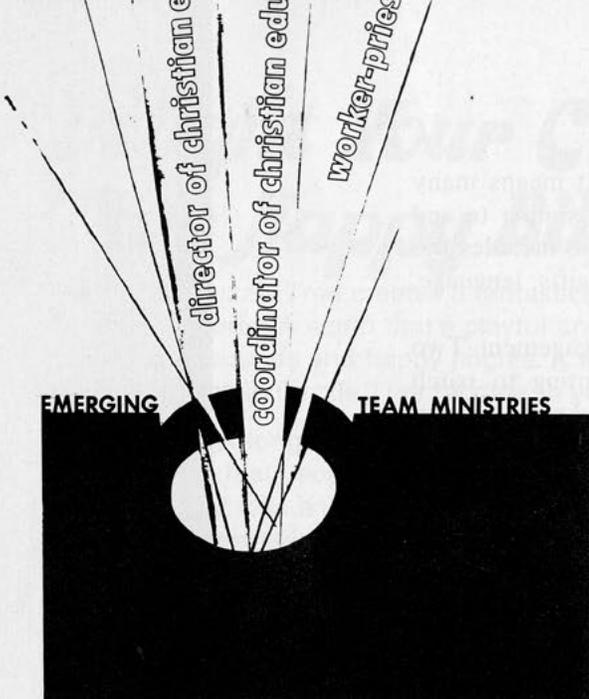
God gave man a soul. As a result, man is the only earthly creature who can consciously and intelligently contemplate his Creator.

God gave man the capacity for social interaction. As a result, we have been able to join together in this great and abiding fellowship called the church.

God gave man language. Put it all together, and it spells HUMAN. Humanness is wonderful. But sometimes it is not so wonderful. In the latter case, one is prone to think: Would that, in his humanness, man could be a little more divine.

W. TH. JANZOW

LAST WORDS



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