

ISSUES...

IN CHRISTIAN EDUCATION

Summer 1973

Vol. 7, No. 3





ISSUES...

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IN CHRISTIAN EDUCATION

Editor's Notes

In recent years your editor has found church leaders agreed upon at least one theme, namely, serving youth effectively is currently a big problem for the church. Here and there some parish has a going program, but nobody boasts loudly about having a multitude of answers as to why they are succeeding or failing. ISSUES provides its readers the perceptions of seven high school, college, university, and seminary youth and three notable youth leaders. They present ideas which form a spectrum of possibilities for congregational use—to serve and to be served by youth in ministry. Our thanks go to Dr. Herbert Bredemeier, Mr. Ray Halm, the Rev. Alvin Horst, Dr. John Tietjen, and Dr. Arthur Wahlers for their assistance in recruiting the young authors whose contributions appear in this issue.

THE EDITOR

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The photographs in this issue were taken as one of the youth "interest groups" of St. John Lutheran Church, Seward, Nebraska, shot their own 8mm film.

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.

YOUTH MINISTRY IS . . .

There's a banner in my office with three symbols depicting the world, the word, and the Holy Spirit, with the cross of Christ punctuated throughout. Alongside these three great symbols are words: LOVE, MOVE, SHARE and CARE.

According to the young artist who designed and produced the banner, this was her concept of all ministry, but especially youth ministry. What an exciting way to look at youth ministry! Verbs of action! People meaning something to each other in the Gospel of Christ . . . loving, moving, sharing, and caring.

If the church is going to be helpful and understanding with her youth, the people of God must hear what youth say, and know how they feel so that there can be an appreciation of youth's fears, values, and concerns.

Research seems to indicate at least four recurring themes running through the expressions of the teen years. All seem to express the most pressing needs and hopes of youth.

- a search for identity
- a search for meaning
- a search for belonging
- a search to love and to be loved

Identity concern is one of the central concerns of youth today. It is also a central concern of the Gospel. The Gospel gives us something convincing to believe in, the Christ, who cares deeply for each person. Christ accepts people as they are and then loves and forgives them into something more, something much more. He becomes "the center, the root, the rivet, the anchor to life's meaning and purpose."

Meaning in life is found by knowing who I am and why I am. The young person needs to know the love and forgiveness of God in Christ for him. As the pointed finger on the poster says, "You are the one God forgives." Many youth are finding meaning in the Gospel, and in response to God's love are ministering especially to those in need.

To belong, to be a part of, is essential for youth. We discover who and what we are in the community of other persons. The church can provide that community. The youth in the parish need adult support and especially that which happens in relationship. Youth are a part of the body of Christ, and in that fact lies the possibility for identity and meaning. "Adults in ministry with youth will provide the kind of support-system that will help young Christians discover their identity as servants of Christ," says Marty Steyer, a national youth director.

The church is potentially a channel through which God confronts youth with His love, and calls for the person to respond. As one moves out into ministry, and sees the needs of people, and responds to those needs, one really does discover his identity as a witness

to the Gospel and a servant of Christ for others.

The Gospel of Jesus Christ speaks to all the needs of youth. Young people find their identity through their discipleship among the people of God, and in the process provide a unique ministry to themselves and to the church.

What is the call to the church? "There is a wide diversity of interests and needs as well as spiritual gifts to be found in the youth of today. Some are in the process of discovering their Christian identity, others are beginning to feel good about their place in the Christian community, and still others are ready to move out into ministry. Leadership is needed at the parish level, where it all finally happens, to discover the needs there, establish goals, and plan for ministry."

BEN EGGERS, *Executive secretary*
Board of Youth Ministry of LCMS

IS MINISTRY ENOUGH?

Here I sit, a pallbearer at the funeral of a friend and colleague. A funeral service is for the living, not for the dead, and so my thoughts wander back over my life, so very much like that of my friend. Vaguely the question of the pastor penetrates and guides: "Where have all the flowers gone?" Where have they gone? Has it all been worthwhile? If I had it to do over, would I do it this way again?

The thought of retirement and the future suddenly strikes me. My future? The future of our students is what my friend (and, hopefully, I) had been concerned about; the students that now parade before my eyes . . . teachers, administrators, coaches (ah, those wonderful days as a football coach!), chemists, former students now colleagues, housewives, pillars of communities and churches . . . on and on they march past.

A disturbing thought suddenly intrudes: What about my future? Thanks be to God, my future beyond this life is assured, but what about here on earth? What about retirement? Even teachers must retire some day.

What have I missed in life? How would it feel to buy the clothes that strike my fancy rather than those I can afford? To order a meal and not need to look at the price? To play golf on the beautiful courses seen on TV or fish with a guide and my own boat at an expensive resort? And travel, ah! there's the real rub: travel! My own children must have

editorials

caught my wanderlust; one is halfway around the world, and others are looking in the same direction. As a farm boy I remember the haunting sound of a distant train whistle inviting me to visit faraway places in the way that the "friendly skies of United" now do. Will my turn come?

Should I have spent more of my efforts in gaining wealth and just a little less in service? The question haunts me. What question haunts the man who sought (and achieved) wealth? Does he envy me as I now think I envy him? Maybe I should urge my children to seek after wealth. Are they stupid for wanting to be teachers? Have they seen something in my life that they want to follow? Have they caught a spark, or is it a rut they should be pushed out of?

The sermon is ended; the cycle is completed; the young men are now in the grave, and we see the flowers again in the graveyards to be picked by yet other young girls. The thought persists: Was mine a poor choice? The choir has been singing, and now the organist leads us joyously in "For All the Saints." As the music and words flood over me, I am suddenly content. It really hasn't been so bad, this life of service; I have my answer.

The golden evening brightens
in the west;
Soon, soon, to faithful warriors
cometh rest!

HERB MEYER, *Professor*
Concordia, Seward

IT'S AN ATTITUDINAL THING

Recently I sent a questionnaire to the 200+ directors of Christian education and/or youth ministers listed in the 1973 *Lutheran Annual* to determine the areas of concern that they have discovered in their ministry to youth. From north, south, east and west came the replies. Geography notwithstanding, one of the reoccurring themes was how to integrate youth into the planning and program of the congregation. What is youth's role? And how does one implement it?

I would not presume to know all the answers to those questions. There are, however, some things of a "structural" nature that we have done in the campus ministry to integrate young people into the planning and implementation of the congregation's program. For example, students are given the right to vote

and hold any office or board position in the congregation. The constitution even specifies that some boards must have a minimum number of students on them. Over the years we have discovered that students are like everyone else: some exercise their right to vote and serve well when elected, while others couldn't care less. I don't think the "structural" approach will do the job.

The problem, as I see it, is more "attitudinal" than "structural." The more I think about youth involvement in the ongoing life of the congregation, the more convinced I become that we should drop "youth" as a separate category in our thinking. If I needed Biblical support for this, I suppose I would resort to Galatians 3:27-28: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." If Paul were with us today, I think he would be happy to amend this beautiful description of the body of Christ by adding: "There is neither young nor old."

It seems to me that we have sometimes created our own problem of "integrating youth into the congregation" by treating them *en masse* as a special category of people—and a problem category at that! We assign special individuals to "work with the youth," and then pray for their survival! We tell them that they can have a "youth" service—at any time, that is, except Sunday morning at "regular" worship hours. As a result, they are assigned some obscure time when they can "do their own thing," which presumably is a different thing from what anyone else in the congregation might be interested in doing. Small wonder they sometimes feel excluded and start developing a resistance mentality, a sort of counterculture within the congregation—something the body of Christ needs about as much as the human body needs a flu virus!

What I'm suggesting, therefore, is that we take "youth" out of the age-ghetto to which we have assigned them. I'm suggesting that we take seriously our theology of baptism as a person's initiation into the body of Christ with all the rights, privileges, and responsibilities pertaining thereto. If we can learn to think less in terms of categories—young-old, male-female, black-white—and more in terms of *people* and what they can contribute from their own unique personalities, we might go a long way toward solving the problem of integration in the congregation. Instead of using such criteria to separate ourselves from one another, we need to appreciate the great diversity of gifts and talents and interests that Christ gives to His church. We might even learn the real meaning of forbearance—"putting up with one another" in a spirit of freedom and joy as we seek to maximize the potential that each person brings to the body of Christ.

KEN FRERKING, *Campus Pastor*
University of Missouri

WORSHIPPING WITH YOUTH

"Even a child makes himself known by his acts, whether what he does is pure and right." Prov. 20:11

There have been all too many "words of wisdom" written in the literary journals of time that have been read, endorsed, even praised, and then cast aside. Contemporary man is barraged with a flood of rhetoric designed to encourage, promote, coerce, motivate, and to et cetera him to appropriate, et cetera action which will modify, et cetera, his behavior patterns, et cetera, et cetera. Far too often such rhetoric has remained merely "words" to its readers, becoming rhetoric for rhetoric's sake, the exercise of subscholarly semantics. However, if rhetoric is to retain any integrity to its basic purpose, it must address itself directly to the accomplishment of action. Only through the accomplishment of action can it be determined whether or not rhetoric has effectively communicated its purpose to those who have been addressed. Therefore, the remainder of this editorial will be written to incite action. In brief, it is the author's intent that the principles herewith endorsed not merely be preached but practiced.

This editorial addresses the issue of youth involvement in worship services, with all its consequent undertones, overtones, and in-between tones. Its major concern is that some sort of strategem be developed whereby youth's incorporation into worship will seem less offensive to the staid, traditional background of those more conservative members in many of our synodical congregations. It is the belief of this author that much of the current controversy over "youth worship" is directly resultant from such a staid, traditional background.

1. Such a background encourages blind adherence to certain traditions, without understanding the basis of those traditions.
2. Such a background often unknowingly ignores Scriptural and confessional understandings of worship, and tends to perpetuate ignorance.
3. Such a background tends to demand allegiance to its practices (intact), ignoring the nature of youth, and encouraging impulsive rebellion which is, in itself, ignorant.
4. Such a background encourages bigotry instead of community.
5. Such a background encourages et cetera.

The time has come for leaders of worship to concern themselves with helping others understand what they are doing in worship. Too much time has been spent involving youth meaninglessly, without first introducing them to the nature of Christian worship. How can youth worship their Lord "in spirit" if they haven't the slightest idea of what is meant by such a statement? How can a leader in the church ask a group of young people to

lead a worship service when they are not even aware of the admonishment in Colossians 2 concerning ritual, or when they have never heard of the sacrificial and sacramental elements involved in all worship. In other words, let's learn how to swim before we jump in the lake. I have observed far too many worship services that have evolved from misunderstandings of the nature of worship, and consequently have been of little edification to those involved. Only through ascertaining what Scripture and the Confessions have to say on the nature of worship can we even begin to involve congregational members of all ages in any kind of meaningful worship.

By chance the reader may have noticed the use of the designation "all ages" in the preceding sentence. This usage was not a literary blunder in an editorial on youth worship, but a premeditated attempt at pointing to a logistical problem inherent in worship services ostentatiously labeled as "youth services." The apostle Paul, in his first letter to the Corinthians (12:13), proclaims boldly: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free," to which he might add today, "whether we be young or old." Our body is a community. To designate certain services as "youth services" assigned to 6:00 p.m. Sunday evenings, instead of encouraging young people to be a part of Sunday morning worship, promotes an unnecessary division in the body. Rather, congregations might establish a worship committee, composed of the pastor, the director of Christian education (if available), and equal representation from all age groups. Their purpose would be to study the nature of worship, organize worship services, and encourage participation in those services by the entire membership. Worship would then become a response of the whole body to its God, young and old actively worshipping together.

At the risk of redundancy, I will again emphasize the two points stated in the body of this editorial:

1. When involving any group or individual in worship, first educate yourself and those involved concerning the nature and spirit of worship. If this learning takes place, worship will most likely be more vital and meaningful to those leading, as well as to those participating.
2. Emphasize the communal nature of worship. Factioning usually produces disunity, misunderstanding, et cetera. Members may have differing functions in worship but let's work together. Worship would be a much more edifying experience if services would involve members of all ages rejoicing together in the fellowship of their Lord.

One final request: Reread the introductory paragraph and apply its message.

BOB JACOBS, *Student*
Concordia, Seward



by ELDOR KAISER

GROWING UP IN THE SUPERMARKET

A MILLION ITEMS IN STOCK.
Choice.

Decisions. Select an option. Choose.

Not to decide is to decide. On the other hand deciding often is not to decide, because each decision leads to the necessity of additional choices. We do indeed live in the "choice society." A Ford is no longer a Ford. There are Galaxies, Torinos, Gran Torinos, and Pintos and each model has many options. Even a lightbulb is not just a lightbulb. There are white-light, day-light, and long-life each in different wattage, sizes, and shapes.

Eldor Kaiser is assistant executive secretary of the Board of Youth Ministry of The Lutheran Church—Missouri Synod with offices in St. Louis, Missouri.

On Saturday our local store offered six different kinds of lettuce.

What happens to people who are faced with choices, too many choices about all kinds of things: goods, philosophies, vocation, education, religion? What happens to people who grow up in the "choice society?" Choice is the hallmark of freedom. Are young people today really more free or just confused? Andrew Greeley says,

Our ancestors were born into a social and cultural environment where in most cases there was only one set of religious symbols available. One could choose to accept them enthusiastically or ignore them completely or honor them intermittently but there were still no alternatives. When my grandfather was born in Ballyhaunis, County Mayo, Ireland, in the middle of the last century, Irish

Catholicism was the only set of symbols available to him. His great grandchildren, born in Park Ridge, Cook County, are free to choose among Marxism, secular Catholicism, modern Catholicism, liberal Protestantism, agnosticism, or, more recently, pentecostalism as their fundamental world view. . . . When religion becomes a matter of free choice the whole context of religious maturation changes.¹

If Andrew Greeley is correct, it is worth our while to explore this "context of religious maturation," to make some observations about those who are growing up walking down the supermarket aisles and the way Law and Gospel come through to them.

A supermarket society is run by computer

It has to be. It's the only way to keep track of all the options. Computers are cold. They reduce marriage to notches on an IBM card. But they also place data at our disposal in usable form. Anyone interested in finding out about the characteristics of youth can find a wealth of research made possible by computer. You can find out about kids in general or "our own Lutheran kids."

A supermarket society is filled with hucksters

Kids complain, "Everybody is pushing at you all the time." Our world is filled with salesmen, hucksters, pushers. They are in our families, churches, living rooms. They are evangelists of their particular brand of political philosophy, morality, religion, or methodology. All salesmen are suspect because the commercials conflict with each other. Even when a choice is made, doubt and uncertainty remain.

A supermarket is often lonely

My brother and I slept in the same bed. We were glad because we kept each other warm. We talked. We argued. In the process we learned to love each other. My two sons have *chosen* to sleep in separate rooms. They have greater freedom, but I think they are more lonely.

No matter how you run the data through the computers, one characteristic comes out strong—they are lonely. Heath, who did a 20-year study sees it as a trend, a declining of strength of human and social ties.² It seems it is easy to be lonely among the shelves, goods, choices, and *people* of the supermarket.

Good research gives us an aerial view of what is happening, a kind of view from the rafters of the supermarket. No group has been so thoroughly researched as "the young," but a recent study of 7,050 high school age youth is worth looking at. The sample was nationwide, randomly selected from nine major denominations and Young Life participants. Great care was taken by Youth Research Center in doing the study to include youth of minority groups, residents of inner cities, and nonattending church youth. By the time you read this, a short book titled *The Cries of Youth* will be available from Harper & Row reporting the findings. Hopefully,

what is written here will prime your interest.

Perhaps the most helpful way to hear these cries is as the needs found in all youth, although some individuals will express predominantly only one of the cries. Certainly it would be a mistake to attempt to categorize individuals under these groupings. Persons remain persons and the view from the rafters does have definite disadvantages. The data were gathered in 1970, but Dr. Merton Strommen, who reported the study, argues that the findings are valid now because, rather than expressing the current fads and issues of the moment, they come out of the values, beliefs, attitudes, and concerns of young people. These remain remarkably constant.

As we listen to these cries and as we listen to individual young people, it is helpful to be aware of two basic orientations. Some young people are peer-oriented and listen primarily to their own age group; others are broadly oriented and are more accepting of adults and less at odds with the society in which they find themselves. Peer-oriented youth are candidates for counter-culture, and often their cries are the most distressed. Here we are not focusing on the counterculture for special examination.

The Cry of Self-hatred

This is the unvoiced cry of most youth and seriously haunts one in five. It is the cry of self-criticism, worthlessness, and inevitably, loneliness. Beginning with a lack of self-confidence, personal anxiety builds into distress over personal faults, and self-regard drops lower and lower. It is not surprising that the cry of self-hatred is the most commonly expressed and most intensely felt cry in the supermarket society. The availability of so many wrong choices shakes self-confidence. No matter which choice is made, the "hucksters" of the other choices tell you that you are wrong. It is easy to feel worthless when things are so complicated that you can't understand anything fully. There are no heroes and authority has eroded away. Generals lead men to depraved behavior rather than acts of courage; scholars—Biblical or secular—cannot agree; even government officials have the Watergate affair. There is no one you can trust, yourself least of all. What does it all matter? There is no meaning.

When you don't like yourself it is not possible to like others. People who are self-critical are also critical of others, especially those they want most to like them. The situation is made worse because a person who hates himself does not like to be alone either. So lonely, self-critical young people spend time in the company of others, even claim some close friends, yet remain lonely. Strommen says, "Apparently loneliness is not cured by company—it takes more than friends. Aloneness looms as something more than being physically separated from life. It is akin to the fear of not-being or meaninglessness so often identified with the alienation of the 20th century—a loneliness which Kierkegaard believed was cured

only through an identification with God."³

The power of the cry of self-hatred indicates that it is probably not necessary for the church to inform such people that they are "poor, miserable, condemned creatures." They are painfully aware of this. They need only recognize these feelings as the way God's law of condemnation speaks to us. The study shows that many have made this connection because there is a strong link between low self-esteem and anxiety about faith, an awareness of being distant from God. When God's law speaks to people through feelings of alienation, the Gospel is heard most clearly in a context of warmth and closeness. The willingness of the messenger to commit himself to the lonely, self-hating person gives validity to the message of God's love in Christ.

I asked a girl why Explo '72 was the "greatest experience of her life," and she said, "Because I could talk to those people, I could tell them about myself and they really seemed to care." When I asked her if she thought they were that way back home or if the program at Explo had made them that way, she seemed unable to think of those people as having any "home" other than Explo. The same kind of feelings are no doubt also true of the gatherings and events held in our Districts and Synod. Youth respond to warmth, however temporary, and good things may happen. The Gospel, God's Word, faith come alive. If human warmth generated by the Spirit of God can be made a part of everyday congregational life back home, people will like themselves better and feel closer relationships with God and other people.

The Cry of the Psychological Orphans

"Orphan" is a loaded word. The cry of "poor fatherless children" is poignant and touching. This is also true for a category of young people who may live in a home with parents but whose preoccupation is their distressing family situation. Death, divorce, or disunity may disrupt a family, but the strongest of these is disunity. The psychologically orphaned too often end up in running away from home, delinquent behavior, suicide, or other self-destructive behavior.

"My father and mother do not get along. This bothers me." This simple statement is 36 times more powerful as a predictor of family disunity than divorce. Difficulties with father are 12 times more likely to indicate real disunity. So it is tension in the home rather than the fact of divorce or the absence of a parent that upsets the young person. Overregulation of children, a common error of church people, produces tension. So does parental mistrust of teen-agers.

A ministry toward the health of families is clearly the way to minister to the needs of the psychologically orphaned. The church can help people find ways to live with less tension. The church can also teach people, including the troubled young person, to be aware that

he is responsible for his own actions. Recognizing responsibility is not a way of escape to one who wants to run away, but it can be a ray of hope. Responsibility means there is possibility. The responsible person is free to act. He can change his response to the bad situation. And the greatest possibility lies in the life-changing awareness of God's forgiveness.

The Cry of the Socially Concerned

About one in 10 young people show a strong social concern. One in three is responsive to the pain and injustice they see in society. Theirs is a cry of anger, disappointment and a cry for change that is often accompanied by a negative view of the institutional church. These youth have been most disturbing to adult society and to the church, yet "a quality that shines through the self-report of these youth is mercy." Why has the church along with others in the supermarket been so unresponsive to the "cry of the merciful"?

These young people are looking for caring, candor, and a chance. Caring leads to candor, openness, and honesty between people. On the other hand, only when there is candor so that people feel free to say what they think can there be real caring. Seemingly both candor and caring are often missing in the church even though forgiveness and acceptance are frequently used words. So the socially concerned youth is disappointed in his church. But what can strike a spark is a chance, a chance to do something "worthwhile." If given a chance and some "training" these young people will visit the old and teach the mentally retarded. They will volunteer a summer of time to run a recreation program on an Indian reservation, or two years of time to work with the church in Japan. Local congregations that recognize that about one third of their youth are stirred by humanitarian concerns and are potential peacemakers and friends of outcasts could have quite a volunteer program going in the local community. Rather than shying away from such young people as being radical, we should demonstrate that Christian is a word that fits in rather well with care, candor, and a chance to serve.

The Cry of the Prejudiced

"Don't disturb my little world" is a cry heard from one in five youth. These youth may get along well with adults, for they affirm a religious stance that stresses achievement, right living, and doing the best one can. All that sounds good until it is seen as effort that achieves the favor of God. Although the study cited earlier does not prove a cause and effect relationship, the data clearly link beliefs that tend toward work righteousness with prejudice and bigotry.

The most troubling characteristic of the prejudiced is that they don't think much about why they believe and act as they do. They believe they follow the will of God when they act unquestioningly on the beliefs and pre-

suppositions of their past. They do not doubt, question what they have been taught, or struggle over doctrinal difficulties. This complacent attitude along with the drive to achieve places many into positions of church leadership.

Made-up minds like made-up beds can appear nice and neat, but the church cannot afford to have leaders that don't see that life in the supermarket is complex and that the labels are often misleading. Apparently the most effective approach would be a kind of education program that stimulates thought in "unthinking" people. To do that, it is necessary to challenge or even require people to weigh facts, face issues, and probe their own feelings.

The Cry for Oneness with God

Like the first cry, this last cry is powerful and is expressed generally by all youth. Both are cries of loneliness. Both may express despair, but at times the cry for oneness with God is a cry of joy. When a person feels lost in the vastness of the universe and yet experiences identification with a personal God, that is joy! This sense of identification with a personal God is not to be confused with doctrinal clarity. Young people want to know there is Someone out there who cares about them; they want to feel the love of Jesus down in their hearts. Although the cry of joy in the midst of isolation can be superficial, at its best it is accompanied by involvement with the community of faith. Knowing who I am means I also understand who my people are. Again, at its best these discoveries are accompanied by a strong desire to grow and develop. Without growth and development the relationship dies, and we know this is true of the relationship with God. The shout of joy in the discovery of Jesus fades quickly unless the person learns to find meaning through relationship with others and God. Along with growth, that implies responsibility, a sense of mission and purpose in life.

All of this suggests a need for a 3M Program (remember the Big M?)—Mutuality Mission Ministry.

Mutuality implies friendship, sharing the doubts, empathizing with the pain, reflecting the joy. Is it possible for the church to set up a model of mutual exchange in the supermarket? One of the traps the church has fallen into is to operate on a medical model, especially in dealing with youth. Our homiletic and educational patterns have been set up on this basis—goal, malady, means—requiring someone of superior knowledge to determine what is wrong, make the diagnosis, and give out the prescription. A "choice society" doesn't make it possible for adults to always be stronger (unconfused) and young people weaker (confused). It rather requires two people fulfilling their incompleteness in each other. "Here the adult is not concerned with the deep psychological underground world of youth. Rather, his concern is with communication that flows two ways. Each person, youth and adult, shares his hopes and fears, insights and per-

plexities, convictions and doubts. The person usually called the 'teacher' believes he can learn from the person usually called the 'learner.'"⁴

Mission implies a sense of purpose. Most of the negatives in the study were associated with the opposite of mission—worthlessness, meaninglessness, pessimism. An important part of the mission of the church is surely to help young people discover a sense of Christian mission in their lives. Many are ready and some are overripe, so that they thirstily grab onto anyone who speaks with a ring of authority and certainty. These young people rejoice over having finally found *the* purpose, at having finally arrived. The joy may be shallow. The church can help by giving solidarity and providing for growth.

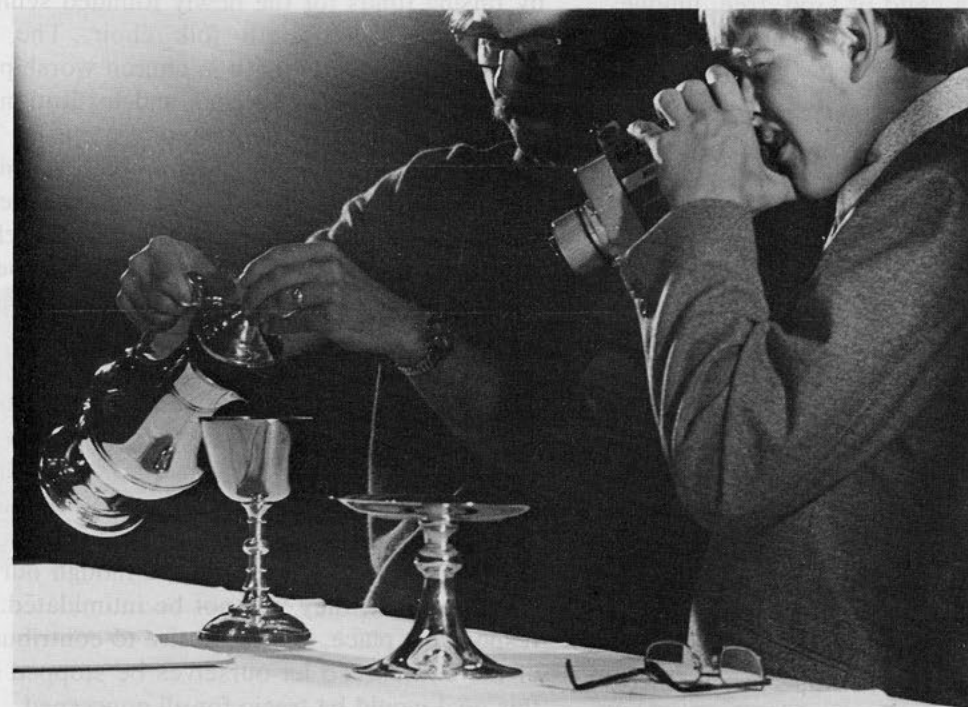
The mission of the church and of Christian persons is always emerging. The Mission Affirmations live on in their usefulness precisely because they are guidelines for discovering mission and are not merely a statement of mission. The answer to "Why do I live?" cannot be boiled down to a single statement or a codified approach for "soul winning" though these may be helpful in some situations. The church is the church when it recognizes that mission (worth, usefulness) is a need of persons and ministers to that need.

Ministry implies making it possible for people to meet some of their needs. It begins with listening to their cries, and perhaps we should emphasize a great deal more the ministry of listening. Ministry means making it possible for people to meet some of their needs in ways that are minimally destructive to themselves and others. Alcohol and drugs fill basic needs for the addict, and the exploitation of persons may fill the need of control. We can be most helpful in our ministry to young people if we take the time and make the effort to get at needs at a more basic level. Ministry is also complex. God gives us a lot of choices for our ministry in the choice society, but He also gives us the ability to make those choices. Young people who grow up in a supermarket know that ministry is complex. They need to be encouraged to make ministry choices boldly, confident in their God-given ability.

Some cries boom out like thunder, some are shrieks of pain; some are sobs of despair and others whispers on the wind. In the midst of the cries and the whispers there is a still small Voice. And the Voice says, "You do not need to run away. Go back, and I will show you young people who will follow after you and proclaim My Word with power. Anoint them and rejoice."

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- ¹ Andrew Greeley, "The End of Religion?" *Religious Education*, Vol. 68 (March-April 1973), p. 180.
- ² Merton P. Strommen, *Bridging the Gap* (Minneapolis: Augsburg, 1973), reference to Heath study on p. 51.
- ³ From an early draft of the book *The Cries of Youth*, by Merton P. Strommen.
- ⁴ Strommen, *Bridging the Gap*, p. 80.



A YOUTH VIEWS MINISTRY TO YOUTH

by HEIDI ZOGG



DOES THE CHURCH MINISTER TO ITS YOUTH TODAY? The church with its policies and institutions, and with those people concerned only with policies and institutions does not minister to the youth, for there is time only for vindicating self. Yet, there remains a minority of individuals who realize that policies and institutions are for people and that they must be concerned with the growth, not the defense, of the church. In the parish to which I belong two factors are present. One is stifling growth, and the other is pressing for life. In order to explain the youth ministry that I am involved in, I will compare my church's Sunday morning congregation with our parish's youth program.

Our Worship Services

When entering church for a Sunday worship service, we observe a congregation of hundreds of different people. We sit together, sing together, and pray together. If I as a youth were absent, I would not be missed. When trying to reach out to those around me with simple hellos or smiles, the tension grows more noticeable with the knowledge that my attempts at communicating are not

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welcomed. We are all supposedly united under our Father and accepted by Him, yet I know that those around me feel I am not yet worthy of their acceptance. I am told to respect them, if nothing else, for their longer time of existence, but there is no reciprocal action. My dignity is confiscated. I am nothing more than a second-class citizen.

What a contrast in a youth night worship! I am accepted! I am accepted as a child of God, free, unique, and significant. With this acceptance the realization comes that if I were not present, I would be missed, and that if I do not contribute my all, something will be lacking. It is now my responsibility to make others feel accepted, as they, too, are intrinsic creations of God. No one need work for or prove that he is worthy of love. Christ's grace is ongoing. Instead of the "I am an adult, you are a child" philosophy that draws forced respect and dutiful obedience, the thought of "I'm OK, you're OK" is put into practice. The result is dignity for all parties involved. Our pastor and counselors could hardly carry on an effective ministry if they felt somehow superior to their kids. No more joking, sharing, or mutual fun activities could be carried on; yet, it is in times like these that the concern of Christ and church can come through the strongest.

Sunday morning worship also tends to be an experience of complacency and boredom rather than one of meaningful activity and strength. Worship should be a rehearsal for life, and too often Christians are apathetic enough without rehearsing it. Frequently the sermon message is one that eases the mind into lethargy and allows us to feel justified in being cloistered Christians hiding within four walls of security unnoticed by those "sinful unbelievers out there." Youthful churchmen needing to be affirmed and led to reaching out are called to isolationism and fear. The Gospel preached in true form shakes security and even becomes offensive to the end that men are not afraid to change and expand, knowing that our Creator is involved in our lives.

In contrast to this, I again point to our youth program. Worship now does become a rehearsal of life rather than a denial of it. Involvement is vital to our worship and is welcomed through the passing of the peace and serving Communion to one another. Making a fist until it hurts and then relaxing it again lets each person visualize how Christ frees us from those things that bind us. Worshippers are brought together by passing a long rope until all are united by it and then by passing the gifts of the Spirit to each other in the form of small cardboard rings hanging on the rope. We celebrate our talents and imaginations by making our own artifacts and creating stories to offer to the Lord. God listens to us whisper and shout to Him. No one is left out, and all have something they can contribute. I become involved with others and am dared to risk leaving security behind by putting myself into new and unforeseeable situations. Life is real!

Youth's Involvement in the Church

As I have tried to show previously, the thrust of youth in ministry in my church is carried by a few select persons rather than by the congregation as a whole. It seems ironic that the church and community benefit from these people's efforts almost as much as the youth do.

We have an active youth program serving others by raising funds for the newly founded senior center in our parish. The youth folk choir, The Fishermen, participates once a month in church worship and travels to numerous other churches and institutions spreading the Gospel through contemporary music. The "Care-takers" are now visiting children with learning deficiencies and trying to show them that someone cares. The youth group just completed painting the church basement and sponsoring a breakfast so that people of the congregation could better involve themselves with each other.

It is now a policy in our congregation that women and 18-year-olds may vote. Youths old enough to vote are at these meetings expressing their views and ideas. Our service is received, sometimes with gratitude and sometimes with fear. Perhaps this fear is due to the fact that those efforts made to put down the youth are not working. People can see that, although our leaders are fought against, they will not be intimidated. We want a responsible place, and we desire to contribute to the life of the church. To let ourselves be stopped in achieving this goal would be tragic for all concerned.

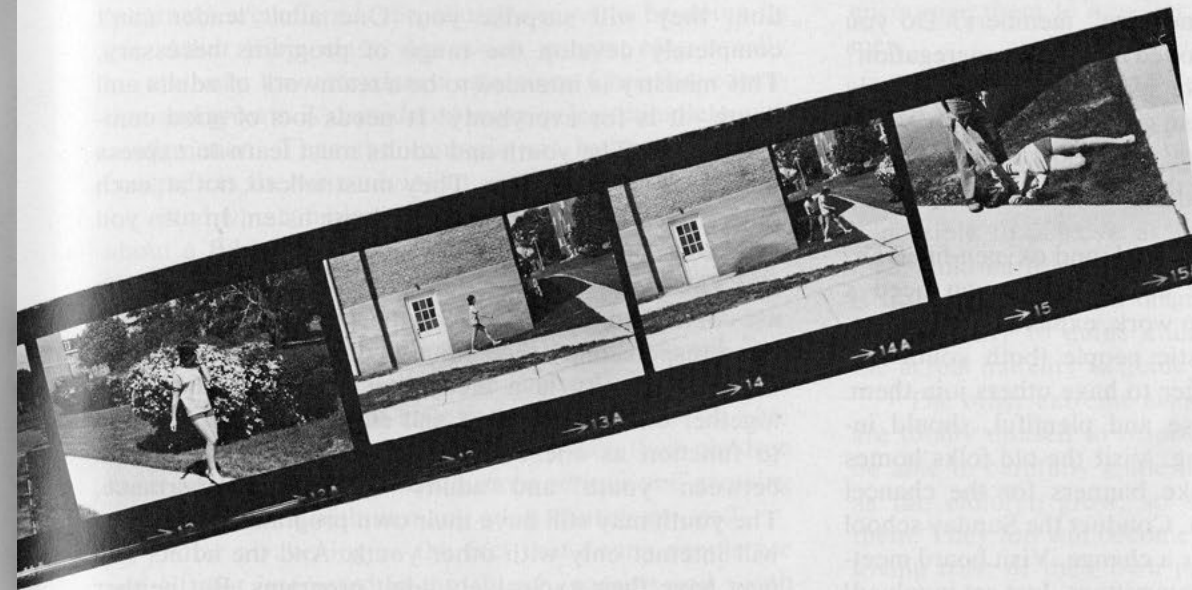
Our Youth Leaders

Although the majority of the congregation does not minister to their youth, there are those few people who possess the foresight and guts needed to lead the young. Where they move, we will continue to grow and establish for ourselves and those following us a responsible place for youth in the church. I need to be accepted as a free creation of Christ, to live in the knowledge that I possess a significant place in the membership of Christ, and to know there are those who actually love me enough to fight on my behalf and give me the dignity of standing responsibly on my own.

For those that lead, there are no accolades even though they may push mind, body, and emotions to their peak. There is no glory, no thanks from the church. If anything, there are only those who pick out the negative. Speaking as one youth whose life has been greatly changed because of the convictions of certain individuals, there are those kids, who because of these leaders, will never be the same. Robert F. Kennedy said:

Our answer is the world's hope: It is to rely on the youth—not a time, but a state of mind;

A temper of the will, a quality of the imagination, predominance of courage over timidity, of the appetite for adventure over the love of ease.



THE YOUTH'S ROLE IN THE CHURCH

by PAMELA LEHENBAUER

I'M GLAD I'M LIVING NOW! THE CHURCH HAS developed great programs for its youth! Many of my friends are committed to meaningful projects with and for the people in the church. Yet, there is much work to be done. Other friends of mine exist through church services and, with luck, Bible class. Many youth have dropped out of any participation. Adults ask, "What does youth want? What can we do to get everyone involved?" Often frustrated, they sputter, "The teenagers don't like what we're doing now, but ask them what they want to do and they don't know! What can we do about that?"

Are Youth Really Different?

The youth of our church appear unique and frustrating. They seem to be contradictory and ambivalent.

They are enthused and apathetic; satisfied and discontented; a burden and a blessing. They are no more unique but are just as challenging as any of the Lord's children. Basically, youth of the church have only one distinguishing characteristic. They are younger than the adults. Almost every problem in "youth" ministry can also be encountered in "adult" ministry. Realizing this does not necessarily solve our problem. We still must ask, "What kind of ministry will be effective with youth?"

The youth must be involved in a specialized ministry with the church. At the same time, the church needs to forget "youth" as a group and accept them as full members of the church with the joys and responsibilities involved. The ministry of youth to the church and the church's ministry to them must be especially alive and enthusiastic. The period of adolescence is an important time to set a style of ministry that can be continued every moment of a lifetime. The youth are the future church. The church can only be as effective as their ministry makes it.

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How to Succeed with Youth

How can we begin to carry out the important ministry to the youth? Before you prepare a big dinner, you find out how many people are coming, figure out what kind of menu to prepare, and then you start cooking. You need those numbers and a structure before you can produce. This is the first step for youth ministry. How many kids in your congregation have *not* had active contact with your programs? What about those who have just been confirmed? Have they dropped from the scene to join all those "Sunday morning" members? Do you reach those who have just moved into your congregation? Are the college-aged people ignored? It is extremely important to involve all these groups in a ministry—but you must know who they are! Make lots of lists, have a youth evangelism drive, dig them out, dust them off, and fire them up!

But, a fire needs a spark, fuel, and oxygen-filled air. To get people enthusiastic and working, you need a spark—a base from which to work, expand, and explore. The fuel is other enthusiastic people (both youth and adults) *already* working, eager to have others join them.

Basic programs, diverse and plentiful, should interest everyone in something. Visit the old folks homes and shut-ins regularly. Make banners for the chancel or just to hang on bare walls. Conduct the Sunday school and Bible class devotions for a change. Visit board meetings. Be on congregational committees. Just get involved! The possibilities are limited only by everyone's imagination and creativity!

I can hear you saying already—"What an idealist! Who has time or energy to develop these programs?" If you don't look up at the sky, you'll never see the stars. The air for this fire is the atmosphere in the church. Unless everyone takes the time and finds the energy, *any*

program will suffocate! Of course, a vital youth program isn't going to be created overnight. It will be hard, frustrating work. But then, when Jesus gave us His Commission, He *never* said it was going to be easy. He just said, "Go!"

The beauty of an ambitious program is that one person can't possibly handle it all. Everyone must work together.

Some think that youth may be incapable of developing their own programs. Don't proceed on that assumption; they will surprise you! One adult leader can't completely develop the range of programs necessary. This ministry is intended to be a teamwork of adults and youth—it is for everybody! It needs lots of good communication. The youth and adults must learn to express their goals to each other. They must talk to, not at, each other. Even if you don't agree, please listen. In turn you will be listened to.

The members who create a "flammable" atmosphere are committed. They realize that being a Christian carries more responsibility than simply going to church on Sunday. Christianity is a lifetime of working and sharing together our love for God and each other. As we learn to function as one body of Christians, the distinction between "youth" and "adults" will fade in importance. The youth may still have their own programs where they will interact only with other youth. And the adults still may have their exclusively adult programs. But neither should be committed only to one certain group. The church functions most effectively as a unit with the common goal of sharing the love of God with the people around us. It isn't an easy task! But, with God's help giving us enthusiasm, patience, imagination, and lots of love, we *can* do it. ■



THE CHURCH'S MINISTRY TO TODAY'S YOUTH IS often a combination of misguided good intentions and a frustrating lack of communication. These are usually a result of the failure of the church either to see or admit there is a problem or to decide on an effective approach to the problem.

An Evaluation of the Church's Program

From childhood on, Sunday school teachers and other church servants encourage us to "believe as a

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little child," often implying that doubts and questions are unchristian or sinful. This is the first step in creating problems in dealing with young people. The child's natural curiosity and urge to learn are further dulled by posing concocted examples that tend to be open-and-shut cases and not too realistic, and by telling wonderful little stories which are usually left at that, that is, no particular meaning or importance is given to them.

As long as enough parents send their children to Sunday school, day school, youth group or whatever programs are offered, the church seems to be doing its job. Adult Bible class, discussion groups, etc., usually have a very low attendance rate since Christian education and growth is considered more or less complete with confirmation. Thus the example set by many parents contradicts the wise advice to *grow* in the Lord.

And who can blame people for not being too excited about a Bible class in which the most challenging question is "Who died on the cross?" Pastors are not fully to blame if their parishioners don't feel a need for anything more or don't respond when more is offered. Is it surprising that people whose hunger for Christian edification is limited to little more than an hour on Sunday (if even that) run into difficulty when their children raise questions that are much more serious and pressing than those dealt with in many adult church groups?

After awakening to the fact that young people are not all that interested in the church, parents and youth advisors try to liven things up in the youth group with ideas as new as goldfish-swallowing. Then they suddenly catch up to the idea of letting them "do their own thing." Without skillful guidance, this approach can be construed by the young people as a lack of interest on the part of parents and others. The problem of ministry is then multiplied.

Some Consequences of the Program

By the time young people are out of high school and are beginning to feel the independence that comes with leaving home, one of the first moves is to cease church attendance. This seems to be a natural step, but many parents worry that their children are becoming heathen or worse. Young people often rebel against the meaninglessness of formalities, language, and dogmatic details, many of which have not been properly explained or have little more than historical significance, a feature of very limited importance in the day-to-day life of a Christian.

Denominational differences and fighting within a denomination not only emphasize the preoccupation of churches with dividing rather than uniting Christians, but also hinder our efforts to "spread the Word," our basic commission as *Christians*, not as Lutherans, Presbyterians, Baptists, etc.

Many young people are concerned with living as Christians, though they have given up on the church as an appropriate place for finding fellowship and mutual

support of other Christians. This is a point that many older people in the church miss. Since their concept of a Christian life is based firmly on regular church attendance, it is difficult for them to accept as Christian anyone who rejects their main source of edification. The organizational "church" is seen by many young people as an ultraconservative impersonal corporation whose concerns for its members are first, that they come to church and be counted, and seemingly only later (or as a last resort?), to minister to their needs as humans or encourage them to minister to the needs of their fellowmen.

Suggestions for Improving the Church

In ministering to today's youth, the church must once again become a community of Christians. This is impossible to achieve as long as parents do not guide their children toward mature adulthood. Permissiveness is often no more than disguised neglect of the parental responsibility to guide children, or merely a cover for the actual inability to guide and influence their children.

The other extreme also results in young adults who are totally unused to responsibility. Ideally parents will be able to carefully guide their children and realize that as the children grow, so should the parents' trust in them. They too will become adults; however, without the loving trust of their own parents, the first steps on the road to maturity are infinitely more difficult.

People should aid and encourage each other in guiding the development of their children and in living their own lives. Uniting for this mutual support can be more beneficial with Christ as the center of all activities. Only the complete commitment to Christ of each church, each family, each person can bring personal peace, family harmony, and a feeling of community within the church.

Further functions of this "communion of saints" are ministering to the bodily needs of other fellow humans and ministering to their spiritual needs as well. Though the spiritual need is clearly of primary importance, the bodily need often must take priority in the course of action so that the possibility of ministering to the spiritual need is not jeopardized.

Can we be truly charitable to people around the world if our neighbors do not "know we are Christians by our love?" Can I be more understanding to my brother after discussing whether or not Jonah was indeed swallowed by a whale? Does a church building serve to spread the Good News to more than the members of its congregation? What is God's will for my life? Do I really believe the words I say each Sunday? These are but a few of the questions young Christians pose.

Ministering does not consist of either scorning or answering religious questions, but rather of sharing the questions and dealing with the problems of being a child of God today. This task will require patience, understanding, humility, and the prayers of many lifetimes. ■

IS THE CHURCH MINISTERING TO YOUTH TODAY?

by MARK ONKEN

DOES YOUTH HAVE A MINISTRY IN THE CHURCH TODAY?

by DALE SATTGAST

ON A SUNDAY EVENING, A GROUP OF TEEN-AGE Christians meet in the basement of their church and in the course of their meeting, someone has devotions, someone else leads a Bible study in which any number of topics may be discussed, plans are worked on for the upcoming spaghetti supper, and someone mentions having some type of activity in order to get the continually absent members to start coming again. At a church council meeting the following Wednesday, a question arises concerning what the youth are doing, and upon hearing that the youth group is sponsoring a supper to raise funds for buying New Testaments for the pews, the council members are pleased that their youth are fairly active. The council meeting continues.

Realistically, one example is not universal. The fact is, however, that the above type of youth ministry and attitudes toward youth ministry are alarmingly prevalent within today's church. Meaningful youth ministries are the exception rather than the rule. More common are youth and youth groups which are limited by a lack of knowing what they can do, limited by the example of others before them, and often limited because of the indifference, misplaced expectations, or criticism by those not involved in the ministry of youth. As churches, we become almost restrictive, trying to determine where the youth can fit in, and often we encourage stagnation by projecting expectations of youth ministry to "what used to be when I was a kid."

Quite often both youth and adult Christians fail to realize that there is really only one ministry which both can take part in equally, although each may serve that ministry somewhat differently. The Lord did not differentiate in His message to youth and adults, but gave one call to faith and service. It is when we begin experiencing our freedom in Christ to have compassion, to care and to serve, that youth ministry takes on its full meaning.

How It Should Be

The Lord instructed us to proclaim and to show mercy, to have compassion. If we take time to look at life around us, we can see a world in need of what we can give. That world begins within the basic youth group.

It is necessary to live the concept that "I am helped by your faith and you are helped by mine." Youth often set up social strata among themselves and certain members of a group are more accepted than others. Problems and conflicts should be discussed so that personal barriers or grudges will not exist, and when faith is taken

seriously, forgiveness and understanding will occur. With understanding comes acceptance and the chance for mutual growth. Common involvements also add meaning to self or group understanding, and further, have potential for caring service in the Lord.

Proclaiming Christ to others can happen in a number of ways. All of life should be a witnessing experience, and by letting God work through us, we can be tools of bringing others to Christ. We can start by one to one witness in youth groups, school or community.

Youth ministry can proclaim Christ's love to the aged members of the church, to those in rest homes, or to the aged in the community. Service can be given through a quick trip to the store for groceries, fixing something around their home, reading to them, remembering them on birthdays or holidays, just talking, or setting up a "meals on wheels" program.

Youth ministry can become involved with children by involvement in Sunday school classes, tutoring in homes for the retarded, helping the deaf, mute or blind, or working in community playgrounds, all for God's children. We look at the world and we see the hungry and the poor, or those stricken by disasters. We have the resources and responsibility to help by prayer, by finance, or even by dedicating a portion of our lives to a particular mission or volunteer service. Moreover, wherever there are people, there are special needs. The key to serving those needs, through our Lord, is to be aware of people, to have compassion, and to do something about it, and "whenever you did this for one of the least important of these brothers of Mine, you did it for Me." (Matt. 25:40)

Developing a Plan of Action

It is correct to say that youth have been called to serve in the Lord's ministry, but because there is a call doesn't necessarily mean there will be a response. A host of things contribute to spaghetti-supper-youth-ministry. More often than not, involvement in youth groups or youth ministry is given last priority as compared to school, sports, drama, drill team, dating, or goofing around. Youth groups often have little experience in knowing how they can serve, and when an activity is begun, the leaders leave for college. Finally, youth leadership is quite often either lacking or supplied by part-time counselors or counselors who do not know how youth can serve and who do not take the time to equip themselves to help. Things do not have to be like this.

Youth groups can become alive. Meetings should be held frequently where the youth evaluate their ministries, for it is through evaluation that new possibilities can be suggested and begun, and the youth group does

not stagnate. Follow-up is necessary, at least for awhile, in new ministries, and expressed concern and approval from other youth, counselors, pastors, and parents may show that other people care too. Consistent, caring youth leadership, is a necessity for follow-up, for advice, for personal counseling, and for encouraging and supporting youth in their ministries.

Commitment is at the center of an active youth ministry. When youth realize their freedom to serve and become committed to serving people in a way that does make a difference, when youth not only take time but are committed to making time to be servants of their brothers in need, when counselors become committed and concerned about youth serving in Christ and are willing to promote and assist in more than a Sunday night ministry, and when the church becomes committed to supporting the serious efforts of youth ministry, then today's youth ministry can take on new meaning to the youth and the church as a whole.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light.

1 Peter 2:9

CERTAINLY THIS PASSAGE REFERS TO ALL Christians regardless of age! Young people are a definite part of the body of Christ, and as such they have received the same Great Commission that Christ gave the whole church in Matthew 28:19-20. The chief ministry of every Christian, regardless of age, must be to spread the news of the saving grace of our Lord and Savior Jesus Christ and to show our joy concerning these things.

To be sure, all Christians have a common ministry, but it is also true that God blesses His church with different talents and abilities that stem from different individuals and groups. Let us examine some of the attributes the Lord has given the church in the form of youth.

Sincerity: Youth, particularly when once convinced by truth and action, are very sincere in pursuing ends.

Relevance: As a result of current societal trends for relevancy, the youth of our church are extremely con-

What Can Youth Do to Help Teach the Church How to Minister More Effectively?

Probably the greatest question which should be considered between youth and the church is "How can we be a help to your faith, and how can you be a help to ours?" If this question were addressed and answered in Christian love, great steps would be made in teaching and learning in both frames of reference. Youth ministry, youth in service to the Lord and His people, is a concern to some within the church. If youth now recognize the needs which exist, realize the freedom to care and to serve, and commit their time and service to the Lord, then the church will see that youth ministry really doesn't need its own niche, but that it is involved in the same call of our Lord to have mercy and to be the salt of the earth. Upon the church's realization of a common ministry, an openness will exist for help, encouragement, and cooperation.

NOT TO - BUT WITH YOUTH!

by JAY LYNN BRIGHAM

cerned with the now and the immediate nature of our Christian faith, a point the adult members often tend to overlook.

Quest for Confrontation: Church youth like to meet issues and problems head on. They like to get things out in the open and deal directly with confrontations.

Quest for Unity: Young people today are full of the desire to unite all people in the bonds of brotherhood and love. The desire for unity seems to be one of the loudest yearnings of our youth today.

Energy: When once convinced of the goal, youth will expend great amounts of energy in whatever directions are necessary to obtain their goals.

Love: Today's youth strive for an open, honest type of love. Youth often seem more sensitive to the implications of their Christian confession than appears comfortable to many adults.

These are just a few of the attributes that God has blessed the church with through its youth. These can be great blessings to the church if they are allowed to be brought out and are not stifled or hindered by a non-understanding or fearing adult church.

Let us now examine a few of the ways that our church seems to hinder youth in their ministry. By doing so we can hopefully better understand the frustrations of youth and promote instead of hinder their ministry.

Probably the foremost way the church hinders our youth is by the overemphasis the church gives to age as being the determining factor of importance and value. Many adults just do not take youth or youth's ministry seriously. As a direct result many youth do not take themselves or their ministry seriously either. In this way a great deal of youthful potential is lost. The predominant attitude among adults is that youth is currently in a state of "becoming" adults. Youth must be assisted in viewing their ministry as real, not merely time consuming in anticipation of "someday."

In order to do this youth must feel that "right now" they are full-fledged members of a Christian congregation. If they cannot view themselves in this way, they will view themselves as separate and subordinate, and they and their ministry will become just that.

Our Lutheran youth are probably some of the best-educated youth in the world. Unfortunately, it seems that our Lutheran youth are probably some of the most spiritually immature youth in the world. The church cannot educate youth now in the anticipation of undertaking responsibility later. Our youth need challenge, not protection, and if the church doesn't offer it they will either go elsewhere for it or become stale and rusty in a ministry they've never been a part of. The greatest emphasis has been on how the church can minister to youth—not how the church can minister *by* and *through* and *with* youth.

From vast amounts of research we find that many of our youth programs just do not inspire our youth to take Christian action. Our programs seem to be catered to girls, or at least to feminine preferences. Youth projects often lack sufficient masculine appeal, and many of our programs are presented as being religiously "nice" instead of challengingly Christian.

It would seem that our church structure just does not allow our youth to become involved in the ministry of the church. Instead of unifying the congregations, we split them into age-groups. The majority of the programs of ministry stem from the adults in the church who hold the administrative positions. It would seem that the church limits itself to a small portion of what it could and should be. While the church spends lots of time and energy for the continuing of already existent programs and relationships, it spends little of its resources for the growth and innovative types of programs which youth need so badly.

Ways in which the church could open its doors and let youth minister to the world as well as itself could include some of the following:

a. Incorporate the youth into the church by giving them a voice, perhaps even a vote on church issues. The best way to breed care and dedication is by direct contact-example and by direct responsibility.

b. Incorporate the youth within the church's worship services in active participation through liturgy, dialog, drama, music, etc. Any way youth can make wor-

ship more relevant and meaningful ought to be welcomed instead of viewed with fear and distrust.

c. Incorporate youth into the active social ministry of the church. Why can't youth, with all their energy and vitality, be sought and encouraged to visit the sick in spirit and in body? Usually they respond very favorably to these requests.

d. Incorporate youth into an active evangelism program. Most laity, including youth, don't even know what the term "evangelism" entails. (I have seen evangelism boards whose main concern was sending out baby bibs!) The Lord really blesses those who spread the news of Jesus on a one-to-one basis, youth included!

It would seem then that to "incorporate" the youth into every and all facets of church ministry is the way the church can allow and even encourage the youth of our church to minister. Through church incorporation, as opposed to church disjunction, our youth can gain a sense of mission and purpose, and they can gain a sense of real ministry for our Lord Jesus Christ. Our young people are functional and should be sincerely utilized in the growth of the Lord's kingdom.

As a final note we may want to apply to youth Lee Lohrberg's statement from his article "What Should the Laity Be Doing in the Church," *Issues*, Vol. 6, No. 3 (Summer 1972), pp. 13-14.

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.

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YOUTH MINISTRY: CHRISTIAN SERVICE SHARED WITH ONE ANOTHER

by DAVID ZERBST

GOD'S WORD OF GOOD NEWS BOTH SATISFIES OUR needs and engages us in the work of satisfying the needs of others. This means ministry is a two-directional activity. Youth ministry must fit into this two-directional pattern. It must work both to satisfy the needs of God's young people and to engage them as satisfiers of the needs of others. We shall begin by focusing on the latter.

Part of a youth ministry program must be sharing the needs of the congregation and its members *with the youth* for the satisfactions *they* can supply. We must engage youth in ministering to our needs because we cannot afford to pass up the gifts God offers us through them.

Our Lord gives us each other as need satisfiers. There is no waste in His economy; we are all to be serving, even while we are still in training to serve. Each person has a gift to offer now. If we find a significant group in our midst which is making no significant offering to the rest of us, we can be sure that we have not completely assessed our own needs. Let me share two areas in which it is imperative for us to ask for the help of our youth.

Youth's Ministry to Ministers

The first is close to home. Our ministry to youth will mature in direct proportion to our asking and allowing them to minister to *us* as professional church workers. This maturation happens because on the one hand God promises *us* growth through those who minister to us, and on the other hand He effects growth in *them* as they see us open to and aided by His help as it comes through them. Youth can become willing followers if they see that we are willing to let them help us struggle and grow in *our* faith.

My experience is that we professional church workers make very poor candidates *for* ministry. Our inability to be weak in front of and helped by our youth (or congregation members for that matter) tells them two things: (1) there is something inherently wrong with exposing one's weakness; (2) the exposure is not worth the help which can subsequently come through a Christian sister's or brother's ministry to us. Is it any wonder, then, that youth often ignore our offers to help *them*? Our failure to share our weaknesses and needs with them is a demonstration of our lack of faith in the ministry fellowship through which God works! Can we expect them

to have faith in that fellowship when we don't? When we share our needs with them, however, the results can be miraculous. Youth will come to such a person, often offering real strength and aid. They have done it to me. *We need* to ask and allow our youth to minister to us.

Youth's Ministry to the Congregation

The second area in which we need to ask for the help of youth is our congregation as a whole. Youth can offer us much as permanent participants in the ongoing evaluation of our congregation's ministry. Practically, this means that *we need* youth on our congregational committees. They have a gift for critically directing a structure away from self-perpetuation to its primary function. They will blow the whistle on the administrative games and timewasting our church management usually involves. Their impatience to satisfy immediate and often strategic needs can move our dragging discussions on to necessary action. Young people are approaching life with a freshness and unabashedly critical spirit that most of us (if we ever had it) are afraid to express. We may avoid their honest criticism of us and our performance in the Kingdom by pointing out their own hypocrisy (for they too resist criticism), but in the process we are also avoiding growth. Can we accept the fact that *we need* their criticism if we are to grow together and then invite them into the church power structure to offer it and work together with us in bringing about change? We need to. God stands behind our experimentation!

Ministering to Youth's Needs

What we have focused on to this point is our own need to involve youth in service to ourselves. This is one aspect of youth ministry. We now move on to the other: involving ourselves in service to *their* needs.

The young people with whom I have ministered have shown a great need to be sought out and listened to. They need adults with whom they can test out fragile, frightening, and sometimes hateful feelings that arise when one begins to responsibly seek out the world for oneself. To be such a listener, one must be open and honest, and she or he must spend significant amounts of time with the youth. As they continually encounter you at their meetings, parties, and retreats, you have the opportunity to grow in their eyes as a trusted listener.

Young people also have a need to be trusted with meaningful responsibility for their own lives in areas where they feel ready for growth. For example, the youth at my congregation asked for and received permission to use the empty parish house as a Friday night gathering

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place. It was made clear that they were to supervise themselves and that failure to do so would result in loss of the building. We also made it clear that we didn't expect that to happen because we thought them mature enough to handle themselves. They did. They grew from the added responsibility, and we grew in our trust in them and the Spirit of God at work in them.

A final consideration is that youth need to be engaged in meaningful, participatory worship. Formal worship services can and should be one of the major vehicles whereby the people of a congregation minister to each other. However, the sameness of a liturgy that is sung Sunday after Sunday will dull a mind that is growing excited about a world blossoming under God's sustaining hand. A preacher who will not deal with the Word of Good News in contemporary life-situations and terms will not be heard or sought after. The solution is not a folk service for the youth some Sunday evening. Challenge must be integrated into what we already have. God has made us a *new* community, and we can chance

the part. Services continually need to involve youth (and adults) in reading lessons and sharing their Christian experiences. Music and forms need scheduled change—say one service a month *other* than *The Lutheran Hymnal*, page 5 or 15. *Youths'* need is stimulation. And so is ours!

My goal has been to share and encourage an attitude. Without it, programs and gimmicks will fail. As our youth see us becoming more open to personal and congregational growth (this means *change*), they will become more eager to *share* in that life. A shared life of such constant growth is part of God's plan for us. It is a large part of all ministry, and especially youth ministry. God is empowering us to share our struggles as well as successes in faith-life with our youth. They will respond by sharing theirs with us. That is indeed ministry, because through it God makes His satisfaction of all our needs a communal task. We are members of the *body* of Christ.

FILMS

REPLAY. Contemporary Film, 8 min., color, 1971.

A middle-aged woman declares that in her day they had "good clean fun" while the camera cuts to a man preparing to jump off the Brooklyn Bridge. Another woman states that she had "more fun" in her youth; scenes of dance marathons appear in which weary partners, holding each other up, blindly shuffle to win a prize. An older man complains that movies are now in poor taste; that they can't be compared with classics of the past. But scenes from these "classics" reveal that sex was not "good clean fun;" couples devour each other in somnolent, hypnotic trances, and a child is exploited in a "cute" nudie scene of questionable taste. *Replay* is, then, the exposure of some of the hypocrisies and myths of the middle-aged who complain about the young people of today.

Their conceptions of their past do not correlate with the actual scenes of that past. Yet they persist not only in believing them, but in using them as a basis for their condemnation of the present generation. Young "women libbers" will particularly enjoy the "put down" of the compliant, bovine beauty queen, while an older man comments that if women have no children, let them take up a hobby.

Replay implies that life is more than a hobby to the present generation. Their good clean fun is actually that; they are shown romping in colorful costumes in open green country, but the initial and closing scenes of the film indicate that their purpose is more than "fun." The American Indian is used as a motif to indicate that there once was a better, healthier way of life; the Indian and a girl caressing a dove, in the initial scenes, give way to superimposed outlines of city blocks, but they return in final, fast cuts of primitive, basic images, until the girl, whirling in an almost mystic, ritualized dance, releases the dove. That release seems to allow the final scene of an older woman blessing a young flower child on a city street.

This film would be an excellent choice for an encounter discussion between the Frank Sinatra and the Beatles generations. It is, admittedly, slanted in favor of young people who want life to be more than a replay of the past. There are echoes in *Replay* of the older generation's clash with youth and in *Why Man Creates* (Pyramid, 25 min., color, 1968). Another film that would be good to process with *Replay* is *The Man Who Had to Sing* (Mass Media, 10 min., color, 1971). The theme of this film concerns the luckless life of a boy who had to do his own thing regardless of the pressures of society, but the father of the boy continues to search for him in spite of the fact that he suffers for his son's "idiosyncrasy."

The discussion generated by these films could serve to answer the concern in *Replay*. "Maybe life is a replay. . . I'm not sure." Together, father and son, mother and daughter, could release the dove of understanding, of love.

GWEN KRIESER

authority, mobility, and the place of women.

In the Epilogue, Cassens confesses to incompleteness, but isn't that the nature of a catalyst? His suggestion "that the training of the preachers and teachers and other church professionals be conducted side-by-side, co-equally respected and rewarded" is a key to "team ministry" and long overdue.

In summary, here is a little book that can provide significant perceptual change if read. Unfortunately, I suspect the wrong people will read it and be more frustrated, while the people in power and able to make changes will ignore it.

GLENN KRAFT

LIKE FATHER, LIKE SON—LIKE HELL by Robert R. Hansel. New York: The Seabury Press, 1969.

The problem of communication—the problem of compatible living—lies not within the factor of age, but within the factor of the individual's basic assumptions. When the basic assumptions valued and held as truth by youth and adults are in conflict, the groups tend to polarize and an "Assumption Gap" exists.

This book should be read by parents, youth who are ready for this level of thought, and by all who intend to minister to youth. It contains an excellent human relations message. It will help youth and adults learn to understand why "gaps" exist and how to deal with them successfully in bringing about oneness in Christian family living.

ROBIN SCHULZ

ness of his role in the congregation and the pattern of his communication with members serves as a model for the whole community, either facilitating or inhibiting their life together as community" (p. 41). If the minister must be "the expert healer," the congregation will develop dependence on him instead of his enabling the body of Christ to function under healthy trust and interdependence. His analysis helps to explain the alienation, isolation, and overworked feeling so many ministers seem to develop. "In the catalytic community, since the responsibility for community is shared by all, the participation of each member is *assumed* to be active and responsible" (p. 51). Idealistic, yes, but it can be a realistic goal.

The parish school is presented by Cassens as a unique community within the congregation, with pastor, principal, and teachers demonstrating the Christian way. Each classroom, he maintains, has the possibility of being a special prototype for the child of the catalytic community *now*. Cassens sets up Rogerian criteria for the teacher as community catalyst. The teacher must be genuine and open to experience, the embodiment of acceptance and empathy. This will facilitate learning and, Cassens believes, imbed life-long attitudes toward people, church, and community.

Creating an intimate community is Cassens' way of discussing the family. He touches on aspects of transactional analysis and the games people play. He further discusses

SEEN ANY GOOD DIRTY MOVIES LATELY? A Christian Critic Looks at Contemporary Films, by James Arnold. Cincinnati, Ohio: St. Anthony Messenger Press, 1972.

SEEING WITH FEELING—Film in the Classroom, by Richard Lacey. Philadelphia: Saunders, 1972.

Carefully selected short and feature films can be catalytic agents which initiate or accelerate action among today's youth. They can assist youth to clarify their personal values if used in creative and effective ways. These two recent paperbacks offer considerable assistance for those who want to learn how to use film in this way.

Arnold is an excellent handbook on movies which many say they should have read long ago. It includes reviews of recent significant films.

Lacey offers a rationale for film programs as well as provides suggestions for using films. It includes lots of help from friends.

LIGHT: A LANGUAGE OF CELEBRATION, by Kent Schneider and Sister Adelaide Ortel. Chicago: The Center for Contemporary Celebration, 1973.

If you are searching for ways to use media to celebrate God's presence in worship settings, this paperback is a must. It presents the meaning and charting of celebration with ways to create an environment using overhead projection, slide and film projection, and media mixing. Offers much thought and practical know-how.

JACK MIDDENDORF

RESOURCES FOR YOUTH MINISTERS

This informational resource listing was collected from several individuals currently at work with youth. The listing represents nothing more than those titles which these individuals indicated had been of value to them as they prepared for or conducted their ministries.

The following key will be used to further identify the services provided by each resource: (RL)—Resource Listing; (MR)—Multiple Resources; (N)—Newsletter; (W)—Workshop; (B)—Book; (P)—Publisher; (PER)—Periodical; (I)—Issues.

1. Argus Communications, 7440 North Natchez Avenue, Niles, Ill. 60648. Argus offers an extensive selection of value oriented materials such as posters, books, banners, and media materials designed to encourage personal exploration and enrichment in a wide number of youth topics. New books of special value: *Why Am I Afraid to Tell You Who I AM?* and *Why Am I Afraid to Love?*, by John Powell (each \$1.75). For use with Bible study groups—give psychological information about youth behaviors. (P) (MR)

2. *Barriers and Hazards in Counseling*, Dorothy E. Johnson and Mary E. Vestermark, Houghton Mifflin Co., 1970. Identifies barriers and hazards for the counselor and

counselee. Self-image, professional role, commitment multiplicity, fatigue, insensitivity, resistance, hostility, fear, and manipulative strategies are just a sample of the topical contents. (B)

3. Caresources '72, Lutheran Youth Offices—Division of Youth Activity, The American Lutheran Church, 422 S. 5th St., Minneapolis, Minn. 55415, or any Lutheran Church youth office supply source. Probably the most comprehensive resource listing available. *Celebration, Arts, Relations, Encounter*. Approximately fifty pages containing index of publishers, full-time Lutheran campus pastors, youth topics, folksingers, media publications, books, records, tapes, films, and materials suppliers. (MR) (RL)

4. Clarkhuff Associates Inc., Dr. Robert R. Clarkhuff, Consultant on Human and Educational Developments, Box 228, Amherst, Mass. 01002. Equipped to conduct a consultancy to help you develop delivery systems uniquely tailored to meeting your specific objectives with your specific target populations. Services available include monthly newsletter, books and systems delivery programs, and telephone consultancy services. (N) (B) (MR)

5. Cultural Information Service, 2900 Queen Lane, Philadelphia, Pa. 19129. Published eleven times per year for ministers of the church. Contains theater, art, film, television reviews, and information on youth rock and youth culture. Published to help youth relate the Word to the world of today. For free introductory issue, send name and address to Dr. J. Middendorf, Concordia Teachers College, Seward, Nebr. 68434, before Sept. 30, 1973. (PER)

6. *Developing Action Groups*, Youth Ministry, Lutheran Church in America, 2900 Queen Lane, Philadelphia, Pa. 19129. Helping youth workers not only to know what's worth knowing but also to translate that knowledge into action. This youth action model contains 90 pages of plans for "moving." (B)

7. *The Greening of America*, Charles Reich, Random House, New York, 1970. A book for youth ministers because it identifies what's happening within youth today. A revolution—nonviolent according to Reich—is taking place within the individual which will bring about a newness of life. (B)

8. *Growth Games*. Howard R. Lewis and Harold S. Streitfeld, Bantam Books, 1972. How to build trust and develop relationships. For the professional. Chapter 5—Person to Person—is especially helpful. (B)

9. *The Helping Relationship: Process and Skills*, Lawrence N. Brammer, Prentice-Hall 1973. Simple, excellent book written for the youth minister but understandable and helpful for the paraprofessional. Useful in developing communication skills and leadership capabilities. (B)

10. The Idea Bank, Lutheran Council in the USA, Department of Campus Ministry, Campus Ministry Communications, 130 North Wells, Room 2200, Chicago, Ill. 60606. The best of "Circle," the monthly publication

book reviews

THE CATALYTIC COMMUNITY (30th LEA Yearbook), by James Cassens. River Forest, Ill.: Lutheran Education Association, 1972.

James Cassens has done an excellent job of stimulating our thinking, but has failed to suggest specific methods to move from non-responsive egocentric circles of self-perpetuating pride to his ideal of "The Catalytic Community." A catalyst, by definition, *does* nothing; but by its mere presence a change occurs. It usually accelerates a reaction, but the catalytic agent may be recovered practically unchanged at the end of the reaction. The Christian community should be more. Dr. Cassens argues against "privacy, autonomy and dogged self-sufficiency. It (*The Catalytic Community*) is biased towards openness, sharing, and mutual commitment" (p. vii). Cassens sees the model for the Christian community as a catalytic agent in the lives of its members. He defines community as a social phenomenon attempting to deal with isolation and anonymity which is so pervasive today. After an interesting foray into Personality Theory, he proposes a fourth force which he labels "creative interplay between community and the individual." His description of the congregation as a dynamic organism responding to the needs of the community and the individual leaves one uncomfortable in the typical setting.

Cassens provides a fascinating analysis of "ministry." He maintains that "the way in which he (the minister) defines the unique-

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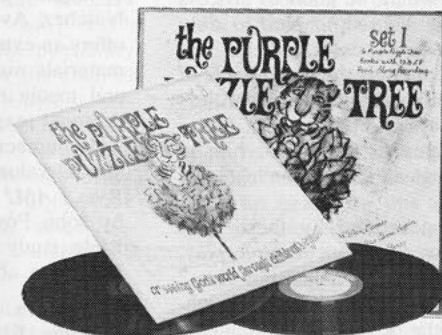
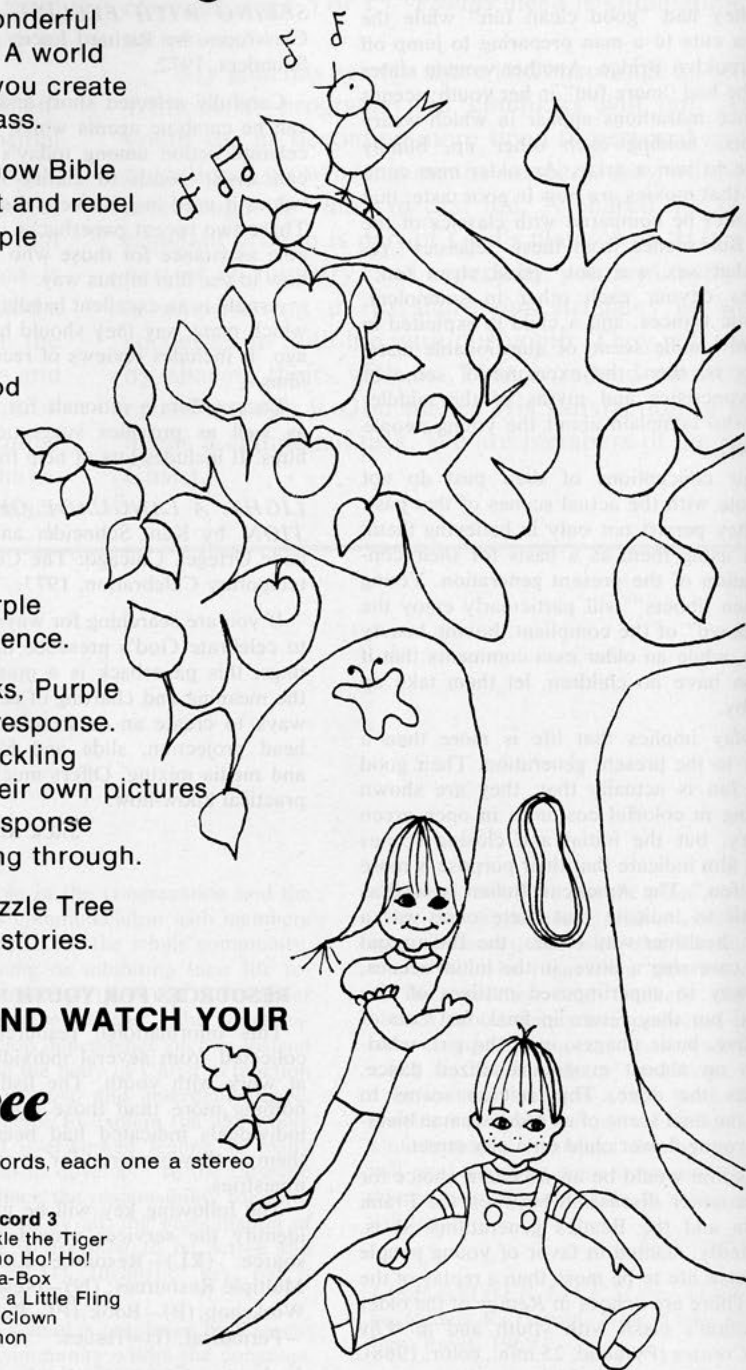
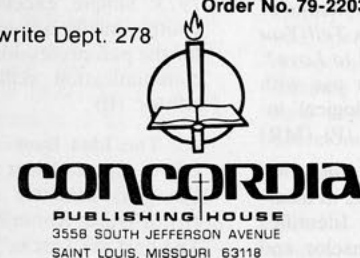
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Record 3
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11. *Learning Discussion Skills Through Games*, Gene Standford and Barbara Dodds Standford, Citation Press, New York, 1969. How to break people open in discussion. How to deal with the problems or hindrances to profitable discussion. Hostility, silence, polarization, inhibition, etc. (B)

12. Listening Group, Box 3214, Milwaukee, Wis. 53208, Donald L. and Nancy L. Tubising. Empathy training workshop materials. "Tune-in," e.g., is eight tape led, one and one-half hour personal experience practice sessions on the art of empathy. Valuable for training of youth workers and anyone interested in improving listening skills and ability to understand others. (W)

13. Mass Media, Periodical and Newsletter, 2116 N. Charles St., Baltimore, Md. 21218, and 1720 Chouteau Ave., St. Louis, Mo. 63103. Contains reviews of short films, recordings, cinema firms, television offerings, filmstrips, books, and miscellaneous resources. For one-half rate, first year's subscription at \$5.00, send check with name and address to Dr. J. Middendorf, Concordia Teachers College, Seward, Nebr. 68434. (N) (PER) (MR)

14. *The Ministry of Meaning*, Ross Snyder, Youth Department World Council of Churches and World Council of Christian Education, 150 Route de Ferney, 1211 Geneva 20, Switzerland, 1965. Although written approximately 10 years ago, it remains a classic for the professional youth minister. (B)

15. *The New Creation and the New Generation*, edited by Albert H. Van Den Heuvel, Friendship Press, New York, 1965. Chapter 1, "Theological Reflections on the Church's Ministry to Youth," by Roderick S. French, and Chapter 3, "A Short and Critical History of Youth Work," by the editor, are highly recommended reading for background information by everyone in youth ministry capacities. (B)

16. *The Personnel and Guidance Journal*, American Personnel and Guidance Association, 1607 New Hampshire Ave., N.W., Washington, D.C. 20009. Youth ministers will find the articles stimulating and practical. The material is directed to the needs and interests of personnel members and counselors at all academic institutional levels. (PER)

17. *Renewal in Retreats*, John L. Casteel, Association Press, New York, 1959. How can the church use the retreat to renew the

lives of its members? Topic explorations include difficulties in communicating with God, development of personal relationships, and what sharing is. Somewhat older but valuable. (B)

18. *Resources for Youth Ministry*, Board of Youth Ministry, P. O. Box 14325, St. Louis, Mo. 63178. Published four times per year. Topics include identity, ministry, conferencing needs, resource assistance, celebration ideas, program planning. You name your need, and they've probably said something about it! (MR)

19. 1973 Resource List — Rich Bimler, Minnesota South District Office, 122 W. Franklin Ave., Minneapolis, Minn. 55404. Ninety-five folks (and their addresses) who, according to Rich, would be happy to put you on their mailing list or send you their latest samples. (RL—probably one of the most comprehensive listings available)

20. *Respond, Vol. 1: A Resource Book*, Keith L. Ignatius, Judson Press, Valley Forge, Pa. 19481, 1971. A book of modern-day package program suggestions and idea generators. (B)

21. *The School Counselor*, American Personnel and Guidance Association, 1607 New Hampshire Ave., N.W., Washington, D.C. 20009. This publication is directed primarily to the school counselor, but youth ministers would find the materials most helpful. The articles explore counseling theories and practices, and the problems of students and parents. (PER)

22. *Shaping the Church's Ministry with Youth*, David Evans, Judson Press, Valley Forge, Pa., 1965. The concept of ministry, the struggle for an authentic ministry by youth, and specific information about four spiritual types of youth personalities confronting the youth minister make up the major portion of this book. (B)

23. *A Study of Generations*, Strommen, Brekke, Underwager, and Johnson, Augsburg Publishing House, Minneapolis, Minn., 1972. Chapter and book summaries are minimum suggested reading for the youth minister. Beliefs, attitudes, and life-style of 5,000 Lutherans are explored. (B)

24. Share Package, Department of Christian Education, Michigan District, Lutheran Church, 3773 Geddes Road, Ann Arbor, Mich. 48105. Members of District youth groups share ideas, "good finds," announce coming events, and develop program ideas. Many synodical districts publish a similar "package."

25. *Violence*, Jacques Ellul, Seabury Press, New York, 1969. Passive aggressive forms of violence placed upon youth are identified. Theme suggests that adults are aware of these violent forms being present but do nothing about them to assist youth development. Youth knows that adults know. (B)

26. Worship Pac, Center for Worship Reformation, Inc., P. O. Box 1052, Albany,

book reviews

Oreg. 97321. Published eight times per year. A collection of ideas for worship created by workers throughout the United States. Publication lists idea briefs, names, addresses of sources, and costs for reprints. Multimedia worship services, devotions, posters, songs, games, litanies, and other worship resources. (RL) (N)

27. *Young People and Their Culture*, Ross Snyder, Abingdon Press, New York, 1969. What is worship, community, mission? Who are "my" people? What are the components of a functioning youth culture? Should youth just continue to enjoy life and go to school, or should youth move into a life—make contributions—and develop life-style? The author helps youth develop a culture which is made up of the best of youth and adult lived moments. (B)

28. Youth Ministry Resources, Box 179, St. Louis, Mo. 63166. Assistance to youth and adult leaders in securing new and stimulating resources on contemporary concerns and issues. Youth ministry models, materials on current issues, books, films, music, television, creativity, drama, and periodicals. (MR) (I)

29. Youth Ministry Training Kit, Robert R. Hansel, Seabury Press, New York, 1970. How to set up a youth ministry workshop. Kit contains sentence-completion cards, pictures, posters, role-playing suggestions, simile cards, games, planning materials. Leader's use guide which includes workshop schedule, definitive statements on the workshop's purpose, the leader's role, and the role of youth. Eight-hour training program when performed as printed. (W)

30. *Youth Power Strategy Manual*, Walther League, 119 West Locust St., Chicago, Ill. 60610. How to identify and deal with issues in your location. How to organize, how to plan for action. Prepared by WL staffers. (I)

31. *Youth Today*, Wayne Saffen, Fortress Press, Philadelphia, Pa., 1971. A focus on the pressures which are brought to bear on youth and how youth responds. How might the church agenda provide avenues through which youth might be heard, advantageously utilized, and truly made members of the church with all its rights and privileges. (B)

32. *Youth*, United Church Press, 1505 Race St., Philadelphia, Pa. 19102. Published monthly. Ideas—chance to share your ideas in print—creative writing, art, photography, sculpture contests. Topics of interest to youth explored and developed. Articles by notables with something to say. (PER)

33. *Youth, World and Church*, Sara Little, John Knox Press, Richmond, Va., 1968. An excellent theology of youth ministry and a fine statement of youth ministry process. Chapter 6, "This Difficult Business of Helping Others," offers very useful ministry suggestions. (B)

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I sometimes ask myself how I felt about a certain subject when I was young, when I was in grade school, when I was a teen-ager, when I was in college. It surprises me to find out that my views haven't changed as much as one might suppose. Yet there has been change. Some things that, as a younger person, I felt were clear and definite I now find are not so simple. They have ramifications and complications that force one to take a second look. Other things that once seemed cloudy and confused have cleared up, and my opinion on them has become definite and strong.

It's risky to try to generalize, but I think the area where my views have become more tentative is in legalistic matters. This is the function of experience. As one becomes more and more aware of the almost limitless variety of specific situations, one begins to realize how difficult it is to cover every contingency with a simplistic regulation. Not that rules are bad. They are essential. Society would be a shambles without them. But they must be applied with judgment and with common sense. Not to recognize their limitations turns them into tyrants rather than the servants of man they ought to be.

By contrast, my views have become stronger and more unqualified in the matters of providential care and redemptive love. I become surer every day that "God's in His heaven," that personally I am loved by God, forgiven, saved, and that the church, in spite of all of our stupid wranglings, will survive and will continue to be a haven of hope to people in all kinds of distress. In my youth, I had some doubts about this. As I grow older, my doubts diminish; my certainty grows stronger. God is love. This is a generalization to which there is no exception.

In this issue we heard *from* youth and *about* youth. It is good that the youthful mind should be both heard and evaluated. Ours is a youth-oriented society. Even if it weren't, the period of youth would still be a great time of any person's life. George Bernard Shaw said: "Youth is such a wonderful thing. It is a crime to waste it on the young." I think it is true that some of the best potentials of youth are often not understood and appreciated by the young themselves. That makes it all the more important that we listen to the young people who *are* seriously trying to come to grips with the realities of their existence, thoughtfully searching for an element of sense and meaning. They too, like me, may have youthful certainties and doubts which will experience significant modifications and inversions, perhaps even conversions, as their experience and insight grows. But this does not invalidate their present thinking. Theirs is a limited perspective. But it, nevertheless, is a perspective. And, if unlistened to, it leaves the larger perspective incomplete.

W. TH. JANZOW

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