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PRINCIPLES FOR THE DEVELOPMENT
OF ADULT PREMEMBERSHIP INSTRUCTION

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

Robert L. Conrad

May 1967

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Approved by:

Robert R. Cummings
Advisor

Donald L. Deffen
Reader

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LIST OF ABBREVIATIONS

The abbreviations used in Chapters Two and Four refer to the parts of the Lutheran Confessions as they appear in The Book of Concord, translated and edited by Theodore G. Tappert (St. Louis: Concordia Publishing House, 1959). The abbreviations are adapted from those listed on page xiii of Theology of the Lutheran Confessions by Edmund Schlink, translated by Paul F. Koehnke and Herbert J. A. Bouman (Philadelphia: Muhlenberg Press, 1961).

A.C.	Augsburg Confession
Ap.	Apology
Apost.	The Apostles' Creed
Athan.	The Athanasian Creed
Con.	Conclusion
Ep.	Epitome
Ep. Comp. Sum.	Comprehensive Summary of the Epitome
F.C.	Formula of Concord
L.C.	Large Catechism
L.C. Pref.	Preface to the Large Catechism
Nic.	The Nicene Creed
Tr.	Treatise on the Power and Primacy of the Pope
S.A.	Smalcald Articles
S.C.	Small Catechism
S.D.	Solid Declaration
S.D. Sum. Form.	Summary Formulation of the Solid Declaration

CHAPTER I

INTRODUCTION TO A STUDY OF THE PRINCIPLES OF ADULT PREMEMBERSHIP INSTRUCTION

The responsibility of preparing interested persons for membership in the congregation is a task that faces every parish pastor. In carrying out that responsibility, he needs to make decisions as to what his goals for such instruction shall be and how those goals shall be attained. There is nothing in writing in The Lutheran Church--Missouri Synod that will help a pastor think through what the goals of the premembership process should be and what is the best way of attaining those goals. There are manuals available for the instruction of adults but there are no studies which investigate the underlying educational and theological principles involved in such instruction. The investigation and discussion of such principles is the intention of the author of this thesis.

The need for a study was brought forcibly to the author's attention by his membership on a subcommittee of the Board of Parish Education of The Lutheran Church--Missouri Synod. The responsibility of the subcommittee is to formulate principles for adult premembership instruction in The Lutheran Church--Missouri Synod. The subcommittee could find no existing statement of principles so it was forced to make a beginning on such a formulation. A preliminary set of principles has been worked out by the subcommittee but final formulation of such principles awaits completion of this thesis.

The subcommittee on adult premembership instruction has done some preliminary work in the gathering of data pertinent to its task. The data

which the subcommittee has available to it are appended to this thesis and reference will be made to them. The appended data are not presumed to be scientifically precise but are included in this thesis in order to indicate the kind of data with which the subcommittee has been working. Appendix A is the questionnaire sent by the subcommittee to one thousand pastors of The Lutheran Church--Missouri Synod in an attempt to determine several things relevant to adult premembership instruction. Appendix B is the compiled results of that survey as reported to the subcommittee by Robert Hoyer, a member of the group. Another piece of information which the subcommittee had available is the sales report on adult manuals from Concordia Publishing House. That sales report is given in Appendix C. The results of the survey and the sales report on adult manuals indicate a diversity of practice in The Lutheran Church--Missouri Synod in adult premembership instruction. Robert Hoyer notes in the survey report that "this seems to indicate a rather wide and scattered opinion concerning what constitutes a good course, or a widespread discontent with all available courses."¹

Another factor which indicated the need for a paper on the principles of adult premembership instruction is the lack of such stated principles in other Protestant church bodies. The author corresponded with a number of persons in major Protestant church bodies and received little or no information at that time about the principles of adult premembership instruction with which the church bodies were working. Appendix D summarizes the information resulting from that correspondence. The lack of stated principles in other church bodies led the author to the conclusion that there was little

¹Infra, p. 134.

or nothing to be gained from those sources. Therefore, there is no indication in this thesis as to what other church bodies are doing in the area of adult premembership instruction.

The phrase "adult premembership instruction" has been used consistently in this introductory chapter and it also appears in the thesis title. The three words of that phrase are the words commonly used to describe the preparation of adults for membership in a congregation. They are also the words used by the subcommittee of the Board of Parish Education to describe the process which the subcommittee is investigating. The words need to be defined. When the word "adult" is used it is meant to indicate persons who are neither children nor adolescents. Adults can be defined chronologically as Harry Coiner, member of the faculty of Concordia Seminary, St. Louis, Missouri, defines them. Young adulthood comprises the years from twenty to forty. The middle years are defined as those from forty to sixty. Older adults are those who are sixty years of age and older.² Adults can also be defined according to status as is done in the Lutheran Boards material.

The title "young adult" is sometimes applied to persons in their mid-twenties through their mid-thirties, but in this discussion we do not define him so much by age as by status. He will be regarded as the young person who has established his own independent role in life.³

In many instances, the determination of who qualifies as an adult for adult premembership instruction is probably made on the basis of both these factors plus others. The author knows from parish experience that many persons are included in adult premembership instruction because they are older than the

²Harry G. Coiner, Teaching the Word to Adults (St. Louis: Concordia Publishing House, 1962), pp. 29-30.

³W. Kent Gilbert, The Age Group Objectives of Christian Education (n.p., 1958), p. 85.

normal age for the confirmation instruction of children and thus are placed in an "adult" group.

The word "premembership" refers to an instruction process for persons who have not yet been formally received into communicant membership of a congregation. Admittedly such persons have a wide diversity of backgrounds. Some have had no Christian influence of training in their lives, some have been baptized, some have been members of other churches. But for the purposes of this thesis and, since we cannot assume a Christian background for all of the people involved, the adults will be regarded as non-baptized, non-Christian persons. This last assumption is vital for the purposes of this thesis.

The word "instruction" is used in the title and body of this thesis because it is the term commonly used to designate the process of preparing people for church membership. Many adult premembership manuals use the term, especially in their subtitles. It is used in Know the Truth: A Series of Outlines on the Fundamental Doctrines of the Christian Religion for the Instruction of Adults for Church Membership by Alfred Doerffler and Wm. Eifert.⁴ It is used in What Does the Bible Say? A Manual for the Instruction of Adults by Oswald Riess.⁵ It is used in Christianity Is For You: A Manual of Instruction in The Lutheran Church by Milton Rudnick.⁶ It is used in Life With God: A Manual for the Religious Instruction of Adults by

⁴Alfred Doerffler and Wm. H. Eifert, Know the Truth (St. Louis: Concordia Publishing House, 1944).

⁵Oswald Riess, What Does the Bible Say? (Detroit: n.p., 1956).

⁶Milton L. Rudnick, Christianity Is For You (St. Louis: Concordia Publishing House, 1961).

Herman Theiss.⁷ Widespread usage of the term, however, does not make it the most appropriate word to describe the process of preparing adults for church membership. The word has a highly cognitive orientation. Funk and Wagnalls New Standard Dictionary of the English Language gives the following definition for instruction:

1. The art of instructing; Teaching; as, the instruction of youth. To teach those branches which train the intellect alone is instruction, but in no true sense education. A. MacArthur Education and Manual Industry, p. 333 A 1888 .
2. Imparted knowledge; precept.
3. The act of giving specific directions or commands, or the directions given; as, instructions given to an agent.⁸

Not only is the definition cognitive but the dictionary includes a disclaimer by an author that instruction alone is in any true sense education. Randolph Crump Miller goes farther and says that even the giving of religious information is not enough. "Religious instruction is not to be equated with Christian nurture."⁹ He further states that religious instruction has been given in the schools of England and West Germany but there has been no indication of a transfer by the students to Church loyalty. The process of adult pre-membership instruction is much more than religious information. More than information is needed to produce committed Christians. A better word to describe the process of preparing for church membership would be "teaching" as it is used in the New Testament. Richard R. Caemmerer reports his conclusions on the use of kerygma and didache (teaching) in the New Testament.

⁷Herman C. Theiss, Life With God (Medford, Oregon: Morse Press, Inc., 1961).

⁸Funk and Wagnalls New Standard Dictionary of the English Language. (New York: Funk and Wagnalls Company, 1953), p. 1273.

⁹Randolph Crump Miller, Christian Nurture and the Church (New York: Charles Scribner's Sons, 1961), p. 2.

The kerygma affirms that the intention of God to redeem the world has been carried out. The didache applies that intention of God to its target now, whether that be one not yet in the orbit of the kingdom of God or whether it be a member, young or old, in the holy Christian church. For the intention of God is never merely to rescue His people from death but to employ them for the activities of rescued and rescuing people.¹⁰

In spite of the weakness of the word "instruction," that word will be used in the body of the thesis because it has common usage and affords a ready reference to the process of preparing adults for church membership. However, the author uses the word "instruction" with the meaning noted in the quotation from Caemmerer.

The body of the thesis contains three chapters which set forth the major concerns for adult premembership instruction, an analysis of some adult manuals currently in use and an organizing principle and sequence for adult premembership instruction. Chapter Two sets forth the major educational and theological concerns including those of goals, context, process and organizing principles. A major source for these concerns is D. Campbell Wyckoff. His work, Theory and Design of Christian Education Curriculum,¹¹ is a summary of much of the thought that has gone into the preparation of Christian educational materials in major Protestant church bodies. Chapter Three contains an analysis of some materials currently in use for adult premembership instruction in The Lutheran Church--Missouri Synod. The materials analyzed were chosen for their widespread use or unique organizing principles. Chapter Four contains an organizing principle of law and Gospel and an instructional sequence which incorporates that principle. The basic sources

¹⁰Richard R. Caemmerer, "Kerygma and Didache in Christian Education," Concordia Theological Monthly, XXXII, No. 4 (April 1961), 202.

¹¹D. Campbell Wyckoff, Theory and Design of Christian Education Curriculum (Philadelphia: The Westminster Press, 1961).

for the chapter were the Lutheran Confessions as written in the edition of The Book of Concord edited by Theodore G. Tappert,¹² an analysis of Luther's thought by Werner Elert in The Structure of Lutheranism,¹³ a commentary on the Lutheran Confessions by Edmund Schlink in his Theology of the Lutheran Confessions,¹⁴ the works of Gustaf Wingren and the works of Richard R. Caemmerer. The latter two authors were consulted because of their value, in the author's opinion, as distinctively Lutheran theologians. The task of writing an organizing principle and instructional sequence was undertaken because of the interest of the subcommittee of the Board of Parish Education in developing a sequence that would incorporate law and Gospel since it is central in Lutheran theology. The conclusion states some of the findings from the analysis of adult manuals currently in use and the implications arising out of the organizing principle and instructional sequence incorporating law and Gospel.

¹²Theodore G. Tappert, translator and editor, The Book of Concord (St. Louis: Concordia Publishing House, 1959).

¹³Werner Elert, The Structure of Lutheranism, translated by Walter A. Hansen (St. Louis: Concordia Publishing House, 1962).

¹⁴Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Muhlenberg Press, 1961).

CHAPTER II

MAJOR EDUCATIONAL AND THEOLOGICAL FACTORS

IN ADULT PREMEMBERSHIP INSTRUCTION

The Goals of Adult Premembership Instruction

The first major factor when considering adult prememberships instruction is that of the goals of such a process. An educator, especially a Christian educator, does not begin teaching without having thought through the anticipated results of the process. D. Campbell Wyckoff indicates what may happen when a teacher begins to teach without having goals. The first thing that may happen is that the teacher will simply do what he is told without questioning it. "The result of doing merely what we are told is that we have no way of knowing when and where we have arrived. This is 'treadmill' teaching."¹ Secondly, the teacher may simply do what comes naturally. "The result of doing what comes naturally is that the values that are achieved are purely accidental and are few and far between. This is wasteful teaching."² The third thing that a teacher may do, without intending to do so, is to teach something other than Christianity. "The result of teaching something other than Christianity, however well-meaning, is betrayal of the Christian faith and church. This is treacherous teaching."³ This last accidental outcome has also been called heresy. The benefit of having goals for teaching are

¹D. Campbell Wyckoff, Theory and Design of Christian Education Curriculum (Philadelphia: The Westminster Press, 1961), p. 57.

²Ibid., p. 57.

³Ibid., p. 57.

that "When we are planning, they help us to decide what to do. While we are teaching, they help us to keep on the track. When we are evaluating, they help us to judge the degree of our success or failure."

Outcome in Persons

More important than the considerations mentioned above is the factor that the outcome in teaching be the outcome that God desires in the lives of people. The goal of any process of adult premembership instruction is that people live as God intends them to live. As Richard Caemmerer indicates, this means more than speaking the Gospel, an activity which some people would judge sufficient for causing God's outcomes in people; it means that the Gospel needs to be used toward God's ends in people. "Proclaim the Gospel, and direct it by teaching toward those goals of sustained faith, trust in God, and constancy in prayer."⁵ Thus, as Caemmerer states, there are goals toward which the teacher is moving in any Christian education process. D. Campbell Wyckoff indicates that the goals of Christian education are closely in line with the purpose of the church and again the goals will reflect what God intends for His people.

Any satisfactory statement of a basic objective must necessarily be similar to the purpose of the church, since the two must be in accord with each other. A statement of the church's purpose, however, will stress mission and ministry while a statement of the purpose of Christian education will stress the ways in which the person and group are fundamentally introduced to and inducted into that mission and ministry.⁶

⁵Richard R. Caemmerer, "Kerygma and Didache in Christian Education," Concordia Theological Monthly, XXXII (April 1961), pp. 203-204.

⁶Wyckoff, p. 62.

Whether or not Wyckoff's distinction between the statement of goals for church and Christian education is necessary, such goals will indicate the outcomes that God intends in His people.

Scope

A statement of goals also takes into consideration the scope of Christian education. Scope determines how far the concern of Christian education extends in the life of a man. The scope of Christian is not limited to what a man thinks nor is it limited to a small area of life. The scope of Christian includes the whole man and all of life. A statement of goals will reflect, first of all, the whole man in his cognitive, affective and executive dimensions. One way to stress all of the dimensions of man is to use the categories of "understandings," "attitudes," and "action patterns." These are the categories used in the Lutheran Boards material.⁷ As this material states, "The educator must bear in mind simultaneously both the unity of a person as well as these cognitive, affective, and executive aspects of his personality; otherwise a balanced educational approach is impossible."⁸

The scope of Christian education also includes all of life. Christian education has often seemed to have been concerned only with one relationship of man--his relationship to God. This restricted view of the scope of Christian education has resulted in a denial that other relationships in life are also affected. Statements of goal that are

⁷W. Kent Gilbert and Wilson C. Egbert, The Objectives of Christian Education (n.p., 1957), pp. 11-12).

⁸Ibid., p. 12.

predominantly oriented to the faith-relationship to God ignore other vital relationships.⁹ The other vital relationships in life have been variously identified. The identifications range from a high of six to a low of three. The six basic relationships identified in the Lutheran Boards material are: God, Christian Church, Bible, Fellow Men, Physical World, and Self.¹⁰ In the recently adopted statement of objective by the Board of Parish Education of The Lutheran Church--Missouri Synod, the six basic relationships are: God, the Church, the World, Other People, the Bible, and Himself.¹¹ D. Campbell Wyckoff identifies four basic relationships. They are: God, Man, Nature, and History.¹² The Curriculum Committee of the General Board of Education of the Methodist Church proposes three basic relationships. They are: God, Man, and the World.¹³ This brief review of the attempts of various groups to identify the basic relationships of life serves to illustrate their concern to include all of life in the scope of Christian education. No part of life, no relationship of life, is omitted. Any statement of goal reflects the scope of Christian education as involving all of life's relationships.

The relationships of life involved in the scope of Christian education serve as a helpful reference for determining which of those relationships can offer a beginning point for a sequence of adult premembership

⁹Cf. Milton Rudnick, "Spiritual Objectives," The Teaching of Religion, edited by John S. Damm (River Forest, Illinois: Lutheran Education Association, 1965), pp. 83-103.

¹⁰Gilbert and Egbert, p. 11.

¹¹"The Objective of Christian Education" (St. Louis: Board of Parish Education, The Lutheran Church--Missouri Synod, 1966 [mimeographed]).

¹²Wyckoff, p. 125.

¹³Curriculum Committee, General Board of Education, The Methodist

instruction. If, as D. Campbell Wyckoff says, "In determining the scope of Christian education, the place to begin is with the fundamental dimensions of experience, which are the categories of perception,"¹⁴ then it would also be necessary to determine which of those dimensions, or relationships, are the primary ones which a given group of persons are using. Persons who are non-Christian (as are the persons in adult premembership instruction) will certainly perceive their lives in the relationships of man and the world. They will not perceive life in relationship to God. Theologically, the basis for saying that non-Christians do not perceive life in relationship to God would be the statement that man is "unable by nature to have true fear of God and true faith in God."¹⁵ It is not until the Spirit of God works through the Word of God that a man is related to God in faith. Some instructional manuals in use in The Lutheran Church--Missouri Synod begin with, or have near the beginning, the doctrine of God. Many respondents to the survey taken by the Board of Education subcommittee indicated that they would begin with the doctrine of God if they were to write their own instructional material.¹⁶

In view of the categories of perception used by non-Christian persons and in view of the inability to have true fear and faith in God, beginning with the doctrine of God is not to start where people are. The

Church, Design for Methodist Curriculum (Nashville: Graded Press, 1965) p. 15.

¹⁴Wyckoff, p. 127.

¹⁵Theodore G. Tappert, translator and editor, The Book of Concord (St. Louis: Concordia Publishing House, 1959), p. 29. Hereafter referred to by abbreviations listed Supra, p. iii.

¹⁶Infra, p. 135.

teacher needs to determine where the people are and use that as the starting point. The doctrine of the Bible is used as a beginning point in some instructional sequences. A great percentage of the respondents to the subcommittee survey indicated that they would begin with the doctrine of the Bible if they were to write their own instructional materials.¹⁷ The Bible is used as a beginning point because it is felt that an understanding and acceptance of the nature of the Bible will assure an understanding and acceptance of God and what He says. But beginning with the Bible is not only inappropriate from the standpoint of the categories of perception mentioned above, but also from the theological standpoint stated by Francis Pieper. Pieper states that the teacher does not begin with rational arguments about the authority of the Bible because a teacher using such arguments cannot be regarded as providing the internal testimony of the Holy Spirit.

Likewise those lack the internal testimony of the Holy Ghost as to the divine authority of Scripture who are prompted by arguments of reason or by human authority--such as the authority of the pastor, the parents, or others--to regard Scripture as the Word of God.¹⁸

Anyone working with non-Christian persons does not begin with the nature of the Bible. The conviction of its authority comes after God has done His work in the Gospel.

Our missionaries in heathen countries, our home missionaries, and our institutional workers do not therefore begin with rational arguments for the divinity of Holy Scripture, but they preach "to one and all" ("in den Haufen hinein") repentance and remission of sins. And when faith in Christum "crucifixum" has once been

¹⁷Infra, p. 135.

¹⁸Francis Pieper, Christian Dogmatics (St. Louis: Concordia Publishing House, 1950), I, 312.

created, there is no need to worry about securing faith in the divinity of Holy Scripture.¹⁹

The Growing Person

One other consideration is taken into account before a statement of goals is made. The goal statement reflects the nature of the Christian person. The Christian is not a perfect person. He will not be a perfect person once he has completed a learning experience in Christian education. The statement of goal does not indicate that the Christian has reached a state of perfection. The goal should be stated developmentally, not terminally. Educationally, a person is regarded as one who develops and therefore he is engaged in "developmental tasks" as he grows in his ability to relate to the various areas of his life.²⁰ Theologically, the Christian is a person moved by the Holy Spirit but still plagued by the pull of evil within him.²¹ This is a lifelong struggle between flesh and spirit. The Christian is always in a state of becoming. A statement of goal for any Christian education process reflects this growing aspect of the Christian person.

Statements of Goal

A statement of goal, then, takes into consideration all of the previously mentioned factors. One attempt to reflect all of the concerns is the goal statement made in the Lutheran Boards material.

¹⁹Ibid., p. 313.

²⁰Wyckoff, p. 67.

²¹S.D. VI.

Inasmuch as the Church, as the Body of Christ, seeks to become more effectively that community of believers in which the Holy Spirit calls, gathers, enlightens, and sanctifies individuals in their relationships with God and their fellow men, the church's central educational objective, therefore, shall be --

To assist the individual in his response and witness to the eternal and incarnate Word of God as he grows within this community of the church toward greater maturity in his Christian life through ever-deepening understandings, more wholesome attitudes and more responsible patterns of action.²²

One minor criticism of the above goal statement is that the words "to assist" indicate an action of the teacher and are not to be included in the goal statement. Another attempt at formulating a goal for Christian education is that made by the Board of Parish Education of The Lutheran Church--Missouri Synod.

The Objective of Christian Education is that everyone through Word and Spirit: know God and His seeking and forgiving love in Christ, and respond in faith and love; identify himself as a son of God, a member of Christ's Body; and as such grow in self-understanding and self-acceptance, express His love through service to fellow human beings, and relate responsibly to His whole creation; as he lives in the Christian hope.²³

It should be noted that the above statement of goal only slightly indicates the growing nature of Christian faith and life and does not indicate at all the total person in his knowing, feeling, and acting.

The author's own statement of goal for Christian education and for adult premembership instruction is the following:

That each person increasingly know God, His will for men, and His saving love in Jesus Christ; more and more respond in all his thinking, feeling, and acting as a worshipping and nurturing member of the Body of Christ and be better able to carry out God's purposes to men in the world through service and witness;

²²Gilbert and Egbert, p. 13.

²³"The Objective of Christian Education," p. 3.

as he lives in hope.

This statement of goal attempts to incorporate the theological dimensions of the organizing principle and instructional sequence in Chapter Four.

The Context of Adult Premembership Instruction

After the statement of goal has been made, other factors come to the fore. The first of these is the factor of context, or the place where Christian education happens. In public education the context is the society or community in which the education takes place. As the learner participates in the society in which he lives, he is learning what it means to be and act as a member of that society. For Christian education the context is the community of Christian believers. That, at least, is the way in which D. Campbell Wyckoff states it:

The worshipping, witnessing, working community of persons in Christ may be said to be the definitive locale of Christian education and its curriculum, since without the dynamic reality of the community of faith, Christian meaning cannot be communicated.²⁴

In Wyckoff's terms, then, Christian meaning cannot be communicated without the reality of a community of faith. Harry Coiner, member of the faculty of Concordia Seminary, St. Louis, Missouri, says essentially the same thing.

The context of Christian education may therefore be understood as one in which persons are confronted, quickened and transformed by the Christian Gospel and led into and nurtured within the church (the communion of saints) which believes, lives, and proclaims the Gospel. In this process the learner becomes a willing and active participant.²⁵

²⁴Wyckoff, p. 116.

²⁵Harry G. Coiner, "The Context of Christian Education," Lutheran Education, XCV (April 1960), p. 377.

The members of the adult premembership group are to be "led into and nurtured within the church." The teacher of the group is the one who leads and nurtures them in the beginning of the adult premembership instruction process. But both Wyckoff and Coiner say that the Christian community is important for nurture, not only the single person of the teacher. The teacher leads the adults into relationship with the Christian community so that they can be nurtured by the members of the congregation. This relationship is established as soon as possible.

The nature of the relationships which are established are important. If they are to be truly nurturing relationships between the teacher and the members of the adult group as well as between the members of the adult group and the members of the congregation, then such relationships involve more than words. Persons are nurtured through what is done as well as through what is said. The importance of the two languages, the verbal and the non-verbal, are pointed out by Wyckoff.

In a community there are two languages, the language of relationships and the spoken language. . . . We are increasingly aware of the nonverbal elements in Christian communication: the atmosphere of the Christian home and the life of a community of Christians with a spirit of love, trust and integrity.²⁶

The importance of the nonverbal is stressed by Reuel Howe, the man who started the stress on the "language of relationships."

Our need today, therefore, is to be able again to speak through the language of relationship as well as through the language of words. I need the grace to be in order to help my child, my wife, my friend, my student to become.²⁷

²⁶Wyckoff, p. 118.

²⁷Reuel Howe, Man's Need and God's Action (Greenwich, Conn.: The Seabury Press, 1953), p. 75.

Reuel Howe is saying that what is done by the teacher in the sequence instruction and what is done by the members of the congregation affirms or denies what is said. The teacher needs to be what a Christian is and the members of the congregation need to be what Christians are. Despite what may be said, the members of the adult group will tend to become the kind of Christians that they observe the others around them to be. This requires, as Wyckoff says, "an active, believing community."²⁸

The Process of Adult Premembership Instruction

After context, comes process. The common assumption of process, as evidenced by past emphasis on the information which the teacher should give to the learner, is that the process of education is basically one of giving the right information to people. The assumption has been that the information given by the teacher will make Christian people out of the members of an adult premembership group. The teacher does have a basic function in the proclaiming of the Gospel to the members of the group, but the members of the group then need to be helped to proclaim the Gospel also. Thus, education, in its true sense involves the guidance of learning. It is more than the giving of information. Learning also requires the self-activity of the learner. A person learns to the extent that he is active and participates in the process and begins to live what he learns. This is why Wyckoff says that the process of Christian education means the deepest participation, engagement and involvement in the life and work of the Christian community.²⁹ The

²⁸Wyckoff, p. 117.

²⁹Wyckoff, pp. 151-152.

members of the adult group are to be helped to participate in the nurture and worship which Christians do as well as be helped to serve and witness in all the relationships they have in the home, neighborhood, community, and occupation. They are encouraged to discover and carry out the will of God in every area of their lives. Some opportunity needs to be given in the meetings of the adult group to discuss the successes and failures they have experienced in carrying out the will of God in their lives. In that way, the teacher is helping the people to see God at work in their lives in law and Gospel. Their failures are seen as failures to carry out the will of God, a function of law. Their forgiveness of failures through the Gospel pushes them right back into the relationships to carry out the will of God.

Helping persons to do the will of God in their relationships can be stated in another way. Randolph Crump Miller indicates that it is helping the learner at his "growing edge."

Religious readiness in a person is what we understand by his "growing edge," the point at which he can reach out and make contact with the meaning of his world. When we confront him with the Gospel at the point where he can respond, in terms of relationships that are meaningful, in terms of concerns that are live options, in terms of answers to questions he is asking or of stimulating questions he is capable of asking, he may respond. This motivation, when supported by God's grace, leads him to grow in religious insight and feeling, involving his total personality as he participates in the life of the Christian community.³⁰

In Miller's terms, then, helping the learner to do the will of God in all of his relationships is helping him at his "growing edge," and, by

³⁰Randolph Crump Miller, Education for Christian Living (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1956), p. 74.

implication, helping that edge to grow. Helping the edge to grow is what is done when, as D. Campbell Wyckoff states, the learner is involved in the "learning tasks." The "learning tasks" are: making contact with the field of relationships, exploring the field of relationships, discovering meaning and value in the field of relationships, appropriating that meaning and value personally, and assuming responsibility, personal and social, in the field of relationships. These learning tasks are undertaken in the light of the Gospel. "There must be a life-long listening, a listening with growing awareness, to the gospel, and response in faith and love."³¹ In terms of adult premembership instruction, then, the teacher is responsible for helping the members of the group hear the Word of God, look at the relationships of life in which they are involved, explore the meaning of the will of God in those relationships, discover what the will of God is for them in the relationships, appropriate that meaning personally and then act upon the will of God in the relationships. Again, law and Gospel are put into action as the Gospel impels persons to act, the law judges their failures, and the Gospel forgives, renews and causes them to act again.

The Bible is an important source for hearing the Word of God in an adult premembership course. The Word of God is made known by the teacher, by the Scripture, and by the Lutheran Confessions, as well as through other writings. Of the written material, Scripture is an important part of the Word of God. Since that is the case, the members of the adult group are to use and read the Scriptures as much as possible rather than rely only on secondary sources. Some adult manuals are structured in a

³¹Wyckoff, pp. 133-134.

way that makes it possible for the members of an adult group to finish the instructional sequence without much use of Scripture at all. It is also important for the members of the group to read at least some portions of the Lutheran Confessions since they also are a source of the Word of God and a witness to the Gospel. Secondly, the Lutheran Confessions define how Lutherans confess their faith and are the symbols to which the Lutheran Church subscribes.

The Scriptures are to be used in the most effective way. The teacher is not merely to tell the members of the adult group what the Scriptures are saying. It is better that the members of the group discover for themselves what God is saying to them for their situation. Harry Coiner says, "The most effective teaching of the Bible lies in helping the learner to discover for himself the truth of God's Word. This activity is successful to the degree in which discovery takes place and results in learning."³² One way in which the learners are helped to make their own discoveries is the inductive approach to Biblical study.

The inductive method of teaching or study is the procedure by which the teacher, employing such means as assignments, questions, and class discussions, leads his students via observation (what does it say?) to interpretation (what does it mean?) and from this to application (what does it mean to me?).³³

The inductive method is in contrast to the deductive method of Biblical study which has been heavily used in adult instruction in the past in The Lutheran Church--Missouri Synod. The deductive method states a thesis and then supports that thesis with Bible passages in the form

³²Harry G. Coiner, Teaching the Word to Adults (St. Louis: Concordia Publishing House, 1962), p. 82.

³³Ibid., p. 83.

of "proof-texts." Admittedly, this is not the only way in which a deductive approach is used. Broadly defined, the deductive method means the telling of the teacher to the learners what some structure of thought is and why the teacher believes it to be that way. Defined in this way, the teacher cannot avoid being deductive in an adult pre-membership class. However, insofar as the use of Scripture is concerned, there needs to be some opportunity both to use and to discover the meaning of Scripture.

Organizing Principles for Adult Pre-membership Instruction

After determining what the goal of adult pre-membership instruction shall be, and discussing the process by which the goal is attained, an organizing principle is needed to put the process into motion and attain the goals. An organizing principle determines how the learning experience begins, proceeds, and ends. There are several factors that go into the determination of an organizing principle. Ralph Tyler, an educator at the University of Chicago, indicates that there are three major criteria to be met in building an organized group of learning experiences.

These are: continuity, sequence, and integration. Continuity refers to the vertical reiteration of major curriculum elements. . . . Sequence is related to continuity but goes beyond it. It is impossible for a major curriculum element to recur again and again but merely at the same level so that there is no progressive development of understanding or skill or attitude or some other factor. . . . Integration refers to the horizontal relationship of curriculum experiences. The organization of these experiences should be such that they help the student increasingly to get a unified view, and to unify his behavior in relation to the elements dealt with.³⁴

³⁴Ralph Tyler, Basic Problems of Curriculum and Instruction (Chicago: The University of Chicago Press, 1962), p. 55.

Tyler says that, first of all, the basic curricular elements need to be decided upon. Tyler does not mean mere items of information but basic learning experiences. The basic learning experiences need to be repeated again and again (continuity) but at a greater depth as the person grows (sequence) while, at the same time, the learner sees the basic learning experiences as meaningful for all of his life (integration).

D. Campbell Wyckoff, looking at the same factors from the standpoint of Christian education, has outlined the basic criteria in a somewhat different manner.

Protestant curriculum has for many years placed great emphasis upon three principles: comprehensiveness, balance, and sequence. The principle of comprehensiveness has held that the curriculum must be inclusive of every curriculum element (every aspect of life, experience, and subject matter that is of concern in the Christian life). This principle is now being interpreted in terms of the principle of scope.

The principle of balance has held that every curriculum element must be given its proper weight at each point in the curriculum. The function of this principle is now seen as being performed by the organizing principle.

The principle of sequence has held that there must be an apparent progression in content and experience. . . . This principle, still considered valid, is one of the key principles in design of curriculum.

In late years, a fourth principle has been discussed and used, the principle of flexibility. The principle of flexibility holds that the curriculum should be changeable and adaptable in terms of educational settings where it is to be used, in terms of method, and in terms of individual, community, and cultural differences. Also valid, this principle, like that of sequence, is one of the key principles in design of the curriculum.³⁵

Wyckoff also points out the necessity of identifying basic curricular elements (comprehensiveness) and of repeating the basic elements at

³⁵Wyckoff, p. 112.

ever greater depth (sequence). Wyckoff has no category precisely like that of Tyler's "integration" but his principle of "balance" subsumes this concern. Wyckoff adds the principle of flexibility, a category that Tyler does not have.

For our purposes we shall use the categories of comprehensiveness, continuity, integration, and flexibility. Many implications come from these for adult premembership instruction. Comprehensiveness means that the basic learning experiences essential for developing the Christian faith and life need to be identified. The basic learning experience identified in the organizing principle and sequence of Chapter Four is that of living under the will of God in law and Gospel. Continuity would demand that the basic learning experiences be repeated again and again in greater depth as persons grow. This would indicate, using the law and Gospel principle and sequence as illustrative, that persons would need to do the will of God again and again while experiencing both His judgment and His grace in their failures and successes. The principle of integration would say that what is learned in an adult premembership class should have meaning for every relationship of life. Thus the learners in an adult class need to see the will of God as having application to every relationship of life and they would attempt to carry out the will of God in those relationships. The principle of flexibility would demand that the basic learning experiences be helpful to people no matter what their status or situation. The sequence of Chapter Four attempts to begin with the life situation of the persons involved by helping them see the demands in their relationships, acknowledge the demands as the demands of God, believe that God has changed their situation from wrath to grace through Jesus Christ, and has put them back

into their situation with a new impulse to do His will. When this is accomplished, the situation of the people involved is taken into consideration.

The organizing principle, then, is that principle which will effectively incorporate the factors of comprehensiveness, continuity, integration and flexibility. In determining the organizing principle a major decision has to be made.

The major solution required is between the demands of logical and psychological continuity. If the substance of the church's teaching is the important thing, then continuity tends to be logical. If personal realization is the important thing, then continuity tends to be psychological.³⁶

A tension is created when the decision must be made. If it is felt that the content of the Christian faith is the most important thing, the organizing principle will tend to be logical. If the development of the learner is the most important thing, the organizing principle will be psychological. An analysis of the material used in the past for adult premembership instruction indicates that the content of the Christian faith was generally deemed the most important thing and thus the material was logically arranged. It is true that, by the very nature of the case, any instructional sequence prepared by a given person for use in many different situations will tend to be logical in its continuity. The only person who could operate with an entirely psychological organizing principle would be the teacher in a given situation. He would determine the continuity as the needs, interests, and problems of the learners came into focus. This demands much of a teacher, more than most teachers

³⁶Wyckoff, p. 140.

are capable of producing. There is also a danger in using an entirely psychological organizing principle.

In such an organizing principle, subject matter and experience are inseparable, and experience is the first consideration in curriculum planning. At the same time, there is a danger of disorganization and anarchy in curriculum planning if individual experience is used as the organizing principle.³⁷

The best that can be expected of any instructional sequence prepared by one person for use in many possible situations is a sequence that takes into account both the content of the church's teaching and the personal realization of the learner. Such an organizing principle would incorporate what Robert Clemmons calls "the principle of intersection." Clemmons defines this principle as "the intersection of the persistent lifelong concerns of the individual and the disclosure of God in the Gospel."³⁸ Using the organizing principle and sequence of Chapter Four as illustrative again, the sequence would take into consideration the life situations and failures of the learners, proclaim the action of God in the Gospel for help in overcoming failure, and help the learners to understand what God's action means for their situations. Such a sequence, with an organizing principle of law and Gospel, combines both the content of the church's belief and the situations of the learner. It is both logical and psychological. Any organizing principle for adult premembership instruction incorporates both concerns.

There have been many organizing principles used in adult premembership instruction. For the purposes of the following chapter in which

³⁷Wyckoff, p. 141.

³⁸Robert S. Clemmons, Education for Churchmanship (Nashville: Abingdon Press, 1966), p. 65.

an analysis of currently used material appears, definitions of organizing principles currently in use are given. The categories of definition are not always mutually exclusive and there is considerable variation within categories. The only purpose served in giving labels to organizing principles is that of providing rapid identification for the analyzer and reader of the principle which controls the material being analyzed.

The first category of organizing principles is "systematic." The primary definition of systematic is that it follows the sequence of Luther's Small Catechism. Included in this category is any sequence that has as its basis the sequence of the Small Catechism. Such a sequence, for instance, is followed by the version of Luther's Small Catechism used in The Lutheran Church--Missouri Synod and commonly referred to as "The Synodical Catechism." Secondly, a systematic organizing principle is any principle embodying a system of thought. When such a sequence is given the systematic label, the label will have to be qualified in order to show what the system is. For example, the organizing principle and sequence of Chapter Four of this thesis can be called "systematic," but then it must be qualified by saying that law and Gospel provides the controlling principle.

A second category can be called "topical." This category involves a system of thought but the central part of the system involves a concept such as "life," for example, Life with God by Herman C. Theiss. Again, the label would have to be qualified in order to show what the central concept is.

A third category is that of Heilsgeschichte. This category is an unused one for adult premembership instruction as far as the author knows. It has been used on the child confirmation level in Thy Kingdom

Come and Thy Will Be Done by Thomas Mails in which he follows a sequence of creation, covenant, Christ, church and consummation in the two books.

A fourth category can be called "creedal." This means that the organizing principle is offered by one of the three ecumenical creeds, the Apostles', Nicene, or Athanasian. An example of a manual using this organizing principle is Perspective by William Backus and Paul Malte.

A fifth category is the "liturgical." This indicates a sequence governed by the order of worship and/or the church year. The Doctrine in the Liturgy by Donald Deffner is an example of a manual using this organizing principle. The five categories of organizing principles listed above will be used in analyzing adult manuals in the following chapter.

CHAPTER III

ANALYSIS OF ADULT PREMEMBERSHIP

MATERIALS CURRENTLY IN USE

Criteria for Analysis

The first step in an analysis of adult manuals currently in use in The Lutheran Church--Missouri Synod is that of determining the criteria by which they shall be analyzed. The factors given in the previous chapter furnish the basis for the criteria. There are, however, some of the factors given in the previous chapter which do not lend themselves as criteria in the analysis of adult premembership material. For instance, the factors given under the heading of "context" in the previous chapter are difficult to use as criteria. Adult manuals usually do not state that the members of the adult group are to be related to the members of the congregation nor do the manuals give suggestions as to how a meaningful and nurturing relationship can be established. An observer would have to be on the local scene to actually see what is being done to relate the members of the adult group to the members of the congregation. Even more difficult to use as a criterion is the quality of the relationships established between the teacher and the members of the adult group and between the adult group and the congregation. An adult manual can do little or nothing to insure that such relationships will be truly nurturing ones.

An adult manual is part of the learning experience of the adult group. It cannot be expected to provide the entire learning experience.

The teacher is the principal guide of the learning experiences. The degree to which the manual plays a part in the learning experiences depends upon the teacher's use of it and the intention of the manual's author. When the manual in use by a teacher has been written by that teacher for use in his own situation, the manual can be short and sketchy because the teacher understands what he had in mind when writing each brief section. When the manual is written by an author for use in many different situations, a greater completeness is required. The author of the manual cannot assume that every teacher knows what the author intended.

Manuals produced for use in many possible situations are to be complete enough to enable the potential user and analyzer of the manual to determine to what extent the manual meets the criteria which follow. These criteria are based on the factors given in the previous chapter of this thesis. First, goals are to be stated. The goals are to be stated in terms of outcome in people, reflect all of the relationships of life, and show people as growing persons. Secondly, the organizing principle is to be indicated, either by the author in the introduction or by the outline of the material. The continuity of learning experiences is determined by the organizing principle. This continuity is shown by the outline. The outline will show whether there is a predominant interest in content or if there is an interest in the situation of people. The beginning point of the outline is an especial indication of the predominant interest. Thirdly, the process of learning is to be indicated. The involvement of the learner in the learning process is indicated, first of all, by the form of each lesson. A second indication of the involvement of the learner in the learning process is given

by certain vital understandings expressed in the content of the material. The content will determine whether the people are helped in understanding God's will as law and Gospel. The content will also determine whether people are helped to respond to the Gospel in nurture, worship, service and witness as they do the will of God. The response to the Gospel in nurture is indicated by showing that Christian people help, encourage, forgive, and speak the Gospel to one another. The response of worship is indicated by an explanation of the actions and forms of worship, both public and private. The response of service is shown by statements that indicate how the Gospel moves Christians to meet the needs of men, whatever the needs and whoever the person. Indications of response in witness are statements that point out the Christian responsibility to serve non-Christians with the Word of Life, the Gospel. By way of summary, then, the manual is to be complete enough to indicate goals, organizing principle, and process.

Analysis of Materials

A Short Explanation of Dr. Martin Luther's Small Catechism: A Handbook of Christian Doctrine.¹

This manual is selected for analysis because it has been a standard text for both child and adult instruction in The Lutheran Church--Missouri Synod for many years. Thirteen percent of the survey respondents indicated that they are using this text for adult instruction. Fifty-eight percent of the respondents indicated that they would use

¹A Short Explanation of Dr. Martin Luther's Small Catechism: A Handbook of Christian Doctrine (St. Louis: Concordia Publishing House, 1943).

the organizing principle of this text should they write their own material.²

The author assumes that the respondents had in mind A Short Explanation rather than Luther's Small Catechism although the survey questionnaire was not explicit as to which was meant.

The analysis of this manual follows.

1. Goals. There are no goals stated in this text.
2. Organizing Principle. The organizing principle is systematic. The outline of the text indicates this. In the outline subtopics are included where they are deemed important. The reader will note that the first major section of the book is basically Luther's Small Catechism with the exception of the sections entitled "The Office of the Keys and Confession," and "Christian Questions with Their Answers." These sections do not correspond to any section in either Luther's Small or Large Catechisms. The material after the heading, "A Short Explanation of Dr. Martin Luther's Small Catechism," is unique to The Lutheran Church--Missouri Synod. This version of the catechism appeared in 1943 and replaced the edition of H. C. Schwan.³

Section I

The Ten Commandments

The Creed

The Lord's Prayer

The Sacrament of Holy Baptism

The Office of the Keys and Confession

The Sacrament of the Altar

²Infra, p. 135.

³Lutheran Cyclopedia, Erwin L. Lueker, editor in chief (St. Louis: Concordia Publishing House, 1954), p. 176.

Section II

How the Head of the Family Should Teach His Household to Pray
Morning and Evening

How the Head of the Family Should Teach His Household to Ask a
Blessing and Return Thanks

Section III

Table of Duties

Section IV

Christian Questions With Their Answers

A Short Explanation of Dr. Martin Luther's Small Catechism

Introduction: Catechism, The Bible, Law and Gospel

Part I

The Ten Commandments

The Close of the Commandments

The Fulfillment of the Law

The Purpose of the Law

Sin

Part II

The Apostles' Creed

The First Article: I Believe, God Made Me and All Creatures,
The Angels, Man, God Still Preserves Me and All Creatures.

The Second Article: The Names Jesus and Christ, The Two Natures
in Jesus Christ, The Office of Christ, The Savior in the
State of Humiliation, Christ's Work of Redemption, or
Atonement, The Savior in the State of Exaltation.

The Third Article: The Holy Ghost, The Holy Christian Church, or the Communion of Saints, The Forgiveness of Sins, The Resurrection of the Body, The Life Everlasting.

Part III

The Lord's Prayer

Part IV

The Sacrament of Holy Baptism; The Nature of Baptism, The Blessings of Baptism, The Power of Baptism, The Significance of Baptizing with Water.

Part V

The Office of the Keys and Confession: What is the Office of the Keys? The Office of the Ministry, Church Discipline and Excommunication, Confession and Absolution.

Part VI

The Sacrament of the Altar: What the Lord's Supper Is, The Benefits of the Lord's Supper, The Power of the Lord's Supper, The Salutary Use of the Lord's Supper.

Appendix: Books of the Bible, Our English Bible, Creeds and Confessions, The Church Year, A Short Form for Holy Baptism in Cases of Necessity, Index of Topics and Dictionary of Terms.

The above outline indicates that the situation of the learner is not used as the beginning point. A logical or content-centered approach predominates. One indication of this is that the "Short Explanation" section begins with the doctrine of the Bible. Another indication, not shown in the outline, is the extensive treatment of the doctrine of God and all His attributes in the treatment of the First Commandment. From

the outline and its beginning points it is evident that content predominates and that the life situation of people is not taken into account.

3. Process. An analysis of lesson form is difficult since there are no lessons in this manual in the usual sense of the word. The form of the content shows an exclusive use of the deductive approach. A statement of doctrine is made and supporting Scriptural evidence is cited. The learner is not asked to discover or discuss the meaning and application of Scriptural sections. Firsthand use of the Bible may be avoided with such a format since the Scriptural evidence is printed out under each statement of doctrine.

God's will as law and Gospel is the next criterion. The law is defined as "that doctrine of the Bible in which God tells us how we are to be and what we are to do and not to do."⁴ The Gospel is defined as "that doctrine of the Bible in which God tells us the good news of our salvation in Jesus Christ."⁵ The effect of the Gospel is defined as the forgiveness of sin. "We find salvation only in the Gospel, which tells us that Christ as our Substitute fulfilled the Law and suffered and died for us."⁶ The responsibility of Christians to do the will of God is treated under the heading, "The Purpose of the Law." The third purpose of the law is that it "teaches us Christians which works we must do to lead a God-pleasing life."⁷ There are no statements in that

⁴Ibid., p. 42.

⁵Ibid., p. 43.

⁶Ibid., p. 89.

⁷Ibid., p. 86.

same section of the manual that say that it is the Gospel which enables us to lead a God-pleasing life. Other sections of the manual do indicate that God's action in Christ moves us to do His will. The purpose of Christ's work of redemption is "That I may live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; that is, that I willingly serve Him by an active Christian life and enjoy His blessings, now on earth and hereafter in heaven."⁸ One of the results of the Holy Spirit's work through the Gospel is that He has "sanctified me in the true faith, that is, He has by faith in Christ renewed my heart, so that I can now overcome sin and do good works."⁹ A good work in the sight of God is defined as "everything that a child of God does, speaks, or thinks according to the Ten Commandments, for the glory of God, for the benefit of his neighbor."¹⁰

The criterion of response to the Gospel in nurture is difficult to find. Under the Third Commandment, the manual states that "we should honor and support the preaching and teaching of the Word of God."¹¹ This statement does not indicate that ordinary Christians also speak and teach the Word of God to one another. The proper use of the doctrine of the church is that Christians "do all in our power to maintain, promote, and extend this Church by prayer, personal service, and financial support."¹² This statement does not indicate that every Christian does

⁸Ibid., pp. 121-122.

⁹Ibid., p. 129.

¹⁰Ibid., p. 129.

¹¹Ibid., p. 62.

¹²Ibid., p. 136.

what the Church does. The Christian is only asked to maintain and promote the Church. Nurture is ministry of Christians to one another, especially in forgiving one another. Under the heading, "The Office of the Ministry," it is said that:

I believe that, when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.¹³

No mention is made of the responsibility of Christians other than the clergy to forgive those who are their brothers. The manual states that people need to confess their sins before God or before the pastor in order to be forgiven, but no mention is made of confession before the Christian brother and the reception of forgiveness from him.¹⁴

Response and involvement in worship is only slightly treated in this manual. Under the Third Commandment it is said that "We observe Sunday and other church festivals in order to have time and opportunity for public worship."¹⁵ This does not indicate what the action and form of worship is. Some attention is given to the form of worship by the inclusion of the form of confession and absolution from the order of worship.¹⁶ The Appendix has an outline of the church year.¹⁷ The response of service is treated in the explanations to the commandments

¹³Ibid., pp. 184-185.

¹⁴Ibid., pp. 189-192.

¹⁵Ibid., p. 60.

¹⁶Ibid., pp. 189-190.

¹⁷Ibid., p. 211.

of the second table but the teacher will need to speak and supply the Gospel for the impulse to carry out the service. The response of witness is mentioned under the Third Commandment when it is said that "We should diligently spread the Word of God."¹⁸ On the whole, then, this manual indicates in its varied parts that the Gospel causes the doing of God's will but because of the arrangement of the material, the teacher will have to speak and supply the Gospel as motive for doing God's will when the responses of nurture, worship, service, and witness are discussed.

What Does the Bible Say?¹⁹

This manual is included in the analysis because of its prominent use in The Lutheran Church--Missouri Synod. Thirty-two percent of the survey respondents said they are presently using this manual.²⁰ The sales figures on this manual are quite high.²¹ There is little doubt as to its widespread use.

1. Goals. There are no goals stated in this manual.
2. Organizing Principle. The organizing principle is systematic with variations that are noticeable in the following outline.
 - Lesson 1. What Does the Bible Say About the Natural Knowledge of God?
 - Lesson 2. What Does the Bible Say About Itself?
 - Lesson 3. What Does the Bible Say About God?
 - Lesson 4. What Does the Bible Say About the Origin and Preservation of the World and Man?

¹⁸Ibid., p. 63.

¹⁹Oswald Riess, What Does the Bible Say? (Detroit: n.p., 1956).

²⁰Infra, p. 134.

²¹Infra, p. 140.

Lesson 5. What Does the Bible Say About Angels, the Fall of Man,
and Sin?

Lesson 6. What Does the Bible Say About Mankind from Adam to Moses?
What Does It Teach Concerning Law and Gospel?

Lesson 7. What Does the Bible Say About Our Duty Toward God?
(Commandments 1-3)

Lesson 8. What Does the Bible Say About Our Duty Toward Our Fellow
Men? (Commandments 4-6)

Lesson 9. What Does the Bible Say About Our Duty Toward Our Fellow
Men? (Commandments 7-10). What Does It Teach Concerning The
Purpose and Fulfillment of the Law?

Lesson 10. What Does the Bible Say About God's People from Moses
to Christ?

Lesson 11. What Does the Bible Say About Jesus Christ, the God-Man?

Lesson 12. What Does the Bible Say About Our Savior in His Humilia-
tion?

Lesson 13. What Does the Bible Say About Our Savior in His Exalta-
tion?

Lesson 14. What Does the Bible Say About the Holy Ghost and His Work?

Lesson 15. What Does the Bible Say About the Church and Churches?

Lesson 16. What Does the Bible Say About Forgiveness of Sins or
Justification?

Lesson 17. What Does the Bible Say About the Nature of Holy Baptism?

Lesson 18. What Does the Bible Say About the Benefit of Holy Baptism?

Lesson 19. What Does the Bible Say About Prayer?

Lesson 20. What Does the Bible Say About the Office of the Keys and
Confession?

Lesson 21. What Does the Bible Say About the Nature of the Lord's Supper?

Lesson 22. What Does the Bible Say About the Benefit and Proper Use of the Lord's Supper?

Lesson 23. What Does the Bible Say About the Last Things?

Lesson 24. A Brief History of the Christian Church From the Death of the Apostles to the Present Time.

The variations in the systematic sequence occur in the placement of the First Article (Lesson 4) and the positioning of Baptism (Lessons 17 and 18) before Prayer. There is some indication of beginning with the situation of people in the discussion of the natural knowledge of God in Lesson 1. However, a content-centered approach immediately takes over with the discussion on the nature of the Bible (Lesson 2) and the nature of God (Lesson 3). There is also some concern for historical continuity reflected in Lessons 6, 10, and 24. However, the history is given for logical reasons rather than psychological ones.

3. Process. The form of each lesson shows some involvement of persons in the process of learning. Each lesson contains questions, followed by Bible passages, followed by conclusions based on the Bible passages. This form looks like an inductive approach but there are no discoveries to be made by the learners. All of the conclusions are given. Each lesson also has instructions to the learner to fill out the work sheet, memorize the passages in the lesson that have asterisks, consult Luther's Small Catechism, and read designated sections of the Bible. The work sheet with each lesson calls for answers coming out of the lessons. The work sheet questions can also be used

for discussion. There is some learner involvement in these two activities. The memorization of Bible passages does not involve the learner in a discovery of meaning to any great extent. Reading the Catechism and the Bible does help in correlating Scripture and the Confessions. The degree to which these suggestions involve the learner in the learning process depends on the degree to which the suggestions are followed.

In an analysis of the treatment of law and Gospel in this manual, the distinction between law and Gospel is that "The Law must be preached to all men, but especially to impenitent sinners; the Gospel must be preached to sinners who are troubled in their minds because of their sins."²² The emphasis on law is on what to do and not to do. The basic purpose of the law is to condemn. The emphasis in the treatment of the Gospel is the forgiveness of sins. The teaching of the law as the will of God is later stated in terms of the law as "rule" which "teaches us Christians which works we must do to lead a God-pleasing life."²³ There is no statement in the same place which indicates that it is the Gospel which moves us to lead a God-pleasing life. The reader must look further to the treatment of the Second Article to find an expression of Christ's work and its results in life. "The purpose of Christ's entire work of redemption is (A) That we may be His own; (B) That we may serve Him in holiness and righteousness all our days; (C) That we may have eternal life in heaven."²⁴ In the Third Article it is the work of the Holy

²²Ibid., p. 24.

²³Ibid., p. 36.

²⁴Ibid., p. 50.

Ghost by the Gospel that "(A) sanctifies us, that is, (B) He renews our hearts by faith, so that we can now overcome sin and (C) do good works."²⁵ "A good work is everything that (A) a child of God does, speaks, or thinks in faith (B) according to the Ten Commandments (C) to the glory of God and (D) for the benefit of his neighbor."²⁶

In respect to a response in nurture, the manual states that the individual Christian uses the doctrine of the church properly when "we do all in our power to maintain, promote, and extend this Church by prayer, personal mission work, service, and financial support."²⁷ There is no indication that the Christian does anything to or with fellow Christians by way of mutual nurture in the church. Nurture, according to the criterion, involves forgiving one another. The manual, in speaking of confession and absolution, says that sins should be confessed before God, before the neighbor who has been wronged, with the congregation, and voluntarily in private before the pastor.²⁸ There is some interaction between persons when the neighbor is involved, but such confession and absolution takes place only when the neighbor has been wronged. There is no indication that confession and absolution take place among Christians as a normal part of nurture. Worship as a response is treated under the Third Commandment. There we are to "Hold preaching and the Word of God sacred; Gladly hear, learn, and meditate upon it; Honor and support the ministers of the Word."²⁹ Under the

²⁶Ibid., p. 54.

²⁷Ibid., p. 58.

²⁸Ibid., p. 76.

²⁹Ibid., p. 28.

Second Commandment we are to praise God.³⁰ Under the First Commandment we are to "Fear God above all things; that is, we should with our whole heart revere Him as the highest Being, honor Him with our lives, and avoid what displeases Him."³¹ There is no other mention of the actions and forms of worship unless the statements in the teaching on prayer are included. "We should pray everywhere, especially in private, that is, when we are alone, and in public worship."³² Service is treated under the First Article when it is said that "We should gladly serve Him all our days."³³ This service is rendered because of God's creating and preserving work and is not a service specifically directed to the needs of men. Service to men is treated in Commandments Four through Ten. However, the teacher will have to speak and supply the Gospel motivation for the doing of the service since it is not stated in the manual. The final response of witness is only briefly indicated. Under the Second Commandment it is said that "We should use the name of God by boldly confessing it; praying to God; praising Him."³⁴ Under the Third Commandment people are to "Spread the Word of God by doing and supporting mission work."³⁵ There is some connection between the Lord's Supper and witness when we approach the Lord's Table "To confess the crucified Christ before

³⁰Ibid., p. 27.

³¹Ibid., p. 26.

³²Ibid., p. 26.

³³Ibid., p. 17.

³⁴Ibid., p. 27.

³⁵Ibid., p. 28.

men."³⁶ On the whole, then, this manual does not always directly connect the Gospel with the doing of God's will and the teacher will have to supply the vital element when the doing of the will of God is discussed.

Know the Truth³⁷

This manual is included for analysis because it is still used to a great extent in The Lutheran Church--Missouri Synod. Ten percent of the survey respondents indicated that they were using the manual.³⁸ The sales figures indicate a great use of the manual.³⁹

1. Goals. There are no goals stated in this manual.
2. Organizing Principle. The organizing principle is systematic with variations that are noticeable in the outline. The outline is given as it appears in the manual.

I. The Bible, The Word of God, The Holy Scriptures

General Facts, How the Bible Was Written, The Contents of the Bible, The Purpose of the Bible, Eight Reasons Why We Believe that the Bible is the Word of God

II. The Law, The Ten Commandments

The Law of God, The First Commandment, The Second Commandment, The Third Commandment

III. The Law (Continued)

Duties to Man, The Fourth Commandment, The Fifth Commandment,

³⁶Ibid., p. 81.

³⁷Alfred Doerffler and Wm. H. Eifert, Know the Truth (St. Louis: Concordia Publishing House, 1944).

³⁸Infra, p. 134.

³⁹Infra, p. 140.

The Sixth Commandment, The Seventh Commandment, The Eighth Commandment, The Ninth and Tenth Commandments

IV. God the Father

God is the Lord and Ruler of the Universe, Since God is Lord and Ruler, It is Also His Prerogative, The Penalties for Disobedience to the Law of God, The First Disobedience to God's Holy Will, The Disobedience of All, God is Our Gracious Father in Jesus Christ, We Give Expression to Our Faith Through Creeds

V. God the Son, Jesus Christ, our Lord

The Person of Jesus Christ, The Work and Mission of Jesus Christ, The Humiliation of Jesus, The Cardinal Doctrine of Christianity is Justification by Faith, The Exaltation of Jesus

VI. God the Holy Spirit

The Person of the Holy Spirit, The Work of the Holy Spirit, The Holy Spirit Must Keep us in this Faith, Why Not All Who Hear the Gospel Are Converted by the Holy Spirit

VII. The Holy Christian Church

The Twofold Use of the Word "Church" in the New Testament, The Christian Church is the Communion of Saints, The Christian Congregation. Local Churches (The Visible Church), The True Christian Congregation, The Division in the Visible Church

VIII. Holy Baptism

Holy Baptism, The Benefit of Baptism

IX. The Lord's Supper

The Lord's Supper, The Blessings of the Lord's Supper, The Worthiness of the Communicant

X. The Power of the Keys

What is the Power of the Keys? By What Means Does the Church Put This Power into Action? The Christian Congregation Publicly Exercises the Power of the Keys Through the Called Minister, The Christian Congregation in Christ's Stead Grants Forgiveness to Penitent Sinners and Withholds Forgiveness from Those Who Are Impenitent, Church Discipline, The Confession of Sins, The Confession of Faith

XI. Prayer

Prayer in General, The Lord's Prayer the Model Prayer

XII. The Evangelical Lutheran Church

The Origin of the Evangelical Lutheran Church, The Growth of the Lutheran Church in the Sixteenth and Seventeenth Centuries in Europe, The Lutheran Church in America, The Lutheran Church--Missouri Synod, The Local Congregation

It can be seen from the outline that the continuity varies from the Small Catechism in the placement of Baptism immediately after the Third Article of the Creed followed by the Lord's Supper, The Office of the Keys, and Prayer as the final section. The beginning point of the manual gives a strong indication of being content-centered. It does not begin with the situation of people. This manual begins immediately with the doctrine of the Bible.

3. Process. The form of the lesson as an indication of involvement of the learner shows a lesson format with very little learner participation. The lessons are deductive in their approach with thetical statements supported by Bible passages. The use of the Bible is encouraged in the "Foreword" of the manual where it is stated that

"The Bible must be used in the study of these outlines; many of the prooftexts have not been printed in full, to encourage the class to use the Bible."⁴⁰ However, using the Bible to read the prooftexts in full is not involving the learner in a process of discovery and meaning. Every member of the class is encouraged to have a copy of Luther's Small Catechism but no indication as to how it is to be used is given.⁴¹ Some attention to the Bible and the Confessions is provided in this way. Some learner involvement is provided by the sixty True-False statements at the end of the manual. But these serve only as a review of the information.

The major concern of process, that the learner is involved in doing the will of God as law and Gospel, finds very little emphasis in this manual. That a Christian is to do the will of God is discussed under the topic, "The Law of God." The third purpose of the law is "To serve believers as a guide for Christian living."⁴² It is admitted that "the Christian is not perfect in his obedience to the Law of God."⁴³ But when the Gospel is discussed immediately thereafter, no connection between the Gospel and the doing of the will of God is mentioned. "In the Gospel, God has revealed His gracious will that He does not desire a single sinner to be lost."⁴⁴ The Gospel shows the desire of God to save. On the part of the believing person the manual states that

⁴⁰Ibid., p. 3.

⁴¹Ibid., p. 2.

⁴²Ibid., p. 7.

⁴³Ibid., p. 18.

⁴⁴Ibid., p. 19.

believing in the Gospel "means to know and accept Him as your personal Savior, placing your entire hope of salvation upon His sacrifice on the cross."⁴⁵ The purpose of the Gospel, then, is to save the person but there is no indication that it also moves the person to do the will of God.

Moving to the response of nurture, there is little to indicate that the Christian has a responsibility to help fellow Christians. When the church is discussed in this manual there is one point made that "The Church is the body of Christ. Therefore those who believe identify themselves with Christ by uniting with the church, publicly using the Word and Sacraments."⁴⁶ It can be seen that there is no indication of mutual responsibility within the body of Christ. When "The Power of the Keys" is discussed, it is stated that the preaching of the Gospel, administering of the Sacraments, and the pronouncing of absolution are done publicly through the called minister of the congregation.⁴⁷ When sins are to be confessed they are confessed before God or before the pastor. Absolution comes from the pastor.⁴⁸ There is no indication that Christians confess to one another and forgive one another. The response of worship is mentioned under the Third Commandment. "In the New Testament this Commandment is kept by gladly hearing, learning, and spreading the Word and using the Sacraments."⁴⁹ The manual does not

⁴⁵Ibid., p. 19.

⁴⁶Ibid., p. 32.

⁴⁷Ibid., p. 39.

⁴⁸Ibid., p. 40.

⁴⁹Ibid., p. 10.

indicate that the Gospel causes people to gladly do these things. The only other mention of worship occurs when it is said that "A Christian congregation in public worship confesses its faith by the Nicene and Apostles' Creed."⁵⁰ The response of service is, of course, mentioned in the discussions of Commandments Four through Ten, but there is no Gospel motive given for serving the needs of people. A slight connection between the Gospel and service is found in the discussion of the work of the Holy Spirit. There it is said that the Holy Spirit "enables us to do good works."⁵¹ Good works are "Whatever Christians do in love to God for the benefit of the neighbor."⁵² However, it is very quickly pointed out that "Good works do not save."⁵³ So the manual does indicate some connection between Gospel, the work of the Holy Spirit, and the response of the Christian in service. Only one other indication that the Christian serves in response to God's grace can be found. When the benefit of baptism is treated, it is said that "In Baptism God makes a covenant with us; He is our Father, and we are His children. Therefore we should serve Him daily by living Christian lives."⁵⁴ This is a very general statement and does not specify what it means to live a Christian life. There is some indication in the manual that a Christian responds in witness. "Members of a Christian congregation confess their faith by bearing witness to Christ and His church by word and life."⁵⁵

⁵⁰Ibid., p. 41.

⁵¹Ibid., p. 26.

⁵²Ibid., p. 26.

⁵³Ibid., p. 26.

⁵⁴Ibid., p. 35.

⁵⁵Ibid., p. 41.

This, it is stated parenthetically, means "Missionary activity, personal witness-bearing."⁵⁶ Thus, on the whole, this manual gives only slight indication that the Gospel causes Christians to respond in the doing of God's will in nurture, worship, service and witness.

Christianity is For You⁵⁷

This manual is selected for analysis because it is the latest manual for adult premembership instruction offered by Concordia Publishing House for use in The Lutheran Church--Missouri Synod. The sales figures in Appendix C do not indicate a great use of this manual nor did the survey respondents indicate wide usage. However, this manual should show some basic differences between it and the older manuals in use in The Lutheran Church--Missouri Synod. It also has a different organizing principle from that of the manuals analyzed up to this point.

1. Goals. There are no statements of goal in this manual.
2. Organizing Principle. The organizing principle of this manual is topical. The reason for such a designation is the claim of the author that "The key terms employed throughout are 'spiritual life' and 'spiritual death.'"⁵⁸ He also says, "Related to the life-death terminology are the health-sickness and strength-weakness analogies."⁵⁹ The outline shows how the author sought to work out the organizing principle. Titles and sub-titles of the chapters are from the

⁵⁶Ibid., p. 41.

⁵⁷Milton L. Rudnick, Christianity is For You (St. Louis: Concordia Publishing House, 1961).

⁵⁸Ibid., p. vi.

⁵⁹Ibid., p. 6.

manual.

Chapter 1. Christianity Is for You

A Bird's-eye View, Do Your Part

Chapter 2. God and His Creation

The Bible Tells the Story, The Story Begins With God

Chapter 3. Man--His Purpose and His Fall

Sin Brings Spiritual Death, The Double Effect of Sin

Chapter 4. The Period of Promise

The First Promise, The Promise to Abraham, God Prepares His
People for Fulfillment, Four Hundred Silent Years

Chapter 5. The Meaning of Christ's Life, Death, and Resurrection, I

The Incarnation--God Takes on Human Flesh, The Death of Jesus
Christ--God's Act of Atonement

Chapter 6. The Meaning of Christ's Life, Death, and Resurrection, II

Words that Picture the Atonement, The Resurrection of Jesus Christ--
God Announces the Victory

Chapter 7. Forgiveness for You

The Gospel--the Word of Forgiveness, Holy Baptism--The Water of
Forgiveness, Other Uses of the Gospel and Holy Baptism, Faith
and Love--The Work of the Holy Spirit, Conclusion

Chapter 8. A Matter of Life and Death

Spiritual Life Versus Spiritual Death, Watch for Symptoms

Chapter 9. Spiritual Examination

Prayer--Spiritual Examination Before God, Private Confession--
Spiritual Examination Before Man

Chapter 10. Strength Through the Word of Forgiveness

Spiritual Milk, Your Opportunities to be Strengthened by the Word, Receive the Word Attentively and Regularly

Chapter 11. Strength Through the Food of Forgiveness

A New Covenant, Holy Communion--in Church and in Private, Preparation for Holy Communion

Chapter 12. Strength Through the Food of Forgiveness, II

Lutheran Practice Regarding Holy Communion, Reasons Why We Practice "Close Communion," Holy Communion Should be Received at Every Opportunity, The Question of Refraining

Chapter 13. Strength Through the Water of Forgiveness

Holy Baptism is a Sacrament, Remembering Your Baptism, The Baptism of Adults, Important Points to Remember

Chapter 14. Living for God

The Surrendered Life, The Life of Service

Chapter 15. Living for People

Honor Your Earthly Superiors, Be Concerned About the Bodily Welfare of Others, Keep Sex Sacred, Special Note on Marriage, Respect the Property of Others, Protect the Reputation of Others, Steer Clear of Greed, Conclusion

Chapter 16. Together in the Church

The Task of the Church, The Local Congregation, Denominations

Chapter 17. The Order of the Holy Communion

A Three-Way Conversation, The Importance and Quality of the Order of the Holy Communion, An Effective Balance, Two High Points, A Clue to the Meaning of the Names

Chapter 18. The Church Year

The Special Message of Each Season is Expressed in the Propers,
 The Mood of the Season is Expressed in Color and in Customs,
 The Colors of the Church Year

Chapter 19. Home Worship

Family Worship, Individual Worship, Materials for Worship

Chapter 20. The Practice of Prayer

To Whom Should We Pray? When Should We Pray? The Holy Spirit
 Helps, Prayer is Output

Chapter 21. The Life of the World to Come

Step One: Death, Step Two: Sleep, Step Three: The Coming of
 Christ in Glory, Step Four: The Resurrection of the Dead,
 Step Five: Heaven and Earth Shall Pass Away, Step Six: Judgment,
 Step Seven: The New Heaven and the New Earth, Our Great Goal:
 Eternal Life with God

Chapter 22. Your Decision for Christ

Shall I Become a Christian? Shall I Become a Member of this
 Lutheran Congregation? Conclusion

The outline shows how the author attempted to work out a con-
 tinuity incorporating his topic. The author claims that he has
 tried to be learner-centered.

This manual is intended to be reader- or hearer-centered
 rather than subject-centered. Of course, the absolute
 center of all Christian teaching is God. However, my primary
 concern has been for the person who is approached by God
 through this material. After supplying him with basic
 information regarding God, creation, and atonement, we turn
 to the reader himself. We tell him how to be born spiritually,
 how to defend himself against threatening spiritual dangers,
 how to find spiritual strength in the means of grace, how to
 lead a Christian life, how to function in the church, how to

worship at church at at home, and how to attain everlasting life. In every case we are helping him with the subject matter of Christian theology. However, the center of attention remains the reader, not the theology.⁶⁰

The outline shows that the author did begin with concern for the situation of the learner, but the injection in the second lesson of the teaching about the Bible and of God, betrays some content-centered concern.

3. Process. The form of each lesson indicates that there is little learner involvement in the learning process. The teachings of the lesson are presented in non-technical prose in an essentially deductive manner. There is a Biblical or Confessional quotation at the end of each lesson. However, this treatment means that the learner does not necessarily have to use either the Bible or any confessional writings firsthand. Thus the form of each lesson indicates little learner involvement.

An analysis of the learner's involvement in the response of Christians to the Gospel indicates a great concern for such involvement. The first indication of this is the manual's injunction that the learner should attend every meeting of the group, read the chapters of the manual over again at home, worship regularly, and take part in other church activities.⁶¹ The connection between law and Gospel also shows the involvement of the learner in what Christians do. "These commandments are God's Law, and in them God tells people how He wants them to be. They explain how a person will act if the Holy Spirit is in full control of

⁶⁰Ibid., p. vi.

⁶¹Ibid., p. 5.

him."⁶² The effect of the Gospel is explained as the bringing to spiritual life of someone who was spiritually dead.⁶³ The manual goes on to say that the Holy Spirit, through the Gospel, creates faith and love. Faith is defined as a new relationship to God. Love is defined as a new relationship to people in which service is given to people.⁶⁴

When analyzing how the Christian responds in nurture there are indications in the manual of great concern for such involvement on behalf of people. The manual states that a Christian may turn to some other Christian for private confession if he does not want to go to the pastor.⁶⁵ The manual also states that Christian people build one another up and then gives ways in which this is done.⁶⁶ And the manual also states that one of the things Christians do in worship is to speak to one another.⁶⁷ The response of and involvement in worship is treated at great length. The reader can see from the outline that three lessons are devoted to the actions and forms of worship, both corporate and private. The response of service is also given much attention in the fifteenth lesson. The manual states, "So that you may find it possible to live for people, the Holy Spirit has created within your heart a whole new attitude for people."⁶⁸ This indicates the concern of the author of the manual to connect the Gospel with the doing of the will

⁶²Ibid., p. 20

⁶³Ibid., p. 35.

⁶⁴Ibid., pp. 36-37.

⁶⁵Ibid., p. 47.

⁶⁶Ibid., p. 76

⁶⁷Ibid., p. 81.

⁶⁸Ibid., p. 71.

of God in service to people. The final response of witness receives the least adequate attention. The manual does state that "The proper use of God's name is in connection with worship and witnessing."⁶⁹

The example of the early Christians to win new converts by their personal witnessing is stated but the manual goes on to say that this function is done by the whole church today and does not mention the role of the individual in carrying out the function of witness.⁷⁰ Thus, on the whole, this manual does a good job in involving the learners in the process of Christian response to the Gospel. The members of the adult group are helped to do what Christians do.

Life With God⁷¹

This manual is included for analysis because it is another example of a topical organizing principle.

1. Goals. There are no goal statements as such in this manual.
2. Organizing Principle. The organizing principle is categorized as topical because of the author's choice of title and his emphasis in the Introduction. "The Bible speaks of oneness and fellowship with God as being life. . . . all who believe in Christ come home again to live with God as His children and heirs. . . . The Church is the company of people who enjoy this life and promote its growth, by practising it among themselves and on other people with whom

⁶⁹Ibid., p. 68.

⁷⁰Ibid., p. 77.

⁷¹Herman C. Theiss, Life with God (Medford, Oregon: Morse Press, Inc., 1961.

they are eager to share it."⁷² The outline reveals how the author attempted to carry out this topic. The titles and subtitles of the lessons are from the manual. The form of the outline is as it appears in the manual.

1. How Can God Be Known?

Reason, a Poor Guide--The Revelation of God in Nature--God's Self-Revelation in Christ--The Bible, the written Word of God--Facts About the Bible.

2. Vital Truths About God

God is a Spirit--God is Triune--Attributes of God--Knowing God is Vital--Believing in God--The Importance of Doctrines or Teachings.

3. Life Begins

God the Creator and Preserver of Life--The First Article of the Apostles' Creed--God's Creatures--Angels--Man--The Image of God.

4. The Loss of Life

The Beginning of Sin--The Nature of Sin--Original Sin--Our Sin--Sin Must Be Realized--The Results of Sin--Hell--Man's Helplessness--The Big Mistake in Religion.

5. Christ, Our Life

"In Him Was Life"--Jesus Christ, true God--The Nicene Creed--The Two Natures of Christ--The Purpose of His Coming--Paradise Regained--He Lives--The Fruits of Christ's Victorious Life--

⁷²Ibid., pp. vii-viii.

The Good News of Salvation--Christ in Glory--The Significance of the Ascension of our Lord--Christ's Coming to Judgment--The Second Article of the Apostles' Creed.

6. Sharing the Life in Christ

Faith, the Vital Link--Not of Works--Faith in Christ Defined--Faith Presupposes Knowledge--Implies Forsaking Sin--Perceives God's Love--Implies New Life--Describes a Right Relationship with God--A Gift of God--The Holy Ghost, the Giver of Life--The Works of the Holy Spirit--The Pure Grace of God--Grace Can Be Spurned--The Spirit Works Through the Gospel--Cooperating with the Spirit--The Festival of the Holy Ghost.

7. The Water of Life--Baptism

Sacraments--The Meaning of Baptism--Infant Baptism--Sprinkling or Immersion--Emergency Baptism--Sponsors.

8. The New Life in Christ

Freedom from the Law--Good Offices of the Law--The Old and New Covenant--The First Commandment--The Second Commandment.

9. The Prayer Life

What is Prayer?--What is there to Talk About?--To Whom Should We Pray?--When and Where Should We Pray?--Types of Prayer--Does God Answer Prayer?--Our Lord's Prayer--Suggestions for a Period of Daily Prayer--Morning, Evening, Table Prayers.

10. Life Expressed in Worship

The Third Commandment--The Relation of the Word of God to our Life in God--The Importance of Church Attendance--The Lutheran Church Service--The Order of the Holy Communion--Prayers for

Worshippers.

11. Life Expressed in Brotherly Love

The Fourth Commandment (Christian Home Life--Living as Christian Citizens--The Christian's Work-A-Day Life)

The Fifth Commandment--The Sixth Commandment (Divorce--Marital Life--Sexual Purity--Our Spiritual Weapons).

The Seventh Commandment--The Eighth Commandment--The Ninth and Tenth Commandments.

12. The Church--The Community of the Living

The Third Article of the Apostles' Creed--What the Word "Church"

Means--The Divine-Human Church--The Church's Unity and Disunity

The Work of the Church--No Salvation Outside the Church--The

Christian Congregation--Why a Christian Joins a Church--Choosing

a Church--The Christian Ministry--Church Members--Lutheran Church

Polity--Synod.

13. The Sacrament of Holy Communion--The Assurance of Life

Various Names--Holy Communion as a Memorial Supper--An Act of

Confession--The Sacrament of Sacrifice--An Experience of Fellow-

ship--The Eucharist--The Worthy Communicant--How Often Should

We Partake of the Lord's Supper?--Close Communion--Everlasting

Life.

An examination of the outline indicates that the manual does not begin with a primary concern for the life situation of the learner. The first lesson mentions reason, then moves to revelation and into the nature and authority of the Bible. The second lesson speaks of the doctrine of God. It is not until the third lesson

that the author really begins to work out a continuity based on his central concept, "Life." From that point on, he is more consistent in working out his topical organizing principle.

3. Process. In an analysis of whether the form of each lesson involves the learner in the learning process, the indications are that there is minimal involvement. Each lesson is a series of thetical statements with Biblical references referred to parenthetically. This is basically a deductive approach. True-False statements are given in each lesson for purposes of review and discussion. This means some learner involvement. Each lesson concludes with a quotation from Scripture, the liturgy, the Small Catechism or a hymn verse. These are supplied for purposes of correlation and devotion. On the whole, the form of the lesson does not indicate much learner involvement. A firsthand use of the Bible and the Confessions can be avoided unless the teacher makes such use a part of his teaching and the learners actually follow through by such use.

In the more important involvement of the learner in the things that Christians do, the manual is more helpful. In the basic relationship of law and Gospel the author indicates that the law serves two purposes for Christians, that of showing us our sins and, "as it is embraced in the new covenant, teaches believers who love God and wish to serve Him what works are pleasing to Him."⁷³ When speaking of the Christian freedom from the law, the manual states:

⁷³Ibid., pp. 39-40.

Being free from the law does not mean lawlessness. In fact, believers alone possess the only right motivation for doing God's will, namely, love for God Who offered up His Son as a sacrifice for their sins. Fear and the hope of a reward, or of earning heaven, are false motivations which make man's best works evil in God's eyes. "The love of Christ controls us" (II Corinthians 5, 14).⁷⁴

There is a Gospel connection with the doing of God's will in the above statement. When speaking of the Holy Ghost, the manual summarizes His work by saying that "The Holy Spirit dwells in believers, teaches them, guides and leads them, gives life, empowers them for service, bears witness that they are the children of God, and prays for them."⁷⁵ Thus, again, there is some connection with the Gospel as used by the Holy Spirit, and the doing of the will of God. The manual states that "The believer cooperates with the Holy Spirit by using, reading and hearing the Word of God, communing with God in private and public worship, praying, partaking of the Lord's Supper and, generally, seeking the companionship of God and inquiring after His will."⁷⁶ What the will of God is, is not specified at this point.

Participation in the response to the Gospel in nurture is stated in more than one place in this manual. When discussing the work of the church, the manual says:

This inner growth of the Church as it affects all of its members, describes a major objective of the fellowship of Christians in their worship, teaching and work. The question in the Church is not just "What is being done?", but "What is being done for God's people to further their growth in Christ-likeness?"⁷⁷

⁷⁴Ibid., p. 39.

⁷⁵Ibid., p. 31.

⁷⁶Ibid., p. 32.

⁷⁷Ibid., p. 70.

In the discussion of the ministry of the church, the manual says that "all the work of the congregation performed by its pastors, teachers and offices is your responsibility when you become a member. The blessedness and joy are yours, too. It is all your business, your highest interest in life, supported by your gifts, prayers, and best efforts."⁷⁸ These words give some indication of the involvement of the person in the nurturing response of Christians. However, the manual states that it becomes a responsibility when the person becomes a member, not before. A hint as to the nurturing aspect of worship is given when it is said that "Fellowship in worship with those with whom we are one in Christ is an essential part of life in Christ."⁷⁹

The response of worship and participation in worship is very strongly indicated in this manual. "Public worship is the highest expression of communion with God, the climax of a believer's worship life."⁸⁰ The actions and forms of worship make up the greater part of the tenth lesson. Worship in the home and in private are not treated, unless the reader regards the discussion on prayer life in the ninth lesson as indicating private worship. The response of service is the main thrust of lesson eleven as it discusses brotherly love. "Genuine brotherly love is a reflection of the love of God."⁸¹ Thus there is some connection drawn between the acts of service and the Gospel as the impelling force.

⁷⁸Ibid., p. 73.

⁷⁹Ibid., p. 54.

⁸⁰Ibid., p. 54.

⁸¹Ibid., p. 61.

The response of witness is treated under the concern of the church's outward growth.

By witnessing for Christ in their daily lives, inviting others to join in their blessed fellowship and supporting the work of their congregation with their gifts and prayers, Church members carry on home mission work. They are equally concerned about missions in foreign lands which they establish and support by their mission offerings and prayers.⁸²

On the whole, then, this manual does try to involve the learner in the things that Christians do in response to the Gospel and as the way in which God's will is done. The member of the adult class, though, seems to be regarded as one who will do these things after the course is completed and not as one who is helped to do them as soon as the Gospel makes its impact.

Perspective⁸³

This manual, though its use is not indicated in the survey report or sales figures, is included because of its unique organizing principle.

1. Goals. There are no statements of goal in the manual.
2. Organizing Principle. The organizing principle is creedal. It is based on the Nicene Creed, as is evident from the outline of contents. The titles, subtitles and form of the outline are those of the manual. Sector One. I Believe in one God, the Father Almighty

"Proving" God's Existence, In the Dark--A Light, The Action of God, "How Odd of God to Choose the Jews," The Promised Personal

⁸²Ibid., p. 71.

⁸³D. William Backus and Paul Malte, editors, Perspective (Medford, Oregon: Morse Press, Inc., 1962).

Visit, Is the Visit Over? But What About Evil? The Father-God
Who is One, Primarily Personal.

Sector Two. Maker of Heaven and earth and of all things visible
and invisible

Matter--God or God's? God is Matter's Maker, What's the Matter
with Matter? The King of the Universe in Our Friend, Postscript:
Science and Creation, The Foremost Faith-Fact of Genesis.

Sector Three. And in one Lord Jesus Christ, the only-begotten Son
of God, begotten of His Father before all worlds, God of God . . .
Who was incarnate by the Holy Ghost of the Virgin Mary, and was
made man

God's Sentence, God With Us, The Purpose of the Personal Visit.

Sector Four. For us men and for our salvation

The Contradictory Nature of Man, The Image of God, The Death
Rate, The Breaking Away from God, The Broken Relationship, Play-
ing God, Rescue.

Sector Five. And was crucified also for us under Pontius Pilate.

He suffered and was buried

The Key History, Capture, Condemnation, Crucifixion, Dead
and Buried.

Sector Six. And the third day He rose again

The Resurrection Report, The Reality of the Resurrection, The
Resurrection Result, The Resurrection: Pledge and Pattern.

Sector Seven. And ascended into heaven and is seated on the right
hand of the Father; He shall come again with glory to judge the

living and the dead and His kingdom shall have no end.

A Man in Chare of the Universe, Confidence in Christ, Christ Our Contemporary, The Lord of the Church, Look Who's Coming, The Day of Fulfillment, The Forward Look, Signs of the Times, Heads High.

Sector Eight. And in the Holy Ghost the Lord and giver of Life The Giver of Life, Eternal Life, The Spirit Moves Us, The Counselor, Spirit-Directed Behavior, Listening to the Spirit, Postscript.

Sector Nine. Who with the Father and the Son together is worshipped and glorified

The Reaction of Worship, Forms of Worship, The Liturgy Over-Viewed, The Rhythm of the Church Year, The Form and Function of the Church Building, Speaking With God Through Prayer, The Danger of Worship.

Sector Ten. Who spoke by the Prophets

The Bible's Test, The Bible's Human Quality, The Bible's Divine Quality, The Bible's Center, Using the Bible, The Spoken Word of God.

Sector Eleven. And I believe in one holy Christian and Apostolic Church

The Career of the Church, The Oneness of the Church, The Church: The Body of Christ, The Church: The Family of God, The Family Heirlooms and Festivals, Outreach, R.S.V.P.

Sector Twelve. I acknowledge one Baptism for the remission of sins One Baptism, The One Baptism for the Remission of Sins, Baptism

into the Family of God, The Baptism of Babies, The "How" of Baptism, Keeping the Connection.

Sector Thirteen. The remission of sins: Part Two, the Holy Communion

The Eucharist Viewed, The Real Presence, Communion Conveys Forgiveness, The Impact of the Sacrament.

Sector Fourteen. I look for the resurrection of the dead; And the life of the world to come. Amen.

How to Die? Never Say Die, Death Unmasked, Life in the Midst of Death, Beyond the Death Horizon, Eternal Life Expectancy, How to Die--Now.

The outline indicates that the working out of a continuity on the basis of the Nicene Creed as an organizing principle can include all of the elements in the content of the Christian faith if the Lord's Supper is included under the remission of sins. Using the Nicene Creed to afford the continuity means that the beginning point of the course had to be the teaching about God. This might mean that the life situation of the learners is not taken into account. However, this manual speaks of God from the learner's point of view, that is, the many conceptions about God that people have as well as many of the objections to the idea of God are mentioned and countered. In fact, the first lesson really contains almost the whole story of man's need and God's action as can be seen by looking at the subtitles of the first chapter.

3. Process. The lesson forms of this manual do involve the learner in the learning process to some extent. Each lesson has a lengthy

prose section in which the teachings are set forth and illustrated, both verbally and visually. The length of these prose sections with the profuse verbal analogies and illustrations may confuse and weary some learners, depending on their educational and motivational level. The prose sections may also tend to do more of the teaching task than should be done by a manual, leaving the living teacher with less to contribute. Each lesson has a section called "Thinking and Talking it Through" which is basically a review of the lesson using many different types of questions and forms. Another section is called, "The Witness of the Word," and this section requires the learner to answer questions on Scriptural material. It is an inductive Biblical study section. The section, "The Witness of the Lutheran Confessions," is a section giving a pertinent quotation from the Lutheran Confessions. The final section is "The Witness of Your Own Reaction" in which the learner is to respond by using the collect or other prayer that is given or write one of his own. The sections appended to each lesson are helpful for learner involvement and enable the learner to have some firsthand use of the Bible and some acquaintance with the Lutheran Confessions, at least the parts quoted in the text.

Learner involvement in the more important process of the doing of God's will is indicated in the first lesson. The learner is told that he has a responsibility to participate in the worship life of the church and to serve God through helping and loving the people nearest him in his home, job, and neighborhood.⁸⁴ Thus, in the very first lesson, man's

⁸⁴Ibid., pp. 18-19.

need and God's action is given with the challenge to respond and participate immediately. Law and Gospel are treated at greater length in the following lessons. In a discussion of what sin is, the manual indicates that sin is basically self-centeredness in which man tries to play God with terrible results for humanity. The demand of God is that men make Him the center of their lives. The manual tries to point out that man's refusal to let God be the center has such devastating results that the learner will be lead to cry out, "God, I can't get away from it! Help. My lostness. My lack of love. My anxiety and restlessness."⁸⁵ Then the manual indicates God's rescue in Jesus Christ. But the rescue is not simply for the person's sake. The manual indicates in a later lesson that man is to do God's will. It is the Holy Spirit that "gives us the will to do good works when He plants faith in us. The New Testament describes how painstakingly the Spirit works in us to change our wills and actions so that we love God and people more and more."⁸⁶ The manual does indicate the will of God for people, the function of the judgment of God as law to bring men to repentance and the Gospel as that which rescues and makes rescuing people.

The response to the Gospel in the doing of God's will through nurture is treated in a discussion of the church as a family of God. The members of the family live in love toward one another. "Love grows and warms as the church-family centers its life in Christ--until outsiders say, 'Look how those Christians love one another!'"⁸⁷ Christians move

⁸⁵Ibid., p. 54.

⁸⁶Ibid., p. 102.

⁸⁷Ibid., p. 141.

toward their faith-brothers as they begin to share the deepest things of life. However, the manual is not specific in what Christians do for one another in helping, encouraging, forgiving and speaking the Gospel to one another. Involvement in nurture is indicated in the discussion of the teaching that follows Baptism.⁸⁸ The nurturing aspect of the Lord's Supper is mentioned when it is said that "The shortest distance between two people is through Jesus. So we come together in Communion to come together--period."⁸⁹ The response of worship receives ample treatment. All of Sector Nine is given over to worship. As God acts, we react in worship. The actions and forms of worship are treated at some length. The nurturing aspect of worship is not overlooked as the manual states that "one of the primary reasons for the Lord's putting us together in families and congregations is that we might mutually help one another react to God in worship."⁹⁰ The responses of service and witness are treated simultaneously under the heading of "Outreach." Church members "ought to be plumbers and executives, fishermen and tax collectors, beggars and millionaires, politicians--each at his own battle station in the world, reaching out with the good news and practical love of Christ."⁹¹ After this point a number of specifics in outreach are discussed. On the whole, then, this manual does indicate the will of God for men in law and Gospel, with learner involvement in the doing of those things which Christians do in response to the Gospel.

⁸⁸Ibid., p. 154.

⁸⁹Ibid., p. 166.

⁹⁰Ibid., p. 111.

⁹¹Ibid., p. 143.

The Doctrine in the Liturgy⁹²

This manual is included for analysis because of its organizing principle. It represents one attempt to use a liturgical organizing principle. There are also other privately produced manuals that use this principle.⁹³

1. Goals. The stated goal of this manual is:

An instruction class for adults in the teachings of the Christian faith in the Lutheran Church, using the Church's worship service and the Christian Church year as the framework and point of reference, with a "real, vital, personal relationship with Jesus Christ as Savior" as the goal.⁹⁴

An analysis of this statement of goal indicates that only the portion included in quotation marks is really a goal statement in terms of outcome in people. The rest of the statement indicates the means by which this is to be accomplished. Not all the relationships of life are included; in fact, only the relationship to God is stated. The goal is also stated terminally, that is, as if the relationship with Jesus Christ has been perfectly accomplished once the course is completed. The goal is to indicate a growing relationship in order to show the growth in Christian persons.

2. Organizing Principle. The organizing principle is liturgical. The stress in the goal statement above is that the Church's worship service and Christian Church year provide framework and point of

⁹²Donald L. Deffner, The Doctrine in the Liturgy (St. Louis: Concordia Seminary Print Shop, 1960).

⁹³E.g., Donald Schedler, The Doctrine in the Liturgy (Terre Haute, Ind.: n.p., 1962 [mimeographed]).

⁹⁴Ibid., p. 2.

reference for the manual. The outline shows this organizing principle as worked out in the manual.

1. The God We Worship
2. The Bible We Use
3. The Sin We Confess
4. The Father Who Gives
5. The Son Who Redeems
6. The Spirit Who Sustains
7. The Church We Are
8. The Baptism We Receive
9. The Eucharist We Celebrate
10. The Ministry We Share
11. The Life We Nurture
12. The World We Serve
13. The Goal We Seek
14. The Congregation We Join

The outline indicates that the continuity of the course is not entirely dictated by the Order of Worship or the Church Year. The liturgy begins with the Invocation. Should the liturgy supply the continuity, it would seem that the course would begin with the teaching of the Trinity. This course of instruction does not begin with the Trinity. The outline of the course indicates that it is difficult to use a liturgical organizing principle since the continuity is dictated by a liturgy designed for use by Christians and not designed for use in bringing non-Christians into a relationship of

faith to God and love to men.

The course also does not begin with the life situation of the learner to any great extent. The first lesson says that the Church starts with an a priori of God in Christ. The learner is asked to accept this a priori. The second lesson treats the Bible, a treatment that would await the Epistle and Gospel if the liturgy afforded the basic continuity of the course. The second lesson indicates that a content-centered principle is being somewhat employed similar to that evidenced in some of the material using a systematic organizing principle.

3. Process. The lesson form indicates an involvement of the learner in the learning process. Each lesson begins with a prayer, followed by the introduction of the subject of the lesson. The liturgy is then examined for what it has to say on the subject. A hymn is referred to that affirms the Christian conviction on the subject. The Bible selection is taken up next so that there is, in the words of the manual, "an actual tussle with a carefully selected portion of Scripture."⁹⁵ However, the pastor is the one who is to interpret the Scriptural selection. This means less involvement on the part of the learner in the discovery of meaning and application. The manual notes that if the learners follow through on the suggested Bible readings given them in the course outline they will have read the entire New Testament and portions of the Old. Correlated assignments in Luther's Small Catechism are given. However, it is obvious

⁹⁵Ibid., p. 3.

from the assignments listed that the author of the manual is using A Short Explanation of Dr. Martin Luther's Small Catechism rather than the original Small Catechism of Luther. There are other sections of the Lutheran Confessions referred to in the instructions to the teacher such as articles from the Augsburg Confession. After the Bible section of the lesson comes the lesson content. All that is provided in the manual for the teacher are brief comments on the content, some of which make it difficult to determine the author's exact intent. The lesson ends with assignments for the next session which include readings from the Catechism, the Bible, and selected books of theology. The lesson form does indicate learner involvement although more involvement could be gained in the use of the Bible. The extent of learner involvement depends a great deal on the teacher who uses this manual since the teacher is only given brief indications as to what the content is.

The greater concern of the learner's involvement in the doing of the things that Christians do as they carry out the will of God indicates that the manual attempts to involve the learner in the doing of those things immediately. The first lesson urges the learner to confess sin, worship, pray and participate in the actions of Christians.⁹⁶ In analyzing whether these actions are seen as carrying out the will of God as law and Gospel bring the judgment and grace of God to bear on the person, such a relationship is only hinted at. Man's sin and God's wrath are treated in the third lesson. In that same lesson the

⁹⁶Ibid., pp. 5-6.

teacher is urged to show the subsequent action of God with respect to sin.⁹⁷ In a later lesson the teacher is urged to stress the relation of redemption to the forgiveness of sins.⁹⁸ And in the lesson on the Holy Spirit the stress is on the Spirit making it possible to believe, although a brief reference is made to good works in the eyes of God.⁹⁹ Thus the relationship between the doing of God's will in law and Gospel is hard to determine due to the sketchy nature of the manual.

The spelling out of the responses of the Christian in terms of nurture, worship, service and witness, varies. Nurture, worship, and service receive a great deal of treatment. Witness is only hinted at. In the discussion on the church, the manual indicates the nurturing aspect of Christian life by saying that the Church is "the aggregate of people mutually edifying one another, being members of the body of Christ toward one another."¹⁰⁰ The implications of nurture that follow Baptism are mentioned.¹⁰¹ There is no indication, however, of the nurturing aspect of the Lord's Supper. As can be seen from the outline, there is an entire lesson entitled, "The Life We Nurture." However, the stress in this lesson is on being nurtured rather than on being a nurturing agent. The response of worship is treated at great length in many parts of the manual, specifically in the First and Ninth Lessons but also in most of the other lessons since there is constant reference to the action and forms of the liturgy. The response of service is

⁹⁷Ibid., p. 8.

⁹⁸Ibid., p. 10.

⁹⁹Ibid., p. 11.

¹⁰⁰Ibid., p. 12.

¹⁰¹Ibid., p. 13.

treated in the Twelfth Lesson under the heading, "The World We Serve." The brief outline of the lesson content hints at the relation of the church to community and the Christian in the community. If those lesson hints are meant to include the response of witness, then the previous statement that witness is only hinted at is not entirely correct. However, as to specific reference to witness, an analysis of the manual indicates only a reference to the "key to win" which means the enlarging of the church and a passing reference to the mission program of the church.¹⁰²

The outline form of this manual with brief instructions to the teacher makes it difficult to analyze the manual adequately, especially in the key area of the will of God as law and Gospel. Much depends on what the teacher does in structuring the learning experiences for the learner as to whether or not certain vital connections and involvements will be made.

¹⁰²Ibid., pp. 15 and 19.

CHAPTER IV

A THEOLOGICAL ORGANIZING PRINCIPLE AND SEQUENCE OF INSTRUCTION

A Theological Organizing Principle

In the previous chapter, criteria for adult premembership materials were applied in the analysis of manuals currently in use. None of the manuals used law and Gospel as the organizing principle. An examination of the Lutheran Confessions and Lutheran theologians reveals that law and Gospel in their proper use and distinction are central for Lutheranism. An organizing principle based on law and Gospel utilizes this central concept. An instructional sequence incorporating such an organizing principle brings God's will as law and Gospel to bear on the lives of people.

Commentators on the Confessions and the Confessions themselves say that law and Gospel are central. Edmund Schlink says that the center of the Confessions is the article on justification.¹ Werner Elert also claims that the doctrine of justification is the "main article."² These statements highlight the importance of Article Four of the Augsburg Confession which reads:

¹Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Muhlenberg Press, 1961), p. xxii.

²Werner Elert, The Structure of Lutheranism, translated by Walter A. Hansen (St. Louis: Concordia Publishing House, 1962), p. 91.

It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness, as Paul says in Romans 3:21-26 and 4:5.³

Though the words "law and Gospel" are not used in Article IV it becomes readily apparent that a proper distinction and use of law and Gospel is in the background, especially when Article IV of the Apology is read. The first concern of Article IV of the Apology is to make a distinction between law and Gospel.

All Scripture should be divided into these two chief doctrines, the law and the promises. In some places it presents the law. In others it presents the promise of Christ; this it does either when it promises that the Messiah will come and promises forgiveness of sins, justification, and eternal life for his sake, or when, in the New Testament, the Christ who came promises forgiveness of sins, justification and eternal life.⁴

Immediately after the distinction between law and promises (or Gospel) is made the author of the Apology points out that the "opponents select the law and by it they seek forgiveness of sins and justification."⁵ Thus it is in the improper distinction and use of law and Gospel that the Apology sees the error of the opposition.

It is in the light of a concern like that of the Apology that a central concern for the proper distinction and use of law and Gospel

³Theodore G. Tappert, translator and editor, The Book of Concord (St. Louis: Concordia Publishing House, 1959), p. 30. Hereafter referred to by abbreviations listed Supra, iii.

⁴Ap. IV, 5.

⁵Ap. IV, 7.

is justified. Therefore it can also be claimed by Edmund Schlink that the proper distinction of law and Gospel is the center of the Confessions.⁶ In effect then, the statement that law and Gospel stand at the center of the Lutheran Confessions is another way of saying that "justification" is the center or that the "Gospel" is the center. The terms become somewhat synonymous.

Definition of Law

The term "law" can be understood in more than one sense. That it is used by Scripture and by theologians in different ways is pointed out by Richard Caemmerer.

Scripture and theologians use "Law" in various ways. It is the name for the Old Testament and Scriptures, particularly the books of Moses (Rom. 3:21b). It is the term for the full thrust of God upon the human heart, the life principle of God (cf. Ps. 19:7; 119:18; 37:31; Jer. 31:33). It is a statement of God's plans for His people, His goals for their lives (Rom. 13:8) . . . it is used to describe God's written and preached indictment of sin. The Law from Sinai served that purpose (cf. Gal. 3:1-4:5) and still functions in convincing that sin is under the condemnation of God and is the sign of death (Rom. 7:5-12).⁷

The Lutheran Confessions also use the term "law" in more than one sense. In Part III of the Smalcald Articles, Article II on the law, it is stated that "the law was given by God first of all to restrain sins by threats and fear of punishment."⁸ The article goes on to state that some people react against the law and its constraints and thus become

⁶Schlink, p. xxv.

⁷Richard R. Caemmerer, Preaching for the Church (St. Louis: Concordia Publishing House, 1959), p. 24.

⁸S.A. III, II, 1.

all the worse in their actions while others presume that they can keep the law by their own powers. This is a reference to the "first" use of the law. The same article in the Smalcald Articles goes on to say:

However, the chief function or power of the law is to make original sin manifest and show man to what utter depths his nature has fallen and how corrupt it has become. So the law must tell him that he neither has nor cares for God or that he worships strange gods--something that he would not have believed before without a knowledge of the law. Thus he is terror-stricken and humbled, becomes despondent and despairing, anxiously desires help but does not know where to find it, and begins to be alienated from God, to murmur, etc.⁹

In order for this "second" use of the law to properly do its work, though, the "consoling promise of grace in the Gospel" must immediately be added¹⁰ or else there "is only death and hell, and man must despair like Saul and Judas."¹¹ A very concise definition of the first two uses of the law is at the beginning of Article VI of the Solid Declaration where the first use of the law is said to "maintain external discipline and decency against dissolute and disobedient people" while the second use is that which serves "to bring people to a knowledge of their sin through the law."¹² A third use of the law as the will of God for His people is also given in the Solid Declaration, Article VI.

The thought of Luther lies behind the statements of the Confessions on the uses of the law and Gustaf Wingren comments on Luther's thought as expounded in the Large Commentary on Galatians.

⁹S.A. III, II, 4.

¹⁰S.A. III, III, 4.

¹¹S.A. III, III, 7.

¹²S.D. VI, 1.

The two uses of the law are set forth most fully in Luther's Large Commentary on Galatians. Its first function is to hold coarse and dangerous people in check. Here the law appears as earthly government. . . . The second use of the law is to cause anguish and increase the sense of sin in the conscience, to crush all security. . . . This is the spiritual or theological use of the law, the terror of conscience which is not an end in itself but a preparation for the entry of the gospel into the conscience, and the retreat of the law to the body. Grace would not be grace without prior terror of conscience.¹³

From the preceding discussion it is obvious that the Lutheran Confessions define the term "law" in at least two ways. However, though the law functions in the two ways which have been mentioned it is necessary to note that it is the same God who operates in both ways and thus both functions are actions of God. In reality, in whatever way the law functions, it is but an expression of the "immutable will of God according to which man is to conduct himself in this life."¹⁴ The difference in function lies in the impact that the law has in the life of the person.

The Definition of Gospel

Just as the term "law" is not used in a single sense so the term "Gospel" is not used in a single sense either. The Lutheran Confessions take note of the different senses in which the word "Gospel" is used. The Epitome of the Formula of Concord, in Article V, for instance, states in item five under the Affirmative Theses:

The word "Gospel" is not used in a single sense in Holy Scripture . . . we believe, teach, and confess that when the word "Gospel"

¹³Gustaf Wingren, Luther on Vocation, translated by Carl C. Rasmussen (Philadelphia: Muhlenberg Press, 1957, p. 60.

¹⁴S.D. VI, 15.

means the entire doctrine of Christ which he proclaimed personally in his teaching ministry and which his apostles also set forth (examples of this meaning occur in Mark 1:15 and Acts 20:24), then it is correct to say or write that the Gospel is a proclamation both of repentance and of forgiveness of sins.¹⁵

However, the Epitome goes on to note that when law and Gospel are opposed to each other then:

we believe, teach, and confess that the Gospel is not a proclamation of contrition and reproof but is, strictly speaking, precisely a comforting and joyful message which does not reprove or terrify but comforts consciences that are frightened by the law, directs them solely to the merit of Christ, and raises them up again by the delightful proclamation of God's grace and favor through the merits of Christ.¹⁶

It is in the latter sense that the Gospel is to be understood when speaking of the use of law and Gospel in an organizing principle and instructional sequence. This Gospel has a content which has been rather precisely defined by the writers of the Solid Declaration of the Formula of Concord.

The content of the Gospel is this, that the Son of God, Christ our Lord, himself assumed and bore the curse of the law and expiated and paid for all our sins, that through him alone we re-enter the good graces of God, obtain forgiveness of sins through faith, are freed from death and all the punishments of sin, and are saved eternally.¹⁷

The Gospel, then, is what God has done in Christ which gives a man a renewed relationship to God.

The Hazard of Using Law and Gospel

There is a hazard in using law and Gospel as an organizing principle and constructing an instructional sequence for it. The use of law and

¹⁵Ep. V, 6.

¹⁶Ep. V, 7.

¹⁷S.D. V, 20.

Gospel involves the use of a dialectic, a paradox. Werner Elert indicates that there is a threefold dialectic involved in the use of law and Gospel.

In the first place, the two sides of the pair of contrasts appear as elements of a dialectical procedure based on the will of God. The one element is always content of the divine plan; the other is the means. "Of him whom He wants to make pious He makes a despairing sinner. Of him whom He wants to make wise He makes a fool." . . . All God's deeds are done in this paradoxical manner. Everything God does is contrary to reason.¹⁸

The second way in which there is a dialectic and a paradox is in the way that God looks at the situation and the way that man looks at it. "The two look at the same facts from opposite sides. Consequently, they also arrive at opposite judgments."¹⁹ The third series of thoughts that indicate the dialectic are given by Elert as follows:

To faith Luther ascribes the power of mediation. "It (faith) mediates between life and death"; it "reconciles the opposites." One opposite consists, in the first place, in the judgment of God, whose Law declares the sinner to be a sinner, whose Gospel, however, declares him to be righteous.²⁰

The difficulty of using law and Gospel as an organizing principle and structuring a sequence of instruction on it is further highlighted by Edmund Schlink.

the church cannot have and possess the distinction between law and Gospel, but can only receive it again and again. . . . so also the proper distinction of law and Gospel takes place not in formal theology but by experience alone, that is, in believing appropriation. The distinction between law and Gospel is possible only in the act of accepting by faith the gifts which the Gospel promises.²¹

¹⁸Elert, p. 60.

¹⁹Ibid., p. 62.

²⁰Ibid., p. 63.

²¹Schlink, p. 136.

This would indicate that the essential thing in a proper use of law and Gospel in an adult premembership sequence would not be merely the materials used but would depend heavily on the committed, faithful Christian instructor. Even this will not guarantee that the outcome in the lives of the persons in the class will be that which is desired. Finally, it is God alone who will work what He will through the Christian instructor in the lives of the people. Though speaking primarily of the use of the law, Schlink's comment below pertains to the whole process of using law and Gospel.

no man, but God alone is the Lord over the threefold use of the law. Neither the person who hears the preaching of the law nor the preacher of the law himself can control in what use and to what use and to what benefit the law operates in him and through him. . . . It is God who uses the law in a threefold manner, either leaving and confirming a man in the delusion of civil righteousness, or leading others to fear and despair, or, in the case of believers, terrifying and gladdening them, bludgeoning or gently leading them. But the latter is accomplished through the operation of the Gospel, through the Holy Spirit.²²

Nevertheless, the Lutheran Christian cannot escape the responsibility to properly distinguish between law and Gospel and use them in bringing the judgment and grace of God to people for their good.

A Sequence of Instruction

An instructional sequence using law and Gospel as the organizing principle is affected by two factors. The first is that, by definition, the people in an adult premembership group are non-Christian people. The second is that the use of law and Gospel as an organizing principle demands that the instructional sequence begin with law.

²²Ibid., p. 122.

An examination of the most well-known and most used instructional sequence, Luther's Small Catechism, shows that Luther begins with the law. He begins with the Decalogue. However, it becomes obvious that Luther is using the Decalogue in the sense of the second and third (God's will for His people) uses of the law since he understands himself to be addressing Christians, at least the people call themselves Christians. In the Large Catechism, Luther says in the Preface:

As for the common people, however, we should be satisfied if they learned the three parts which have been the heritage of Christendom from ancient times, though they were rarely taught and treated correctly, so that all who wish to be Christians in fact as well as in name, both young and old, may be well-trained in them and familiar with them.²³

Thus the people whom Luther was addressing in his Catechisms were at least nominal Christians who would be ready to acknowledge that the law is God's law, an assumption that cannot be made immediately with those who are non-Christian.

Martin Marty supports the order of Luther in beginning with the law. He deplores the tendency to turn away from Luther's order and to revert to the medieval sequence. Marty lists the medieval sequence as:

1. credo (The Creed)
2. oratio Dominica (The Lord's Prayer)
3. Decalog (Ten Commandments)
4. Ave Maria (Hail, Mary)

Number four Luther dismissed for obvious reasons. The other points he reordered thus:

1. Decalog
2. credo
3. oratio Dominica

²³L. C., p. 6.

to which he appended Baptism-Confession and Lord's Supper-Confession to make five parts (in the Large Catechism) or six (in the Small). The argument is heard that one must begin with the creed, with Christ and all his benefits. Luther believed that man must first know what he should or should not do; then, when he is at a loss, he must know where to turn; third, he must have a means of seeking, finding, and enlarging on this strength. Decalog must come first in the hidden discipline. Whatever may be a good means on a mission to a non-Christian culture, our own culture has been promised so much, has been so overcomforted, overgraced, that must begin with the demand and judgment of God in order to participate in the joy of the Gospel.²⁴

The order is law and then Gospel, judgment and then grace. However, to begin with the Decalogue is to begin with the second use of the law, with the demand being recognized as God's demand. The point made in referring to Luther's beginning with the Decalogue in the Small and Large Catechisms pertains here also.

The fact that Luther was speaking to Christians and consciously arranged the catechisms to fit the people to whom he was speaking and the dogmatic purpose he had in mind is documented by Edmund Schlink.

The arrangement of the first two chief parts, which in Luther's Catechisms are different from most catechisms before his time . . . must indeed be evaluated as a conscious dogmatic decision: The law (I) is to be a schoolmaster to drive men to Christ (II). But the exposition in the Large Catechism makes clear that the Ten Commandments in the first chief part are not only school masters but also a comfort and an occasion for doxology, as well as a demand for external civil discipline. Since in the Catechisms the chief parts stand side by side as independent units, without explicit dogmatic integration, in spite of the dogmatic significance of the arrangement--law first and faith second--the task remains to interpret the law for the believer and thus also to interpret the law after the Credo. From the first word on, the Catechism is intended for the instruction of the baptized. Moreover, even the Catechism itself speaks of the law not only before, but also after the Credo. S.C. V, 20.²⁵

²⁴Martin Marty, The Hidden Discipline (St. Louis: Concordia Publishing House, 1962), pp. xv-xvi.

²⁵Schlink, pp. 121-122.

Since the Catechism is for the instruction of the baptized "from the first word on," it is not a binding sequence for the instruction of those who are non-Christian and thus not baptized. A sequence for the instruction of non-Christian adults in premembership groups would not, therefore, begin with the second use of the law.

First Use of the Law

The beginning point for the instructional sequence is the first use of the law. The first use has previously been defined as the maintenance of external discipline and decency among dissolute and disobedient people.²⁶ It has also been defined as that which holds coarse and dangerous people in check and can be identified with earthly government and its function.²⁷ The definition of the first use of the law can be broadened to include the demands which society makes upon a person as God acts through that society. As Wingren notes, "Through cooperation the existing order, i.e., society, can become an expression of the law. Through the masks, God meets us with his demands in outward relationships."²⁸ Wingren points to Luther's use of the many relationships a man has where demands are made upon him as a justification for the above statement. God makes his demands through parents, rulers, neighbors, wives, children and many other people.

Non-Christian people are aware of the demands made upon them by the people around them but they do not recognize that it is a demand of God

²⁶S.D. VI, 1.

²⁷Wingren, p. 60.

²⁸Ibid., p. 140.

being made upon them for the good of others. The non-Christian sees things on a horizontal level without discerning God's action through it all.

For such a man the demand is unrecognized, and is expressed in the requirements made by his fellow men and in the external needs which press upon him. It is the duty of every individual to give of any goodness he has to those around him.²⁹

There is no escaping the human demands made upon every person who is born into this world. Wingren expresses the inescapable demands made upon men in this way:

Every encounter between human beings involves an unexpressed demand to be responsible for one another's life as long as we are able to do so. To receive life means to be implicated in this reciprocity of demand. Where we regard the life which has been given to a man as his own to do with as he pleases, we deny both the work of Creation and the need of our neighbor. Thus guilt comes into being.³⁰

Despite the fact, though, that a man can be helped to recognize the inescapable demands made upon him through those who surround him, there is still the limitation of what Wingren calls the "unrecognized demand." Edmund Schlink further underscores the limitation by saying that, "Natural man, then, knows God's law 'to some extent' (Ap. IV, 7f.), but he misunderstands it in its most decisive aspect, namely, as the law of God."³¹

Despite the limitations which both Wingren and Schlink indicate, the first use of the law, as defined in the demands made in human relationships, affords a beginning point for the instructional sequence. It is a beginning point that focuses on the present situation of the people

²⁹Gustaf Wingren, Creation and Law, translated by Ross Mackenzie (Philadelphia: Muhlenberg Press, 1961), p. 62.

³⁰Ibid., p. 31.

³¹Schlink, p. 51.

in such an instructional sequence and enables the teacher to start with the life situation of his group. The teacher's responsibility is to help the people become painfully aware of the human demands made upon them in the many relationships to others they have in life. The failure of people to adequately meet the many demands upon them is to be realized. Central to this failure is the tendency of people to be self-centered and concerned only for their own welfare. A realization of self-centeredness and its effect can be discovered and discussed by the people in the adult group. The teacher can also use the acute diagnoses of the human condition afforded by artists, novelists, political analysts and any other helpful observers of the human condition that will help his group. It is in connection with such a usage that Martin Marty says, "The Christian has a great stake in the development of the imaginative literature and the arts of his time; which is to say, in better diagnoses of the human situation. When the imagination atrophies, confession subsides."³²

Second Use of the Law

The first use of the law moves to the second use of the law. The instructional sequence next identifies the demands experienced in human relationships as being the demands of God. This identification sharpens the focus and brings men under the judgment of God. Werner Elert says that, "According to Luther, it is precisely the identification of God with the creatures round about us, that is, with our environment . . . which depresses man without Christ, yes, intensifies his fear."³³ That

³²Marty, p. 98.

³³Elert, p. 27.

such an identification is no fantasy but part of the reality of being is also pointed out by Elert.

If, therefore, God's sovereign power over destiny actually embraces all relationships in our life, it is no fantasy of Luther's but an undeniable fact that all creatures, too, must, in their relationship to us, serve to execute his inscrutable judgment on us. To us, "all creatures are death, for they all have a connection with God" (WA 24, 578, 5).³⁴

It is at this point that the use of law moves from first use to second use as the people in the premembership instruction are helped to move from realizing the compulsion involved in the human demands made upon them to the judgment of God because of their failure to meet those demands which are identified with God's demands. The movement from the first use of the law to the second use is outlined by Gustaf Wingren.

When guilt is defined in terms of the first use of the Law, it is to be seen as the force which compels men to act for the advantage of others. God continues to create and to be involved in the world and not only with the individual who is not seen to be guilty before him. Man is caught in the tension between God and the world, and is forced to turn outwards towards his neighbor and Creation. But while the Law exercises its positive function of compelling men to act, it speaks also of the man who does the Law. Here it speaks negatively, its function is one of accusation. The first work of the Law, that of compulsion, is continually passing into the second work of the Law, that of accusation.³⁵

The identification of demands as God's demands does not, however, take place until the Word of God is brought into the instructional situation. The revealed will of God is introduced as His demand. The Decalog is introduced beginning with the Second Table, to show that the demands

³⁴Ibid., p. 28.

³⁵Wingren, Creation and Law, p. 181.

in human relationships are the demands of God. The First Table is then brought in to show that the failure in meeting the demands in human relationships has its roots in the alienation from God. It is when the Word of God is brought into the situation that the human condition is most sharply seen. Up to this point, as Edmund Schlink indicates, the situation can be viewed as a human problem but after this point, it is a theological problem.

Thus the theological problem begins for us human beings, who are at once creature and sinner, only after we have been confronted by the Word of God. Not only the theological solutions, but also the theological problems arise only under the Word of God. For I recognize my sins only from the Word of God: ". . . sin terrifies consciences, this happens through the law, which shows God's wrath against sin" (Ap. IV, 79).³⁶

It is God's action that works on people to bring them to a conviction of His judgment and their sin. Wingren says it is an action of the Spirit and calls it the usus spiritualis legis.³⁷

Nature of Man

The reason for the failure of man to meet the demands of God and to be judged by Him lies in the nature of man. Man simply cannot meet the demand nor can he understand by his own reason that he is thus under the judgment of God. Article II of the Augsburg Confession speaks of the way man is.

It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclinations from their mothers' wombs and are unable by nature to have

³⁶Schlink, p. 55.

³⁷Gustaf Wingren, Gospel and Church, translated by Ross Mackenzie (Philadelphia: Fortress Press, 1964), p. 109.

true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin (Erbsunde) is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit.³⁸

The instructional sequence includes a presentation of the nature of man in his present condition at this point. The teacher helps the group not only to understand the nature of man but also to understand that the inability of man still does not erase the demand of God for obedience. The demand is still there even if human beings cannot fulfill it. The dilemma of man is indicated by Werner Elert.

This God, who holds us responsible for demands we cannot fulfill, who asks us questions we cannot answer, who created us for that which is good and, in spite of this, leaves us no choice but to do that which is evil--this is the "hidden God" (Deus absconditus). It is the God of absolute predestination.³⁹

The result of man's condition is that he is under the wrath of God. He is alienated from God. He is dead. Richard Caemmerer explains that "'To be dead' means to be under the wrath of God God's wrath means His withdrawal The ultimate and everlasting judgment of God upon man's sin is His everlasting withdrawal, the 'outer darkness.' (Matt. 8:12)"⁴⁰

Though the result of such a realization for the people in this adult premembership instruction is intended to help them acknowledge the judgment of God and their sinful human condition in order to open the way for the grace of the Gospel, this result cannot be taken for granted by the instructor. The second use of the law can produce open rebellion, work-

³⁸A.C. II, 3.

³⁹Elert, p. 22

⁴⁰Caemmerer, p. 23.

righteousness, or even a despair that leaves a man in his critical situation.⁴¹ The latter despair is that of a man like Judas for whom despair only meant self-destruction. The law may have any of the three results and not, in a particular person, open the way for the Gospel. But that the use of the law to prepare the way for the Gospel is the reason for its use cannot be disputed. The law points beyond itself. The law is not that which changes the condition of man.

The second use of the Law in all its expressions points beyond the Law itself, and even within the reign of the Law states that the Law cannot be an end, but must serve some other purpose. In the purely negative function of stopping every mouth and holding the world accountable to God (Rom. 3:19)⁴² we see that the Law can never be more than a means to an end.

The Gospel

The end for which the law is a means is the Gospel. The law has indicted a man and shown him to be under the wrath of God. The Gospel announces the opposite to him. The announcement of the Gospel that God reverses the situation of a man through Christ is made in the words of the Second Article. Thus the instructional sequence introduces the Second Article at this point. But the Gospel, as contained and proclaimed through Scripture, the Second Article, and the teacher in an adult premembership class does more than inform the members of the group about what Christ has done. "the Gospel not only gives information concerning the new relationship between him who hears it and God; but it

⁴¹S.A. III, II and III.

⁴²Wingren, Creation and Law, p. 95.

brings this relationship about--only, however, by calling attention to Christ."⁴³ The new relationship changes a man's relationship to God in several ways. God is no longer a concealed God, He is a revealed God. In Christ, God becomes incarnate and reveals Himself to be a God who desires to save men.⁴⁴ God no longer is a God of wrath, He is a God of grace.⁴⁵ The God of wrath who seemed strange or "alien" in His work of judgment is seen to be a God of mercy and this work is "proper" for Him and true to His nature.⁴⁶

In order that this new relationship to God may come about for a man, faith is necessary. Faith is, first of all, the appropriation of the work of Christ to the person. Each person needs to take for himself that which Christ did for all the world. This was a strong emphasis on Luther's part as Werner Elert points out.

The godless and the demons believe that Christ died only for other saints. But the Christian is certain that Christ is for him. He who does not believe this is not a Christian. This is why Luther always puts such strong emphasis on the words pro me, pro nobis.⁴⁷

The emphasis of Luther indicates that what is given to faith is not simply information about Christ, but Christ Himself. Just as being under the wrath of God means that God removes Himself from a person, so being under the grace of God means that God gives Himself to a person. In his analysis of the Lutheran Confessions, Edmund Schlink finds the emphasis to be that what is given to faith is Christ.

⁴³Elert, p. 65.

⁴⁴Ibid., p. 50.

⁴⁵Ibid., p. 234.

⁴⁶Ibid., pp. 212-213.

⁴⁷Ibid., p. 68.

"Christ" and "faith" are interchanged, because faith lives from him in whom it believes and is all things through Christ but nothing without him. Christ and faith are so intimately united that propter fidem may be said for propter Christum, and per Christum for per fidem "For these two belong together, faith and God," and nothing can separate them (L.C. I, 3).⁴⁸

Since it is God who reverses the situation of a man through what He has done in giving Christ for all the world and to the believing person, a man realizes that faith is a receiving instrument and that man is passive in regard to this saving action of God. Werner Elert points out how Luther came to this conviction on the basis of Rom. 1:17.

here Paul is speaking about the righteousness "by which, as a gift of God, the righteous man lives, namely by faith, and that means that the righteousness of God is revealed through the Gospel, namely a passive righteousness, by virtue of which a merciful God justifies us through faith, as is written: "The righteous man lives by faith."⁴⁹

The understanding of the receiving and passive nature of faith by which God gives His saving grace through Christ is repeated in the Fourth Article of the Augsburg Confession which was quoted on the first page of this chapter.

Living in Law and Gospel

The receiving and passive nature of faith does not mean that God leaves a man in a passive state. The Gospel as the action of God calls a man to work for the help of other people. The Christian man is called into the Church and there he first helps other Christians, lives in relationship with Christian people in which he is strengthened by them

⁴⁸Schlink, p. 100.

⁴⁹Elert, p. 77.

in nurture and worship and helped to live a life of service and witness in all the other relationships of his life outside the Christian fellowship. He helps fellow Christians to do the same. In all the relationships of life he lives in love toward others serving their needs, both human and spiritual. Some of the relationships in which a Christian lives and acts are identified by Luther in his Table of Duties.⁵⁰ Paul identifies some of those relationships in Colossians 3 and 4 and in Ephesians 5 and 6. Those relationships, as well as any others that a Christian may have, are the places in which he does the will of God in love to people.

In considering how law and Gospel, judgment and grace, play a part in the Christian's life, Article VI of the Solid Declaration of the Formula of Concord is helpful. The authors of the article say that there is an "immutable will of God according to which man is to conduct himself in this life."⁵¹ This will of God can be called "law" as Paul calls it in Romans 13:9. And this "law" as the will of God for His people includes the Decalog, as Paul also points out.⁵² Thus Christians are persons who, moved by the Spirit of God, are "never without the law, they are not under, but in the law, they live and walk in the law of the Lord, and yet do nothing by the compulsion of the law."⁵³ In other words, Christians carry out the will of God as they live in love toward their neighbors. The Christian seeks to meet the neighbor's

⁵⁰S.C., IX.

⁵¹S.D. VI, 15.

⁵²S.D. VI, 21.

⁵³S.D. VI, 18.

need and in so doing is carrying out the will of God. Wingren, in analyzing Luther's thought, indicates how the impact of the Gospel is related to carrying out the will of God.

He who inquires effectively into his neighbor's real welfare has faith, and he is a child of God. This is precisely what is commanded, to inquire about one's neighbor. The gospel (faith in God) and the command (service to one's neighbor) are in line with each other. Both are parts of a single reality.⁵⁴

However, Christians are not people who are perfect and unaffected by the pull of evil within them. They are not always helpful loving people. They have, at times, selfish motives and sinful desires which cause them to cut themselves off from God, to hurt and harm others, and to return to a condition under the judgment of God. The writers of Article VI of the Solid Declaration recognize this.

Since, however, believers are not fully renewed in this life but the Old Adam clings to them down to the grave, the conflict between spirit and flesh continues in them. . . . As far as the Old Adam who still adheres to them is concerned, he must be coerced not only with the law but also with miseries, for he does everything against his will and by coercion, just as the unconverted are driven and coerced into obedience by the threats of the law (I Cor. 9:27; Rom. 7:18,19).⁵⁵

The Christian who fails in willingly and lovingly carrying out the will of God toward others as he is moved by the Spirit of God, thus falls back under the law in its condemning and judging sense. This is the law in its second use as has been previously discussed. The Christian sees his failure, acknowledges his guilt, seeks forgiveness and is restored again in order to move into the relationship once more to do

⁵⁴Wingren, Luther on Vocation, p. 73.

⁵⁵S.D. VI, 18,19.

the will of God. This movement in law and Gospel is very succinctly put in Article VI of the Solid Declaration. "As often, therefore, as Christians trip, they are rebuked through the Spirit of God out of the law. But the same Spirit raises them up again and comforts them with the preaching of the holy Gospel."⁵⁶

The view expressed here indicates that the will of God comes through the need of the neighbor as a demand of God upon the Christian, a need and demand to be met in love. This could be interpreted to mean that the Christian must meet every demand. This would mean that the Christian could become involved in impossible situations in which conflicting demands lead only to an impasse. But the Christian is not totally bound and without freedom to choose and act. Luther saw a freedom in the decisions which the Christian makes for the good of others. "There is freedom to do, if love to another requires it, and freedom not to do, if that is what love to one's neighbor requires."⁵⁷ The Christian, then, makes his decisions in the light of what love for the neighbor requires. In Wingren's terms, he "sifts" the demands made upon him.

The preaching of the Gospel in the world of the law makes it possible for us, however, to discriminate among the multitude of demands made upon us by those among whom we live and releases us from the obligation to do what is requested of us, ostensibly because love of neighbor requires it but in fact because such demands have been prompted by lust for power or wounded pride. It would actually be unloving on our part to assent to such demands.⁵⁸

The Christian must discriminate among the many demands upon him as he

⁵⁶S.D. VI, 14.

⁵⁷Wingren, Luther on Vocation, p. 96.

⁵⁸Wingren, Gospel and Church, p. 113.

is impelled by the Gospel to act but the necessity of making such judgments does not cause him to be passive and motionless.

Living in law and Gospel is not a hopeless cycle of failure and forgiveness, judgment and grace. The Christian lives in hope, the hope given by His Lord. His Lord suffered seeming failure and defeat. He "suffered under Pontius Pilate, was crucified, dead and buried." But that was not the whole story for "the third day he rose from the dead, he ascended into heaven, and is seated on the right hand of God, the Father almighty, whence he shall come to judge the living and the dead."⁵⁹ The Christian suffers defeat and failure, is forgiven and restored, suffers defeat and failure again. But "on the last day he will raise me and all the dead and will grant eternal life to me and to all who believe in Christ."⁶⁰ The hope in which the Christian lives in the midst of his failure and forgiveness is summarized by Luther in the Large Catechism.

We await the time when our flesh will be put to death, will be buried with all its uncleanness, and will come forth gloriously and arise to complete and perfect holiness in a new, eternal life. Now we are only halfway pure and holy. The Holy Spirit must continue to work in us through the Word, daily granting forgiveness until we attain to that life where there will be no more forgiveness. In that life are only perfectly pure and holy people, full of goodness and righteousness, completely freed from sin, death, and all evil, living in new, immortal, and glorified bodies.⁶¹

It is at this place that the instructional sequence includes the hope in which all Christians live, the hope of the resurrection and eternal life with God.

⁵⁹S.C. II, 3.

⁶⁰S.C. II, 6.

⁶¹L.C. II, 57-58.

Scripture

In revealing the will of God both in law and in Gospel, Holy Scripture plays an important part. The nature and purpose of Scripture is brought into the instructional sequence at this point. The importance of Scripture is seen by the Lutheran Confessions primarily because of its witness to the Gospel. Holy Scripture is the norm because it is the prophetic and apostolic witness to the Gospel.⁶² The Scripture is thus viewed as the primary witness to what God has done in Christ. The Lutheran Confessions also view Scripture as the primary source of that which the church believes and teaches.

We pledge ourselves to the prophetic and apostolic writings of the Old and New Testaments as the pure and clear fountain of Israel, which is the only true norm according to which all teachers and teachings are to be judged and evaluated.⁶³

The writers of the Formula of Concord repeat their conviction that Scripture is the source and norm of the church's belief and teaching when they concur with Luther as "he expressly asserts by way of distinction that the Word of God is and should remain the sole rule and norm of all doctrine, and that no human being's writings dare be put on a par with it, but that everything must be subjected to it."⁶⁴

The teacher in an adult premembership sequence needs to be aware of the fact that he plays an important part as a witnessing Christian in proclaiming the Gospel rather than simply assuming that the Gospel can

⁶²Schlink, p. 5.

⁶³S.D. Sum. Form., 3.

⁶⁴S.D. Sum. Form., 9..

only be words in a book. The Gospel is essentially that which is proclaimed rather than written. Edmund Schlink says:

The Gospel, moreover, is not a book existing of and for itself, but it is the voice of God addressing us; it is not doctrine of and for itself, but it is proclamation. We do not have the Gospel, but we hear it. We do not know it as we know other concepts, but we receive it anew again and again, spoken to us through the voice of man which proclaims the grace of God and through which God's very voice from heaven resounds among us today. In the most real sense of the term the Gospel is the word of absolution, and doctrina evangelii in our Confessions is essentially proclaimed doctrine.⁶⁵

Luther firmly held that the Gospel, the Word of God, must be proclaimed by men. In the Large Catechism, the Third Commandment, Luther speaks of God's Word that is taught, preached, heard, read or pondered.⁶⁶ He is not referring to the Bible as such. In fact, as Elert points out, Luther felt that putting the Gospel in the form of a book was already a sign of deterioration.

Luther even found that it is "not at all in conformity with the New Testament to write books about Christian doctrine." "Before they wrote," he said, the apostles had "previously preached to and converted people with the physical voice, which was also their real apostolic and New Testament work" (WA 10 I, 1, p. 625, 15ff.). "But since it became necessary to write books, there is already a great loss, and there is uncertainty as to what is meant."⁶⁷

Luther's conviction about the proclaimed Gospel only serves to firm up the fact that the teacher in the premembership situation is a proclaiming, witnessing Christian. As He proclaims the Gospel he is speaking the Word. Richard Caemmerer says that "Christian preaching is the Word of God. God is talking. But God is talking to people. His Word is His

⁶⁵Ibid., p. 7.

⁶⁶L.C. I, 92.

⁶⁷Elert, p. 188.

Work."⁶⁸ Therefore the Scripture and the instructor are the means of God to give witness to the Gospel in order that the people might believe. God is at work through that activity with His Spirit in order to work faith in the people reading, hearing, pondering the Word of God. It is the work of the Spirit, for as Luther says in the explanation to the Third Article:

I believe that by my own reason or strength I cannot believe in Jesus Christ, my Lord, or come to him. But the Holy Spirit has called me through the Gospel, enlightened me with his gifts, and sanctified and preserved me in true faith.⁶⁹

It is at this point in the instructional sequence that the work of the Spirit in reaching men can be brought in. The work of the Spirit uses the written and proclaimed Word of God first to convict a man (as He does in the second use of the law) but especially to convince a man of God's reversal of the situation in the Gospel.

The Lutheran Confessions

The instructional sequence for adult premembership instruction includes information about the Lutheran Confessions and helps people become acquainted with the contents of some of the sections of the Confessions. The Confessions are introduced at this point because of their relationship to Scripture. The Confessions are important, but secondary. They are authoritative, but not in the same sense as Scripture. Scripture is the primary witness to the Gospel. The Confessions are a secondary witness to the Gospel. As Edmund Schlink says, "the Confessions are

⁶⁸Caemmerer, p. 35.

⁶⁹L.C. II, 6.

authoritative only because of their agreement with the Gospel as witnessed in the Holy Scripture."⁷⁰ The writers of the Augsburg Confession claimed that "nothing is taught in our churches concerning articles of faith that is contrary to the Holy Scriptures or what is common to the Christian church."⁷¹ Thus it is necessary for the members of an adult premembership group to become acquainted with at least a portion of the Lutheran Confessions since they are a witness to the Gospel and the church's belief.

The members of an adult premembership class are to be helped to understand that, as Schlink says, the Lutheran Confessions may not be entirely consistent in all of their statements and that historical conditions caused some accents and inconsistencies. In view of the inconsistencies, for example, in the statements concerning the number of sacraments or those concerning the pope, it is necessary to fix attention to that which is the center of all the statements of the Confessions, "the identity of the Gospel to which they all bear witness."⁷² But, in spite of some of the inconsistencies, the writers of the Confessions understood the writings to be of value to generations other than their own. The writers of the Formula of Concord say:

This agreement we have set forth as a certain and public testimony, not only to our contemporaries but also to our posterity, of that which our churches believe and accept with one accord as the correct and abiding answer in the controverted issues."⁷³

⁷⁰Schlink, p. 25.

⁷¹A.C. XXII.

⁷²Ibid., p. xxv.

⁷³S.D. Sum. Form., 16.

In view of the intention that the Confessions should be of help to posterity, it is necessary to introduce them to the members of an adult class or group.⁷⁴ The portions of the Confessions which should especially be brought to the attention of the members of the group are the Augsburg Confession and Luther's Small Catechism. The Augsburg Confession is important because it was regarded by the Lutheran Confessors themselves as their symbol in the epoch in which they lived and it was constantly referred to as the basic confessional writing.⁷⁵ The Small Catechism is important since it was written for use in the households of plain people.⁷⁶ All of the contents of these confessional writings need not be studied all at the same time but can be woven into the instructional sequence at the points where they help in understanding Christian belief.

Creation

The Gospel, written and proclaimed, bringing Christ to a man and giving him Christ Himself, changes another situation for that man. The God who came in Jesus Christ is seen to be not only the Father of Jesus Christ but also the Father of the believing person. He is no longer a judge standing against a man in wrath but a loving Father. When God is seen as Father, He can then also be acknowledged as Creator and Preserver. He becomes for the believing man that man's creator and preserver. It

⁷⁴The extent of the binding nature of the Confessions is differently interpreted by Schlink who makes them binding on all future generations (cf., Schlink, p. 24) and Elert who claims for them a historical relativity (cf., Elert, pp. 207 and 210).

⁷⁵S.D. Sum. Form., 5.

⁷⁶S.C. Intro.

is at this point that the believing person in the adult premembership group can confess the First Article. Therefore, the First Article is introduced into the sequence at this point. The necessity of waiting to introduce and confess the First Article until this time is based on the following analysis.

"God the Father" in the first article was understood by Luther not by analogy with earthly begetting as synonymous with "Creator." "Luther never put the idea of creation into the concept 'Father,' but rather he views 'Father' in contrast to 'Judge.'" J. Meyer, Hist. Kommentar., p. 274. Therefore Christ is for us "not only the means of knowing the paternal love of God, but also the true basis for our real status as God's children." Meyer rightly declares that "the comfort derived from the thought that God is the Creator . . . rests in the last analysis on the thought that God is the Father." Ibid., pp. 274, 277.⁷⁷

The confession of God as Father means that a man has been freed from His alienation to God and his tendency to be his own god. He is not only freed from that sort of idolatry but his confession of God as Creator also frees him from an idolatry that makes any part of creation, any creature, his idol. Freed from an idolatry of creatures man is free to use creation for the purposes of God to the good of others. Such freedom from idolatry and freedom for the use of creation to good purposes is outlined by Gustaf Wingren.

The object of idolatry is not usually something evil, but rather something good, something created by God. The fault is not in the world, but in man who worships the creature. When faith brings false worship of the creature to an end, it does not reject the creature, which is good, and has been given by God, but simply the idolatrous worship. Faith means that man now has dominion over the creature of which he previously made an idol. It means unhindered control of Creation by man, and therefore new opportunities of serving his neighbor.⁷⁸

⁷⁷Schlink, p. 56.

⁷⁸Wingren, Creation and Law, p. 91.

The instructor is responsible to help the people see that in connection with their confession of God as Father and Creator, any reversal to the idolatrous use of Creation means a return to the judgment of God and the necessity for return through repentance and forgiveness. It is one example of the constant cycle of law and Gospel under which the Christian lives.

Baptism

The instructional sequence includes Baptism next because it is Baptism that is used by God to relate a man to Himself, give Him the benefits which the Gospel gives, and puts him into the Christian community. Luther, in the Small Catechism, begins with the command of God to baptize in his consideration of Baptism.⁷⁹ Baptism is intimately connected with the Gospel since it gives what the Gospel gives and thus is as important in relating a man to God as is the Gospel. This can be seen by comparing the "benefit" of Baptism with what is given through Christ as Luther outlines it in the explanation to the Second Article. When answering the question as to what "benefits" Baptism gives, Luther replies that, "It effects forgiveness of sins, delivers from death and the devil, and grants eternal salvation to all who believe, as the Word and promise of God declare."⁸⁰ In the explanation to the Second Article he writes that Christ "has redeemed me . . . from all sins, from death, and from the power of the devil . . . that I may live under him in his kingdom."⁸¹

⁷⁹S.C. IV, 4.

⁸⁰S.C. IV, 5.

⁸¹S.C. II, 4.

The parallel is unmistakable. Baptism gives what the Gospel gives. Baptism is a "visible" Word giving Christ to a man. It is an action of God which man receives. This is the same view which predominates in the Lutheran concern outlined in Article IV of the Augsburg Confession. And again, it is faith which receives the grace of God offered in Baptism. Luther says in the Large Catechism, "Without faith Baptism is of no use, although in itself it is an infinite, divine treasure."⁸²

However, there is another aspect to Baptism which needs as much emphasis as does the individual emphasis which speaks of the person's relationship to God and the benefits to the individual because of that relationship. That aspect of Baptism is the action of Baptism in relating the person to the corporate community of Christians. This aspect may not receive the attention it deserves although Luther indicates that it is through Baptism that a person is received into the Christian community.⁸³ Werner Elert also says that "Luther believed that Christians are called to be members of the body of Christ primarily by Baptism."⁸⁴ The importance of the Christian community to the baptized person is especially highlighted in Luther's discussion of infant baptism. In the Large Catechism, Luther struggles with the necessity of faith in connection with Baptism and the difficulty in determining whether or not infants have faith. Luther's final statement on the subject is, "We bring the child with the purpose and hope that he may believe, and

⁸²L.C. IV, 34.

⁸³L.C. IV, 2.

⁸⁴Elert, p. 289.

we pray God to grant him faith. But we do not baptize him on that account, but solely on the command of God."⁸⁵ Thus Luther resorts to the command of God to baptize and in so doing he indicates the necessity of the Christian community to bring the child to Baptism as well as to nurture the child after Baptism so that God may grant him faith. The question of faith and the importance of the Christian community are indicated in the words of Edmund Schlink.

For faith is not so much required as permitted, enticed, aroused, and strengthened. For the rest, these statements obligate the congregation to offer up the most sincere intercession for every baptized child and to provide faithful instruction for those baptized, that they may in faith make use of their Baptism.⁸⁶

The incorporation into the Christian community is important both for the responsibility for nurture by the community to the newly baptized, child or adult, and for the realization of the person that, as he grows in faith, he is similarly responsible to other baptized persons for such nurture.

Confession and Absolution

Both Baptism and the responsibility for nurture are related to Confession and Absolution. Baptism has a connection because of its daily significance. In answering the question, "What does such baptizing with water signify?" Luther answers,

It signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance and be put to death, and that the new man should come forth daily and

⁸⁵L.C. IV, 57.

⁸⁶Schlink, p. 154.

rise up, cleansed and righteous, to live forever in God's presence.⁸⁷

In commenting on Baptism in the Large Catechism, Luther explains further the continuing importance of Baptism and its connection with confession or repentance.

Here you see that Baptism, both by its power and by its significance, comprehends also the third sacrament, formerly called Penance, which is really nothing else than Baptism. What is repentance but an earnest attack on the old man and an entering upon a new life? If you live in repentance, therefore, you are walking in Baptism, which not only announces this new life but also produces, begins, and promotes it. In Baptism we are given the grace, Spirit, and power to suppress the old man so that the new may come forth and grow strong.⁸⁸

Repentance, therefore, is nothing else than a return and approach to Baptism, to resume and practice what he earlier been begun but abandoned.⁸⁹

The repentance of which Luther speaks can take place in several ways. It can take place in the individual's relationship to God without any other human being involved. It can take place as confession signifying repentance before other human beings as a public confession. And it can take place in the secret confession of a man to a single brother. All three of these types of confession are noted by Luther in the Large Catechism. Important to the process of confession is the word of absolution spoken by another Christian. Luther makes note of this when he says:

Note, then, as I have often said, that confession consists of two parts. The first is my work and act, when I lament my sin and desire comfort and restoration for my soul. The second is a work which God does, when he absolves me of my sins through a word placed in the mouth of a man.⁹⁰

The importance of the word of forgiveness or absolution spoken by Christians to one another prompted the framers of the Lutheran Confessions to

⁸⁷S.C. IV, 12.

⁸⁸L.C. IV, 74-76.

⁸⁹S.C. IV, 79.

⁹⁰L.C. Exhort. to Conf., 15.

include an article on Confession in the Augsburg Confession.

It is taught among us that private absolution should be retained and not allowed to fall into disuse. However, in confession it is not necessary to enumerate all trespasses and sins, for this is impossible. Ps. 19:12, "Who can discern his errors?"⁹¹

The important thing about confession is not the enumeration of sins but the word of absolution. It is so important that in the Apology of the Augsburg Confession, confession is called a sacrament.⁹² In the light of this importance the teacher of an adult premembership class not only needs to help people understand the continuing significance of Baptism in constant repentance, confession and absolution, but also make it possible for them to begin such confession, receive such absolution, and be able to hear the confession of a brother and speak to him the word of forgiveness. The latter is part of the responsibility toward the brother which a Christian has since his Baptism. The baptized Christian and all his baptized brothers live in a constant need of confession and have a continual responsibility both to receive and to give the word of forgiveness. This is another way of saying that the Christian lives in law and Gospel.

His whole life is repentance in obedience to the law and the Gospel, in contrition and faith, in the death of the old man and the resurrection of the new man. This must now be said also in this way: the total life is a "return" to Holy Baptism and an approach to the Lord's Supper.⁹³

The Lord's Supper

The Christian participates in the Lord's Supper in order to receive

⁹¹A.C. XI, 1,2.

⁹²Ap. XI, 3.

⁹³Ibid., p. 143.

again and again the benefits which were given him in his Baptism and in Christ. There is a very close relationship between the Gospel (absolution), Baptism and the Lord's Supper. Again, this can be seen in the parallels that exist between Luther's explanation to the Second Article, his explanation to Baptism's "benefits" and his explanation to the "benefits" of the Lord's Supper. For the latter he says in the Small Catechism:

We are told in the words "for you" and "for the forgiveness of sins." By these words the forgiveness of sins, life, and salvation are given to us in the sacrament, for where there is forgiveness of sins, there are also life and salvation.⁹⁴

The forgiveness of sins is so important for Luther that it is repeated twice in his answer. There is also a close parallel to what he said Baptism gives. What is omitted from the explanation to the Lord's Supper is the phrase, "delivers from death and the devil," and what is added is "life." Baptism is the deliverance from death and the beginning of new life while the Lord's Supper is the sustaining of that new life in God. This becomes clear from Luther's words in the Large Catechism.

Therefore, it is appropriately called the food of the soul since it nourishes and strengthens the new man. While it is true that through Baptism we are first born anew, our human flesh and blood have not lost their old skin. There are so many hindrances and temptations of the devil and the world that we often grow weary and faint, at times even stumble. The Lord's Supper is given as a daily food and sustenance so that our faith may refresh and strengthen itself and not weaken in the struggle but grow continually stronger. For the new life should be one that continually develops and progresses.⁹⁵

Though there is a unique stress for the Gospel and for each sacrament,

⁹⁴S.C. VI, 6.

⁹⁵L.C. V, 23,24.

the basic stress in the Lutheran Confessions is the same for Word and sacraments. For, as Schlink says, "It is one and the same life which the believer receives when he hears the Gospel or when he receives the sacraments. For it is the same Christ who 'regenerates through Word and sacrament.'"⁹⁶

The major stress which is laid on forgiveness, life and salvation in the Lord's Supper causes the omission of some significant New Testament aspects of the sacrament. In Matthew 26:28 there is a stress on the new covenant. In I Corinthians 11:24 there is a stress on "remembrance." In I Corinthians 10:17 and all of I Corinthians 11 there is stress on the body of Christ as the Christian community. In I Corinthians 11:26 there is a stress on witness to the death of Christ. And, finally, there is also a stress on eucharist or thanksgiving in I Corinthians 10:16. None of these aspects of the Lord's Supper are mentioned in the Catechisms. It is not until the Formula of Concord that some of the aspects are referred to. There it is stated that the Lord's Supper

was to be an abiding memorial of his bitter passion and death and of all his blessings, a seal of the new covenant, a comfort for all sorrowing hearts, and a true bond and union of Christians with Christ their head and with one another.⁹⁷

In analyzing why the Confessions are silent on many other aspects of the Lord's Supper, Schlink says:

They show no interest in supporting the proclamation of the Lord's death by the demonstrative symbolism of breaking the

⁹⁶Ap. IX, 2.

⁹⁷S.D. IV, 44.

bread, or to enliven the memory of Jesus' last meal in a representative repetition of this meal, or in the symbolic emphasis on the fellowship of the communicants. From beginning to end attention is focused in both the Lord's Supper and Baptism on the Word and thereby on the gift of God. Accordingly, both sacraments in their real essence are not "signs by which people might be identified outwardly as Christian" - this they are also - but "they are signs and testimonies of God's will toward us." (A.C. XIII, 1)⁹⁸

This explains the silence of the Confessions on other aspects of the Lord's Supper. Since the over-riding concern is for the gift of God, Elert indicates that the stress on "remembrance" or "memorial" is in connection with remembrance of the Word, not on the remembering in the thought of man.⁹⁹ The same concern for the gift of God stresses that the church is the body of Christ because Christians receive Christ's body in the Lord's Supper rather than that the Lord's Supper is the true body of Christ because the church is the body of Christ.¹⁰⁰ In order to avoid any misunderstanding and to keep the concern of the gift of God foremost such aspects of the Lord's Supper as memorial and body of Christ are not given much attention. Nevertheless, the instructional sequence needs to include the full richness of the New Testament meaning of the Lord's Supper and the teacher is to help the people see it in all its richness and variety.

The Church

The action of God in the Gospel which reverses the situation of man both in relation to God and the world, the action of God giving Himself

⁹⁸Ibid., pp. 156-157.

⁹⁹Elert, p. 317.

¹⁰⁰Schlink, pp. 162-163.

in grace through Baptism, absolution, and the Lord's Supper is the same action that is accented in the Lutheran Confessions in regard to the Church. It is the action of God which calls the church into being and sustains it. Luther, in the explanation to the Third Article, emphasises the action of God through His Spirit when he says that it is the Spirit who "calls, gathers, enlightens, and sanctifies the whole Christian church on earth and preserves it in union with Jesus Christ in the one true faith. In this Christian church he daily and abundantly forgives all my sins, and the sins of all believers."¹⁰¹ The Augsburg Confession also has the same emphasis when it speaks of the church.

It is also taught among us that one holy Christian church shall be and remain forever. This is the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel. For it is sufficient for the true unity of the Christian church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word.¹⁰²

It can be seen that the action of God through Gospel and sacrament is valued so highly that these are viewed as all that are necessary for the true unity of the church. That the intent of Article VII of the Augsburg Confession is to emphasize that God brings the church into being and sustains it is supported by Schlink as he comments on the article.

- a) The Gospel and the sacraments are "in" the assembly of believers as instruments through which the Holy Spirit produces faith and creates the assembly of believers.
- b) The Gospel and the sacraments are "in" the assembly of believers as the service which is entrusted to the assembly of believers and which is performed by it.¹⁰³

¹⁰¹S.C. II, 6.

¹⁰²A.C. VII, 1,2.

¹⁰³Ibid., p. 200.

The concern of the Confessions to emphasize the action of God in calling the church into being and sustaining it through Word and Sacrament leads them to locate the church wherever these "marks" exist. The existence and location of the church is not identified by Christian fellowship, works of Christian love, buildings or any other secondary manifestation. The church is identified by its "marks."

The church is not merely an association of outward ties and rites like other civic governments, however, but it is mainly an association of faith and the Holy Spirit in men's hearts. To make it recognizable, this association has outward marks, the pure teaching of the Gospel and the administration of the sacraments in harmony with the Gospel of Christ.¹⁰⁴

With such an identification of the "marks" of the church, it is not strange that very little is said about what the church as church does, what its functions are in the world.

The reason for the reluctance to identify the church with any outward form lies in the historical circumstances of the sixteenth century. The church had been so thoroughly identified with the empirical organization of the Roman Catholic Church that the Lutheran confessors made their emphasis in almost the opposite direction. Erwin Lueker says that "In contrast to the medieval conception of the church Luther stressed that it is essentially spiritual, an eternal city of God beyond all appearance and under the headship of Christ."¹⁰⁵ That this had its effect on acknowledging a concrete reality for the church is pointed out by Werner Elert when he says, "Luther, it is true, did not absolutely

¹⁰⁴Ap. VII, 5.

¹⁰⁵Richard R. Caemmerer and Erwin L. Lueker, Church and Ministry in Transition (St. Louis: Concordia Publishing House, 1964), p. 38.

destroy the church as a supraindividual unity; but he spiritualized it in such a way that when one pursues these thoughts to their logical conclusion, it is eliminated as a formative energy of history."¹⁰⁶ This spiritualizing tendency lead some of the opponents of the Lutherans to claim that Lutherans believed in a church that did not actually exist. The reply to this is given in the Apology.

We are not dreaming about some Platonic republic, as has been slanderously alleged, but we teach that this church actually exists, made up of true believers and righteous men scattered throughout the world.¹⁰⁷

And Luther, in the Large Catechism, does indicate that he believes this church to actually exist and that it is made up of actual people.

I believe that there is on earth a little holy flock or community of pure saints under one head, Christ. It is called together by the Holy Spirit in one faith, mind, and understanding. It possesses a variety of gifts, yet is united in love without sect or schism.¹⁰⁸

This definition of Luther's, it will be noted, is still very cautious about identifying the church by anything that it does, but emphasizes what God does.

Ministry

The sustaining of the life with God in the members of the church centers in the action of ministry. When considering the office of the ministry, the Lutheran Confessions again stress the action of God through the Word and Sacraments. Article V of the Augsburg Confession says:

¹⁰⁶Elert, p. 258.

¹⁰⁷Ap. VII, 20.

¹⁰⁸L.C. II, 51.

To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the sacraments. Through these, as through means, he gives the Holy Spirit, who works faith, when and where he pleases, in those who hear the Gospel.¹⁰⁹

The above article simply identifies "ministry" as an office, a function of Word and Sacraments to be performed. When this article is taken together with Article VII of the Augsburg Confession which speaks of the church as those among whom the Gospel is preached and the sacraments administered, there is only the identification of a specific function centered in Word and sacrament. There is no implication that the function is restricted to a certain group of people but can well be understood as a function to be performed by all those in the church. However, Article XIV adds another dimension to this view of ministry. It is an article that probably arose out of the disorder created by the Peasant's Revolt and the agitation of the enthusiasts.¹¹⁰ Article XIV states that "It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call."¹¹¹ This article would seem to restrict the function of ministry to the clergy. Schlink states that this article does not deny the royal priesthood of all believers.

"Ministerial," then, means that in the congregation the preacher of the Gospel serves the priestly commission which God has given the whole congregation. Under no circumstances therefore may the right of every believer to forgive the brother's sins be treated as nonexistent, or as provided only for a case of emergency, or only as done in trust for the public ministry. The call into the public ministry and the activity of this office at all times presupposes the royal priesthood of all believers and does not abolish it.¹¹²

¹⁰⁹A.C. V, 1,2.

¹¹⁰Caemmerer and Lueker, p. 71.

¹¹¹A.C. XIV.

¹¹²Schlink, p. 243.

Behind this statement of Schlink is the understanding that the office of the ministry is both a divinely commissioned office which must be carried out in the midst of the believers and a practical necessity in that all believers cannot publicly preach at the same time and therefore select a person from their midst to fulfill this function.¹¹³ This means that a teacher in an adult premembership sequence is to help the people to see the ministry as a function of all the people. The "called" minister is there to help the people minister to each other and to the world. A reliance on the clergy to carry out all the functions of ministry is to be avoided. Luther opposed the clericalism which tended to identify the church with the priestly-sacramental clergy and emphasized that every Christian is a minister of the Word while He still preserved the office of the ministry in the midst of the congregation.¹¹⁴ This balance is necessary to maintain. It can be said with Caemmerer that "All share in a common ministry for edification of the church. The special ones are distinguished from the ministry of all saints in that they are a gift of Christ and of the Spirit to the rest, for the good of all."¹¹⁵

Functions of the Church

The common ministry for edification which all Christians have has been called "nurture" in the present day. A concept closely related to what is understood by "nurture" is that which is mentioned in the Smalcald Articles.

¹¹³Ibid., pp. 241-243.

¹¹⁴Caemmerer and Lueker, p. 70.

¹¹⁵Ibid., p. 62.

We shall now return to the Gospel, which offers counsel and help against sin in more than one way, for God is surpassingly rich in his grace: First, through the spoken word, by which the forgiveness of sin (the peculiar office of the Gospel) is preached to the whole world; second, through Baptism; third, through the holy Sacrament of the Altar; fourth, through the power of keys; and finally, through the mutual conversation and consolation of brethren. Matt. 18:20, "Where two or three are gathered," etc.¹¹⁶

It is the "mutual conversation and consolation of brethren" which is closely akin to the ministry of nurture. Not a great deal is said about this activity of the members of the church toward one another. Richard Caemmerer gives a much fuller explanation of this activity. It is not merely a function by which Christian people become more thoroughly acquainted with Christian teachings. It is, first of all, the application to persons of the act of God through Jesus Christ by which they have been restored to life with God. But this application of the Gospel is pointed toward results in the life of people. The results are that the rule of Satan is more and more cut out of the life of the people and they are more and more willing to invest their lives in service to their fellow men particularly in the increasing of the spiritual life of fellow Christians.¹¹⁷ This indicates that the responsibility of the called minister is to minister the grace of God to people in order that they might be more and more able to carry out a ministry of nurture to one another. The teacher in a premembership sequence has the responsibility to bring the grace of God to bear on the people in the group so that they are helped to begin to minister to one another in this respect. It would

¹¹⁶S.A. III, IV.

¹¹⁷Richard R. Caemmerer, Feeding and Leading (St. Louis: Concordia Publishing House, 1962), p. 37.

also mean that they need to be related to the members of the congregation in order that those members may begin to nurture them and be nurtured by them. Further opportunities for nurture need to be structured so that when the sequence is completed, the nurture continues. The need for such nurture to begin and continue is supported by the statement of Caemmerer that such an activity is a basic operation of the church.

From these and many other statements of the New Testament we see that the basic operation of the church is that its members bring to the remembrance of one another the redeeming work of Jesus Christ. They do this by reviewing Biblical materials (note II Tim. 3:14-17; II Peter 1:12-21), through mutual exhortation and reminders in hymns and psalms (Col. 3:12-16), and through Holy Communion (I Cor. 11:26).¹¹⁸

The above quotation includes in a ministry of nurture a function of the Christian church which is ordinarily regarded as worship. Worship, in itself, is a function that needs inclusion in an instructional sequence. Worship, however, includes not only the praise of God but also the help of Christians to one another. Luther, in his comment on the Third Commandment in the Large Catechism, includes the latter aspect.

Secondly and most especially, we keep holy days so that people may have opportunity, which otherwise would not be available, to participate in public worship, that is, that they may assemble to hear and discuss God's Word and then praise God with song and prayer.¹¹⁹

It can be seen that Luther's words include that which is commonly called the "sacramental" in worship as he says that Christians hear God's Word. He includes the "sacrificial" as he speaks of the praise of God in song

¹¹⁸Caemmerer and Luëker, p. 25.

¹¹⁹L.C. III, 84.

and prayer.¹²⁰ Luther also includes the nurturing aspect when he mentions the discussion of God's Word. The instructional sequence is to include content which aids the people in understanding these aspects of worship. There is to be help not only for meaningful corporate worship as the congregation assembles but for meaningful family worship in the home.

Prayer is involved in worship. Prayer contains both praise and petition. The instructional sequence includes prayer at this point. Luther makes the Lord's Prayer a major section of each of his catechisms. The instructional sequence includes the teaching from the Small Catechism on the Lord's Prayer at this point. Help is to be given to the people for their use of prayer in corporate worship, family worship, and private devotion.

A third function of the church, beyond those of nurture and worship, is that of service. Nurture and worship are the things that Christians do for and with one another in the Christian community. The help of God given to them through the actions of brothers and sisters in faith enables them to serve and witness in all the places and relationships of their lives in the world. Service, then, is the help that Christians give to men in the world as they meet the needs of men. The Lutheran Confessions do contain discussions on the works of love (service) that flow from faith. However, the statements concerning works of love are usually carefully circumscribed as having nothing to do with a saving

¹²⁰Cf. Caemmerer, Feeding and Leading, pp. 22-23 for a discussion on the sacramental and sacrificial aspects of worship.

relation to God which is the realm of faith. In fact, the Lutherans were accused of being so concerned about faith that their teaching had nothing to say about works. Articles VI and XX of the Augsburg Confession sought to negate this objection. The last portion of Article XX says:

Consequently this teaching concerning faith is not to be accused of forbidding good works but is rather to be praised for teaching that good works are to be done and for offering help as to how they may be done. For without faith and without Christ human nature and human strength are much too weak to do good works, call upon God, have patience in suffering, love one's neighbor, diligently engage in callings which are commanded, render obedience, avoid evil lusts, etc. Such great and genuine works cannot be done without the help of Christ, as he himself says in John 15:5, "Apart from me you can do nothing."¹²¹

Luther is not without strong injunctions to good works. The works which a Christian does are spelled out in the explanations of the Fourth through Tenth Commandments in both the Small and Large Catechisms. Gustaf Wingren, in quoting Luther, indicates how strongly Luther felt about the work which a Christian does.

If you find yourself in a work by which you accomplish something good for God, or the holy, or yourself, but not for your neighbor alone, then you should know that work is not a good work. For each one ought to live, speak, act, hear, suffer, and die in love and service for another, even for one's enemies, a husband for his wife and children, a wife for her husband, children for their parents, servants for their masters, masters for their servants, rulers for their subjects and subjects for their rulers, so that one's hand, mouth, eye, foot, heart and desire is for others; these are Christians works, good in nature. (WA 10 I, 2, 41 Adventpostille, 1522).¹²²

Thus it is quite evident from Luther's own words that he felt strongly about the works of love and service which Christians render to other

¹²¹A.C. XX, 35-39.

¹²²Wingren, Luther on Vocation, p. 120.

persons. There is, however, an aspect of service to people which is not included in the concern of Luther and of the Lutheran Confessions and which is included in the following definition of Christian service by Richard Caemmerer.

it remains the mark of Christian people and of the body of Christ that they concern themselves in service, first for one another (Galatians 6:10) and then for all men. This service is concern for the practical needs of men, beginning with their simplest physical necessities and with fellow Christians themselves (I Tim. 5:8; Matthew 25). But the Christian is a person who has insight into the fact that the real and everlasting life is the life in God's dimension and that therefore his service must ultimately convey this everlasting sort of life; the great directive is First John and its thrust to love men as God first loved us in Christ.¹²³

The service that conveys everlasting life is commonly called witness. Very little, if anything, is said about the function of witness by the Lutheran Confessions and by Luther. Witness can be understood in both an individual and in a corporate sense, that is, that witness is a function both of the individual Christian and of the entire church. Though the Lutheran Confessions say little about either aspect, Werner Elert says that "For Luther the mobilization of the idea of missions is a summons to Christians to proclaim the Gospel to those who live near them and have not yet heard it."¹²⁴ When it comes to the corporate responsibility of the church as its members witness in the world, Elert says that "Luther does not think of the idea of missions as individualistic. He thinks of it as pertaining to the church; that is, he thinks in terms of 'Christendom' as a whole as well as of the world of nations and its

¹²³Caemmerer, Feeding and Leading, p. 95.

¹²⁴Elert, p. 393.

history."¹²⁵ With that point of view dominating his thought and with the added factor that the church became shaped in the medieval pattern of the state church, the lack of mission and witness to the world can be explained by the hampering of such a movement by the state church.¹²⁶ An instructional sequence for adult premembership instruction must contain an understanding of both the individual and corporate responsibility of Christians for service and witness in and to the world. And it is at this point that the teacher can be of help to the members of the group in becoming alert to their service and witness opportunities. He can also inform them of what the corporate church is doing to carry out this responsibility. That Christians have the responsibility to serve and witness is summarized by Gustaf Wingren.

The Church has an obligation to fulfill in regard to creation, and this obligation is divided into the two parts of word (mission) and action (diaconate). The specific biblical basis of the Church's mission is the proclamation of the Gospel to the nations which followed Christ's resurrection . . . The specific biblical basis for the Church's diaconate or ministry of service is the healing of the sick which from the beginning was a regular part of both Jesus' own messianic activity and the mission of the apostles.¹²⁷

Christians are impelled by the Gospel to word and action, to witness and service in the world. They help one another with God's own help within the Christian community through nurture and worship. All of these functions are the way in which God's will is done by His people. Their failures to do His will bring His judgment. Judgment brings them back to forgiveness and restoration through the Gospel. The Gospel moves them

¹²⁵Ibid., p. 388.

¹²⁶Ibid., p. 399.

¹²⁷Wingren, Gospel and Church, p. 155.

back into the relationships they have in church and world and enables them there to carry out the will of God. The Christian lives his life in law and Gospel.

Outline of the Instructional Sequence

As a summary of this chapter, and for the benefit of the reader, an outline of the instructional sequence is given.

First Use of the Law:

The demands made by men upon men as they live together in society.

The failure of men to meet the demands made upon them.

Second Use of the Law:

The demands are God's demands and God judges failure in meeting the demands. The Second Table of the Decalogue and, then, the First Table.

The Nature of Man:

The failure of man in his relationship to God and men is due to his nature.

The Gospel:

God's action in Jesus Christ which changes the situation of a man from judgment to acceptance. The Second Article. Faith in God's act necessary.

Living in Law and Gospel:

The Gospel moves men to do the will of God in every relationship of life. Failures are judged by God, but God forgives and restores through the Gospel. The Christian lives in hope even in the tension of law and Gospel.

Scripture and Confessions:

Scripture is the primary witness to the Gospel, the Confessions secondary. The Christian is a proclaimer of the Gospel. The Spirit works faith in the Gospel. Third Article.

Creation:

The Gospel causes a man to call God "Father" and thus acknowledge Him also as "Creator." First Article.

Baptism:

God causes new life with Him through Baptism. Also causes new relationship and responsibility with other baptized persons in the Church.

Confession and Absolution:

A continuance of the significance of Baptism. Living in law and Gospel. An approach to the Lord's Supper.

The Lord's Supper:

Sustaining the new life in God.

The Church:

God calls it into being and sustains it through Gospel and Sacraments.

Ministry:

Ministry is the function of Word and Sacraments to be carried out among and by the members of the Church.

Functions of the Church:

Nurture and worship are functions done within the Christian community which enable Christians to serve and witness in the world.

CHAPTER V

CONCLUSION

An attempt to arrive at principles for the development of adult premembership instruction for use in The Lutheran Church--Missouri Synod involves searching the most helpful educational and theological sources in order to find bases for such principles. There are no principles in existence in The Lutheran Church--Missouri Synod, at least not in written form. There do not seem to be statements of such principles in other major Protestant church bodies at this time. In this attempt to formulate such principles the major educational source was one that represents a consensus of thinking in the area of Christian education among the major Protestant church bodies. The major source theologically was the Lutheran Confessions.

The conclusions reached in the second chapter tended to put great emphasis on learning as a change in persons. This emphasis was reflected in the way goals are to be stated. They are to be in terms of outcome in persons, reflect a change in all of the life relationships of persons, and indicate that people grow as they learn. The contextual concern expressed in the chapter also emphasizes the growth of persons as they are in vital relationships with other people. The involvement of the learner in the process of learning again reflects that concern that persons change, but they change only as they are involved in doing what is to be learned. At this point the educational and theological concerns come together. God wills that all people be in a relationship of faith

to Him and a relationship of love to others. The failure to have faith and love means the judgment of God, the law. But God forgives and renews in the Gospel and impels people to do His will in all of their relationships. Thus it is necessary to help people live in law and Gospel as they carry out the will of God in all of life.

The function of an organizing principle was discussed. The organizing principle is that which determines what the continuity of the learning process will be. Several types of organizing principles were defined. A determination of organizing principle was part of the criteria used in analyzing currently used adult manuals. The full criteria by which the manuals were analyzed are a major conclusion of this presentation. The criteria, in the order in which they were applied to the manuals, were: goals and how they are stated; organizing principles and how they determine the continuity of the material; and process, that is, how the learner is involved in doing what causes change in the learner through the form of each lesson in the manual, through the content's use of law and Gospel, and through encouragement of the learner to nurture, worship, serve, and witness.

The analysis of certain currently used adult manuals indicated that the older manuals used in The Lutheran Church--Missouri Synod tended to have a systematic organizing principle and a greater concern for the content of the Christian faith than for the situation and involvement of the learner. The manuals using a topical organizing principle were more flexible in their continuity and tended to take into account the situation and involvement of the learner to a greater extent. The manual

using a creedal organizing principle could have shown a greater concern for content than for the learner if the author had not been very conscious of the learner and approached each lesson with that concern in mind. Essentially, a creed is the confession of faith for Christians and thus may not lend itself readily to use as an organizing principle for a sequence involving non-Christians. The liturgy is somewhat similar in that it is the form of worship for Christians, not an approach to non-Christians. The analysis of the manual using a liturgical organizing principle showed that the continuity was not strictly dictated by the liturgy and the author modified the continuity to fit his concern for content and the learner.

The organizing principle in Chapter Four is based on the centrality of law and Gospel in Lutheran theology. It takes into account the situation and involvement of the learner and still brings the basic content of the Christian faith to bear on the situation. Of course, more depends on the living situation than on any principle or sequence on paper. The instructional sequence tries to incorporate the principle. The position of various items in the sequence could shift. Those following the heading "Living in Law and Gospel" are flexible in their positioning. It remains to be seen how a manual utilizing the principle and sequence would turn out. This is a challenge still to be met.

Hopefully, the formulation of principles, the criteria and analysis of materials, and the concluding principle and sequence based on law and Gospel will prove helpful to the Church.

APPENDIX A

SURVEY ON THE NATURE, SCOPE AND QUALITY OF ADULT
MEMBERSHIP INSTRUCTION IN THE LUTHERAN CHURCH--MISSOURI SYNOD

1. Method of instruction. (Check only one)
 Primarily with individuals
 Primarily in class sessions
2. The amount of instruction given
 Number of sessions with the class (or individual)
 Hours per session
 Average additional hours of individual consultation with each prospective member
3. Average number of adults confirmed annually in the last five years.
 under 10; 10-20; 20-30; over 30
4. For whom is the course required?
 Unchurched prospects
 Members of non-Lutheran bodies
 Transfers from other Lutheran bodies
 All who wish to join, regardless of prior affiliation
5. The nature of your community
 Stable residential; Changing; Inter-racial;
 Transient
6. The structure of your congregation
 Principally one class
 University Farm
 Labor Professional
 Multi-classed

7. What text or workbook did you use in your last class?

- Luther's Small Catechism
 What Does the Bible Say? O. Riess
 Christianity is For You. M. Rudnick
 Life With God. H. Theiss
 Catechetical Helps. E. Kurth
 Light From Above. A. W. Koehler
 Your own course, mimeographed or printed
 Other. Soecify: _____

8. If you were to prepare your own course, or modify existing material, what would be your organizing principle, which provides the outline of the course?

- Bible History The Order of Worship
 The Apostles' Creed Other. Specify: _____
 The Small Catechism _____

9. With what subject would you begin your course?

- The doctrine of the Bible Creation
 The nature of God The doctrine of the
 The ten commandments church
 The nature of man Other. Specify: _____

10. How many hours in your instruction period are devoted to:

- The nature and the work of your congregation and Synod?
 Church history?
 The meaning and conduct of worship?

11. How do you determine acceptability for church membership?

___ By examination

___ Written

___ Oral

___ Before officers of the congregation

___ Personal Interview

___ Completion of the Course

12. How many years have you served as a parish pastor? _____

13. How many hours of formal academic course work have you taken since your graduation from the seminary? _____

March 1963

APPENDIX B

PRELIMINARY REPORT ON THE SURVEY ON THE NATURE, SCOPE AND QUALITY OF ADULT MEMBERSHIP INSTRUCTION IN THE LUTHERAN CHURCH--MISSOURI SYNOD

One thousand 3-page mimeographed questionnaires were sent to a carefully selected list of pastors. Selection was made from information provided by the statistical department, to insure a valid cross section of the Synod. Seven hundred seventeen returns were made. Since the IBM machines, operating without the grace of human intelligence, included a fair number of double parishes and otherwise confused a few addresses, we may safely call this a 75% return. Mr. Person, our present systems coordinator, indicates that with this number of questionnaires and high percentage of returns, whatever information we receive from the survey will at least be indisputable.

All of the information gained from the questionnaire has been coded and placed on the IBM machine cards. In this preliminary report, we are including some correlations between the various questions. The cards are in our possession, and a nearly infinite number of further correlations can easily be made. This report is a brief summary of the findings. It is not intended as an exhaustive report. When the committee to consider adult membership instruction is convened, they may be able to begin with this report, but they need not be limited by it.

It should be noted that the facts gained from the survey do not in themselves indicate what ought to be done. We should be careful to limit

our non-intelligent machines to their proper sphere, and not give their amazing factual competence too much weight in the area of decision making.

The first question concerned the method of instruction for adult membership. Sixteen percent stated that their instruction was primarily with individuals, 84% was primarily in class sessions.

The second question concerned the amount of instruction given. The number of sessions varies widely. One pastor reported three sessions, two reported 90. The average number of sessions was 16.42. In a graph of the number of sessions, the highest peak is reached at 12 sessions, the second highest peak at 15 sessions. Other peaks are reached at 10, 18, 20, and 24 sessions. Apparently, the number of sessions is determined by calendar concern as much as by subject concern.

We did not code the question concerning the number of hours per session, since these almost universally fell between $1\frac{1}{2}$ and 2 hours.

We also asked for the average number of additional hours of individual consultation with each prospective member. Thirty-two percent of the pastors did not respond to this question. Nine percent reported that they spent less than one hour. Twenty-seven percent stated they spent one hour, and 32% spent over one hour in individual consultation.

The third question concerned the average number of adults confirmed annually in the last five years. Sixty-one percent of the pastors reported an average class of less than 10 members. Twenty-eight percent reported average classes between 10 and 20. Ten percent reported average classes of more than 20.

The fourth question asked: For whom is the course required? Ten percent required the course only for unchurched prospects. Seventy-three

percent required the course for unchurched prospects and for members of non-Lutheran church bodies. Three percent required those who transferred from other Lutheran bodies to take the course. Thirteen percent instructed all who wished to join regardless of their prior affiliation.

Questions five and six concerned the physical situation of the congregation and the community. Fifty-nine percent of the pastors work in a stable residential area. Twenty-four percent are in a changing community. Fifteen percent are in an interracial or transient community. Thirty-nine percent stated that their congregation was composed of principally one class of people. Three congregations were university centered. Thirty-nine percent were principally labor, and 44% were principally farm. Sixty-one percent of the pastors responding had multi-classed congregations.

The next four questions concerned the content of the course of instruction. Question No. 7 asked what text or workbook was currently being used. Thirteen percent used Luther's Small Catechism. Thirty-two percent use What Does the Bible Say? by O. Riess. Ten percent use Know the Truth, by A. Doerffler and W. Eifert. Seventeen percent mimeographed or printed their own course, and 15% specified some courses not listed by us. My statistical competence is rather small, but this seems to indicate a rather wide and scattered opinion concerning what constitutes a good course, or a widespread discontent with all available courses.

Question No. 8 asked: If you were to prepare your own course, or modify existing material, what would be your organizing principle which provides the outline of the course? Six percent of the pastors would organize their course with a Bible history outline. Eighteen percent

would use the Apostles' Creed. Fifty-eight percent would use the Small Catechism. Five percent would use the Order of Worship, and 8% specified some other organizing principle.

Question No. 9 asked: With what subject would you begin your course? Forty-six percent answered that they would begin with the doctrine of the Bible, 30% would begin with the nature of God, 4% would begin with the Ten Commandments, 7% with the nature of man, 3% with creation, 1% with the doctrine of the church, and 6% specified some other topic as a beginning.

Question No. 10 was divided into three parts. Ninety-four percent of the pastors reported that they spent some instruction time on the nature and the work of their congregation and Synod. Of these, roughly 60% spent one hour or less, 40% over one hour. Seventy percent of the pastors spent instruction time on church history. Of these 70% spent less than one hour and 30% more than an hour. Ninety-one percent of the pastors spent instruction time on the meaning and conduct of worship. Of these, 70% spent less than one hour and 30% more than an hour.

Question No. 11 is: How do you determine acceptability for church membership? Five percent of the pastors require a written examination, and 8% an oral examination, presumably to the pastor alone. Thirty percent examined their prospective members before officers of the congregation. Thirty-five percent accept members after instruction through a personal interview, and 19% require only completion of the course of instruction.

The final two questions, concerning the ministry of the pastor who answered the questionnaire, were included chiefly for their value in

correlating some of the other answers. For question No. 12: How many years have you served as a parish pastor? we set up four categories-- 1 to 5 years, 5 to 10 years, 10 to 20 years, and over 20 years. The number was about equal (120 to 150) for the first three categories, from 1 to 20 years; 295 of the pastors have served for more than 20 years. We categorized in multiples of 10 for the number of hours of formal academic course work taken since graduation from the Seminary. Sixty-five percent of the pastors answered that they had taken none. Fifteen percent have taken up to 10 hours. Seven percent have taken more than 30 hours of formal course work.

Correlations

In addition to the simple answers to the questions given, we instructed the machine operators to make a number of correlations for us. We were principally concerned about the relationship between the age of the pastor, the number of study course hours he has taken and his use or non-use of Luther's Small Catechism. We were unable to detect any important correlation. Some of the figures may be interesting.

Four hundred twenty-one of the pastors stated that if they were to prepare their own course they would use the Small Catechism as an organizing principle. The breakdown of these 421, in terms of their years in the ministry, is as follows: 44% of the pastors serving under five years would use the Catechism, 49% of those serving between 5 and 10 years, 56% of those serving between 10 and 20 years, and 71% of those serving for more than 20 years. The correlation is not heavy, but is clear that

the older pastor is more inclined to use Luther's Small Catechism.

The same correlation showed itself in terms of the textbook actually used: 4% of the pastors serving less than five years used the Catechism; 10% of those serving between 5 and 10 years used it, 11% of those serving between 10 and 20 years used it, and 20% of the pastors who have served for more than 20 years used the Catechism.

Not even this much correlation was observable between the use of the Catechism and the number of hours of formal course study taken. Thus 60% of the pastors who have taken no course work would use the Catechism as their organizing principle, 62% of those who have taken more than 30 hours of course work did use the Catechism. Thirteen percent of those who have taken no course work actually used the Catechism, and 16% of those who have taken more than 30 hours of course work actually used the Catechism. The other percentages in these correlations were very close to those mentioned.

We were also interested to see whether the size of the pastor's class correlated with the use of the Catechism. It would take a man with more statistical competence than mine to determine whether the correlation here was significant. Fourteen percent of those who confirmed under 10 used the Catechism, 9% of those who confirmed between 10 and 20, 14% of those who confirmed between 20 and 30, and 26% of those who confirmed more than 30 per year. However, since only 23 of the 717 pastors added so many adults, the final correlation of 26% may be invalid. This is indicated by the percentages of those who answered that they would use the Catechism as their organizing principle if they were to prepare their

own course. Sixty-one percent of those who confirmed less than 10 would use the Catechism, 53% of those who confirmed between 10 and 20, 66% of those who confirmed between 20 and 30, and only 43% of those who confirmed more than 30 would use the Catechism.

There is no apparent correlation between the age of the pastor and his decision to prepare his own course. The percentages varied between 15 and 20, for all of the five categories in question No. 12. The same lack of correlation is apparent between those who prepared their own course and the number of hours of formal course study. The percentages varied with no apparent sequence between 20 and 23 for each of the four categories in question No. 13.

There may be some significant correlation between the age of the pastor and his decision to begin an adult course with the doctrine of the Bible. Thirty-seven percent of those who have been a pastor for less than five years would begin with the doctrine of the Bible, and 52% of those who have been a pastor more than 20 years would begin with that doctrine. There is no observable correlation between the number of hours of formal course work and the decision to begin a course with the doctrine of the Bible.

Since the selection of pastors was made with a concern for a representative cross section of the church in terms of central city, rural, and urban congregations, we asked the machine operators to correlate this information also with the use of the Catechism as an adult membership textbook, or the decision of the pastor to organize his own course around the Small Catechism. We were unable to detect any significant variation between the central city, the rural, and the urban area. Apparently, the nature of the community makes no significant difference

in the theological question concerning the textbook to be used for adult instruction.

I do not know whether any of this information is of great significance. At this time, I suspect that its significance hardly warrants the amount of work (chiefly secretarial) that went into the report. Probably the smaller survey committee should be called together once more to look at the questionnaire and the statistical returns before the larger committee is activated to consider the general patterns of adult membership instruction.

Robert Hoyer
October, 1964

APPENDIX C

SALES REPORT ON ADULT PREMEMBERSHIP MANUALS

Subject: Tools for Adult Instruction, Leading to Church Membership

For use by: The Pastor

Review of existing materials for "Adult Instructions" listed by C.P.H.

Light from Above 1960 - Koehler \$1.50
(A study of Christian doctrine explained and applied to everyday living.) Sold 9,582 copies

Christianity Is For You 1961 - M. L. Rudnick \$1.50
(Basic information about God's nature, creation, and salvation. For adult and youth.) Sold 6,370 copies

At the Lord's Table 1961 - C. Bergendoff Doz. \$2.75
(Booklet on the Lord's Supper useful for confirmation and adult membership.)

Adult Membership Manual 1958 \$1.25
(A guide for instruction on the fundamental teachings of the Lutheran Church. It follows Luther's Small Catechism.) Sold 21,400 copies

Let Us Reason Together 1943 - R. Schroeder 65¢
(Presents the fundamental doctrines of the Lutheran Church. Pocket size. Available with 16 page folder true and false questions @ 25¢.) Sold 25,000 copies

What Lutherans Believe 1946 - Schramm \$1.75 paper 75¢
(An exposition of Luther's Catechism in a brief series of lectures.) Sold 6,070 copies

Know the Truth 1944 - A. Doerffler and Eifert 50¢
(A series of outlines on the fundamental doctrines of the Christian religion.) Sold 170,000 copies

What Does the Bible Say 1943 - O. Riess \$1.00 Instructors Manual \$2.00
(24 lessons based on the Scripture texts) Sold 76,132

Visual Aids listed by C.P.H.

"Christian Faith and Life Series" \$71.00
(Series of 24 filmstrips B & W - captions on frames - no recordings.)

Designed primarily for use with children, although they may be adapted for use in adult instruction.)

We are all aware of the fact that many Pastors have prepared their own materials, either in outline or mimeographed form, tailored to fit their own personality and approach.

Statistics: Adult Confirmations or Baptisms U.S. and Canada

1961 - 32,819

1960 - 35,570

1959 - 34,806

APPENDIX D

REPORT ON CORRESPONDENCE

In a letter dated August 26, 1965, W. Herbert Porter, Associate General Secretary of the American Baptist Convention, referred me to the catalogue listing the materials available in the American Baptist Convention for use in adult premembership instruction. He also made reference to materials that are being used and recommended some of them for my attention. Mr. Porter made no mention in his letter of any principles or foundation papers for the development of adult premembership instruction.

In a letter dated August 23, 1965, Robert C. Martin, Jr., Associate Director of the Department of Christian Education of the Episcopal Church, referred me to an article written by Reuel Howe entitled, "Confirmation and the Adult," which appeared in June 1962, issue of Findings. A copy of the article was enclosed. Mr. Martin also referred to an adult confirmation course in use in the Episcopal Church and to a book by David Hunter which gives the educational position of the Episcopal Church's Department of Education. Aside from the article by Reuel Howe, however, there were no principles or foundation papers for adult premembership instruction.

In a letter dated April 14, 1965, William M. Ramsay, Associate Director of Adult Education of the Presbyterian Church in the United States, indicated that he was having sent to me the full set of principles and foundation papers which underlie the Covenant Life curriculum of his church body. He also sent a copy of a manual used for adult premembership instruction entitled, Toward Responsible Discipleship, along

with the leaders manual for the course. Mr. Ramsay says in his letter, "We do not have any material outlining the theory behind our instruction for preparing adults for church membership."

In a letter dated April 6, 1965, Elinor G. Galusha, identified as an editor responsible for adult materials for the United Church, wrote, "The United Church is also in the process of developing materials for confirmation education for young people and adults. At this juncture specifications have been written for these materials but no materials themselves are actually in hand." She did send a copy of the specifications which had been written but they were not in the form of underlying theological and educational principles.

In a letter dated April 14, 1965, Mr. Lindell Sawyers, Editor of Crossroads for the United Presbyterian Church in the United States of America, referred me to an enclosed list of communicants class material available in his church body. He sent a copy of Basic Principles of Christian Faith and Life which gives the underlying principles of the educational curricula of his church body. He went on to say, "I regret that I do not know of any 'position papers' on such instructions." He did indicate that the staff was working on a new curriculum for United Presbyterians and that instruction for new communicants would undoubtedly receive consideration.

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