

7-1-1940

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Recommended Citation

Kretzmann, P. E. (1940) "Fallow Field-the Church's Youth," *Concordia Theological Monthly*. Vol. 11 , Article 49.

Available at: <https://scholar.csl.edu/ctm/vol11/iss1/49>

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toward God and faith toward our Lord Jesus Christ. . . . Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. . . . Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God and to the Word of His grace, which is able to *build you up* and to give you an inheritance among all them which are sanctified," Acts 20:20, 21, 26, 27, 31, 32.

JOHN H. C. FRITZ

Fallow Fields—the Church's Youth

The caption of this article is taken from a chapter in the very interesting and valuable book by Henry W. McLaughlin, entitled *Religious Education in the Rural Church*. The expression was used to designate and describe the condition of untold thousands of children, chiefly in the mountainous districts of the Southern Appalachians, who were growing up without a knowledge of God and of the Savior, until the Director of Country Church Work of the Presbyterian Church in the United States learned of their plight and organized a movement to bring them at least the fundamentals of religious education. The book shows that the remedy proposed was still very inadequate, chiefly because more emphasis seems to have been placed upon the amelioration of social conditions than on that of the children's personal relation to their Savior on the basis of His redeeming blood.

And yet this book, and others like it, is very stimulating; for many of the problems broached by the author may be transferred, without essential changes, to the field of work among the confirmed youth of our Church. One might begin with a series of true-false statements, such as:

A fallow field on a farm is one which is intensely cultivated.

The Church has taken care of all the fallow fields in every part of its area.

Our Church has given public sanction to more intensive work among its young people.

The young people of our Church are overorganized.

The Church is providing adequately for all the needs of its young people.

All our congregations have established, and are maintaining, adequate contacts with all their young people.

The talents of our young people are being developed in such a manner as to make them efficient workers in the kingdom of our Lord.

It would be an interesting experience to have these statements discussed in pastoral conferences and to get the reaction of pastors

working under a variety of circumstances. For a study of the problem of the young people of our Church makes it clear that the attitude taken by many pastors and congregations vitiates their arguments for Christian parish-schools. For what are the chief arguments which we advance in favor of such schools, often referred to as the bulwark of confessional Lutheranism? They were enumerated in a previous article (May issue, p. 362 ff.); but may be briefly summarized here in order to have a starting-point for the present discussion.

It is clear from numerous passages of Holy Writ that the Lord places the chief obligation and responsibility for the rearing of children "in the nurture and admonition of the Lord" upon the parents, Eph. 6:4. But since children, through Holy Baptism, are received as members of the Christian congregation, the latter also has a definite interest in the Christian training of its members as well as in their conduct in agreement with the Word of God. To this factor we must add that of the law of love, which makes it a duty of Christians to bear one another's burdens, also with regard to duties which are primarily given to parents. For since parents frequently are not properly trained to take charge of the full Christian rearing of their children or do not have the time which is required to bring them up to the standard set by the Word of God for adult membership in the Christian congregation, the latter, in its entire membership, should be ready to assume this duty. Moreover, since the standards which the Word of God sets with regard to adult membership in the Church, specifically with regard to admission to the Holy Eucharist, have so evidently best been reached in the Christian parish-school, therefore the congregation will naturally want to employ that agency which, for three generations in this country, has proved to be the most efficient institution for the adequate indoctrination of children for adult membership. All other agencies, even if added together and integrated as well as circumstances may permit, will rarely be able to produce the satisfactory and adequate results which have attended the work of the Christian parish-school if conducted with a proper regard to the development of all the capacities and abilities of the pupils entrusted to its guidance. And a final consideration, in the case of children who are not as yet baptized members of the congregation, is the obligation of the Great Commission, which bids all believers to make disciples of all nations by baptizing them and then teaching them to observe all things whatsoever the Lord of the Church has commanded us.

These, in substance, are our arguments for establishing and maintaining Christian parish-schools. While we do not therefore argue from the angle that any agency or institution for the Chris-

tian rearing of the young is commanded in the Word of God, we draw our conclusions from the precepts alluded to above, thus endeavoring to have all the members of our congregations realize the responsibility and obligation resting upon them and thereby inciting them to follow the law of love in having children prepared for the privileges and duties of adult membership in the congregation.

And now we repeat: Many pastors and congregations vitiate their arguments in behalf of Christian parish-schools by their attitude concerning the young people in their midst, specifically those of the postconfirmation age. If we feel that we have reasons based on Scriptural injunctions for the establishment and maintenance of Christian parish-schools and other agencies and institutions for training children in Christian knowledge and a God-fearing conduct, these same reasons must compel us, also as congregations, to give the proper attention to the children and young people after confirmation.

In the first place, the rite of confirmation does not absolve the parents of the duty and obligation of providing for the further instruction of their children in the Word of God and their continued training in the ways of true sanctification. By the same token, if our argument regarding the transfer of the obligation is correct, the congregation is bound to take a continued interest in the young members, who have indeed been admitted to the Sacrament but still require a tremendous amount of further instruction in order to come closer to the ideal of adult membership described, and even demanded, in Holy Writ. If some one should contend that attendance at church and the listening to sermons is sufficient for young people who have been confirmed, our reply is found in Heb. 5:12 to 6:2 and in passages presenting the same thought. A generation ago the institute of the *Christenlehre* was praised, and rightly so, as being an excellent medium for maintaining and developing a high standard of doctrinal understanding. Why, then, should objections be raised today against systematic Bible-study in young people's groups under the auspices of the congregation and of the called servant of the Word? A congregation cannot afford to be satisfied with the instruction of the catechumen class, though this is adequate for a proper appreciation and a worthy reception of the Lord's Supper. Bible classes for young people may not be an *absolute* necessity, but neither was the institute of the *Christenlehre*. And those who have conducted Bible classes for young people and have learned to appreciate the value of teaching on the level of the adolescent, with reference to the particular needs of the young people, will be ready to defend the thesis that more can be accomplished through this agency

than through the former agency, which tried to reach all the pupils, from the preconfirmation level to that of the adult of mature years. It may be true that there are teachers who can reach the individual in a class containing such a wide divergence in age and experience, but the number of teachers who are really successful in this endeavor is relatively small.

But there is still more to be said. One has but to page through some passages in St. Paul's letters, such as those addressed to the Corinthians, to realize that the Lord holds the congregation responsible for the conduct of its members. This fact is important in considering the obligation of the congregation to provide for the training of its young people in sanctification. We cannot well offer the excuse: If the young people are confirmed members of the church, they have had a course in the Ten Commandments and in the Third Article, not to speak of the "Table of Duties" and the "Christian Questions." Introspection and observation join in telling us that much of the teaching done in the preconfirmation age became memory information only and did not become practical, functional knowledge. The reason for this is obvious. Many configurations of life mean nothing to the child because his body and mind are not yet sufficiently developed to the point which would enable him to appreciate the application of knowledge (as, for example, in the case of most sins against the Sixth Commandment), while other items of information are associated with life situations of which the child knows only by hearsay. It is true that the Holy Ghost has a way of making much of the childhood knowledge functional at the proper time; but it is true, also, as we see from the teaching of the Bible, that we must continue to instruct young people in the postconfirmation age and, for that matter, all their lives, concerning the practical application of the precepts of God regarding a life of sanctification. If, as taught by the Lord in Matt. 18, we are to exercise watchfulness with regard to transgressions of God's Law, the situation offers the correlate that the congregation should provide training classes in the field of Christian ethics. Nor should this training be merely along the lines of prohibition and repression, for we are, in the great majority of cases, dealing with young Christians who take their relation to their God seriously. It should rather be in the nature of constructive assistance, such as will stimulate the young people to give positive evidence of their Christian discipleship. And once more we say: All the arguments which we employ in favor of establishing and maintaining Christian parish-schools have full validity also during the period of adolescence.

For that reason the social and recreational meetings of the young people should also be a matter of vital concern to pastors

and congregations, although not in the same degree as the program of teaching and training connected directly with the Word of God. Still the arguments which have commonly been employed with reference to the recreational program of a parish-school are bound to come to the front also in this instance. We have included instruction in physiology, hygiene, and sanitary science in the course of study of our parish-schools; we have provided playgrounds for our children, with the necessary apparatus for gymnastic exercises. Was this merely to ward off invidious comparisons with the State schools, that is, done in self-defense? Or were we conscious of the fact that the old Latin slogan *Mens sana in corpore sano* had some significance in the work of Christian schools also? Is it logical for us to take the position that after confirmation the social and recreational activities of the young people are no concern of the congregation and that its members should *a priori* take a negative stand when basketball courts and bowling-alleys are mentioned? It may be true that these appendages to our parish-houses have been overemphasized and that a disproportionate amount of money has been expended by some congregations in the erection of buildings devoted to recreational and social activities. But we ought to remember the Latin proverb *Abusus non tollit usum*. In other words, if there has been a false emphasis on such auxiliary activities, ways and means may be found to correct abuses. But we certainly need to be made conscious of the fact that substitution is a much better pedagogical measure than sublimation and repression, so long as we are moving in the field of *adiaphora*, and that prophylactic measures, judiciously applied, may save many a young person from being drawn into the commercialized recreation and into the commercialized vice of the world around us. It might be a valuable step forward if we, as leaders of the Church, would endeavor to take a more positive, constructive attitude in preference to the negative and forbidding demeanor which was, and is, all too frequently noticeable in dealing with the recreational and social program of our young people. After all, even these activities are to come under the heading of sanctification, as we learn from Col. 3:17 and 1 Cor. 10:31. Or shall we hide behind a wall of smugness and declare that we shall take care of the souls of our young people and let them see what they may find for themselves in the way of social contacts?

Also in this respect the children of this world are apparently wiser in their generation than the children of light. We have frequently had occasion, during the last fifteen years, to observe the work done by men and women who are working with the youth of our country, both in prophylactic endeavors and in constructive measures for building up a higher citizenship *morale*, and

it is a source of surprise and amazement to mark the progress which has been made. Granted that these workers are actuated largely by altruism and the hopes of civic betterment, we cannot but admire them for what they have accomplished. Remarkable work has been done in reducing crime and in building up the moral character of thousands of young people of the early and middle adolescent level. Shall these people, who for the most part are obliged to operate with inadequate motivation, put us to shame, who have the Word of God, not only as the infallible source of knowledge unto salvation but also as the one adequate criterion for the highest standards of conduct and life? If they feel the responsibility to provide guidance for adolescents and young people in general in order to procure better integration of their *protégés* in the body politic, how much more should we, with our better equipment in the matter of adequate incentive, after having laid the foundation of saving knowledge and working steadily on the superstructure, also provide guidance in the field of sanctification in order that our young people may become the light of the world, also by letting their light so shine before men that they may see their good works and glorify the Father which is in heaven?

All this means that an enormous responsibility is laid upon those who have been called into positions of leadership in the Church. The situation requires, first of all, that we continue to study the Word of God with unceasing vigor and tireless assiduity, not only to perfect ourselves more and more in handling the doctrinal content of the inspired record, but also in absorbing, and being saturated with, the truth of Holy Writ as it applies to every circumstance and condition of life. This is a challenge which will not be satisfied with less than a daily, systematic study of the Scriptures, in an endeavor to understand ever better the unsearchable riches of the grace of God in Christ Jesus, in the inexhaustible variety of configurations which the Bible offers.

But this study of the Word of God must be accompanied by efforts no less carefully planned to make constant progress in pedagogical equipment and in leadership abilities. It is a well-known fact, of course, that capacities, that is, innate powers, are not on the same level; for the Lord does not distribute even to all pastors and teachers the same measure of talents to be employed in instructing and training others. But this very fact lays upon every person who occupies a position of leadership the duty to develop the talents which he has received to their highest level of proficiency. The guiding principles for such training were laid down a few years ago in an article which developed the following propositions:

1. Leadership implies certain natural traits and attributes as well as a definite form of training.

2. There can be no true Christian leadership without intelligent and consecrated self-activity and constant mental and spiritual growth.

3. A program of leadership-training must include the transmission of a good working knowledge of the fundamental doctrines of the Bible, the distinctive doctrines of Lutheranism, the position of the Lutheran Church with reference to modern religious and moral philosophy, and the proper attitude of Lutheran Christians to the economic and social problems of the present age, including that of leisure time.

4. Leadership-training can be successfully carried out only by observing the rules of habit-formation: creation of interest; focalization of consciousness and attention; habituation by attentive repetition.

5. The correlate of leadership-training is an adequate training for intelligent and consecrated followership.

6. The objectives here indicated demand the regular dispensation of adequate information to all organizations concerned, preferably in analysis form, to be supplemented with special courses for such as show leadership possibilities on the psychology of leadership, personality and power, the manner of conducting meetings, reflective thinking, etc.

7. The methods used in leadership-training should be chiefly functional, those intended for the membership at large chiefly informational, but with functional elements. (See *Concordia Theological Monthly*, VI, 739—746; *Walther League Manual*, 178—186.)

Much might be said by way of expanding the material offered in the article that discusses the seven propositions, but the available space will not permit more than a brief summary. Yet the following points should receive the earnest consideration of every person who occupies a position of leadership in the Church. It would seem necessary, for example, on the basis of recent research procedures, that we do not depend too much on organizational groups which presuppose a more or less inflexible program. Possibly the fact that we rarely have more than one third to one half of our young people in the church societies intended for them is explained by this condition. In the relationships which we have now largely established the natural group will hardly have an opportunity to develop. That is, we have young people's societies of all kinds with constitutions and by-laws and regulations and resolutions and programs for the most part fully prepared, cut and dried, which are then offered to the prospective members, to be used in the identical way by practically every one whose name appears on the roster of the respective society. It is a take-it-or-leave-it proposition which, in most cases, does not even allow for interest groups. Where this situation obtains, we are not dealing with group work, but with work with

groups. Group work implies, as its fundamental consideration, that activities grow out of capacities and interests of the folks who compose a group. It is most obvious that this sort of work calls for the highest type of leadership; for in such circumstances the leader must be able to suggest, advise, and guide without making his leadership an obtrusive factor.

This new type of leadership frankly asks much of the leader. He must, for example, possess a large measure of wisdom in dealing with people, a kind of community intelligence. He must manage to acquire a great deal of ingenuity in dealing with, and utilizing, resources required for the program which his group decides upon. His must be a long patience, a sincere tolerance, a sense of humor, a democratic attitude and procedure, emotional maturity, a deep happiness in his work. But while he shows a positive and constructive interest in every department of cultural activity, he ought to possess some acknowledged skill in a particular field, so that he will not be branded as an amateur in every line of endeavor.

As the leader studies the objectives which are prescribed or suggested in the Bible with reference to information and training for a wholesome and valuable life of service, he will manage to fit into the large framework of his ideal all the small details by which he will develop the talents of young people who are looking to him for direction and guidance. More and more he will endeavor to get away from regimented work with groups, while he constantly endeavors to promote group work. For group work is a "voluntary activity, in leisure time, under the direction of a leader, with a limited number of participants, placing the emphasis on the individual in the group." Only under such circumstances will social work, activity in a group, really be of benefit to the individual and offer him cultural and social advancement, together with an opportunity for better service of his God and Savior as well as of his fellow-men.

The demands made upon the leader, according to this program, include the following items: constant spiritual and mental growth; training for skills, activities, and interests; emphasis shifted to the individual and his needs, particularly in evaluating and utilizing life situations; cooperatively planned programs, which recognize individual talents and capacities and put them to the best use. The leader must endeavor to win a place in the group, chiefly on the strength of his being saturated with ideas for promoting the welfare of the group and the larger sphere which the group is trying to serve. He must make every effort to build up at least a large measure of personal loyalty in the group. He must carefully cultivate a sense of humor, especially for his work with young people in early adolescence. He must build up cordial relationships and

mutual helpfulness in the group by means of definite contributions on the part of every member. He must have confidence in his group and its component parts, based on a genuine interest in every one and an understanding of the interests and ambitions of the group, individually and collectively. With these and other considerations to guide us, we may hope to make some headway in finding a right solution of the young people's problem.

P. E. KRETZMANN

Entwürfe über die von der Synodalkonferenz angenommene Epistelreihe

Siebter Sonntag nach Trinitatis

Ep h. 4, 29—32

„Wir ist ein geistlich Kirchelein“ usw. Lied 384, 1. 2.

Ja, die Heilige Dreieinigkeit wohnt in den Herzen aller wahrhaft Gläubigen. Und das wird in der Heiligen Schrift als einer der Gründe angegeben, weshalb wir Christen das Arge hassen und dem Guten anhängen sollen. Sonst würden wir die Heilige Dreieinigkeit betrüben. Darauf nimmt auch der Apostel Paulus Bezug im vorliegenden 4. Kapitel des Epheserbriefs. Überschrift: „Ermahnung zur Gottseligkeit“ usw. Zunächst, weil Gott der Vater, der allmächtige Schöpfer, allezeit bei uns ist: „Zieheth den neuen“ usw., B. 24. Wir sollen danach trachten, dem Ebenbilde Gottes immer näher zu kommen. Sodann, weil wir den Sohn, unsern Heiland, in den Herzen haben, sollen wir gottselig leben usw., B. 13. Das Leben Jesu soll unser Vorbild sein. Endlich — und das vergessen wir leicht — sollen wir wegen der Einwohnung des Heiligen Geistes auf der Hut sein vor der Sünde usw. 1 Kor. 3, 16. 17. Auf die Gegenwart des Heiligen Geistes in unsern Herzen als eine Triebfeder zu christlichem Leben weist der Apostel besonders hin in den Schlußversen dieses Kapitels, die unsern heutigen Text bilden, B. 30. Unsere heutigen Warnungen vor gewissen Sünden und unsere Ermahnungen zur Gottseligkeit gründen sich auf die Worte:

„Betrübet nicht den Heiligen Geist!“

1. Den Heiligen Geist kann man betrüben.

a. Er ist eine Person der Gottheit, nicht etwa nur eine Eigenschaft. Hier ist eine der klaren Stellen, wo von ihm als von einer Person geredet wird: „Der Heilige Geist Gottes.“ Eine Kraft, Eigenschaft usw. kann man nicht betrüben; eine Person wohl. Das ist freilich auf menschliche Weise geredet; denn in seinem Wesen ist der Geist Gottes unänderlich. „Bei ihm ist kein Wechsel der Freude und des Schmerzes, des Fröhlichseins und der Betrübniß. Was aber der Apostel hiermit sagen wollte, ist nicht schwer zu erraten. Jemanden betrüben heißt es ver-