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Miscellanea

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Miscellanea

The Place of Men in the Christian Day School

Today as never before in the history of our country women are entering professions and business careers. Within certain physical limitations the weaker sex is furnishing proof that woman is capable of learning, of producing, and of managing as well as man.

The teaching profession has long attracted women. Our public elementary school system of today rests mostly on their shoulders. Catholic elementary schools are taught almost exclusively by women. There was a time when our Lutheran Christian day schools were taught almost altogether by men especially trained for school and congregational work. Gradually it was found expedient to employ lady teachers. Today the *Lutheran Annual* lists approximately 450 woman teachers for our schools. According to a conservative estimate, about one fourth of the teachers in our Lutheran schools will be woman teachers in the near future, and this number will very likely rise considerably as the crying teacher shortage continues and increases.

It is fortunate for our schools that many women teach in them. The touch of woman's hand is pleasantly felt. Woman is ideally fitted for the work of teaching children. Her motherly disposition and inclination is desirable for the training of small children. Her fine attention to detail fits her well for performing the innumerable and tedious little details which many parents expect the school to perform and which make an easy transition for the child from the home environment to a realistic world via the early school years.

Many struggling little schools have been brought through their years of infancy by a woman teacher, and many of our large schools employ woman teachers in the lower and in the intermediate grades, and they are satisfied to do so. We must, however, take care that we do not overestimate the place of women in our system of Christian elementary education to the exclusion or even to the curtailment of the masculine element.

In spite of our tremendous social upheaval, or, rather, on account of it, the place of the woman is still in the home. Every reader of these lines could cite examples of family and child neglect where women have left their homes in order to take their place in business and in the professions. Many of our school problems can be traced directly to the fact that woman and mother has left home. Early child training which should have been taken care of at home is often neglected, and the schools are blamed for failing to cope satisfactorily with disciplinary problems that have their roots in the home. Our Lord evidently does not intend woman primarily for a profession outside the home when He speaks thus in 1 Tim. 5:14: "I will therefore that the younger women marry, bear children, guide the house."

There are those who argue that we must employ as teachers women rather than men because it eases the congregational treasury. It is true

that many congregations could not have a school if they were to provide a teacherage and a salary sufficient to support a teacher's family besides providing for their pastor's needs. But it is also true that a sense of false economy has often proved detrimental to the school and to the congregation. Many congregations have labored under an imaginary load of raising a pittance for a woman teacher or for a candidate for a long time. When the school began to expand and when interest for it increased in the congregation, it became a matter of joy to salary one, two, and three men teachers. It is still true that "he who sows sparingly, reaps sparingly." The effort of providing large donations and gifts for the work of Christian education often returns in the most bountiful blessings to a congregation.

The tenure of woman teachers is generally much shorter than that of men. The training of woman teachers therefore requires a greater investment to Synod for the returns received than it does for the training of men teachers, because as a rule men teachers serve the Church for a lifetime. This increased cost of the training of woman teachers must be borne by our congregations and by individuals in the congregation who often try to save a little salary when they employ woman teachers in preference to men teachers.

Children imitate consciously and unconsciously the adults with whom they are most closely associated. Such imitation is not restricted to outward actions and appearances, but a child's behavior patterns, his emotional control or the lack of it, his mode of thinking, and the manner in which he reacts to his environment are all determined to a great extent by his early impressions and by what he has copied from his adult associates. Thinking people have long deplored the lack of masculine impressions upon the children in many of our public elementary schools.

In most families occasions arise when it becomes necessary for the father to introduce stern measures of discipline because the adolescent boy or girl or a younger child refuses to be corrected by the mother. We have a counterpart of this situation in our schools. There is little wonder that the Lord holds primarily the father responsible for the Christian training of the children.

There is still a limit to the service which our woman teachers can render to the congregation and to the school. Many occasions arise in the school, in the congregation, and in the community which can be dealt with more successfully by men than by women. Our men teachers are the keymen on many committees which deal with problems in Christian education. To be sure, the pastor is the leading man in representing the school before the Board of Christian Education, the church council, and the congregation. But, with our widespread developments in the field of Christian education our pastors often appreciate the fact that they can call upon their men teachers to stand side by side with them, to advise them, and to shoulder much of the responsibility in directing the work.

Who will estimate the far-reaching results of the value of our men teachers to Synod during the last 100 years in their various capacities as members of synodical boards and committees, as faculty members of our teachers' colleges, speakers at conferences and conventions, youth workers, musicians, writers of articles on Christian education, and as

workers in many other capacities in which they have applied their full masculine strength in building the Kingdom of God among the younger generations? And who can estimate the potential usefulness of our men teachers in the future with the increased emphasis which is being laid upon teacher training at present?

Much of the solidity found in our schools and in our school systems can be traced to the fact that the office of the Lutheran man teacher is considered auxiliary to that of the pastor and that he is divinely and permanently called by the congregation. The ease with which a woman teacher can be engaged and dismissed may be a convenience to some congregations, but it can hardly build for solidity in our schools and for the necessary raising and maintaining of the proper respect for the teaching personnel.

Juvenile delinquency is making shocking inroads into our society, into the churches, schools, and homes. In times like these our Church is confronted with the challenge to place into our schools the best masculine timber available. Many of our homes are crumbling.

Teachers of parochial schools as well as teachers of the public schools are unanimous in declaring that the last few years have multiplied the difficulties of handling school situations, and we have not yet seen the end. Shall we complacently and deliberately help to weaken the structure of our schools by shifting the increased burdens upon the shoulders of the weaker sex for the sake of congregational convenience and for the sake of false economy?

We laud the vision and the foresight of our fathers in launching forth vigorously upon the work of Christian elementary education, in establishing schools, ably taught by well-trained men teachers. Time marches on. If there ever was need for vision, foresight, and long-range planning by well-qualified and highly trained Christian men in the field of Christian elementary education, this time is now upon us. The present war crisis is weighing heavily upon our Christian day school system. Our Church can ill afford to enter the postwar developments in education on the defensive side. Now is the time to plan and to undertake aggressively a program of expansion in Christian elementary education and especially in our system of elementary schools under able male leadership.

May our Lord grant us wisdom and blessing in the all-important work of child training, and may He to that end continue to provide our Church with a sufficient number of well-trained, able, and consecrated men and women teachers.

A. H. KRAMER

Ueber das Buch F. H. Meyers "The Crux of Chronology"

An Essay to Establish the Life Time of Jesus Christ
and to Stabilize the Date of Easter*

Gemaess dem Nebentitel des Buches moechte der Verfasser vor allem die Julianische Datierung der Kreuzigung Christi feststellen. Das nimmt gleich viele Herzen fuer ihn ein. Denn da nun einmal genau der juedische Tag und Monat hierfuer von der Schrift angegeben wird und die Roemer die Oberhoheit im Lande fuerhten, sie

* Erschienen im Verlag von Bruce Humphries, Inc., Boston, 1942.

also auch ihre Julianischen Daten fuer die juedischen gebrauchten, moechte gar mancher wissen, welches das Julianische Datum der Kreuzigung Christi war. Dafuer hat denn ein Forscher in die alten Zeitrechnungen einzugehen. Der Verfasser tut das in ausgiebigster Weise. Seine Kapitelueberschriften zeigen, dass er so ziemlich alle alten Zeitrechnungen bespricht; ein etwas starrer Stoff, aber der Autor weiss durch Darstellungs- und Ausdrucksweise den Leser bei der Lektuere gefangen zu halten. Wir sehen vor unsern Augen die Nabonassische Aera vorueberziehen, ebenso in etwas die Assyrisch-Babylonische. Es marschieren die roemischen Konsuln in langer Reihe daher. Auch die Seleuzidische Aera wird genuegend beachtet. Auf Caesars Kalenderverbesserung wird eingegangen, ebenfalls die wundervolle 28jaehrige Periode des Sonnensystems behandelt. Der juedische Kalender musste besprochen werden. So ist das Buch eine Quelle vielen wissenschaftlichen Materials, die jedoch in klarer, durchsichtiger Weise ihre Wasser spendet. — An Hand eines solchen umfangreichen Unterbaues erstrebt der Verfasser den Bau seiner Forschungen. Und dabei ist sonderlich als Fortschritt des Wissens zu betonen, dass er das Jahr der Kreuzigung Christi und das Jahr des Konsulats der Gemini wieder vereinigt als das 15. Jahr der Alleinherrschaft des Tiberius. Schon jahrhundertlang ist ja dies Jahr fuer die Zeit der Kreuzigung Christi ausgeschaltet gewesen, da man, wie einst im 17. Jahrhundert Petav, 29 A. D. fuer das Jahr des Konsulats der Gemini und das 15. Jahr des Tiberius erklarte. Aber es sind zu viele alte Zeugnisse dafuer vorhanden, dass Christus just in dem Jahr, als die Gemini Konsuln waren, den Tod erlitt. Doch der Kirche zuliebe wollte man nicht von dem Jahre 30 A. D. als Todesjahr unsers Herrn Jesu abgehen, ohne jedoch solches Verfahren als historische Tatsache feststellen und begruenden zu koennen. Wider diese Konfusion der Zeiten setzt der Autor sich mit Recht, wie er auch die Zeit der Regierung des Herodes richtig auf die Jahre 36—3 v. Chr. (718—751 a. u. c.) ordnet und also (wie Josephus erklart: "im 7. Jahre des Herodes") der Schlacht bei Aktium mit Recht das alte Datum, 2. Sept. 30 v. Chr., 724 a. u. c., von neuem reserviert. Selbstverstaendlich begann dann die Aera Augusti in Aegypten nicht 30, sondern am 25. Aug. 29 v. Chr. So zeigt der Verfasser chronologischen Scharfblick. Darueber liessen sich Bruce Humphries, Boston, Mass., die Verleger des Buches, so aus: "The Crux of Chronology refers to the period of world history that is notoriously outstanding for its unparalleled chronological confusion, the time between the death of Julius Caesar and the reign of Caligula — the *Time of Jesus Christ*. Without theological or religious bias, Mr. Meyer fixes the pivotal dates of Christ's life by reconstructing and establishing a comprehensive key system of chronology. The 'key' system is the Sabbatic or seven-day-week system based on the strict Sabbatarian practice of the Jews. The calendar is worked out not for a few detached units of years but in cycles for the entire Jewish renaissance."

Leider hat Meyer nicht das massgebende Kalendarium aus der Geschichte der Kalender herausgearbeitet. Die Vereinbarung der roemischen Chronologie mit den Jahren v. u. n. Chr. ist "the crux." Es ist eigentlich recht schade, dass auch Meyer trotz seiner umfangreichen Grundlage dies nicht gelungen ist. Aber diesen Mangel hat er mit

vielen Forschern gemeinsam. Offenbar muss die richtige Darlegung oder Rekonstruktion des alten hebraeischen Kalenders einen Teil dieses massgebenden Kalenders bilden, da die Heilige Schrift von Gen. 1,1 bis Akt. 28, 30 den alten hebraeischen Kalender zur Grundlage ihrer Chronologie gemacht hat und diesem der julianische Kalender richtig anzupassen ist. Wohl unterstand, nachdem Caesar den roemischen Kalender reformiert hatte, auch der hebraeische Kalender im Jahre 9 v. Chr. einer Revision, aber einen Chronologen darf so etwas nicht verwirren, sondern er hat die Zeitrechnung dann dem revidierten Kalender einzugliedern.

Meyer ist zu beglueckwuenschen, dass er einen Verleger fand fuer Aufstellungen, welche Chronologen, Historikern und Astronomen zuwider sind, die sie aber vielleicht nicht gaenzlich mit Totschweigen uebergehen duerften. Die Verleger urteilen mit Recht: "An admirable piece of scholarship, this book contributes considerable documentation to an era that has been more influential than any other in molding the progress of the Western world." W. E. G.

Reputed Dependence of Luther on Leo the Great

At various times I have seen references to the dependence of Martin Luther on a letter of Leo I for the text of his explanation of the Second Article of the Creed. The letter was written by Leo the Great to the patriarch Flavian of Constantinople. After the synod of Ephesus, A. D. 449, Flavian had reported to Leo in detail the debate regarding the error of Eutyches which had been condemned by the Council. Leo's reply is said to have been the source of Luther's explanation of the Second Article.

The letter of Leo will be found in the collection Migne in Volume 51, Leo Magnus I, page 755 f. I have checked Leo's letter against the text of Luther's explanation of the Creed and find only the equivalent of Luther's opening sentence—"That Jesus Christ, true God, begotten of the Father from eternity, was also true man, born of the Virgin Mary." However, while the remainder of the explanation is in no sense based on Leo's letter, it is nevertheless true that the humanity and deity of Jesus Christ is taught with all possible clearness as against a heresy of Eutyches, who had proposed such a mixture of the human and the divine as to annihilate the human nature (see *Triglotta*, pp. 822 and 1047, 89). Leo's letter is undoubtedly one of the most notable statements of the Ancient Church regarding the natures of Christ. It was given the formal approval of all orthodox bishops at the Council of Chalcedon, 451. Together with the decisions of the four ecumenical councils it was considered a test of orthodoxy. The Council of Apanea, 535, reaffirmed the letter as a "true pillar of the orthodox faith," and Vigilius Tapsensis about the year 500 reports that some would have this letter read to them during the last illness as a testimony of their orthodox belief as they departed this life. But the text of the letter deals entirely with the mystery of the union of the human and divine natures in Christ and does not touch upon the redemptive nature of His work, nor does it set forth the Atonement or the believer's union with Him "in everlasting righteousness, innocence, and blessedness."

There has been no dependence on Leo's letter to Flavian when Luther wrote his famous Explanation. THEODORE GRAEBNER