



Why a Lutheran School?

Malcolm I Bartsch

Education and Theology in Dialogue

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FOREWORD

Since coming to Lutheran Teachers College in 1983 Malcolm Bartsch has had a significant influence on Lutheran schooling in Australia during a time of profound growth. Countless teacher graduates from Lutheran Teachers College, and later Luther Seminary, as well as those in the field, who have undertaken the Graduate Diploma of Theology in Education course through distance education, will testify to his importance in their thinking about Lutheran schooling.

The LCA statement *The LCA and Its Schools* charges that Lutheran schools exist to provide ‘a formal education in which the gospel of Jesus Christ informs all learning and teaching, all human relationships, and all activities in the school’. This calls for an understanding of how our theology ‘informs’ our practice of schooling.

‘Why a Lutheran School?’ clarifies the relationship of our theology for our schools and thus will be of value to Lutheran educators and administrators as they ensure that their schools are all that the church would have them be.

The Board for Lutheran Schools is pleased to have this book published and made available and hopes that it fills many needs:

- An informative resource for all educators and administrators
- A text for postgraduate studies in Lutheran schooling
- A resource for facilitators of the Theological Orientation Program for Staff (TOPS)
- A valuable book for staff study groups
- A guide for those who want to better understand Lutheran schooling in the context of Christian schooling in Australia

Malcolm Bartsch identifies and responds to many issues that presently confront Australian Lutheran schools. Although some will not agree with all his answers, he has opened up the field and it is our hope that ‘Why a Lutheran School?’ will become a catalyst for ongoing dialogue involving theology and education.

We are indebted to him for this contribution to an understanding of Lutheran schooling. The challenge now is to reflect upon the issues that have been identified and respond in ways that make our schools reflect our theology. His book will assist in this ongoing challenge.

Adrienne Jericho
National Director for Lutheran Schools

May 2001

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PREFACE

This study was first submitted to the Australian Catholic University in June 1998 as part of the requirements for the degree of Doctor of Education. The title of the study was ‘The dialogue of theology and education: clarifying the role of Lutheran confessional theology for Australian Lutheran school education’. With the encouragement of the National Director for Lutheran Schools, Mr Adrienne Jericho, and the support of the Board for Lutheran Schools, this study is now offered for wider circulation in the hope that it can contribute to the ongoing discussion of the nature and purpose of Lutheran schools and their role in the ministry and mission of the Lutheran Church of Australia.

Apart from some minor changes, the study is presented as originally completed in 1998. This means that any changes and developments in Lutheran schools since that time have not been specifically addressed. The bibliography has also not been updated to include material published after June 1998. However, the issues raised in the study are still relevant to Lutheran schools at the beginning of the twenty first century.

As in the acknowledgements in the original thesis, I wish to express my gratitude and thanks to my principal supervisor, Associate Professor Graham Rossiter and my co-supervisor, Doctor Patrick Fahey for their guidance and encouragement and the expertise which they shared so freely. However, the study would not have been completed without the love, understanding, encouragement and support of my wife, Anne, and my family. To them I owe my sincere thanks.

Malcolm I Bartsch
April, 2001

CHAPTER 1: THEOLOGY AND EDUCATION

In the concluding section of his investigation into the 'school boom' of Lutheran schools in Queensland 1970-1990, Richard Hauser (1990: 103) laments the lack of 'a clear philosophical vision' for Lutheran schools. This echoes a much earlier observation (Janetzki 1969: 199) that 'only in more recent times' have 'attempts been made to relate Lutheran education to theological bases that are specifically Lutheran and confessional'. However, Janetzki continues (1969: 199), 'there still remains much work to be done in this connection'. In spite of the expansion which has occurred in the number, size and complexity of Lutheran schools during the past decades, and even though the Lutheran Church of Australia has produced working documents on education and Lutheran schools (Appendix 1-3), a comprehensive paradigm for Lutheran schools is still to be developed.

A first step in helping to develop such a paradigm, is to clarify the relationship of theology and education for Australian Lutheran school education by investigating Lutheran confessional theology, and in particular, the Lutheran Confessions as contained in the *Book of Concord* (1580), as the theological basis for Australian Lutheran school education. As will be argued later, the *Book of Concord* remains the fundamental and core statement of Lutheran theology and any systematic theory of education for Lutheran schools needs to take this theological basis into account. Such a paradigm for Lutheran schools also needs to take into consideration insights from the literature of the theology of education, religious education and education in general. Of particular interest will also be the question of how Lutheran confessional theology might inform the nature and purpose of Lutheran school education in the contemporary Australian cultural and educational context.

1. SCHOOLS AND VALUES

1. Education and values

Education is a value-laden process. It cannot be value free. Ultimately a choice must be made as to what set of beliefs and values will inform the particular educational enterprise. Since education in its fullest sense involves the whole person for the whole of life, some world-view or philosophy of life arising out of a belief and value system is assumed, either implicitly or explicitly, in the educational process. Even where the intention has been to have a 'value-free' curriculum in government schools, 'values for life are propagated by default' (Hill 1991: 3). As Hill also points out, neutrality in education is a 'myth' (1991: 66-67), and there is a danger of 'wrong values' being reinforced where values education is not planned for consciously (1991: 3).

This view of the relationship between education and values is supported by educational writers from various backgrounds. Hull, from the perspective of the theology of education in government schools in the United Kingdom, argues (1977: 18) that 'anyone engaged in education must, in preserving his integrity, seek to make sense of his work in terms of the rest of his outlook on life'. Schnabel, a Lutheran educator from the United States of America, concurs (1963: 438): 'Educational purposes give expression to the beliefs and values of the sponsoring group of a school or school system and to the specific goals of the individual members of such a group'. In his work investigating the relationship of the gospel to a pluralistic society, Lesslie Newbigin (1989: 224) suggests that 'whatever their pretensions, schools teach children to believe something and not something else'. American tertiary educators, Willimon and Naylor (1995: 121) contend that educators 'are not neutral. Anytime we stand up in a classroom and teach, we are doing more than merely laying out information; we are substantially shaping the moral life of our students'.

In exploring future directions for education in Australia, Beare and Slaughter look for a close connection between values and the process of education. They maintain (1993: 16) that

educators need a credible vision of a future that works and that reconnects each individual with the wider world. They need a sustainable, human vision which embodies a set of viable purposes and meanings.

2. Schools and values

In moving from education in general to schooling as a particular agency of education, this same need remains for a 'common vision' and 'commitment to shared goals' (Hargreaves 1994: 249). In fact, Hargreaves argues (1994: 245) that in the postmodern setting, 'collaboration as an articulating and integrating principle of action, planning, culture, development, organization and research' is 'one of the emergent and most promising metaparadigms'. This relates directly to the need for the school to be built on the shared beliefs and values of the whole school community and not merely those of the head of school or a section of the school community (1994: 250-251).

Ultimately, the responsibility for vision-building should be a collective, not an individual, one. Collaboration should mean creating the vision together, not complying with the principal's own. Teachers, support staff, parents and students should also be involved in illuminating the mission and purposes of the school.

While the necessity of such a shared value base for schooling can be readily acknowledged, the picture of the current Australian cultural scene as depicted by Beare and Slaughter (1993: 16) needs to be taken into consideration.

As the overlapping waves of social, technical, political, economic, cultural and environmental change have washed over us, so the structures, the continuities, expectations, values and meanings which once sustained the cultural landscape have weakened or dissolved entirely. Far from there being a coherent and integrated rationale to guide education, there is instead something of a human and cultural vacuum.

Faced with this scenario, one temptation is to try to resolve this situation

by nostalgic retreats to mythical certainties of an ill-remembered past in which real subjects, traditional standards and basic skills were purportedly triumphant. Not only is the solidarity of that past a matter of historical doubt, but its appropriateness to the complex, diverse and fast-moving settings of the present is even more questionable (Hargreaves 1994: 60).

In his examination of the 'mind and mood of Australia in the 90s', Hugh Mackay makes similar observations (1993: 240).

The cry of 'back to basics' is being heard everywhere . . . Precisely what is meant by 'basics' varies from person to person, but the underlying message is clear: Australians are on the lookout for some set of principles, some ideas, some values, some beliefs which will imbue them with a renewed sense of confidence and purpose.

Later in his book, Mackay argues (1993: 250):

The real danger here is that Australians could feel that past answers to past questions may serve, intact, as answers to present questions . . . The urge to find a new set of bearings will ultimately be satisfied only by an inward journey involving the creation of a set of ideals and values appropriate to the realities of the new Australia.

3. A value base for Australian Lutheran schools

For Australian Lutheran schools, struggling to come to terms with issues of change, the desire to return 'to the good old days' is sometimes expressed. The rather idyllic picture of the small country Lutheran school catering for children of the local congregation is one of the nostalgic and romantic images which is rightly cherished. But while retreat back to this situation is no longer possible or appropriate, it is important not to lose the values and ideals which those earlier Lutheran schools embodied. The challenge is to build on that past, to identify what is crucial for Lutheran schools, 'the frameworks of meaning and value which brought them into being in the first place' (Beare and Slaughter 1993: 9), and to retain this, even if it is in a new form to meet the changed circumstances. It is a process

of 'expanding the canvas rather than obliterating the part of the picture already painted on it' (Beare and Slaughter 1993: 73). This may also mean taking well-used concepts, words and phrases, some of which may presently be little more than rhetoric, and expressing them in terminology and images which are more immediately accessible to current students, parents and teachers. As Beare and Slaughter contend (1993: 91), educators have it 'in their power to choose appropriate metaphors and to be symbol-makers for the next generation'. But first there is the 'inward journey' into beliefs and values suggested by Mackay (1993: 250) to provide the basis on which approaches to schooling can be built.

For Lutheran schools, these shared beliefs and values will not be provided simply by the examination of the current Australian social context and the attempt to distil some common vision for education and schools from that context. The values on which Lutheran schools are based find their origin and support in the revelation of God in Scripture. Osmer argues (Schuller 1993: 127):

Humans are not called to create the future but to *discern* what God is enabling and requiring them to do and be. This means their policies and actions should seek to be responsive to the prior initiatives of God. They should search the present for future possibilities that only become apparent when events and trends are viewed through the patterns of God's creating, redeeming, and governing activity in history.

The starting point, then, for a Lutheran approach to schooling is theological. As Koch points out (1990: 53):

With the rapid expansion of Lutheran schools comes the need to rethink and affirm relevant theological foundations. If this is not done, there is the danger that expediency and tradition will determine practice, rather than purposeful theological thinking.

2. THEOLOGY AS A STARTING POINT

1. Theology in dialogue with education

'Christian theology in order to serve the purposes of Christian education must be transposed into the educational key' (Ferré 1967: 11). This is one way of stating the challenge which presents itself in trying to bring theology and education into dialogue with each other. Leslie Francis, writing from the British religious education scene, presents the issue in this way (1990: 359-360):

When theology was the queen of sciences, the language of theology could be spoken across disciplinary frontiers; now dethroned theology needs to

learn to speak the languages evolved by other disciplines . . . the churches [need to] develop a theological critique of education expressed in forms understandable by and acceptable to the language of secular educationalists.

In spite of Hirst's contention (1974: 77) that 'the whole idea of Christian education [is] a kind of nonsense', there are biblical insights and concepts which are fundamental to any approach to schooling which proceeds from a scriptural base. While from a Christian perspective these theological truths cannot change because they are based on the revelation of God through God's word in the Bible, the formulation of those theological expressions must communicate into the present educational scenario. Carl Braaten argues along similar lines (1983 ix-x):

Christian theology is always a human attempt to understand the Christian faith in light of our knowledge of its historical origins and the challenges of the contemporary period . . . The old *content* of faith - the same yesterday, today, and forevermore - is always received under the conditions of a new *context* of life; both content and context are taken up into the process of theological reflection.

The other side of this challenge of dialogue between theology and education is to ensure that education is sufficiently open to hearing the questions addressed to it by theology. Theology 'claims to offer a fundamental appraisal of education' (Hull 1977: 13). As Hull (1976: 138) points out, 'there are forms of Christian theology in which critical enquiry and controversial examination flow directly and necessarily from the values and beliefs to which the theology is committed'. Theology needs to be in dialogue with the current educational scene, analysing, interpreting and responding to the issues which arise. This can be accepted as a legitimate area of theological activity, because theology has critical questions to address to education, also 'working deliberately within the religious tradition which has moulded the consciousness in question' (Hull 1977: 14). In a pluralist society, 'to insist that comment on public affairs shall be couched only in terms which win the consent of all is to refuse to live with genuine and actual plurality' (Hull 1977: 18).

Hull (1977) suggests that there are two ways in which theology and education can be seen to be related. On the one hand, there is the 'study of' the relationship between theology and education, a process which can be undertaken intellectually and objectively. At this level, there is not necessarily any commitment to the theological insights on the part of the person undertaking the study. On the other hand, there is the process of 'doing theology' as it relates to education. This involves 'those who are religious and wish to articulate their participation in education in terms of their religious consciousness'. Such persons wish 'to reflect about their professional work in the light of their faith' (Hull 1977: 19).

2. Theology as a starting point for investigating Lutheran schooling

In taking theology as a starting point for the investigation of Lutheran schooling, both of these approaches will be important. On the one hand, there are general theological insights which need to be examined in the light of other areas of human thought and investigation such as philosophy, psychology, sociology, history, and anthropology in order to develop a coherent and relevant theoretical framework for Lutheran schooling. On the other hand, theologising about education will emerge from within the experience of a particular 'community of faith' (Hull 1977: 7) - the Lutheran school and its related congregations. It is Lutheran theology, based on the Lutheran Confessions, which provides the theological presuppositions for the investigation of the nature and purpose of Australian Lutheran school education.

3. LUTHERAN THEOLOGY - A CONFESSIONAL APPROACH

In using the term 'confessional' to characterise Lutheran theology, it is important to clarify the way in which it is used and to distinguish it from the more particular application of the term in relation to religious education. As will be seen from the subsequent sections of this chapter, 'confessional' is a description of an approach to theology which begins with the affirmation of particular confessional writings (Sasse 1979: 15), in this case the *Book of Concord* (1580). This use of the term is to be distinguished from the use of 'confessional' to designate an approach to the teaching of religious education with 'the presumption of faith in all present and the commending of personal faith responses' (Crawford and Rossiter 1993a: 82).

1. Lutheranism - a confessional movement within the church catholic

While the Lutheran Church world-wide is organised and operates as a 'church', Braaten (1983: 46) asserts that 'Lutheranism is not essentially a church but a movement'. It 'is a *confessional movement* within the church catholic', defined by its confessional writings 'which have received definitive documentary form in the Augsburg Confession and other writings collected in the Book of Concord' (Gritsch and Jenson 1976: 6). Janetzki explains the position as follows (1985: 109):

The Lutheran Church distinguishes itself confessionally - that is, in terms of what 'we believe, teach and confess' and what 'we reject and condemn' . . . There is only one way to find out what it means to be Lutheran, and that is from the Lutheran Confessions. No discussion on what is Lutheran, apart from the Lutheran Confessions, is at all relevant. No school, no seminary, no congregation, no church has the right to use the term 'Lutheran' and determine for itself what it means to be Lutheran . . . The Lutheran badge or

mark of identification in Christendom and in the world is to be found only in the Lutheran Confessions. The Augsburg Confession, for example, was written specifically to answer the question: Who are you Lutherans, anyway?

Confessional Lutheran theology sees itself, however, embedded firmly in the heritage of the church catholic. It is significant in this regard that the *Book of Concord* begins with the three ecumenical creeds (the *Apostles' Creed*, the *Nicene Creed*, and the *Athanasian Creed*) and repeatedly emphasises the continuity of the confessional writings with the theology of those creeds. As Schlink also points out (1961: 17), 'unanimity with the church of the past fifteen centuries [prior to the compilation of the *Book of Concord* in 1580] finds expression in the copious patristic quotations which are found scattered through most of the articles of the Confessions'. This is done, says Schlink (1961: 18), to guard against

arbitrary exegesis, and especially it is a distrustful caution regarding the possibility of their [the reformers'] own arbitrariness. The church fathers are cited not for their own sake, but for the church's understanding of Scripture. The church fathers become warning examples through their false exegesis and aids to correct exegesis.

While the Lutheran Confessions firmly maintain this ecumenical perspective, there is another side to ascribing to such confessional statements. Forde states (1972: 122) that, 'confession is not a means whereby the church legislates what has to be done or believed to be saved. It is rather a means whereby the church on earth makes known its witness'. Nevertheless, such a confessional witness 'draws boundaries between itself and the world, and between itself and other empirical [institutional] churches' (1972: 123). The Lutheran Confessions, therefore, provide a basis on which inadequate or false theological positions can be evaluated and, if necessary, rejected in order to maintain the centrality of the gospel.

2. Aspects of confessional theology

Preserving the tradition of the church

Confessional theology guards against the danger of losing a common affirmation of faith which is 'confessed before God *in worship*' (when 'confession blossoms into praise' (Kolb 1992 1-6)) and 'declared to the world *in witness*' (Braaten 1983: 28). Braaten argues (1983: 27):

a non-confessional Christianity is a contradiction in terms and cannot exist for long. It becomes a cut-flower Christianity, bound to wither and die under the heat of competing religious and ideological movements. As long

as there has been a Christian church, it has bound itself to some basic confession.

George Forell's words are also instructive in this connection (1965: 12-13):

We live in an age in which many people associated with the Christian church, both theologians and laymen, believe that we establish relevance to our time by forgetting or at least ignoring the past. To be modern means to these advocates of absolute relevancy to ignore anything that originated before 1945 or even 1960 or whatever the magic year may be. We will conquer the future for the church, so they say, by ignoring the past. This theology of amnesia is, of course, the most irrelevant theology possible. If you don't know who you are yourself, you cannot be anything to anybody.

Australian Lutheran theologian Hermann Sasse (1967: 10) illustrates another aspect of this danger when he speaks of the change in the way the 'great denominations of Christendom used to understand themselves as confessional bodies or as "confessions"' with their tendency now to see themselves as 'families'. Sasse points out that 'what constituted Lutheranism, Anglicanism or the various types of Reformed Christianity was the confession of their faith. Today the confession plays no longer that role'. Instead, says Sasse, when churches see themselves as 'families' the emphasis is no longer on their 'common confession of faith', but on their 'common descentence, physical and mental similarities, language, history, cultural traditions, treasured heirlooms'.

Recognising the importance of the past for theology for the present, Douglas John Hall in the introduction to his examination of theology in a North American context writes (1989: 22-23):

Christianity is a historical faith, and we are inheritors of a tradition . . . Every new generation of the *koinonia* is required - not by external authority but by inherent claims of the gospel as such - to live in an ongoing dialogue with that tradition, and to preserve what is true, beautiful, and good within it . . . Christian belief and thought *needs* the past . . . The future we confront is uncertain, and the present moment is an enigma. We turn to the past for help, for perspective - not, it should be hoped, for refuge!

Gabriel Moran, from a Roman Catholic perspective, supports this approach when he writes (1966: 137), 'In every age Christian revelation must be formulated anew not only on the basis of past documents, but in relation to the present cultural context'.

Keeping the focus on central truths

Confessional theology also provides a protection against fundamentalism and sectarianism. It aims to keep the focus on the major, central truths of Scripture and the way in which these relate to the whole of Christian dogma. Braaten argues (1983: 31) that a

'constructive confessional Lutheranism' must maintain the principles of 'continuity' and 'contemporaneity'. There must be 'continuity' with the dogma of the catholic tradition - a stress on the ecumenical nature of the teaching of the churches which has been given to the whole body of Christ as a unity in the Holy Spirit (Eph 4:1-5) - in order to guard against sectarianism and narrow biblicist fundamentalism. But there must also be 'contemporaneity' which relates the teachings of Scripture to the current situation in which the church and its schools find themselves in mission. As Forde points out (1972: 120-121):

the purpose of the doctrine of the church cannot be to tyrannize man's spirit, to prescribe what he must do or think to be saved. Rather, the only purpose the doctrine can have is to preserve and protect the message of freedom, to help keep the possibility of faith and hope alive. For that message to be heard in our world, it must take on the form of our language. It must be passed on as doctrine, as a teaching.

3. The accepted theological basis of Lutheranism - the *Book of Concord* (1580)

As has already been indicated, Lutheranism is defined by its confessional writings. The central and most influential of these, the *Augsburg Confession*, was presented originally to Emperor Charles V in 1530, at his invitation, by the Elector of Saxony and various princes and representatives of German free cities as (Tappert 1959: 25)

a confession of our pastors' and preachers' teaching and of our own faith, setting forth how and in what manner, on the basis of the Holy Scriptures, these things are preached, taught, communicated, and embraced in our lands, principalities, dominions, cities and territories.

Other writings were added as public confessions of the beliefs and teachings of the Lutheran confessors, culminating with the *Formula of Concord* (1577), the document which responded to various theological controversies which had arisen within the early Lutheran groups. All of these documents were collected into the *Book of Concord* which became available in 1580, fifty years after the initial presentation of the *Augsburg Confession*. As well as the three ecumenical creeds, the *Book of Concord* contains the *Augsburg Confession* (1530), principally the work of Philip Melanchthon, *Apology of the Augsburg Confession* (1531), prepared by Melanchthon, *The Smalcald Articles* (1537), written by Martin Luther, *Treatise on the Power and Primacy of the Pope* (1537), prepared also by Philip Melanchthon, the *Small Catechism* (1529) and the *Large Catechism* (1529) of Martin Luther and the *Formula of Concord* (1577).

Thus the *Book of Concord*, frequently referred to also as the 'Lutheran Confessions', is a collection of confessional statements growing out of a particular historical context. As Gritsch and Jenson observe (1976: 33):

The Lutheran Confessions, therefore, are not irrelevant summaries by esoteric theologians. They are documentary evidence that the Lutheran testimony of the Christian faith in the world is not the product of an otherworldly asceticism or an innerworldly theocracy; Lutheran Christian witness is born in the sociopolitical conflict between God's word and his world.

4. Contemporary acceptance of the *Book of Concord*

As the *Theses of Agreement of the Lutheran Church of Australia* point out (TA IX: 4) the Lutheran Confessions are accepted

not only as highly important historical documents, or as necessary and correct doctrinal decisions of the Church in times past, but as dogmatic statements which bind the Church today on account of their pure Scriptural doctrine. While their authority is a secondary one (*norma normata*), derived from the authority of Holy Scripture (*norma normans*), they nevertheless possess real authority as a correct interpretation of Scripture.

This authority of the Lutheran Confessions for the Lutheran Church of Australia is recognised in official rites and rituals of the church. For example, at the ordination and installation of pastors, and the installation of teachers, lay workers and church officials, the promise is made to carry out ministry in accordance with the holy Scriptures and the confessions of the Lutheran church. Synodical conventions of the church are opened with an affirmation by delegates of their acceptance of the *Book of Concord*. The *Small Catechism* of Martin Luther is not only one of the confessional writings, but is also a basis of instruction for confirmation or admission into membership of the Lutheran Church of Australia.

This recognition of the Lutheran Confessions binds together the various Lutheran churches of the world and forms the basis for discussion and dialogue amongst Lutherans in bodies such as the Lutheran World Federation. Although some Lutheran churches limit their formal acceptance of the Lutheran Confessions to the *Augsburg Confession* and the *Catechisms* of Luther, nevertheless they still operate with the other confessional writings in theological discussion. Any study, therefore, which is based on the *Book of Concord*, has relevance for Lutheran communities throughout the world.

5. The Lutheran Confessions and Scripture

While the Lutheran Confessions are normative for the determination of what is 'Lutheran', the major concern of the confessions themselves is to keep a clear focus on Scripture. They insist that it is in the revealed word of God that all authority must rest. When

considering Lutheran school education, this does not deny the importance in educational considerations of the contribution of human thought and investigation. However for Lutheran schools, the truth revealed in Scripture, particularly in Jesus Christ who is 'the truth' (John 14:6), must always be the 'source and norm' for all which is taught and confessed. As the Lutheran Confessions themselves point out (Tappert 1959: 465):

Holy Scripture remains the only judge, rule, and norm according to which as the only touchstone all doctrines should be understood and judged as good or evil, right or wrong . . . [all other writings and confessions] are not judges like Holy Scripture, but mere witnesses and expositions of the faith, setting forth how at various times the Holy Scriptures were understood in the church of God by contemporaries with reference to controverted articles and how contrary teachings were rejected and condemned.

This means that the teachings of the Lutheran Confessions are themselves subject to re-examination by each generation of confessors according to the authority of Scripture (Braaten 1983: 33). On the basis of this examination, and recognising 'the intention and meaning of the confessions',

the symbolical books of Lutheranism [can be accepted] not only insofar as (*quatenus*) but also because (*quia*) they are the presentation and explanation of the pure doctrine of the gospel and a trustworthy summary of the faith of the Christian church. To subscribe to these confessions means to say "Here I stand!" (Braaten 1983: 42).

In taking this position, the Lutheran Confessions are seen as 'exposition of Scripture, specifically, a summary of Holy Scripture, namely, a witness to the Gospel' (Schlink 1961: 11). Thus they help to keep the focus clearly on the central message of Scripture - the gospel. And in particular, they seek to point continually towards what they hold as the central doctrine of Scripture, the doctrine of justification by faith alone.

4. USING THE *BOOK OF CONCORD* FOR DIALOGUE WITH EDUCATION

1. A basis for the examination of the role of theology in dialogue with education

It is not the aim of this book to provide a comprehensive treatment of the theology of the *Book of Concord*. There will also be no detailed examination of the scriptural and theological basis for the doctrinal positions represented in the *Book of Concord* nor of the theological discussions which have arisen on the basis of some of the teachings in the *Book of Concord* but, rather, the teachings of the *Book of Concord* will be accepted as an appropriate basis on which to build a dialogue between Lutheran theology and education. This is in keeping with the purpose of Lutheran confessional theology as it attempts to

maintain 'continuity' with Scripture and the theology of the past in the 'contemporaneity' of current questions and challenges (cf. Braaten 1983: 31). For Australian Lutheran school education it therefore represents a valid starting point for consideration of the role of theology in dialogue with education.

Only the key theological teachings of the *Book of Concord* which might have implications for education and schooling will be considered, and there will not be the attempt to deal with all of the possible theological emphases raised in the Lutheran Confessions as they relate to education. These key theological teachings will be briefly summarised and then implications drawn for the discussion of educational issues and concerns.

2. Outline of this volume

This first chapter has argued for the validity of the Lutheran Confessions as a relevant starting point for clarifying the role of theology in informing and shaping the policy and practice of Lutheran school education. Chapter two will examine the development of Lutheran schools in Australia and the aims and purposes for which those schools were established. Critical here will be the challenges which the schools currently face in the context of rapid social, cultural and educational change and the way in which Lutheran confessional theology relates to those issues. Chapters three and four will examine major emphases of the theology of the *Book of Concord*. The educational implications of these for Lutheran school education will then be considered in chapters five and six. In the final chapter, an attempt will be made to summarise the process of the dialogue of theology and education, particularly the way in which the theology of the Lutheran Confessions informs and shapes the nature and purpose of Australian Lutheran school education.

CHAPTER 2: AUSTRALIAN LUTHERAN SCHOOLS: THEIR DEVELOPMENT, AIMS AND PURPOSES

In order to provide the context for the consideration of the relationship of theology and education for Australian Lutheran school education, a brief overview of the development of Lutheran schools in Australia will be presented. This will look at the aims and purposes for the establishment of these schools, as well as some of the current issues which are facing them. Of particular concern will be the way in which Lutheran confessional theology has been influential in the development of the schools, and in the way in which it might now help to inform and shape the policy and practice of those schools. It will also be important to consider how such factors as the change in clientele in Australian Lutheran schools during the past two or three decades need to be taken into account in any examination of the implications of Lutheran theology for current Australian Lutheran school education.

The story of Lutheran schools in Australia could be divided into a number of different stages. However, the year 1966 provides a useful transition point into a new phase of development. The year 1966 was highly significant for Lutherans in Australia. For the first time since 1846, there was one Lutheran Church in Australia. During the intervening 120 years, a number of splits had occurred relating to differences in doctrines, attitudes and practices. With the formation of the Lutheran Church of Australia (LCA) in 1966, a more consolidated approach was developed in all areas of the work of the LCA, also in the area of Lutheran schooling. The 1960s also saw the beginning of a period of rapid growth in Lutheran schools and of changes in the church and society which would lead to new emphases and challenges for the schools and, therefore, to new understandings of the place of the Lutheran school in the ministry and mission of the Lutheran Church of Australia. It is these changed situations which will be examined in the light of Lutheran confessional theology.

1. THE FIRST PHASE - 1838-1966

An understanding of the first phase of the establishment, growth, decline and partial recovery of the Lutheran school movement in Australia prior to 1966 is crucial in appreciating the current approaches to Lutheran schools, their aims and purposes, and the theological presuppositions on which they operate. For this reason, an analysis of this first phase is important. There were, naturally, a number of different influences and variations within Lutheran schools during this time. However, there were also many common features which these schools demonstrated.

1. Historical background

The heritage of the Reformation

From the time of the Reformation, Lutheran churches had been concerned with education and schooling. Luther himself had emphasised the necessity of education for both boys and girls for the benefit of the church and the state. While in his writings such as his 'Sermon on keeping children in school' (LW 46: 219-258) Luther argued that the prime responsibility for education lay with parents, he also insisted on the necessity for 'the temporal authority to compel its subjects to keep their children in school' (LW 46: 256). Luther was particularly concerned with the provision of religious education, which he saw as the responsibility of the civil authorities (LW 45: 347-378), but he also argued for 'the establishment everywhere of the very best schools for both boys and girls' so that 'good and capable men and women' could be prepared for their responsibilities in 'the world' (LW 45: 368). Rather than 'spend such large sums every year on guns, roads, bridges, dams and countless similar items to ensure the temporal peace and prosperity of a city', Luther urged the spending of 'much more' for the provision of adequate education for the young (LW 45: 350).

Luther's approach to education was influenced by his view of the society of his day as a 'Christian' society and its rulers as 'Christian' rulers. He never tired of stressing the importance of education, both religious and 'secular' for all people and particularly for children. His writing of two catechisms (1529) and instructions for their use, reinforced his concern that people be instructed in the fundamental doctrines of their faith. In all this he was very ably assisted by Philip Melanchthon, the so-called *praeceptor Germaniae*, 'teacher of Germany' (Grimm 1960: 75). Repeatedly in the early development of Lutheran schools in Australia, the appeal was made to Luther and his writings in support of the establishment and development of these schools. Many times Luther's high estimation of the office of teacher was quoted, both in an effort to attract people to teaching and also to urge reasonable payment for their services.

If I could leave the preaching office and my other duties, or had to do so, there is no other office I would rather have than that of schoolmaster or teacher of boys; for I know that next to that of preaching, this is the best, greatest, and most useful office there is. Indeed, I scarcely know which of the two is the better. For it is hard to make old dogs obedient and old rascals pious; yet that is the work at which the preacher must labor, and often in vain. Young saplings are more easily bent and trained, even though some may break in the process. It surely has to be one of the supreme virtues on earth faithfully to train other people's children: for there are very few people, in fact almost none, who will do this for their own (LW 46: 253).

The establishment of Lutheran schools in Australia

Within six months of the arrival in South Australia of the first group of German Lutherans in 1838, the *Southern Australian* of May 1, 1839 reported in a description of the migrants' village of Klemzig:

Not a soul is idle. Even the children who are too small to work, yet large enough to learn, will be found, in ordinary school hours, receiving the tuition of their excellent and indefatigable pastor (Schubert 198: 88).

Lutheran schools have been an integral part of the development of the Lutheran Church of Australia (Janetzki 1969: 193). This is not surprising, since one of the major factors in the decision by the more than 800 Lutheran settlers who left their Prussian homeland between 1838 and 1841 and who settled in South Australia, was their concern for the religious education of their children (Zweck 1988: 138). Unable to accept the enforced union of the Reformed and Lutheran churches which had been decreed by King Friedrich Wilhelm III of Prussia in 1830, the Lutheran 'separatists' chose emigration as the solution to their firm resolve to bring up their children in the teachings of confessional Lutheran theology. The newly-founded colony of South Australia presented an opportunity for worship and schooling in keeping with the dictates of their conscience and free from the persecution they had suffered in their Prussian villages. Thus, right from the beginning of Lutheran schools in Australia, a strong emphasis was placed on Lutheran confessional theology.

The Lutheran colonists also brought with them from their Prussian village background a high regard for education. Prussia had developed during the first decades of the nineteenth century

an effective scheme of compulsory schooling for the masses . . . Each parish, however small, was required by law to maintain at least one elementary school whose internal affairs were closely supervised by the pastor and other ecclesiastical members of the local committee of management (Zweck 1988: 135).

Within these schools, religious instruction was given as part of the curriculum - a cause of great distress for the Lutheran 'separatists' when this was provided by pastors of the united (Reformed and Lutheran) church.

Given this strong background of education and the concern for the religious education of their children in the strict Lutheran tradition, it was to be expected that schools would be established quickly in the colony by the new arrivals from Germany. Although several schools already existed in the colony of South Australia when the Lutherans landed late in 1838, their new schools were based on confessional principles.

By 1844, there were four Lutheran schools in operation in South Australia, and

the majority of Lutheran children between the ages of six and fourteen were receiving some schooling. In the remainder of the community, by comparison, there were less than 20 schools, catering for barely one-tenth of all children of school age (Zweck 1988: 139).

This emphasis on schooling was not without considerable sacrifice for the families, most of whom were farmers and laborers. The financial burden of providing money for the building of a church and school and for the modest salary of the pastor and teacher was very severe for many families, and some contributions were enforced with the threat of church discipline.

As each new village was established, 'a school was opened as soon as practicable after the commencement of settlement' (Zweck 1988: 139). This process continued to the extent that by 1875, at least 49 Lutheran schools had been, or were still in operation in South Australia (Zweck 1971). Schools were also begun during this time in Queensland and Victoria (Hauser 1990; Zweck 1971). One report suggests that around 1900 there were about 40 Lutheran schools in southern Queensland (Lodewyckx 1932: 192). Many of these schools seem to have operated on an intermittent basis and only a few were five-day a week schools (Hauser 1990: 17). Lodewyckx also reported (1932: 191) that by 1900 in South Australia there were 46 schools with 1600 students. The curriculum for these schools generally paralleled that of the government schools (Hayes 1978: 190), with the majority of instruction by the turn of the century being in English.

Lutheran post-elementary education began as early as 1842 with pastors Kavel and Fritzsche 'tackling the problem of instructing prospective pastors' (Hayes 1978: 196). The provision of instruction for confirmation and the training of pastors and teachers was to be the prime motivation for the operation of colleges at Lobethal, Hahndorf and Point Pass in South Australia and Murtoa in Victoria during the latter part of the nineteenth century. The college begun in 1890 at Murtoa was later to become Concordia College and move to Adelaide in 1905. The college opened in 1895 at Point Pass became known as Immanuel College and was relocated in Adelaide in 1923.

By the beginning of the twentieth century, support for Lutheran schools had begun to wane in many areas. New groups of German settlers who arrived in Australia after the initial shiploads which settled in South Australia often did not share the strong religious motivation of the earlier settlers. Many were very ready to use the government schools which had now developed and were not prepared to support financially the small Lutheran schools. There was also the continuing problem of the supply of suitable teachers willing to work for the meagre salary and who were fluent in both English and German.

The effects of World War 1

It was the outbreak of the first World War with its anti-German feeling which was to provide the most serious threat to the Lutheran schools. While the Lutheran schools in Queensland had faded out of existence by 1914 and the schools in Victoria had submitted

to inspection and registration of teachers as required by the government authorities (Hayes 1978: 195), the schools in South Australia were seen by the government as a threat, principally because of their retention of the German language for some instruction (Volk 1962). Since the Lutheran German population amounted to seven per cent of the total South Australian population (Hayes 1978: 195), this section was too large to be ignored in the anti-German war hysteria, particularly because the Lutheran population was clearly concentrated in particular areas. Under legislation passed by the South Australian parliament in November 1916, all of the 49 primary schools (except for the Koonibba school for aboriginal students) were closed, affecting more than 1600 students (Volk 1962: 40). The two secondary colleges were allowed to remain open.

Although in 1924 legislation was passed allowing Lutheran schools to reopen, the response by Lutheran congregations was very slow. By 1930, there were six schools (including Koonibba) open, catering for about 300 students (Volk 1962: 41). Further investigation will need to be made to determine why congregations were reluctant to involve themselves in schools once again. Hayes (1978: 201-202) suggests that a change in attitude towards religious instruction in government schools, as well as the development of Saturday and Sunday schools particularly for the teaching of religious education were significant factors in this tendency.

World War 2 and subsequent developments

The period of the Second World War again saw opposition to the Lutheran schools, but nothing like the severity of the earlier war experiences (Hayes 1978: 207). Immediately following the end of the War, new secondary colleges were established in Queensland (St Peters, Brisbane, 1945, and Concordia, Toowoomba, 1946) and New South Wales (St Pauls, Walla Walla, 1948). However, the problem of teacher shortage was still acute at both the primary and secondary school level and was one of the factors delaying further school expansion (Hayes 1978: 212).

In 1966 the Lutheran Church of Australia was formed by the amalgamation of the two major 'synods' which had resulted in the 1920's from the various factions which had developed in the Lutheran congregations after 1846. By this time, the number of Lutheran schools had grown only marginally since the end of World War two. Statistics collated in 1970, in the Official Report to the Convention of the Third General Synod of the Lutheran Church of Australia, list 24 Lutheran primary schools with an enrolment of 2,200 students and six secondary colleges with 2,225 students. While the primary student statistics do not include information on denominational affiliation, it can be assumed that the non-Lutheran component was quite small. However, 38 per cent of the secondary students were listed as non-Lutheran.

Suggestions have been made (Hauser 1990: 4) that the two 'synods' which amalgamated in 1966 had somewhat different approaches to Lutheran schooling. Further investigations will be necessary to test this hypothesis. However, the schools which were established

during this first phase shared common aims and purposes. It is these which will now be considered.

2. Original aims and purposes for Lutheran schools in Australia

The determination with which the first Lutheran groups to arrive in South Australia set up their schools, and the sacrifices which not only parents, but the whole village made to ensure schooling continued as effectively as possible, must not be underestimated. While theological presuppositions motivated some of the aims and purposes for these early Lutheran schools, there were other factors, such as tradition and necessity, which were important as well.

Nurture of the faith of children of the congregation

As indicated earlier, one of the motivating factors for the migration of the first ship-loads of German Lutherans to South Australia was their desire to provide Christian education for their children according to confessional Lutheran principles (Zweck 1973: 2). The schools were looked upon as 'nurseries of the church' (Zweck 1973:15), and they were seen to support parents in their God-given responsibility of bringing up their children 'in the discipline and instruction of the Lord' (Eph 6: 4). Congregations saw themselves as sharing in this responsibility with parents through the provision of the schools. The theological presuppositions for these attitudes will be considered further later, but this concern for nurture in the faith according to the Lutheran tradition for the children of the congregation continued to be fundamental in the thinking of congregations in the provision of Lutheran schools. In fact, concern has been raised by some writers (Albinger 1990), that too narrow a focus on this purpose for Lutheran schools has led to missed opportunities for developing other possible roles for the schools.

While this aim for Lutheran schools was stated positively in terms of nurture of the children of the congregation, it could also be seen in terms of a 'protective impulse' (Marty 1994: 66), 'protecting' the child through the church and its schools from the 'evil' of the world (cf. Janetzki 1969: 194, 198). A false antithesis of the 'world' as 'evil' and the 'church' as 'holy' led to this separatist thinking in the Australian scene as it did in the closely parallel North American scenario which Marty is describing. Often this was the result of confusion in the understanding of the doctrine of the 'two kingdoms' - an issue which will be considered more fully later.

Preservation of German language and culture

It was natural for the newly arrived German families to be concerned that their language and culture would be passed on to their children in their new home land (Janetzki 1969: 196). Of the first group of Germans to arrive in South Australia, only Pastor Kavel spoke English with any fluency (Hayes 1978: 192), and the continual arrival of new groups from Germany delayed the process of assimilation into the English speaking communities.

Since many of the German Lutherans were farmers living in small communities, this also perpetuated the German culture and language even though the Lutherans clearly wished to be seen as loyal citizens of Australia (Hayes 1978: 192). The Lutheran schools were seen as vital in ensuring that children were proficient in the German language even though more and more of the curriculum was taught in English. Zweck (1973: 15) points out that a crucial factor in this matter of language was the difficulty many Lutherans had of conceiving of an English-speaking Lutheran Church (cf. Hauser 1990: 25). This conceptual difficulty

was undoubtedly one of the chief reasons why towards the end of the century both synods insisted, almost to the point of hysteria, that the Lutheran Church would not survive in Australia if its schools ceased to exist (Zweck 1973: 15).

The effect of this retention of the German language on the attitude towards Lutheran schools at the time of World War One has already been mentioned (Volk 1962). Had the change to a fully English curriculum been made prior to 1914, the history of Lutheran schools may well have been somewhat different.

The need for basic schooling

Since government schools were not available to students in all areas of Australia, Lutheran schools helped to meet the need for general education through local primary schools and boarding facilities for country students at the secondary colleges. Even though there were difficulties in obtaining suitable teachers for the schools, and many schools closed, especially in Queensland, because of this, some of the teachers were skilled practitioners who provided a good general education similar in content to the curriculum used in government schools at the time. Zweck quotes Pastor Fritzsche, the second pastor to arrive in South Australia and a competent educator, as being concerned for the moulding of character, the development of ethics and morals in the students and 'informing and developing the mind and intellect' in order to produce 'good citizens' (1988: 140). While the religious concerns remained uppermost particularly as government schools developed and were viewed as a threat because of their secular nature, there was, however, a genuine concern in Lutheran schools for the total education of their students. This was also a major issue for the secondary colleges where competent teachers were particularly difficult to find (Hansen and Hansen 1995).

Preparation of pastors and teachers

For the small Lutheran church in Australia, separated from its homeland by months of sea travel, the supply of pastors and teachers to lead the work of the congregations and schools was critical. This was complicated by the scattered nature of the Lutheran settlements in Australia. It was the need to begin the preparation of pastors and teachers which Kavel used to urge Fritzsche to migrate to Australia (Zweck 1988: 142). Despite other pressing duties, Fritzsche began work at Lobethal in 1842 with a class of six students who desired to prepare for pastoral ministry (Zweck 1988: 143). Hayes comments (1978: 196):

This beginning underlines the major aim of Lutheran education beyond the day [primary] school. Lutheran secondary and tertiary educational institutions were regarded as the makers of church personnel, and worked closely together to achieve this purpose. Thus they were essentially institutions for confirmation, and the training of pastors, teachers and deaconesses.

As Hayes also points out (1978: 196), it was only in 1958 that Concordia College and Seminary in Adelaide began to operate with separate teaching staff for the two institutions.

While the preparation of pastors and teachers was the major concern, there was also the more general aim 'to prepare God's people for works of service, so that the body of Christ may be built up' (Eph 4: 12 NIV). Just how far this extended into involvement by graduates of the Lutheran schools beyond their immediate communities is a matter for further investigation. However, the language problem which in some cases restricted students from proceeding to further studies in state institutions and the regular practice of students returning to the family farm or local business venture, would suggest that it was not widespread.

2. THE SECOND GROWTH PHASE - 1966-1996

The past 30 years have been characterised by rapid growth and change for Lutheran schools. Changes have occurred within the schools themselves as they have grown and as new schools have been established. Changes have occurred within the context in which the schools operate. Changes can also be seen in the way in which the aims and purposes of the schools are expressed. There have also been changes which raise questions as to whether some Lutheran schools still see themselves related closely to Lutheran confessional theology.

Lutheran schools find themselves facing crucial and fundamental questions as they attempt to relate to this context of expansion and change. The perceived lack of a 'clear philosophical vision' (Hauser 1990: 103) for these schools further complicates the issue. However, faced with pressure to meet these new circumstances, Lutheran schools need to guard against inappropriate responses, impulsive reactions, or changes which are merely superficial. It is vital that those factors which characterise a Lutheran approach to schooling are identified and retained, and, if possible, enhanced as attempts are made to meet these challenges of change. This applies also to the theological presuppositions on which Lutheran schools have been traditionally based.

1. Lutheran school growth and its impact

In order to indicate the extent of the growth of Lutheran schools in the 25 years from 1970 to 1995, a comparison of the number of schools and student enrolment statistics is instructive. In 1970, there were 24 Lutheran primary schools with an enrolment of 2,200 students and six secondary colleges with 2,225 students (LCA Report 1970). In 1995, official statistics from the Office of the National Director for Lutheran Schools indicated that there were 54 primary schools, 12 secondary schools and six schools enrolling students from pre-school to year 12. More than 20,000 students attended these schools. This represents an increase of more than 450 per cent from the student enrolment of 4,425 in 1970. It should also be pointed out that the membership of the Lutheran Church of Australia in 1995 was approximately 100,000 - only about 5 times the student population in Lutheran schools.

The growth of Lutheran schools

The major expansion of Lutheran schools since 1966 has occurred in the south-eastern area of Queensland. Lutheran schools have opened rapidly to help to meet a growing demand for school places in growth areas in the community (Hauser 1990: 92). In 1966 there were only two secondary colleges and one primary school in Queensland (Hauser 1990: Appendix B). Today, approximately half of the total Lutheran student population is in Queensland. A number of the newer schools have been planned as combined primary and secondary schools - a departure from the previous practice of separate institutions. The demand from parents for this type of schooling has been important in leading to this change.

New schools have also opened in the other states of Australia and existing ones have expanded. A number of these schools have become P-12 schools, combining primary and secondary schooling on the one campus. In some instances, a middle school has evolved. A Lutheran school which opened in Western Australia in 1997, completed the coverage of all states of Australia. Several small rural schools in western Victoria have recently closed with the students being absorbed into larger near-by Lutheran schools.

Government financial support

A very significant factor for the development of Lutheran schools was the promise by Sir Robert Menzies in his 1963 election policy speech of the introduction of federal government money for non-government schools in the form of grants for science laboratories and apparatus (Smart 1978: 73), a scheme extended to library buildings, materials and equipment and the training of librarians in 1968 (Smart 1978: 75). Together with money for non-government schools from state governments, the increased availability of commonwealth government money from 1963 allowed for more rapid expansion of Lutheran schools (Hauser 1990: 93). In fact, before long, the money provided by state and federal governments constituted the largest single source of revenue for recurrent funding for Lutheran schools, as well as contributing substantially to the capital costs of developing new schools.

While during the early years of Lutheran schooling in Australia there was a reluctance to accept government funding because of the fear of loss of independence through increased government control of schools which accepted government financial support (Zweck 1971), there was little hesitation in accepting government funding during the 1960s. However, in this regard, it is interesting to note the caution in the 1972 Lutheran Church of Australia Policy on Christian Education (Appendix A):

Where government aid is given without conditions affecting the basic purpose of the Christian school, it may be received with both good conscience and gratitude. However, the church must be alive to the possibilities of increased government control with increased financial dependence upon the government. An independent spirit must go hand in hand with the desire to maintain an independent church school, so that, in principle, the Christian school should be prepared to 'go it alone'.

Whether the option to 'go it alone' would, in fact, be a possible or viable one, would have to be tested. A number of the smaller Lutheran schools in particular experience financial difficulties even with the current levels of government support. The more recent (1997) LCA statement on Lutheran schools (Appendix C) recognises the present situation as follows:

The Lutheran Church of Australia will continue to accept financial assistance from the government under conditions determined by the government from time to time, provided that the confessional position of the church is in no way or at any time compromised.

Of particular interest for the consideration of Lutheran confessional theology and its relationship to education, is the concern expressed in this statement for the 'confessional position' of the Lutheran church and its schools.

Organisational changes relating to Lutheran schools in Australia

The formation of the Lutheran Church of Australia (LCA) in 1966 provided the opportunity to consolidate the agencies serving Lutheran schools and to re-evaluate the role of schools in the educational ministry of the LCA. The Board for Lutheran Schools with responsibility for all of the schools of the Lutheran Church of Australia was formed by combining committees which had previously worked separately in the primary and secondary scenes. This allowed for a much more coherent approach to the planning and development of Lutheran schools. With the provision of full time national and district Directors for Lutheran Schools from the beginning of the 1980s, more resources were available to try to draw the individual schools into a closer system. Not all schools and their supporting congregations have viewed this development positively, however. It would be true to say that strong systemic consciousness is still developing.

The Board for Lutheran Schools working together with the Directors has also developed policy statements and administrative procedures for the schools. This has also provided an opportunity for some reflection on the aims and purposes of Lutheran schools as a system and as part of the mission and ministry of the Lutheran Church of Australia, demonstrated by policy statements included in the Appendix.

The rural to urban shift of Lutheran schooling

As new Lutheran schools have been opened during the past years, there has been an increasing shift from a rural environment to an urban setting. Almost all of the newer schools are in city or suburban locations. Schools have, in fact, been at the forefront of the movement by the Lutheran Church of Australia from its rural roots into the urban environment. However, even though the student population is now heavily urban, most rural schools are maintaining enrolments with some actually increasing in size.

A significant change has occurred in the secondary scene where the newer colleges are seen as relating to the local community rather than being predominantly boarding institutions catering for the wider Lutheran community. The role of boarding in those colleges which still retain it is a situation under regular discussion.

Changes in student population in Lutheran schools

Lutheran schools are now catering for a new clientele. No longer are students in Lutheran schools predominantly from Lutheran families. Even among the so-called 'Lutheran' component, there would be students who are merely nominally Lutheran, particularly where a fee discount applies in the school for 'Lutheran' students. Some new schools have begun with a very small component of Lutherans in the student population (Hauser 1990). The new school begun at Redcliffe in 1971, had no Lutheran student at all in its first year of operation (Hauser 1990: 101). The provision of schooling for large numbers of non-Lutheran students has sometimes occurred in response to the request of parents in the community for such educational opportunities. At other times, a planned outreach strategy has been in place (Hauser 1990) to try to involve families in Christian outreach through the school and a congregation has been formed around the school. Current enrolment statistics indicate that in the Lutheran primary schools, about 38 per cent of the students are 'Lutheran' while in the secondary schools, about 32 per cent of the students are classified 'Lutheran'. In Queensland, where, through the recent expansion of Lutheran schools almost half of the Lutheran school population is situated, the percentages are about 26 per cent and 22 per cent respectively for primary and secondary students.

These changes have meant that the Lutheran school has moved from being somewhat separatist in outlook, with a German-Lutheran religious, cultural, linguistic and social background, to being mainstream and middle class. Together with the increase in the size of many of the schools, this has meant a loss of the close-knit 'family' ethos of many of the smaller rural schools. Fears have been expressed (Koch 1990: 54) that some of the larger primary schools and secondary schools appear to be moving away from a Lutheran school model towards an 'independent school' model. There has been the perception by some in

the church of a growing 'gap' between the church and many of its schools with the schools becoming more and more independent of the church. In this regard, the impact of increasing school fees also needs closer investigation, even though many Lutheran schools do offer a discounted fee for students from Lutheran families. Research is needed to try to determine what the enrolment patterns are for Lutheran schools and what use Lutheran families actually make of the opportunities available to them for the education of their children through Lutheran schools.

Preparation of teachers for Australian Lutheran schools

In 1968, Lutheran Teachers College was established to provide theological education for teachers. This theological preparation had previously been done through programs attached to the former two seminaries for the training of pastors. By providing this institution, the Lutheran Church aimed to increase the number of theologically qualified teachers available for Lutheran schools and so to alleviate to some extent the teacher shortage. The program developed by Lutheran Teachers College was a one year full time theological course which was normally undertaken once students had completed their teacher education at a state university. The program is also available through a distance education mode for teachers already in schools.

The rapid growth of Lutheran schools has maintained the shortage of teachers who have completed some form of theological study. Currently about 60 per cent of primary school teachers have completed the theological studies required for Lutheran Teacher Accreditation as set down by the Board for Lutheran Schools. However, less than 10 per cent of secondary teachers have done so. A theological orientation program is going some way towards remedying this situation, as is a new staffing policy which sets out conditions of employment for teachers, including required theological studies.

Of particular concern with the opening of new schools has been the shortage of suitably qualified and experienced administrators for Lutheran schools. Efforts are being made to address this for the future, particularly through a Master of Education program at Lutheran Teachers College. The gender imbalance in leadership in Lutheran schools is an issue which also requires urgent attention.

2. The context of social and cultural change for Australian Lutheran schools

Not only have changes occurred within Lutheran schools themselves. The schools have also had to respond to challenges which have come to them from changes in the context in which they operate, particularly from social and cultural changes.

Pluralism

In evaluating schooling in the current pluralistic, postmodern, western world, Hargreaves (1994: 58) writes:

One of the greatest educational crises of the postmodern age is the collapse of the common school; a school tied to its community and having a clear sense of the social and moral values it should instil (Hargreaves 1994: 58).

While this general evaluation of schooling applies also to Australian schools, the Lutheran school still attempts to remain 'tied to its community', and to reflect the values of that community. But given the changes which have happened in society, as well as, more specifically, in Lutheran school enrolments, the Lutheran school has to accept that the community to which it now relates has become much more diverse and pluralistic.

Surveying the general Australian scene, the Catholic writer Tony Kelly argues (1993: 29):

For some time now, it has been a lament of even the most critical thinkers that the increasing pluralism of our culture no longer permits a meeting of minds and hearts on the discussion of even the deepest moral issues. The reason for such polarization is the lack of any shared story.

What beliefs and values are still common? Has even humanism run its course as John Carroll suggests when he postulates (1993: 232) that 'humanism is dead' and 'has been so since the late nineteenth century, and it is about time to quit it'? What point of reference still remains as a basis for education? Where is the common ground or the 'shared story'?

Specifically for today's Lutheran schools, what base is there left to build on for students? As Hill points out (1989: 4), it is no longer possible (if indeed it ever was) to teach as if there is only one 'right view': multi-ethnic and multi-faith societies mean that students 'are obliged to live with the evidence that their most fundamental beliefs about reality are contested and contestable.' In this regard, however, the attempt by the National Professional Development Program in Western Australia through its Cross-Sectoral Consortium to produce an agreed minimum values framework for Islamic, Christian and Jewish schools and relate these to Student Outcome Statements for Australian state schools, is an interesting development (cf. Hill 1996).

Pluralism can also slide into relativism. This is particularly so if 'there is no means to discover any universal truth' and, therefore, 'equal weight [must be given] to all individual preferences, whatever they are, so long as they do not interfere with the preferences of others' (Gascoigne 1991:18). Gascoigne points out that in order to prevent this from happening, there is the necessity 'to present the truth claims of one's own tradition while at the same time respecting the integrity of other traditions' (1991: 20). He suggests against the background of Australian Catholic schools and the traditions and value system which these schools represent, that this must be done 'from a standpoint of commitment to one's own tradition and of respect for 'what is true and holy' in other traditions' (1991: 20).

Secularisation

Speaking from a United States, Roman Catholic background, but with validity also for students in Australian Lutheran schools, Michael Warren argues (1992b: 248):

'Those striving for a living discipleship . . . dwell in two cultures: the wider social culture and economic system of our nation, and the narrower religious culture that exists within that wider "secular" culture. An important difference separates these two cultures.

It is the recognition of this difference between these 'two cultures' which is crucial for Lutheran schools. It is particularly so because, as Warren goes on to point out (1994: 9), 'the social context in which faith is being lived today and which is shaping the spirits of Christian people tends to function outside their awareness'. For this reason, the structure shaping our spirits needs to be brought 'from the wings, where unseen it directs our actions, to the front of stage, where it may stand disclosed in full light' (1994: 7).

Warren warns against the insidious nature of this influence of the dominant secular culture in the formation of children when he argues:

both religion and the wider culture claim that the meanings they propose are the ultimate ones. The wider culture . . . makes its claims to ultimacy *covertly*; a religious system makes its claims overtly. The problem is that the covert claims can be more powerful because, never explicitly made, they are harder to identify and resist . . . The wider culture forms us, creates in us "habits of the heart" and dispositions needed by the economic system, and we tend not just to overlook what is happening, but to be unable to notice (1989: 33).

It is important in this regard, to recognise the impact which secular humanism has exerted on the whole understanding of education, also in Lutheran schools. In spite of theological presuppositions which stress the interdependence of people in community, the value of each individual as a created and redeemed person, the influence of original sin in the lives of people, and so on, Lutheran schools have also become contaminated with individualism, competition, a 'success ethic', and the tendency to see education in economic rationalist terms. Lutheran schools have been in danger of following, more or less unquestioningly, the current educational theory and practice of the state system.

Over against this emphasis on secularisation, we have the observations of Michael Trainor in relation to youth in Australia (1990: 7), that 'Australians are . . . tantalized by the religious'. Whether the phenomenon Trainor identifies is better described as 'the spiritual' rather than 'the religious' could be debated. However, Trainor continues (1990:7):

The reason for this fascination comes from an implicit search for something more in life - and this search is ultimately a search for God. From this viewpoint, one can read the predicament facing our youth as an implicit

search for ultimate meaning in life. The deviant, delinquent, and self-destructive tendencies in our young people reflect the search for ultimate truth and being.

Working from the perspective of religious education in Catholic schools, Cyril Hally asks the very general question (1990:13): 'How can we introduce the transcendent God to the secular mind of our contemporaries?' He then provides his own answer:

Given the calling into question of the secular ideologies, there is an opening for the recognition of the limitations of immanence and for the necessity of the transcendent and hence for the creation of a new and functional plausibility for faith.

As well as raising issues such as these, the impact of secularism in society has also thrown a sharper focus on the church and its schools. In particular, the role of the church in providing a critique of society and its values has been highlighted more sharply. Although Richard Osmer is writing about the results of research conducted by Search Institute in the United States of America, his comments are very appropriate for the Australian scene as well (Schuller 1993: 132-133).

First, churches can no longer assume that other institutions, like the media or school, will reinforce the values and beliefs that church are trying to teach. Second, congregations must begin to view themselves as a cognitive minority within the larger social order. This shift would mean developing new and more aggressive strategies of handing on and maintaining their values and beliefs over against the surrounding culture . . . What is truly shocking is churches' failure to acknowledge their past confusion of church and culture, to accept the judgment that currently is falling upon them, and to move to a new understanding of their role in American society . . . What is needed is repentance of the underlying ecclesiology that made these churches so dependent on cultural institutions that are no longer willing to do churches' work for them and, often, are actively hostile to values and beliefs that they espouse.

The impact of secularisation raises a number of key issues to be faced by Lutheran schools. Among the questions to be addressed is the strategy the church can adopt to play a more active role in witnessing to its beliefs and values in the face of increasing secularisation. Lutheran schools will also be challenged to be involved more fully in the critique of society and in the promotion of a Christian world view. The role of Lutheran confessional theology in helping to provide insights for issues such as these will be considered more fully later.

Privatisation of religion

Related to the increased secularisation of the Australian society is the growing inclination towards the 'privatisation' of religion. With the tendency to separate the 'sacred' and the 'secular' and increasing emphasis on individualism, God seems to have less and less to do with the 'things that matter' in the life of the individual and the community (cf. Crawford and Rossiter 1993b: 3-5). The challenge to live out the implications of faith in Jesus Christ in daily living is often unheeded. Religious affiliation and its impact on life is regarded as a private matter. As Cooper found in relation to her research with parents of children in Lutheran schools (1994: 74):

The contemporary adult, while often harbouring a deep longing for community, is largely a private person. This is manifest in their reserving the right to disclose or not their personal values and meanings in a given social setting . . . When asked whether they would value opportunities to share their religiousness with others, most were sure that this was not something they were looking for.

One aspect of this issue is illustrated in a decrease in denominational loyalty among Protestant church attenders. The recent 'National Church Life Survey' of Protestant churches in Australia (Kaldor et al. 1994: 225-227) gathered data which clearly indicated that 'denominational barriers are becoming increasingly permeable. Some attenders, in particular younger ones, see the Protestant church as a supermarket - they shop around for the right congregation in which they can feel comfortable'. 'The mobility of society' and 'the apparent decline in denominational loyalty' are important factors which act 'as a catalyst for people changing congregations'. It would appear that individual choice and personal preference are more important here than denominational loyalty, adding to the perception of religion as 'my own thing'. The role of a Lutheran school as a denominationally based institution, needs evaluation in the light of these findings.

Changes in Australian family structures

Although the important role of the family in relation to the education of children will be considered more fully later, some comment is also necessary on changes which the family as a social unit in Australian society is experiencing.

From his research, Hugh Mackay has concluded that (1993: 55-56) a 'family consisting of a breadwinning father, a stay-at-home mother and a couple of dependent children is now a small minority, accounting for less than one quarter of all families'. Contributing to this are factors such as '60 per cent of all mothers of dependent children now [having] paid employment outside the home', and also 'new patterns of marriage and divorce'.

While it may be true, as Mackay suggests (1993: 227), that there is 'a genuine desire on the part of many Australians to recapture some of the values which have been traditionally associated with family life', there can no longer be the assumption that the family,

including the Christian family, is the solid, stable, simple unit which it once appeared to be.

As Lutheran schools relate to the parent, parents, or primary carers of the students in their care, more attention will need to be paid to the actual home situation from which the children come. Issues such as parental involvement in school activities will require reassessment. The provision of positive male role models as early as possible in the primary school has become a matter of urgency. The concept of 'family' will need to be handled more sensitively, as will issues of divorce and remarriage, 'blended' families and new parent figures, and the effect of these on children.

Schools will also have to assess how far they can go in functioning as a support agency for children and adults with family related problems, particularly with growing 'intensification . . . in teachers' work as time and space are increasingly compressed in the postmodern world' (Hargreaves 1994: 138). As schools take on more and more functions which were once part of the role of the extended family, how will teachers handle their 'commitment to care' (Hargreaves 1994: 145), particularly as they also face possible difficulties within their own family relationships and as they struggle to handle the situation which Hargreaves portrays (1994: 150) as becoming 'trapped in having to construct and maintain a persona of perfectionism'?

Changes in schooling

Schools have sometimes been depicted as pendulums swinging back and forth between educational fads and fancies. But it is not always educational theory or well researched educational decision making which gives the impulse to the pendulum. It may be little more than a politically motivated 'viewpoint of economic rationality' which promotes "'efficiency, effectiveness, equity and (market) excellence" as the four Es of education' (Beare and Slaughter 1993: 36). Pressure is also exerted from 'the marketplace of parental choice' and 'the cafeteria curriculum of widened course choices' (Hargreaves 1994: 58-59) in response to the concerns of various pressure groups.

Hargreaves (1994: 3) characterises the current 'postindustrial, postmodern' context of schooling as one of

accelerating change, intense compression of time and space, cultural diversity, technological complexity, national insecurity and scientific uncertainty. Against this stands a modernistic, monolithic school system that continues to pursue deeply anachronistic purposes within opaque and inflexible structures.

From an Australian perspective, Beare and Slaughter (1993: 15) argue similarly when they write:

schools are in difficulty now not simply because of immediate, pragmatic issues, important as these may appear to be. Rather it is because within the

present context - a context of compulsive technological dynamism, competitive individualism and a radical loss of meaning and purpose - schools are put in an impossible position. They stand at the crucial interface between past and future, charged both with the conservation of culture and with its radical renewal. . . . No one could doubt that these are demanding times.

As schools attempt to respond to this situation, a common vision built on shared beliefs and values becomes particularly crucial. Australian Lutheran schools will also have to face these new emphases which are emerging in schools and attempt to come to grips with the challenges placed before them, and in doing so, continue to reflect their Lutheran theological tradition.

3. New emphases in Lutheran schooling

In response to the situation of growth and change, new emphases have emerged in the aims and purposes for Lutheran schools and in the ways in which the schools seek to implement their programs. While some of these simply extend previous aims and purposes, others highlight areas of concern for further investigation. Aspects of these new developments will be identified briefly so that theological issues related to them can be examined in the following chapters.

The 'nurture-outreach' debate

One major issue related to the change of student population has been the ongoing discussion as to whether the prime purpose of Lutheran schools is the nurture of the Christian faith and life of the students, or outreach through the school to children of non-churched families (Albinger 1990). Debate has arisen, which has often generated much more heat than light, concerning the way in which the nurture and outreach functions of the Lutheran school are related. The attempt in Lutheran circles to characterise certain schools as operating on a 'nurture model' (often with the implication that this is a more traditional and less valid approach) while other schools demonstrate an 'outreach model', has obscured the important reality that, under the power of the Holy Spirit, the potential for both nurture and evangelism exists within all schools. From the perspective of Lutheran theology, Lutheran schools recognise that the way in which the word of God relates to each individual student depends on a number of factors, particularly the previous faith commitment of that student. Only the Holy Spirit knows whether the student is hearing the word of God as a call to faith or as a challenge to grow in faith: the role of the Lutheran school is to bring the student and the word of God together so that the Holy Spirit can do the Spirit's work. In doing this, the Lutheran school holds to the promise that God's word will always achieve the purposes for which God has sent it (Isa 55:11).

Part of the nature of the Christian community is to witness to the faith which has formed that community. That witness will show in the life and work of the Lutheran school

through committed staff and students. There will, therefore, be an impact on the non-Christian student in the school. Non-Christian students and their parents need to be informed clearly at the time of enrolment of the nature of the Christian school community. The Lutheran school can in this way be a bridge between the home and the church and a point of contact for the congregation with the family.

The purpose of religious education in Lutheran schools

A key area related to the nurture-outreach debate is the approach to religious education in Lutheran schools. For the purposes of appropriate and relevant religious education, the diversity of religious experience and commitment of the students needs careful and sensitive consideration. It is also important for Lutheran schools to be realistic about both the possibilities and the limitations of the religious education classroom. As Rossiter points out in respect to teachers in Catholic schools (1998: 20-26), teachers in Lutheran schools also use terms such as 'faith development' and 'faith formation' in ways which might suggest that the outcome of religious education depends more on the role of the teachers than the work of the Holy Spirit in the lives of the students. The distinctions which are sometimes made between terms such as 'religious information', 'transformation' and even 'indoctrination' can tend to confuse the understanding of what is happening in the lives of students through their religious education classes.

Instructive in this regard is the discussion which has occurred in the Catholic schools of the history of 'catechesis' and its relationship to religious education. Here writers such as Rummery (1975), Warren (1981, 1989), Rossiter (1982), Purnell (1985), and Crawford and Rossiter (1985, 1988) have considered the distinction which needs to be made by teachers and schools between 'catechesis' and religious education which is part of the school program. Catechesis is seen as part of the total educational ministry of the church to its committed members. Religious education, on the other hand, is part of the program of the church school for the total student population, taking into consideration the whole spectrum of faith commitment and life experiences of students in the school.

Brian Hill (1971a, 1978, 1990a) also argues strongly for sensitivity and care in programs of nurture and evangelism in all church schools. He reminds schools (1971a: 48) that 'when Christians teach in order to proselytise or disciple, they are acting specifically and overtly as "church".' He is particularly concerned that teachers do not abuse their position in schools by trying to coerce faith responses from children, and he also warns against 'indoctrination' (1990a: 72) as an attack on the autonomy of children and young people. The work of Cooper (1994) in researching the role of non-Lutheran parents in the religious education of their children in Lutheran primary schools has also indicated the necessity of care in developing a partnership with non-Lutheran parents, both parents who are active in another denomination, and those parents who are not members of any Christian congregation.

In considering the responses of students to the religious education program of the Lutheran school, Lutheran teachers will also be conscious of the warning of Christ himself in

numerous parables (e.g. the sower, the wedding banquet, the ten girls) that there will be various responses to the message of the gospel. Some students will be confirmed in their faith and will grow in their commitment to it; some students will receive the content of religious education merely as religious information; some students may reject it altogether. Even though it is not the response which is 'hoped for' (Rossiter 1998:21), the response of rejection must also be expected and accepted in the Lutheran school. In this way the integrity of the individual student can be respected, and the importance of faith commitment emphasised. As Hill argues (1989: 5):

Our approach to religious studies will be inadequate unless it presupposes a view of human beings as creatures capable of conscious reflection and choice, which is stoutly maintained throughout the Bible . . . Jesus had an embarrassingly high respect for the right of individuals to know what they were getting into. Those who clamoured to follow him were told to count the cost carefully before doing so, and he put things so plainly that many people were in fact deterred and decided not to follow him.

While these cautions need to be heard clearly, there is also the necessity for some understanding by all students of the denominational heritage and traditions which the Lutheran school represents. Even though the religious education classroom may not be an appropriate situation for detailed instruction in Christian doctrine in general and the doctrines of the Lutheran church in particular, yet religious education has to move beyond approaches that are simply personal development or moral education. Even though, as Crawford and Rossiter point out (1995b: 3), 'the very idea of 'handing on' tradition and identity has now become problematic', students, particularly at the senior secondary level, have to begin to grapple with what Trainor (1990: 10) calls 'a relevant dialectic between our Christian heritage (the Tradition) and our Australian society'. However, while students may be looking to develop a religious identity, they may not be ready to align themselves with the identity of any particular religious or Christian tradition. As Crawford and Rossiter observe (1993: 2), 'they tend to locate *formal religion* in one corner of their lives and their *search for a spirituality* in another . . . they are choosing to seek out a spirituality more independent of their traditional religion'.

The Lutheran school looks for, hopes for and prays for faith and commitment from its students. The call of Jesus Christ to a relationship of faith and discipleship is central for the life and work of the Lutheran school. But the school is also aware that the influence of the religious education program may be in the area of pre-evangelism - helping students become more aware of the spiritual dimension and the relevance of religious belief in their daily lives. In biblical terms, the school may be involved in a sowing ministry rather than a reaping ministry or even a nurturing ministry.

One of the difficulties in religious education for Australian Lutheran schools has been the lack of a common curriculum for these schools. Schools, and individual teachers, have often 'done their own thing' in relation to religious education, with mixed results. Work

has been undertaken to produce materials for an Australian Lutheran curriculum for Christian Studies. It is anticipated that the wide spectrum of prior religious experience which is now represented by students in Lutheran schools will be addressed through the new materials.

The committed Christian students in Lutheran schools

A challenge which has emerged, particularly at the upper primary and secondary school level, is how to provide support for the strongly committed students, both Lutheran students and students of other Christian denominations. Although research needs to be done to document the area, anecdotal evidence suggests that it is just these students who sometimes feel most discriminated against in some of the Lutheran schools. There are also reports of expressions of disillusionment on the part of these students in relation to what the school claims to be as a Christian community and the reality which some of these students experience.

While committed Christian students will benefit from the total religious program of the school, they will also require additional opportunities to 'clarify values, strengthen their faith and deepen their prayer life' (Malone 1984: 11). Further consideration of these issues will be taken up in chapter five, when dealing with the purpose and practice of religious education in Lutheran schools.

School worship in Lutheran schools

The Lutheran school is an educational community and a worshipping community. Communal worship has always been regarded as a fundamental component of the daily activity of the Lutheran school. According to Lutheran theological understanding, it is in worship that Christ comes most clearly and directly to his people to serve them through word and sacrament, uniting them with himself and with each other and empowering them through the Holy Spirit to respond to him in confession, praise, thanksgiving, prayer and service.

Former Lutheran school chaplain, John Kleinig (1977: 6) argues:

Worship is . . . the one indispensable activity in our schools. Unless we let God's Word be right at the centre of every school day our schools will only be theoretically based on Christ and His Word. When we worship we acknowledge Him as Lord and let Him exercise His Lordship in our schools.

While worship is crucial and central for Lutheran schools, worship has also become one of the most difficult areas for the schools to handle. Of particular concern is the issue that within the school community, there are students who, as believing Christians, are seen by Lutheran theology as belonging to the body of Christ (the church catholic) while other students do not. For the believing students, worship can 'complement the formal teaching of religion' and can give students 'experiences of prayer and liturgy which can help them to

recover a sense of awe and belonging and to feel exuberance and enjoyment in the rituals and ceremonies of their faith' (Crawford and Rossiter 1989: 20). For the non-believing students, it remains an issue as to what level of participation is possible in worship and what forms of worship are culturally appropriate for members of the school community who are not yet committed to the Christian faith.

Lutheran schools are challenged by this situation as they try to maintain the centrality of worship in the life of the school. That worship is an integral and vital part of the life of the community which they have chosen to join, is an issue for careful discussion with staff at the time of their employment, and with students (or parents on behalf of their children) at the time of enrolment.

On the other hand, the Lutheran school is also challenged to ensure that worship does not become so innocuous and bland that it becomes little more than a nice, pious way to start the day. The end result of this is that worship becomes little more than entertainment. Lutheran schools need to devote resources and time to ensure that relevant and appropriate forms of worship are developed for the school community. In this way, students can be helped to appreciate the mystery of worship and Lutheran school worship can draw on the heritage of liturgical worship and the rites and practices which have become part of the Christian tradition. Lutheran schools have an important role here in initiating students into Lutheran communal worship practices.

In addition to communal worship, Lutheran schools are also concerned to foster the spirituality and prayer life of individuals and small groups within the school community. One important avenue for this is to ensure that prayer is seen to be a vital aspect of all which happens in the school, the teaching and learning, discipline and counselling, administration and all interpersonal relationships. The development of intercessory prayer in particular is important for Lutheran schools.

The demand for quality education

Since their founding, Lutheran schools have been concerned to provide the best educational environment possible. However, two related factors, the lack of qualified Lutheran teachers and the shortage of finance for teachers' salaries and for teaching resources, meant that the standard of education was not always as high as intended (cf. Hansen and Hansen 1995). Although teachers worked faithfully and conscientiously, often for very meagre salaries, their lack of formal training and experience led, at times, to less than favourable results for the students (Hansen and Hansen 1995: 214).

The availability of recurrent funding from the state and federal governments for non-government schools during the past three decades has played an important role in changing this situation. Lutheran schools are now well staffed and resourced and offer a high standard of education, a factor which attracts non-Lutheran parents to Lutheran schools. In fact, some writers (Koch 1990: 60) now suggest that the pendulum has swung in the opposite direction to the extent that during recent years the

[academic] achievement was at the expense of adequate attention to the spiritual development in pupils. The emphasis on the spiritual was still there, but in comparison to the emphasis on academic development seen in expenditure of resources and time, it ran a poor second.

Lutheran schools have claimed that their aim is to provide a quality education that caters for the whole person (Appendix C): this would imply a continuing vigilance for the schools and their administrators. A critical question in this regard could be that an emphasis on 'success' and 'excellence' may be replacing a concern for 'service'. Fundamental theological considerations related to issues such as these will be examined in the next chapter.

Church/school relationships for Lutheran schools

Some issues affecting the relationship between church and school have already been identified, particularly in the discussion of the 'nurture-outreach debate'. However, recent developments in both Lutheran schools and congregations have raised important questions on how this relationship is to be understood. Again here there are major theological considerations which will need to be examined later.

One area of concern is what Stolz (1995: 4) identifies as the 'institutional gap' and the 'communication gap' between the Lutheran church and the Lutheran school. Stolz maintains (1995: 3): 'that the institution of the church and the institution of the school in the vast majority of cases no longer interrelate with one another in an informed and informing way'. Koch (1990: 54) warns that schools can begin to develop a life of their own as institutions and so lose their character as 'expressions of the body of Christ at work in a particular locality'. The concern for 'self-perpetuation and propagation' may 'militate against' the role of the school as an agency 'to convey the word of God'. Although recognising the importance of the opportunities for ministry which Lutheran schools can provide, Koch also cautions against the possibility of regarding schools as 'indispensable to the life of the church' or as 'the optimal educational agency for bringing the gospel to young people in all situations' rather than as 'important, significant, but optional' (1990: 56).

Another critical area presently under discussion concerns the practice of worship in the school and the way in which that relates to worship in the local congregation or group of congregations. Traditionally the view has been that the school provides the bridge between the children and their parents and the congregation. The worshipping community to which the children and parents were expected to relate for word and sacrament ministry was the local congregation. However, as has been mentioned already in relation to the expansion of Lutheran schools in south eastern Queensland, some schools were established particularly to provide a focus around which a worshipping congregation might be established (Hauser 1990). The question which has now arisen is whether the Lutheran school is a bridge to the worshipping congregation or whether the school in fact forms a worshipping congregation. For many families, the only regular worship in which they

participate (both children and parents) is worship within the school. For the church there is the need to consider whether to try to serve the people where they are in the school, rather than attempt to move them into the less familiar, and therefore less comfortable, environment of the congregation.

The Lutheran church, at the national level through the Board for Lutheran Schools and at the local level through school boards and committees, and the schools themselves are anxious to address issues such as these. Fundamental for such discussion will be some of the theological issues to be raised in the next chapters.

Perceived teacher commitment in Lutheran schools

Concern has been expressed, also by some teachers themselves, about changes in the way teachers in Lutheran schools perceive their vocation. An important factor here has been the change during the past two or three decades as teachers in Lutheran schools have moved from salaries and conditions related to other 'Church Workers' in the Lutheran Church of Australia to conditions laid down in state awards. With increases in salary and with greater demand for teacher accountability, there has been a lamenting of a perceived lowering of the sense of 'ministry' in teachers of Lutheran schools. A tension seems to have developed between what might be termed 'piety' and 'professionalism'. In this regard, a number of issues present themselves for further investigation. One of these is whether the level of commitment of Lutheran teachers has really declined or whether the way in which it is demonstrated in the life and work of the school and the local congregation has changed. Another issue is whether teachers can be expected to fill the large number of roles in the local congregation (such as Sunday School teacher, organist, congregational secretary or treasurer, lay reader, even grave digger) which were once expected of Lutheran teachers. How much this loss of commitment is actually the case, and how much it is a difficulty in coming to terms with new situations, requires closer analysis.

An interesting side issue has been the discussion by some teachers of the possible formation of a 'teaching order' within the Lutheran school system. Single women teachers in particular, who see a life-long vocation in teaching, have suggested that such an 'order' might provide considerable support for them in their teaching ministry. In considering this option, important theological issues related to vocation would have to be investigated.

CHAPTER 3: LUTHERAN CONFESSIONAL THEOLOGY

- THE DOCTRINE OF JUSTIFICATION AND THE PERSPECTIVE OF THEOLOGY OF THE CROSS

Having briefly reviewed the history of Australian Lutheran school education and some of the challenges currently faced by Australian Lutheran schools, attention will now be given to the *Book of Concord* and its major theological emphases. These will be examined briefly to develop an understanding of the nature of Lutheran confessional theology and to provide a basis in later chapters for considering the educational implications for Lutheran schools which arise from these theological foundations. This chapter looks at the central doctrine of the Lutheran Confessions, the doctrine of justification, and also at the major theological orientation of theology of the cross.

1. THE CENTRAL FOCUS OF THE LUTHERAN CONFESSIONS - JUSTIFICATION BY FAITH ALONE

1. Justification: the central focus of the Lutheran Confessions

The central focus of the *Book of Concord* is the doctrine of justification by faith alone, 'undergirded by the christological presuppositions required to carry this burden and rounded off with soteriological implications that exhibit its meaning' (Braaten 1983: 34). This 'one great theme' (Gritsch and Jenson 1976: 6) of justification by faith alone, apart from works of the law, is regarded by confessional Lutheran churches as the 'article on which the church stands or falls' (TA IX, 5), because 'nothing in this article can be given up or compromised' (Tappert 1959: 292).

Luther himself was quite clear about this central place of the doctrine of justification. In his commentary on Galatians (1535) he wrote (LW 26: 283):

As I often warn, therefore, the doctrine of justification must be learned diligently. For in it are included all the other doctrines of our faith; and if it is sound, all the others are sound as well.

Braaten calls this doctrine 'heart of the confessions' (1983: 34) because it

gives us the key to the right interpretation of the Scriptures . . . It unlocks the door to the Scriptures insofar as the question of how things stand with us before God is concerned - insofar as we are dealing with the question of salvation, with all the bad news and good news that can truthfully be told about the human situation in light of God's revelation in Jesus Christ. If dogmaticians or exegetes do not use this hermeneutical key in biblical interpretation, they will inevitably use some other one. For there is simply no presuppositionless approach to the Scriptures.

In developing a dialogue between theology and education on the basis of Lutheran confessional theology, the major emphasis will therefore be in keeping a clear focus on the doctrine of justification and its implications for the school situation. Against this, statements such as 'the Lutheran school is gospel-centred' will need to be evaluated carefully.

2. The Lutheran teaching of justification: God accepts the sinner by grace, on account of Christ, through faith

God accepts the sinner

The Lutheran Confessions assert that there are really only two possible answers to the question, 'What must I do to be saved?' (Acts 16:30). Either God accepts the person because of what the person does, or else God accepts the person, despite who that person is, because of what God does for that person (Janetzki 1980: 44). The Lutheran Confessions allow only for the second answer: God accepts the sinner because of what God has done in Jesus Christ. In doing so, they claim to reflect the teaching of the Bible (e.g. Rom 3:21-26; 2 Cor 5:17-19).

The key article of the *Augsburg Confession* (AC IV) states (Tappert 1959: 30):

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.

From the perspective of this article, and the whole of the *Book of Concord*, justification is seen entirely as the work of God.

By grace

The Lutheran Confessions teach that a person is justified by grace since salvation is wholly a gift of God. The *Formula of Concord* (Tappert 1959: 540-541) stresses that a person is justified before God,

without any merit or worthiness on our part, and without any preceding, present, or subsequent works, by sheer grace, solely through the merit of the total obedience, the bitter passion, the death, and the resurrection of Christ, our Lord, whose obedience is reckoned to us as righteousness.

Although it is a position that many people find difficult to accept, after examining a large number of Bible passages, the *Formula of Concord* concludes (Tappert 1959: 524):

that the free will by its own natural powers can do nothing for man's conversion, righteousness, peace, and salvation, cannot cooperate, and cannot obey, believe, and give assent when the Holy Spirit offers the grace of God and salvation through the Gospel. On the contrary, because of the wicked and obstinate disposition with which he was born, he defiantly resists God and his will unless the Holy Spirit illuminates and rules him.

This teaching rejects any place for so-called 'free will' in relation to a person's salvation, as Luther argued so forcefully in his writing *The Bondage of the Will* (*De servo arbitrio* 1525; LW 33). God's offer of forgiveness can be received by an individual only through the work of the Holy Spirit: the only 'freedom' which the individual exercises in relation to salvation, is the freedom to reject the grace of God.

In arguing this position, the Lutheran confessions stress the inability of individuals to contribute in any way or to cooperate with God in their salvation. Schlink (1961: 90-91) summarises Lutheran confessional teaching on this point as follows:

God does not forgive for the sake of man's works, for all man's works are sin; nor for the sake of man's love (e.g., Ap IV, 77), for also the sinner's love is hatred against God's commandment and mercy. God does not forgive for the sake of human merits, for such merits are nonexistent, and where they are claimed sin reaches its apex. But neither does God forgive because of man's despair nor because of the savageness of his contradiction, nor because of the emptiness of his civil righteousness. Despair and the experience of God's wrath remain sin too . . . God forgives sin only because of the merit of Jesus Christ, i.e., by grace alone.

According to this understanding, if a person comes to have faith in Christ, it is 'altogether and alone' (Tappert 1959: 526) the work of the Holy Spirit (Hebart 1979: 22). The starting point for faith lies with God's call in his grace through the word of God and the

sacraments, through which the Holy Spirit 'wills to act efficaciously, to convert men to God, and to work in them both to will and to achieve' (Tappert 1959: 531).

On account of Christ

The Lutheran Confessions assert that this act of the grace of God in justifying sinners is all on account of Jesus Christ who 'was given for us to make satisfaction for the sins of the world and has been appointed as the mediator and the propitiator' (Tappert 1959: 112). As has already been argued above, it is through Christ alone that salvation is possible. He alone is 'the way, and the truth, and the life' (John 14:6). No-one comes to the Father except through him.

The New Testament presents this picture of Jesus 'in an utterly exclusive way, making this claim the heart of the gospel itself' (Braaten 1983: 81). Braaten continues (1983: 81):

Jesus is uniquely unique . . . This concrete person, Jesus of Nazareth, is unique because of his unequalled universal significance. The point of his uniqueness underlines his universality. If Jesus is *the* Lord and Savior, he is the *universal* Lord and Savior, not merely my *personal* Lord and Savior. Because Jesus is the unique and universal Savior, there is a large hope for salvation, not only for me and others with the proper credentials of believing and belonging to the church, but for all people whenever or wherever they might have lived and no matter how religious or irreligious they may have proved themselves to be.

This saving work of Christ which is fundamental for the Christian faith, will be considered more fully from a Lutheran confessional stance in the next section dealing with theology of the cross.

Through faith

The *Book of Concord* emphasises that this offer of forgiveness and salvation, by the grace of God, on account of Jesus Christ, is received alone by faith. The *Formula of Concord* states that when the Holy Spirit offers salvation through the promise of the gospel, it is by faith alone that 'we can apprehend, accept, apply them to ourselves, and make them our own' (Tappert 1959: 541). It sees faith as (Tappert 1959: 541),

a gift of God whereby we rightly learn to know Christ as our redeemer in the Word of the Gospel and to trust in him, that solely for the sake of his obedience we have forgiveness of sins by grace, are accounted righteous and holy by God the Father, and are saved forever.

The *Formula of Concord* goes on to point out, however, (Tappert 1959: 541) that 'faith does not justify' because it is seen as a 'good . . . work' or a 'God-pleasing . . . virtue', but 'because it lays hold on and accepts the merit of Christ in the promise of the holy Gospel'.

We are justified only because Christ's merit has been 'applied to us and . . . made our own through faith'.

Friedemann Hebart, commenting on these sections of the *Formula of Concord*, points out (1979: 61) that 'a large section of the church no longer sees faith like that'. Rather, says Hebart, people see

faith as sincerity, or religious feelings, or commitment to a cause, or belief in certain teachings. Faith for modern people . . . is a desirable deed you do so that God will let you off all the other things he really expects of you. It is seen as a kind of payment for God's favours.

Swedish Lutheran bishop, Bo Giertz, speaks in a similar way about this view of faith. He also emphasises that (1973: 217) 'it is not a work which we accomplish' or 'a gift we give to God'. Faith is not 'some kind of payment' or 'good work'. Rather, says Giertz, 'Faith is . . . a poverty of spirit, a hunger and thirst, a poor, empty heart opening toward God so that He can put His grace into it'. In saying this, Giertz echoes Luther's final written words (LW 54: 476): 'We are beggars. That is true'.

2. THE PERSPECTIVE OF THEOLOGY OF THE CROSS

The Lutheran teaching of justification by grace, through faith, on account of Christ, emphasises the work of salvation through Jesus Christ. Theology of the cross is seen by the Lutheran Confessions as keeping the focus fixed firmly on that work of Christ. Theology of the cross presents a deep paradox - the deep paradox of God revealing God's glory in suffering.

However, there is also a theology which is the opposite of theology of the cross - theology of glory (*theologia gloriae*). Theology of the cross and theology of glory 'are not complementary theologies which we must keep in proper balance and tension. They are, rather, mutually exclusive, opposing, antithetical theologies' (Strelan 1989: 99). However, by examining the opposites, the understanding of theology of the cross can be sharpened.

1. Theology of the cross - a distinctive approach to theology

Not an interpretation of theology, but a distinctive approach to theology

The term 'theology of the cross' (*theologia crucis*) 'is not a synonym for the doctrine of atonement. It designates rather a whole theological and faith posture' (Hall 1989: 24). Jürgen Moltmann contends (1974: 72):

Theologia crucis is not a single chapter in theology, but the key-signature for all Christian theology. It is a completely distinctive kind of theology. It

is the point from which all theological statements which seek to be Christian are viewed.

It is not to be seen simply as another 'theology of . . . ' in the sense of the numerous theological trends which have developed in recent decades, but as 'the theology which attempts to address itself to the most rudimentary meaning of the Christian gospel' (Hall 1989: 25).

Although Luther had used the term 'theology of the cross' already in his lectures on the letter to the Hebrews in 1518 and had developed it particularly in the *Heidelberg Disputation* of 1518 (Prenter 1959: 222), the *Book of Concord* does not develop theology of the cross in those specific terms (cf., however, Ap VII and VIII: 18). However, the theology of the Lutheran Confessions *is* theology of the cross. Various ways are used in the *Book of Concord* to express this, for example God 'doing his alien work in order to do his proper work' (Tappert 1959: 207). The Lutheran Confessions also frequently warn against dangers of theology of glory, particularly the desire of human beings to make themselves right with God through their own efforts.

A theology of 'concealed revelation' - God 'hidden under the opposite'

Lutheran theology recognises theology of the cross as a theology of revelation: it cannot be grasped by reason. Theology of the cross (Strelan 1989: 99) 'insists that God comes to us in ways which we do not expect and which to the reason and the senses are disappointing, inappropriate, and unrecognisable'. Theology of the cross as understood by Lutheran theology shows itself through (Strelan 1989: 99) 'revelation in hiddenness, appearances under opposites, faith not sight, faith not reason, the Word of Scripture, not philosophy'. As St Paul argued (1 Cor 1: 18 - 2: 16), God's revelation is 'a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ [is] the power of God and the wisdom of God' (1 Cor 1: 23-24). According to St Paul, God's power is revealed in God's weakness (2 Cor 12: 9), and God's wisdom appears to be foolishness (1 Cor 1: 25). Only when people are 'taught by the Spirit' (1 Cor 2: 10-16), says Paul, are they able to understand something of God's secret wisdom.

Seen from this perspective, theology of the cross is, therefore, a judgement on any human attempt to understand God through reason and philosophical speculation or to approach God in any way, for example, by trying to live a 'good life'. Lutheran theology holds that God is known only in his revelation, and particularly in his revelation through suffering. The ultimate revelation of God is through the scandal of the cross.

Theology of the cross sees God first and foremost as the God who is hidden in his revelation. Strelan (1989: 100) speaks of God's revelation of himself as 'indirect and concealed', as a 'paradox' of 'concealed revelation'. Developing this, Strelan (1989: 100) continues:

Luther's allusion to Exodus 33:23 is the key for grasping this point: God does indeed reveal himself in the passion and death of Christ, but he is not immediately recognisable as **God**. What he makes visible is not his face, but his *posteriora*, his rearward parts . . . Revelation of the rearward parts of God is addressed to faith, which alone recognises it as a revelation of **God**. Through faith the theologian of the cross discerns the presence of the hidden God in his revelation in Christ, his passion and cross.

Lutheran theology recognises that the 'concealed revelation' of God on the cross begins with the incarnation. Sasse (1984: 49) summarises Luther's thought on the incarnation in this way:

If God would reveal Himself, make Himself visible, He cannot show Himself "as He is." He cannot show His uncovered glory. No human being could bear the sight of the unveiled God (*Deus nudus*). He chooses the covering of human nature. So the incarnation is both a *revelation* of God and a *covering* of His glory. The hidden God (*Deus absconditus*), the God who is for us the eternal, invisible God, becomes the revealed God (*Deus revelatus*) in Jesus Christ. This revelation, this uncovering, . . . is at the same time a covering.

Hence we can see how Luther can speak of God as hidden in two ways - God is hidden to the extent that He has not revealed Himself, and God is hidden when he reveals Himself in Christ. When God became man He was revealing Himself and at the same time covering Himself.

Even the resurrection, as Strelan points out (1989: 103), was not a huge public display of the power and majesty of God, but 'a triumph and a revelation of God, only to the eyes of faith'. Sasse comments (1984: 49-50): 'The empty grave as such convinced no one who did not believe in Him. It could be explained away, as were also His miracles of healing (Matt. 27:64; Luke 11:28)'.

2. Theology of glory - the opposite of theology of the cross

In contrast to God hidden in his revelation, Lutheran theology recognises that the natural tendency for human beings is to look for God in the supernatural, the miraculous, the powerful and successful - in a theology of glory. 'The theology of glory seeks to know God directly, in his obviously divine power, wisdom and glory' (Althaus 1966: 27). Sasse presents the Lutheran perspective as follows (1984: 46): 'The attempt to know God as He is, whether by contemplating the world, by mystical experience, or by philosophical speculation, is the theology of glory. It is the theology of natural man'.

Lutheran theology maintains that theology of glory tries to get to know God from creation, to look at the world and speculate on the kind of God who is behind the creation. It looks for God through 'human experiences of the divine' (Strelan 1989: 101), but in doing so 'it creates its own 'God''. Important in this regard, is the recognition of the reality of original sin which leads individuals 'to a trust [which] is false and wrong', so that they do not realise that they have 'made into a god that to which [their] heart was inclined' (Tappert 1959: 367). The danger of theology of glory is that people create God in their own image. Reason alone, Lutheran theology insists, can no longer lead to a true understanding of God.

Strelan points out that (1989: 101):

The essential metaphor of the theology of glory is that of power: the power of God, his essential nature, his glory, are revealed in such a way that human beings may of their own power discern him, know him, serve him.

Theology of glory does not look for God in 'the suffering and crucified Christ' (Strelan 1989: 100). 'The salvation which this king [Christ] brings to his people is exactly the opposite of what every man hopes to get from God's king - the cross and death, the world's hatred, and the like' (Althaus 1966: 31). Theology of glory does not look to suffering but to examples of the power of God and the 'success' of the church. It is a theology which places a wrong emphasis on visible signs of the power of God at work in miracles, special gifts of the Spirit, and experiences of the power of God in one's life. Theology of glory tries to identify the church in visible signs of growth and success, rather than recognise with the Lutheran Confessions that the church (Tappert 1959: 171) 'is always the same kingdom of Christ, whether it be revealed or hidden under the cross, just as Christ is the same, whether now glorified or previously afflicted'.

The Lutheran Confessions also try to guard against theology of glory in their emphasis on the inability of individuals to contribute in any way to their salvation. The stress on justification by faith and not works keeps the focus on the actions of God in Christ on the cross and does not allow the 'dangerous and insidious' (Strelan 1989: 112) theology of glory to creep in. Althaus comments (1966: 27): 'The theology of glory leads a man to stand before God and strike a bargain on the basis of his ethical achievement in fulfilling the law, whereas the theology of the cross views man as one who has been called to suffer.'

Luther, in his explanation of the twenty first thesis of the *Heidelberg Disputation* of 1518 (LW 31: 53), characterises a person who follows a theology of glory as follows:

He who does not know Christ does not know God hidden in suffering. Therefore he prefers works [human attempts to earn favor with God] to suffering, glory to the cross, strength to weakness, wisdom to folly, and, in general, good to evil. These are the people whom the apostle calls "enemies of the cross of Christ" [Phil. 3:18], for they hate the cross and suffering and

love works and the glory of works. Thus they call the good of the cross evil and the evil of the deed good. God can be found only in suffering and the cross, as has already been said. Therefore the friends of the cross say that the cross is good and works are evil, for through the cross works are dethroned and the old Adam, who is especially edified by works, is crucified. It is impossible for a person not to be puffed up by his good works unless he has first been deflated and destroyed by suffering and evil until he knows that he is worthless and that his works are not his but God's.

3. In the cross, Jesus Christ reveals his glory

In Jesus Christ, God suffers for human sin and evil

Article III of the *Augsburg Confession* begins (Tappert 1959: 27-28):

It is also taught among us that God the Son became man, born of the virgin Mary, and that the two natures, divine and human, are so inseparably united in one person that there is one Christ, true God and true man, who was truly born, suffered, was crucified, died, and was buried in order to be a sacrifice not only for original sin but also for all other sins and to propitiate God's wrath.

The focus in this article dealing with the person and work of Jesus Christ, is on the suffering and death of Christ. The Lutheran Confessions, drawing on the biblical witness, see Jesus Christ as the 'suffering servant' who came 'not to be served, but to serve, and to give his life as a ransom for many' (Matt 20:28). On the cross the result of human sin and evil is seen as God dies, identifying with the alienation, the vulnerability, the pain and the suffering of God's creation. Theology of the cross shows 'God's abiding commitment to the world' (Hall 1989: 25).

Throughout his ministry, already immediately following his baptism when he was tested by Satan in the wilderness (Matthew 4:1-11), Jesus had to withstand the temptation to abandon this path of servanthood and suffering. Even his disciple Peter attempted to turn him from that road and earned the rebuke, 'Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things' (Matt 16:23). On the cross itself, the taunts continued as Jesus was urged to 'save yourself, and come down from the cross' (Mark 15:30). The temptation for Jesus was to follow a path of 'glory', to assume the role of the expected Messiah as a popular military and political figure, to ignore 'the brokenness of the human spirit and the human community' (Hall 1989: 28).

On the cross, Jesus Christ has overcome sin, death and the power of Satan

Jesus' cry on the cross, 'It is finished!' (John 19:30) signalled his conviction that he had completed what he had come to do. The Lutheran Confessions see this as the inevitable

end of the incarnation: the cross and the manger belong together. Jesus had been 'obedient to the point of death - even death on a cross' (Phil 2:8). Sin and Satan had been defeated, and by his rising again, Jesus Christ also showed his victory over death. Lutheran theology affirms that on the cross Christ identified totally with the suffering not only of all people but of the whole world (John 3:16). The cross is therefore seen as God's answer to the brokenness of God's creation (Rom 8:19-22).

As Schlink points out (1961: 84-87), the Lutheran Confessions use a number of different expressions to portray this work of Christ on the cross. Christ is the 'reconciler', the 'innocent Lamb of God', the 'sacrifice' the 'high priest', the 'mediator', the 'intercessor', the 'propitiation', the 'advocate', the 'expiation', the 'forfeit', the 'price', the 'ransom', the 'redeemer' who 'has made satisfaction for our sins'. Schlink concludes (1961: 85-86):

But no matter which terms are used to designate the atonement, all have this common denominator that they acknowledge the obedient death of Jesus Christ to be a *substitutionary* death. He bore *our* punishment and he paid *our* debt. He bore the punishment which God inflicts on us sinners. He took upon himself the debt which we owe God and he paid it.

Christ's glory on the cross can be seen only by faith

The paradox of the cross is that defeat is victory. St Paul develops this clearly in the so-called 'Christ hymn' in his letter to the Philippians (2:6-11). Jesus Christ who is God, 'emptied himself', took on 'the form of a slave', became a human being and 'humbled himself . . . to the point of death - even death on a cross'. 'Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'

The Gospel of John also emphasises this paradox when it speaks of Jesus' suffering, death and resurrection as his 'glorification' (John 12:23-33; 7:39; 12:16; 13:31; 17:1). The Lutheran Confessions are concerned that nothing should 'obscure the glory and blessings of Christ' (Tappert 1959: 107), or 'rob Christ of his honor as our mediator and propitiator' (Tappert 1959: 128).

Schlink provides a valuable summary of the teaching of the Lutheran Confessions on this point (1961: 87-88):

The glory of Christ consists in this - that the only obedience rendered to God by the human race is the obedience of the incarnate Son of God, that the only death that was not well-merited punishment for the dying person is and remains his death, and that his obedience and death is the only merit of all mankind. Christ's honor, however, is not a uniqueness which he preserves in and for himself, but it is the very uniqueness of his self-surrender and his sacrifice for the sins of the whole world. It is his glory

that he, as the only one, truly sacrificed himself and that with his completed sacrifice he *offers* himself to all sinners for forgiveness and eternal life. To acknowledge Christ's glory, therefore, means to receive Christ, to eat and drink him. Thus understood, the glory of Christ is the theme of all Lutheran Confessions. In the focus of all statements is not the glory which Christ has for himself, but the glory of Christ which manifests itself in his sacrifice for men and in his self-giving. The only permissible *theologia gloriae* is, therefore, the *theologia gloriae Christi*, i.e., the *theologia crucis*.

Only faith can grasp this revelation. Only by faith can the cross be seen as victory. Sasse argues (1984: 50): The cross and faith belong together. Cross-theology is always faith-theology. The cross demands faith *contrary to what our eyes see*.' This is particularly so because God's revelation of himself on the cross 'is also the place where God's revelation is most repugnant to our reason.'

4. The cross calls the followers of Jesus Christ to a discipleship of service and suffering

Each disciple of Christ is called to a response of service

Luther summarised his understanding of the person and work of Jesus Christ in his profound but simply stated explanation to the second article of the *Apostles' Creed* in his *Small Catechism*. Here Luther becomes particularly personal (Tappert 1959: 345):

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, delivered me and freed me from all sins, from death, and from the power of the devil, not with silver and gold but with his holy and precious blood and with his innocent sufferings and death, in order that I may be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, even as he is risen from the dead and lives and reigns to all eternity. This is most certainly true.

This passage relates theology of the cross directly to the life of believers. Faith, given through the working of the Holy Spirit, recognises Jesus Christ as God hidden in the incarnation and in the cross. Faith accepts what Jesus Christ has done in his life, death and resurrection. Faith confesses Jesus Christ as Lord. And because Jesus is Lord, Lutheran theology stresses that his disciples are called to live in service to him through service to others. Each disciple is challenged with living for others (*theologia crucis*) rather than living for self (*theologia gloriae*).

Lutheran theology sees each disciple of Christ identifying with the suffering of Christ

However, theology of the cross means more for the disciple of Christ than living a life of humility and service in imitation of Christ. We cannot (Prenter 1959: 226) 'turn the

acceptance of suffering and the daily cross into a form of work-righteousness'. Sasse (1984: 52) argues:

To believe in the cross always means also to carry the cross. A yes to the cross of Christ is also a yes to my cross. If this is not so, we are only playing games. It is not by chance that whenever Jesus spoke of His cross to His disciples He also thought of the cross which they would have to bear in following Him [Matt. 16:24-26].

Prenter (1959: 225-226) extends this argument:

when faith in the cross of Christ no longer involves the willingness to carry one's own cross, then the Crucifixion is no longer taken seriously as that event by which Christ bore the punishment for our sins. For if I do not want to acknowledge my own sins and God's judgment over them in that I accept the cross and suffering which is laid upon me in my life without bitterness and in a spirit of faith, as something which I have justly earned, how, then, can I acknowledge Jesus Christ as he who took upon himself the punishment for these very sins of mine and thereby has become my one and only claim to righteousness before God?

Luther, in fact, also included 'the holy possession of the sacred cross' (LW 41: 164) as one of the seven marks of the church. He urges Christians to show that 'they steadfastly adhere to Christ and God's word' by enduring 'for the sake of Christ' 'every misfortune and persecution, all kinds of trials and evil from the devil, the world, and the flesh' and so 'become like their head, Christ'. In the *Large Catechism* (Tappert 1959: 429), Luther warns Christians that they must 'count on' being inflicted with 'every possible misfortune and grief . . . For where God's Word is preached, accepted or believed, and bears fruit, there the blessed holy cross will not be far away'.

This cross, this suffering for the sake of Christ, is not something which the Christian chooses for himself or herself: it is something which is placed onto the disciple by God (cf. SD XI: 49) who continues to be revealed through suffering. It is a cross which disciples of Christ 'take up' as they follow Christ (Matt 16:24). While the death of Christ on the cross was a unique historical event, never to be repeated (Heb 9:25-28; 10:14), the Lutheran Confessions affirm that the disciple of Christ shares in the suffering which Christ still continues to bear wherever there is suffering. Theology of the cross means, then, that the disciple of Christ identifies with the suffering Christ in the world and participates in the struggle against evil and sin in whatever form that may occur. The Christian life is not seen in terms of a theology of glory as all conquering and triumphant living, but its glory is lived under the cross, hidden under the opposite, in suffering, humility, grief, disgrace, pain, death.

CHAPTER 4: LUTHERAN CONFSSIONAL THEOLOGY

- THE DIALECTIC OF LAW AND GOSPEL, THE 'TWO KINGDOMS', AND 'SAINT AND SINNER'

In order to keep the focus clearly on the central doctrine of justification by grace through faith on account of Christ, the Lutheran Confessions maintain a careful balance between law and gospel. The dialectic nature of this distinction of law and gospel helps to guard against an incorrect emphasis on only one aspect of the doctrine. This creative tension is also seen in the perspective of the 'two kingdoms', the application of law and gospel to the way God works in God's world and in the understanding in the Lutheran Confessions of the Christian person as saint and sinner at the same time (*simul iustus et peccator*), the application of law and gospel in the area of anthropology. In bringing these teachings of Lutheran confessional theology into dialogue with education, it is crucial that their dialectic nature is clearly maintained.

1. LAW AND GOSPEL

The *Book of Concord* identifies law and gospel as two ways in which God is active in God's world. God is seen as operating with the law, through which God maintains and preserves the world, but particularly exposes sin. God also operates with the gospel, through which God reveals salvation, and declares the forgiveness of sins. The Lutheran Confessions assert that in God's word, God's revelation addresses the individual both as law and as gospel.

1. The two ways God speaks in God's word

In order to ensure that when dealing with God's revelation the emphasis always remains clearly on Christ and justification through faith for the sake of Christ, the Lutheran Confessions (Ap IV, FC V) stress the necessity of recognising clearly the two ways in which God speaks in God's word - as law and as gospel, as demand and as promise, as condemnation and as forgiveness, as death and as life (Janetzki 1980: 39). In the *Apology of the Augsburg Confession*, Melancthon differentiates law and gospel in this way (Tappert 1959: 108):

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.

2. The law: God's demands - God's 'alien work'

The Lutheran Confessions outline three purposes for which God's law has been given, the civil (or political) use of the law, the theological use of the law and the so-called 'third use' of the law (cf. Janetzki 1985: 86-87).

The civil use of the law

The civil or political use of the law is seen by the Lutheran Confessions as applying to all of God's creation and is given in order to try to ensure that God's creation functions in the way it was created to function. Through the civil use of the law, God is seen as preserving the creation for human benefit through the structures of society such as marriage and family, government and social order. This is seen as a positive function of the law, also because it aims to preserve society in peace and good order so that the gospel can do its work. However, because of sin, the civil use of the law also functions 'to maintain external discipline and decency against dissolute and disobedient people' (Tappert 1959: 563), using force and punishment where necessary.

The *Book of Concord* recognises that, in relation to the civil use of the law, human beings are capable of 'the righteousness of reason or of law' which 'to some extent, reason can produce . . . by its own strength, though it is often overwhelmed by its natural weakness and by the devil' (Tappert 1959: 110). However, the *Book of Concord* also emphasises that this *justitia civilis* [civil righteousness] of which man is capable is, in the sight of God, neither good nor a cause for pardon (Schlink 1961: 78). Human beings cannot earn any merit with God for obedience to the civil law. As will be argued later, the civil use of the law relates to God's work in creation through the 'left hand kingdom'.

The theological use of the law

The *Book of Concord* sees the main function of the law as convicting people of sin. The law, carrying out its theological function, 'always accuses us, it always shows that God is wrathful' (Tappert 1959: 125). As the law carries out this accusing function, Luther in *The Smalcald Articles* (SA III, ii) suggests that there are three responses which the law evokes in people - rebellion, self-righteous hypocrisy and despair.

Arguing in a way similar to St Paul in the letter to the Romans (7:7-12), Luther observes firstly (Tappert 1959: 303) that people who are 'rude and wicked' and who 'do evil whenever they have opportunity' rebel against the law 'because it forbids what they desire to do and commands what they are unwilling to do'. Luther argues that if such people 'are not restrained by punishment, they act against the law even more than before'.

The second response to the theological use of the law relates to the struggles Jesus had in his own day with the Pharisees. Luther argues (Tappert 1959: 303) that people 'become blind and presumptuous, imagining that they can and do keep the law by their own powers'. He calls these people 'hypocrites and false saints', terms similar to those used by Jesus of his self-righteous accusers.

The third response to the theological use of the law which Luther identifies (Tappert 1959: 303) as '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. This is what is meant by Rom. 4:15, "The law brings wrath," and Rom. 5:20, "Law came in to increase the trespass".

This despair which the law produces 'is not a good work, is no basis for forgiveness' (Schlink 1961: 76) in itself. In fact, without the gospel, it cannot lead to God's grace and forgiveness. As the *Book of Concord* states (Tappert 1959: 144):

Consciences cannot find peace unless they hear the voice of God, clearly promising the forgiveness of sins. Therefore it is necessary to add the Gospel promise, that for Christ's sake sins are forgiven and that by faith in Christ we obtain the forgiveness of sins.

In this way, the law in its theological function prepares the way for the gospel. The Lutheran Confessions refer to this as God's 'alien work to terrify because God's own proper work is to quicken and console' (Tappert 1959: 189; 479; 560). God has to help people realise their condition of sin and their need for a savior (his 'alien work' of judgment) before they are ready to receive his message of mercy and forgiveness.

The so-called 'third use of the law'

The Lutheran Confessions also recognise that for the Christian, the law of God can fulfil another function, the so-called 'third use of the law' (FC VI). This is a positive function of the law, helping 'those who have been born anew through the Holy Spirit, who have been converted to the Lord . . . [to] learn from the law to live and walk in the law' (Tappert 1959: 563-564).

The *Formula of Concord* (Tappert 1959: 566) emphasises that this function of the law applies only to the Christian.

When a person is born anew by the Spirit of God and is liberated from the law (that is, when he is free from this driver and is driven by the Spirit of Christ), he lives according to the immutable will of God as it is comprehended in the law and, in so far as he is born anew, he does everything from a free and merry spirit.

Since Christians lives by the Holy Spirit, the *Formula of Concord* (Tappert 1959: 566) affirms that the Holy Spirit uses the law of God

to instruct the regenerate out of it and to show and indicate to them . . . what the acceptable will of God is (Rom. 12:2) and in what good works, which God has prepared beforehand, they should walk (Eph. 2:10) . . . These works are, strictly speaking, not works of the law but works and fruits of the Spirit, or, as St. Paul calls them, the law of the mind and the law of Christ. According to St. Paul, such people are no longer under law but under grace (Rom. 6:14; 8:2).

As will be further developed when discussing the 'third use of the law' in the area of behavior management in schools, one of the difficulties of using the law in this way as a guide or norm for Christian life is that it can so easily slide into the theological use of the law. What is intended as a guide is heard instead as the accusing voice of the law.

3. The gospel: God's promise - God's 'proper work'

The Lutheran Confessions recognise that the use of the word 'gospel' is not always consistent both in the Scriptures and in theological writing (Tappert 1959: 558). In fact, two main uses of the word are identified.

In its broader use, as for example, when speaking of 'the gospel about Jesus Christ' (Mark 1:1), the word 'gospel' refers to (Tappert 1959: 558) 'the entire teaching of Christ, our Lord, which in his public ministry on earth and in the New Testament he ordered to be observed'. In this case, the term includes Jesus' teaching about the law as well as his proclamation of God's mercy and grace.

In the strict sense, however, the Lutheran Confessions identify the content of the gospel (Tappert 1959: 561-562) as follows:

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. For everything else which comforts and offers the mercy and grace of God to transgressors of the law strictly speaking is, and is called, the Gospel, a

good and joyful message that God wills not to punish sins but to forgive them for Christ's sake.

From the perspective of the Lutheran Confessions, it is the gospel which gives Scripture its centre and heart. Braaten emphasises that (1983: 110) the 'gospel is not a system of universal truths about divine subjects which one can deduce from Scripture and collect in a volume of dogmatics'. Paraphrasing Luther's words in the *Small Catechism*, Braaten continues (1983: 110):

Rather, it [the gospel] is the living Word of God to me. Until I have heard this Word in existential inwardness, I have heard nothing of the gospel. Until I can say, this is *for me* - God has created *me* and all that exists; he has redeemed *me*, a lost and condemned creature; he has called *me* through the gospel - I have not grasped the personal dimension of the gospel.

However, in all this, it is crucial to emphasise that the gospel is based on God's action in Jesus Christ 'outside of me' (Braaten 1983: 110). The *Christus extra nos* [Christ outside of us] and the *pro nobis* [for us] belong together. The Lutheran Confessions assert that God has acted for us in Jesus Christ: God's action is personal but God's action cannot be seen in terms of subjective individualism. On the other hand, salvation in Christ occurred through the event of the life, death and resurrection of Jesus Christ. However, it is only when a person sees that Christ died for him or for her, that the gospel has its effect in the life of that person.

4. The necessity for the proper distinction of law and gospel

While the law and the gospel can be clearly defined, and while the 'distinction between law and Gospel is an especially brilliant light which serves the purpose [of ensuring] that the Word of God may be rightly divided and the writings of the holy prophets and apostles may be explained and understood correctly' (Tappert 1959: 558), nevertheless, the danger of confusing law and gospel is a very real and present one, also in the Lutheran school situation. The *Formula of Concord* (SD V, 24-27) urges that both law and gospel be taught 'constantly and diligently', but 'with due distinction', so that (Tappert 1959: 562-563),

in the ministry of the New Testament the proclamation of the law and its threats will terrify the hearts of the unrepentant and bring them to a knowledge of their sin and to repentance, but not in such a way that they become despondent and despair therein. Rather, since "the law was our custodian until Christ came, that we might be justified by faith" (Gal. 3:24), and hence points and leads not away from but towards the Christ who is the end of the law (Rom. 10:4), the proclamation of the Gospel of our Lord Christ will once more comfort and strengthen them with the assurance that

if they believe the Gospel God forgives them all their sins through Christ, accepts them for his sake as God's children, and out of pure grace, without any merit of their own, justifies and saves them.

The reason why the Lutheran Confessions see this distinction as so important, is that any mingling, confusion or tangling together of the teaching of the law and the teaching of the gospel must be prevented at all costs. This is because (Tappert 1959: 563)

such a confusion would easily darken the merits and benefits of Christ, once more make the Gospel a teaching of law . . . and thus rob Christians of the true comfort which they have in the Gospel against the terrors of the law.

Crucial here is the recognition that whenever law and gospel are confused, it is the gospel which suffers and loses its impact. The tendency is inevitably to diminish the radical nature of the promise of the gospel and to add various conditions which need to be fulfilled before the benefits of the gospel can be obtained. As will be argued below when dealing with various forms of legalism and moralism which can develop in a Lutheran school, such conditions obscure the gospel under a cloud of human intentions and activities. For example, when students are given the impression that their relationship with God depends not only on the work of Jesus Christ, but on correct doctrinal formulations, or patterns of behavior, or feelings about their faith, then there is the danger that the gospel will be heard in terms of law.

2. THE PERSPECTIVE OF THE 'TWO KINGDOMS'

The application of law and gospel to the understanding of the way God works in the world is seen in Lutheran confessional theology as the perspective of 'the two kingdoms'. While 'the two kingdoms' has often been referred to as a 'doctrine', it is rather an extended metaphor developed to describe God's activity in the world. Duchrow maintains that it is only in 1867 that the term 'doctrine of the two kingdoms' appears for the first time (1977: 12) and that it becomes a 'settled theme of theological discussion' only in this century, particularly during the rise of National Socialism in Germany (1977: 9; 35). For this reason writers refer to 'the two kingdoms' in terms such as 'ethic' (Gritsch and Jenson 1976), 'concept' (Duchrow 1977), 'perspective' (Braaten 1983), 'teaching' (Benne et al. 1984), 'dialectic' (Schmidt 1987), 'thinking' (Strieter 1988), and 'notion' (Truemper 1991). However, even though there are these and other complexities in dealing with this area of theology, it is a crucial one for the consideration of Lutheran schools, particularly for understanding how the school relates to the church and to the world.

The perspective of 'the two kingdoms' as understood in Lutheran theology

draws a distinction between God's special work of salvation in Jesus Christ, preached and celebrated by the church in Word and Sacraments, and the universal activity of God incognito in our common human existence. God works hiddenly and anonymously everywhere in political and social institutions to promote common good and to counter the consequences of sin. (Benne et al. 1984: 209).

1. Matters of terminology

Some of the misunderstanding experienced with the Lutheran 'two kingdoms' approach has resulted from confusion with terminology. Concepts which were developed at the time of Luther, or even earlier, have changed their meaning or point of reference. The history of the use and interpretation since the reformation of the perspective of the 'two kingdoms' has also clouded the issue considerably (cf. Hertz 1976; Duchrow 1977). Thus Duchrow, after his extensive examination of 'the theory and practice of the two kingdoms doctrine' (1977), suggests that in order to avoid some of the difficulties with the traditional terminology, 'these traditional concepts should be avoided as much as possible in further systematic studies' (1977: 318) and that new ways of expressing the notion of the two kingdoms need to be investigated, using, if possible, biblical language and imagery. Duchrow concludes (1977: 251-252):

We need not abandon Luther's distinction, indeed we cannot . . . because the distinction is in fact a remarkably insightful reading of what the experience of the freedom of the Gospel can be. We need to listen more carefully to what it is that Luther said; we need to look more critically at what we as Lutherans have done with our traditions. As Lutherans we must engage in critical appraisal of our traditions, not only to appropriate the past more adequately, but also to speak to the present more effectively. I firmly believe that Luther gives us a sound basis, but we must work in the same bold spirit of freedom which he demonstrated

Two kingdoms - as the kingdom of God and the kingdom of Satan

One way of speaking about 'two kingdoms' is to see them as 'the kingdom of God' and 'the kingdom of Satan'. This dualistic approach is derived from Scripture (e.g. Luke 10:18; 11:17-20; John 18:36-37) and relates to Jesus' own teaching about 'the kingdom of God'. It was also familiar to Luther from the writings of his theological 'father', Augustine, especially in his major work *The City of God*.

According to this understanding of the world, two kingdoms are 'in relentless conflict: divine and evil forces in struggle within creation until the end of the age, when God will establish his sole and ultimate rule' (Strieter 1988: 205; cf. Duchrow 1977: 3). Although the struggle between the kingdom of God and the kingdom of Satan continues until the end of time (Ap VII, 16), 'Jesus brings the power of God's rule into history, confronts the demonic forces, and wins a victory which spells ultimate freedom for human beings'

(Braaten 1983: 133). As the *Augsburg Confession* points out (AC III), because of his life, death, resurrection and ascension, Jesus Christ is Lord over all creation. Although Satan still has power on earth, the victory already belongs to Jesus Christ 'who has redeemed me, a lost and condemned creature, delivered me and freed me . . . from the power of the devil . . . in order that I may be his, live under him in his kingdom, and serve him' (Tappert 1959: 345). However, for the Christian, the struggle remains throughout life to live in the 'saint-sinner' tension which St Paul portrays so vividly in Romans 7: 7-25 and which will be considered further in the next section of this chapter.

'Two kingdoms' ('governances') - as the two ways God operates in the world

While the Lutheran Confessions use the terminology of 'kingdom of God' and 'kingdom of Satan' as indicated above, Lutheran theology also speaks of 'two kingdoms' in another way. When speaking in this way about the 'two kingdoms', Lutheran theology is dealing with the understanding of how God relates to the whole world, depicting God's activity as Lord over all the world through law and gospel. The 'two kingdoms' in this sense refers to the means and purposes of God's rulership of the world, rather than to an arena in which God operates.

Luther, in writing about the 'two kingdoms', made use of two different terms to try to ensure a clear distinction was made between the various spheres of God's rulership (Strieter 1988: 205). Luther used 'kingdoms' (*Reiche*) to refer to the kingdoms of God and Satan and 'governances' (*Regimente*) to refer to the two modes of God's activity in the world through law and gospel. However, this difference in terminology has not been used consistently in Lutheran theology since Luther's day, leading at times to a confusion between the terms.

Another problem results from the term 'kingdom' itself, particularly when it is seen as an area over which a king rules. This gives the idea of 'kingdom' a rather static nature whereas the Lutheran theological perspective of the 'two kingdoms' is concerned very much with God's activity of ruling. The problem is exacerbated when the two modes of God's rulership are designated as the so-called 'left hand kingdom' and 'right hand kingdom'. While the nature of the relationship between these two kingdoms will be examined more fully later, it is vital to point out that they must never be pulled apart as two separate spheres of operation (Duchrow 1977: 318). To do so is to create a false separation between the 'sacred' and the 'secular' and also between 'church' and 'state'. Once that has been done, it is easy to take the next step of seeing the church and the state in some form of opposition to each other or that the sacred and the secular have nothing to do with each other.

One result of this has been that a false identification has sometimes been made between the church (as institution) as the kingdom of God, and the world as the kingdom of Satan. This has led to seeing the world as evil and a place to be avoided, a view also encouraged in some of the early Lutheran schools. This position is diametrically opposed to the emphasis which the concept of the 'two kingdoms' is trying to make with its stress on

God's activity in both the church and the world, and the penetration of 'the satanic forces . . . [into] every dimension of human life, including the religious' (Braaten 1983: 134).

In Lutheran theology, however, the concept of 'two kingdoms' refers to the two ways in which God is active in the totality of creation, two strategies which God uses to deal with the power of evil and the reality of sin in the world (Braaten 1992: 131). It recognises that 'God, who is Father, Son, and Holy Spirit, is Lord of all - sacred and profane, spiritual and material, fallen and redeemed, from its initiation to its consummation and every moment along the way' (Neuhaus 1991: 140). There is no area, including the rulership of Satan, which is excluded from God's rulership. God relates as Lord to the creation, both as creator and redeemer, both through law (in threat and judgement) and gospel (in forgiveness and restoration). The two kingdoms perspective thus attempts to preserve the distinction between 'two contrasting modes of divine activity in and through the world' (Braaten 1983: 133).

2. Two modes of divine activity in the world – the 'two hands of God'

The Lutheran Confessions depict God as active in the world in two different ways (AC XL), through the civil authority and through the ecclesiastical authority. The *Augsburg Confession* also points out 'that because of God's command both authorities and powers are to be honored and esteemed with all reverence as the two highest gifts of God on earth' (Tappert 1959: 81). Luther spoke of these two authorities as the 'two hands of God'. The 'left hand of God' is seen as the activity of God at work in the political and the economic spheres of life, operating through the government, the law and through human reason. The 'right hand of God' is seen as exercised through the preaching of the word of God and the administration of the sacraments and is God at work in and through the church. These two spheres of God's activity, the civil realm and the church, are therefore referred to in Lutheran theological terms as the 'left hand kingdom' and the 'right hand kingdom'.

The *Augsburg Confession* (AC XVI) speaks about God's activity in the 'left hand kingdom' as follows (Tappert 1959: 37-38):

It is taught among us that all government in the world and all established rule and laws were instituted and ordained by God for the sake of good order, and that Christians may without sin occupy civil offices or serve as princes and judges, render decisions and pass sentence according to imperial and other existing laws, punish evil doers with the sword, engage in just wars, serve as soldiers, buy and sell, take required oaths, possess property, be married, etc.

. . . The Gospel does not overthrow civil authority, the state, and marriage but requires that all these be kept as true orders of God and that

everyone, each according to his own calling, manifest Christian love and genuine good works in his station of life. Accordingly Christians are obliged to be subject to civil authority and obey its commands and laws in all that can be done without sin. But when commands of the civil authority cannot be obeyed without sin, we must obey God rather than men (Acts 5:29).

The Lutheran Confessions see this activity of God in the 'left hand kingdom' as exercised through the law. It is to be clearly distinguished from God's operation through the gospel in the 'right hand kingdom', 'for the Gospel does not teach an outward and temporal but an inward and eternal mode of existence and righteousness of the heart' (Tappert 1959: 38).

Through the civil or political use of the law, God is understood as regulating the world for all people who live as fallen creatures in a fallen world. Law and order are to be maintained to provide a safe and structured environment for human life and prosperity, sin is to be kept in check, social justice is to be promoted, and those who do evil and break the laws of society are to be restrained and punished. To do this, the civil authorities established by God (Rom 13:1-8) demand through the law 'the righteousness of reason or of law' (Tappert 1959: 110). They use reason and custom to teach what is right and legislation and, if necessary, punishment ('the sword' - Romans 13:4) to enforce what is right. Although the Lutheran Confessions insist that civil righteousness cannot merit forgiveness of sins or make a person right before God (*coram Deo*), nevertheless, they (Tappert 1959: 110)

maintain that God requires the righteousness of reason. Because of God's command, honorable works commanded in the Decalogue should be performed, according to Gal. 3:24, "The law is a custodian," and I Tim. 1:9, "The law is laid down for the lawless." For God wants this civil discipline to restrain the unspiritual, and to preserve it he has given laws, learning, teaching, governments, and penalties. To some extent, reason can produce this righteousness by its own strength, though it is often overwhelmed by its natural weakness and by the devil, who drives it to open crimes. We freely give this righteousness of reason its due credit; for our corrupt nature has no greater good than this . . . God even honors it with material rewards. Nevertheless, it ought not be praised at the expense of Christ.

In the 'right hand kingdom', God operates with the gospel. God calls people back to himself by the Holy Spirit through the word, sets them free from the power of sin, makes them righteous and holy, and motivates them to lead lives of loving service to God and to their neighbours. The *Augsburg Confession* (AC XXVIII) asserts that (Tappert 1959: 81-82),

according to the Gospel the power of keys or the power of bishops is a power and command of God to preach the Gospel, to forgive and retain sins, and to administer and distribute the sacraments.

. . . In this way are imparted not bodily but eternal things and gifts, namely, eternal righteousness, the Holy Spirit, and eternal life. These gifts cannot be obtained except through the office of preaching and administering the holy sacraments.

The *Augsburg Confession* goes on to point out that since the 'power of the church . . . bestows eternal gifts . . . it does not interfere at all with government or temporal authority (Tappert 1959: 82).

It should be noted that when the Lutheran Confessions speak about 'bishops' in this section and elsewhere,

these remarks apply not only to bishops in their capacity as overseers of the congregation but, as a matter of principle, to every pastor as the bishop of his congregation . . . For there is only *one* office of preaching the Gospel and administering the sacraments (Schlink 1961: 230).

3. Two kingdoms - distinguished: not confused and not separated

While the two modes of God's activity in the world through law and gospel can be identified and described, the understanding of the relationship between the 'two kingdoms' has raised difficulties of interpretation.

Distinguished, but not confused

The Lutheran Confessions emphasise (Tappert 1959: 83) that 'the two authorities, the spiritual and the temporal, are not to be mingled or confused'.

Temporal authority is concerned with matters altogether different from the Gospel. Temporal power does not protect the soul, but with the sword and physical penalties it protects body and goods from the power of others.

. . . The spiritual power has its commission to preach the Gospel and administer the sacraments. Hence it should not invade the function of the other, should not set up and depose kings, should not annul temporal laws or undermine obedience to government, should not make or prescribe to the temporal power laws concerning worldly matters. Christ himself said, "My kingship is not of this world" . . .

Thus our teachers distinguish the two authorities and the functions of the two powers, directing that both be held in honor as the highest gifts of God on earth (Tappert 1959: 82-83).

Since the major emphasis of the Lutheran Confessions is to ensure that the message of the gospel is heard as clearly as possible, it is not surprising that they also stress the necessity of distinguishing as accurately as possible, the ways in which God operates in the world with law and gospel. Confusion of the 'two kingdoms' results in a confusion of use of law and gospel and, as has been argued earlier, when law and gospel are confused, this inevitably leads to a lack of clarity in, or even a negation of, the witness of the gospel.

The 'two kingdoms' are confused 'whenever Christians call for a Christianization of society, as though society could be ruled by the gospel and the Sermon on the Mount' (Benne et al. 1984: 209). In this way Jesus Christ is looked on as a new law-giver, providing a new set of commandments which Christians might try to impose on society as a whole. What happens in Lutheran theological terms is that there is a confusion of the civil use of the law (which applies to all people whether they recognise God or not) and the 'third use of the law'. Instead of seeing that the law of God as explained by Christ in the New Testament can be urged as a guide for living only for Christians who accept Jesus Christ as savior and Lord (the 'third use of the law'), the attempt is made to force the ethics of the Christian life onto all people, whether they accept its basis or not. The distinction between what is legal within society, and what is moral for Christians within that society, becomes blurred, and the impression can be given that the church is concerned with nothing more than ethical issues.

Confusion of the 'two kingdoms' also occurs when the church attempts to dominate the civil authorities by trying to impose ecclesiastical or religious authority on them. Braaten argues (1992: 130):

We must . . . oppose the current efforts to re-Christianize the public orders and to legislate the will of the church upon the unchurched as though we have a special revelation from Christ for the political and social conditions of life today.

There are difficult distinctions which have to be made in this regard. On the one hand, the Lutheran church insists on non-interference from the state in its work of preaching the gospel and administering the sacraments. However, the church does need to operate also on the basis of the political use of the law and this can mean that the church 'as the custodian of God's law . . . must announce its political, social, and economic implications, so far as these become clear in any particular time and place' (Benne et al. 1984: 211). This means that advice and even criticism of the government by the church is possible, and at times necessary. However, according to the understanding of the Lutheran Confessions, the church cannot impose its authority in the 'left hand kingdom'.

Those who are called and ordained as ministers of the gospel receive the charism of the Spirit to fulfil the duties of their holy office, but they have no right thereby to claim for themselves the charism which God bestows on other ministers who hold office in the secular realm (Benne et al. 1984: 210).

Support for this position is seen in the message of St Paul to the Christians in Rome (Rom 13:1-8) who were already possibly undergoing forms of religious persecution. Here St Paul maintains that it is the responsibility of Christians to support the governing authorities, 'not only because of possible punishment but also because of conscience' (Rom 13:5; cf. 1 Pet 2:13).

Confusion of the 'two kingdoms' is also seen when the concerns of the church are influenced by, or reduced to, the norms of society. Christians are to be 'in the world', but not 'of the world' (John 17). They are to be 'salt and light' for the world (Matt 5:13-16). But in doing this, they cannot confuse the concerns of the church and the concerns of society. Carl Braaten provides the following caution in avoiding the confusion of a demand for liberation with a desire for salvation (1983: 134):

God is pressing for the historical liberation of human beings through a host of secular media, and for Christ's sake he promises eternal salvation through the preaching of the Word and the administration of the sacraments. Historical liberation and eternal salvation are not one and the same thing. They should not be equated.

Avoiding this confusion is crucial for Lutheran confessional theology so that the message of the gospel is not equated with social justice issues.

Distinguished, but not separated

However, Lutheran theology is concerned that an equally important pitfall is also avoided, that of separating the 'two kingdoms' to such an extent that 'hope for the poor and hope for sinners' are seen as totally unrelated. 'The poor clamor for justice and sinners cry for justification. It is intolerable for the church to separate these concerns' (Braaten 1983: 136).

Difficulties such as this are caused if the 'two kingdoms' are seen as completely separated rather than as distinguished. As mentioned earlier, this approach can lead to a dangerous dualistic thinking separating the religious and secular aspects of life, separating the temporal and the eternal, and dividing church and state. In its more extreme form, it can lead to statements such as the following by nineteenth century Lutheran dogmatician Christian Luthard (Hertz 1976: 83-84):

the Gospel has absolutely nothing to do with outward existence but only with eternal life . . . it is not the vocation of Jesus Christ or of the Gospel to

change the orders of secular life and establish them anew. On the contrary, Christ has nothing to do with this sphere but allows it to go its own way . . . Christianity wants to change man's heart, not his external situation.

It was misunderstanding such as this which led to the rationalisation during the Nazi era which allowed Hitler and the Nazi ideology to 'take charge of the public realm while reserving the private life of individuals for the church and the gospel' (Benne et al. 1984: 210).

Another result of the separation of the 'two kingdoms' is what has been called 'Lutheran quietism' (cf. Strelan 1991). While individual Christians have been encouraged to demonstrate the practical working out of the gospel in areas of social concern, injustice and suffering, there has been a strong anxiety expressed by some in the Lutheran Church of Australia that 'the more zealously any church works to influence society, the less clear [is] its witness to the true Gospel of Jesus Christ' (Hamann 1969: 88). There is a fear that the clarity of the gospel message of salvation in Jesus Christ can be obscured by involvement of the church in matters of social reform or justice issues and that these should therefore be the responsibility of the kingdom of the left. However, there is also the danger that such an attitude can lead to a privatisation and individualisation of the gospel which prevents the church from being salt and light in the community and from speaking law and gospel into particular social situations. Strelan argues (1991: 131):

There is no area of human existence or of this world's life in which the Word of God cannot be spoken. That word may be a word of rebuke or it may be a word of gospel. But it must be proclaimed in its fullness, and it is only the church who must and can proclaim it. We are not called to be moral guardians, but to suffer with those who suffer; the church is called not just to be prophetic, but to be the suffering prophet, the priest of God in the world.

In this way, the common ground between responsibility under the 'two kingdoms' and theology of the cross becomes apparent.

4. Interrelationship of the 'two kingdoms'

Lutheran theology recognises God as active in the world 'in a two-fold governance, curbing our inhumanity and fostering justice in the realm of the secular, and nurturing and sustaining faith and love in the realm of the spirit' (Strieter 1988: 207). The perspective of the 'two kingdoms' provides a way of viewing 'the twofold involvement of God' (Braaten 1983: 134) as

on the one hand, he works creatively to promote what is good for human life in all its personal and social dimensions and, on the other hand, he works

redemptively to bring the world forward to that final perfection summed up in Christ.

Braaten is here viewing this activity of God also from the eschatological perspective, recognising (1983: 135) that 'the realm of creation and the realm of redemption share the same eschatological future horizon'. Seen from this viewpoint, attempts by the church to deal with justice issues in social life 'can be interpreted as earthly signs of the justice of the kingdom of God which the gospel announces to the world on the basis of the justification which God has granted through Jesus Christ' (Braaten 1983: 136). Braaten sees the interrelationship of the 'two kingdoms' as 'the vertical line of justification through faith alone' being brought to bear on 'the horizontal line of the kingdom striving for justice in an evil world'. In this way, 'the upward line of salvation through Christ is tied to the forward line of liberation in history' (1983: 136). Braaten continues (1983: 137):

The one God involved in the struggle for human liberation from hunger, misery, oppression, ignorance, and all the powers of sin and evil is none other than the Father of Jesus Christ who is reconciling the whole world to himself. The signs of liberation are anticipations of the total salvation the world is promised in Christ.

. . . A community blessed with the knowledge of the gift of God's absolute righteousness in Christ will have no other choice but to be the advocate of every dimension of earthly righteousness (*iustitia civilis*) that can be realized on earth.

While the 'two kingdoms' approach of Lutheran theology shows God operating in the world through the government and secular society on the one hand and through Christ and the church on the other, individual Christians find that they are 'always involved in both dimensions of God's activity in the world' (Benne et al. 1984: 210). Lutheran 'two kingdoms' theology provides Christians with 'a way of seeing one and the same reality from two perspectives' (Truemper 1991: 126). They view reality as believers in Jesus Christ and as members of his church but also as citizens of the state and members of a particular society. 'Dual citizenship is the unavoidable lot of Christians in the world. And the temptation is constant and severe for Christians to confuse the two loyalties' (Benne et al. 1984: 210).

Schnabel summarises as follows (1963: 448):

Since the God to whom the Christian belongs is the same God to whom all the earth, all domestic, political, and economic life belongs, the Christian has no reason to withdraw from the world of the world - either out of timidity or out of aloofness - but every reason to make the world's work his own, as a worker together with God. Thus as the Christian awaits the new age he is already busy with its kind of life, here and now.

3. ORIGINAL SIN AND THE CHRISTIAN PERSON AS SAINT AND SINNER

The development of a paradigm for schooling will be determined in a significant way by the anthropology which forms the basis for that paradigm. For a Lutheran anthropology, the doctrine of original sin is central. Lutheran confessional theology takes seriously the doctrine of original sin and sees the Christian individual as saint and sinner at the same time (*simul iustus et peccator*). This understanding again demonstrates the dialectic nature of Lutheran confessional theology. Maintenance of this dialectic helps to ensure a balanced view of a Lutheran anthropology of the individual in the eyes of God.

1. The individual as sinner

The doctrine of original sin is fundamental for anthropology of the individual from a Lutheran confessional viewpoint. However, this doctrine needs to be kept in balance with the Lutheran teaching of the on-going creative activity of God.

Each person is a unique and individual creation of God

Lutheran theology recognises that God's creative activity continues daily. The *Large Catechism* confesses (Tappert 1959: 412), 'everything we possess, and everything in heaven and on earth besides, is daily given and sustained by God.' Schlink comments (1961: 38): 'Creation today is no less wonderful than creation at the beginning'.

Within that continuing creative activity of God, the Lutheran Confessions (SC I: 2; LC II: 13-19) see each person as a unique and individual creation of God. No one is a biological accident. And this is the case even though human beings are no longer in the state in which God first created them. 'Man even in sin and in spite of sin is altogether God's creature' (Schlink 1961: 40).

Each person from conception and birth is in a state of sin

The Lutheran Confessions affirm that although each person is created by God, each person is in a state of sin from conception and birth. The *Augsburg Confession* states (Tappert 1959: 29):

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 mother's wombs and are unable by nature to have true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit.

Rejected in this connection are the Pelagians and others who deny that original sin is sin, for they hold that natural man is made righteous by his own powers, thus disparaging the sufferings and merit of Christ.

Original sin is regarded not simply as a flaw in the human character which creates a propensity to sin. The *Formula of Concord* (Tappert 1959: 510) states that original sin

is not only a total lack of good in spiritual, divine things, but that at the same time it replaces the lost image of God in man with a deep, wicked abominable, bottomless, inscrutable, and inexpressible corruption of his entire nature in all its powers, especially of the highest and foremost powers of the soul in mind, heart, and will.

This view of the Lutheran Confessions concludes that each person 'is by nature diametrically opposed to God and his highest commands and is actually [in] enmity against God, especially in divine and spiritual matters' (Tappert 1959: 510). And this condition exists, whether or not a person commits 'sins'. The *Formula of Concord* makes that clear (Tappert 1959: 468-469):

original sin is not a sin which man commits; it inheres in the nature, substance, and essence of man in such a way that even if no evil thought would ever arise in the heart of corrupted man, no idle word were spoken, or no wicked act or deed took place, nevertheless man's nature is corrupted through original sin, innate in us through our sinful seed and the source of all other, actual sins, such as evil thoughts, words, and deeds, as it is written, "Out of the heart come evil thoughts," [Matt 15: 19] and "The imagination of man's heart is evil from his youth" [Gen 8: 21; 6:5].

This Lutheran understanding of the state of original sin perceives each person in a broken relationship, not only with God, but also with all other human beings, with the whole of creation, and even with the individual himself or herself. And while human beings cannot escape this state of sin, 'this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit' (Tappert 1959: 29). This view of original sin also recognises that God cannot, and does not, ignore sin, and so, by nature, all human beings stand under the 'terrible wrath' (Tappert 1959: 125) of God.

The corruption of original sin is 'so deep,' says Luther in *The Smalcald Articles* (Tappert 1959: 302), 'that reason cannot understand it. It must be believed because of revelation in the Scriptures (Ps. 51:5, Rom. 5:12ff., Exod. 33:20, Gen. 3:6ff).' The *Formula of Concord* argues similarly (Tappert 1959: 467): the 'damage [of original sin] is so unspeakable that it may not be recognized by a rational process, but only from God's Word'.

While the Lutheran Confessions insist on the reality of original sin, they do not attempt to explain how it is transmitted. When the *Formula of Concord* speaks of original sin (Tappert 1959: 510) as 'transmitted through our carnal conception and birth out of sinful seed from our father and mother', the issue here is not to investigate the 'how' of the process (cf. the analogy of dough in SD I: 38), nor to try to (Schlink 1961: 42-43)

explain the sin of the progeny biologically, . . . [nor to] view sexuality as the essence of sin. Rather, the fact of the universal relationship of all men in sin is established to be equally as comprehensive as is the community of creatures.

What the doctrine of original sin asserts is that no person (except, of course, Jesus Christ) has been born without being in the state of sin.

Each person is a creation of God and a sinner at the same time

Each person is a creation of God. Each person is also a sinner. While the Lutheran Confessions affirm these two doctrinal positions, they also firmly assert that (Tappert 1959: 510):

God is not the creator, author, or cause of sin . . . God does not create and make sin in us. Rather, along with the nature which God still creates and makes at the present time, original sin is transmitted.

Without attempting to resolve the dialectic tension, the Lutheran Confessions make a clear distinction between human nature and original sin. 'The distinction between our nature and original sin is as great as the difference between God's work and the devil's work' (Tappert 1959: 466). On the one hand, the *Formula of Concord* teaches that 'even after the fall our nature is and remains a creature of God' (Tappert 1959: 466). 'Scripture testifies not only that God created human nature before the Fall, but also that after the Fall human nature is God's creature and handiwork' (Tappert 1959: 515). On the other hand, the *Formula of Concord* also asserts that 'original sin . . . is so deep a corruption that nothing sound or uncorrupted has survived in man's body or soul, in his inward or outward powers' (Tappert 1959: 467).

While maintaining this distinction carefully, the *Formula of Concord* also asserts (Tappert 1959: 467) that:

No one except God alone can separate the corruption of our nature from the nature itself. This will take place wholly by way of death in the resurrection. Then the nature which we now bear will arise and live forever, without original sin and completely removed from it.

2. The individual as 'saint'

Not only is each person seen by the Lutheran Confessions as a creation of God, and as in a state of original sin, but each person who is called by God into a relationship with him through the Holy Spirit is also recognised as a 'saint' - one of the 'elect' (e.g. Rom 1:7; 1 Cor 1:2).

Each person needs to be convicted of sin through the law

The Lutheran Confessions affirm that since original sin enslaves the individual in rebellion against God, 'ignoring God, despising him, lacking fear and trust in him, hating his judgement and fleeing it, being angry at him, despairing of his grace, trusting in temporal things' (Tappert 1959: 101), only God is able to intervene to remedy this situation. In their condition of sin, human beings do not even have the ability to perceive their need for God's forgiveness and actively turn away from it. 'As long as a man's mind is at rest . . . he does not feel God's wrath or judgement' (Tappert 1959: 108). 'On the contrary, because of the wicked and obstinate disposition with which he was born, he defiantly resists God and his will unless the Holy Spirit illuminates and rules him' (Tappert 1959: 524). The first step towards a restored relationship of people with God occurs, therefore, when the Holy Spirit through the law helps people to become aware of the circumstances in which they live in relation to God and the world.

While 'to some extent human reason naturally understands the law' it cannot perform works such as 'true fear of God, true love of God, true prayer to God, true conviction that God hears prayer, and the expectation of God's help in death and all afflictions' (Tappert 1959: 108). Although 'free will [has] the liberty and ability to do the outward works of the law' it does not have 'the spiritual capacity for true fear of God, true faith in God, true knowledge and trust that God considers, hears and forgives us' (Tappert 1959: 225-226). Schlink summarises the Lutheran Confessions on this point as follows (1961: 51-51):

natural man knows that there is a God but not who God is, and so he does not know God the Creator. He knows in part what is demanded but not who demands it, and therefore he does not recognise God's wrath. He knows neither God nor his own reality; the innate internal uncleanness of human nature is not seen by him, and "this cannot be adjudged except from the Word of God" (Ap II, 13; cf. 34).

The *Book of Concord* understands that original sin so corrupts human nature, that the only way it can be recognised is from the Word of God (Tappert 1959: 467), in particular 'through the law, which shows God's wrath against sin' (Tappert 1959: 118). God's law 'reveals our reality as being sinners *and* creatures: the reality of being under the wrath of God, the wrath of the Creator (Schlink 1961: 55). But while the law brings an understanding of sin, it condemns, accuses, judges, but it cannot offer a way out of the human predicament. Only the gospel can do that.

God alone can, and does, restore the broken relationship of sin

The *Augsburg Confession* teaches (Tappert 1959: 29-30) that

God the Son became man . . . who was truly born, suffered, was crucified, died, and was buried in order to be a sacrifice not only for original sin but also for all other sins and to propitiate God's wrath.

Through the life, death and resurrection of Jesus Christ (Tappert 1959: 473),

God forgives us our sins purely by his grace, without preceding, present, or subsequent work, merit, or worthiness, and reckons to us the righteousness of Christ's obedience, on account of which righteousness we are accepted by God into grace and are regarded as righteous.

In this way, the Lutheran Confessions understand that God restores the broken relationship between himself and all people, and, therefore, also the relationship within the individual person, the relationship between individuals, and the relationship between human beings and the rest of God's creation.

Each person living in the forgiveness of God, is seen by God as a 'saint'

The Lutheran Confessions go on to state that, when, through the work of the Holy Spirit, a person accepts in faith the forgiveness of God in Christ, then, in the sight of God, such a person is seen as a 'saint' (cf. Paul's use of this term in his letters when he addresses those who have been called into the fellowship of the church). The relationship with God has been restored. The whole person is seen as having been made right with God, 'for justification is not the approval of a particular act but of the total person' (Tappert 1959: 137). Luther argues in *The Smalcald Articles* (Tappert 1959: 315):

by faith we get a new and clean heart and . . . God will and does account us altogether righteous and holy for the sake of Christ, our mediator. Although the sin in our flesh has not been completely removed or eradicated, he will not count it or consider it.

Good works follow such faith, renewal, and forgiveness. Whatever is still sinful or imperfect in these works will not be reckoned as sin or defect for the sake of the same Christ. The whole man, in respect both of his person and of his works, shall be accounted and shall be righteous and holy through the pure grace and mercy which has been poured out upon us so abundantly in Christ.

3. The tension of saint and sinner [*simul iustus et peccator*]

Each Christian is seen by the Lutheran Confessions as living in the tension of saint and sinner. This condition is seen as continuing throughout the Christian's life as the person lives under the forgiveness of God and seeks to do 'good works'.

Every Christian continues to struggle with sin daily in order to do 'good works'

The Lutheran Confessions recognise that even though the Christian is 'hidden with Christ in God' (Col 3: 3), so that when God looks at the 'sinner' God sees the 'saint', this does not remove the daily struggle with sin for the Christian. The effects of sin are too deeply embedded in the human nature. The *Formula of Concord* uses the following illustration to emphasise the Christian struggle (Tappert 1959: 568):

the Old Adam, like an unmanageable and recalcitrant donkey, is still a part of [believers] and must be coerced into the obedience of Christ, not only with the instruction, admonition, urging, and threatening of the law, but frequently also with the club of punishments and miseries, until the flesh of sin is put off entirely and man is completely renewed in the resurrection.

The *Formula of Concord* makes frequent reference to Paul's own struggle with this issue as he presents it in the letter to the Romans (7: 14-25). Here Paul recognises the inner struggle in his life as a Christian between what he wants to do and what he actually does. He does not understand his own actions (7: 15). He can 'will what is right, but [he] cannot do it' (7: 18). He recognises the power of 'sin that dwells within [him]' (7: 17, 20). He sees his life as a 'war' (7:23) between 'good' and 'evil' (7:21), between his 'delight in the law of God' (7: 22) and 'the law of sin that dwells in [his] members' (7: 23). 'So then', Paul concludes (7: 25), 'with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.'

Although this is the dilemma for the Christian, Lutheran theology recognises that, having been justified through Jesus Christ, the Christian also experiences the regenerating power of the Holy Spirit. It is this power of the Holy Spirit which makes possible a life of 'good works' or 'new obedience' which is the necessary outcome of faith. However, it is not what is done, but the relationship of the person to God which is critical here.

Without faith, human reason and will 'is certainly sinning even when it produces deeds that are excellent and praiseworthy in human eyes' (Tappert 1959: 111). However (Tappert 1959: 552),

the good works of believers are pleasing and acceptable to God, even though they are still impure and imperfect . . . for the sake of the Lord Christ through faith because the person is acceptable to God . . . The person must first be pleasing to God - and that alone for Christ's sake - before that person's works are pleasing.

Expanding on the role of faith and its relation to good works, the *Formula of Concord* quotes Luther's *Preface to the Epistle of St Paul to the Romans* (Tappert 1959: 552-553):

faith is a living, busy, active, mighty thing, so that it is impossible for it not to be constantly doing what is good. Likewise, faith does not ask if good works are to be done, but before one can ask, faith has already done them and is constantly active . . . Faith is a vital, deliberate trust in God's grace, so certain that it would die a thousand times for it. And such confidence and knowledge of divine grace makes us joyous, mettlesome, and merry toward God and all creatures. This the Holy Spirit works by faith, and therefore without any coercion a man is willing and desirous to do good to everyone, to serve everyone, to suffer everything for the love of God and to his glory, who has been so gracious to him. It is therefore as impossible to separate works from faith as it is to separate heat and light from fire.

As the Christian leads the life of new obedience, the law of God (the 'third use of the law') provides the guide, but (Tappert 1959: 565-566)

does not give the power and ability to begin it or do it. It is the Holy Spirit, who is not given and received through the law but through the preaching of the Gospel (Gal. 3:2, 14), who renews the heart. Then he employs the law to instruct the regenerate out of it and to show and indicate to them in the Ten Commandments what the acceptable will of God is (Rom. 12:2), and in what good works, which God has prepared beforehand, they should walk (Eph. 2:10).

Every Christian needs to continue to live in the forgiveness of God

The *Formula of Concord* notes that because of the on-going influence of sin in their lives, believers continue to be 'lazy, negligent and recalcitrant' (Tappert 1959: 566). The law, therefore, is not only a guide for the new obedience (third use of the law), but also continues to accuse (theological function of the law). 'As often, therefore, as Christians trip, they are rebuked through the Spirit of God out of the law'. (Tappert 1959: 566).

But the Lutheran Confessions see the role of the Holy Spirit also in bringing the promise of the gospel to Christians. The Spirit, therefore, has this double function for the Christian: the Holy Spirit 'reproves them through the law' and 'raises them up again and comforts them with the preaching of the gospel' (Tappert 1959: 566). However, it is the gospel which is God's 'proper work' for only the gospel preaches grace, comforts and makes alive (Tappert 1959: 479). It is under the umbrella of the forgiveness of God, that the Christian can live as 'saint'.

Mackintosh (1961: 133) provides the following illustration from Luther of the constancy of God's forgiveness:

Just as the sun shines and enlightens none the less brightly when I close my eyes, so this throne of grace, this forgiveness of sins, is always there, even though I fall. Just as I see the sun again when I open my eyes, so I have forgiveness and the sense of it once more when I look up and return to Christ. We are not to measure forgiveness as narrowly as fools dream.

The Lutheran Confessions also stress the importance of seeing the daily life of the Christian from the perspective of repentance. The *Augsburg Confession* (Tappert 1959: 34) speaks of 'true repentance' as

nothing else than to have contrition and sorrow, or terror, on account of sin, and yet at the same time to believe the Gospel and absolution (namely, that sin has been forgiven and grace has been obtained through Christ), and this faith will comfort the heart and set it at rest. Amendment of life and the forsaking of sin should then follow, for these must be the fruits of repentance, as John says, "Bear fruit that befits repentance" (Matt. 3:8).

Repentance is closely linked with the sacraments of Baptism and the Lord's Supper. Luther, on the basis of Romans 6: 4, stressed in the *Small Catechism* (Tappert 1959: 349) that baptism

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

Expanding on this in the *Large Catechism* (Tappert 1959: 445), Luther writes that 'a Christian life is nothing else than a daily Baptism, once begun and ever continued'. The Christian must 'keep at it incessantly, always purging out whatever pertains to the old Adam, so that whatever belongs to the new man may come forth'.

The *Large Catechism* views the Christian life of repentance not only as 'a "return" to Holy Baptism' but also as 'an approach to the Lord's Supper' (Schlink 1961: 143). For, says Luther (Tappert 1959: 455), 'If you are heavy-laden and feel your weakness, go joyfully to the sacrament and receive refreshment, comfort, and strength'. Luther continues (Tappert 1959: 449):

[the Lord's Supper] 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.

The tension of 'simul iustus et peccator' continues to the end of time

The Lutheran Confessions emphasise that in this life, the Christian person never escapes the tension of being simultaneously 'saint' and 'sinner'. Even though 'their sins are covered up through the perfect obedience of Christ, so that they are not reckoned to believers for damnation', and even though the Holy Spirit is working regeneration in the lives of the believers, the effect of original sin 'still clings to their nature and to all its internal and external powers' (Tappert 1959: 565).

Luther in the *Large Catechism* portrays the life of the Christian in this way (Tappert 1959: 418):

since holiness has begun and is growing daily, 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.

The tension of saint and sinner is removed, therefore, only 'by way of death in the resurrection' (Tappert 1959: 467).

CHAPTER 5: IMPLICATIONS OF LUTHERAN CONFESSIONAL THEOLOGY FOR LUTHERAN SCHOOL EDUCATION - THE LUTHERAN SCHOOL AS A 'CONFESSIONAL COMMUNITY OF FAITH'

The Lutheran Church of Australia, in operating its schools, seeks to provide in those schools a program which is informed by the theology of the Lutheran Confessions and which is consistent with the teachings of those Confessions. Having examined the central theological emphases of the *Book of Concord*, attention will now be given to educational implications for Lutheran schools that emerge from a consideration of a dialogue between theology and education. In doing so, the aim is not to attempt to develop a comprehensive paradigm for Lutheran school education. Rather the aim is to attempt to demonstrate the process of how the major theological emphases of the Lutheran Confessions inform and shape policy and practice of education in Lutheran schools, particularly in relation to contemporary concerns and issues outlined in chapter two.

This chapter will consider the implications of the Lutheran school as a confessional community and issues related to the Lutheran school when viewed from the perspective of the 'two kingdoms'. The following chapter will examine the Lutheran school in relation to anthropology of the individual, the place of the Bible, understanding of God's law, and theology of the cross.

1. THE LUTHERAN SCHOOL AS A 'CONFESSIONAL COMMUNITY'

As has been argued in the first chapter, Lutheranism is defined by its confessional writings. A Lutheran school, therefore, also needs to be seen in terms of those confessional writings. A question which now presents itself for consideration is how understanding the Lutheran school as a 'confessional community' is to be seen in the policy and practice of Lutheran school education.

1. The Lutheran composition of the Lutheran school community

As indicated in chapter three, in 1996 the student population in Australian Lutheran schools was about 34% Lutheran. Statistics from the office of the National Director of Lutheran Schools indicate that in the same year, about 88% of teachers in primary schools and about 48% of teachers in secondary schools were Lutheran. On the basis of these

statistics, it would be difficult to argue that Lutheran schools form a confessional community because of their clientele and the composition of their staff.

2. Expectations of participants in the Lutheran school community

Students and parents

Despite the minority of Lutheran students in most Lutheran schools, expectations are placed on students and their parents at the time of enrolment at a Lutheran school that students will participate in the total program of the school, including the worship activities and the Christian Studies program. Lutheran schools see it as important that these expectations are clearly understood by students and parents so that no objections can later be raised about the requirement to participate in religiously oriented activities within the school. This approach may also require schools at the beginning of each year to involve senior secondary students together with their parents in some form of agreement about school expectations for students and a recognition that not to 'participate in religious education or school liturgy would be detrimental to the purposes and morale of the school' (Crawford and Rossiter 1988: 70-72).

This discussion with parents and students will also be important where students are coming from committed Christian families of denominations other than Lutheran. For example, some Lutheran schools include in their community a significant group of students from a Baptist background. Here careful discussion of differing views on infant baptism will be critical if later problems in this area are to be minimised. Another area, the nature and practice of worship, may also require attention at the enrolment interview stage. Lutheran schools need to make clear to students and their parents that they are making a choice to attend a Lutheran school and that such attendance involves some commitments on their part. As has also been noted in Catholic schools with non-Catholic parents, Christian parents are ready to support the program of the school, including the Christian Studies and worship activities, even though schools will vary in how explicitly these issues are raised in enrolment interviews.

One group of students requires particular attention when considering the Lutheran school as a 'confessional community'. These are the committed Lutheran students who look to the school to support them in a particular way in their Christian faith and life. The special needs of this group, which are unfortunately often overlooked, will be considered later in this chapter.

Staff

Similar issues arise in respect to staff applying to teach in Lutheran schools. As the above statistics show, Lutheran secondary schools in particular have difficulty in appointing a majority of Lutheran staff, a situation exacerbated by the rapid growth of these schools during the past three decades. However, Lutheran schools recognise the vital role of teachers in developing and maintaining the 'Lutheran' character of the Lutheran school.

The policy document 'The Lutheran Church of Australia and its schools' (Appendix C: 5) states:

The Lutheran Church of Australia expects the governing councils and principals of its schools to staff its schools with skilled and registered educators who are able to uphold the teachings of the church and model the Christian lifestyle. In the first instance it seeks to use the services of active members of the church. Beyond that, the church seeks to staff its schools with people who are active Christians from other denominations willing to uphold the Lutheran teaching of the school.

However, Lutheran schools also recognise that having Lutheran teachers will not necessarily lead to the development of the school as a 'confessional community'. Teachers will require professional development specifically in the understanding and practice of their ministry in the Lutheran school. Parallels can be drawn here with the Catholic school system in Australia.

On the basis of his research in Catholic schools, Marcellin Flynn (1985: 358-359) argues: 'If Catholic schools are to develop their '**Catholic**' character, teachers in these schools must increasingly view their work in terms of a **ministry** of Catholic education as well as a profession'. Kevin Treston writes in a similar vein (1983: 6): 'One of the urgent challenges facing those concerned about the spirit of the Catholic school is to educate teachers in an appreciation of teaching as Christian ministry.'

For teachers employed in Lutheran schools, care will have to be taken to ensure that the expectations of the school are fully discussed and then clearly set out in employment contracts. They will also need support in developing their ministry within the Lutheran school, and 'they must experience, at both the school and system level, genuine **pastoral care**, appreciation of their needs and an endeavour to promote their personal and professional development' (Flynn 1985: 359). Janetzi adds the following thought (1985: 134): 'The Christian teacher as minister not only ministers to others, but also awaits and welcomes ministry from others'. Sensitivity will also be needed where teachers find that they can no longer fully support the Lutheran character of the school also in the area of modelling the Christian lifestyle.

3. The Lutheran theological basis for Lutheran schools

As pointed out previously, Lutheranism is defined by its confessional Lutheran theology. This theology, therefore, will form the basis for an approach to Lutheran school education. In this way a Lutheran school can show its character as a 'confessional community' and also reflect the distinctive nature of the Lutheran community that supports the school.

A pertinent parallel may be drawn here with the experience of Catholic schools in New Zealand. Here the Catholic church has preserved its right to maintain a distinctive Catholic character in its schools which are part of the integrated state school system (Lynch 1997). The state ensures that educational standards are achieved but also that 'Catholic schools deliver Catholic education' (O'Neill 1995: 24), recognising in this way the 'Special Character' (Hanratty 1995: 33) of Catholic schools as agencies of a particular confessional community.

The remainder of this chapter, and the following chapter, will try to develop an understanding of how the Lutheran school sees itself as a 'confessional community' while attempting to reflect in its policy and practice the implications of its Lutheran theological basis.

2. THE LUTHERAN SCHOOL AS A 'COMMUNITY OF FAITH'

Not only can the Lutheran school be seen as a 'confessional community', it can also be considered from the perspective of being a 'community of faith'. However, this latter designation of a Christian school as a 'community of faith', which is frequently found in the literature (e.g. Dwyer 1993: 52), requires closer attention to determine how it is applied and what it denotes, and whether it is helpful in the discussion of the nature and purpose of Lutheran school education.

1. Viewing the Christian school as a 'community of faith'

In describing the Christian school as a 'community of faith' there can be a danger of implying circumstances which may not be totally accurate, namely, that the school is constituted as a 'community of faith'. This may not recognise sufficiently the real nature of the school community where faith may not be present in all members of that community and to assume that it is, may lead to inappropriate treatment of some individuals in the community. To examine this issue more closely, the writings of several Catholic educators will be reviewed.

Catholic researcher Marcellin Flynn (1979: 175) presents the 'Catholic school . . . as a community of faith founded on belief in God and faith in Jesus Christ and involved in the full personal growth and development of youth'. Although he recognises that (1979: 119) 'religious faith is at once a pure gift of God and a free response to God's invitation' and that therefore 'no human means can presume to engender it or to programme its growth and development', nevertheless he seems to take the nature of the school as a community of faith as a given for the process of 'religious socialisation' (1979: 97) and for his investigation into 'the effectiveness of Catholic schools' (1985).

Thomas Groome (1996: 116) argues that the Catholic school 'is not a parish. Yet its very nature and purpose calls it to be a community of Christian faith. As such, it is to share in the traditional tasks of a Christian community, albeit in an educational way'. Groome sees the Catholic school carrying out the functions of '*word, witness, worship, and welfare*' which 'should permeate and engage its whole shared life and curriculum'. Groome provides an important insight into his position when he states (1996: 117): 'John Dewey claimed that the schools of a democratic society should be democratic societies themselves in "embryonic form" . . . Likewise, a Catholic school should be a Christian faith community in "embryonic form"'. Lovat, however, asks (1995: 186) whether 'schools . . . can justifiably call themselves "faith communities"', and whether, therefore, Groome's praxis model for religious education is appropriate for Catholic schools to apply generally in their school community.

Crawford and Rossiter (1988: 24) also raise the issue of whether views such as those of Flynn and Groome accurately represent the composition of the Catholic school and whether they distinguish clearly enough between the role of the Catholic school in the socialisation of students and in their religious education. Of particular concern here is the place of the non-Catholic and non-Christian student in the Catholic school. Crawford and Rossiter (1988: 39-40) maintain that such students would be expected to 'participate in all aspects of school life'. Not to 'participate in religious education or school liturgy would be detrimental to the purposes and morale of the school'. However, Crawford and Rossiter (1988: 70-72) warn against teachers who attempt through their expectations of a faith response in children to 'put psychological pressure on students to reveal their feelings and beliefs'. Rather, they argue for an approach of 'not questioning the authenticity of young people's faith but simply respecting it'. But since there are those within the school community who do not profess the Christian faith, the accuracy, and usefulness, of characterising it as a 'community of faith' can be questioned (cf. Malone and Ryan 1994: 133-134).

2. The Lutheran school as a 'community of faith'

While it is not possible to say what proportion of students and teachers in Lutheran schools are committed Christians, Lutheran schools report students, and in some cases also staff, who do not profess to hold the Christian faith. It is therefore critical not to treat the Lutheran school as an homogeneous Christian community. Lutheran schools operate with a community which contains people who belong to the church, the body of Christ, and those who do not. Therefore, sensitivity will be required when considering approaches to educational issues which presuppose a faith commitment, or at least a positive orientation to the Christian message.

On the other hand, a Lutheran school needs to give expression in its policy and practice to the central teaching of the Lutheran confessions, the doctrine of justification by grace through faith on account of Christ. Since the Lutheran school is supported by the Lutheran

church community and provides access to the faith tradition and the worship life of the Lutheran church, it does in a limited and qualified sense function as 'a community of faith' within which committed teachers and students provide a model of the Christian life.

However, the nature of the faith commitment of staff and students in the Lutheran school suggests that caution needs to be exercised in depicting the total Lutheran school environment as a 'community of faith'. While for Lutheran schools it would be accurate to speak of a 'community of faith' *within* the school community, there may be confusion in designating the whole school community as a 'community of faith'. The school community needs to be careful to reflect as accurately as possible the reality of the school environment so that the needs of all students can be met appropriately. Further ramifications of this will be considered later when dealing with the approach to the study of religious education in the Lutheran school.

3. THE LUTHERAN SCHOOL AS A 'GOSPEL-CENTRED'/'CHRIST-CENTRED' COMMUNITY

Related to the discussion of a school as a 'community of faith', is the practice of Lutheran schools to promote themselves as 'Christ-centred' and 'gospel-centred'. Expressions such as these are usually included in school prospectuses and other official publications which set out the aims and purposes of Lutheran schools. The Lutheran Church of Australia policy statement 'The Lutheran Church of Australia and its schools' (Appendix C: 1:2) speaks of Lutheran schools providing 'a formal education in which the gospel of Jesus Christ informs all learning and teaching, all human relationships, and all activities in the school'. Given the emphasis of the Lutheran Confessions on the doctrine of justification by grace through faith on account of Jesus Christ, this is not surprising, but the question which schools have to ask themselves is whether this is merely rhetoric, or is it reality? How does it actually work itself out in the life and work of the Lutheran school?

1. Some inadequate or limited understandings of 'gospel-centred'/'Christ-centred' schooling

Before suggesting ways in which a Lutheran school might develop its gospel-centred emphasis, some clarification is required on what is meant for Lutheran schools by 'gospel-centred' or 'Christ-centred'. In particular, some of the emphases which are seen on the basis of the Lutheran Confessions to be limited or inadequate, need to be identified.

Jesus Christ as example

Being 'Christ-centred' implies much more for the Lutheran school than seeing Jesus Christ simply as an example by which to live. Christ is not merely a moral veneer for a Lutheran school to ensure that students receive a suitable ethical framework and standard of

behavior. Being 'Christ-centred' is much more than trying to create a 'Christian environment' or a 'Christian atmosphere' in a Lutheran school or attempting to function according to 'Christian values'. Schools following this approach are in danger of becoming 'purveyors of good advice rather than good news' (Newbigin 1989: 339). From this perspective, Christ can be represented as a new law-giver and there is the danger that the gospel message will be obscured for the students behind the image of Christ as a 'good man' with an appropriate philosophy of life to follow.

Learning about Jesus Christ

Being 'Christ-centred' or 'gospel-centred' is not simply learning *about* Christ and *about* the message of the gospel. The gospel is not simply a set of theological statements. The gospel is seen by the Lutheran confessions as a call to a relationship with Jesus Christ. John Strelan, in an address to Lutheran secondary teachers (1988: 5-7), developed a useful distinction between learning 'about' Christ and 'learning Christ'. Strelan explains (1988 6):

It seems to me that 'learning Christ' involves the **whole** educational process; it involves **all** a teacher says and does, his or her attitudes and lifestyle, both in and outside the classroom. In short, it involves a total Christian witness.

Strelan argues (1988: 6-7) that 'learning Christ' begins from a 'renewed heart and mind' which leads to 'appropriate actions': 'coming to know [Christ] in faith as Lord and Saviour, and then growing more and more to conform to his image'.

Gospel as 'gospel values'

A third area of concern for Lutheran schools involves the use of the term 'gospel values'. The danger here is that staff and students in the school come to understand the 'gospel' in terms of law. While the intention may be to emphasise the consequences of the justifying work of Jesus Christ in the life of Christians as they seek to live under the guiding of the Holy Spirit and to demonstrate the fruit of the Spirit in their lives (Gal 5:13-26), what the staff and students may be hearing is the message that the 'gospel' means 'right living'. There is a confusion here, from a Lutheran confessional theological perspective, of justification and sanctification, of the gospel of forgiveness in Christ with the 'third use of the law'. This situation may also be exacerbated by the perception of the school as a law oriented structure with well defined behavioral expectations.

Gospel in terms of social justice

Related to the previous concern is the possibility of seeing 'gospel' principally in terms of justice issues. While the social implications of the gospel message need to be clarified for students in Lutheran schools, as indicated in the discussion on the interrelationship of the 'two kingdoms', the distinction between justification and justice, or salvation and liberation in history (Braaten 1983: 136-137) requires careful handling. The Lutheran school seeks to proclaim Jesus Christ as the savior from sin, the one who justifies the sinner, and not just as the one who is concerned with social problems and injustice, the symptoms of sin.

Christian 'culture' and the gospel

Another situation which can cause misunderstanding in the Lutheran school is to confuse the message of forgiveness in Jesus Christ with the cultural forms in which that message is given. Janetzki (1985: 97) refers to these as 'stereotyped patterns of church thinking, attitudes, and actions' and points out that the church through the Lutheran school may not only attempt to transmit the faith, 'but also the forms by which this faith has come to be experienced and is exhibited in the whole life-style of the church' (1985: 98).

Within the Lutheran school, care will need to be taken not to confuse the message of the gospel with its cultural packaging. Some students may react negatively to cultural expressions of the Christian faith especially as they relate them to the worship life of local congregations (cf. Flynn 1985: 346). Other students may have had little, if any, real interaction with the church before entering the school. For the Lutheran school it is crucial that they have an opportunity to respond to the challenge of the call to faith in Jesus Christ and are not simply involved in some form of Christian cultural conditioning. Lutheran schools will need to examine their rites and rituals to ensure that they communicate as clearly as possible to students and are not retained simply in order to preserve a tradition of the school. At the same time, there is here an important area of instruction for students in Lutheran schools in understanding and participating in those expressions of the Christian faith which are seen to be central to the communication of the gospel message.

2. Keeping the doctrine of justification central in the Lutheran school

While the Lutheran school is, and must always clearly remain, an educational institution, the focus for the school and its work is on Jesus Christ, the crucified and risen Lord and savior. In this way, the Lutheran school attempts to maintain its emphasis on the central teaching of the Lutheran Confessions, the doctrine of justification.

The Lutheran school is not alone in trying to ensure that its whole program is gospel-centred. Expressions of this type are found in the documentation of Christian schools operated by various systems or groups. Christian Community schools in Australia (1993: 9) have as one of their objectives 'the establishment and on-going development of Christian schools, so that effective, Christ-centred schooling is available to all Christian families'. Catholic documentation (Sacred Congregation 1977: 42) speaks of a 'school community' with 'an atmosphere permeated with the gospel spirit of freedom and love', and that (Congregation 1988: 24) 'the Gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate'.

While this view of the Christian school as gospel-centred or Christ-centred with the gospel permeating the whole program of the school can be expressed in the mission statements or goals of the school, the challenge for schools is how to implement this in the on-going life of the school. In this regard, Lutheran schools seek to give expression to the gospel particularly through the development of an environment of forgiveness and acceptance

which grows out of the gospel. Through the creation of a fellowship within the school motivated by the gospel, Lutheran schools attempt to demonstrate what living in community in relationship with Jesus Christ means. Lutheran schools see as a challenge the suggestion of Saint Paul that people should be able to read the gospel from the attitudes and lives of the staff and students within that school as 'a letter of Christ' (2 Cor 3:1-3). Those within the Lutheran school community who belong to Jesus Christ, live as 'incarnations' of the gospel, or as Luther expressed it in a Latin word-play, 'we are Christ's and christs, with and without the apostrophe' (LW 7: 113).

The gospel-centred emphasis of the Lutheran school will also be developed through the worship program of the school where the opportunity to hear the message of the gospel will be available daily. Here there is a central role for Lutheran school chaplains, not only to prepare appropriate worship experiences themselves for the school, but also in helping staff and students to prepare such worship. The place of the sacraments is also an issue for Lutheran schools. The question of whether these should be a regular part of school worship will be considered further in the next section.

Lutheran schools will also need to ensure that the gospel of God's grace and forgiveness finds clear expression in the behavior management program of the school. What this means in practical terms will also be considered later.

To be consistent with the central emphasis in the Lutheran Confessions on the gospel, Lutheran schools will also need to be conscious of the total school environment, including the physical environment of the school. Too little attention has been given at times to the influence of art work in the Lutheran school (often rather sentimental, so-called 'Christian', art), or to the provision of a suitable worship space, or to some indication in the main school foyer that this Lutheran school sees itself centred on Jesus Christ. On the other hand, care must be taken that efforts in these areas do not become simply tokenism.

3. The Lutheran school and the exclusive nature of the gospel

The Lutheran school attempts to ensure that the gospel message of justification by grace through faith on account of Jesus Christ is heard in its inclusive character with its appeal to all people. However, the Lutheran school also recognises that not all people will respond to the call of the Holy Spirit, for the gospel is not only inclusive in its appeal and goal (1 Tim 2:4), but it is also exclusive for those who refuse to receive salvation through the crucified and risen Lord Jesus Christ (John 14:6; Acts 4:12). Witnessing to the gospel is part of the nature of the Christian community which is within the Lutheran school, and students coming into the school need to be made aware that exposure to the call of Jesus Christ will occur. Given the present composition of the student population in Lutheran schools, care must be taken to ensure that there is openness in the school for all levels of response to the gospel, also for the rejection of the gospel. There is a challenge here for

Lutheran schools to deal sensitively with this situation and not attempt any kind of indoctrination.

4. THE LUTHERAN SCHOOL VIEWED FROM THE PERSPECTIVE OF THE 'TWO KINGDOMS'

In considering the Lutheran school as a 'confessional community of faith', insights from the Lutheran confessional perspective of the 'two kingdoms' are also particularly relevant. Considerable debate has arisen about how the Lutheran school relates to the perspective of the left hand and right hand 'kingdoms'. While Lutheran schools need to examine their policy and practice to ensure that it is consistent with the 'two kingdoms' perspective, the discussion of the relationship between church and school is an issue for all church related schools. For example, the Congregation for Catholic Education (1988: 29): speaks about the Catholic school as follows:

The Catholic school finds its true justification in the mission of the Church . . . Through it, the local Church evangelises, educates, and contributes to the formation of a healthy and morally sound lifestyle among its members.

In considering the 'two kingdoms' perspective, the Lutheran school needs to distinguish clearly between the expectations which the church might have for the school and what the school is as an educational institution, serving both the church and the state.

1. **Lutheran school education seen from the perspective of the 'left hand kingdom'**

While Lutheran confessional theology insists that the left and right hand kingdoms must be distinguished but not separated, in order to examine the Lutheran school in relation to this Lutheran teaching of the 'two kingdoms', it will be helpful initially to consider each perspective separately.

Education as belonging to the realm of reason

Lutheran theology sees education, in the first instance, as being part of the left hand kingdom, the area of human reason. Martin Luther himself promoted this view because education 'arises with life itself' (Asheim 1965: Ib,6). It is part of the created order. The gospel does not provide particular insights for the understanding of education. Neither can education of itself contribute in any way to the new life in Christ which only the gospel can bring (cf. Walker 1967: 175). Education, then, 'should be and can be principally governed by *educational reason*, by the rationale of secular sciences' (Nipkow 1979a: 7).

Siegfried Hebart, a former principal of Luther Seminary in Adelaide and Chair of the Education Desk of the Lutheran World Federation, argues (1970: 19):

From the angle of the Gospel, secular education, like the Law of God, belongs to the area of the preliminary, the preparatory, the antecedent; this is the area of sin and secularism, of estrangement from God and the fellowman, of the resultant judgment of God. It is also the area of the gracious preservation of God by which He protects His creation against disintegration and chaos and anarchy . . . education as such, belongs to the realm of the purely human. There is, therefore, no such thing as a specifically 'Christian' education.

Seen from this perspective, then, the Lutheran school has one foot firmly in the left hand kingdom where it operates by the application of human reason and research.

The responsibility of parents for education

In regarding parents as having 'the first responsibility for the education of their children' (Appendix C: 6), the Lutheran Church of Australia finds itself in agreement with other agencies concerned with education. Christian Community schools (1993: 2) speak of assisting 'parents in their God-given responsibility of bringing up their children in the Lord'. The Catholic school (Congregation 1988: 35) maintains that the 'first and primary educators of children are their parents'.

In the *Large Catechism* (1529), Luther argued the importance of this God-given responsibility for parents (Tappert 1959: 388):

[God] has given and entrusted children to us with the command that we train and govern them according to his will; otherwise God would have no need of father and mother. Therefore let everybody know that it is his chief duty, on pain of losing divine grace, to bring up his children in the fear and knowledge of God, and if they are gifted to give them opportunity to learn and study so that they may be of service wherever they are needed.

However, this responsibility, while it can be seen as 'God-given', is recognised by the Lutheran Confessions as part of the order of creation. It is seen as applying to all families whether they recognise this responsibility as 'God-given' or not. This view is also supported by the Universal Declaration of Human Rights (Appendix B: 2b) when it states in Article 26(3) that 'parents have a prior right to choose the kind of education that shall be given to their children'.

According to the *Book of Concord*, parents are to be concerned about the education of their children because of their 'office' as parents within the 'orders of creation'. In this role, they have been given by God 'the special distinction, above all estates that are beneath it, that he commands us not simply to love our parents but also to honor them' (Tappert 1959: 379).

'For God has exalted this estate of parents above all others; indeed he has appointed it to be his representative on earth' (Tappert 1959: 382).

The responsibility of the state in education

The Lutheran Confessions see the role of the state in education as growing out of the responsibility of parents for education. Luther points out in the *Large Catechism* (Tappert 1959: 384) that it is

Out of the authority of parents all other authority is derived and developed. Where a father is unable by himself to bring up his child, he calls upon a schoolmaster to teach him; if he is too weak, he enlists the help of his friends and neighbors . . . Thus all who are called masters stand in the place of parents and derive from them their power and authority to govern. In the Scriptures they are all called fathers because in their responsibility they act in the capacity of fathers and ought to have fatherly hearts toward their people.

According to this view, one of the responsibilities of the state is to support parents in the education of their children. In fact, Luther argued that the temporal authorities should see it as part of their God-given role to ensure that education is provided for all children, particularly where parents neglect their responsibility because they 'lack the goodness and decency to do it, even if they had the ability', they 'are wholly unfitted for this task' or they 'have neither the time nor the opportunity for it' (LW 45: 355). Luther concludes (LW 46: 256-257):

If the government can compel such of its subjects as are fit for military service to carry pike and musket, man the ramparts, and do other kinds of work in time of war, how much more can it and should it compel its subjects to keep their children at schools.

In arguing in this way, Luther was not 'promoting the secular, autonomous school, but rather a school that has a secular as well as a spiritual function' (Sturm 1983: 11). He was urging the temporal rulers to establish and support schools which were to promote strongly also the religious education of their students. For Luther, the word of God was to have the central place in these schools, but they were also to be schools which used the best of contemporary pedagogy. Luther saw no contradiction in making these demands of the state authorities who, in supporting parents, were carrying out the will of God in the kingdom of the left, the temporal kingdom, the kingdom of reason.

The important role of the state in education relates to the necessity for the state to provide for its citizens the education required by them to take their place in society and fulfil their responsibilities within that society. This is seen by the Lutheran Confessions as part of God's operation through the left hand kingdom. In recognising this role of the state in education, Lutheran schools also accept that such education must be relevant to the

pluralistic nature of contemporary society, in spite of the difficulty of determining common values on which to base such education. Just how complex this process can be is indicated, for example, in the attempt to develop a 'Values Framework' for schools in the non-state sector in Western Australia (Hill 1996: 7-16) which might also find some acceptance within state schools.

A Lutheran understanding of education (Appendix C: 7) upholds the legitimate place of the state in providing education while at the same time arguing the right of Christian parents to establish schools for their children which provide an education based on Christian beliefs and values. In establishing Lutheran schools, the Lutheran Church of Australia also sees itself as assisting the state in providing alternative educational opportunities for children, preparing citizens for life in a pluralistic society (cf. Appendix B: 2d). Thomas Groome (1996: 116) argues a similar role for the Catholic school as 'a *public community* that educates its students in social responsibility, informing and forming them to contribute to the "common good"'.

Lutheran schools affirm that the state has a responsibility to ensure that in the various Christian schools an effective education is being provided and various regulations in respect to health, safety and good order are being met (Appendix C: 7:2). In recognising that such schools are also preparing responsible citizens for society, and in order for parents to be able to exercise their choice of schooling, the state makes financial support available to Christian schools. However, the Lutheran Church of Australia acknowledges that various conditions may be attached to such financial support and that it can therefore be accepted only as long as 'the confessional position of the church is in no way or at any time compromised' (Appendix C: 7:4).

2. Lutheran school education seen from the perspective of the 'right hand kingdom'

When viewing the Lutheran school from the perspective of the 'right hand kingdom', Lutheran confessional theology sees this as operating from within the 'community of faith'. This means that this discussion involves Christian families within the school, and the church as the body of Christ, and not 'church' as an organisational structure (which, in fact, as a social structure, is seen as part of the 'left hand kingdom').

The responsibility of Christian parents for education

As argued above, Lutheran theology sees parents as having the prime responsibility for the education of their children viewed from the perspective of the 'left hand kingdom'. Viewed from the perspective of the 'right hand kingdom' Christian parents also have the responsibility to ensure the nurture of their children in the faith. For those Christian denominations which practise infant baptism, parents are also seen as having a baptismal responsibility for on-going Christian instruction. It was for such instruction, which Luther

found very lacking in his day (Tappert 1959: 338-341; 358-361), that Luther wrote the two catechisms which form part of the *Book of Concord*.

While this responsibility of Christian parents for the nurture of their children in the Christian faith does not require the establishment of Lutheran schools as an agency for such instruction, from the arrival of the first Lutheran groups in Australia, as outlined in chapter two, the establishment of Lutheran schools was seen as an important way of helping Lutheran parents with the Christian nurture of their children. This means that the Lutheran school also has a role in respect to the 'right hand kingdom': in that sense, it straddles the two kingdoms (Janetzki 1985: 10).

The role of the church in education for its members

The Lutheran Confessions recognise that the church has a teaching function given to it by Christ (cf. Matt 28:19-20; Eph 4:11-13). This mandate to teach can, however, be carried out through many different agencies within the church. One of these is the Lutheran school (Appendix C: 1:2) through which Christian nurture can be integrated with the whole educational program of the school. Again in this situation, Lutheran theology sees the Lutheran school as relating to both 'kingdoms': the church is extending its responsibilities for Christian nurture from the 'kingdom of the right' into the area of general education, which is the responsibility of the 'kingdom of the left'. Elvin Janetzki presents the situation in this way (1985: 110): 'The Lutheran school is . . . linked to the Church, on the one side, and to parents and the State on the other. In theological terms, it straddles the two kingdoms.' Janetzki sees the primary function of the Lutheran school as providing an opportunity for the church to nurture its members (1985: 89) while at the same time providing 'a sound education that is comparable with what is available in the government schools' (1985: 93).

While Lutheran schools have been established by Lutheran parents and congregations for the Christian nurture of their children, Lutheran schools also provide for Christian parents of other denominations 'the option of a Christian education for their children' (Appendix C: 6). Here again, Lutheran schools can be seen as having responsibilities in both the left hand and right hand 'kingdoms'.

The role of the church in education for non-Christians in the Lutheran school

As was indicated in chapter two, with the rapid expansion of Lutheran schools in recent years, a discussion has arisen as to whether the main purpose of Lutheran schools is nurture or outreach. Rather unhelpfully, the discussion has tended to see these two functions of the school almost in competition, rather than as complementary. However, as more and more families without regular church connections have become associated with Lutheran schools, some educational leaders in Australian Lutheran schools began to argue for a missionary role for Lutheran schools. This sees the church as operating through its schools as 'a mission frontier of our church' (Albinger 1990: 67). Lutheran schools are seen 'as much a part of the work of the church as they are part of the order of creation', and as serving 'the God-given task of the church as well as the God-given responsibility of

family or government' (Albinger 1990: 66). While the Lutheran school is again seen as being involved in both the left and right hand 'kingdoms', the function of the church in this case is evangelisation rather than education.

It needs to be emphasised again in this context, that any evangelistic role which the Lutheran school plays cannot attempt to coerce a positive response from children to the Christian message (cf. Congregation for Catholic Education 1988: 10-11). While the Lutheran school may look for Christian faith and commitment from its students, the Lutheran Confessions emphasise that the Holy Spirit 'works faith, when and where he pleases, in those who hear the Gospel' (Tappert 1959: 31). The response of rejection of the Christian message is also to be anticipated. The warning of Brian Hill (1971:48) that 'when Christians teach in order to proselytise or disciple, they are acting specifically and overtly as "church"', needs to be clearly heard, together with his concerns of 'indoctrination' as an attack on the autonomy of children and young people (1990: 72). Walker (1967: 175) comments:

Faith is not the product of education, but the gift of God's grace through the independent working of the Holy Spirit. The most Christians could hope for from education would be for it to provide opportunities and conditions favourable and conducive to the acquisition of such faith.

The Lutheran school as a worshipping community

An extension of the discussion of the role of the Lutheran school in the 'kingdom of the right' relates to the place of worship within the Lutheran school. The issue here is not the worship activities which form an integral part of the school curriculum, which are attended as part of the school program by all students and staff and which the Lutheran Church of Australia 'confesses' as 'central to the life of the people of God in mission to the world of the school' (Appendix C: 3.1). The worship under discussion is rather 'public worship of the faithful, involving the ministry of word and sacrament' (Appendix C: 3.1), the worship activities usually associated with congregations and parishes under the responsibility of a pastor.

This approach promotes the formation of 'school-churches' as a 'major mission strategy' for the Lutheran Church of Australia (Stolz 1995: 10). It attempts to take seriously the situation mentioned in chapter two, that an increasing number of families in Lutheran schools are not regular members of any worshipping community. Since a significant number of these families participate in worship experiences within the school, particularly at the Lutheran primary school level, the question arises of whether the school should attempt to become the worship home of those families rather than have the school try to redirect the families to some other worshipping group which may be unfamiliar to those families. In fact, requiring such families to move from the familiar context of the school to an unfamiliar congregation, may cause them to withdraw from worship altogether.

This situation is not only of concern for Lutheran schools, but is reported by schools of other churches as well as they grapple with the relationship between the school and the neighboring congregation or parish (Dwyer 1993: 21). This can, of course, be seen as a challenge to the work of local congregations and parishes, and particularly as undermining the role of parish clergy.

A number of Lutheran secondary schools, particularly those who have boarding students, have school worship involving word and sacrament led by the school chaplains. There have also been examples of the 'school-church' where a worshipping congregation has developed within the structure of the school under the oversight of a pastor, but has then become a separate entity retaining some affiliation with the school. Such practices would seem to be consistent with Lutheran confessional theology. However, if the main purpose of the Lutheran school is seen in terms of its mission outreach rather than its educational function, then, from a Lutheran confessional viewpoint, the school has lost its right to be seen as school and confusion has occurred in distinguishing the responsibilities of the school according to the perspective of the left and right hand 'kingdoms'.

If the Lutheran Church of Australia wishes to involve its schools in a 'major mission strategy' (Stolz 1995:10), a number of practical issues will need to be addressed to ensure that practices are consistent with Lutheran confessional theology. The respective roles and areas of responsibility of the school principal and the 'school pastor' will need careful delineation if possible conflicts are to be avoided. This relationship will be even more complex than the relationship between chaplains (who are members of staff) and principals in Lutheran secondary schools, where there has already been considerable friction at times. Care will also have to be exercised in distinguishing between the compulsory nature of school worship and the voluntary nature of the worship of the people of God in word and sacrament within the school community. The 'school-church' will also have to ascertain how many of the other functions of a congregation it will assume and how to integrate people who wish to worship but are not members of the school community. Viewing the Lutheran school as a 'school-church' also raises questions of accountability in regard to government financial support for the school educational program. While, with care, consistency with Lutheran confessional theology can be maintained by the Lutheran school in respect to these and related issues, the emphasis on the Lutheran school as an educational institution cannot be lost if the Lutheran school is to retain its function as 'school'.

The role of the church for state school education

Can the church enter relevant dialogue with the state in the area of education without confusing the respective roles of church and state? Lutheran theology recognises that some useful discussion is possible. Siegfried Hebart suggests that the role of the church is (1970: 21)

to cooperate in the work of education, also with non-Christians, so far as this is compatible with the Gospel. The Church must love, it must exhort,

warn and counsel, help, watch, show pastoral concern, conduct a dialogue, and place its own insights and experience in the field of education at the disposal of those who are responsible for guiding and formulating educational policies. This is a vicarious service; and part of this service is to share in the mistakes and their consequences in the field of education.

Characterising the role of the church in education as that of 'the good Samaritan in the nation', Hebart (1970: 21) sees the church as 'helping to re-establish values, guiding men and women through the complexities of rapid social change and the breakdown of traditional patterns of life.' The role of the church should also be as 'the conscience of the nation, pointing to the Law of God as an expression of his gracious preservation and as judgment in a world subject to sin'. The church is not involved in this educational role 'for the sake of influence and power, but simply as service to men and to the world'. Hebart sees the church in dialogue with education on the basis of 'the rational principles which govern *education*', but also not hesitating 'to inject into such dialogue the radical question of what man is, and what is his purpose' (1970: 21).

3. The Lutheran school as 'straddling both kingdoms'

Viewing Lutheran school education from the perspective of both the 'left hand kingdom' and the 'right hand kingdom' provides the opportunity to consider important implications for Lutheran schools when examined from these two vantage points. However, as indicated earlier, Lutheran confessional theology emphasises the necessity of distinguishing the 'two kingdoms' but not separating them. As has already been argued (Janetzki 1985: 110), the Lutheran school 'straddles the two kingdoms'.

The dialectic nature of this Lutheran theological approach needs to be maintained carefully so that a balanced view of Lutheran school education is developed. Further implications of this dialectic nature of Lutheran confessional theology will be considered in the final chapter.

5. THE PURPOSE AND PRACTICE OF RELIGIOUS EDUCATION IN THE LUTHERAN SCHOOL

An issue which relates closely to the consideration of the Lutheran school as a 'confessional community of faith', is the purpose and practice of religious education in the school. The discussion here relates to what is appropriate for all students in the Lutheran school, those from a strongly committed Lutheran background, those strongly committed students from other Christian denominations, students who have a nominal church affiliation, and those for whom the Lutheran school provides the first real contact with the Christian faith. Also of concern is the relationship between religious education and the

rest of the Lutheran school curriculum. For the Lutheran school, the purpose and practice of religious education needs to be, and be seen to be, consistent with the gospel-centred emphasis of the Lutheran Confessions.

1. Religious education and confessional theology in the Lutheran school

In its policy on schools (Appendix C: 1:3), the Lutheran Church of Australia states that Lutheran schools include 'as a core part of the program, a Christian Studies curriculum which has been developed deliberately and consciously from the perspective of confessional Lutheranism'. In doing this, the Lutheran church is concerned that Lutheran students have access to the tradition of the Lutheran church, so that 'continuity' with the past can relate to the 'contemporaneity' of present situations and circumstances (Braaten 1983: 31).

Thomas Groome argues a similar relationship between the past and the present for 'Christian religious education'. Groome (1980: 15) writes:

The educators' role is to ensure that the heritage of the past pilgrimage not be lost, but intentionally remembered and made available to the present. And it is equally their role to maintain the ongoingness of the pilgrimage, seeing to it that both the present and its past are a creative and transforming activity toward an open future.

Nipkow's research into religious education in the German scene has also stressed the necessity for students to acquire '*a denominational (confessional) Christian identity* as a prerequisite for "ecumenical" learning and *a general Christian identity* as a precondition for "interreligious learning"' (1992: 2). Nipkow sees this as necessary from a historical perspective, since interchurch ecumenism originated from within confessional consciousness and a respect for differing religious traditions. He also recognises support for his findings from a developmental perspective on the basis of the faith development theories of James Fowler and others. Nipkow's research suggests that Lutheran schools need to provide for their students, 'access to [the] cultural religious heritage' (Crawford and Rossiter 1993: 5) of the Christian church in general and the Lutheran church in particular. This provides the foundation on which students can later begin to explore ecumenical and inter-faith issues. Seymour and Miller argue in a similar direction (1990: 251):

Ecumenical education is not an alternative to confessional education. Rather, the ecumenical vision lives in the dialogue between the various confessional traditions . . . All Christian education needs to be informed by dialogue with other traditions. The ecumenical and the confessional belong to each other.

Providing another perspective on this issue, Trainor (1990: 10) argues the importance of the 'faith educators' as

the ones who must assist the Christian Tradition to interact meaningfully and relevantly with the life questions and social issues confronting Australians. Our faith educators, therefore, must be people who have already experienced this integration in their own lives.

While recognising the limitations presented earlier in this chapter to portraying the Lutheran school as a 'confessional community' or a 'faith community', nevertheless there is a place for confessional theology in the Lutheran school. However, it is the way in which this is presented, and the expectations of a response to it by the students, which requires careful handling if the Lutheran school is going to show respect for individual students consistent with a Lutheran confessional understanding of the individual person..

2. Approaches to religious education in the Lutheran school which are consistent with respect for the individual

Although the Lutheran school presents the content of religious education from a Lutheran confessional starting point, the composition of the student body makes it necessary for care to be exercised in the approaches used for the teaching of religious education. As will be developed more fully in the next chapter, the Lutheran Confessions place a high value on the individual person and, therefore, the needs and responses of individuals will be an important concern for the religious education teacher. This will be particularly so in relation to religious education for the non-Lutheran and non-Christian student.

Writing in relation to a similar situation in Catholic schools, Crawford and Rossiter (1988: 40) point out that it 'is important that all in the class be helped to see the value in the study of religion as a universal phenomenon. Religion and the study of religion are not just Catholic things'. They then point out the importance of allowing non-Catholic students to contribute information from their own religious traditions which relates to the Catholic rites or practices under discussion. Crawford and Rossiter also argue (1988: 40) that all students should attend communal worship and prayer even though some

feel that they should not have to attend such celebrations or that if they do, the celebration has little meaning for them . . . In this instance, the teacher could explain to non-Catholic students, or for that matter to disinclined Catholics as well, that one element of the celebration . . . is the loving expression of concern for each other and for the special purposes of the celebration . . . So, even if the actual ritual has little meaning for particular students, there is still real value in expressing their love and concern as part of a community.

Another consideration raised by Crawford and Rossiter (1985: 45-52) relates to the way in which the religious education curriculum is taught in the classroom. While, as argued earlier, teachers in the Lutheran school will want to provide access to the tradition of the Lutheran church, teachers will also be concerned to create an 'open, informative, critical, inquiring' (1988: 58) approach in the religious education classroom, similar to that used in all other subjects in the curriculum. This will help to foster an environment which will allow all students, from the highly committed to the non-believer, the freedom to explore the issues raised by the religious education curriculum. The teaching of religious education in this way can benefit all students in the classroom while at the same time respecting their individuality. However, the opportunity also remains for students to come to faith, or to grow in faith, as the Holy Spirit operates through the religious education program.

Crawford and Rossiter conclude their discussion of these aspects of religious education with a comment which could be applied directly also to the Lutheran program in a Lutheran school (1988:40):

An emphasis on Catholicism is to be expected in the Religious program of a Catholic school and the value of such a study is important for all students as it allows them to develop skills of analysis, reflection and discernment which are valuable in their own right.

While these general principles can be applied to the teaching of religious education in Lutheran schools in order to provide a program consistent with the understanding of Lutheran confessional theology, there are two groups in the Lutheran school whose particular situations will now be considered further - the committed student and the non-Christian student.

3. The Lutheran school and the committed Christian student

While it would be possible to find committed Christian students within any school, state or private, the church school sees itself catering in a particular way for these committed students. As indicated in chapter two, Lutheran schools were initially established for the purpose of nurturing the children of committed Lutheran families, and this is still one of the stated purposes for Lutheran schools (Appendix C: 1:2). As was also suggested in chapter two, it is just these students who sometimes feel discriminated against in Lutheran schools.

One of the factors here is the failure of these Lutheran schools to recognise clearly that there are different levels of faith commitment within the school amongst both the students and the staff. In ignoring this, the impression is given that the school does not take seriously the level of individual faith commitment and the special needs of particular individuals, but appears to assume some general level of acceptance of the Christian faith

within the community which can be addressed by a general and rather bland Christian nurture program. Lutheran theology, particularly the understanding of the Christian person as simultaneously saint and sinner, emphasises the need to help committed Christian students as, through the power of the Holy Spirit, they deal with the 'sinner' in themselves and try to develop the 'saint'. Within the Lutheran school, the Lutheran understanding of sanctification encourages Christian students and staff to allow the Holy Spirit to continue to develop responses of 'new obedience' and 'good works' in their lives as 'saints'. This will also provide an important model of Christian living for each other and for those community members who are not yet confessing Christians.

The Lutheran school also sees it as important to provide opportunities for these committed students to grow in their understanding of their Christian faith and in their confidence in living a Christian life. From this point of view, Lutheran schools would see a role in the school for 'catechesis' - instruction in the faith tradition, by the church, of its committed members. As Groome remarks in respect to Catholic schools (1996: 118):

Catholic education should intentionally catechize its students . . . Beyond 'learning about', Catholic education intends students to 'learn from', and even, with ecumenical sensitivity and respecting students' backgrounds, to be personally influenced and enriched by Catholic faith. The Catholic school is to educate the very 'being' of its students, to inform, form, and transform their identity and agency - who they are and how they live - with the meaning and ethic of Christian faith. Beyond knowing about Jesus, it intends that they become disciples of his 'way' . . . Catholic catechesis must be marked by good education, education that brings people to know the data of the tradition, to understand it, to personally and critically appropriate it, and to come to life decisions in response to it.

While Groome seems to be suggesting this approach for all students in a Catholic school, in respect to which questions could be raised in the light of discussion in the previous section, nevertheless this does offer an appropriate approach for committed Christian students in the Lutheran school. Purnell contends (1985: 75) that 'a place should be found for [catechesis] within the school in a situation where pupils freely choose to attend', and Malone (1984: 11) has argued for voluntary groups in the school to allow this to occur.

Brian Hill (1990a, 1991) has strongly promoted such voluntary groups as a way to allow young people to interact with adult Christian role models as they seek 'a self-reliant, adult self-image, viable in the democratic society' (1991: 165). While Hill sees these groups as functioning outside of the school context and recommends that teachers may not necessarily be the most suitable persons to lead these groups because they may 'find themselves unable to doff the authority role of the working week in order to allow young people space to exercise the freedom and responsibility which are theirs' (1991: 167), it would seem appropriate to examine Hill's model also for use within the school context. Since the groups would be voluntary, nurture and evangelism approaches would be

appropriate. Suitable adult leaders would need to be found: possibly here is a more appropriate role for some chaplains than teaching in the religious education classroom. Above all, if these voluntary groups were to have any chance of success within the Lutheran school, they would need to receive strong and deliberate support from school authorities and a relevant and meaningful role in the worship life of the school.

Related to this is the opportunity within the school program for committed Christian students to 'put considerable emphasis on the practical living out of their faith commitment' by becoming 'involved in some form of service' (Purnell 1985: 71). Purnell suggests that by doing this, 'catechesis will then develop out of their reflections on what they are doing' (1985: 71). Michael Warren speaks of this as 'walking the way' rather than just 'talking the way' (1989: 119).

In order to help in developing this aspect of the school program, Lutheran schools may attempt to involve all students, and even all staff, in various forms of community service and helping others. However, Brian Hill issues an important warning against making such service part of an assessed curriculum. If this is the case (1990: 47), 'most students will sense an element of compulsion in such activities . . . This will inevitably taint, to some degree, the ideal of serving others of your own free will'.

Important in considering this issue of service is the emphasis of theology of the cross. This theological perspective looks for an attitude of service linked with living out theology of the cross, serving others as Christ has served them. Service from this theological viewpoint is not, then, simply a case of 'free will' or philanthropic attitude, but obedience to the call of Christ. Dykstra (1981: 103) characterises such service as 'a discipline of renouncing power in order to be present with others in vulnerability, equality, and compassion'. Moran (1966: 137) proposes that 'the task for our students, then, is not to dominate or condemn the world, but to serve God through helping man and giving witness to the reality of God's love'. Crucial in this regard will be the climate of service which exists in the entire Lutheran school and its program.

4. The Lutheran school and the non-Christian student

The policy statement of the Lutheran Church of Australia states that through its schools, 'the church deliberately and intentionally bears Christian witness to students, parents, teachers, friends, and all who make up the world of the school' (Appendix C: 1:2). The question which this policy raises in a pluralistic society is one of possible religious discrimination. On the basis of Lutheran theology, the Lutheran school views each person in the school community as a special and unique creation of God and thus entitled to respect for beliefs and attitudes which that person might hold. Parents who choose a Lutheran school for their children, students who choose to attend a Lutheran school, and teachers who apply to teach in such a school can be expected to respect the aims and purposes of the school, which include the Christian beliefs and practices of the school. To

that end, information given during enrolment or employment interviews needs to express clearly the expectations of the school as an agency of the Lutheran Church also in respect to the religious education program of the school.

To be consistent with its theology, however, the Lutheran school would have to allow for a range of responses to the Christian message from the members of its community. Non-Christian students and staff may be led by the Holy Spirit to a personal faith commitment. Where such a student comes from a non-Christian home environment, the Lutheran school has a special responsibility of support for the student. The response of other non-Christian students may be one of a certain level of interest in religious matters, but not yet lead to a personal commitment. This may be a first step towards evangelisation and here peer influence may be particularly crucial. There may also be an attitude of complete indifference by these students and even total rejection. While this is not the hoped for result, accepting that response enables the integrity of the person to be respected. Decisions may have to be made in such circumstances about the advisability of the person continuing to remain in the Lutheran school. However, the Lutheran school needs to guard carefully against discrimination of any kind in respect to such an individual or against applying pressure to a student to make some confession of faith. On the other hand, as long as these students or staff choose to continue to remain in the Lutheran school, they can be expected to participate in all of the religious activities of the school.

5. Religious education as an integrating factor in the Lutheran school curriculum

'An educative process which does not engage that essential basic human activity of creating meanings is not worth a great deal. One that actively promotes it can be a potent cultural force.' (Beare and Slaughter 1993: 50). While the authors are referring here to education in general, their statement also has particular relevance for religious education.

For the most part, but particularly at the secondary level, students are presented with a fragmented picture of reality as they grapple with artificially divided disciplines of knowledge. Usually little attempt is made to present an integrated curriculum and a holistic approach to the meaning and purpose of life. And through society in general, and especially through the media, students are also bombarded with

conflicting imaginations of the nature of human life . . . [which have] gone beyond the verbal, deep into the psyche. When a person *lives* one imagination, which is a consumerist one, but continues to *talk* another but religious one, the illusion of the spoken commitment tends to mask the fact of the lived commitment (Warren 1989: 35).

Warren (1992b: 248) continues his critique of the media and its commentators:

What can be done about this marketing of and embracing of illusion and surfaces, about this preference of impression over reflection, about the promise of salvation from the right commodities? . . . In the face of the socially fostered preference for illusion, will religious people be able to hold onto their unique understandings and judgments about reality?

Given this situation, can religious education, particularly in Lutheran secondary schools, provide an opportunity for students to begin to explore their perceptions of reality as they struggle to make sense of themselves and their world and develop a perspective on the meaning and purpose of life? Tony Kelly argues (1993: 15-16):

If all things are made in Christ and through him, if he is the origin, coherence and goal of the entire universe of God's creation (Col 1:16-19), then 'all things' have to be given their due in a genuine Christian vision.

While not all students will be ready to share that vision from the Christian perspective, with sensitive and caring approaches they will be open to exploring issues for themselves. As Steane (1988: 16-17) contends:

[the] religious educator's humanising task is to help children to be conscious and critical of the processes that shape their lives: the implicit religious questions raised in life, the choices made in life according to beliefs, in clarifying personal and familial beliefs and values as a prerequisite for responsible living . . . Religious education can become a process that leads persons to a level of perceiving reality and understanding themselves that is open to a transcendent spiritual being.

Religious education, then, can provide a context in which students begin to explore the interaction of the various social and cultural influences which affect their lives. Drawing on insights from these and from the various subject areas they are studying, students can develop their 'life structures' (Warren 1994: 6), and the school can move towards becoming 'a community of interpretation willing to bring under religious scrutiny the material conditions of living' (Warren 1994: 8). And this process can have meaning and relevance for students in Lutheran schools, irrespective of their previous religious commitment. It is also one which enables teachers to participate not only as guides, role models and motivators, but also as learners together with the students.

Viewed from this perspective, religious education in Lutheran schools will no longer be little more than an apologetic addition to the total curriculum as it has sometimes been, or simply a component integrated more or less successfully with other subject areas. Rather, religious education could provide an underlying holistic world-view into which other subject areas can be integrated and a unifying structure for an integrated curriculum for Lutheran schools.

6. THE TOTAL LUTHERAN SCHOOL CURRICULUM IN RESPONSE TO LUTHERAN CONFESSIONAL THEOLOGY

As indicated in the previous section, the religious education program of the Lutheran school can be seen as providing a framework or 'world-view' into which the other subjects of the curriculum can be integrated. However, in considering the total curriculum of the Lutheran school, does Lutheran confessional theology provide a 'Lutheran' orientation to the curriculum? Is there a 'Lutheran' curriculum?

A more detailed treatment of some of the issues involved in these questions will be provided in the next chapter when dealing with the Lutheran confessional understanding of revelation and reason and the perspective of the two kingdoms. However, to be consistent with Lutheran theology, Lutheran schools cannot speak about a 'Lutheran' curriculum. To do so could give the impression that all curriculum issues are determined from a Lutheran theological perspective which would be a confusion of the responsibilities of the left and right hand kingdoms and of the relationship between reason and revelation.

Attempts have been made by a Lutheran Church in America to produce an integrated Christian curriculum for Lutheran schools (Rathmann 1986). While much of the rationale for this curriculum could be supported from a Lutheran confessional perspective, there can be dangers of pushing an approach like this too far and making it somewhat artificial, as well as confusing the roles of reason and revelation. The curriculum argues (1986: 39): 'Our Lord is the Lord of learning. Each subject area - not only religion - belongs to Him.' It goes on, 'Christian teachers can share their joy in the Savior in each lesson taught, each marvel of creation appreciated, and each attitude conveyed.' However, the response of year 7 students in mathematics classes to examples like the following could be less than positive (Rathmann 1986: 56-57):

Read **Matt. 18:21-22**. How many significant digits are there in the number of times we should forgive others? Is this an exact number? Why do you think so? What does this number of significant digits indicate to us about forgiveness?

Were there any trapezoids in Solomon's temple? (**See 1 Kings 6-7.**) in the New Temple? (**See Ezek. 40-43.**)

These examples also raise the question of the attitude to the Bible which might be created by using it in this way. Students may come to regard Scripture simply as a teaching tool rather than as God's word in the way the Lutheran Confessions view it. The Bible may also be used to make decisions in an area which the Lutheran Confessions would see more appropriately as the domain of reason. Further aspects of this will be addressed in the next chapter.

CHAPTER 6: IMPLICATIONS OF LUTHERAN CONFESSIONAL THEOLOGY FOR LUTHERAN SCHOOL EDUCATION

- ANTHROPOLOGY, SIN, THE BIBLE, THE LAW, AND LIFE IN THE CHURCH AND THE WORLD

This chapter will examine a number of areas of Lutheran confessional theology in relation to Australian Lutheran school education. In doing so, it will attempt to illustrate further how major theological emphases of the *Book of Concord* inform the policy and practice of Australian Lutheran schools. There will also be the further examination of a number of issues already mentioned in the previous chapter. Four main areas of theology will be examined: anthropology including a consideration of original sin, the place of the Bible, the law of God, and theology of the cross.

In looking at the implications for Australian Lutheran school education, various aspects of the program of the Lutheran school will be differentiated. For example, implications may relate to the climate or ethos of the school, the formal curriculum including the religious education curriculum, the worship life of the school, the administrative structure of the school and voluntary groups within the school. Issues relevant to the particular area of Lutheran confessional theology will be considered and theological approaches suggested which could inform thinking and decision making for Lutheran school teachers and administrators.

1. ANTHROPOLOGY OF THE INDIVIDUAL IN LUTHERAN SCHOOL EDUCATION

An approach to education will be determined in a significant way by the anthropology on which that approach is based. This applies to the consideration of all individuals within that educational context, staff as well as students. For Lutheran schools, the anthropology will need to be consistent with theological insights from the Lutheran Confessions.

1. **The challenge to a humanist perspective arising from Lutheran confessional theology**

Even though John Carroll argues (1993: 232) that 'humanism is dead' and 'has been so since the late nineteenth century', humanism still seems very much alive in those current approaches to education which regard human beings as answerable only to 'their own

critical reason' (Hill 1990 46). Education from this perspective still operates with an approach which tries (Strelan 1995: 1) 'to replace God by the human self, to put the creature at the centre of the universe in place of the Creator, to deify the human being.'

Education has also been deeply influenced by modern psychological theories 'committed to self-fulfilment and to the innate goodness of the self' (Vitz 1994: 70) which suggest that education can provide a cure for social ills through helping the individual to achieve fuller self expression. The rise of 'New Age' adaptations of humanistic psychology has led its practitioners 'into contact with their hitherto inarticulate inner "Higher Self," who teaches them the truth about life and about themselves' (Vitz 1994: 117).

Anthropology which takes into consideration the biblical teaching of sin finds itself in sharp contrast with the humanist approach. In taking this stand against the humanist position, most church schools would find themselves in agreement with one another, although differing in emphasis on the impact of sin in the lives of individuals. Thomas Groome, for example (1996: 109) articulates a position which

'recognizes our capacity and 'prone'ness' for sin, but insists that we are essentially more good than evil . . . that the human condition is not self sufficient but a 'fallen' one, and yet we are not totally depraved but remain 'inherently good'.

He sees this 'Catholic anthropology . . . as a mediating stance between two other classic but extreme positions: the *total self-sufficiency* of Pelagius (circa 400), and the *total depravity* of Calvin and the radical reformers'.

2. A Lutheran understanding of original sin in relation to education

The *Book of Concord* sees original sin somewhat more radically than the Catholic anthropology presented by Groome. In that regard, the Lutheran Confessions can be seen as relating to the view which Groome identifies (1996: 109) as 'that of Calvin and the radical reformers' in seeing human beings as 'a mass of sin, incapable of contributing anything 'to the work of our salvation' (Phil. 2, 12)'. The Lutheran Confessions maintain that, in relation to salvation, the individual is totally incapable of contributing in any way because of sin. In taking this stance, the Lutheran Confessions see original sin in the first instance in its spiritual dimension (*coram Deo*), as a total break between the individual and God. The first concern, therefore, of the Lutheran Confessions is how the individual is restored to a right relationship with God, through the work of Jesus Christ. The gospel is therefore seen as fundamental in the life and work of the Lutheran school.

This break between the individual and God is seen by the *Book of Concord* as having its effect in the life of the individual in all other relationships as well - between the individual and self, between the individual and others, and between the individual and the

environment. However, the individual is seen as still having great value in the eyes of God, with the possibility of leading a highly moral life. The Lutheran view also does not underestimate the necessity for the Christian person to work daily, under the forgiveness of God, at being a 'saint'. The implications of the warning of Bonhoeffer against seeing grace as 'cheap' (1959: 35-47) are a continual challenge for the Lutheran school.

The Lutheran understanding of original sin also supports a view of the individual which recognises that people cannot handle the effects of sin in their lives on the basis of their own inner resources. According to this understanding, if left to themselves human individuals will not grow into 'good' human beings. Human beings are not evolving into a higher and more perfect form. In the Lutheran school, therefore, students and staff need to be helped to identify and deal with sin. The importance of the Lutheran understanding of law and gospel in this regard will be considered below, particularly in relation to behavior management in the school.

3. Recognising the individual in the Lutheran school as a unique and special creation of God

The humanist approach to education has maintained a strong focus on the individual with a stress on child-centred teaching and learning and the development of people capable of 'critical thought' and of 'making informed choices and accepting responsibility for them' (Hill 1990: 44). This position can also be promoted from a Christian perspective. Brian Hill, for example, does this when he presents, as an educational goal, the development of persons who are 'autonomous - literally, self-ruled' (1990: 44), with 'the *capacity* to choose' (1990: 46), and possessing 'sufficient freedom, knowledge and self-control to make unforced decisions about his or her life and relationships' (1990: 45). Hill does this, however, as an educator who also recognises that such an approach can be misinterpreted as "'being a law unto myself" rather than obeying God' and that 'Rational Humanists reinforce this impression by using it to represent their educational aim of making individuals answerable only to their own reason' (1990: 44). Hill's view finds support in Groome's call (1996: 111-112) for

a pedagogy that engages students as active and creative participants in the teaching/learning dynamic, that draws upon their experiences and learning from life, and gives them direct access to enriching disciplines of learning and traditions of wisdom, and that encourages them to reach their own judgments and decisions.

Christian educators, while operating with the reality of original sin, stress the importance of recognising each individual as a special creation of God. As such, each person needs to be treated with honor and respect, without discrimination on the grounds of race, gender, religion, ability, social class, or any other criterion. In this context, an interesting feature of Australian Lutheran secondary boarding colleges since their founding late in the

nineteenth century, is their co-educational nature. While other private boarding schools tended to be single-sex institutions, Lutheran colleges were open to children of both genders.

While Christian educators emphasise the importance of the individual, they at the same time also share a sensitivity to an overemphasis on the individual which can lead to individualism. Crawford and Rossiter (1988: 7) argue that

despite the great emphasis on individuality, there remains a fundamental and powerful need to belong to a group that defines identity and purpose . . . The value of individualism does not cause people to lose their need for belonging to a group but it can influence their seeking of group membership which respects their individuality.

For the Lutheran school, Lutheran confessional theology provides a solid support for seeing each member of the school community as both a special and unique creation of God, and also as a member of the school community and an actual, or potential member of the body of Christ. This means that within the Lutheran school community, there needs to be an awareness of the requirements of the individual, but also for the integration of the individual into the total school community. To be consistent with this theology, Lutheran schools need to examine all aspects of their program to ensure that any possible areas of discrimination against individuals or groups are eliminated and that the special needs which particular groups within the school may have are addressed in some way. Of concern here, for example, is the balance in some Lutheran schools between programs for the 'gifted and talented' on the one hand and those for 'children with special needs' on the other, or between students who are 'sport oriented' and those interested in more 'artistic' pursuits. A consideration of two sub-groups in the Lutheran school, the strongly committed students on the one hand, and those who do not profess to hold the Christian faith on the other hand, has already been provided in the previous chapter.

4. The tension of sinner and saint (*simul iustus et peccator*) in the Lutheran school

The Lutheran theological perspective of saint and sinner provides a well defined anthropology with which the Lutheran school can operate. It must be remembered, of course, that not all members of the Lutheran school community are believing Christians and that they cannot therefore share in the same motivation as the Christian person who is trying to live as a 'saint' under the power of the Holy Spirit. However, the saint/sinner anthropology provides the theological basis for interaction within the Lutheran school.

The saint/sinner perspective helps to guard against legalistic and moralistic approaches in the Lutheran school community which place unrealistic expectations on people. Examples of the behavior of the 'sinner' will occur in the Lutheran school community, as students and

staff fail to live according to God's will and demonstrate behavior which breaks relationships within the school or which leads to concerns in respect to justice and morality. While these reactions can be expected, they do not have to be condoned or excused, but can be handled through the appropriate application of law and gospel, as will be discussed further when dealing with the law in the Lutheran school. At the same time, as discussed previously in relation to committed students in the Lutheran school, Christian students and staff are encouraged to develop their lives as 'saints' through the help of the Holy Spirit, living a life of repentance. However, Lutheran confessional theology indicates that the tension between the individual as 'sinner' and the individual as 'saint' will continue throughout the time individuals live and work in the school community. It is an area which requires sensitive discussion, particularly as students or staff try to deal with the challenges which this causes in their lives and when examples of failure occur in the Lutheran school community.

2. THE PLACE OF THE BIBLE IN LUTHERAN SCHOOLS

In examining the relationship between Lutheran theology and education, the major theological source has been the Lutheran Confessions. However, as has been pointed out in the first chapter, the Lutheran Confessions themselves see Scripture as 'the only judge, rule and norm' (Tappert 1959: 465) for teaching in the Lutheran Church. The Bible, therefore, occupies a central role in the Lutheran school. Aspects of this will now be examined, together with the relationship between revelation and reason.

1. The principle of Scripture as 'rule and norm' and the operation of the Lutheran school

The Bible as 'rule and norm'

The Lutheran Confessions state that Scripture is 'the only rule and norm to which all doctrines and teachers alike must be appraised and judged' (Tappert 1959: 464). For Lutheran theology, Scripture is the written means through which God has revealed God's will to the church and through which God continues to work in the church. It remains the fundamental norm (*norma non normata*) also for the Lutheran school, keeping the focus of the school clearly on Jesus Christ as the centre and purpose of God's revelation. Scripture, therefore, is the basic authority in determining issues of Lutheran schooling. However, as has been argued throughout this study, the Lutheran Confessions are seen as providing a 'summary of Holy Scripture' (Schlink 1961: 11), and a witness to the central teachings of the Bible.

Lutheran schools share this view of the Bible with other Christian schools, although there may be some differences in interpretation of what this authority of the Bible means in practice. For example, American Protestant educator George Knight writes (1989: 164):

'For the Christian, the Bible is the foremost source of knowledge and the most essential epistemological authority. All other sources of knowledge must be tested and verified in the light of Scripture'. Australian Christian Community Schools have as an objective (1993: 9): 'To discern and proclaim a Bible-based philosophy of Christian education, to provide a framework for the practice of Christian Community Schooling'. Statements such as these allow for a wide range of interpretation, depending to a large extent on the attitude taken to the authority of the Bible. Where a more fundamentalistic approach is taken, Lutheran confessional theology would sense some danger in the possibility of the Bible being given authority, for example in the area of science, which is rather the responsibility of reason. Further consideration will be given later to questions related to faith and reason.

The interpretation of Scripture from a Lutheran Confessional viewpoint

Within the Lutheran Church, as in any major denomination, there is a spectrum of approaches to the interpretation of Scripture from what could be termed a more fundamentalist or biblicist approach to a more liberal symbolic interpretation. Gabriel Moran expresses it in this way (1966: 77): 'we must be careful to avoid treating the biblical text on the one hand as words of God fallen from the heavens, and on the other hand as only a human record of a previous revelatory event'.

The Lutheran Confessions do not allow for a fundamentalist, biblicist view of the Bible which seeks to find scriptural justification for all activities in the Lutheran school. There are biblical passages (for example, Deut 4:9-10, 6:4-9; Ps 78:1-8; Mark 10:13-16; Matt 28:18-20; John 21:15-17; Eph 4:1-16 and sections of 'wisdom literature') which have important implications for educational philosophy and methodology. However, the Bible is not a text-book of educational theory or practice.

In this regard, it is vital to recognise the Lutheran confessional approach to Scripture of 'deriving the authority of Scripture from its gospel content' (Braaten 1983: 3). Braaten continues (1983: 3):

Luther's decisive break with medieval theology rests on this massive simplification of the manifold character of Scripture: the heart of Scripture is the promise of the gospel that is brought to expression in the Christ event. Its authority is not of a juridical kind; it is not a book of legal doctrines, inerrant reports, or devotional material. The Scriptures convey the life-giving word of salvation in Christ to those who accept it through faith alone.

It is this Lutheran confessional approach to the Bible which places the emphasis so firmly on the gospel and the doctrine of justification by grace through faith on account of Christ. Accordingly, the Lutheran school strives to be 'gospel-centred' but also to guard against any extremes of fundamentalism or liberalism. As will be argued later in this section, this approach of the Lutheran Confessions also attempts to maintain a creative interaction between revelation and reason.

2. The use of the Bible in the curriculum of the Lutheran school

Since on the basis of the Lutheran Confessions, the Bible is seen to be central in the life and work of the Lutheran school, the place of the Bible in the curriculum of the Lutheran school will now be examined.

The Bible and the worship program in the Lutheran school

Because of the faith community which forms the centre of the Lutheran school community, worship is an essential component in the life of the Lutheran school (cf. Appendix C: 3). This includes both 'the public worship of the faithful, involving the ministry of word and sacrament' and 'school or class devotional exercises which are part of the regular program of the whole school' (Appendix C: 3:1).

Since the Lutheran Confessions see the Bible as one of 'the means of grace' through which the Holy Spirit operates in the world, the use of the Bible in worship in the school community is essential. Given the Lutheran understanding of Scripture, 'The Word', Jesus Christ, is in the 'Word of God' (the Bible) making the proclamation of Scripture central for Lutheran worship (Schroeder 1966: 85). Moran (1966: 96) presents a similar view when he says 'that the liturgical use of Scripture brings out most strikingly the nature of revelation as prayerful union with God and present event within the community'. The use of the Bible in this way in worship also provides a strong witness to the key place of the Bible in the total life and work of the Lutheran school.

The Bible and the religious education program of the Lutheran school

Catholic writer Gabriel Moran (1966: 76) states: 'The clearest point of agreement in Catholic and Protestant writers on religious education today is the central place to be occupied by holy Scripture'. This view is clearly supported by the Lutheran Confessions when they see the Bible as the 'source and norm' for the teachings of the Lutheran Church, and, therefore, as the basis for the religious education program of the Lutheran school.

However, a Lutheran approach to religious education, in order to be consistent with a Lutheran confessional understanding of the Bible, emphasises the need for the student to meet God in God's word. Moran argues similarly from a Roman Catholic perspective (1966: 63): 'Since the student is to live now, to worship now, to be sanctified now, he must know a God revealing himself now, not a God who retired from the world leaving his truths behind'. This does not, as argued earlier, diminish the importance of helping students in the Lutheran school to understand the heritage of the Lutheran Church, but it means that the focus is on the development of a relationship between the student and Jesus Christ as revealed in Scripture.

It is also important in this connection, that the use of the Bible in the Lutheran school is more than a token gesture, but that the students have the opportunity to work with the biblical text as soon as this is educationally possible and learn to use, when appropriate in later years of schooling, tools such as Bible dictionaries, commentaries and handbooks.

Care must also be taken to guard against a 'proof text' use of the Bible - an approach which has crept into Lutheran schools from time to time. The availability and use of biblically-centred curriculum materials, based on sound biblical scholarship, is vital if Lutheran schools are to help students develop a positive approach to the Bible through the religious education program.

For Lutheran schools to be able to present religious education consistent with the Lutheran understanding of the centrality of Scripture, it is essential for such schools to prepare teachers who feel comfortable in their own use of the Bible, so that they can model its use for students. Gabriel Moran supports this contention from the Catholic perspective (1966: 96):

For God to speak through catechetical instruction it is imperative that there be teachers who have personally and prayerfully assimilated the meaning of Scripture and who can create the atmosphere in which the teaching of Scripture can be received as revelatory of God.

The Bible and the total curriculum of the Lutheran school

Some comments were already made in the previous chapter about the use of the Bible in developing an integrated curriculum for Lutheran schools. There will also be a fuller examination of the relationship of revelation and reason in the next section.

However, one issue which does arise in this connection is the role of Christian teachers in helping students to see the connection between all subject areas and the Bible. As argued earlier, this is not to be some superficial or forced association, but Christian teachers become 'incarnations' of the biblical truths as they teach their subject areas. Moran argues similarly (1966: 69): 'The catechist is to serve the Word and through service and experience point to this Word in his teaching'.

An American educator from the evangelical tradition, Frank Gaebelein, suggests the following approach to this issue (1968: 48-50):

The Christian school that believes all truth to be God's truth and is serious about making Christ and the Bible integral to its curriculum must give up the concept of a completely separate Bible department. Instead it must seek and develop devoted Christian teachers who, along with competency in mathematics, science, languages, or social studies, are also able to give instruction in Bible. They must . . . be individuals whose primary spiritual and intellectual residence is in the Bible . . .

The teacher of history, mathematics, or science who also teaches Bible is concerned with the presentation of God's truth as set forth in the ultimate seat of spiritual authority. Through his class in Bible, he is not only in constant contact with the Book, as every living Christian ought to be; he is

actually working with the Bible truth, clarifying it in his own mind, seeking to communicate its meaning faithfully and effectively to his pupils. Out of that experience there is bound to come an awareness of the relation of the Word of God to his other subjects. Correlation of Christianity with his regular teaching will be natural and intuitive, not forced and calculated.

Gaebelein's concern is one which has impinged on Lutheran schools trying to keep a 'gospel-centred' emphasis in their total curriculum. Of particular interest in this regard is the difference between Lutheran primary schools and Lutheran secondary schools in Australia because of the different structure of the curriculum and the greater emphasis in the past in primary schools on the employment of Lutheran teachers with basic theological qualifications. Lutheran primary teachers, teaching the total curriculum as well as religious education and leading in worship, have in most instances presented a strong model of an integrated Christian life for their students, somewhat in the style of Catholic 'religious' in the Catholic order schools. Some Lutheran secondary teachers have also done this, but more often secondary teachers have declined to be involved in the religious education program and in the leading of worship, leaving this to the 'professional Christians', the school chaplains. The chaplains are then left to wrestle with negative or ambivalent attitudes in students, reinforced by the impression that the religious education program and worship activities of the Lutheran school are somewhat peripheral to the major educational concerns of the school, despite any rhetoric to the contrary.

Public acknowledgment of the authority of the Bible in Lutheran schools

Since on the basis of the Lutheran Confessions Lutheran schools accept the authority of the Bible for their life and work, this also needs to be apparent in activities of the Lutheran school which are open for the public. This can be as simple as the practice in some Lutheran primary schools of having a Bible open to an appropriate reading for the day in the entrance foyer where parents and other visitors to the school may gather. It also means that public school events make use of suitable Bible readings as part of their formal proceedings. Care will need to be taken to ensure that this is not presented in a way which suggests mere tokenism. A key event for consideration in this regard is the end of year valedictory celebration. Sensitivity is required as to what may be appropriate for such situations.

3. The Lutheran Confessions and the relationship of revelation and reason for the Lutheran school curriculum

While the discussion with students of the relationship of revelation and reason will be able to be taken up only as students develop an awareness of the issues involved, the relationship of revelation and reason is vital for the approach to the curriculum of the Lutheran school. Not only will it help to determine content for the curriculum, but also appropriate methodology for teaching. Teachers in Lutheran schools will need to be aware of and be comfortable with the way in which the Lutheran Confessions see the relationship

between revelation and reason if they are to work with an epistemology which is consistent with the Lutheran Confessions and which can provide a model for committed Christian students. The approach by committed Christian staff to this relationship can form the basis for later reflection by students once the issues involved become relevant in their Christian lives.

Reason and original sin

The Lutheran Confessions teach that because of original sin, human beings are incapable of contributing to their salvation. However, this teaching does not deny the importance of human reason in areas other than justification. Although the *Augsburg Confession* teaches (Tappert 1959: 39) that 'without the grace, help, and activity of the Holy Spirit man is not capable of making himself acceptable to God, of fearing God and believing in God with his whole heart, or of expelling inborn evil lusts from his heart', nevertheless, it also argues 'that man possesses some measure of freedom of the will which enables him to live an outwardly honorable life and to make choices among the things that reason comprehends'.

The perspective of the 'two kingdoms' and reason

The Lutheran confessional teaching of the 'two kingdoms' is also pertinent in this discussion. This theological perspective recognises that God has in no way abandoned his creation but is operating in his entire creation in both the left and right hand 'kingdoms'. It also emphasises the continuing creation of God in God's world, working for the creation of new life, for the preservation of existing life, and for maintaining peace and good order in society through the so-called 'orders of creation' of family, government and the economic order. According to this Lutheran theological perspective, there is no separation of the 'sacred' and the 'secular', because everything is under God's governance. Therefore all God's gifts in creation are appropriate subjects for inclusion in a broad educational curriculum because God can be seen at work both as creator/preserver and as redeemer/sanctifier.

Moran presents a similar view from a Catholic theological perspective (1966 134-135):

The whole of man's world is expressive of God's revelation in Christ. Nothing of itself is guaranteed to be a revelatory instrument, but everything by the grace of God has become capable of being revelatory of the Christian God. This fact opens unlimited possibilities for the teaching of Christian revelation . . . It is unthinkable, for example, that the forms of contemporary art, the developments in scientific technology, and the productions of modern literature do not bear trace of God's revelatory activity. Movements to establish the human rights of every person - even if the movements have non-religious sources - cannot be considered extraneous to God's revelatory activity.

However, as will be argued below, according to Lutheran confessional theology, it is only through the eyes of faith that the activities of God in the world can be recognised, a

position which Moran also upholds. Nevertheless, the teacher in the Lutheran school is able to develop the curriculum in a way in which God's revelation can come through all areas of the curriculum, and as appropriate, students themselves can begin to appreciate the two ways in which God operates in his world, through reason and through revelation.

The relationship of revelation and human reason

Thomas Groome (1996: 119) states: 'Striking a path between fideism (blind faith) and rationalism (sufficiency of reason), Catholicism has been convinced that understanding and faith, reason and revelation, need and enhance each other'. Gabriel Moran argues similarly (1966: 53): 'The teaching on Christian revelation . . . must be united with humanistic study and scientific technology in reciprocally illuminating relationships'.

Lutheran confessional theology supports a similar viewpoint. Reason is seen as a good gift of God to be used in exploring God's creation and in exercising stewardship of it. Rather than denigrating human efforts to understand creation, Lutheran schools can embrace the results of the endeavours of the arts and sciences, incorporating them into the school curriculum. Operating from this perspective, Lutheran schools seek to help students develop an integrated view of the world, in which all teaching and learning recognises the role of both God's revelation and human reason (Appendix C: 2.3).

Carlson (1963: 209) presents another perspective on this issue when he argues that schools 'have the responsibility of keeping the Church intellectually alert and alive. They must interpret the world to the Church as well as the Church to the world'. Carlson goes on to propose (1963: 210) that

Education under the auspices of the Church is not a sheltered and protected activity. On the one side, it is exposed to the whole range of secular thought, its error as well as its truth; on the other side it is exposed to the full range of religious reality and influence. It is the function of its educational program to screen and absorb and impart truth coming to it from all directions.

This process is to occur in such a way 'that the truth about the world is not denied and so that the truth about God is affirmed' (Carlson 1963: 210). It is not seen as an easy or comfortable activity, especially when established patterns of thought and action are challenged.

This view of the Lutheran school as a meeting ground for insights from human reason and God's revelation is also supported by Tillich (1959: 157) when he remarks that

The Church School is like a small laboratory in which the large questions of Church and the world can be studied and brought to a preliminary solution, a solution which could become an inestimable contribution to the solution of the larger problem.

The Catholic understanding of 'sacramental consciousness' (Groome 1996: 112) provides an interesting additional perspective on this discussion. Groome develops the teaching in this way (1996: 112):

God mediates Godself to us and we encounter God's presence and grace coming to meet us through the ordinary of life - through our minds and bodies, through our works and efforts, in the depth of our own being and through relationships with others, through the events and experiences that come our way, through all forms of human art and creativity, through nature and the whole created order, through everything and anything of life.

The discussion of the relationship of reason and revelation also raises questions in the area of methodology, particularly the epistemological issue of the role of reason in the search for truth. While the limitations of reason will be discussed below, Lutheran confessional theology would support Brian Hill's aim of developing students who (1990: 45) possess 'sufficient freedom, knowledge and self-control to make unforced decisions about [their] life and relationships'. The development of the skills of evaluation, rational thought, creativeness, autonomy of choice, and critical thinking (Hirst and Peters 1970: 31-33; 53-55) are also consistent with a Lutheran understanding of the individual. George Knight also supports this approach when he states (1989: 224) that the 'essence of Christian education is to enable students to think and act reflectively for themselves, rather than just to respond to the word or will of an authority figure'.

Lutheran Confessional theology also supports the understanding that once an individual has come to faith through the revelation of God, that this opens the person to exploring 'the real world' in an open and creative way. Moran (1966: 72) distinguishes

between a superficial knowledge which does not come to grips with the real, and a knowledge that is standing open to the truth, which because it does face the real is always on the way, fixed in its fundamental option for truth but ever searching for a more adequate understanding.

There is a challenge here for committed Lutheran teachers to lead students on this exploration of truth in the various subjects of the curriculum while also maintaining their witness to the revelation of God in the Scriptures.

The limitations of reason

The Lutheran confessional understanding of original sin represents the position that, despite all the achievements which are possible through the application of human reason, yet reason is limited through sin. The most critical limitation which Lutheran theology recognises is the inability of reason by its own powers to come to faith in God. While reason can explore the secrets of God's creation, the Lutheran Confessions (SD II: 9-16; V: 22) point out that through reason alone it is impossible to recognise 'the Creator-goodness of God' (Schlink 1961: 56). Such recognition is seen as possible only by faith

and through the revelation of God. Schlink summarises the position of the Lutheran Confessions as follows (1961: 56-57):

the recognition of the Creator-goodness of God is possible only in the knowledge of his grace. Luther's praise of the "fatherly and divine goodness and mercy" of the Creator is praise flowing from faith in Jesus Christ . . . But if God has created man for redemption and sanctification, then he also deals daily with man as the Creator for the same purpose. He preserves the sinner as his creature for the sake of forgiveness. He preserves the fallen world for the sake of the new creation. His love to the creature is always and only a love based on the sacrifice of his Son . . . Not only the goodness of the Creator, but also the Creator himself is 'truly' recognised only through faith in justification for Christ's sake.

While the Lutheran Confessions recognise this limitation of reason in coming to faith in God, or in accepting the work of Jesus Christ, they recognise, as argued earlier, that once faith in God is present, reason is free to explore all of God's creation. Moran comments (1966: 133): 'Human reason and experience must grow and expand to the point of seeing that the acceptance of reason demands an opening of reason beyond itself'. Thus, within the Lutheran school, reason remains open to new experiences in the world, but also to revelation. And while reason can explore alternatives, the Lutheran school also recognises that revelation provides certain God-given absolutes which reason must acknowledge if reason is to remain in the service of revelation. The Lutheran school cannot, therefore, slide into relativism which sees reality simply in terms of individual choice and personal preference. The problem of relativism, and student awareness of its impact, is an important issue which can also be examined through the religious education curriculum.

3. THE ROLE OF THE LAW OF GOD IN LUTHERAN SCHOOL EDUCATION

As argued in the previous chapter, the Lutheran school aims to be a 'gospel-centred' community. However, the Lutheran Confessions maintain that in order to ensure a clear emphasis on the gospel, the law and its relationship to the gospel requires correct understanding. Any distortion of the law will almost certainly lead to an undermining of the impact of the gospel.

The understanding in the Lutheran Confessions of a three-fold function of the law has been outlined earlier. All three of these functions play an important role in the operation of the Lutheran school and its attempt to ensure that the gospel remains central.

1. Incorrect uses of the law in the Lutheran school leading to legalism

The Lutheran Confessions teach that the main purpose of the law is to demonstrate the reality of sin and the necessity of salvation in Jesus Christ. The work of the law is preparatory, leading to the forgiveness of the gospel. However, the Lutheran Confessions also recognise that a misuse of the law can have precisely the opposite effect - to lead away from the gospel and towards a reliance on one's own vain attempts to make oneself right with God. Within the context of the Lutheran school, such legalistic misuse of the law can easily occur. Teachers will therefore need to be sensitised to the dangers which can arise so that they can be aware of how students might be interpreting some of the things being said in worship, in the religious education classroom and in the general teaching and operation of the Lutheran school.

Using the imagery of the story of the Tower of Babel, Carl Braaten (1983: 117-121) speaks of three 'ladders' by which people attempt to make their own way into the presence of God - intellectualism, moralism and emotionalism. All three are strong temptations within the Lutheran school. And all three result from an incorrect application of the law.

Intellectualism

'Intellectualism' considers that 'the primary human faculty is reason' and that, therefore, 'one's relationship to God is determined by one's knowledge of divine things'. According to this approach, 'salvation comes by believing assent to a system of thought rather than through faith in the gracious love of God in Jesus Christ' (Braaten 1983: 118). Such a 'ladder' is easily constructed in the minds of students when the impression is given that salvation somehow depends on having the right understandings and correct doctrine. Some approaches to religious education in Lutheran schools in the past have tended to reinforce such notions. Care must be taken, for example, to explain to students and parents that a low grade in a religious knowledge assignment does not imply that a student lacks saving faith in Jesus Christ. Equally important is the recognition that a distinction in religious knowledge does not provide a passport into heaven! Issues such as these dealing with intellectualism, could be clarified through the religious education curriculum.

Moralism

'Moralism' sees a relationship with God constructed on obedience to the law, particularly to the moral values contained in the law. God may be seen 'as a celestial bookkeeper' (Braaten 1983: 119) reckoning debits and credits in order to determine the balance of a person's life. Lutheran schools need to be careful not to promote an attitude of moralism, giving students the impression that correct moral behavior will determine their relationship with God, an issue which will also require careful consideration in the religious education curriculum.

Parents are sometimes looking for just this emphasis on 'good moral behavior' when they enrol their children in a Lutheran school and they are quick to point out any behavior which is thought not to be appropriate. Spiritual care for an individual student can

sometimes also be in tension with maintaining an image of respectability for the school. Lutheran schools need to help students recognise the truth of Jesus' words, 'It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance' (Luke 5:31-32). Parents will also need to be helped to understand, already through the publicity material which the Lutheran school provides, and through the enrolment interview, that Lutheran schools are concerned with more than students' morality.

Emotionalism

'Emotionalism' relies on particular types of religious experience as necessary for fellowship with God. Often this emphasis on feelings is linked in some way to the work of the Holy Spirit. Emotion is an important part of religious experience, but it is not to be stressed as a condition for a right relationship with God. Certain worship practices can be geared towards building an emotional appeal, and students can be given the impression that if they 'feel right' about God, then they will 'be right'. A human reaction and emotion is in danger of becoming the centre of their relationship with God rather than the work of Jesus Christ. The Lutheran school views the student as a total person with intellect, will and feelings, but cannot stress one aspect to the detriment of the others.

Another dimension of emotionalism is raised by Graham Rossiter in reflecting on retreats in Catholic secondary schools. Rossiter points out (1997: 19) that while the 'emotional/personal dimension of retreats' is an important one, 'maturity and balance are required of school retreat staff' to ensure that such experiences are 'authentic, enjoyable and educational - and not artificial or manipulative'. Rossiter also counsels that (1997: 20) 'emotion should not be sought just for emotion's sake', and particularly, that students should not be manipulated to meet the emotional needs of the retreat leaders. Rossiter's concerns have application to Lutheran schools as they examine their practice of religious education, and all aspects of the school program, to ensure that students' emotional needs are handled carefully, that 'students' privacy and freedom' (Rossiter 1997: 20) are sensitively treated, and that students are not encouraged to see their emotional experiences as authenticating their relationship with God.

2. The 'theological use' of the law in the Lutheran school

Despite the misuses of the law of God which may occur, Lutheran confessional theology emphasises that the theological use of the law remains its main function and is, therefore, fundamental for the Lutheran school in its attempt to maintain a strong gospel focus. However, in considering how the law of God exercises this theological function in the Lutheran school community, the nature of that community requires careful attention. As discussed in the previous chapter, within the Lutheran school there are those who are members of the church, the body of Christ, and those who are not. This means that in dealing with the law, and subsequently with the gospel, there will need to be sensitivity to the faith background of the individuals involved.

In applying the theological use of the law in the Lutheran school, the school community also has to learn to identify with and support those who have publicly broken accepted moral codes. How does the school deal with a staff member or a student in such circumstances? As Wagner (1988: 10) points out,

A common response . . . is to swiftly remove the blot from our community. The continued presence of the morally impure offends the sensitivities of our inborn theology of glory - our hankering after respectability, worldly success and earned status.

However, as Wagner goes on to point out (1988:10), such a situation provides 'an unparalleled opportunity to practise human liberation, solidarity with those who are hurting and the freedom to be human, weak and vulnerable'. Here is an opportunity for the school community to experience at first hand contrition, forgiveness, repentance and restoration. The Lutheran understanding of theology of the cross becomes important in these circumstances. While it does not allow for such sin to be excused, theology of the cross provides a theological context in which the community can support the individual as he or she is helped to deal with the circumstances.

The theological use of the law for non-believing students and staff

The Lutheran Confessions see the theological use of the law as its accusing function to expose the underlying human problem of sin so that the gospel can do its healing work. In operating in this way, the law deals with sin as a spiritual issue - the break in relationship between God and the individual - and does not view sin just as some moral aberration. According to the Lutheran Confessions, it is this insight which the theological use of the law wishes to bring to the non-believing student in order for such a person to recognise his or her condition of sin in the eyes of God. Once this confrontation by the law has occurred, the way is open for the comfort of the gospel.

While the freedom of the individual to respond, or not to respond, to God's work through the law and gospel is respected by the Lutheran school, nevertheless any individual who is part of the Lutheran school community must expect to hear the message of God's law in devotions, worship, religious education lessons and other activities in the Lutheran school. In personal counselling situations God's law may also be spoken as individuals are carefully led to consider their situation in relation to God.

While the aim of using the law in this way in the Lutheran school is to try to help non-Christians in the school community to realise their situation in relation to God and, through the work of the Holy Spirit, to come to faith in God, care needs to be taken to try to ensure that such an approach does not use the law as a way of building up guilt rather than as a prelude to the freeing message of the gospel. It must also be admitted that sin and its consequences in the school community have at times been handled inappropriately and with tragic consequences. Rather than help the individual deal with the situation and

experience acceptance and forgiveness, the process has loaded guilt onto an already hurting person.

On the other hand, Lutheran confessional theology also contends that the point of the law cannot be blunted by softening God's demands. To do so, creates the impression that human beings can make themselves right with God, without the sacrifice of Jesus Christ, a situation which places the responsibility for a relationship with God on the individual, rather than on the salvation God has provided in Jesus Christ.

Operating with the theological use of the law demands great care and sensitivity on the part of members of the Lutheran school community. For many students coming into Lutheran schools without strong church backgrounds, much of this will be easily misunderstood, particularly when 'sin' is usually regarded as something which a person 'does' rather than something which a person 'is'. While according to the Lutheran Confessions, an understanding of law and gospel is seen as central in the life of the growing Christian person, Lutheran schools will need to develop creative and sensitive approaches in helping non-Christian members of the school community to begin to appreciate the place of God's law in their lives.

The theological use of the law for committed Christian students and staff

When dealing with committed Christians in the Lutheran school community, Lutheran confessional theology sees two main functions of the theological use of the law. One of these is to continue to remind such individuals of the natural human condition of sin and the need for the gospel of forgiveness. The second, is the role of the theological use of the law in relation to dealing with specific instances of sin through contrition, forgiveness and repentance. In this situation, Lutheran theology requires that the sin must be identified and acknowledged, contrition expressed and forgiveness proclaimed. The individual can then respond in a life of repentance (turning away from sin) and faith (cf. SC V; LC Confession).

The type of situation being considered here is a major incident or circumstance which can occur in the Lutheran school community. (The more regular discipline situations will be considered in the next section.) Students may be involved in moral lapses, major acts of disobedience or defiance of authority, bullying, and the like. Teachers may also be guilty of such things as inappropriate moral behavior and professional misconduct. To consistently apply the insights of Lutheran theology in these situations, careful individual work is needed with the person involved as the theological use of the law is applied sensitively but deliberately in order to expose the problem so that God's accusing voice can be heard as clearly as possible and the person is left in no doubt as to the seriousness of the situation. But, in keeping with the understanding of the Lutheran Confessions, the real purpose for this is so that God's word of forgiveness and acceptance can be fully and freely heard as the gospel is proclaimed.

A difficulty which sometimes occurs in Lutheran schools is the reluctance to identify a situation as 'sin' and to permit the situation to drift on, usually leading to dissension and breakdown within the community. Because the sin is not acknowledged, it cannot be handled appropriately, and the persons involved do not experience forgiveness and reconciliation, and healing does not occur within the school community. There is a lack of seeing, from a Lutheran confessional viewpoint, that there is not only a moral problem here, but also a spiritual one. For example, inappropriate behavior in students or staff cannot simply be explained away as the result of someone else's actions, or the influence of the environment or unfortunate child-rearing practices, but must be viewed also as the responsibility of the person involved. Certainly there may be contributing factors which have to be considered, but a person needs to face the result of original sin in his or her life, and learn how to cope with it. Nor is it sufficient, when people are facing repeated instances of a particular sin in their lives, to simply tell them to 'try harder', when it is clear that they cannot cope with that situation. To be consistent with Lutheran confessional theology, the problem has to be identified and owned before it can be dealt with through the appropriate application of law and gospel.

An added factor when dealing with sin in the school community is the decline in accepted moral values in society generally. What may seem to be acceptable behavior in society may not be appropriate for students or staff who belong to a Christian community. It may be very difficult to label as 'sin' something which is condoned generally in society. The difference between what is legally possible and what is morally acceptable needs to be distinguished carefully.

Where students clearly reject the work of the Holy Spirit in their lives and refuse to acknowledge their actions as 'sin', the approach of confession and absolution is unavailable since the student does not accept the framework in which it is offered. To proceed in this way would be seen to run the risk of making a mockery of the forgiveness of God. However, this does not diminish the necessity clearly to identify sin and its consequences. Hopefully, in dealing sensitively with such students in a school environment of care and support, an opening may emerge for the appropriate application of the law and the proclamation of the gospel.

3. The use of the law in behavior management in the Lutheran school

The previous discussion on the application of the theological function of the law as understood by the Lutheran Confessions has already indicated some aspects of the use of the law in behavior management situations. These are the very serious breaches of conduct which require the process of confession and absolution in order to restore the individual into the fellowship of the Lutheran school community. However, the Lutheran confessional teaching of the 'civil function' of the law and the 'third use of the law', are foundational to the development and implementation of a behavior management program in Lutheran schools.

The application of law and gospel consistent with the teachings of the Lutheran Confessions causes considerable discussion among teachers in Lutheran schools as they grapple with the balance between law and gospel particularly in the area of behavior management (cf. Moser 1986, Kolb 1989, Lemanski 1989, Schulz 1989a, 1989b, Bergman and Meyer 1990, Lumppp 1990, Wagner 1995). Questions which arise include how to communicate the gospel message effectively in a school environment which, in order to function efficiently, requires structure and some measure of the law. There is also the erroneous assumption by some students in Lutheran schools that if the Lutheran school operates with the gospel of forgiveness, then any form of 'punishment' or consequences for inappropriate behavior is inconsistent with a gospel approach. Such students may be very quick to suggest that 'gospel' implies 'leniency' and even 'licence' so that all forms of behavior can be condoned.

The 'civil' or 'political' use of the law in Lutheran schools

The Lutheran Confessions see the application of the civil or political function of the law as crucial in establishing and maintaining a climate in the Lutheran school conducive to the process of education. Since the purpose of the law in this sense is seen as providing a safe and structured environment to promote human interaction and to allow the processes of society to function, the Lutheran school need not apologise for requiring appropriate conduct within its community. In applying the civil function of the law in this way, teachers are able to carry out their vocation as teachers and students can pursue their vocation as students.

The recognition that the civil use of the law functions in this way, does not determine the process for establishing appropriate guidelines for the Lutheran school environment or the consequences for students or staff of actions which transgress these guidelines. In developing a behavior management policy, Lutheran schools are free to investigate approaches suggested by various writers in this area, combining insights from Lutheran confessional theology with the results of the application of reason and research. Some Lutheran schools, for example, have adapted the 'reality therapy theory' of William Glasser (1969: 122-144) using classroom meetings for determining appropriate approaches to discipline situations. The work of Maurice Balson has also had its impact on Lutheran schools with the investigation of 'natural behavioural consequences' and 'logical behavioural consequences' (1982: 120-122). Whatever process is employed to determine a behavior management policy in the Lutheran school, the Lutheran understanding of the civil function of the law does not provide an excuse for autocratic behavior by those in authority, but rather the application of sanctified common sense.

Operating in this way with the Lutheran understanding of the civil function of the law will guard against treating each discipline problem as an automatic situation for the application of law in its theological function. There has been a tendency at times in Lutheran schools to treat all offences, no matter how minor, as situations for confession and absolution (that is, the application of the law in its theological function).

John Kleinig, reflecting on his experiences as a Lutheran school chaplain, urges care in discriminating between various offences by students in the school. He argues (1973: 7-8) that students are 'at times manipulated' and that 'their sharp consciences' and 'their guilt' are used to the teachers' advantage

with the result that some . . . students are plagued with guilty consciences about apparently trivial matters and others reject . . . discipline altogether out of sheer resentment [of a] moralising approach or out of a sense of injustice done . . . In the students' eyes . . . every breach of discipline [is regarded] as a sin against God and an attack on [the teacher] as God's representative.

The result of such a confusion of the use of the law is that students see God in terms of the ultimate disciplinarian in the school to be feared and avoided, rather than the God who loves and accepts and forgives. Kleinig suggests discriminating between five categories of offences: offences against 'good order', 'commonsense', 'authority', 'morality' and 'holy things' (1973: 7-8). Each of these situations needs to be handled differently and also in such a way that the impression is avoided that a breach of discipline somehow indicates a judgement on the person's status as a Christian.

The 'third use of the law' in Lutheran schools

The so-called 'third use of the law', which the Lutheran Confessions see as providing a guide for the way in which a Christian lives out a life of obedience to God, also requires careful treatment in the Lutheran school. A particular concern is to ensure that any discussion with students takes into consideration the students' own perception of their relationship with God. The Lutheran school recognises that appropriate behavior cannot be expected on the basis of a gospel motivation in a student who professes not to be a Christian. Some other basis (for example, the civil use of the law) must provide the motivation. To deal with all students in a Lutheran school as though they were all professing Christians, is to ignore the fundamental basis on which the Lutheran Confessions assert that the law can operate as a guide for Christians. On the one hand, this approach ignores the decision of a student who rejects the grace of God, and on the other hand, it can devalue the recognition of the work of the Holy Spirit in the lives of those students who are committed Christians. If the Lutheran school is to keep its focus on the gospel, then the hard work has to be done to deal individually, and as far as humanly possible, correctly, with each student.

In dealing with the 'third use of the law', the Lutheran Confessions also emphasise how easy it is to slide from the 'third use of the law' into the theological use of the law. It is only a short distance from helping students to see what might be appropriate for a Christian in a particular situation to speaking an accusing word of law to those students because they realise that they are unable to do what God's word is asking them to do. It is not always possible to know just how a student is hearing what a teacher or another student is saying, despite the best intentions of that student or teacher. A difficult area to handle in

the life of the school from this perspective is the school assembly, especially in those cases where the assembly is an appendage to school worship. After worship has provided an opportunity to respond to the gospel and to celebrate God's love and forgiveness, the following assembly announcements can often quickly obliterate that experience with law statements which may be intended as direction for the students, but which in reality may often be heard as accusing law.

4. PREPARING STUDENTS FOR LIFE IN THE CHURCH AND IN THE WORLD - ASPECTS OF THEOLOGY OF THE CROSS

Viewed from the perspective of theology of the cross, the Lutheran school aims to prepare its students for service in the world, and, for those who are Christians, in the church - for service in both the left and right hand 'kingdoms'. However, this attitude of service, appropriate for all students in Lutheran schools, and consistent with the Lutheran understanding of theology of the cross, is not easy to develop and maintain in the current social climate.

1. Fostering an attitude in Lutheran schools consistent with theology of the cross

For many Australians today, St Paul's description in his letter to the Corinthians (1 Cor 1:21-25) is accurate: God's wisdom does seem to be 'foolishness' and a 'stumbling block', particularly the message of theology of the cross. The message of 'Jesus Christ and him crucified' (1 Cor 2:2) is not one which many people are ready to hear.

And this holds true, too, for the educational scene. The very well developed 'success' mentality which seems to motivate so much of what happens in schools, does not fit at all comfortably with a God who reveals himself through suffering and death. How can a school which sees itself based on Christian teachings reconcile demands for popularity and success for its program with a God whose 'power is made perfect in weakness' (2 Cor 12:9) and whose greatest victory was through crucifixion?

Thomas Groome (1996: 116) comments on the Catholic perspective in the following way:

Catholic education is often counter-cultural to the mores of rugged individualism, self-sufficiency, and social indifference that permeate western society. It will socialize its students to care about and contribute to the common good through its own ethos of 'right relationship' and social consciousness, through its operative values of peace and justice, and by credible concern for the marginalized and suffering of society. Its explicit curriculum will teach for such 'right relationship' and 'common good' by allowing this ethic to permeate its formal content, and more effectively, perhaps, by its very style of teaching.

The challenge Groome presents, also for Lutheran schools, is how to develop within the school the ethos which will promote the attitudes of service he describes, and which Lutheran schools would see as consistent with theology of the cross. Some specific aspects of this will now be considered.

The role of the teacher in promoting an attitude of service

Janetzki points out the vital factor of the example of teachers in developing an attitude of service within the school. He writes (1985: 48), 'If we teachers intend to inspire our students toward servanthood, we must assume the role of servant to our students'. Janetzki (1985: 49) emphasises the importance of 'incarnational teaching – doing on the level of reality what we are saying in words'.

If teachers are to play this role in Lutheran schools, care needs to be taken in appointing teachers and in their professional development. As argued earlier, teachers in Lutheran schools need to be able to integrate their own personal faith with their teaching and other activities within the school. They provide an important role model for their students.

Promotion of Lutheran schools on the basis of 'success'

The promotion of an attitude of service, consistent with the Lutheran understanding of theology of the cross, challenges the way in which some Lutheran schools promote themselves on the basis of their 'success'. This is particularly so as Lutheran schools compete with other private schools for enrolments. Lutheran schools are promoted on the basis of perceived 'success' in their academic results, as well as various programs, including the sport program, music program, extracurricular program, technology program, and even the pastoral care program. Some schools do mention the development of an attitude of service as an important aspect of their curriculum. However, promotional materials for some Lutheran schools, particularly at the secondary level, seem to reflect a theology of glory, rather than theology of the cross.

Related to this promotion of schools through a 'success' mentality is the recognition of 'success' within the school program. For example, what does the Lutheran school celebrate? In school assemblies, school publications, end of year functions and other public occasions, which students are singled out for special recognition and what does this say about the values of the school? If the school gives awards or prizes to students, for what are they given? Often it may appear that it is students who are particularly gifted in the academic, sporting and artistic fields who receive affirmation while the somewhat less gifted are overlooked even though they may be making greater efforts to use the gifts which they do have. Schools often do provide some recognition for service to the school and the community, but often there is an interesting difference between those chosen by the school for recognition in this way and those who would be chosen by the students themselves. It may also be relevant in this context to observe what impression is given of the Lutheran school to the visitor sitting in the school reception area. The position of trophy cupboards or honour rolls and the information they contain may be significant in giving an indication of what the Lutheran school values in its community.

Another issue for consideration in respect to a 'success' orientation is the student's report. This is a significant communication with parents and students, and reflects what the Lutheran school sees as important for the student. What things are reported, and the manner in which they are reported, need to be consistent with theology of the cross, rather than promote a theology of glory. For example, do student reports show that the student is appreciated as an individual in the school community, and that examples of care and service are recognised in the Lutheran school?

As Lutheran schools continue to wrestle with ways to promote themselves and attract enrolments while helping students develop an attitude of service, an understanding of theology of the cross provides a critical lens through which to evaluate the school and its programs. Guarding against a theology of glory and its emphasis on 'success' is crucial for Lutheran schools if they are to function in a way which is consistent with Lutheran confessional theology.

An enrolment policy and practice which is inclusive

For a Lutheran school to be operating on the basis of theology of the cross, its enrolment policy and practice need to be, and be seen to be, inclusive. This means that Lutheran schools are open for groups such as the educationally disadvantaged, the socially marginalised, and the financially poor. How this relates to practices such as the awarding of academic, sporting, music, and other types of scholarships to attract the so-called 'gifted' students, needs careful justification. Unless students perceive that the Lutheran school operates from a servant mentality, they will be quick to regard as hypocritical any rhetoric relating to the importance of service in the community. Perhaps the Australian Lutheran school system should be challenged to provide educational services in disadvantaged areas, rather than to try to appeal to parents who are financially secure enough to afford the school fees. However, Green (1995: 25), responding to similar concerns in Australian Catholic schools, raises the practical issue of how schools can 'afford to make a 'preferential option for the poor' without jeopardising their own survival as educational institutions'. While most Lutheran schools have some policy of fee reduction for 'needy' families, such families will often not even apply to the schools because of financial concerns. These concerns apply not only to the school fees themselves, but the additional costs for uniforms, excursions, extra curricular activities and the like.

Using appropriate methodologies to foster cooperation and service

In order to promote attitudes consistent with the Lutheran understanding of theology of the cross, Lutheran schools need to be aware of the role played by teaching methodologies in the formation of a school ethos. Dealing with a similar concern for Catholic schools, Thomas Groome (1996: 116) sees as critical,

a pedagogy grounded in relationship, and marked by participation, by conversation, and by cooperation. Teaching styles that reflect domination, passivity, monologue, and competition would seem antithetical to this communal commitment. And formation in social consciousness calls for

teaching styles that encourage critical reflection and questioning of the social/political context, that nurture creative imagination about what can and should be done in the public arena. Stated negatively, if a school does not challenge and encourage its students to oppose racism, sexism, militarism, ageism, and all other such 'isms' that bedevil our society and world, its education is not Catholic.

Groome's concerns need to be examined by Lutheran schools, as they evaluate their methods and processes on the basis of theology of the cross, to ensure that an appropriate school climate is being developed. Instructive here, too, is the vision of interaction given by St Paul to the Colossian Christians. While the Lutheran school classroom contains students who are members of the body of Christ and those who are not, in how far can the classroom reflect St Paul's vision (Col 3: 12-17)?

Clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs, with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

Developing an awareness of suffering in the world and identifying with the weak and vulnerable

As already pointed out earlier, an attempt to operate a Lutheran school on the basis of theology of the cross leads the school into a position which can often be seen as counter-cultural. One aspect of this is the attempt to develop within the Lutheran school an awareness of suffering within the school community and beyond. Braaten (1983: 137) suggests that 'the church must establish in its schools centers of research in order to pioneer social sensitivity to new forms of oppression and to put the spotlight of compassion on the invisible victims'.

From the perspective of theology of the cross, the poor, the hurt, the broken, whether through their own actions, or as a result of other individuals, or because of the political and economic systems under which they live, are the people with whom Christ suffers and with whom he calls his followers to suffer. Lutheran confessional theology knows of no easy solutions for this suffering, and care will be necessary when dealing with situations of suffering, not to 'minimize or even trivialize the actuality of human suffering, and so end up with religious 'answers' which are premature and shallow' (Strelan 1988: 7). While in the Lutheran school itself there will be numerous examples of hurt and suffering which will need to be supported carefully and empathetically, the school also needs to explore

avenues which take students and staff out of their own particular environment and make them more conscious of the plight of others in various parts of Australia and the world. Of particular current concern in Australia is also the need for reconciliation with aboriginal Australians.

2. Striving for 'excellence' in education on the basis of theology of the cross

Striving for excellence in education could well become an exercise in theology of glory if the emphasis is placed incorrectly on the success of the individuals involved. However, theology of the cross means that a Lutheran school will strive for excellence in all that it does. As Strelan argues (1988: 6-7):

It will want the best academic program it can offer with the resources at its disposal; the best teaching staff: fully competent, dedicated, and committed to excellence in the classroom; it will want the facilities necessary to offer a quality education; the best co-curricular and extra-curricular programs; it will want to be innovative, creative, a leader in education. Why? Why the striving for excellence in all things? Because Jesus is Lord. This is his world, despite all the attempts to demonize it, and we want to prepare men and women to take a responsible place in this world, and so to magnify and glorify the Name of their Lord.

The reason why the Lutheran school strives for excellence is crucial here. If the school is doing it for 'selfish, self-glorifying reasons', producing 'selfish, self-centred self-glorifying graduates' (Strelan 1988: 7), then it is working from a wrong perspective - a theology of glory. However, if the Lutheran school is helping students to develop as fully as possible the gifts and abilities which God has given them with the purpose of serving Christ through serving the people whom God has created and for whom Christ has died, then the school is engendering a spirit of love and service from the perspective of theology of the cross.

It is also crucial to recognise that while the Lutheran school will strive for excellence, this will mean different things for different people. The varying abilities of students in the school community are critical. Excellence will therefore be seen in terms of 'the best of which an individual is capable'. Individual differences are to be respected and all students affirmed within the Lutheran school community. In this regard, aspects of theology of the cross such as identifying with the strugglers, showing compassion for the suffering, supporting the weak, are all vital. Lutheran schools need to be concerned not only for the 'average' student, not only for the 'gifted and talented', but particularly also for the disadvantaged and the 'battler'.

3. Developing a sense of vocation through the Lutheran school

As suggested earlier, many parents who enrol their children in Lutheran schools are doing so with the hope of increasing their options for employment. In many instances, such employment is seen in terms of benefits for the individual in regard to level of salary and career path, rather than the opportunity for service.

The Lutheran school, in order to be consistent with Lutheran theology, seeks to develop in its students a sense of vocation, compatible with theology of the cross and the perspective of the two 'kingdoms'. In doing so, it recognises once again that not all students in the Lutheran school can be considered as believing Christians. They may not, therefore, be ready to accept the understanding of vocation promoted by the Lutheran school. However, some of the attitude of service to others may be found acceptable by these students for humanistic reasons.

A Lutheran understanding of 'vocation'

At the time of the reformation, 'the term 'vocation' had a strictly religious, ecclesiastical, and theological meaning reserved for the ecclesiastical orders or more specifically the monks' (Schwarz 1996: 4). Luther and the writers of the Lutheran Confessions (AC XXVII; Ap XXVII) returned to the earlier New Testament concept (Rom 11: 29; 1 Cor 1: 26) of vocation as being (Schwarz 1996: 4)

the worldly activities in which each individual is involved. In so doing, Luther did not necessarily elevate the so-called secular work world, but rejected the notion that by being a monk one was somehow privileged. For Luther there was no distinction between religious vocation and non-religious work: all human activities were immediately related to God. Each person was seen as having a vocation which was carried out in direct service to God.

This understanding of vocation, supported by the teaching of the 'two kingdoms', relates an individual's call as a Christian to the call as a citizen to serve the world. Strieter argues (1988: 206) that 'all service done lovingly and justly is spiritual. Thus, Luther's understanding of *Beruf* [calling] constitutes the bridge between the governances, and our public life is servanthood in the kingdom, both spiritual and profane'. The Lutheran Confessions had no place for those who saw education as a means to prepare for their own benefit in well-paid or powerful positions. Vocation from a Lutheran confessional viewpoint implies service to God through service to others 'with as much justice and compassion as possible' (Schmidt 1987: 484). Luther warned parents (LW 46: 222) that God

has not given you your children and the means to support them simply so that you may do with them as you please, or train them just to get ahead in the world. You have been earnestly commanded to raise them for God's

service, or to be completely rooted out - you, your children, and everything else.

Instead, 'because it is God's will . . . parents should send their children to school, and prepare them for the Lord God so that he may use them for the service of others (LW 40: 314).

In speaking to parents who were unwilling to educate their children for service in the church or society, Luther stated bluntly (LW 46: 241):

We shamefully despise God when we begrudge our children this glorious and divine work and stick them instead in the exclusive service of the belly and of avarice, having them learn nothing but how to make a living, like hogs wallowing forever with their noses in the dunghill, and never training them for so worthy an estate and office. Certainly we must either be crazy, or else without love for our children.

Lutheran theology teaches that both the church and the world are to be served through God-given abilities which are developed through education. Lutheran schools need to prepare all children, girls and boys, the rich and the poor, the intellectually gifted and the intellectually challenged for that service. All can contribute to society because, according to the Lutheran understanding of vocation, all have a place in that society and a vocation to fulfil. Luther remarked (LW 46: 231): 'For a good building we need not only hewn facings but also backing stones'.

Vocation and the challenge from contemporary attitudes and values

Lutheran schools also have to deal with the challenge in contemporary educational thinking which links education closely with preparation for the work place but with the emphasis strongly on individual benefit rather than service to society. While Harran (1990: 323-324) is dealing with the educational scene in the United States, her description is also appropriate for Australia:

we are currently experiencing some of the same problems that Luther did in his society, a utilitarian and often narrow approach to education which is more interested in the financial rewards that come with graduation than with true love of learning; an unwillingness to contribute financially to improving educational possibilities and rewarding those who teach; and a failure to affirm the interdependence between knowledge and service.

Another aspect to be considered by Lutheran schools is the preparation of students for unemployment. Lutheran schools have in the past stressed their success in placing graduates in employment or further education. However, given the current situation of unemployment, especially youth unemployment in Australia, careful thought needs to be given to helping students see the importance of service to others which is not necessarily

financially reimbursed. On the basis of Lutheran theological insights, students can be helped to see people as having value as individual persons rather than having value from the nature of their employment, and to consider work in terms of service to others, rather than in terms of salary received. The value of volunteer work in the community also needs to be re-emphasised.

The Lutheran school and preparation for service in the church

While the Lutheran understanding of vocation sees people fulfilling that vocation in service to the world and the church, there are those who contend that Lutheran schools are no longer preparing students for service in the church, particularly for full-time service, in the way they once did. This was, after all, one of the major purposes for the original establishment of Lutheran schools, particularly the secondary schools.

There is a situation here for careful research and evaluation. Numerous changes have happened in the way in which pastors, teachers and lay parish workers prepare for their vocations in the church. For example, it was once necessary for students preparing to enter the Seminary to study for the pastoral ministry to attend a Lutheran secondary college in order to study the required languages. These languages are now offered within the Seminary program. However, Lutheran schools do need to look closely at their programs to ensure that full-time church service is clearly promoted. But probably the strongest human influence within the Lutheran school to inspire students for service in the church is the witness of dedicated and faithful teachers.

CHAPTER 7: THE DIALOGUE OF THEOLOGY AND EDUCATION FOR AUSTRALIAN LUTHERAN SCHOOL EDUCATION

Having considered the role of Lutheran confessional theology in informing and shaping policy and practice for Australian Lutheran school education, and having examined the process of dialogue between theology and education in dealing with issues related to the nature and purpose of Australian Lutheran schools, this final chapter will now draw some conclusions about the process of how Lutheran confessional theology and education relate to, and inform each other, and suggest how this process might continue in order to promote the on-going development of a conceptual framework for Australian Lutheran schools.

1. THE PROCESS OF DIALOGUE BETWEEN THEOLOGY AND EDUCATION

As indicated in the opening chapter, theology and education can be brought into dialogue with each other if they listen to each other and learn to speak each other's language. In this way dialogue can begin and continue. Nipkow (1979a: 10) speaks of education and theology in a 'dialectic dialogue', a process which he portrays as a 'double-sided, dialectic approach' in which 'the theologian, when discussing with the educationist, will affirm here, contradict there'. In this dialogue, neither the theologian nor the educationist will defend a closed theological or educational system and each will ensure that the partner in the dialogue remains open to this discussion. Both the theologian and the educationist will co-operate in an 'attitude of certain uncertainties, trusting to new truth by learning from each other, yet also gratefully remembering the trustworthy truth that he has already experienced'.

1. The freedom to engage in the process of dialogue

In carrying on this dialogue with education, Lutheran confessional theology creates space in which dialogue can occur by recognising the roles in the discussion of both human reason and God's revelation and also by discriminating between the responsibilities of the left and right hand 'kingdoms' in respect to education. As already argued earlier, Lutheran theology affirms the use of human reason and research in its discussion with education while at the same time maintaining the distinctive authority of particular insights which come to the dialogue from revelation. In this process of dialogue in which differing views and interpretations are patiently exchanged (Nipkow 1979a: 12), both theology and education are challenged to remain open to the questions raised by the other, and to

evaluate the insights presented by the other, while seeking to retain what is significant from past dialogues. In this way, a safe environment is provided for such dialogue to continue to develop, and the discussion builds on past experiences, while always evaluating the validity and truth of those experiences.

2. The challenge to Lutheran confessional theology from education

While it has been asserted in chapter one that Lutheranism is defined by Lutheran confessional theology as contained in the *Book of Concord*, nevertheless, as Braaten argues (1983: ix-x), the ‘content’ of theology needs to be brought into the current ‘context of life’, or, as he also maintains (1983: 31), ‘the principle of continuity’ with the theology of the past needs to be kept in balance with ‘the principle of contemporaneity’, if the teachings of the past are to continue to be relevant to the present. Duchrow, in his consideration of appropriate contemporary terminology to express the doctrinal insights of the ‘two kingdoms’, (1977: 252) argues similarly:

We need to . . . look more critically at what we as Lutherans have done with our traditions. As Lutherans we must engage in critical appraisal of our traditions, not only to appropriate the past more adequately, but also to speak to the present more effectively. I firmly believe that . . . we must work in the same bold spirit of freedom which he [Luther] demonstrated.

Through this process of dialogue with education, Lutheran confessional theology is challenged to listen carefully to the questions which education raises, and to respond in language and concepts which are relevant to the current educational context and which communicate the insights of theology clearly into that context. The ‘classical theological symbols of Christian experience are . . . to be assessed and re-phrased’ (Nipkow 1979a: 12) so that they speak to educators grappling with contemporary issues. This may mean abandoning some of the classical language of theology and engaging in a potentially hazardous activity of re-stating theological truths in new forms of language and symbols which are more accessible to the educational community. Even though the danger of being misunderstood may be present in such activity, the importance of such a process for the dialogue with education makes such re-statement of Lutheran confessional theology for the educational context a matter of constant concern. Language which is misunderstood will still promote dialogue whereas dialogue will soon grind to a halt if theological concepts are not understood at all.

In attempting to do this, the caution of Asheim (1965: 10) needs to be taken into consideration. While he points out that ‘the church should actively and closely, in all its length and breadth, concern itself with the whole complex of questions of education at home, at school and in church’, he is also sensitive to the issue (1965: 10) that

the church must not only be open to a dialogue and avoid all exclusiveness; it must also know that it is the church, itself, which, to some extent, is the outsider here, since it only has a role of service in these questions which are of their essence part of the worldly kingdom.

Asheim is here distinguishing the various responsibilities of the left and right hand 'kingdoms' and seeing the major responsibility for educational issues resting in the 'kingdom of the left'. However, although he suggests that the role of theology can be seen as one of service in the dialogue with education, he also affirms the importance in this 'dialogue with pedagogy' of the 'anthropological, ethical and other insights' (1965:10) of the church. Nipkow (1979a: 12-13), voicing a similar concern, sees theology as 'a partner of education that neither intrudes upon nor conceals its truth, but tries to make it understandable in a secular world'. In this way, theology attempts to hear the issues raised by education while at the same time affirming clearly those truths which it brings to the discussion through reflection on God's revelation and through striving to express those truths in language accessible to education.

3. The challenge to education from Lutheran confessional theology

While Lutheran confessional theology is challenged by education to take up issues raised by education and express its insights in relevant ways, education is also addressed by theology. Nipkow (1979a: 12) expresses it in this way:

The educational concepts of today – education in search for identity and self-reliance, or the struggle against alienation and oppression and for peace and social justice – call for theological interpretation. How is '*alienation*' to be related to '*sin*'? '*Identity*' to Christian '*confidence*'? '*Peace*' to Christian '*reconciliation*'? '*Emancipation*' to '*redemption*' and so forth?

Functioning in this way, theology not only provides important insights for educational issues taken up in this study, such as anthropology, epistemology, methodology, curriculum content and behavior management, but theology also has 'a practical, critical function. It shows up the limits of human reason, preserves it from idolatry and arrogance (*hybris*), but also from despair and resignation' (Sturm 1983: 14). 'True theology', Nipkow comments (1979a: 11), 'is a continuing critical endeavour to open man's search for truth to God's truth'. Lutheran confessional theology attempts to ensure that human reason remains true to God's revelation and is bound by that revelation while at the same time also being free to explore fully and creatively within the freedom provided by that revelation. Thus the Lutheran educator is challenged to draw out the educational implications from Lutheran confessional theology.

While Lutheran confessional theology sees education as the responsibility of parents and the state, education is also seen as one of the good gifts of God as creator. This means that

in the dialogue of theology and education, agreement can be reached through that dialogue on many issues related to education. However, not all educational concepts are acceptable, for example those that originate from a secular humanist viewpoint which put human beings in the place of God. Theology has the responsibility to indicate boundaries for the dialogue with education consistent with its understanding of God's revelation. Theology needs to examine the rhetoric of education and to challenge educational concepts and ideas to ensure that theological insights are included in educational discussion and that decisions for Australian Lutheran schools are therefore not made without adequate theological reflection. In doing this, theology can also assist education to see itself as one of God's good gifts and as part of God's continuing creation in the world.

However, on the other hand, Sturm (1983: 15) warns that theology

has not got the right abruptly to cut off discussion concerning any kind of pedagogical idea, or – what would be even worse – to opt irrevocably for a certain theory and to give it a Christian sanction. Its relationship is a dialogically dialectic one.

Sturm's caution is critical if dialogue between theology and education is going to continue, and continue productively. Any tendencies to biblical fundamentalism have to be avoided and theology is required to remain open to dialogue with education on all educational issues. Each partner in the discussion needs to respect the integrity of the other and to ensure that ideas are fully explored before judgments are made. Education cannot limit the areas in which theology can speak, but theology must be careful not to claim particular insights for education where they have not been given through God's revelation or are not consistent with that revelation.

2. THE DIALECTIC NATURE OF LUTHERAN THEOLOGY

The relationship of theology and education has been seen as one of 'dialectic dialogue' as both theology and education contribute to the discussion of educational issues. However, one of the partners in the discussion, Lutheran confessional theology, requires closer examination to see how its own dialectic structure impinges on the understanding of the development of policy and practice in Australian Lutheran schools.

1. Dialectic in Lutheran confessional theology

In chapters three and four, Lutheran confessional theology has been seen to be dialectic in nature. Law and gospel, the left and right hand 'kingdoms', saint and sinner are held in dialectic tension, not in the sense of 'either/or', but of 'both-and' (Koenker 1971: 37). These are 'dynamic activities of God, and whatever unity is to be found in them, must be

traced back to their source in God, though such unity remains forever inaccessible to man' (Koenker 1971: 38). Koenker maintains that (1971: 36) 'human wisdom cannot venture to reduce the one truth into the other; there is no transition of the one into the other. Luther was content to leave these irreducible tensions'.

Faggerberg (1972: 75) also speaks of 'a dialectic which is one of the distinctive features of Reformation theology' arguing that the Lutheran confessions see the functions of the law in this way. Faggerberg continues (1972: 75):

With regard to the concept of the Law as norm, the Confessions direct their attention to the positive aspect of the Law in function. With regard to the concept of the Law as accuser, they turn their attention to the negative function of the Law . . . On the one hand, the Law is a power for good, and on the other hand something the Christian can overcome only through Christ. Neither side of its function can be ignored without losing something essential in the Reformation concept of the Law.

2. The dangers of the loss of the dialectic tension

It is essential for Lutheran confessional theology to ensure that the dialectic tension is maintained in Lutheran theology. As was argued in chapters three and four, to separate or confuse law and gospel, the left and right hand 'kingdoms', the person as saint and sinner, God's continuing creation and the impact of original sin, leads to a loss of focus on the central doctrine of the *Book of Concord* – the doctrine of justification by grace through faith on account of Christ. It also means that when dialogue occurs with education, only one aspect of the theology may be given emphasis, leading to an understanding of the issue which is no longer fully consistent with Lutheran confessional theology. This can lead to a one-sided view of the matter in question, rather than an approach which keeps both perspectives in tension.

A number of examples of this have occurred in the discussion of Australian Lutheran school education. The recent discussion of public worship involving the ministry of word and sacrament in Australian Lutheran schools has been complicated in some instances by a confusion of the responsibilities of the school in respect to the doctrine of the 'two kingdoms'. Some of the tensions that have arisen between pastors and school principals in congregations, or between principals and chaplains in Lutheran secondary schools, have also stemmed from this confusion. A loss of the balance between saint and sinner has led some schools to inappropriate expectations of students on the one hand, or to lack of effective behavior management on the other. Some teachers in attempting to maintain a focus on the gospel have played down the use of the law, leading to an imbalance in the school discipline policy, and the use of the law as a norm for Christian living (the 'third use of the law') has at times been confused with the theological function of the law,

promoting legalism and the increasing of guilt rather than a joyful response to the freeing message of the gospel.

In the dialogue with education, both emphases of the dialectic tension within the particular teaching of Lutheran confessional theology need to be clearly represented in creative interplay within the discussion. While this may not be an easy dynamic to retain in the discussion, unless it is kept clearly in focus, decisions may be made reflecting only one side of the theological dynamic. It is therefore crucial that educators in Australian Lutheran schools develop a clear understanding of, and commitment to, Lutheran confessional theology and its dialectic tensions if Lutheran confessional theology is to inform policy and practice in Australian Lutheran schools.

3. THE ONGOING PROCESS OF DIALOGUE IN AUSTRALIAN LUTHERAN SCHOOLS

Nipkow (1979a: 12) suggests that ‘one of the major future tasks as far as the dialogue of theology and education is concerned’ is to ‘interpret interpretations of life and of educational issues by relating to them (not intruding upon them) Christian experiences’. In considering ways in which Australian Lutheran schools might be involved in this process of dialogue and of examining ‘interpretations of life’, some suggestions can be made for continuing the process which has been explored to this point.

1. The process to this point

The attempt has been made to examine the role of theology in dialogue with education. This has been done on the basis of the major theological emphases of the *Book of Concord*. This basis has been used, not only to provide some understanding of the process of ‘dialectic dialogue’ between theology and education, but also to show how insights from that process are relevant to the understanding of the nature and purpose of Australian Lutheran schools.

It has also been argued that in the process of dialogue between Lutheran confessional theology and education, the dialectic nature of Lutheran confessional theology needs to be considered carefully as well. There is, in fact, a double ‘dialectic’ in the ‘dialectic dialogue’ process: the dialectic tension which is inherent in the theology of the Lutheran Confessions, and the dialectic which develops in the discussion between theology and education. Maintaining both of these dialectic tensions is crucial if the full impact of Lutheran confessional theology is to be brought to bear in the dialogue with education. If any part of this dialectic interplay is diminished or lost, then there is a danger that inappropriate decisions may be made for Australian Lutheran schools. However, when all of these components are kept in an appropriate balance, insights can be developed which

take seriously the contributions of both theology and education in examining issues vital to the policy and practice of Australian Lutheran school education.

2. On-going developments for Australian Lutheran school education

The process of ‘dialectic dialogue’ has been considered in this present examination only in relation to key teachings of the Lutheran Confessions. Other areas of Lutheran confessional theology need to be examined as well to see what issues are raised for discussion with education. Other educational issues also need to be explored in the light of these theological insights. In fact, this process requires consistent promotion and development if Australian Lutheran schools are to continue to take their place confidently in the Australian school scene and contribute to the discussion of future directions for education in Australia.

While Lutheran schools respond to various pressures and changes, to the expectations of parents, the state and the church, Lutheran schools need to be certain of why they continue to exist as a distinct system within the Australian educational scene. They need to be able to articulate clearly their educational rationale and purpose. For this to happen, Lutheran confessional theology must remain the fundamental authority for determining what is truly ‘Lutheran’. However, Lutheran confessional theology must also continue to be an active participant in a ‘dialectic dialogue’ with education in Australian Lutheran schools, so that a solid foundation can be maintained for a vibrant and effective ministry to the church and to the world through Australian Lutheran school education.

APPENDIX A

POLICY ON CHRISTIAN EDUCATION

The following statement was presented to the Synodical Convention of the Lutheran Church of Australia, Horsham, 1972. The Convention resolved that it 'be adopted as a progress statement and present general guide'.

PREAMBLE

In 1967 a sub-committee was called together to define a policy on Christian education for the newly formed Lutheran Church of Australia. The sub-committee submitted its report, in August, 1967, to the General Church Council which forwarded it to the various educational boards for comments and evaluation.

The sub-committee then met again and prepared a revised and condensed statement as follows:

WHAT IS CHRISTIAN EDUCATION?

The church believes that Christian education involves and concerns all its members at every stage of their life, from Baptism to the grave. It defines Christian education as all those influences, activities, institutions which have the aim to produce the harmonious development of the whole of a Christian's gifts and endowments for use in society and for the service of his fellowmen. The church in Christian education has the particular purpose of transmitting to all its members its faith, life, and ideals, and seeks the wholehearted approval of all its members for the things it holds dear, and their willing cooperation in the bringing of its life to others. The church's treasure is above all the salvation that comes from God and is meant for all mankind. This treasure is tied to the pure preaching of the Gospel and the right administration of the sacraments. The church is committed in its nature and its constitution to the Lutheran Confessions as a true exposition of the Word of God, and hence as a guide to the proper preaching of the Gospel and the proper use of the sacraments.

AGENCIES OF CHRISTIAN EDUCATION

In principle, the church should make use of every means available for the nurture of its members, every means, that is, that lies within its power from time to time. Among those agencies that might be mentioned are the following: Sunday-schools, including all-age

Sunday-schools, vacation Bible schools, Saturday-schools, church schools at various levels, and the Christian home. It should also be alert to new possibilities that present themselves from time to time.

However, among the agencies available, some are more basic than others, and others present special problems, and particular comments on these are called for.

THE HOME

The Christian home is the primary and fundamental agency for the education of the members of the church. In the Christian home all those processes which contribute to the growth of the Christian in all the dimensions of his personality are naturally harmonized.

No matter what other agencies are made use of, the home remains the essential one. This is so much the case that, if the home fails in its educative task, all the other agencies will likewise fail in great part, if not wholly. The preservation and fostering of Christian homes must, therefore, be one of the paramount concerns of the church and especially of its pastors.

SCHOOLS

When and where formal education for the Christian must extend beyond the home, the church sees the church school as that institution which provides the most complete education for the whole Christian man. The church school most closely approximates and is the most natural extension of that harmonious and integrated education which the home provides. The church believes that, where through unavoidable circumstances the processes of education are divorced so that part is carried out by the State and part by the church, the church has the special responsibility of using its other agencies as fully as possible. In particular, it must try to ensure that its members grow in their awareness of those dimensions of the truth about the nature of man, his responsibility, and his ultimate destiny which cannot be present in a State system of education.

Where the means are available, the church therefore favours the establishing and maintaining of Lutheran kindergartens, primary schools, and secondary colleges. Extension into the tertiary level, except for the specific training of pastors, teachers, and other church workers, would at this time involve resources which the church does not possess.

The objectives of such schools, in so far as they relate to the individual, must always include all dimensions of education necessary for the growth of the whole person, education for a rich and meaningful life in society through the proper development of natural endowments and the transmission of all that is best in our culture, and nurture

through the Means of Grace. No dimension of education should be lacking lest the school forfeit the right to exist either as a school or as Lutheran.

The nature of education involves the dimension not only of personal growth but also community growth. For Christian education, two communities are involved: the special community of the redeemed (the Church), and the civic community. The objectives of church schools shall therefore include the consolidating and strengthening of the church also through the fostering of the potential leadership within the church (pastors, teachers, etc.), and the promotion of the welfare of society in general by providing it with responsible Christian citizens equipped to serve its best ends.

Schools conducted by the church must face the problem of co-existence with the State school system. The State school system is not to be denigrated or despised by the church, but is to be seen as part of the good which God bestows upon us through the State. The establishment of church schools, however, does involve the thought that in very essential and basic respects the education provided by the State falls short of what the church seeks to achieve in Christian education. On the other hand, the presence of such a system of education puts the church under obligation on its part not to fall short of the standards that are set by the State education system.

The foregoing observations point to the difficulties that the conducting of Christian schools must meet and also to the conditions that must be met by a church which makes Christian schools a part of its program. These include the following:

- 1) The necessary teachers at all levels must be recruited and given an adequate academic and theological training. 'Adequate academic training' means that which is demanded by the parallel State education of its teachers from time to time; 'adequate theological training' will, of course, be determined by the church itself.
- 2) The church must see to the continuing welfare of its teachers and a continuing high standard of teaching. In-service training should be provided; conditions of work, including salaries, should be as attractive as possible; a continuing sense of vocation should be fostered by an evident concern for and proper honouring of the members of the teaching force.
- 3) While provision may be made for the enrolling of non-Lutheran pupils and for the employment of non-Lutheran teachers, the Lutheran and Christian character of a school cannot be preserved where the proportion of non-Lutherans in both categories or in either category becomes too large. What the proper proportion is, cannot be fixed mathematically but the majority in any case should be Lutheran, and the governing authority (headmaster, school council) must naturally be Lutheran also. Besides, no teacher or child should be accepted or tolerated who acts and lives in opposition to what the school stands for. Particular attention should be paid to this matter by the headmaster concerned when a child is enrolled or a teacher appointed.

- 4) Where government aid is given without conditions affecting the basic purpose of the Christian school, it may be received with both good conscience and gratitude. However, the church must be alive to the possibilities of increased government control with increased financial dependence upon the government. An independent spirit must go hand in hand with the desire to maintain an independent church school, so that, in principle, the Christian school should be prepared to 'go it alone'.

CHRISTIAN SCHOOLS AND THE CHURCH'S TOTAL PROGRAM

The establishment and maintaining of Christian schools should not be set in opposition to other ventures of the church, as, for example, its mission program, for in various ways schools further the church's overall program. However, some measure of coordination with, and integration into, the whole program of the church must be brought about and correct balance maintained.

APPENDIX B

STATEMENT OF FACTS CONCERNING THE POLICIES AND PRACTICES OF LUTHERAN SCHOOLS

A statement prepared by the Lutheran Church of Australia in 1978 in connection with the High Court challenge to State Aid to independent schools.

1. THE SCOPE AND NATURE OF EDUCATION IN LUTHERAN SCHOOLS

Education in its fullest sense involves the whole man for the whole of life.

Education which involves life in its totality must of necessity include or assume either explicitly or implicitly some form of philosophy of life arising out of some belief system. In Lutheran schools that philosophy of life is the Christian Faith as understood by the Lutheran Church.

Education in Lutheran schools therefore involves both general education, that is, education that is common to schools in general, and education in the Christian Faith.

2. BASIC REASONS WHY THE LUTHERAN CHURCH ESTABLISHES AND MAINTAINS SCHOOLS

Lutheran schools are maintained:

a. for the benefit of the child

by taking into consideration the needs of the child in terms of the whole dimension of its identity, including the religious.

b. for the benefit of parents

by assisting parents, both Christian and non-Christian, in their desire and their right to have that kind of general education for their children which covers life in its totality through the integration of religious values with general learning. Such freedom of choice is in line with Article 26 (3) of the Universal Declaration of Human Rights:

Parents have a prior right to choose the kind of education that shall be given to their children.

c. for the benefit of the church

by helping the Church to carry out its responsibility in nurturing its young in the Christian Faith, believing that the Church school is one of the best agencies to this end.

d. for the benefit of the state

- 1) by strengthening and maintaining the quality of life of the nation. As the quality of life of people is dependent not only on technological skills, but also on cultural excellence and common moral values, and as cultural and ethical values have their roots in a belief system, Lutheran schools contribute towards quality of life by strengthening that religious faith which has formed and undergirds our culture and value system, namely, the Christian Faith.
- 2) by allowing for plurality in our society, and thus safeguarding the element of freedom and inhibiting the progress of a totalitarian philosophy of life and therefore also of education.

3. BASIC AIMS OF LUTHERAN SCHOOLS, AND POLICIES AND PRACTICES WHICH FLOW FROM THESE AIMS

The aims of Lutheran schools can be divided into those which involve general education and those which involve specific education in the Christian Faith.

a. aims of general education

- a) To nurture each child so that it can fulfil its potential as a whole person and live a rich and meaningful life both as an individual and as a member of society.
- b) To promote the well-being of the State by providing it with citizens who, through the development of their knowledge and skills together with a sense of integrity and responsibility, are equipped to serve its best ends.
- c) To transmit all that is best in our culture, both that which has been inherited and that which is being created.

Policies and practices which flow from the above aims:

- 1) Lutheran schools regard it as essential that standards in all major subject areas be at least equal with those prevailing in other school systems in the community.

- 2) Lutheran schools maintain a co-operative relationship with other school systems in the community by participating in curriculum experimentation and initiation, by sharing facilities and expertise, by making themselves available to tertiary institutions for the training of student teachers, and the like.
- 3) It is required that the teachers who staff the schools shall have secured their qualifications through the prescribed courses obtaining at the respective Colleges of Advanced Education or through the available degree or diploma courses offered at tertiary institutions in the respective States.
- 4) Lutheran schools welcome and encourage community involvement, so that they can more adequately meet the needs of the community as well as the needs of young people as they prepare for life in the community.

In-so-far, then, as Lutheran schools are sharing with the State the responsibility of general education and are committed to do this as effectively as possible both from the point of view of the well-being of the individual and of the State, Lutheran schools accept financial aid from the State additional to the contributions of the parents and the Church.

b. aims of specific education in the Christian faith

- a) To nurture the individual child as a child of God in the Christian Faith.
- b) To consolidate and strengthen the Christian Church and, in particular, the Lutheran Church through the fostering of potential leadership within the Church and the development of an informed and committed laity.
- c) To pass on to the children, whether Christian or non-Christian, an understanding of and appreciation for the Christian heritage which is so much a part of our country's cultural heritage.

Policies and practices which flow from the above aims

1) church relatedness

Primary schools are controlled by school councils, of which, according to their constitution, parents are predominantly the members. Secondary schools are controlled by councils appointed by the Church in the respective State.

While schools have a high degree of autonomy within the general policies laid down by the Lutheran Church, the Church maintains general

administrative ties with them, recognising that these ties are essential to the continued maintenance of their specific identity and purpose.

2) **curriculum**

All students are required to attend religious exercises and religious instruction in the teachings of Scripture as understood by the Lutheran Church. However, respect is shown for other faiths, and it is not the policy of the schools deliberately to lead children into membership of the Lutheran Church unless this is requested by children and parents. Parents who elect to send their children to Lutheran schools are made aware of these policies.

The Christian Faith is not restricted to the religion period and to religious exercises only, but is made the basic philosophy of all subjects and is shown to be relevant to all dimensions of life.

3) **staffing**

Because the attitude to and understanding of the Christian Faith is influenced not only by what happens in religious exercises and the formal religion class, but by all that happens in the life of the school, as far as possible teachers are appointed who are practising adherents of the Lutheran Church. However, as competency in the required area of teaching is always an essential criterion of selection, non-Lutheran teachers are also appointed.

Current statistics on the ratio of Lutheran to non-Lutheran teachers are the following: 39% of teachers in secondary schools and 5% in primary schools are non-Lutheran.

Lutheran schools are working towards the ideal of having more and more teachers complete a course in Christian education either through a one-year post-graduate course at Lutheran Teachers College or through in-service studies.

Currently 12% of secondary teachers and 41% of primary teachers have completed such a course.

4) **student enrolment**

Policies relating to admission vary in some details. However the general principles and criteria which are taken into account include:

- i) Preference to children from Lutheran homes (provided early application has been made by a specified date), but at the same time

an openness to accept the children of any parents who are willing to accept the aims of the school.

- ii) Every effort to accept subsequent members of any family, whether Lutheran or non-Lutheran, from which a child has been enrolled.
- iii) The length of time for which the application has been lodged.

All students are required to conform to the religious policies and practices of the school. The school cannot tolerate a development where its Christian aims are nullified by an over-riding antipathy on the part of parents and students. The doors of Lutheran schools are open to those from whatever background who are prepared to enter willingly and fully into the life of the school as a Christian school.

The current percentage of Lutheran students to non-Lutheran students is the following:

- i) in primary schools - Lutheran 63.66%; non-Lutheran 36.34%
- ii) in secondary schools - Lutheran 51.89%; non-Lutheran 48.11%

APPENDIX C

THE LUTHERAN CHURCH OF AUSTRALIA AND ITS SCHOOLS

Adopted by the Board for Lutheran Schools and the General Church Council of the Lutheran Church of Australia and presented to the General Synod of the Lutheran Church of Australia in October 1997.

1. The Lutheran School

- 1.1 The Lutheran Church of Australia has a variety of agencies through which it carries out its ministry and mission of proclaiming the Word of God and administering the sacraments in accordance with the Confessions of the church.
- 1.2 One such agency is the Lutheran school. The Lutheran Church of Australia, through its congregations and districts, owns and operates kindergartens, primary schools, and secondary schools in order to make available to its members and to others in the community a formal education in which the gospel of Jesus Christ informs all learning and teaching, all human relationships, and all activities in the school. Thus through its schools the church deliberately and intentionally bears Christian witness to students, parents, teachers, friends, and all who make up the world of the school.
- 1.3 Specifically, through its schools the Lutheran Church of Australia offers a program of Christian education which
 - serves students, parents, the church, the community, and the government, by providing a quality education for the whole person;
 - strives for excellence in the development and creative use by all students of their God-given gifts;
 - equips students for a life of service to God in the church and the community;
 - provides an alternative to a secularistic, humanistic philosophy and practice of education;
 - includes, as a core part of the program, a Christian Studies curriculum which has been developed deliberately and consciously from the perspective of confessional Lutheranism;
 - involves the school community in regular Christian worship.

2. The Lutheran School and Education

- 2.1 The Lutheran school is committed to serving its students by providing quality education which meets the requirements of the state, responds to the needs of its students and develops their God-given abilities as fully as possible within the resource limits of the school community;
- 2.2 The principal functions as educational leader of the school and is responsible to the governing council for the total program of the school;
- 2.3 The Lutheran school operates from an underlying holistic world view which recognises the role of both God's revelation and human reason, and into which all learning and teaching is integrated.

3. The Lutheran School and Worship

- 3.1 The Lutheran Church of Australia confesses that worship of God is central to the life of the people of God in mission to the world of the school. Within the school such worship may be:
 - Public worship of the faithful, involving the ministry of word and sacraments. This worship is open to all and will be organised to meet the needs of the school and the wider community.
 - School or class devotional exercises which are part of the regular program of the whole school and which in different ways involve all students and staff.
- 3.2 The Lutheran Church of Australia urges and encourages schools and local congregations to work together in worship and mission in the world of the school.
 - The school pastor serves as worship leader. He oversees and encourages staff, students, and others as they serve as leaders in class and school devotions. He feeds and equips the people of God for service and leads them in mission.
 - Christian principals, teachers, and other staff are key persons in ministry and mission to the world of the school. They participate in worship and lead it when appropriate. They model the Christian lifestyle and uphold Christian values,
 - The school worshipping community works in mission together with surrounding congregations, either as a distinct worshipping group or as an extension of a local congregation.

4. The Lutheran School and Responsibilities of the Lutheran Church of Australia

The Lutheran Church of Australia commits itself to the promotion and support of its schools by

- assisting and encouraging congregations, associations, and districts to provide for the Christian education of members, in keeping with the command of Christ;
- providing means and opportunity for the professional theological pre-service and in-service education of teachers;
- encouraging congregations and parishes to follow-up and minister to the contacts made in the wider community by the school and to involve members of the school community in the ministry and mission of the congregation;
- working with the schools to assist them to realise their full potential as mission agencies of the church.

5. The Lutheran School and Responsibilities of Governing Councils and Principals

The Lutheran Church of Australia expects the governing councils and principals of its schools to

- staff its schools with skilled and registered educators who are able to uphold the teachings of the church and model the Christian lifestyle. In the first instance it seeks to use the services of active members of the church. Beyond that, the church seeks to staff its schools with people who are active Christians from other denominations willing to uphold the Lutheran teaching of the school.
- support and encourage in-service training - including theological training - for the professional development of teachers;
- promote the ministry of the school in the local congregation, zone, or district;
- help the local congregation, zone, or district to use the school as a means of establishing and maintaining contact with the wider community;
- actively pursue every opportunity for maximising the school's effectiveness as a mission agency of the church.

6. The Lutheran School and Parents

The Lutheran Church of Australia acknowledges that parents have the first responsibility for the education of their children. As a church, through its schools, it therefore seeks to support Christian parents in the fulfilment of their

responsibilities to their children. Furthermore, the church, through its schools, offers to all parents the option of a Christian education for their children.

7. The Lutheran School and Government

- 7.1 The Lutheran Church of Australia acknowledges that the State has accepted the responsibility for providing schooling for all its citizens. This education is compulsory, free, and secular in its orientation.
- 7.2 The Lutheran Church of Australia further acknowledges that the government permits non-government authorities, such as the churches, to operate schools, provided that they meet certain government-determined criteria, such as curriculum, and health and safety requirements.
- 7.3 The Lutheran Church of Australia will continue to own and operate its schools in accordance with government requirements, provided that meeting these requirements does not bring the church into conflict with the Word of God or the Confessions of the church.
- 7.4 The Lutheran Church of Australia will continue to accept financial assistance from the government under conditions determined by the government from time to time, provided that the confessional position of the church is in no way or at any time compromised.

Abbreviations

1. General Abbreviations

cf.	(Latin <i>confer</i>)	compare
e.g.	(Latin <i>exempli gratia</i>)	for example
i.e.	(Latin <i>id est</i>)	that is

2. Biblical References

Old Testament

Gen	Genesis
Exod	Exodus
Ps	Psalms
Isa	Isaiah

New Testament

Matt	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1 Tim	1 Timothy
Heb	Hebrews
1 Pet	1 Peter

Versions

NIV	New International Version
NRSV	New Revised Standard Version

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3. Lutheran References

The Book of Concord

All references to the *Book of Concord* are to the edition of 1959, edited and translated by Theodore G. Tappert, Philadelphia, PA: Fortress Press. The following abbreviations are used to refer to the individual articles of the Lutheran confessional writings contained in the *Book of Concord*:

AC	Augsburg Confession
Ap	Apology of the Augsburg Confession
SA	Smalcald Articles
Tractate	Treatise on the Power and Primacy of the Pope
LC	Large Catechism
SC	Small Catechism
FC	Formula of Concord
Epit	Epitome of the Formula of Concord
SD	Solid Declaration of the Formula of Concord

Luther's Works

The abbreviation 'LW' is used in this thesis to refer to Luther's Works in the following edition:

Luther's Works. 1951-1988. Edited by Helmut T. Lehmann and Jaroslav Pelikan. American edition, 55 vols. Philadelphia, PA: Fortress Press, and St Louis MO: Concordia Publishing House.

References are given by volume and page number.

Publications of the Lutheran Church of Australia (LCA)

DSTO	<i>Doctrinal Statements and Theological Opinions of the Lutheran Church of Australia</i> . 1985. Adelaide: Lutheran Publishing House.
TA	'Theses of Agreement'. (published as a section of DSTO.)

Inclusive Language

Many of the quotations used in this volume are not expressed in inclusive language. However, these quotations are allowed to stand without comment in respect to their use of language, recognising the time and circumstances in which they were written.

There are also some variations in the way in which the quotations use abbreviations for the books of the Bible and the articles of the *Book of Concord*. Again, these are incorporated in the style in which they were originally published.

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