



The intricacies of Lutheran education in the twenty-first century exceed basic pedagogy and a clear confession of Lutheran doctrine. This volume delivers a multilayered treatment, which encompasses the wide spectrum of these educational, cultural, and theological complexities. The individual articles are crafted by a comprehensive cadre of subject-matter experts in a manner that is of benefit for every Lutheran educator, from the novice student of education to the master teacher. *The Pedagogy of Faith* is an indispensable resource for everyone involved in Lutheran education whether in the classroom, the home, or the parish.

—The Rev. Dr. Paul A. Philp
Director of Institutional Research and Integrity
Concordia University System

As I read the essays, they resonated with my own personal ministry journey through the years. They connected with the teaching that I have done, but more importantly now for me, with the mentoring and teaching of young people on their journey in preparing to become teachers and directors of Christian education in our schools and churches today. I was continually asking myself, “How can I use this wealth of knowledge and perspective as I lead young people in preparation for their chosen vocation?” The essays provide an opportunity to get into the lives of veteran teachers and leaders in the church and then reflect on their journeys and how that can impact your journey. I look forward to the opportunity of using this resource as I work with young people preparing to serve our church and our world.

—Dr. Ron Bork
Associate Dean and Head of Teacher Education
Concordia University, Nebraska

Dr. Bernard Bull, known throughout the LCMS as a faithful, creative, and innovative educator, has struck gold with this new collection of essays. *The Pedagogy of Faith* will push, pull, and challenge even the best Lutheran educators. Here is something for everyone. Anchored in the faith once delivered and our desire to raise children in the Gospel, the authors challenge us to deliver the best quality education in an ever-changing world. The task demands our constant attention and continued learning. This little gem should find itself on the desk of every teacher and administrator in the LCMS. It should be read, digested, and discussed by every teacher who desires to remain engaged in the hard work of educating the next generation.

—Rev. Bart Day
Executive Director
The LCMS Office of National Mission

The Pedagogy of Faith

ESSAYS ON LUTHERAN EDUCATION

Edited by Bernard Bull



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INTRODUCTION

Bernard Bull

Look at the cover of this book and you see a simple bridge, representing your journey as a Lutheran educator. As one preparing for or serving in Lutheran education, you are standing on the edge of that bridge, which extends into an unknown destination. While our theological convictions remain firm and unchanging, we find ourselves (as did past generations) living in a world of constant change, with new challenges and opportunities in Lutheran education becoming evident to us daily. What Lutheran education will look like in the upcoming years and decades is neither certain nor clear, although we praise God that the final destination in each of our journeys is indeed clear and secure in Jesus Christ. “I go to prepare a place for you,” our Lord reminds us (John 14:2).

This book was written as a guide and resource on your journey. In it, you will find words of wisdom from fellow sojourners, many with decades of experience in Lutheran education. Their journeys represent countless prayers, the study of God’s Word, Christian fellowship, laughter, tears, failures, successes, frustrations, and moments of uncertainty, along with moments of great joy and humble gratitude for the honor of serving God and His children (young and old) amid the teaching ministry. This book is a travel guide for you on that journey, one written by dozens of veteran travelers. As such, may this guide serve you well. The authors of this text and I will not deceive you by claiming that it is an easy journey, but it is an important one. You are part of something that matters, a centuries-old tradition in Lutheran education that has touched the lives of countless people for eternity. As Gandalf shared with Frodo amid his perilous journey, we cannot choose the times or places in which we are born, but we can choose how we will respond to the times in which we find ourselves.

That bridge on the cover also represents our collective journey in Lutheran education. We have the past behind us, but that past has contributed to where we find ourselves in the present. We are on this journey, as were countless others who came before us, from those Old Testament prophets to the many who contributed to ministry in the Early Christian Church, from the apostles through the Reformation leaders and up to today. As the author of Hebrews reminds us more broadly, we are indeed “surrounded by so great a cloud of witnesses” (12:1).

The Pedagogy of Faith is the first of its kind in Lutheran education. Never before has there been a more diverse collection of authors and topics distilled into a single text on Lutheran education. Authors include theologians, university professors, classroom teachers, directors of Christian education, school leaders, missionaries, parents, and pastors. Essays explore topics ranging from theological foundations to the implications of brain research, the role of music in teaching the faith to addressing grading and assessment concerns, literacy research to inquiry-based learning, the impact of technology to fielding difficult questions, service learning to personalized learning, international perspectives on Lutheran education to teaching the faith in a post-Christian context, teaching young children to intergenerational education. The authors collectively represent hundreds of years of Lutheran education experience in diverse contexts ranging from the rural Midwest to other parts of the world. Even amid such a diverse collection, every author shares an understanding of the Scriptures as the inspired and inerrant Word of God, a recognition of the Lutheran Confessions as a “true and binding exposition of Holy Scripture,” a commitment to excellence in Lutheran education, and a desire for it to flourish long into the future.

As such, it is with great hope and humility that I offer this text to those serving and preparing to serve in Lutheran education around the world, as one text added to countless others that have taught and blessed us over the decades. In the past, Lutheran educators learned from texts such as Painter’s *Luther on Education* (originally published in 1889) and Edward W. A. Koehler’s *A Christian Pedagogy* in 1930. Then, in 1960, Allan Hart Jahsmann gave us *What’s Lutheran in Education?: Explorations into Principles and Practices*. In 1992, Jane Fryar wrote *Go and Make Disciples: The Goal of the Christian Teacher*, a text that continues to find use in some classrooms in Lutheran colleges and universities, along with William Rietschel’s 2001 *An Introduction to the Foundations of Lutheran Education*.

Then, in 2011, Thomas Korcok provided us with *Lutheran Education: From Wittenberg to the Future*, a text that introduced many to and reminded others about our roots in Lutheran education, how our predecessors grappled with changing cultural challenges, and how we might learn from that past as we look to the future.

Each of these were created and shared with the help of Concordia Publishing House, The Lutheran Church—Missouri Synod’s publishing house, one that has persistently demonstrated a commitment to placing good and important resources into the hands of future and current teachers of the faith. Of course, there are many other texts that have added to our individual and collective knowledge and practice of Lutheran education. This book is preceded by valuable texts from Moulds, Swope, Hansen and Mae, Bickel and Surburg, Stellhorn, Everist, Kretzmann, Menuge and Heck, Bartsch, Dovre, Keuer, Miller, Meyer and Rast, and many others. Even amid all these books, it is my heartfelt prayer that this addition serves as a useful guide as you explore the challenges, opportunities, theological foundations, and practical concerns associated with Lutheran education in the twenty-first century.

This is not intended to be an explicit blueprint as much as a starting point for your thought, prayer, and reflection about teaching the faith in Lutheran schools, churches, and other contexts. With that in mind, I offer three important pieces of advice: (1) read this text with the Scriptures open, (2) study it within a Christian learning community, and (3) join us by writing and sharing your own lessons learned in Lutheran education.

First, as with any text written by fallen human beings, this book is best studied alongside the Scriptures. Just as the Bereans studied the Scriptures daily to see if what Paul taught was true (Acts 17), so I urge you to be more than a passive recipient of what you read. Examine, analyze, and test it—not just with your prior knowledge and experience, but principally with Scripture, which we are reminded is useful for “teaching, for reproof, for correction, and for training in righteousness” (2 Timothy 3:16). Follow in the footsteps of Martin Luther and test it with plain reason and the Scriptures. After all, there are many matters explored in this text that are neither commanded nor forbidden in Scripture. They often represent praxis. This is not to say that Scripture does not serve as a lamp and a light for practice, but among some of the topics addressed in this text, there is room for reasonable, confessional Lutherans to disagree or have different perspectives. At the same time, we do not want

to fall prey to completely subjective, personal whims and preferences on these matters. Scripture may not provide comprehensive prescriptions on confirmation, life in a contemporary technological world, intergenerational education programming, addressing questions about state and national standards, teaching methodologies, or even the concept of a school; but that does not mean that God is silent on these matters. The authors wrote these essays with a commitment to God's Word and the Lutheran Confessions and informed by their study and practice of Lutheran education; but at the end of the day, you must strive to learn from the wisdom of these authors (and others) while carefully and prayerfully testing their insights and advice with God's Word.

Second, while this text is useful for personal study, it was created with the hope that you will join others to study it, allowing "iron to sharpen iron." You might study it as part of a college class, as an orientation to a new position at a Lutheran school or other ministry setting, in a formal or informal study group with colleagues, or even in an online study group, connecting with others around the country or world. Regardless, there is something powerful about Christians gathering to study together, to learn with and from one another, to grapple with the text and its application to their current or future context, and to provide support and encouragement for one another. After all, at the heart of much great Lutheran education is a community that shares life together. As such, I invite and encourage you to enjoy this text, but also to find ways to talk about and study it in community.

Third, you will find that this book is not an exhaustive collection of essays. There are many topics that do not appear in this text. In fact, I confess that I had more than a few sleepless nights praying and considering what can and should be included in this text. Could or should we have included more essays about apologetics or theological foundations? Could there be more explicit direction for more traditional teaching methodologies? Could there be more guidance on teaching the faith across different disciplines and context? The answer to each of these questions and a dozen more is "yes," there could have been much more. Yet, this collection is broad and addresses many pressing questions and considerations. It is a good place to start, but that does not mean that we must end there. As such, I invite you not only to be a reader, but also to join the many in this text as an author and a teacher of teachers. As you notice topics that are missing and important to you, your context, or

Lutheran education as a whole, I urge you to act on such an observation and conviction. Write and share those important lessons. Do so with colleagues in your local context. Share them with others as you study this book together. Make use of the digital world to share your ideas with colleagues more broadly. In fact, we are exploring ways to actively engage you, the reader, with the community of other readers who use this book. For more information, I encourage you to visit cph.org/pedagogy. However you do it, share those lessons that you have learned. You have not been given those lessons to hide but to help.

In the end, this book is not nearly as important as your learning and growth as a Lutheran educator. From that perspective, this book is little more than fuel to start and grow the fire of your lifelong commitment to learning as a teacher of the faith. Each author provides yet another log for the fire. May the warmth and light fueled by each log better prepare you to embrace the joys, challenges, and opportunities as you serve in Lutheran education.

SECTION 1



Foundations

The first of the three sections in this book is devoted to foundations in Lutheran education. This section includes three distinct approaches to foundations: (1) theological foundations; (2) foundational questions, such as the “why?” and “who?” of Lutheran education; and (3) foundations based on current and emerging research. Collectively, they give us several ways to look at and think about what is distinct regarding how we go about teaching the faith.

First and foremost, you will find essays that explore a theology of Lutheran education, how Lutheran doctrine can inform our thoughts and actions. As such, there is a series of essays that examine theological underpinnings for thinking about Lutheran education. How does Lutheran doctrine inform our thought and practice? What, if anything, is distinct about Lutheran education? You can think of this part as a sort of educational theology. Russ Moulds’s essay on ten Reformation foundations provides the reader with a solid overview. In addition, both John Pless and John Oberdeck offer insights into how the doctrine of vocation can inform our thinking about the teaching ministry, helping young people think about future vocations, and how to think about the role of learner as a distinct vocation. Rodney Rathmann helps us ponder the ways in which the division of Law and Gospel leads to a distinct manner of thinking about education and classroom culture. In addition, John Pless brings us back to the foundation of our foundations, God’s Word. Of course, all of the essays in this book are written in view of Lutheran theology and God’s Word, but these first essays are a helpful primer that invites us to think theologically about the many other issues in the book.

A second part of this section looks at foundational questions, considering the “why” of Lutheran education. Terry Schmidt’s and Rebecca Schmidt’s essays invite us into the “why” by examining the role of Lutheran schools more broadly as well as the role and value of Lutheran early childhood centers. Jim Pingel further explores this by writing two essays that, at first glance, are written for school leaders, but upon more careful consideration are a challenge and invitation for all of us in Lutheran schools to “keep the main thing the main thing.” After all, “if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet” (Matthew 5:13).

Finally, you will find essays in this section that draw upon more recent research about education and how that research might inform our

fundamental thinking about teaching the faith. Becky Peters provides us with a primer on faith development, giving insight and cautions about such developmental theories, and Patti Hoffman devotes an essay to nurturing the faith of the young children whom God places in our care. John Oberdeck brings us into the growing field of brain research and its implications for education, but he does it in a way that recognizes the brain as “God’s design.” In essence, he helps us to consider how we might teach the faith in view of what we are learning about God’s design of the brain, along with the important recognition that our brains have been tarnished by our sinful nature—like all other parts of us. Kim Marxhausen helps us think about how teaching the faith is not limited to a single curricular area, but is something that permeates the school day and our interaction with students. Finally, Amanda Geidel reminds us about the callings that we have to nurture the faith of children from diverse backgrounds and with a variety of gifts, talents, abilities, and callings. Just as God calls us by name, we in Lutheran education embrace an approach that sees every learner as a unique child of God.

While not exhaustive, these foundational essays are a useful starting point as we consider what is distinct, foundational, and critical to teaching the faith in a Lutheran context. From here we will go on to examine a variety of teaching and learning methods along with various important cultural and contextual factors.

1

KEY REFORMATION THEMES FOR LUTHERAN TEACHING

Russ Moulds

As with many of our practices in the Church, Lutheran teaching is influenced by much in the broader Church—other Christian church bodies, books, church media, and well-known speakers. We are also influenced by much in the secular world around us, including the media and political, commercial, and cultural trends. Some of this influence is appropriate. For example, we no longer teach our subject areas in Greek, Latin, German, or Swedish, and that includes religion. Some of this influence is problematic. For example, this book will include discussions about marriage and divorce, worship styles, common core curriculum, and other controversies. We remain attentive to these influences and weigh the pros and cons. What’s more, we assess them in terms of “a pedagogy of teaching the faith,” for which this chapter serves as an orientation.

In this essay, we conduct a brief inventory of ten insights about the Gospel that help us sort out the influences on our teaching. These insights belong to the entire Church but have been particularly developed by the Reformation in Wittenberg and throughout the Lutheran tradition. To be sure, other traditions in the Church also have addressed some of these themes, often with their own contributions. But sometimes, those views differ from the Wittenberg Reformation with respect to their attention to the Gospel. We consider here what makes teaching within a Lutheran pedagogy distinct in terms of the Gospel for the benefit of the whole Church and for the world that God so loves (John 3:16).

1. *The Spiritual Not Superior to the Material*

In contrast to the common Christian notion that the spiritual and the material are absolutely separate from and even hostile to each other, Lutherans recognize God's divine work and blessing in "things visible and invisible" (Nicene Creed). God's work, while mysterious, is nevertheless plain to us in the physical world not only in creation but also through Jesus' incarnation and resurrection as well as in the Sacraments. When Paul writes in Colossians 1:16–17, "For by Him [Jesus] all things were created, in heaven and on earth, visible and invisible . . . all things were created through Him and for Him. And He is before all things, and in Him all things hold together," he is not endorsing pantheism but is saying all things have their being and reason in Christ. If a parable is an earthly story with a heavenly meaning, then all of life is a parable with a spiritual meaning connected to it. As Lutheran teachers, we are surrounded by spiritually loaded incidents and events every day. We can help students learn to see the spiritual intersecting with the secular in all sorts of ways.

As Lutheran teachers, we are surrounded by spiritually loaded incidents and events every day.

2. *A Biblical Anthropology and the Freedom and Bondage of the Will*

Christians often speak imprecisely about "free will" as if we all have a will freed from sin and its damage. Lutherans are careful to recognize that the human will apart from the restoring work of the Holy Spirit is tainted by sin and that "the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed it cannot. Those who are in the flesh cannot please God" (Romans 8:7–8). A freeing of the will comes only through a trusting relationship with God, empowered by the Holy Spirit. This freeing comes with faith and is completed at our resurrection (2 Corinthians 3:17–18). Apart from this freedom, we have only a limited will. We can choose a brand of clothing, a marriage partner, or to make a charity donation, but we cannot choose to have the goodness and righteousness of God in our lives and actions. Students confuse this real freedom with the increasing independence they experience as they get older. Our expressions and practices can help them sort out this confusion.

3. *Two Chief Words: Law and Gospel*

Law and Gospel, of course, apply to everything about the Christian life and about sharing our Christian faith and life with others. One important application of the distinction between Law and Gospel is the difference between legalism and antinomianism. Legalism is the belief and use of God's Law as though laws, rules, regulations, and consequences can solve sin, motivate good behavior, and create Christian community. This amounts to an idolatry of the Law. Antinomianism (Latin, meaning "against rules") is the belief that because God has forgiven us and freed us from the curse of the Law's punishment, we no longer need the Law. This amounts to cheap grace. Young Christians, whatever their age, often seek refuge in these two errors. We can help them avoid these errors by how we devise policy and practice, express and apply community structure and consequences, and sustain our relationships with them.

4. *Simul Iustus et Peccator*

Simul iustus et peccator is more Latin than means "at the same time justified and sinful." This is one of the great biblical paradoxes that characterizes the entire Christian life. The catechism applies it in the ideas of "old Adam" and "new you." We continue to live with our sinful nature and experience its influence until we die. But we simultaneously live as new creations of God despite this continued sinful condition. So Paul declares that "if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (2 Corinthians 5:17), and that, despite our sin, "you also must consider yourselves dead to sin and alive to God in Christ Jesus" (Romans 6:11). Young people are used to thinking in one extreme or another, one category or another. We help them recognize both by responding to their inquiries about our life together with that practical theological question: "Why do you want to know?" In other words, who wants to know about this issue—the old Adam or the new you? We need to create and practice community so that young people learn *simul iustus et peccator* as the certainty that enable sinners to live together as the saints of God.

5. *Two Kinds of Righteousness*

All Christians possess two kinds of righteousness: one that is their own and one that is not their own. All young Christians need help in sorting these two out, yet sustaining both of them. Lutherans recognize

Key Reformation Themes for Lutheran Teaching

a *righteousness* that makes our life and relationship with God right, good, and fulfilled. This rightness comes to us as a gift from God and not through any efforts or ideas of our own. Luther called it an alien righteousness coming down from God through Christ in a vertical relationship. We also recognize another *righteousness* that makes our relationship with other people right, good, and worth living. In this horizontal relationship with others, our rightness consists in loving our neighbors as ourselves through our works and actions, and pursuing justice, one of God's own attributes. This second righteousness is a kind of "borrowed" righteousness as we use the gift of alien righteousness and extend it to others in our words and deeds. Our practice and policy must always be careful to clearly acknowledge, distinguish, and foster both kinds of righteousness—the first through God's Word and promises, the second through stirring one another up to love and good works (Hebrews 10:23–25).

6. *The Hidden God and the Revealed God*

Through the centuries, many observers have noticed that people are incurably religious, having endless ideas about God and what He is like. All cultures and societies have devised forms for both worshiping and denying God or gods they vaguely sense exist or at least wonder about. Lutherans also have noticed that people constantly speculate about "the hidden God." Most of this speculation, based

Our opportunities come in the spiritually loaded incidents of ordinary daily events when we begin to examine them for their spiritual implications.

on guesses and inferences from nature, imagines a God who is majestic, glorious—and threatening. The God revealed to us through Jesus' life, ministry, death, and resurrection unveils a different picture. In Jesus, we see God in weakness, humility, and mercy. While it is true that in Jesus we catch an occasional glimpse of kingdom, power, and glory, we mainly see "crib, cross, and crypt" in the Gospel accounts. This is "the revealed God" of the God-man, Jesus Christ: "Christ and Him crucified" (1 Corinthians 2:2). Our practice and policy in community are part of God's project to reveal His hiddenness to us not through our speculation and guesswork but through the kind of living community that reflects Jesus' own revelation of Himself to us characterized by humility, service, and compassion but also by altercation. Our opportunities come in the spiritually loaded incidents of ordinary daily events when we begin to examine them for their spiritual implications.

7. *Theology of the Cross and Theology of Glory*

Rather than seeing God hidden in suffering and crucifixion, many Christians seek God in the majesty of His creation (Romans 1:20), in the power of nature (Psalm 8:3), or the glory and terror of His second coming and judgment (Revelation 6:15). While these are certainly biblical themes, Luther regarded them as secondary to all God was doing through the humiliation and death of Jesus. As Hebrews puts it, “But we see Him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone” (2:9). Not nature and creation, not miraculous events in history or individual lives, not judgment and the close of the age, not any manifestation of power, but the cross—that’s the emblem of our theology and our image of God now. We locate God and glory where for all human purposes there can be nothing divine. Our young people, like most people, tend to look for God “in all the wrong places.” Lutheran education, then, needs a coarse, splintered, blood-stained cross in every quad and courtyard to which every policy can be nailed.

8. *Christian Liberty*

Early in the Reformation, Luther composed a pair of statements within which he sought to locate all Christian decisions. His couplet has kept thoughtful Christians busy for centuries working out its implications. He began his *Treatise on Christian Liberty* this way:

A Christian is a perfectly free lord of all, subject to none.

A Christian is a perfectly dutiful servant of all, subject to all.¹

If the Gospel is true—that God’s grace actually covers all our sin and that nothing can separate us from the love of God in Jesus Christ (Romans 8:39)—then the Christian has perfect liberty to choose and act in any way he or she believes is in keeping with God’s coming kingdom. Abraham was prepared to slay his own son. Ezra ordered the divorce of Jews who had married non-Jews. John the Baptist engaged in reckless criticism of Herod. Luther quietly sanctioned the bigamy of one of Germany’s princes. Bonhoeffer joined in the effort to assassinate Hitler. No action or choice, no matter how misguided or wrongheaded, can cancel the saving power of the Gospel. Paradoxically, that same Christian

1 LW 31:343.

is also the most humble servant, or *doulos* (Greek for slave), to every neighbor. That Christian must make choices and take actions that serve others both temporally and eternally. This Christian liberty, then, is the liberty both to take action and to serve. The Christian is empowered and emboldened to enact this servant liberty by the absolute promise of the Gospel that no work of ours can jeopardize what God has already done for us in Christ. Therefore, Luther declares, “Sin boldly, but believe and rejoice in Christ even more boldly.”² This kind of Christian ethics is not for the faint of heart, the biblically illiterate, or the impulsive youth. We need practice and policy for a firm structure of community within which we can then equip young people with a sound understanding of servanthood, a personal knowledge of God’s Word, and a bold trust in His promises.

The Christian is empowered and emboldened to enact this servant liberty by the absolute promise of the Gospel that no work of ours can jeopardize what God has already done for us in Christ.

9. Vocation

“God gets up every morning and milks the cows.” With this peculiar claim, Luther sets out a linchpin doctrine of the Reformation: the doctrine of vocation.³ When the farmer milks his cows, he is doing God’s work every bit as much as any monk or priest (or Lutheran teacher or pastor). By milking those cows, the farmer provides sustenance for people either to continue their own lives for another day as God’s people in service to others or else to live another day and have the opportunity to hear the Gospel and come to faith. So Lutherans insist that every Christian has a vocation, or a calling to faith and Christian living; that “vocation” does not equal “job”; and that no vocation—including church work—is more pleasing to God than any other. Lutherans honor God by honoring all people in all stations of life that provide service, work, care, and respect for others. The smallest child learning her ABCs and the oldest retiree providing care for that child have vocations from God. Lutheran education devises policies that esteem all vocations and promote vocations for students in whatever ways within whatever means that school may have available.

² LW 48:281.

³ See Luther’s commentary on Psalm 147, as discussed in Gustaf Wingren, *Luther on Vocation*, trans. Carl C. Rasmussen (Minneapolis: Muhlenberg Press, 1957).

10. *The Two Kingdoms*

There are, in fact, two kingdoms of God, not just one. This also is a linchpin doctrine of the Reformation. The right-hand kingdom, as Luther called it, is God's kingdom of grace that is ruled by Christ in which the Holy Spirit by the power of the Gospel makes Christians and forms disciples. The left-hand kingdom is God's secular kingdom of the world that is ruled through law by people in various stations of temporal authority to preserve order in a fallen, sinful creation. God has established both kingdoms. Christians in their vocation are called to live simultaneously in both kingdoms, devising ways to interject the come-and-coming right-hand kingdom into the left-hand kingdom without confusing or merging the two. This is not easy to do. It calls not for maintaining balance but for sustaining imbalance. Lutheran education must exist and conduct its ministry in both kingdoms. This is not easy to do. We have the difficult task of conducting practice and policy that helps students rightly distinguish and not confuse the two kingdoms even as they must learn to live effectively for God in both, yet with a distinct inclination and direction toward the right-hand kingdom.

CONCLUSION

But the Gospel and these ten Reformation insights about the Gospel remind us that we need multiple strategies in order to engage God's left-hand kingdom with the promises of His right-hand kingdom.

Our society no longer props up the Church and its education ministry, unconditionally supporting or at least consenting to the mission of the Gospel. As culture continues to change around us, Christians may be tempted to adopt a siege mentality and interpret their conditions as "Christ conflicts with culture." But the Gospel and these ten Reformation insights about the Gospel remind us that we need multiple strategies in order to engage God's left-hand kingdom with the promises of His right-hand kingdom. As Paul reminds us, "We do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Ephesians 6:12).

As you continue reading these essays, consider various strategies for your teaching ministry and your school. Lutheran schools are different—or they should be and need to be different. If, as Peter instructs us, the

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Church is a holy and royal priesthood (1 Peter 2:5, 9), then our teaching and our schools are characterized by a priestly posture. The priest is a go-between, an intercessor for sinners and God's grace. Similarly, we mediate as a go-between. We need to make our education enough like the kind of education others expect so that they can recognize it and not regard us as weird and alien. But we also need to be different enough from the world and its educational institutions that others can notice the difference. We need to have something more to offer that cannot be found elsewhere. And that something else is not merely excellent education or morals or good discipline or an escape from other kinds of schools. That something else is our proclaiming and practicing the grace of God in Jesus Christ in all that we do.