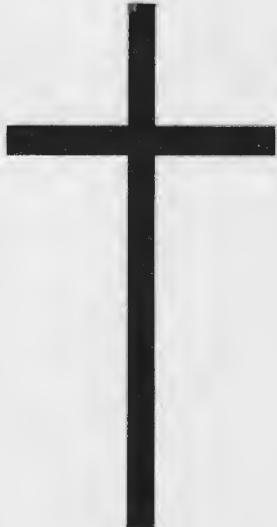


~~CHRISTIAN LIFE~~
Vocational
Guidance



CHRISTIAN VOCATION AND CHURCH CAREERS

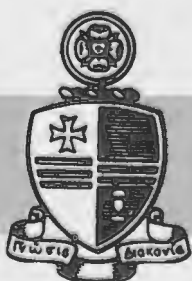
COORDINATED WITH THE
GAMMA DELTA THEME:
" . . . Walk Worthy of the Vocation
Wherewith Ye are Called" (Eph.4:1, KJV)
and
THE 450th REFORMATION
ANNIVERSARY THEME:
"Life -- New Life"

RUDOLPH F. REHMER, Campus Pastor
PURDUE UNIVERSITY

(Reprinted)

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**BIBLE STUDY MATERIAL
FOR GAMMA DELTA
AND SIMILAR STUDENT GROUPS**



THE CHRISTIAN VOCATION AND CHURCH CAREERS

RUDOLPH F. REHMER, *Campus Pastor*

Ephesians 4:1 (RSV) — "I, therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called."

Psalms 16:11 — "Thou will show me the path of life: In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore."

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FOREWORD

Long ago a Lebanese philosopher, Gibran Kalil Gibran, said: "Knowledge is vain save when there is work. Work is vain save when there is love. To work with love is to weave the cloth out of the threads of your heart as though your own beloved were going to wear it." (From *The Prophet*.)

Recently Dr. Paul Sharp, President of Hiram College, Hiram, Ohio, said: "In the field of education especially the need is for really dedicated people, not just for job-seekers and fortune hunters."

A Christian is a person with a noble work. A Christian is a dedicated person. Every Christian student should be a dedicated student. Christians not only give themselves at the altar, but in a real sense they lay themselves upon the altar "to give Him their bodies, as a living sacrifice, consecrated to Him and acceptable to Him." (Romans 12:1 - Phillips.)

What is the dignity of labor in any field of endeavor for the Christian? What are the implications of the Christian's commitment to Christ? How does this commitment operate in the lives of college students now? What does it mean in their preparation for and the pursuit of a chosen vocation? Is there a secular calling and a religious calling? Which is the best vocation and how can its challenges and opportunities best be met? In view of the church's dire need for trained workers, what should determine if and when a student is to enter the ministry or other full-time church work?

These are some of the questions for which we wish to find answers in the light of Scripture as we pursue this study of *The Christian Vocation and Church Careers*.

I. CALLED OF GOD—THE CHRISTIAN VOCATION

Holy Scripture abounds with the words "call" and "calling." Anyone who has been around in the Lutheran Church or in other churches has heard people say, "Our pastor has a call. Wonder whether he will leave our church or stay."

Do only pastors have calls? Elton Trueblood in *Your Other Vocation* says that every Christian has as much of a "sacred calling" when he joins his church as had his minister when he was ordained. Do you agree? Before you answer the question, let's explore what the Scripture has to say about "call" and "calling" and in what senses these terms are used.

- 1) Who is "the called" and who is the "caller" in 2 Timothy 1:9?
- 2) What is the implication of the term "His calling" in Ephesians 1:17-18?
- 3) What are the means of God's call? Matt. 22:4; 2 Thess. 2:14; Revelation 22:17; John 3:5.
- 4) Into what are we called? 1 Thess. 2:12.
- 5) What does this involve? Eph. 4:15; Matt. 10:38; Matt. 28: 19-20; Acts 1:8; Gal. 5:13; Luke 10:37; etc.
- 6) What about being for God all the way? To what was Paul committed in Romans 1:1; What about 1 Cor. 6:20? Or 1 Cor. 1:31?
- 7) How is the "calling" to be fulfilled? Heb. 12:1-2. (How did Jesus fulfill "His Calling"? Heb. 12:2.) See also 1 Peter 5:2; Col. 3:23; Phil. 3:13-14; Isaiah 6:8; Ps. 40, v. 8.
- 8) What are some occupations of "men and women of God" in the Bible? Amos 1:1; Matt. 9:9; Mark 1:16; Acts 16:14; Acts 18:3; Romans 16:1.
- 9) What are determining factors in our calling? Romans 12:6; 1 Cor. 12:4ff; 2 Cor. 5:14.
- 10) What does 1 Cor. 7:20 say about "our calling"? Cf. Luther's Catechism, Fifth Chief Part under the question, "What instruction does Dr. Luther give for examining ourselves before confession"?

QUESTIONS FOR DISCUSSION

A. How would you define the Christian vocation? Cf. Alfred Klausler, *Christ and Your Job*, Chapter 2.

B. Do you see different meanings of the words "call" and "calling"? Pastor R. F. Norden in *Parish Activities*, June 1959, distinguishes these three:

- (a) The call to faith, effectively realized in those whom the Holy Spirit brings to Christ through the Word.
- (b) The call to some divine mission, office, or function in life.
- (c) The calling to some definite occupation or station in life.

Do you find these three? How do they fit together into "The Christian Vocation?"

C. Do you think Jesus spoke of a heavenly calling and an earthly calling when He said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you"? Matt. 6:13.

D. What is the most important thing in life?

E. When is life a failure? A success?

F. What do you think of the man who said "My business is to serve the Lord. I cobble shoes to make my expenses." Did he have the right idea of the Christian vocation?

G. Elton Trueblood, *Your Other Vocation*, Page 15, says: "Today we are faced with the fact that there are lost provinces of Christian faith all around us. One of

these, of which we are vividly conscious, is labor. In the early days of our American experiment the people who worked with their hands were as consciously loyal to the Christian cause as were the professional classes, but this is certainly not the situation in the middle of the twentieth century . . . There are large churches without a single member who also belongs to a labor union." Is this true in the Lutheran Church?

H. Again, Trueblood says, "Another province now largely lost is that of education. It is well known that the characteristic American college . . . was originally founded by consciously Christian planning and sacrifice . . . A majority of these institutions have now been severed from their roots, while some are centers of sheer paganism. The chapel may still stand in middle of the quadrangle, but it is only in a geographical sense that it is central; in every other sense it is peripheral. What is really central is the basketball floor of the ballroom floor or the technological laboratory" (Page 17). Is this a true indictment? What can the committed Christian do about it if it is?

I. "If in the average church we should suddenly take seriously the notion that every lay member, man or woman, is really a minister of Christ, we could have something like a revolution in a very short time. Suddenly the number of ministers in the average church would jump from one to five hundred." Trueblood, *Your Other Vocation*, Page 30. How is this true?

J. Are there any signs in the Lutheran Church that there is a "rising tide of interest in lay religion?" What are these signs? Where are there areas for improvement?

II. CALLED TO BE STUDENTS NOW . . .

In the past, there has been contention in certain denominations regarding the advisability of Christian young people receiving "too much education." In fact, even today the Amish, the Mennonites, some Pentecostals, and others have strong feelings about their children receiving an education beyond the eighth grade, especially in the public school.

These concerns of others might prompt a Christian college student to ask: "Is it God's will that I should go to college? Is being a student now in accord with the concept of Christian vocation? Where are the dangers in being "too educated?" How can the Christian student fulfill his Christian vocation now?

Let's search the Scriptures for the answers to these and other questions.

- 1) Does Eccl. 12:12 indicate that it is wrong to get an education? Cf. Eccl. 12:9 and Eccl. 12:13. What about I Cor. 3:20?
- 2) Yet God deplores lack of knowledge. Cf. Jeremiah 5:4; Amos 3:10; Romans 10:3; Eph. 4:18; Jeremiah 4:22; John 15:21; Acts 17:23.
- 3) What then is true wisdom? Ps. 111, v. 10; Pr. 3:5-8; Pr. 3:13; Daniel 2:20-23; Matt. 12:42; Matt. 13:54; I Cor. 2:7.
- 4) Is wisdom to be gained only from books and studies? Job 12:12; 32:7; Ps. 37:25.
- 5) How do we learn to know the true God? By experience? By study and reading? 2 Kings 23:2; Nehemiah 8:3; Neh. 8:18; Matt. 21:42; Acts 8:30. 2 Tim. 3:15-17.
- 6) What special obligation do "the wise" have? Daniel 12:3; Job 22:2; Col. 1:28; Pr. 11:30; I Cor. 4:10.
- 7) What then is the purpose of education? 2 Tim. 2:15; Eccl. 12:13; Matt. 22:37; Matt. 22:39; 1 Peter 4:10.
- 8) Where are the dangers of a godless education? 1 John 2:15-17; Luke 12:17-21; Romans 1:22; Romans 12:16.
- 9) How can a Christian student show "his Christian vocation?" Matt. 5:13-16; 1 Tim. 4:12; 1 Peter 3:15; Romans 12:17 (RSV) Phil. 1:10; Phil. 1:27; Phil. 4:8.
- 10) What is to determine the extent of a person's education? 2 Tim. 1:6; Eph. 3:7; Eph. 4:1-5.

QUESTIONS FOR DISCUSSION

- A. When is it proper for a Christian student to attend a secular or state University?
- B. What might be the special considerations in the decision of whether a student should attend a church-related college or a state University?
- C. What are the particular challenges in each case?
- D. What part in the fulfillment of the student's Christian vocation does membership in an organization like Gamma Delta have? Can a student fulfill his Christian vocation without belonging? Without attending and participating in the church provided for him either close at hand or farther away?
- E. Define a Christian education. Herbert Spencer once gave this as the purpose of education, "To prepare for a complete life." How does this agree or disagree with your definition of a Christian education?
- F. In pursuing his education, can a Christian student get too involved in outside activities? Fraternities and sororities? Campus athletics and other extra-curricular activities? (Cf. *College Fraternities, Sororities - Yes? No? Perhaps?* - published by CCUW.)
- G. How should the above be evaluated from time to time? Some want to add the beatitude, "Blessed are they that go around in circles for they shall be called wheels." Who is really a "big-wheel" in the Christian vocation? Cf. Mark 10:43-44. Is this the popular idea of a campus "big wheel"?
- H. To what extent should a Christian student "defend his faith" in the classroom? In the dormitory or living unit?
- I. Is it a part of the Christian vocation for the student to "argue religion"?
- J. Define a Christian student.

III. CALLED TO A PARTICULAR VOCATION

A little boy will decide one day to be a policeman, another day to be a fireman, and still another day to be a foreign missionary. This indecision older folks look upon as a part of growing up, of maturing. But mature people change their minds and change their jobs occasionally. It has been said that the average workman changes jobs at least once a year. Sometimes this is difficult in view of loss of seniority, loss of unemployment benefits, and loss of the security which wage earners seek for themselves and their families.

Students too from time to time change their majors. Is this good when it means loss of time and more schooling? How can a Christian be happy in his work? When should a Christian change jobs? What about an undue concern for security so that a person remains at a job he does not like?

Again, let's try to find the answer to these and other questions from God's Answer Book, our Bibles.

- 1) Is our work to be a drudgery or a source of happiness? Cf. Eccl. 2:24. Note also Eccl. 2:22-23.
- 2) When did the drudgery of work begin? Gen. 3:17ff.
- 3) Are we called to a particular work? 1 Cor. 7:20. Review also the determining factors in choosing this work. Rom. 12:6; 1 Cor. 12:4ff.; Eph. 4:7.
- 4) Does God indicate that work is a matter of choice or a matter of necessity? 2 Thess. 3:10-12.
- 5) May we have pride in our work? 1 Cor. 4:2; 2 Chron. 31:20-21; Deut. 14:29; Psalm 90:17.
- 6) Of what must we be careful in the choice of our work? Pr. 11:18; Luke 12:20; Isaiah 2:7-8.
- 7) What prime consideration might prompt a Christian to change his vocation? Matt. 9:9; Acts 9:6; Luke 19:8; Gal. 5:13.
- 8) What other consideration might enter the picture? Change of climate due to health? Industrial accident? Others?
- 9) Are there inferior positions in God's sight? Acts 9:36-41; 1 Cor. 7:17-21; Col. 3:22.
- 10) What about the classifying of people as "common laborers", "white collar workers", "industrial giants"? Acts 10:34; Gal. 3:28.

QUESTIONS FOR DISCUSSION

- A. Martin Luther has pointed out that we are to regard our work as having a triple value:
 - (a) My work helps to discipline me. The weariness and monotony of life's tasks can drive me closer to God.
 - (b) My work can help me serve my neighbor.
 - (c) My work can contribute to community life, and my work can thus actually make the world a better world to live in. (Quoted from Alfred Klausler, *Christ and My Job*, Page 49.)
- Do you agree? Discuss especially (a) and (c).
- B. May a Christian be a bartender? A dope peddler? A seller of pornographic literature? What about a Christian druggist who is asked to handle morally questionable magazines in a package deal with a supplier?
 - C. What about a professional stunt man? A driver of a racer in the 500 mile race at Indianapolis? A tester of new jet planes?
 - D. Luther says: "God gives His gifts through earthly vocation—food through the farmer, the fisherman, the hunter; external peace through princess and judges;

knowledge and education through teachers and parents; and through the pastor, forgiveness of sins." (Cf. "Our Daily Work—a Christian Vocation", in *Advance*, June, 1958, Page 32.) What does God give through modern corporations and labor unions?

E. The Gallup poll has shown that washing clothes is viewed negatively by a majority of women. It reports that 87 per cent of women opposed washing clothes, 28 per cent detested it, and 13 per cent just "loathed talking about it." Does God allow Christians to find alternatives to work they dislike?

F. If the professor gives "tough assignments" in a particular course, should this be a reason to change one's major to avoid having to take the professor's course? What about electing to take "snap" courses instead of "tough" courses?

G. What steps will a Christian student take in choosing his vocation? Cf. Klausler, *Christ and My Job*, Pages 55-58.

H. It is said that the term "vocational guidance" originated with Martin Luther. What help can be received from guidance counsellors, Kuder tests, etc.? To what extent should they be the determining factors?

I. When is it poor stewardship to follow in "father's footsteps"? What about a son's insistence on "making his own way in the world"?

J. What about a Christian employer discriminating against a Negro worker? Should a Christian employer in the South bring in Negro workers even if his business may be impaired?

IV. TO GET THE MOST OUT OF YOUR VOCATION

"The Christian vocation is the total practice of our faith, seven days a week, in our homes, in our schools and colleges, and especially in whatever daily work we do to earn our living."—Dr. Clarence Stoughton in *Whatever Ye Do*. According to this definition we get the most out of our vocation when we practice our faith thoroughly and consistently through our vocation.

We live in a sinful world where ruthless competition is often the rule, misleading advertising claims are not uncommon, and "under the table" payments for special favors sometimes takes place. What principles should guide the Christian in the pursuit of his vocation.

- 1) What is a basic characteristic of every Christian? Romans 12:17; 2 Cor. 8:21; 1 Peter 2:12; Phil. 4:8; Deut. 25:13.
- 2) Can the Christian employer or employee always expect to "get along well with others"? Heb. 11:25; James 5:10; 1 Peter 2:20.
- 3) Should pastor and congregation be concerned about the "business reputation" of members? Gen. 21:25; Gen. 31:41; Jos. 7:11.
- 4) What are other business ethics set down in Holy Scriptures? Pr. 10:4; 2 Kings 12:15; 2 Chron. 34:11-12; Romans 12:11; Pr. 20:13; Pr. 16:8; Pr. 24:30-31.
- 5) What are the duties laid down for employers? Deut. 24: 15; Job 31:13-14; Eph. 6:9; Col. 4:1; Lev. 19:13; Jer. 22:13; Mal. 3:5; James 5:4.
- 6) What are the duties of employees? Eph. 6:5; Col. 3:22; 1 Tim. 6:1; Titus 2:9; 1 Peter 2: 18.
- 7) May a Christian invest his money? Matt. 25:27.
- 8) Of what must he be careful in the borrowing and lending of money? Ex. 22; 14; Ps. 112:5; Lev. 25:36; Pr. 28:8.
- 9) What is always "good business"? Mal. 3:10; Pr. 19:17.
- 10) What is the Christian's chief concern? Matt. 16:26; 1 Cor. 9:22.

QUESTIONS FOR DISCUSSION

- A. How does the manner in which a Christian does his work affect others?
- B. What is a fair return on an investment? What is usury?
- C. Discuss the view that the Protestant Reformation (or "Revolt") was brought about more by economic conditions than by religious considerations.
- D. Is it pietistic to begin each day's work with prayer? What is your opinion of organizations such as "Businessmen for Christ"?
- E. How can employers encourage the religious and spiritual life of their employees? Through noonday prayer meetings? Through industrial chaplains?
- F. What about participating in shop solicitations for charities in a united appeal when some charities thus supported are contrary to one's religious views? e.g., A Lutheran giving to a United Fund which also supports Catholic Charities.
- G. Do you think that Lutheran businessmen's luncheon clubs can be of help? What about membership in Kiwanis, Rotary, Junior Chamber of Commerce, Lions, etc. "for business purposes"?
- H. What about a Christian employee in his union membership? In October, 1954, Walter Reuther handed a UAW (United Auto Workers) check for \$200,000 to Methodist Bishop William C. Martin, head of the National Council of the Churches of Christ in America, "to help finance the Council's educational program in the areas of church and economic life." Should a Lutheran sever his union membership on this account? (Quotation from *Walter Reuther: Autocrat of the Bargaining Table*, by E. L. Dayton.)
- I. Are workers as responsible for success and profits of business as the employer is responsible for continued wages and prosperity of workers?
- J. Francis of Assisi, hoeing his garden, was asked what he would do if he were to learn he would die that day at sunset. He replied: "I would finish hoeing my garden." What did he mean?

V. FULL-TIME WORK IN THE CHURCH— THE CHRISTIAN MINISTRY

A very serious concern in all areas of the Protestant church is the shortage of pastors. This is true also in the Lutheran Church-Missouri Synod. Though a record number of candidates for the holy ministry was graduated from our two Seminaries in June, 1958, there were still 258 bonafide vacancies after the assignment of these graduates. *The Lutheran Layman* reports that this was expected to rise to 295 by November 1.

A similar situation exists in our parish schools. Our growing parochial school system which now totals 1,404 schools had a teacher shortage of 236 unfilled positions after 489 graduates and student teachers had been placed. Since parochial schools among Protestants are receiving more emphasis and since public schools are crowded, the number of our parish schools will undoubtedly increase in the new school year of 1959-1960.

As members of the body of Christ, fellow Lutherans attending state universities and other schools of higher education are also concerned. What can be done about this shortage? How can we recruit more full-time workers for the church? Are the educational requirements too high for the parish ministry? Is the remuneration for services in the Lord's Kingdom insufficient in comparison to the training required? Has the church become "too worldly" with the spirit of dedication wanting?

Let's look at what the Scripture says about the work of the Gospel ministry to find our answers.

- 1) Who calls the ministers of the Gospel? Eph. 4:11; Romans 10:15; 1 Cor. 12:28; 2 Cor. 5:18.
- 2) Does the divine call apply to a specific charge or congregation? Acts 20:28; Acts 13:2; 1 Peter 5:4; Is. 40:11.
- 3) Through whom does God call and commission those whom He has chosen? Acts 6:1-6; Acts 14:23.
- 4) For what spiritual functions does a congregation call a pastor? Romans 1:1; 2 Cor. 4:5; John 20:22-23; Matt. 16:19; Matt. 28:19-20; 1 Cor. 11:23; Matt. 18:15-18; Eph. 4:11-12.
- 5) Is the ministry to be a part-time office? 1 Tim. 4:15; Acts 13:2.
- 6) How is the ministerial office to be conferred? Acts 13:3; Acts 6:6; 1 Tim. 5:22; 1 Tim. 4:14; 2 Tim. 1:6.
- 7) What are some qualifications necessary for the ministry? 1 Tim. 3:2-7; (See RSV or Phillips' translation); Titus 1:6-9; Acts 6:3. Which is the most necessary qualification? 1 Tim. 4:16.
- 8) Did Christ establish different ranks in the Church? Matt. 23:8; Titus 1:5-7; 1 Peter 5:1-3.
- 9) What may pastors and teachers expect of the congregations they serve? 1 Thess. 2:13; Heb. 13:17; Gal. 6:6-7; Luke 10:17.
- 10) How did men of the Bible respond to God's call to them? 1 Samuel 3:1ff; Is. 6:8; Amos 1:1.

QUESTIONS FOR DISCUSSION:

A. What are some of the intangible rewards of the ministry or of the teaching profession?

B. Does the efficacy of ministerial acts depend on the minister's personal faith? Melancthon wrote: "Yet we confess that in this life many hypocrites and wicked men, mingled with these, have the fellowship of outward signs, who are members of the Church according to this fellowship of outward signs, and accordingly bear offices in the Church (preach, administer the Sacraments, and bear the title and name of Christians). Neither does the fact that the Sacraments are administered by the unworthy detract from their efficacy, because, on account of the call of the Church, they

represent the person of Christ, and do not represent their own persons, as Christ testifies, Luke 10:16." Apology of Aug. Confession, Article VII, Page 237, *Concordia Triglotta*. Discuss.

C. Do you think some stay out of the ministry or teaching vocation because "the church is too institutionalized"?

D. Are the educational requirements too stiff?

E. Should women be ordained to the holy ministry to help alleviate the shortage? Cf. 1 Cor. 14:34; 1 Tim. 2:12. For a review of Russell C. Prohl's *Woman in the Church: A Restudy of Woman's Place in Building the Kingdom*, see *Concordia Theological Monthly*, June, 1958, Page 462.

F. Is the salary scale adequate for pastors and teachers? The 1957 *Statistical Yearbook* reports the average salary of a pastor to be \$3873 a year and that of a teacher to be \$3650. How does this compare with the salary scale of a lawyer, a doctor, a college professor, each of whom has approximately the same amount of training as a pastor? How does the teachers' salary scale compare to that of public school teachers?

G. What are some steps you think the church might take to help recruit men and women for the work of the ministry? What can you do personally?

H. In May, 1958, the new Concordia Senior College at Fort Wayne was dedicated. What is the present set-up for ministerial training? For teaching training?

I. How can a college graduate, or a college student who has completed one, two, or three years in another field of study, switch over to ministerial training? What are some factors to be considered?

J. What is a colloquy? Who administers a colloquy?

K. Is it good stewardship in the church to call successful pastors and teachers from the field to be professors and teachers at preparatory schools? At seminaries? As executive secretaries of child welfare agencies? To work at the Publishing House?

VI. FULL-TIME WORK IN THE CHURCH— OTHER OPPORTUNITIES

In recent years the work of the church has taken on many new facets. Thus there is greater need for administrators of the business affairs of churches and church colleges, for comptrollers, treasurers, business agents for the foreign missionary fields, agricultural assistants, religious book sellers, deaconesses, social workers, clerical assistants in Synod's headquarters, at the Walther League office, at the office of the Commission on College and University Work, ministers of music, etc.

As the number and variety of these full-time opportunities in the church increase more lay men and women are volunteering. Recently an article appeared in one of the church papers indicating that there were ten lay men and women available for full-time church work in various fields who were not being utilized. This condition may point up the need of a readjustment in the organization and in the thinking of the church so that young people can train for such full-time positions and feel reasonably confident that these will be open to them.

While the early church was not so highly organized, the Scripture nevertheless has some directives applicable to the present situation.

- 1) Were there auxiliary helpers in the early church? Acts 6:2-6. How were these full-time workers chosen?
- 2) What function were they to serve? How did their appointment benefit the apostles (ministry)? The whole church?
- 3) What again are the determining factors in volunteering or training for these full-time church offices? 1 Cor. 12; Luke 19:13. Eph. 4:7.
- 4) What naturally must be a strong motivating force? 2 Cor. 5:14. Is. 6:8; Matt. 25:40.
- 5) What rewards can full-time church workers who pursue these other opportunities expect? John 17:13; Gal. 6:6-7; Dan. 12:3; Ps. 40:8.
- 6) How much training should these workers be required to have? 1 Cor. 4:1; 2 Tim. 2:15; 1 Peter 4:10; Romans 14:12.
- 7) Can these workers be expected to make personal sacrifices? 2 Tim. 1:8; II Corinthians 11:23.
- 8) What is to be the relationship of paid workers over against unpaid or volunteer workers? 2 Cor. 6:1; Romans 16:21.

QUESTIONS AND TOPICS FOR DISCUSSION:

A. Social work is the art of helping people in trouble. What kind of people are needed in social work? Cf. Pamphlet, *The Helper*, published by Department of Social Welfare. The student group may want to supply this material with the showing of *More Hands for Christ*.

B. College people are particularly adept in helping youth. What opportunities are open for full-time church work here? What about the youth leadership training program at Valparaiso University? Consult *You For Youth* by Klausler.

C. What do you think of the service opportunities at a place like the Dakota Boys' Ranch? Cf. Filmstrip and record, "Why are you here?" available from Dakota Boys' Ranch, Minot, N. Dakota.

D. What is required to become a deaconess? Do deaconesses serve all their lives? Must they decide not to be married? Cf. Pamphlet, *A Deaconess Quiz*, available from Lutheran Deaconess Association, 3741 South Hanna Street, Fort Wayne, Ind.

E. Recently Richard Gravesmill, Akron, Ohio, became Executive Secretary of the Cleveland (Ohio) Lutheran Church Federation. Richard had been supervisor of pensions and insurance administration at the B. F. Goodrich Company of Akron.

He was also active in church work for many years. Do you think that there are others like Mr. Gravesmill who would take full-time executive positions if given the opportunity?

F. What are some laymen doing in foreign missionary work?

G. Do you think that the Foreign Mission Builders program of the Walther League, the Youth caravan teams, and the advanced LSV Schools help in opening the door to full-time church work?

H. What about "night school" classes for adults to train for full-time church work? e. g. Lutheran Bible Institutes in Detroit, St. Louis, Minneapolis, etc.

I. Elton Trueblood writes: "Anyone who has attended many Christian conferences soon notes that the pastors are, on the whole, far more radical than the laymen in regard to economics and politics. This is largely the result of study, in that the average pastor has been stimulated by authors who, on Christian grounds, are deeply critical of the status quo, whereas the concerned layman, who has a keen desire to share his religious experience, may not have read even one such author." Pages 107-108, *Your Other Vocation*.

What is your opinion of the above observation?

J. What steps do you think should be taken to educate congregations in the chief duties of the pastor and to induce congregations to engage full-time and competent secretarial help?

VII. CHURCH LIFE AND THE CHRISTIAN VOCATION

"Stewardship" is a much-used term in our circles. It denotes the proper use of time, talents, toil, and treasure in life. "Christian Vocation" certainly implies that the Christian has a keen sense of stewardship.

The problem naturally arises: How much church work can a person, who pursues a vocation outside the church, be expected to do? Should his participation be determined by his like and dislikes? Is participation in Gamma Delta and University Lutheran Assembly programs a matter of liking the other people in the group? Is it wise stewardship for one person to be an officer or leader in many church organizations? To what extent does our "Christian vocation" obligate us to do "church work?"

Here again is an area in which to find the right path through the use of God's direction Book.

- 1) Does "our time" really belong to us? Ps. 31:15; Ps. 39:5.
- 2) Is God concerned about our "wasting time?" Eph. 5:16; Eccl. 10:18. Which is the "acceptable time" in God's sight? 2 Cor. 6:2.
- 3) Should we wait in doing church work until the Spirit moves us? Judges 13:25; Col. 3:1-3; 1 Chron. 28:9.
- 4) Is the time of youth a time of preparation only? Romans 7:6; Heb. 9:14; Gal. 5:13; 1 Cor. 9:19.
- 5) Is feverish church activity the true mark of the proper use of free time? Of the Christian vocation? Matt. 7:22; Eph. 4:7.
- 6) What is the best kind of church work? Luke 10:38-42; John 8:31-32; Acts 8, 27-31.
- 7) Are less important types of church work also pleasing to God? Mark 15:40-41; Mark 14:8-9; Acts 16:14; 1 Chron. 29:14.
- 8) What again determines how much church work we are to do? 1 Cor. 1:11. How do we decide? Acts 9:6; Matt. 7:7-8.
- 9) Is it proper for a Christian young person to volunteer for an easy task when he has the ability to do a more difficult task? Luke 12:48. Is classwork to be used as an excuse? To what extent?
- 10) How much church work by proxy should we do through our Christian giving? Ezra 2:69; Acts 11:29; 2 Cor. 8:12.

QUESTIONS FOR DISCUSSION

- A. What value is there in giving newcomers the opportunity of designating their preferred activities on a check list?
- B. Who should be responsible in a student group to "fit each student into the proper slot" for service opportunities?
- C. Do you think social fraternities and sororities observe "Help Week" instead of the other kind of week from sincere motives?
- D. What is a good work in God's sight? Must we do church work to do good works?
- E. Statistics show that about 2/3 of the full-time church workers (pastors and teachers) come from congregations with parochial schools. Does this say anything about what prompts people to more service for the church? Do you think the parochial school graduates are better church workers on campus?
- F. Is the campus pastor more than the spiritual adviser to Gamma Delta and similar student groups? What responsibilities do group officers have in this connection?
- G. Do you favor naming someone "Lutheran Man of the Year," "Lutheran Woman of the Year" on the university campus? What dangers might be associated with such a procedure? What good?
- H. Do you think recognition dinners for Sunday School teachers, church officers, etc., are helpful in encouraging the right view of the Christian vocation?
- I. Should Lutheran students participate in projects such as World University Service when there are many opportunities to give for foreign missions through regular church channels?
- J. What do you think of a student who is enthusiastic for Religious Emphasis Week, but who does not participate in the Lutheran student group?
- K. J. Hudson Taylor said: "How many Christians estimate difficulties in the light of their own resources, and thus attempt little; and often fail in the little they attempt. All God's giants have been weak men, who did great things because they reckoned on His being with them. They counted on God's faithfulness." How does this apply to church life and work?

VIII. LEISURE TIME AND THE CHRISTIAN VOCATION

The proper use of leisure time is an integral part of the Christian vocation. When college days are over, some will have more leisure than others. Labor leaders predict a 30 and 35 hour work week. A Unitarian minister recently said that churches may have to establish Tuesday or Thursday as "the holy day" to make concessions to "the long weekend."

Christians are committed people. Does that mean that they cannot have hobbies, go fishing, watch baseball games? We have never felt that these were wrong; yet we ally the "playboy" with the "worldling," and we gauge our "time off" sometimes by what is acceptable rather than by what our conscience dictates. Many cartoons are centered in the "coffee-break" and its part in the work at the office. News commentators let us know how many rounds of golf the President plays. Some political friends and enemies make capital of how much time legislators, labor leaders, etc., spend in recreation.

On the other hand, some Christian men and women boast, "I haven't taken a vacation in years;" "I put in six days a week and often work on Sundays;" "I hold down two jobs;" "People that are always loafing and not working are a menace to the country."

Scripture has something to say on the issue of leisure time and the Christian vocation. Let's find out.

- 1) Does God permit people to engage in recreation and amusements? Eccl. 3:3-5; 1 Samuel 16:16-17; 2 Samuel 6:14-21; Zechariah 8:5; Matt. 11:15-16.
- 2) Does Scripture in any way associate playing with sinning? Ex. 32:6; 1 Cor. 10:7; 2 Samuel 2, 14ff.
- 3) People of Bible times were influenced to an extent by their times. Is there more emphasis on music and musical instruments in the Old Testament than in the New Testament? 1 Chron. 15:16; 2 Chron. 7:6; Luke 15:25; Col. 3:16; Rev. 18:22. Is there more emphasis on athletic contests and physical prowess in New Testament times because of the Roman and Greek environment? 1 Cor. 9:24-27; Heb. 12, 1ff.
- 4) What attitude does the Word of God take toward the body? Genesis 1:31; 1 Cor. 3:16-17; 1 Cor. 6:19-20.
- 5) Which is the greater sin: To neglect the body or to neglect the soul? Paul in Romans and in Galatians has much to say about the "flesh" and the "spirit?" What does the term "flesh" connote? Gal. 5:17; Romans 7:18.
- 6) Do you think the term "fellowship", used often in the New Testament, included recreation and pursuit of hobbies? Acts 2:42; 1 Cor. 1:9; Eph. 3:8-9; 1 John 1:3-7.
- 7) Does the use of the term "fellowship" give us any clues of what to avoid in our recreation and amusements? 2 Cor. 6:14.
- 8) Does Scripture suggest that some may need more recreation than others? 1 Peter 4:10. Who is to judge? 1 Cor. 6:12, 1 Cor. 10:23; 1 Cor. 10:31.
- 9) Is it the Christian thing to do to "get away" from others for a while? Matt. 14:23; Matt. 15:29; Mark 6:31; Luke 9:10.
- 10) Is it according to the divine plan for our lives that after 60 or 65 we retire to a "full life of leisure?" Pr. 16:31; Titus 2:2-3.

QUESTIONS FOR DISCUSSION

- A. What is work? What is recreation? One definition of work is: "What we do regularly for pay." Is this too narrow? Another definition is: "Work is the expenditure of physical, mental, or spiritual energy toward a desired goal." Cf. Klausler, *Christ and Your Job*, Pages 43-44. Comment.
- B. Do American Christians play too much? Try to avoid work too much? Is this the "curse of the younger generation today," as a speaker recently said?

C. Should a Christian college student "work his way through college?" Should he use his folks' financial assistance to secure leisure time and to do independent study?

D. What is the Church's role in recreation and leisure? The "Report on Recreation for Youth" resulting from the National Conference on Prevention and Control of Juvenile Delinquency held in Washington, D. C., 1946, stated: "Recreation is an integral part of all that the church is trying to do for people. It is no bait, trap, or 'come-on' to attract people to the church. It is no 'cure-all' for the various ills that plague society. It has physical, mental, and moral values that make it an indispensable aid in the program. It has a definite service to perform in a machine-dominated world where creativity is stifled. Properly conceived and promoted it is a great instrument for developing character and personality. It develops friendliness and esprit de corps. It has in it possibilities for making the good life real and the real life good. The church cannot afford to neglect so powerful an influence in the lives of people. It is stupid to promote a scheme of education, either inside or outside of the church, which does not prepare people for the intelligent use of leisure time." What is your opinion of this statement?

E. Should the church sponsor bowling, golf, and fishing contests? Have dartball teams? Have Golden Age Clubs?

F. Has television diminished people's desire to use their leisure time creatively?

G. What is the Christian's part in helping to mold the culture of a nation? Is it enough only to protest against vulgar movies, pornographic literature, and mediocre or bad music?

H. In view of the new finds of the effects of cigarette smoking on the human body, what about the Christian's "enjoyment of a good smoke," or the practice of "taking ten for a weed?"

I. Is leisure time properly used when young people sit in a car and "neck" for an hour or two? Just sit and talk?

J. Is it in accord with the Christian vocation for a young person to stay out all night at a prom or a formal? Should a Christian "called of God" resort to tranquilizing drugs and pills so he can stay awake to study or to enjoy a party longer?

IX. FAMILY LIFE AND THE CHRISTIAN VOCATION

Although the college student is temporarily away from home, he is and always remains a part of his family. What is more, from among campus associates he may find his life's mate to help him establish a new family. Statistics show that more than 1/4 of the nation's young people meet their life's partners at colleges and educational institutions.

The Christian who believes and confesses that he is called of God is aware that he may someday have a special calling as a Christian parent. With young people marrying at an earlier age, there are more college students who are married, trying to pursue their callings as students, as a husband or wife, and as a father or mother, all at one time. What is that calling? How does it fit in with the idea of the Christian vocation? Should young people wait with their Christian calling as parents until they have completed their education and have secured jobs?

Let's probe the Scripture to find what it says about family life and the Christian vocation.

- 1) Does God want people to get married? Gen. 1:28; Gen. 2:18; Matt. 19:5.
- 2) Might it be in accord with God's will for us not to marry? 1 Cor. 7:8-17.
- 3) What factors determine our entering into the calling of Christian parenthood? Gen. 24:67; Pr. 31:10-12; Esther 2:17; Pr. 18:22; Pr. 19:14; Gen. 33:5; Psalm 127.
- 4) What is the chief responsibility of a Christian parent? Pr. 22:6; Mark 10:13-16. What are other responsibilities? 2 Cor. 12:14.
- 5) How do both father and mother fulfill their Christian calling as parents? Deut. 6:7; Pr. 13:24; Pr. 19:18; 2 Chr. 17:3; 2 Tim 1:5.
- 6) What is the distinctive Christian calling of the mother? 1 Samuel 2, 19; Pr. 31:27; 1 Timothy 3:11. The distinctive calling of the father? Eph. 5:23.
- 7) Is it in accord with the Christian calling of parents to engage in wholesome activities outside of the home? Acts 18:2.
- 8) How does a family fulfill God's plans and purposes? Joshua 24:15.

QUESTIONS AND TOPICS FOR DISCUSSION:

A. Elton Trueblood, *Your Other Vocation*, states: "Important as daily work may be, in the experience of the ordinary human being, the life of his family is far more important." (Page 80).

Is this true for the college student?

B. Again, Trueblood opines: "There is a more continuous opportunity for an effective Christian ministry in the home than anywhere else in the world. . . . We talk, in church, about moral values, but we talk of them in separation from the situations in which most problems arise. In a home, however, when parents instruct their children or engage in family conferences and worship, the ministry of word and deed is in the closest contact with the practical problems." (Page 81, *op. cit.*)

Is this a true evaluation?

C. When is a home a Christian home? Cf. Oscar Feucht, *Helping Families through the Church*, Chapter 2.

D. What can the church do to help parents make their children more aware of God in their daily lives?

E. Do you think that the church should sponsor regular marriage counselling institutes for young people?

F. How greatly ought the church be concerned about "sex education?"

G. Can a Christian young person fulfill his calling as a Christian parent in a mixed marriage? In a marriage to an unchurched person?

H. What is your opinion of the practice of having "baby-sitters" come into the home at regular intervals so that the parents can have a night a week away from their children?

I. Some parents believe in raising their children by "the book," the book being Dr. Benjamin Spock's *Baby and Child Care*. What do you think of this practice? What do you think should be the chief "Book"?

J. How many children do you think God wants you to have? All you want? All you can afford? All He gives you?

K. What can young couples do to gain a true appreciation of the Christian calling in family life?

Note: In the discussion of this topic, it will be of real help to have the bibliography list, *Materials on Marriage and Family*, prepared by the Board of Parish Education, 210 N. Broadway, St. Louis 2, Missouri, with the "Check List of Things Churches Can do to Strengthen Christian Homes" found on the back side. *Helping Families Through the Church*, edited by Dr. Oscar E. Feucht, and chapter four of Elton Trueblood's book, *Your Other Vocation*, will provide excellent reading on the subject.

X. THE CITIZENSHIP LIFE AND THE CHRISTIAN VOCATION

"One Nation, under God" . . . These are the words every Christian citizen repeats as he pledges allegiance to the flag of the United States . . . (Canadian citizens likewise pledge loyalty to the Queen, also as titular head of the English church.) Christians thus have a calling in the citizenship life. They are "to render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Many citizens absent themselves from the polls on election days. Some dedicated Christians, believing that politics and government are "dirty" and corrupt, feel no constraint to enter this field as a life's vocation. This condition is gradually improving. We have the example of the dedicated churchmanship and statesmanship of men like the young State Representative Paul Simon of Illinois and Secretary of Agriculture Ezra Taft Benson. Much, too, has been written about the religion of the President of the United States. Yet many Christians fail in fulfilling their callings as citizens.

What are our duties in respect to the state and nation? How do they relate to our Christian vocation? Let's explore God's Holy Book and find guidelines for our thinking on this important subject.

- 1) What are the duties of Christian citizens? Romans 13:1-7; Eccl. 8:2; Titus 3:1; Eccl. 8:2; Titus 3:1; Eccl. 10:20; Acts 23:5; 1 Peter 2:17; 1 Tim. 2:2.
- 2) Should Christian citizens pay taxes? Matt. 17:27; Matt. 22:21.
- 3) What rights do rulers have? Ezra 7:26; 1 Peter 2:13-14; Mark 13:7.
- 4) Does God exercise His judgment through the agency of the government? 2 Chron. 15:6; 1 Kings 11:14; Isaiah 7:18; Luke 19:43-44.
- 5) What kind of government and rulers does God desire? 2 Sam. 23:3; 2 Chron. 19:6; Ps. 2:10-11; Pr. 20:28; Pr. 29:4-14.
- 6) What does God not want rulers to do? Is. 1:23; Amos 5:12; Nehemiah 5:27; Is. 10:1.
- 7) What happens when there is a conflict of orders between God and the State? Acts 5:29; John 19:33-39; Acts 16, 35ff.
- 8) Is it right for a Christian to go to court? Acts 23, 1ff; Matt. 26:63-64. Is it right for him to go to court against a fellow Christian? 1 Cor. 6, 1ff. When may he have to do this?
- 9) Is it right for a Christian to bear arms? Romans 13:4; Choose military service as a career? Acts 10:7; Choose government service as a career? John 3, 1ff.
- 10) What does the Bible say about religious liberty? Acts 5:34-42.

QUESTIONS AND TOPICS FOR DISCUSSION:

A. What was the relationship of church and state in Old Testament times? In New Testament times?

B. Luther believed that "baptism rather than the Lord's Supper is the Sacrament which links the Church to society. It is the sociological Sacrament. For the medieval community every child outside the ghetto was by birth a citizen and by baptism a Christian. Regardless of personal conviction the same persons constituted the state and the Church. An alliance of the two institutions was thus natural. Here was the basis for a Christian society." (Bainton, *Here I Stand*, Page 142).

Do you agree? Discuss the views of Luther, Zwingli, and the Roman Catholics on Church and State.

C. Luther wrote in the Explanation of the Fourth Commandment in the Large Catechism: "In this commandment belongs a further statement regarding all kinds of obedience to persons in authority who have to command and to govern. For all authority flows and is propagated from the authority of parents. For where a father is unable alone to educate his (rebellious and irritable) child, he employs a schoolmaster to instruct him; if he be too weak, he enlists the aid of his friends and neighbors; if he departs this life, he delegates and confers his authority and government

upon others who are appointed for the purpose . . . Hence also they are all called fathers in the Scriptures, as those who in their government perform the functions of a father, and should have a paternal heart toward their subordinates." *Concordia Triglotta*, Page 621.

Discuss the function of government and how its authority is derived. What about the Social Contract idea of Government, namely that its power is derived "from the consent of those who are governed?"

D. "It is also a most vain delusion that it is Christian perfection not to hold property. For Christian perfection consists not in the contempt of civil ordinances, but in the dispositions of the heart, in great fear of God, in great faith, just as Abraham, David, Daniel, even in great wealth and while exercising civil power, were no less perfect than any hermits . . . Wycliffe manifestly was out of his mind when he said priests were not allowed to hold property." The Apology of the Augsburg Confession, Article XVI, of Political Order (Page 228-229 in *The Book of Concord*, ed. by H. E. Jacobs).

Discuss: To what extent is it dangerous for the church to wield authority over property? For ministers to do so?

E. Does the church enjoy undue privilege from the state by receiving tax exemption for its properties? Receiving its sole support through taxation? Discuss the religious situation resulting from "the state church," e.g., Denmark, Sweden, England. What advantages or disadvantages do we have in America?

F. "The quality of a faith may be tested by the social dynamics it exerts. Yet because each faith claims to center in something transcending human society, its priests and prophets are often not content to be morale officers supporting the rulers of the community. Rather than being the agents of the state in promoting general acceptance of its rule, spokesmen of the church have often found courage to condemn the rulers of the state when the laws of God were violated." Elson Ruff, *The Dilemma of Church and State*, Page 3.

To what extent should the church do this? Should pastors preach about political matters from the pulpit?

G. Are Jehovah's Witnesses in their refusal to salute the flag living up to their citizenship calling? What does a Christian public school principal do when a child of Christian Science parents gets hurt on the playground? Does he rush the child to the hospital for medical treatment?

H. Leo Pfeffer concludes his book, *Church, State, and Religious Freedom* in this way: "Under this system of the separation of church and state and religious freedom, religion has achieved in the United States a high estate unequalled anywhere else in the world. History has justified the great experiment and has proved the proposition on which it was based—that complete separation of church and state is best for church and best for state, and secures freedom for both." (Page 605)

Do you agree?

I. How much religion should a Christian public school teacher try to teach by word? By example?

J. Should Christians study the qualifications of political candidates? Be active in helping choose the right ones? Consider the religious views of candidates in voting for them?

K. Define a Christian citizen.

THE LUTHERAN CHURCH—MISSOURI SYNOD
COMMISSION ON COLLEGE AND UNIVERSITY WORK
77 W. Washington Street
Chicago, Ill. 60602