

THE DEGREE OF SENSITIVITY OF MINISTERS  
OF THE LUTHERAN CHURCH-MISSOURI SYNOD  
TO AREAS OF SOCIAL CONCERN

by

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The organization of data, and the conclusions drawn from them are, nevertheless, matters for which the author accepts full responsibility.

K.W.K.

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THE DEGREE OF SENSITIVITY OF MINISTERS  
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PART I: THE PURPOSE AND VALUE OF THIS STUDY

Chapter 1

The Relation of The Social Sciences to The Function  
of The Christian Church

The Christian Church, if it is to justify its existence, has a responsibility to speak to the people of the world in every age. It must proclaim its message of grace and judgment to individuals and to groups wherever they are and in whatever circumstances they find themselves. Its function is to let the Holy Spirit speak to the condition of man through the Word of God. It has no self-appointed message, no self-appointed task. It exists as a Spirit-created organization, dedicated to a God-given task. That is its belief.

The Social sciences have nothing to say about the content of the Christian Church's witness. These disciplines do not determine what it shall say to the world and its people. But if cultures differ and circumstances vary, the social sciences can help the Christian Church to understand these cultures and circumstances. Such understanding is necessary if the Word of God and the power of the Gospel is to be applied with precision. Poverty and wealth, sickness and health, education and ignorance, childhood, maturity and old age present their problems and opportunities. The wed and the unwed, the

employed and the idle, the well-read and the unread all have their anxieties and temptations. The housewife, the merchant, the farmer, the fisherman, the prison guard, the teacher, the bus driver, the journalist have their decisions to make. To each and to all of these--whatever their residence or their circumstance--the Christian Church must come with a message that is meaningful and timely. The social sciences can help the Church by making it aware of what the world is like in which it must exist and operate, or what the people are like to whom it must address itself.

Communication and technology have shrunk the barriers of time and space, but it is still not "one world" to which the Church must speak and in which it must labor. East and West are affected much more directly by what may happen in either place, but their cultures have not yet joined. Human beings in Timbuctoo or Terra Haute are male and female, but the environment of Terra Haute or Timbuctoo is still diverse. Since this is so, we shall restrict our horizon. We shall not speak of the Christian Church and its witness in Timbuctoo, but the Christian Church and its witness in Terra Haute, or Terra Bella, or perhaps also Coventry or Copenhagen. How can the social sciences help the Christian Church to do its work in our Western society? Its most important contribution can be to describe that society--its people, its problems, its values, its crises.

Karl Hertz has summarized the characteristics of Western society in these words;

"Western society is urbanized and industrialized with a highly developed and complex system of communication (including a generally high literacy rate). Its basic

economic form has been that of a capitalistic market economy. Its predominant political form has tended to be democratic. Technology has played an important part as the handmaiden of the above developments and provides the instruments without which neither industry nor commerce could function, neither city nor democratic state on any large scale survive. Finally, the basic values which Western man holds dear have tended to be secular, scientific, rational, and progressive." (11, p. 5)

Each of these characteristics has had a profound effect upon the individuals caught up in this society, as well as upon all of society itself. Urbanization and industrialization have radically changed the patterns of life and work of Western man. Capitalistic and democratic forms of organization are confronted with internal tensions which affect those living under their forms, not to mention the pressures upon them from without. Technology has provided its blessings but they are not unmixed. Secular and scientific, rational and progressive values often clash sharply with the values of a Christian faith and ethic.

How well does the Christian Church understand these changes and tensions? Not as well as it ought to, we are convinced. There is a growing awareness of them, but the Christian Church is still fumbling about in its efforts to find a technique through which it can meet the problems which it is beginning to recognize. It is still too often talking to people about stealing horses while they are busy cheating in the sale of a used car.

There is another facet to this matter of understanding that we must not overlook. Influence is a two-way street. Just as the Christian Church is to have its influence upon the world and its people, so the Christian Church is influenced by its physical

environment and by the people among whom it exists. This influence is evident all the way from architecture to church music. The mores of a society have frequently become the mores of the Christian Church in that society. Sometimes that happens by design, with the Christian Church deliberately adopting the customs of the culture in which it finds itself, and in that way identifying itself with a community. At other times this happens reluctantly, as when a Christian congregation fears to oppose a pattern of racial segregation or the practice of polygamy. Many times, however, this is an unconscious process. The Christian Church cannot become aware of how much it has become like the world and accepted its values and how unlike its true nature without a continuous scrutiny in three directions; first, at what God meant it to be, as He reveals this in His Word, second, at the society in which it exists at a certain time, and third, at itself, as it happens to be in any time and place. It is with respect to the second area of examination that the social sciences can assist the Christian Church. Much justified criticism has been directed toward the Church because it has failed to make such a careful examination. Much of its loss of function has resulted because the Christian Church has been either too lazy or too uninformed in this respect.

There was a period in Western history when the basic motif of its civilization was religion. That was the Middle Ages--roughly from the time of Constantine to the sixteenth century. Since then the influence of the Christian Church upon society and its institutions has waned until today it can be said that "Religious activity has become almost totally irrelevant for the urban man." (11, p. 37) This is not

because the Christian Church has lost touch with the people to whom it must speak. The relation of the social sciences to the function of the Christian Church is, we believe, to be found in bringing these two together again--the Christian Church and those to whom it must speak, whether within its membership or without.

## Chapter 2

The Relation of The Social Sciences to The Christian Ministry

The key to much of what the Christian Church does or does not do is found in its ministry. Christian ministers must accept much of the responsibility for the effectiveness or lack of effectiveness with which the Christian witness is articulated. It is to them that people within the Church and without look for the clearest expression of its message and its life. The Christian minister, then, must not only know well the message that he proclaims in the name of the Church, but he must know just as well those to whom he must bring it, and the time in which they live. Of this Martin Heineken writes:

"In a little book, *The Gift of The Ministry*, which seems to me one of the most significant books on the ministry in recent years, Daniel T. Jenkins speaks of the parson as the representative person of his age. This is by no means to be understood in the sense of typical, as 'achieving a safe measure of ordinariness.' It means on the one hand that he must enter fully into the life of other men, 'sharing the same lot, knowing the same difficulties and doubts and temptations and comforts and hopes.' He is by no means to lead a sheltered existence. As Jenkins says,

'Life at its grimmest or harshest or most enigmatic should have an almost morbid fascination for him. Wherever these is trouble, he should be found. He is the man among all men who cannot be permitted the luxury of a sheltered life. Nothing indicates more clearly the ministry's betrayal of its function than the growth of the widespread notion that parsons are plants too sensitive to bear the rigors of life in the world as it is and have to be sheltered against the blasts.'

"But it is not sufficient that the parson just share men's common troubles and doubts. He must have the solution, and that not merely a verbal one. He himself, in his person, must be that solution. He must be the true person,

who realizes responsible existence before God, who has been restored to the image of God in which he was created, and who, nevertheless, lives only in the constant struggle which is the Christian's life-long predicament. He is the man justified by faith, who remains simul justus et peccator, but who nevertheless becomes a Christ to his fellowmen. The parson, then, is to be the representative person, who not only understands men in their predicament, but also is a living solution to their problems in being restored to his true nature." (10, p. 430-431)

The role of the social sciences in relation to the Christian ministry will be to help a Christian minister to "understand men in their predicament". This is not something which the social sciences can do alone, for even this understanding is placed within a theological frame of reference. But it can assist.

This sensitiveness to time and circumstance has always been the characteristic of an able and effective ministry. No one can read the Old Testament prophets without recognizing how precisely they brought God's message of grace and judgment to a particular society at a particular time. They were the "representative persons" of their age. Nor was it any different in the New Testament. The authors of the books of the New Testament were acutely aware of the world in which they lived and the people to whom they spoke. No less, their Lord Himself. Hugh J. Schonfield in his recent translation of the New Testament, *The Authentic New Testament*, writes in his introduction:

"The Synoptic Gospels faithfully depict the social, political, religious and economic conditions prevailing in Palestine in the first half of the first century A.D. But they require to be read with attention, and in the full light of other available information. Sometimes it is from the sayings of Jesus and his parables, sometimes from incidental statements, that we obtain an insight into the situation. And what we read has to be associated with what we find in other works. In dwelling

on the spiritual aspects of the Christian message we may easily overlook what the evangelists have preserved of the distressing state of Jewish affairs. This when understood, however, only makes the message more pertinent and intelligible.

"Let us glance briefly at some of the things that are mentioned. A man could not pay his Lord the exorbitant dues demanded was liable to be sold with his wife and children to defray the debt. (Matt. xviii, 25). The poor widow, whose little livelihood has been taken away, has to deal with an unjust judge who fears neither God nor man, and she has no other means of redress than her importunity. (Lk. xviii, 1-5) Burglary and brigandage were common crimes (Mt. vi, 19, xxiv, 43; Lk. x, 30). State tax collectors extort excessive revenues (Lk. xix, 8), while the rich nobleman, hated for his hardness, goes off to enjoy himself abroad, leaving his underlings to amass money for him the best way they can in his absence (Lk. xix, 12-17). The self-satisfied capitalist decides to retire on his gains (Lk. xii, 16-21). The plutocrat feasts sumptuously in his villa, caring nothing for the beggar covered with sores laying at his gates (Lk. xvi, 19-31). In a mental stupor by reason of their privations the common people follow any benefactor around like dogs (Mt. ix, 35-58; xv, 30-31, etc.) and bring their sick folk for healing (Mt. iv, 23-25, xv, 30-31, etc). False prophets trade on the people's misery (Mt. vii, 15-16). On signs of open disaffection the forces of the Occupying Power cut down the people in cold blood, even while engaged in worship (Lk. xiii, 1-2). Reformers and patriotic preachers are arrested, and more often than not in giving such persons shelter (Mt. x, 40-42). Spies and informers abound, and mingle with the crowds waiting to catch some word of antagonism to the authorities (Mt. xiii, 9-13, etc.), or ask pointed questions involving political issues (Mt. xv, 15-21). The authorities are in continual fear of popular risings (Mt. xxvi, 5)." (19, p. xxii-xxiii)

Schonfield concludes his description of the Galilean scene at the time of Christ with these significant remarks:

"This was the land that Jesus knew intimately and loved greatly. From its hills and dales, its flowers and trees, fields and plantations, the life of its people in work and worship, home and farm, he drew inspiration for the stories with which he illustrated his teaching. Nothing escaped his

observant notice, and certainly not the religious, political and economic conditions then prevailing. He was apt with a homely proverb, a telling quotation; his compassion reached out to help all who suffered. His consciousness of the unique and supremely responsible office to which he felt himself to have been called never made him aloof from his fellows. Only in mystical moments of prayer and meditation was he withdrawn and apart. The men who could speak, as we shall hear him speaking, had first hand knowledge of men and affairs, and an acute perception of the implications of what he heard and saw. The evils of his time did not escape him; he evaded none of them, and addressed himself to their remedy." (19, xxxi-xxxii)

This, then, is the tradition in which the Christian ministry of the mid-twentieth century is to be viewed. It is for this reason that the American Association of Theological Schools has stated that one of the three objectives of the college work of a pre-seminary student should be "to acquaint him with the world in which he lives." (10, p. 433) It is in the accomplishment of this objective that the social sciences will play a leading role.

A circumstance which brings the role of the Christian minister into even sharper focus in this respect is the fact that the Christian minister by virtue of his position often can speak more directly than any other individual regarding a problem of grave social import. His interest and concern transcends the fear of immediate reprisal that stops the mouth of many a lay Christian. Thus we have seen individuals like Cardinal Mindzenty and Bishop Hanse Lillje speak out against the evils of totalitarianism in the immediate past, and even though they suffered imprisonment, their witness made itself felt, where others were immediately stifled, if they spoke at all. In the same manner a Christian minister must address himself to the evils and

dangers which may involve themselves in the relations of management and labor and speak with courage, not as the spokesman for one of the other, but to both of them as a witness of God to the imperatives of "judgment, mercy and faith" which must undergird all their dealings. This the Christian minister can do, better perhaps than either a Christian executive or laboring man, because he lives beyond the immediate vindictiveness feared by those more closely bound up in the situation. But before the Christian minister can speak, and have something significant to say, so significant that it will be heard, he must understand not only the message of the Christian Church but the people and the problems to which this message must be applied. In this latter necessity the social sciences can come to his aid.

There is yet another matter which must be faced. It is easy for a Christian minister to be removed from the difficulties and doubts and temptations and comforts and hopes which make up the life of other men. This is so not because he may want it that way, but is part of the very nature of his profession. As minister he does not spend his working hours in the office or shop where other men face so many of their difficulties, doubts, temptations, hopes and fears. The limited time available for calling does not bring him into the intimate relationships of the family circle of his parishioners. The dispersion of the urban church, the ease of transportation, the habit of irregular church attendance are only a few of the many things which keep his word from reaching those to whom he should be speaking regularly. The complexity of organization without which the modern church cannot seem to function take time away from the close attention to immediate

concerns which ought to be his first concern. In his preoccupation with individual problems it is easy for him to lose sight of the larger picture, the long range trends which still wield a great influence upon the life of the people and of the church. Here, too, the social sciences can be of assistance.

The material comforts of our modern Western society have in all actuality not made our world an easier place in which to live. Witness the upsurge in admissions to our mental hospitals, the reliance upon tranquilizers, the escapist quality of so much of our recreation and entertainment. By the same token the function of the Christian Church has not been made easier because churches now have automatic heating--and cooling, or church offices can make use of mimeographs and folding machines. Nor is the effectiveness of the ministry enhanced simply because a pastor can now make his calls in an automobile, or address an audience via radio. Even the competent machinery of a well-integrated ecclesiastical organization fails to bring the function of the Christian Church and its ministry to grips with the basic issues of human relationships. Of this Hertz comments, somewhat impatiently,

"In the recent history of Protestantism in the United States, the number of boards and commissions, of executive secretaries and administrative assistants has multiplied at a rate many times faster than the gains registered in membership. The latter we measure in fractions; the former in whole numbers.

"There have been results, of course. Measurable results, for statistics is the handmaiden of the modern bureaucrat. Ecclesiastical institutions are today financially more stable than ever before and more efficient. But Christian action somehow

spends itself primarily in committees and in resolutions passed from one committee to another, and then passed back again. In the weightier matters of the soul the leaders of the Protestant churches so often do not speak with authority in the name of the great inarticulate masses of the laity. The church secretaries go to conferences; they draw up resolutions and take stands--and at the grass roots nothing happens. For example, almost every major denomination in the country is on record through its leaders in official assemblies against the inexcusable wickedness of racial segregation. It is no longer news that the Christian churches stand for racial equality; it will be news indeed when local congregations begin to practice it." (11, p. 192)

In the light of this obvious truth, we reaffirm our conviction: the key to much of what the Christian church does or does not do is found in its ministry. Awareness, courage, sensitivity--all are needed by the Christian minister as he represents in his vocation the social responsibility of the Christian Church. The social sciences, understood as they always must be within the theological dimensions of his faith and his office, can contribute to making him aware and sensitive.

## Chapter 3

Social Sciences and Ministerial Training in  
The Lutheran Church-Missouri Synod

We are now ready to narrow our horizon still further. We have spoken of the Christian Church in the Western world. Our immediate concern at this time lies with one segment of the Christian Church in Western society, one branch on that tree of Protestantism called The Lutheran Church. The Lutheran Church-Missouri Synod, with its headquarters in St. Louis, Missouri, is a church body whose membership in 1957 numbered 2,351,805 baptized members and 1,499,398 communicant members. Its 4,966 congregations in the United States are served by 3,976 pastors. It is divided into 34 geographical districts, which include all of North and South America. Its Canadian, Central and South American affiliates add another 162 pastors, 558 congregations, 125,477 baptized and 70,615 communicant members to its roster. The church property of the Lutheran Church-Missouri Synod in these 34 districts was valued at \$532,687,000 in 1957. In that same year its members contributed for work at home and at large \$121,176,534 for an average of \$84.77 per communicant members. It ranks as the ninth largest religious body in the United States.

On the basis of 1955 statistics forty-five per cent of the locations of the churches of the Lutheran Church-Missouri Synod were rural, but the membership of these congregations accounted for only 27 per cent of the total. In other words, the Missouri Synod in North

America is 73 per cent urban. The average Missouri Synod congregation in 1957 had 420 baptized and 269 communicant members, with a great deal of variation from one district to the next. For example, the average size of a congregation in Northern Illinois was 734 baptized members, while in Montana 212 baptized members. This synod is the second largest denomination in Wisconsin, the third largest in Illinois, Iowa, Michigan, Minnesota and Nebraska, the fourth largest in North and South Dakota, the fifth largest in Missouri and Nevada, and the sixth largest in Indiana, Kansas, Louisiana and Montana. Seventy-five per cent of its membership is concentrated in the twelve midwest and north-central states of Ohio, Michigan, Indiana, Illinois, Wisconsin, Missouri, Iowa, Minnesota, Kansas, Nebraska, North and South Dakota.

The Lutheran Church-Missouri Synod carries on the largest program of elementary education among all Protestant Churches in the United States, with a system of 1,257 Christian Day schools in North America in 1957, taught by 4,488 teachers and enrolling 132,188 pupils. These schools are found in all but the six states of Maine, Mississippi, New Hampshire, Delaware, South Carolina and Georgia. In addition it conducted fourteen Lutheran community high schools in 1957 with an enrollment of 7,345 students. To complete the educational picture on the parish level, in 1957 4,499 Sunday Schools were reported with an enrollment of 630,315, ranging from the Nursery Class through the Adult Bible Classes. These educational facilities on the parish level have been fostered because of the profound conviction that a

Christian philosophy of education ought to permeate all the educational experiences of the Christian individual. They do not exist simply to provide an hour or two of religious training within the framework of the school day. (Statistical data on the foregoing paragraphs was taken from the Statistical Yearbook of the Lutheran-Church-Missouri Synod, 1957 (21).

To train its professional workers the Lutheran Church-Missouri Synod has developed a system of schools which begin on the high school level and reach through four years of college into the theological seminary. In this educational system the Synod reveals its German European background. At the time of the Synod's organization in 1847 at Chicago, Illinois, two German immigrant groups predominated--one had settled in Perry County and St. Louis, Missouri, Saxon in background, the other had settled around Frankenmuth and Saginaw, Michigan, Franconian (Bavarian) in background. From the very first these congregations were concerned with the professional training of their pastors and teachers. One of the first activities which the Saxon immigrants in Perry County embarked upon was the establishment of a log-cabin college at Altenburg, Missouri in 1839. This school was later transferred to St. Louis and became what is today Concordia Theological Seminary, the largest Protestant seminary in the United States.

In 1847 the American high school was not yet the common institution that it is today. Since the professional training of the ministry in the Lutheran Church-Missouri Synod was patterned after the classical European tradition, with a heavy emphasis upon Latin, Greek,

and Hebrew--in addition to German and English, few of the candidates for the ministry in this church body could have met its demands without the educational system which this denomination established.

Modeled after the German gymnasium, it consisted of six years of education after graduation from the elementary school. The curriculum in this six-year span included in the beginning six years of German, Latin, religion, history and mathematics, four years of Greek and science, and two years of Hebrew. Later English was added, and in the last years in which this traditional curriculum was used (until 1937), six years of English were a regular part of the curriculum.

From this school the theological student moved on to the seminary for another three years of strictly theological training, to which later a year of internship was added.

As the Lutheran Church-Missouri Synod grew, its system of professional schools increased. Beginning with St. Louis and Ft. Wayne, it has added junior colleges at Milwaukee, Wis., St. Paul, Minn., Concordia, Mo., Winfield, Kans., Bronxville, N. Y., Austin, Texas, Oakland, Cal., Portland, Ore., and Edmonton, Alberta, Canada on the North American continent. A similar school at Conover, N. Carolina was closed in 1935 by resolution of the general convention. Another theological seminary was added at Springfield, Ill., whose primary function was to serve the individual who decided to enter the ministry at a later age and who did not wish to involve himself in ten years of training. Building upon the program of the standard high school education, the Springfield Seminary concentrated the college and seminary program into five additional years.

A similar program of professional training for Christian day school teachers was developed, and expanded as the needs required. Today the Lutheran Church-Missouri Synod operates two fully accredited senior colleges for the training of its elementary school teachers, one at River Forest, Illinois, the other at Seward, Nebraska.

In recent years a number of significant changes have been introduced into both the organization and curriculum of ministerial training in the Lutheran Church-Missouri Synod. Organizationally, another year of training was added to the program at Concordia Seminary, St. Louis, in 1938. With this additional year the Seminary awarded a Bachelor of Arts degree to its students at the conclusion of their second year at the Seminary, whereupon they continued their training for an additional two years, plus a year of internship. This has more recently been superseded by the establishment in 1957 of a two-year senior college at Fort Wayne, Indiana, to which the graduates of the various junior colleges matriculate, receiving at the end of their work at this senior college the Bachelor of Arts degree. The work at Concordia Seminary, St. Louis, will now be completely post graduate and this conforms completely to the standard American pattern. On the junior college level the program has been altered at all but one of the junior colleges (Milwaukee, Wis.) with the inclusion of teacher training students on the high school through junior college level, and with the addition of a coeducational teacher training program on the college level.

A curricular reorganization of major proportions in the theological training program of the Missouri Synod was authorized at a convention of this church body held in Cleveland, Ohio in 1936. To this convention a Committee of Thirteen reported with a statement on the aims and objectives for ministerial training. With this statement as a guide the Synod appointed two continuing committees, known as The Curriculum Committee and The Committee on Higher Education. These committees were to reorganize the curriculum for ministerial training and supervise its establishment at the Synod's various preparatory schools. The entire program of these three committees is too large to be presented in detail. However, pertinent sections relating to the social sciences are of significance. It should be remembered that previous to the work of these committees the entire area of the social sciences was largely taken care of through the teaching of one discipline--history.

The Statement of Objectives of The Committee of Thirteen undertook the initial responsibility of defining what a Christian minister of the Gospel "ought to know, what he ought to be, and what he ought to be able to do." The fourth objective, of interest to us in this study, read:

"An understanding of the modern world through courses in the exact and natural sciences, and the social studies, which will arouse and satisfy from the Christian's viewpoint the student's interest in the problems of modern life." (25, p. 8)

The Curriculum Committee, which undertook to implement these objectives, in a subsequent report on its activities commented:

"The ministerial curriculum must be a program of student activities which will lead the student readily into the calling of the ministry. It must therefore provide such experiences and activities as will be useful to the minister in his manifold activities as theologian, pastor, preacher, missionary, teacher, or cultured gentleman. The first part of the program will be devoted to ... providing...a proper understanding of the social, economic and political institutions..." (25, p. 3)

This Committee continued, a few pages later, with this additional comment:

"There was an insistent demand on our circles that the social studies be expanded and deepened, that the natural sciences be made as functional as possible, and that a course in the humanities be added in order to acquaint our students more systematically with the culture of man." (25, p. 6)

As a result of their discussions they developed a program which "is integrated with life, is functional, features directed self-activity, may conveniently be grouped under six curricular activities." (25, p. 8) The fourth of these was the social studies. Of this area their report states:

"The fourth field will be devoted to the SOCIAL STUDIES. In our program their aim will be to show the student the hand of God in history, and acquaint him with the institutions and functions of society, so that he is able as a minister both to orient himself and to help his parishioners to fulfil their Christian duties in present day society." (25, p. 9)

This Committee later spelled out the course sequence to achieve this goal, and prefaced their outline of the individual courses with this statement:

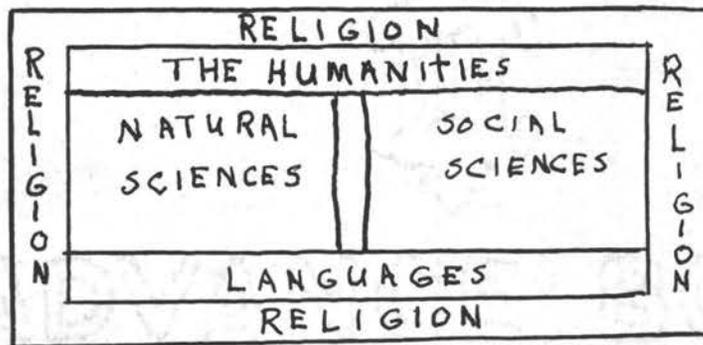
"The general aim and purpose of the courses in the social studies is to give the student an understanding of the world in which he lives. In the earlier

years of the six-year course the emphasis is on the study of the past through courses in General and American History. Through this study of the past the student is to be given an understanding of the modern world and its institutions; a balanced judgment and a sense of tolerance in dealing with the affairs of the community, the state, the nation and the world is to be developed; and above all the student is to be led to realize the guiding hand of God in the destinies of nations. In the later years of the course the emphasis is on the present. Courses in economics, political science and sociology are to lead the student 1. to an awareness of the social, economic and political problems of society; 2. to a recognition of changes and trends and their causes in the development of organized society and their evaluation in the light of Scripture; 3. to an acquaintance with the scientific approach to the study of society for the improvement of social conditions and relationships; and 4. to an appreciative and sympathetic understanding of the implications of social conditions and problems for the work of the Lutheran ministry." (25, p. 49)

It might be added that this Committee did not pursue the development of these objectives beyond the preparatory school nor suggest their further implementation within the framework of the Seminary program. This is, perhaps, one of the serious weaknesses in an otherwise important attempt to gear the professional program of ministerial training along a course more directly related to present day society and more in sympathy with present educational methodology. The work of the Committee does nevertheless become a milestone in the history of ministerial training in the Lutheran Church-Missouri Synod.

In order to complete the picture we might add the summary paragraph in which the Curriculum Committee reported on the total organization of the curriculum which they proposed:

"This committee tried to bring out in bold relief the integration of the course which is now prescribed by our 'preparatory' schools, to wit: the languages form the substructure, and are studied primarily for ability to understand and to communicate; the sciences continue the structure and bring understanding of the world--the natural sciences orienting the student in the physical and biological world, and the social studies in the social, political and economic situations of life; the humanities form, as it were, the apex and bind the whole body of learning together, giving it proper unity and coherence. This structure of learning is surrounded, ennobled, encircled and sanctified by Religion." (25, p. 12)



This, then, was a long step in the right direction. As a report the breadth of vision leaves something to be desired. The desire to be brief, perhaps, kept it from saying much that should be said. We sense a passivity which we believe to be inconsistent with the activity of the Christian Church, if not also with the personal convictions of the authors of the report. On the basis of these recommendations the necessary changes have been made in the various courses of study at the preparatory schools. These changes have not been uniform. Some schools have offered courses in political science and sociology, others in economics and sociology, none in all three. Several colleges have included courses in American Government and

Comparative Government, which may approximate, to some degree, the material in a basic course on political science. History courses on the college level have been reduced in number and scope, with the ancient and medieval periods receiving only what attention they may get in a sophomore high school course in World History. Most colleges now offer introductory courses in Sociology and Economics. An Introduction to Geography is offered in the teacher-training program, but not in the ministerial course of study. Cultural anthropology has been suggested as a further basic course in the social sciences, but it has not been introduced except for assigned readings related to other courses.

But the question remains, how well have these courses and the manner in which they have been taught equipped the present day clergyman in the Lutheran Church-Missouri Synod to understand the society in which he lives and labors and to which he must bring the message entrusted to his charge as a Christian minister? Where has the emphasis been lacking? What phases of this program must be reinforced, what phases redirected? The social sciences are now a part of the course of study. Are they fulfilling the task which we found for them as it has been suggested in the earlier chapters?

In order to try to find out a questionnaire was prepared, (See Appendix A) distributed and analyzed, whose structure and analysis form the core of this thesis. This will form the second, and major, section of this work.

PART II: SOCIAL AWARENESS AND SENSITIVITY AMONG THE  
CLERGY OF THE LUTHERAN CHURCH-MISSOURI SYNOD

Chapter 4

The Object of The Inquiry

The objectives of the questionnaire were twofold:

1. to determine the sensitivity of a selected group of ministers of the Lutheran Church-Missouri Synod to social problems of a wide range and variety; and
2. to determine the degree of their understanding of the relationship of their position as ministers of the Gospel to these problems.

With regard to the first objective, and to state it bluntly, would the pastors of the Missouri Synod recognize a social problem if they saw one? The reason for choosing this objective is, again twofold.

In the first place, the conviction has already been stated that the Christian Church has a social responsibility. It must be able to speak to the world concerning those circumstances which require God's words of grace and judgment. It has a responsibility, as well, to its members to equip them with the ability to speak as the redeemed children of God should speak when their word will be of crucial significance, at that moment of their participation in their economic, political or social circumstances when decisions are made. This is when their voice must be heard, speaking again not just as people, as members of a particular group, as citizens, but always also as

Christians. It is at that moment that they must see with clarity the relationship of the will of God to the will of men.

The second reason for this objective stems from the fact that the Lutheran Church has often been termed "quietistic". William Warren Sweet in his book "The American Churches" writes at some length regarding the contrast of European quietism and American activism. He finds this quietism best illustrated in the Lutheran Churches on the Continent, who submitted passively to the political restrictions and persecutions of National Socialism in Germany in the mid-thirties of this century in a manner that would, in his estimation, be incomprehensible to American church bodies. While the theological, philosophical or logical sources of this approach may be open to question, an observer who evaluates his comments objectively will readily admit that quietism, understood as a passive approach to the Christian responsibility to speak, did indeed exist.

Certainly a part of this charge of quietism arises from a misunderstanding of the theological foundations upon which Lutheran theology is built. But this is not the whole answer. In the United States another reason is found in the fact that for the first two generations of its history in this country the Lutheran Church-Missouri Synod, at least, remained an "immigrant church". It recognized the necessity and opportunity of gathering the hordes of immigrants who came to the United States in the last half of the nineteenth century into Christian congregations. It did this job well, but in so doing it postponed the time when it could be considered a thoroughly indigenous church body. It made use predominantly of the German

language in its church services and religious instruction because that was the language these immigrants understood. Its reasons were sound, but for that reason it was not until well into the third decade of the twentieth century that it began to make itself thoroughly at home as a part of American life. By this time in polity and practice it was far different than the Lutheran Church in Europe to which it was doctrinally related.

But even after this has been said, there is yet some truth to the fact that the Lutheran Church has been quietistic--more quietistic than it ought to be. It has not spoken to its members or to the world as a Christian Church as frequently or forthrightly as it ought. Is this still the case? Through this questionnaire we sought an answer.

The second objective is a corollary of the first. A person can well be aware that an evil exists and still say "This is no business of mine." Political corruption, rampant vice, criminal carelessness, patent injustice, vicious discrimination may exist in a community and Christians may cluck their tongues over it as they talk with one another, but still feel that it is someone else's responsibility to do something about it. And that is not to mention the more subtle and insidious encroachment of secular values which determine a whole broad range of social mores.

Therefore we are interested in discovering, do our pastors see these things clearly as a part of their ministerial responsibility, and to what extent?

There is, perhaps, a third statement that must be made. A Christian is a citizen of two realms. He is a member of the Kingdom

of God and he is a citizen of a political state. Jesus pointed this out when He declared "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." (Mt. 22, 31) These two citizenships are not equal. Where political allegiance comes into conflict with the Christian's heavenly citizenship, the former must yield to the latter. Nevertheless a Christian will be much concerned that he "render unto Caesar the things that are Caesar's". This being true, it is possible for a Christian sometimes to recognize what he may term a "civic duty" without also recognizing it as a Christian duty as well. For this reason it is also possible that a Christian may involve himself deeply in a worthwhile civic enterprise and in that role think of himself primarily as a citizen rather than as a Christian. So it becomes imperative that we ask, do ministers of the Gospel recognize the relationship of human need, as exemplified in a social problem, and the direction and help which the Christian Gospel can provide in ameliorating it? Others may seek to find the solution without the help of the Christian Gospel. They cannot do otherwise. They must use whatever resources they have. The Christian is convinced, however, that in the Gospel he has the power of God which can change the heart of man, and the effect of this change of heart upon the problems which beset mankind, individually and collectively, is revolutionary. And yet the relationship between the two is not always seen with the clarity required. Is this the case as far as the ministry of the Lutheran Church-Missouri Synod is concerned? Perhaps the results of this questionnaire will at least provide some indication.

We might conclude this section by pointing out what the questionnaire was NOT intended to do. The various items were not constructed in such a way as to call for an indication of a particular opinion pro or con. Thus, one of the items referred to "labor unions requiring the hiring of more men than are really needed to do a certain task." The pastors who considered this item were not called upon to indicate whether they thought this was a justifiable practice or not, whether they were for or against it. They were simply asked to indicate whether they were aware that the practice existed and whether they felt that it had some relationship to their pastoral responsibility or not. This limitation is noteworthy. It is in keeping with the scope of the inquiry as stated in the title of this thesis. We are concerning ourselves at this point, not with the kind of solutions which a seminary investigation into Christian social ethics might seek, but simply with the initial matters of awareness, sensitivity, recognition. These are among the primary objectives which any course in the social sciences on the preparatory level would include.

## Chapter 5

The Manner of The Search

At this point it might be well to examine more closely the instrument through which we sought to reach the objectives stated above.

The first section of the questionnaire called for "Educational Background". Each recipient was asked to indicate the preparatory school he attended, the seminary attended, and the year of graduation from each. Since many pastors avail themselves of the opportunity of doing further work at universities in their communities, each was asked to declare the place at which such advanced work was done, the length of attendance, and the major subject area(s). In addition a list of ten courses in the social sciences was given and the recipient was asked to show whether he had taken these specific courses, or others which might include them. If desirable to the purpose of this inquiry the educational background out of which subsequent answers to specific items have come, could in this way be more thoroughly explored.

The second section of the questionnaire was entitled "Professional Experience". In this section each pastor was asked to indicate the number of years he served in the active parish ministry, the number of years served in his present charge and to give, in chronological order, the type of community where service was rendered. The organization of community types follows the United States Bureau of

Census description. Once again, if desirable, this could enable a more careful scrutiny into the relationship of environment to social awareness, of length of service to social sensitivity.

The third section of the questionnaire is really the heart of the entire inquiry. Sixty specific social problems were suggested with some degree of exactness. They were constructed in the following categories (not listed in any order of importance):

1. Drinking and alcoholism	-- 4 items	8. Government	--6 items
2. Gambling	-- 3 items	9. Social Classes	--5 items
3. Labor relations	-- 4 items	10. Economic Decisions	--8 items
4. Juvenile delinquency and crime	-- 5 items	11. Marriage and family	--5 items
5. Race relations	-- 4 items	12. War	--5 items
6. Education	-- 3 items	13. General	--5 items
7. Political activity	-- 3 items	Total	--60 items

Some attempt was made to construct these items so that at least one in each classification covered a very simple and obvious situation, while others dealt with one that was more complex. For example, the items under "Labor Relations" ranged from belonging to a labor union to the problem of a strike; of under "Drinking and Alcoholism", from social drinking to alcoholism as a problem facing society.

After the various items had been constructed, they were placed into the questionnaire at at random. As a result it happened that on a number of pages several items under the same category can be found. Despite the fact that this did not provide for as even a distribution

of the various categories as one could wish, it was decided to permit the random order to remain.

The final section of the questionnaire was entitled "Evaluation of Synodical Training". Its purpose was to discover whether the recipient felt that his training in our synodical schools provided an adequate understanding of social problem areas. It was placed as the final section advisedly in the hope that, having covered the various items in the third section of the questionnaire, the recipient would have an opportunity to relate his present awareness with whatever efforts had been made to prepare him educationally for such an understanding. The method used was that of a rating scale. Ten categories were to be rated. They were:

1. Parent-child relationships (Marriage and the family)
2. Relation of the wage earner to industrialization (labor relations)
3. Ethical implications of common business practices (economic decisions)
4. Causes and extent of racial discrimination (race relations)
5. Organization of labor unions (labor relations)
6. Government control (role of government)
7. Vice and criminal activities (crime)
8. Political participation (government)
9. Secular education in the public schools (education)
10. Effects of city life upon individuals and groups (urban problems, population problems, personality disorganization)

The scale ranged from "frequently" through "occasionally" and "seldom" to "never". Each pastor was asked to recall what insight and information had been given him in these various areas in his training either at the preparatory schools or at the seminary. As a final question, each pastor was asked to point out which of the ten categories he had found to be of particular significance in his ministry at the present time. The responses to this final inquiry would certainly have value in directing the emphasis in the teaching of the problems of society. It might further indicate areas in which future publications would be of value. It would point out areas which required greater emphasis than had previously been given them.

This, then, was the instrument. To whom should it be sent? The 1956 edition of The Statistical Yearbook of the Lutheran Church-Missouri Synod listed a total of 5,505 pastors. Of these 4,254 served congregations and missions, 94 were institutional chaplains and campus pastors (serving primarily students attending a university), 206 ordained clergymen were professors and instructors at educational institutions of the Synod, 126 served in foreign and extra-territorial missions, 104 were military chaplains, 429 were emeriti, 116 were eligible for a call to serve in a parish but were not serving for one reason or another, and 216 were serving in other capacities, chiefly administrative.

It was decided that by taking every twentieth name as listed in The Statistical Yearbook, an adequate sampling could be achieved. The Lutheran Church-Missouri Synod also publishes an alphabetical listing called "The Lutheran Annual". However, the Statistical Yearbook was

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chosen rather than The Lutheran Annual in order to assure a broad geographical distribution. This could be accomplished because the Yearbook lists parishes according to the 34 geographical districts into which the Synod is divided. It should be quite obvious that such a geographical distribution would be most important, especially in relationship to some of the individual items on the questionnaire.

Since the Statistical Yearbook lists by individual stations rather than pastors, such a random counting would also include a number of congregations that would be vacant. Where that occurred, efforts were made to discover whether since the printing of the Yearbook the vacancy had been filled. If so, the pastor presently serving the previously vacant parish was sent a questionnaire. If still vacant, the questionnaire was sent to the interim pastor.

It was also considered important to include a number of pastors from the specialized ministries of the Church. A list of such pastors was provided on pages 139-141 of the 1957 Lutheran Annual. Continuing the counting from the last entry in the Statistical Yearbook, every twentieth name was also taken from the list of (1) full-time campus pastors, (2) full-time institutional chaplains, (3) full-time military chaplains on active duty, (4) Veterans Administration chaplains, and (5) pastors serving outside the United States and Canada (who received their ministerial training at one of the two theological seminaries in the United States).

By making the choice in this manner a total of 285 individuals received copies of the questionnaire. A complete list of the places to which these questionnaires were sent is found in Appendix B.

## Chapter 6

A General Analysis of The Results

It will be well, first of all, to report on the response to this questionnaire. It was sent to a total of 285 ministers. Of these 178 or 62.3 per cent replied. Of those who replied 11 declined to fill out the questionnaire, which left 167 responses to analyze. Considering the length and complexity of the instrument the response was unusually good.

The 34 geographical districts were grouped regionally. Because of the language difference the South American districts were not included. As previously indicated, 75 per cent of the Missouri Synod's membership is concentrated in twelve states. In a number of these states the concentration is so heavy that they have again been subdivided for administrative purposes, e.g. North Wisconsin District, South Wisconsin District, Northern, Central and Southern Illinois Districts, etc.

The "Missouri Synod Heartland" area will be considered first. Of the 159 questionnaires sent, 104 or 65.4 per cent were returned, of which eight were refusals, leaving 96 with which to work. Breaking this down further, the Central District (Ohio, Indiana, Kentucky and West Virginia) returned 11 of 15 or 73 per cent, the Michigan District 9 of 13 or 69 per cent, the Northern Illinois District 6 of 12 or 50 per cent, the Central Illinois District 6 of 7 or 85 per cent, the Southern Illinois District 3 of 5 or 60 per cent, the Northern Wisconsin District 7 of 11 or 63 per cent, the Southern Wisconsin

District 6 of 9 or 66 per cent, the Minnesota District 15 of 23 or 69 per cent, the Western District (Missouri, Arkansas and Tennessee) 12 of 15 or 80 per cent, the Kansas District 6 of 8 or 75 per cent, the Iowa East District 3 of 5 or 60 per cent, the Iowa West District 4 of 8 or 50 per cent, the Northern Nebraska District (including northern Wyoming) 4 of 7 or 57 per cent, the Southern Nebraska District (including southern Wyoming) 5 of 8 or 62 per cent, the North Dakota District 4 of 7 or 57 per cent, and the South Dakota District 3 of 6 or 50 per cent.

A second regional grouping is the East Coast, to which 32 questionnaires were sent and from which 19 were received including one refusal, for a total response of 59 per cent. The East Coast includes the Atlantic District (Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New Jersey, and eastern New York) with 8 of 11 or 72 per cent, the Eastern District (western New York, Pennsylvania, a portion of Maryland) 4 of 7 or 57 per cent, the Southeastern District (Delaware, a portion of Maryland, the District of Columbia, Virginia, North Carolina, South Carolina, a portion of Georgia) 3 of 6 or 50 per cent, the Florida-Georgia District 2 of 4 or 50 per cent, and the Southern District (a part of Florida, Alabama, Mississippi, and Louisiana) 2 of 4 or 50 per cent.

A third regional grouping is the Southwest-Rocky Mountain area to which 24 questionnaires were sent and from which 15 were received with one refusal, for a total response of 62.5 per cent. This area includes the Oklahoma District with 2 of 3 or 66 per cent, the Texas District with 9 of 12 or 75 per cent, the Colorado District

(Colorado, New Mexico, Utah) with 3 of 6 or 50 per cent, the Montana District with 1 of 3 or 33 per cent.

A fourth regional grouping is the West Coast area, to which 26 questionnaires were sent and from which 16 responses were received for a total of 61.5 per cent. This area includes the Northwest District (Idaho, Washington, Oregon and Alaska) with 6 of 10 or 60 per cent, the California-Nevada District (including also Hawaii) with 6 of 9 or 66 per cent, and the Southern California District (including also parts of Arizona) with 4 of 7 or 57 per cent.

One historical anomaly (of which every church body can usually boast several) is the "English District", a group of congregations scattered throughout the United States. This District originated in the latter part of the 19th Century at a time when the Missouri Synod was carrying on most of its work in German. Recognizing the need also for the preaching of the Gospel to those frequently called the "Americans", congregations were established to work predominantly in the English Language, hence the "English District". As early as 1911 the church body appointed a committee to meet with a committee of the English District to make arrangements for the assimilation of these congregations into the geographical districts. These committees have met, reported to the triennial conventions, been reappointed and the English District goes on. This probably a "state's rights" triumph in the realm of church polity. Ten questionnaires were sent to pastors serving English District congregations. Seven responded, for a total of 70 per cent.

The Canadian provinces were also polled. Eighteen questionnaires were sent, 9 responded for a total of 50 per cent. This region includes the Alberta-British Columbia District with 2 of 6 responding or 33 per cent, the Manitoba-Saskatchewan District with 5 of 6 or 83 per cent, and the Ontario District (including Quebec) 2 of 6 or 33 per cent.

The "Special" group, which included institutional and military chaplains, campus pastors and U.S.-educated foreign missionaries, received 16 questionnaires, of which 10 were returned with 1 refusal, for a total of 62.5 per cent.

There was no way of knowing in advance what the educational background of the recipients would be. Upon analyzing the returns it was discovered that they included 127 graduates of Concordia Seminary in St. Louis and 35 graduates from Concordia Seminary, Springfield, Ill. The various preparatory schools were represented as follows: Lutheran Concordia College, Austin, Texas (until 1951 a four-year high school) 0; Concordia Collegiate Institute, Bronxville, New York, 10; St. Paul's College, Concordia, Missouri, 9; Concordia College, Edmonton, Alberta, Canada, 3; Concordia College, Ft. Wayne, Ind. (now closed), 25; Concordia College, Milwaukee, Wisconsin, 36; California Concordia College, Oakland, Cal., 5; Concordia College, Portland, Ore. (until 1950 a four-year high school), 2; Concordia College, St. Paul, Minn., 22; St. John's College, Winfield, Kans., 13; and others, 7. Sixty-six or 40.7 per cent took post-seminary courses, and 96 or 59.3 per cent did not.

Examining the returns on the basis of the year of graduation from the Seminary, the group was divided thus: 1900-1919 13 or 7.7 per cent; 1920-1929 20 or 11.8 per cent; 1930-1939 49 or 29 per cent; 1940-1949 42 or 24.8 per cent; 1950-1957 45 or 26.6 per cent. The group was also divided according to their present place of work and residence. Twenty-five or 14.8 per cent were living in a rural area; 32 or 18.9 per cent resided in a village; 27 or 15.9 per cent in a small town; 38 or 22.4 per cent in a small city; 25 or 14.8 per cent in a city, 8 or 4.7 per cent in a large city; 7 or 4.1 per cent were serving as chaplains, and 7 or 4.1 per cent in other capacities.

In order to facilitate the tabulation of the information provided by the questionnaires a code was established covering (1) the district from which the response came, (2) the college or preparatory school attended, (3) the seminary attended, (4) the decade of graduation from the seminary, (5) the type of community in which the informant was presently serving, (6) whether post-seminary training was involved, (7) the type of response to each of the items according to the major categories, (8) the type of response given in the evaluation of synodical training, and (9) the check list of significant areas in present ministerial experience. By using this code all of this information was then punched on a series of Keysort cards. With the help of a Keysort needle the various groupings and responses could be quickly separated. This system placed the great mass of material within the convenient reach of the researcher and made the tabulations a challenge instead of a chore.

We are now ready to examine more closely the thirteen categories and the individual items under each one. For each item four possible responses were suggested. (Cf. Appendix A) The first two responses (I and II), when checked, would indicate a clear awareness that the particular item under consideration was definitely considered a pastoral responsibility. If the pastor responding had had no previous opportunity to consider the situation suggested by the item, but now felt that they belonged under the heading of a public statement or personal counselling, he placed an "A" in the appropriate box (shown as I-A or II-A in the tabulation following). To illustrate: a pastor was asked "as far as you can recall is the item 'helping children who are placed in the same jails with adult law breakers' something you have had occasion to take public notice of in a sermon application, topic study, etc.' If he had had experience with this particular problem, and if he felt that it was indeed a matter of which to take public notice, he would check this particular column. If, however, he had had no particular experience as yet with this problem, but still felt that were it to arise in his community, it would require such public notice, he could place an "A" in the same column. Each of the four choices for each item could thus be marked with either a check (indicating past experience) or an "A" (indicating no experience, but a definite conviction). This particular approach is of some significance as we shall later show.

Items considered to be of only limited responsibility in relation to pastoral responsibility were checked in the third box (shown

as III or III-A). Those considered entirely outside the area of pastoral responsibility and in the realm of personal choice were marked in the fourth box (IV or IV-A).

The returns were tabulated, and will be reported, in four groups. The first will give the results on the basis of the total response. The second will examine those 96 returns from the Missouri Synod Heartland. The third will scrutinize the 18 responses from the East Coast, and the fourth, the 16 responses from the West Coast.

Considering the total replies under I, I-A, II and II-A as revealing the greatest degree of awareness, the category showing the greatest amount of sensitivity by the entire group was Marriage and the Family. In second place was Education; third, Drinking and Alcoholism; fourth, Gambling; General, fifth; Race relations, sixth; Government, seventh; Political Activity, eighth; Juvenile Delinquency and Crime, ninth; Social Classes, tenth; War, eleventh; Economic Decisions, twelfth; and Labor Relations, thirteenth.

On the East Coast, Drinking and Alcoholism occupied first place; Marriage and the Family, second; General, third; Race Relations, fourth; Gambling, fifth; Education, sixth; Social Classes and War were tied for seventh; Political Activities, eighth; Government, ninth; Juvenile Delinquency and Crime and Labor Relations, tenth; and Economic Decisions, eleventh.

On the West Coast, Marriage and the Family was in first place; Gambling, second; General, third; Drinking and Alcoholism, fourth; Education, fifth; Juvenile Delinquency and Crime, sixth; War, seventh;

Political Activities, eighth; Government, ninth; Race Relations, tenth; Social Classes, eleventh; Economic Decisions, twelfth; and Labor Relations, thirteenth.

### Marriage and the Family

If we look at the item "limiting the birth of children", we discover that 61 or 36.7 per cent of all the pastors had made some public statement regarding this; 14 or 8.4 per cent checked it "I-A"; 39 or 23.5 per cent had dealt with it in some pastoral relationship with an individual, and 9 or 5.4 per cent marked it "II-A". An additional 22 or 13.2 per cent had both spoken publicly and dealt individually, making a total of 145 or 87.2 per cent of the pastors who definitely considered this matter a part of their official responsibility. Three or 1.8 per cent regarded it as having only limited ethical implications. Five or 3 per cent checked it "III-A". Four or 2.4 per cent thought it to be entirely in the realm of personal choice, and 4 more or 2.4 per cent marked it "IV-A". The item was omitted by 6 or 3.6 per cent.

Comparing the Missouri Synod Heartland responses, we discover that 34 or 35.4 per cent had taken public notice, with an additional 9 or 9.4 per cent checking "I-A". Twenty-Two or 22.9 per cent had dealt with it in some pastoral relationship with an individual, and 7 or 7.3 per cent marked "II-A". Ten more or 10.4 per cent had concerned themselves with it both publicly and individually, so that 82 or 85.4 per cent of the pastors in this area were "pastorally aware"

of this item. Three or 3.1 per cent felt it had only limited ethical implications and another 2 or 2.1 per cent marked it "III-A". One or 1 per cent considered it entirely personal, and 2 or 2.1 per cent marked it "IV-A". Six or 6.2 per cent omitted the item.

On the East Coast 10 or 55 per cent had taken public notice, 1 or 5.5 per cent marked it "I-A". Two or 11 per cent had dealt with it on an individual pastoral basis and 1 or 5.5 per cent checked "II-A". Three more or 16.5 per cent had dealt with it both publicly and privately, for a total of 17 or 92.5 per cent of the East Coast pastors who regarded this as a part of their pastoral responsibility. The one remaining response marked it as a matter entirely in the realm of personal choice.

On the West Coast 6 or 37 per cent had taken public notice of it, 7 or 43.1 per cent had dealt with it on an individual basis, and 2 more or 12 per cent had concerned themselves with it on both public and individual levels, so that 15 or 92.1 per cent definitely regarded this as a matter of pastoral responsibility. The one remaining response was marked "III-A".

The second item under this category concerned itself with "regarding children as a social and economic liability." Sixty-nine or 41.5 per cent of all pastors responding had taken public notice of this. Twenty-five or 15 per cent marked it "I-A". Fifteen or 9 per cent had dealt with it on an individual basis and a like number marked it "II-A". Another 25 or 15 per cent had concerned themselves with it on both these levels so that a total of 149 or 89.5 per cent considered it to be part of their work as pastors. Two or 1.2 per cent

thought it had only limited ethical implications, and 7 or 4.2 per cent marked it "III-A". None thought it to be only a matter of personal choice. Nine or 5.4 per cent omitted the item.

In the Missouri Synod Heartland area 38 or 39.5 per cent had taken public notice of this item, with 13 or 13.5 per cent checking it "I-A". Eleven or 11.4 per cent had dealt with it in some personal pastoral relationship, with 8 or 8.3 per cent marking it "II-A". Thirteen or 13.5 per cent had taken up the matter on both levels, so that a total of 83 or 86.2 per cent considered it part of their pastoral responsibility. Two or 2.1 per cent regarded it as having only limited ethical implications with 4 or 4.2 per cent checking "III-A". None thought it entirely in the realm of personal choice. Seven or 7.3 per cent omitted the item.

On the East Coast 6 or 33 per cent took public notice with 4 or 22 per cent checking "I-A". Two or 11 per cent had dealt with it on an individual basis and a like number checked "II-A". Three or 16.5 per cent had dealt with it on both levels, so that we find 17 or 93.5 per cent making it a matter of pastoral responsibility. The one remaining response was checked "III-A".

On the West Coast, 7 or 43.1 per cent had taken public notice, with 1 or 6 per cent checking "I-A". One or 6 per cent had opportunity to speak on an individual basis, with 2 or 12 per cent marking "II-A". Three more or 18.1 per cent had dealt on both levels, so that 14 or 85.1 percent of the West Coast pastors made this item part of their pastoral responsibility. The remaining 2 or 12 per cent of the responses omitted the item.

The third item under this category tested sensitivity in the matter of "unfaithfulness to a wife, as something not surprising among husbands". Fifty-nine or 35.5 per cent of all pastors responding had taken public notice, with 15 or 9 per cent marking "I-A". Thirty-seven or 22.3 per cent had dealt with it on a personal basis, with 17 or 10.2 per cent checking "II-A". Twenty-five or 15 per cent had dealt with it on both levels, making a total of 153 or 92 per cent who considered the matter to be their pastoral responsibility. None thought it to be of only limited ethical value, and 3 or 1.8 per cent had checked "III-A". None marked it as entirely a matter of personal choice. Eleven or 6.6 per cent omitted the item.

In the Missouri Synod Heartland 33 or 34.3 per cent had taken public notice, with 7 or 7.3 per cent marking "I-A". Twenty-four or 25 per cent had dealt with it on an individual basis, and 13 or 13.5 per cent marked it "II-A". Ten or 10.4 per cent had dealt with it on both levels, so that 87 or 90.5 per cent regarded it as a part of their pastoral responsibility. Two or 2.1 per cent had checked "III-A" and 7 or 7.3 per cent omitted the item.

On the East Coast 9 or 50 per cent of the pastors had taken public notice, with 2 or 11 per cent checking "I-A". Two or 11 per cent had dealt with an individual, 1 or 5.5 per cent checked "II-A". Four or 22 per cent had dealt on both levels. All of the East Coast pastors made this item a matter of their pastoral responsibility.

On the West Coast, 5 or 31 per cent had taken public notice, 4 or 25 per cent had dealt individually, with 1 or 6 per cent checking

"II-A". Five or 31 per cent had dealt on both levels, so that 15 or 93 per cent regarded it as a matter of pastoral responsibility. The one remaining response omitted the item.

The fourth item under this category referred to "a wife who seeks to be a career woman as well as a homemaker". Forty-five or 27.1 per cent of all pastors responding had taken public notice, with 11 or 6.6 per cent checking "I-A". Thirty-three or 19.8 per cent had dealt with it individually, and an additional 27 or 16.2 per cent checked "II-A". Twenty or 12 per cent had dealt with it on both levels, so that 136 or 81.7 per cent of the responding pastors regarded this as a matter of pastoral responsibility. Four or 2.4 per cent thought it had only limited ethical implications, with 9 or 5.4 per cent checking "III-A". Three or 1.8 per cent regarded it as entirely a matter of personal choice, with 7 or 4.2 per cent checking "IV-A". Seven or 4.2 per cent omitted the item.

In the Missouri Synod Heartland 24 or 25 per cent had taken public notice, with 7 or 7.3 per cent checking "I-A". Twenty or 21 per cent had concerned themselves with it on an individual pastoral basis, with 17 or 17.7 per cent checking "II-A". Nine or 9.4 per cent had dealt with it on both levels, so that 77 or 80.4 per cent of the pastors in this area regarded this as a matter of their official responsibility. One or 1 per cent thought it had limited ethical implications, with 6 or 6.2 per cent checking "III-A". Three or 3.1 per cent regarded it entirely a matter of personal choice, with 4 or 4.2 per cent checking "IV-A". Five or 5.2 per cent omitted the item.

On the East Coast 4 or 22 per cent took public notice, with 2 or 11 per cent checking "I-A". Four or 22 per cent dealt with it on an individual basis, and 2 or 11 per cent checked "II-A". Four or 22 per cent dealt with it on both levels, so that 16 or 88 per cent of the East Coast pastors thought this to be a part of their official responsibility. One or 5.5 per cent thought it had only limited ethical implications and 1 or 5.5 per cent checked it "IV-A", or simply a matter of personal choice.

On the West Coast 5 or 31 per cent took public notice. An additional 5 or 31 per cent dealt with it on an individual basis. Three or 18.1 per cent dealt with it on both levels so that 13 or 80.1 per cent of the West Coast pastors made this part of their pastoral responsibility. One or 6 per cent thought it had limited ethical implications, and 1 or 6 per cent checked it "III-A". None thought it entirely a personal matter, and 1 or 6 per cent omitted the item.

The final item under this category read "a mother who seeks to be a career woman as well as a homemaker". Forty-six or 27.7 per cent of all pastors responding took public notice, with 8 or 4.8 per cent checking "I-A". Forty-one or 24.7 per cent had dealt with this on an individual basis, with 25 or 15 per cent checking "II-A". An additional 17 or 10.2 per cent had dealt with it on both levels, so that 137 or 82.4 per cent of the pastors made this a matter of official responsibility. Two or 1.2 per cent thought it had limited ethical implications, with 9 or 5.4 per cent checking "III-A". Three or 1.8 per cent regarded it entirely a matter of personal choice,

with 6 or 3.6 per cent checking "IV-A". Ten or 6 per cent omitted the item.

In the Missouri Synod Heartland 28 or 29.1 per cent took public notice, with 5 or 5.2 per cent checking "I-A". Twenty-two or 22.9 per cent had made it a matter of individual counselling, with 16 or 16.6 per cent checking "II-A". An additional 6 or 6.2 per cent had dealt with it on both levels, so that 77 or 80 per cent of the pastors in this area regarded this item as a matter of official responsibility. One or 1 per cent considered it as having limited ethical implications, with 5 or 5.2 per cent checking "III-A". Three or 3.1 per cent thought it to be entirely a matter of personal choice and a like number checked it "IV-A". Seven or 7.3 per cent omitted the item.

On the East Coast 4 or 22 per cent took public notice, with 2 or 11 per cent checking "I-A". Five or 27.5 per cent had entered into it on an individual basis, with 2 or 11 per cent checking "II-A". Four or 22 per cent had dealt with it on an individual basis, with 2 or 11 per cent checking "II-A". Four or 22 per cent had dealt with it on both levels, so that 17 or 93.5 per cent of the East Coast pastors regarded this a matter of their official responsibility. The 1 or 5.5 per cent remaining checked it "III-A".

On the West Coast 5 or 31 per cent took public notice. Five or 31 per cent dealt with it on an individual basis, and 1 or 6 per cent checked "II-A". Three or 18.1 per cent dealt with it on both levels, so that 14 or 86.1 per cent of the West Coast pastors made this a

matter of their official responsibility. One or 6 per cent checked it "III-A", and 1 or 6 per cent omitted the item.

### Education

The category showing the second highest degree of social sensitivity was the area of education. The first item tested here dealt with "the approach to all learning in a public school as though God did not exist or had little or nothing to say about the world and man". Eighty-six or 51.7 per cent of all pastors responding had taken public notice, with 19 or 11.4 per cent checking "I-A". Twenty-three or 13.8 per cent had dealt with this on an individual basis, with 6 or 3.6 per cent checking "II-A". Fifteen or 9 per cent had dealt with it on both levels, making a total of 149 or 88.5 per cent of all pastors regarding this as a matter of their official responsibility. Seven or 4.2 per cent checked it "III-A", and 1 or .6 per cent checked it "IV-A". Four or 2.4 per cent omitted the item.

In the Missouri Synod Heartland 53 or 55.1 per cent had taken public notice, with 12 or 12.5 per cent checking "I-A". Sixteen or 16.6 per cent had dealt with it on an individual basis, with 4 or 4.2 per cent checking "II-A". Eight or 8.3 per cent had dealt with it on both levels, so that 93 or 96.7 per cent of all pastors in this area regarded this item as a matter of their official responsibility. One or 1 per cent checked it "III-A". Two or 2.1 per cent omitted the item.

On the East Coast 8 or 44 per cent had taken public notice, with 1 or 5.5 per cent checking "I-A". Four or 22 per cent had dealt with it on an individual basis. Three or 16.5 per cent dealt on both levels, so that 16 or 87.5 per cent regarded it as a part of their official responsibility. One or 5.5 per cent checked it "III-A", and 1 or 5.5 per cent omitted this item.

On the West Coast 7 or 43.1 per cent had taken public notice. Two or 12 per cent had dealt with it individually, and 1 or 6 per cent checked "II-A". Three or 18.1 per cent indicated both levels, so that 13 or 79.2 per cent of the West Coast pastors made this item a matter of official responsibility. Two or 12 per cent checked it "III-A", and 1 or 6 per cent omitted the item.

The second item under this category referred to "teaching evolution in the public schools as the scientifically acceptable explanation of the origin of the world and man". Eighty-four or 50.5 per cent of all pastors had taken public notice, with 16 or 9.6 per cent checking "I-A". Sixteen or 9.6 per cent had dealt with it individually, with 8 or 4.8 per cent checking "II-A". Thirty-five or 21 per cent indicated both levels, so that 159 or 95.5 per cent of all pastors considered this item to cover an area of their pastoral responsibility. Three or 1.8 per cent checked it "III-A" and 5 or 3 per cent omitted the item. None thought it to be simply a matter of personal choice.

In the Missouri Synod Heartland 52 or 54.1 per cent of the pastors had taken public notice, with 10 or 10.4 per cent checking "I-A".

Ten or 10.4 per cent had dealt with it individually, with 6 or 6.2 per cent checking "II-A". Sixteen or 16.6 per cent indicated both levels, so that 94 or 97.7 per cent of the pastors in this area regarded this item as a part of their pastoral responsibility. Two or 2.1 per cent omitted the item.

On the East Coast 8 or 44 per cent of the pastors had taken public notice, with 1 or 5.5 per cent checking "I-A". Three or 16.5 per cent had dealt individually. Five or 27.5 per cent indicated both levels. Seventeen or 93.5 per cent of the East Coast pastors made this a matter of official responsibility. The one remaining response was checked "III-A".

On the West Coast 7 or 43.1 per cent of the pastors had taken public notice, with 1 or 6 per cent checking "I-A". Two or 12 per cent had dealt individually, and 4 or 25 per cent indicated both levels. Fourteen or 86.1 per cent of the West Coast pastors regarded this a matter of their official responsibility. One or 6 per cent checked it "III-A", and 1 or 6 per cent omitted the item.

The final item in this category regarded "determining whether federal aid to Christian Day Schools is permissible or advisable". Sixty-two or 37.3 per cent of the pastors making response had taken public notice, with 23 or 13.8 per cent checking "I-A". Eighteen or 10.8 per cent had dealt individually, with 12 or 7.2 per cent checking "II-A". Nine or 5.4 per cent indicated both levels, so that 124 or 74.5 per cent of all pastors regarded this a matter of their pastoral responsibility. Seventeen or 10.2 per cent thought it

to have only limited ethical implications, with 20 or 12 per cent checking "III-A". One or .6 per cent regarded it purely as a matter of personal choice, and 3 or 1.8 per cent checked "IV-A". Eight or 4.8 per cent omitted the item.

In the Missouri Synod Heartland 43 or 44.7 per cent had taken public notice, with 17 or 17.7 per cent checking "I-A". Eleven or 11.4 per cent had dealt individually, with 4 or 4.2 per cent checking "II-A". Four or 4.2 per cent indicated both levels, showing that 79 or 82.2 per cent of the pastors in this area made this matter a part of their official responsibility. Two or 2.1 per cent regarded it as having only limited ethical implications with 9 or 9.4 per cent checking "III-A". One or 1 per cent considered it purely a matter of personal choice, with 2 or 2.1 per cent checking "IV-A". Three or 3.1 per cent omitted the item.

On the East Coast 3 or 16.5 per cent had taken public notice, with 5 or 27.5 per cent checking "I-A". Three or 16.5 per cent had dealt individually, and 3 or 16.5 per cent indicated both levels. Fourteen or 77 per cent of all East Coast pastors regarded this matter as a part of their official responsibility. Three or 16.5 per cent checked "III-A", and 1 or 5.5 per cent omitted the item.

On the West Coast 6 or 37 per cent had taken public notice, and 4 or 25 per cent checked "I-A". One or 6 per cent checked "II-A". Eleven or 68 per cent of the pastors on the West Coast made this item a matter of their official responsibility. Two or 12 per cent thought it had only limited ethical implications, and 2 or 12 per cent checked

"II-A". None regarded it as being a matter purely of personal choice. One or 6 per cent omitted the item.

### Drinking and Alcoholism

The third category in order of social sensitivity was that of drinking and alcoholism. In this category the first item presented was "social drinking that does not involve drunkenness ." Fifty-one or 30.7 per cent of all pastors responding had taken public notice, with 11 or 6.6 per cent checking "I-A". Nineteen or 11.4 per cent had given this attention on an individual basis, with 9 or 5.4 per cent checking "II-A". Twenty-four or 14.4 per cent indicated both levels. A total of 114 or 68.5 per cent regarded this item as a part of their official responsibility. Eight or 4.8 per cent thought it to have limited ethical implications, with 13 or 7.8 per cent checking "III-A". Thirteen or 7.8 per cent considered it entirely within the realm of personal choice, and another 13 or 7.8 per cent checked it "IV-A". Five or 3 per cent omitted the item.

In the Missouri Synod Heartland area 33 or 34.3 per cent took public notice, with 6 or 6.2 per cent checking "I-A". Seven or 7.3 per cent dealt individually and another 7 or 7.3 per cent checked "II-A". Eleven or 11.4 per cent indicated both levels, so that 57 or 66.5 per cent made this item a part of their official responsibility. Five or 5.2 per cent regarded it as having limited ethical implications, with 7 or 7.3 per cent checking "III-A". Ten or 10.4 per cent looked upon it as entirely within the realm of personal

choice, with 7 or 7.3 per cent checking "IV-A". Three or 3.2 per cent omitted the item.

On the East Coast 6 or 33 per cent took public notice, with 3 or 11 per cent checking "I-A". Four or 22 per cent dealt individually and another 6 or 33 per cent indicated both levels. Thus all pastors on the East Coast regarded this item as part of their official responsibility.

On the West Coast 2 or 12 per cent took public notice. Four or 25 per cent dealt individually. Three or 18.1 per cent dealt on both levels. Nine or 55.1 per cent of all pastors on the West Coast considered this item part of their official responsibility. Two or 12 per cent thought it had only limited ethical implications, and 3 or 18.1 per cent checked "III-A". One or 6 per cent checked "IV-A" and 1 or 6 per cent omitted the item.

The second item in this category read "discovering that occasionally having too much to drink is not considered serious because it happens to everyone once in a while." Sixty-five or 39.1 per cent of the pastors indicated that they took public notice of this item, with 14 or 8.4 per cent checking "I-A". Forty-two or 25.3 per cent dealt on an individual basis and 14 or 8.4 per cent checked "II-A". Another 23 or 13.8 per cent indicated both levels, so that 158 or 95 per cent felt this to be a part of their pastoral responsibility. Five or 3 per cent checked "III-A". One or .6 per cent thought this entirely a personal matter and 5 or 3 per cent omitted the item.

In the Missouri Synod Heartland 37 or 37.4 per cent took public notice, and 9 or 9.4 per cent checked "I-A". Twenty-two or 23 per cent dealt individually and 9 or 9.4 per cent checked "II-A". Ten or 10.4 per cent indicated both levels for a total of 86 or 79.6 per cent making this part of their official responsibility. One or 1 per cent gave it only limited responsibility, with 3 or 3.1 per cent checking "III-A". One or 1 per cent thought it entirely in the personal realm and 5 or 5.2 per cent omitted the item.

On the East Coast 7 or 38.5 per cent of the pastors took public notice, with 2 or 11 per cent checking "I-A". Two or 11 per cent took individual notice and another 2 or 11 per cent checked "II-A". Five or 27.5 per cent indicated both levels. Thus all pastors on the East Coast made this part of their pastoral responsibility.

On the West Coast 6 or 37 per cent took public notice and 7 or 43.1 per cent dealt individually. An additional 2 or 12 per cent indicated both levels, so 15 or 92.1 per cent made this item part of their official responsibility. One or 6 per cent checked it "III-A".

The third item in this category concerned "alcoholism as a serious personal responsibility confronting a member of your congregation". Sixteen or 9.6 per cent of all responses took public notice with 9 or 5.4 per cent checking "I-A". Ninety-eight or 59 per cent took individual notice, with 17 or 10.2 per cent checking "II-A". Another 19 or 11.4 per cent indicated both levels. That meant that 159 or 95 per cent made this a matter of official responsibility. Two or 1.2 per cent thought it had only limited ethical implications,

another 2 or 1.2 per cent checked "III-A". One or .6 per cent regarded it as entirely personal, and 3 or 1.8 per cent omitted the item.

In the Missouri Synod Heartland 10 or 10.4 per cent took public notice with 6 or 6.2 per cent checking "I-A". Fifty-seven or 59.3 per cent dealt individually and 11 or 11.4 per cent checked "II-A". Eight or 8.3 per cent indicated both levels. Ninety-two or 95.6 per cent made it definitely a part of their official responsibility. Two or 1.2 per cent thought it had only limited ethical implications, and 2 or 2.1 per cent omitted the item.

On the East Coast 1 or 5.5 took public notice, with 2 or 11 per cent checking "I-A". Ten or 82.5 per cent dealt individually, and 1 or 5.5 per cent checked "II-A". Four or 22 per cent indicated both levels, so that all East Coast pastors made this a matter of official responsibility.

On the West Coast 1 or 6 per cent took public notice. Eight or 50 per cent dealt individually. Four or 25 per cent indicated both levels. Thirteen or 81 per cent regarded this item as part of their pastoral responsibility. One or 6 per cent checked "III-A", 1 or 6 per cent checked "IV-A", and 1 or 6 per cent omitted the item.

The final item in this category concerned "alcoholism as a grave problem confronting society". Eighty-three or 49.9 per cent of all responses took public notice, with 24 or 14.4 per cent checking "I-A". Nineteen or 11.4 per cent dealt individually, and 5 or 3 per cent checked "II-A". Twenty-four or 14.4 per cent indicated both levels.

One hundred fifty-five or 93.1 per cent thus considered this matter part of their pastoral responsibility. Two or 1.2 per cent regarded it as having limited ethical implications, and another 2 or 1.2 per cent checked "III-A". One or .6 per cent thought it entirely personal, and 2 or 1.2 per cent checked "IV-A". Five or 3 per cent omitted the item.

In the Missouri Synod Heartland 51 or 53 per cent took public notice and 14 or 14.5 per cent checked "I-A". Fourteen or 14.5 per cent indicated both levels. Eighty-eight or 94.5 per cent of these pastors considered this matter a part of their official responsibility. One or 1 per cent thought it to have only limited ethical implications. One or 1 per cent checked "IV-A", and 3 or 3.1 per cent omitted the item.

On the East Coast 7 or 38.5 per cent of the pastors took public notice, and 1 or 5.5 per cent checked "I-A". Four or 22 per cent dealt individually. Six or 33 per cent indicated both levels, so that all East Coast pastors made this a matter of their pastoral responsibility.

On the West Coast 6 or 37 per cent took public notice, with 2 or 12 per cent checking "I-A". Five or 31 per cent dealt individually and 1 or 6 per cent indicated both levels. Fourteen or 86 per cent of the West Coast pastors made this matter a part of their official concern. One or 6 per cent checked it "IV-A", and 1 or 6 per cent omitted the item.

Gambling

The fourth main category, in order of social awareness, concerned gambling. In this category the first item read "playing cards for money by your members, but only for limited stakes". Fifty-three or 31.9 per cent of all pastors responding took public notice, and 14 or 8.4 per cent checked "I-A". Thirty-three or 19.8 per cent dealt individually and 16 or 9.6 per cent checked "II-A". Twenty or 12 per cent indicated both levels, so that 126 or 81.7 per cent of all pastors responding made this a matter of official responsibility. Six or 3.6 per cent regarded it as having only limited ethical implications and another 12 or 7.2 per cent checked "III-A". One or .6 per cent thought it entirely personal and another 4 or 2.4 per cent checked "IV-A". Eight or 4.8 per cent omitted the item.

In the Missouri Synod Heartland 32 or 33.3 per cent took public notice and 10 or 10.4 per cent checked "I-A". Twenty or 20.8 per cent dealt individually and 9 or 9.4 per cent checked "II-A". Another 9 or 9.4 per cent indicated both levels, so that 81 or 83.3 per cent made this a part of their pastoral concern. Two or 2.1 per cent regarded it as having limited ethical implications, and 6 or 6.2 per cent checked "III-A". Another 2 or 2.1 per cent thought it to be entirely personal. Six or 6.2 per cent omitted the item.

On the East Coast 4 or 22 per cent took public notice and 2 or 11 per cent checked "I-A". Five or 27.5 per cent dealt individually and 3 or 16.5 per cent checked "II-A". Three or 16.5 per cent indicated both levels, which meant that 17 or 93.5 per cent of the East

Coast pastors regarded this as a part of their pastoral responsibility. One or 5.5 per cent omitted the item.

On the West Coast 6 or 37 per cent took public notice. Three or 18.1 per cent dealt individually and 2 or 12 per cent checked "II-A". One or 6 per cent indicated both levels, so that 12 or 75 per cent of these pastors regarded this item as part of their official concern. Three or 18.1 per cent checked it "III-A" and 1 or 6 per cent omitted the item.

The second item in this category dealt with "betting on a horse race where state laws permit pari-mutual wagering". Here 52 or 31.3 per cent of all pastors responding took public notice, with 31 or 18.6 per cent checking "I-A". Eighteen or 10.8 per cent dealt individually and 27 or 16.2 per cent checked "II-A". Another 7 or 4.2 per cent indicated both levels, for a total of 135 or 81.1 per cent of all responses making this an official pastoral responsibility. Eight or 4.8 per cent regarded it having limited ethical limitations, and 9 or 5.4 per cent checked "III-A". Three or 1.8 per cent thought it to be entirely a personal matter and 5 or 3 per cent checked "IV-A". Eight or 4.8 per cent omitted the item.

In the Missouri Synod Heartland 33 or 34.3 per cent took public notice and 15 or 15.6 per cent checked "I-A". Ten or 10.4 per cent dealt individually and 18 or 18.7 per cent checked "II-A". Another 2 or 2.1 per cent dealt on both levels. Seventy-eight or 81.1 per cent of these pastors made this item part of their pastoral responsibility. Two or 2.1 per cent regarded it as having limited ethical

implications and 5 or 5.2 per cent checked "III-A". One or 1 per cent checked "IV-A". Eight or 8.3 per cent omitted the item.

On the East Coast 7 or 38.5 per cent took public notice and 2 or 11 per cent checked "I-A". Four or 22 per cent dealt individually and 2 or 11 per cent checked "II-A". Another 2 or 11 per cent indicated both levels. Seventeen or 93.5 per cent of the East Coast pastors made this a matter of their pastoral responsibility. The remaining response listed this as "IV-A".

On the West Coast 2 or 12 per cent took public notice, with 7 or 43.1 per cent checking "I-A". Another 2 or 12 per cent dealt individually and still another 2 or 12 per cent checked "II-A". Two or 12 per cent indicated both levels, making a total of 15 or 19.1 per cent of the West Coast pastors recognizing this as an official responsibility. The one remaining response checked this "III-A".

The final item in this category read "playing slot machines where state laws forbid such activities". Sixty-one or 36.7 per cent responses took public notice, with 31 or 18.6 per cent checking "I-A". Twenty-three or 13.8 per cent dealt individually, and 19 or 11.4 per cent checked "II-A". Eleven or 6.6 per cent dealt on both levels, so that 145 or 87.1 per cent of all responses officially recognized this item as part of pastoral responsibility. Four or 2.4 per cent regarded it as having limited ethical implications and 11 or 6.6 per cent checked "III-A". One or .6 per cent thought it an entirely personal matter and another 1 or .6 per cent checked it "IV-A". Eight or 4.8 per cent omitted the item.

In the Missouri Synod Heartland 39 or 40.5 per cent took public notice and 17 or 17.7 per cent checked "I-A". Thirteen or 13.5 per cent dealt individually and 12 or 12.5 per cent checked "II-A". Another 3 or 3.1 per cent indicated both levels. In this area, then, 72 or 87.3 per cent of the pastors made this a matter of official concern. One or 1 per cent regarded it having limited ethical implications, and 3 or 3.1 per cent checked "III-A". One or 1 per cent checked "IV-A" and 7 or 7.3 per cent omitted the item.

On the East Coast 5 or 27.5 per cent took public notice and 4 or 22 per cent checked "I-A". Three or 16.5 per cent dealt individually and 1 or 5.5 per cent checked "II-A". Two or 11 per cent indicated both levels. Fifteen or 82.5 per cent of the East Coast pastors regarded this item as part of their pastoral responsibility. One or 5.5 per cent thought it to have only limited ethical implications and 1 or 5.5 per cent checked "III-A". One or 5.5 per cent omitted the item.

On the West Coast 6 or 37 per cent took public notice and 3 or 18.1 per cent checked "I-A". Another 3 or 18.1 per cent dealt individually and 2 or 12 per cent checked "II-A". One or 6 per cent indicated both levels. Fifteen or 91.2 per cent of the West Coast pastors made this a matter of their official concern. The remaining 1 or 6 per cent checked "III-A".

General

The fifth main category was listed as "general". In this group were a number of single unrelated items thought significant enough to be considered by a group of pastors who would thereby give thought to a wider range of social problems. The first item in this category concerned "the risk of life and limb in driving 'to get there a little sooner'". Concerning this item we find that 90 or 54.1 per cent of the total responses had taken public notice, with 17 or 10.2 per cent checking "I-A". Another 15 or 9 per cent dealt individually and 11 or 6.6 per cent checked "II-A". Sixteen or 9.6 per cent more indicated both levels, for a total of 149 or 89.5 per cent of all pastors regarding this as an official responsibility. Two or 1.2 per cent considered it as having only limited ethical implications and 9 or 5.4 per cent checked "III-A". None thought it an entirely personal affair. Seven or 4.2 per cent omitted the item.

In the Missouri Synod Heartland the matter of highway safety was taken public notice of by 56 or 58.2 per cent, with 5 or 5.2 per cent checking "I-A". Nine or 9.2 per cent dealt individually and 6 or 6.6 per cent checked "II-A". Another 6 or 6.6 per cent indicated both levels, so that 83 or 85.2 per cent of the pastors in this region regarded this item as a matter of official responsibility. One or 1 per cent made it a matter of limited ethical implication, while 8 or 8.3 per cent checked "III-A". None thought it entirely personal. Five or 5.2 per cent omitted the item.

On the East Coast 11 or 60.5 per cent took public notice while 2 or 11 per cent checked "I-A". One or 5.5 per cent dealt individually and 1 or 5.5 per cent checked "II-A". Three or 16.5 per cent indicated both levels, which meant that all pastors on the East Coast regarded this item as a part of their pastoral responsibility.

Not so on the West Coast. Here 6 or 37 per cent took public notice and 2 checked "I-A". Another 3 or 18.1 per cent dealt individually and 3 or 18.1 per cent checked "II-A". One or 6 per cent indicated both levels so that 15 or 91.1 per cent considered this a matter of official concern. One or 6 per cent omitted the item.

The second item in this category referred to "finding a place for the aged and retired who feel lost, useless and 'on the shelf'". Here 45 or 27.1 per cent of all responses took public notice and 23 or 13.8 per cent checked "I-A". Another 42 or 25.3 per cent dealt individually and 19 or 11.4 per cent checked "II-A". Fourteen or 8.4 per cent indicated both levels, making a total of 143 or 86 per cent of all responses in the area of official responsibility. One or .6 per cent thought it had limited ethical implications and 12 or 7.2 per cent checked "III-A". Three or 1.8 per cent considered it an entirely personal matter and 8 or 4.8 per cent omitted the item.

In the Missouri Synod Heartland 25 or 26 per cent took public notice and 11 or 11.4 per cent checked "I-A". Twenty-seven or 28.1 per cent dealt individually and 12 or 12.5 per cent checked "II-A". Five or 5.2 per cent indicated both levels, for a total of 80 or 83.2 per cent of the pastors in this area making this a matter of official responsibility. Two or 2.1 per cent said it had only

limited ethical implications and 7 or 7.3 per cent checked "III-A". Two or 2.1 per cent checked "IV-A", and 5 or 5.2 per cent omitted the item.

On the East Coast 3 or 16.5 per cent took public notice and 4 or 22 per cent checked "I-A". Another 3 or 16.5 per cent dealt individually and 3 or 16.5 per cent checked "II-A". Four or 22 per cent indicated both levels, for a total of 17 or 93.5 per cent of the East Coast pastors making this a matter of official concern. One or 5.5 per cent checked it "III-A".

On the West Coast 5 or 31.2 per cent took public notice and 3 or 18.1 per cent checked "I-A". Three or 18.1 per cent dealt individually and 1 or 6 per cent checked "II-A". Three or 18.1 per cent indicated both levels, for a total of 15 or 91.5 per cent of the West Coast pastors considering this a part of their pastoral responsibility. The remaining response omitted the item.

The next item in this category invited pastors to consider the matter of "recognizing prostitutes as possible mission material". Thirty-three or 19.8 per cent of all responses had taken public notice, while 26 or 15.6 per cent checked "I-A". Fifteen or 9 per cent dealt individually and 37 or 22.3 per cent checked "II-A". Eight or 4.8 per cent reported they had taken official recognition of this item on both levels, so that a total of 119 or 71.5 per cent had made it part of their pastoral responsibility. Six or 3.6 per cent regarded it as having limited ethical implications and 15 or 9 per cent checked "III-A". Two or 1.2 per cent made it strictly a

personal matter, and 4 or 2.4 per cent checked "IV-A". Twenty or 12 per cent omitted the item.

In the Missouri Synod Heartland 20 or 20.8 per cent took public notice and an additional 10 or 10.4 per cent recorded "I-A". Eight or 8.3 per cent dealt individually and 28 or 27 per cent checked "II-A". Another 2 or 2.1 per cent indicated both levels, making a total of 66 or 68.6 per cent of the pastors in this area taking official notice of the problem presented in this item. Five or 5.2 per cent considered it as having limited ethical implications and 8 more or 8.3 per cent checked "III-A". One or 2.1 per cent considered that it had no relation to the ministry whatever and 2 or 2.1 per cent checked "IV-A". Fourteen or 14.5 per cent omitted the item.

On the East Coast none had taken public notice, but 7 or 38.5 per cent checked "I-A". Three or 16.5 per cent had dealt with it on both levels, for a total of 15 or 82.5 per cent regarding it as a matter of official concern. One or 5.5 per cent gave it only limited ethical implications and 2 or 11 per cent checked "III-A". None thought it an entirely personal matter and there were no omissions.

On the West Coast 3 or 18.1 per cent had taken public notice and 2 or 12 per cent had checked "I-A". Another 2 or 12 per cent had dealt individually and 2 or 12 per cent checked "II-A". One or 6 per cent indicated both levels, for a total of 10 or 60.1 per cent of the West Coast pastors placing this in the area of official responsibility.

The fourth item in this category made reference to "speaking the truth under oath when required to do so in court". Here 105 or 63.2 per cent of the total responses had taken public notice and 12 or 7.2 per cent checked "I-A". Eleven or 6.6 per cent dealt individually and another 11 or 6.6 per cent checked "II-A". Seventeen or 10.2 per cent indicated both levels, giving a total of 156 or 93.8 per cent recognizing this item as a part of their pastoral responsibility. Four or 2.4 per cent checked "III-A". One or .6 per cent thought it purely personal. Six or 3.6 per cent omitted the item.

In the Missouri Synod Heartland 63 or 66.5 per cent took public notice and 4 or 4.2 per cent checked "I-A". Six or 6.2 per cent dealt individually, and 8 or 8.3 per cent checked "II-A". Nine or 9.6 per cent indicated both levels, so that 90 or 93.6 per cent of the pastors in this area made this a matter of pastoral concern. One or 1 per cent thought it had only limited ethical implications and another 1 or 1 per cent checked "III-A". Four or 4.2 per cent omitted the item.

On the East Coast 11 or 60.5 per cent took public notice and 1 or 5.5 per cent checked "I-A". Two or 11 per cent dealt individually and 1 or 6.5 per cent checked "II-A". Three or 16.5 per cent indicated both levels, which means that all pastors on the East Coast recognized this item as part of their official concern.

On the West Coast 12 or 75 per cent took public notice and 1 or 6 per cent checked "I-A". One or 6 per cent dealt individually and 2 or 12 per cent indicated both levels, so that all pastors on

the West Coast also thought this to be a part of their pastoral responsibility.

The fifth and last item in this category dealt with "professional workers finding a code of ethics to guide them". In this area 24 or 14.4 per cent of all responses took public notice of its need, and 20 or 12 per cent checked "I-A". Another 28 or 16.8 per cent dealt with it on an individual basis and 24 or 14.4 per cent checked "II-A". An additional 6 or 3.6 per cent indicated both levels. One hundred two or 61.2 per cent of all responses made this a matter of official responsibility. Nine or 5.4 per cent thought it to have only limited ethical implications, while 27 or 16.2 per cent checked "III-A". Three or 1.8 per cent considered it an entirely personal matter and 9 or 5.4 per cent checked "IV-A". Seventeen or 10.2 per cent omitted the item.

In the Missouri Synod Heartland 15 or 15.6 per cent took public notice, and 7 or 7.3 per cent checked "I-A". Eleven or 11.4 per cent dealt with it individually and 16 or 16.6 per cent checked "II-A". Another 4 or 4.2 per cent indicated both levels, with a total of 53 or 55.1 per cent of the responses in this region placing this matter in the category of official responsibility. Four or 4.2 per cent thought it had only limited ethical implications and 16 or 16.6 per cent checked "III-A". Two or 2.1 per cent considered it an entirely personal matter and 8 or 8.3 per cent checked "IV-A". Thirteen or 13.5 per cent omitted the item.

On the East Coast 4 or 22 per cent took public notice, and 3 or 16.5 per cent "I-A". Another 3 or 16.5 per cent dealt individually, and 2 or 11 per cent checked "II-A". Another 3 or 16.5 per cent indicated both levels, with 15 or 82.5 per cent of the East Coast pastors recognizing this item as an official responsibility. One or 5.5 per cent regarded it as having limited ethical implications, and 1 or 5.5 per cent checked "III-A". The final response checked it "IV-A".

On the West Coast 4 or 25 per cent gave public notice, and 5 or 31 per cent dealt individually with the matter, for a total of 9 or 56 per cent considering it a part of their pastoral responsibility. Two or 12 per cent, however, regarded it as having only limited ethical implications and 4 or 25 per cent checked it as "III-A". One or 6 per cent omitted the item.

### Race Relations

The sixth group in order of social awareness covered the field of race relations. In this group the first item dealt with "a group of white people whom you have found to regard themselves as superior to all other races". Forty-three or 25.9 per cent of the total responses had taken public notice of this item, with 39 or 23.5 per cent checking "I-A". Another 18 or 10.8 per cent had dealt with it individually, and 16 or 9.6 per cent checked "II-A". Seventeen or 10.2 per cent indicated both levels. One hundred thirty-three or 80 per cent of the total responses considered this item as an official pastoral concern. Four or 2.4 per cent thought it had limited

ethical implications and 14 or 8.4 per cent checked "III-A". Two or 1.2 per cent regarded it as an entirely personal matter and 4 or 2.4 per cent checked "IV-A". Twelve or 7.2 per cent omitted the item.

In the Missouri Synod Heartland 25 or 26 per cent took public notice and 22 or 22.9 per cent checked it "I-A". Another 11 or 11.4 per cent dealt with it individually and 9 or 9.4 per cent checked "II-A". Nine or 9.4 per cent also indicated both levels, for a total of 75 or 79.1 per cent regarding this item as an official concern. One or 1 per cent gave it only limited ethical implications and 6 or 6.2 per cent checked "III-A". One or 1 per cent also considered it as a strictly personal affair and 4 or 4.2 per cent checked "IV-A". Eight or 8.3 per cent omitted the item.

On the East Coast 5 or 27.5 per cent took public notice and another 3 or 16.5 per cent checked "I-A". Four or 22 per cent dealt individually and 1 or 5.5 per cent checked "II-A". Three or 16.5 per cent indicated both levels. Sixteen or 88 per cent made it a matter of pastoral responsibility. One or 5.5 per cent checked it "III-A", and one or 5.5 per cent omitted the item.

On the West Coast 3 or 18.1 per cent took public notice, but 6 or 37 per cent checked "I-A". One or 6 per cent dealt individually and 2 or 12 per cent checked "II-A", for a total of 12 or 75 per cent regarding the item as something of official concern. Two or 12 per cent checked "III-A". None thought it entirely personal.

The second item in this category concerned itself with "a group of white Christians who seek to withdraw from all possible contact

with members of another race." Here 59 or 35.5 per cent of all responses took public notice and 35 or 21 per cent checked "I-A". Eight or 4.8 per cent dealt on an individual basis and 18 or 10.8 per cent checked "II-A". Another 14 or 8.4 per cent thought it to be something of official concern. Two or 1.2 per cent gave it only limited ethical implications and 16 or 9.6 per cent checked "III-A". Four or 2.4 per cent thought it strictly personal and 2 or 1.2 per cent checked "IV-A". Nine or 5.4 per cent omitted the item.

In the Missouri Synod Heartland 31 or 32.2 per cent took public notice and 19 or 19.8 per cent checked "I-A". An additional 5 or 5.2 per cent dealt individually and 12 or 12.5 per cent checked "II-A". Six or 6.2 per cent indicated both levels for a total of 73 or 75.9 per cent of this group regarding this matter as a pastoral responsibility. Two or 2.1 per cent gave it limited ethical implications and 10 or 10.4 per cent checked "III-A". Three or 3.1 per cent regarded it as an entirely personal affair, and 2 or 2.1 per cent checked "IV-A". Six or 6.2 per cent omitted the item.

On the East Coast 9 or 50 per cent took public notice and 3 or 16.5 per cent checked "I-A". One or 5.5 per cent dealt individually and 2 or 11 per cent checked "II-A". The last three or 16.5 per cent indicated both levels, thus placing all the East Coast pastors on record that this area was a matter of official responsibility.

On the West Coast 5 or 31 per cent took public notice and 3 or 18.1 per cent checked "I-A". One or 6 per cent dealt individually, 2 or 12 per cent checked "II-A"; 1 or 6 per cent checked both levels.

Twelve or 75 per cent of the West Coast pastors made this a matter of ministerial responsibility. Two or 12 per cent checked "III-A". One or 6 per cent thought it a strictly personal matter, and 1 or 6 per cent omitted the item.

The third item in this category spoke of "denying a person the right to choose his place of residence because of his race". Regarding this 35 or 21 per cent of all responses had taken public notice and another 34 or 20.4 per cent checked "I-A". Nine or 5.4 per cent dealt individually and 23 or 13.8 per cent checked "II-A". Eight or 4.8 per cent indicated both levels, so that 109 or 65.4 per cent of all responses thought this to be something of official pastoral responsibility. Seven or 4.2 per cent gave it limited ethical implications and 27 or 16.2 per cent checked "III-A". Three or 1.8 per cent considered it a strictly personal matter and 5 or 3 per cent checked "IV-A". Sixteen or 9.6 per cent omitted the item.

In the Missouri Synod Heartland 20 or 20.8 per cent took public notice and 16 or 16.6 per cent checked "I-A". Four or 4.2 per cent dealt individually and 15 or 15.6 per cent checked "II-A". Two or 2.1 per cent indicated both levels, making a total of 57 or 51.4 per cent of the pastors in the region accepting this as a part of their official responsibility. Three or 3.1 per cent gave it limited ethical implications and 17 or 17.7 per cent checked it "III-A". Three or 3.1 per cent thought it an entirely personal matter and another 3 or 3.1 per cent checked it "IV-A". Thirteen or 13.5 per cent omitted the item.

On the East Coast 3 or 16.5 per cent took public notice and 5 or 27.5 per cent checked it "I-A". Three or 16.5 per cent dealt individually and another 3 or 16.5 per cent checked it "II-A". Still another 3 or 16.5 per cent indicated both levels, so that 17 or 93.5 per cent of the East Coast pastors were ready to make this a matter of official concern. The one remaining response omitted the item.

On the West Coast 2 or 12 per cent took public notice and 4 or 25 per cent checked it "I-A". Two or 12 per cent dealt individually and 1 or 6 per cent checked it "II-A". Nine or 55 per cent of the West Coast pastors regarded this as a part of their responsibility. Three or 18.1 per cent gave it only limited ethical implications, another 3 or 18.1 per cent checked it "III-A", and 1 or 6 per cent checked it "IV-A".

The fourth and final item in this category took up the matter of "intermarriage between members of two different races". Thirty-five or 21 per cent of the total response took public notice and another 11 or 6.6 per cent checked it "I-A". Twenty-nine or 17.4 per cent dealt with it on an individual basis and 30 or 18 per cent checked it "II-A". Fourteen or 8.4 per cent indicated both levels. One hundred nineteen or 71.4 per cent of the total response considered this item something of official pastoral concern. Seven or 4.2 per cent thought it had limited ethical implications and 14 or 8.4 per cent checked it "III-A". Four or 2.4 per cent made it an entirely personal matter and 14 or 8.4 per cent checked it "IV-A". Nine or 5.4 per cent omitted the item.

In the Missouri Synod Heartland 21 or 21.8 per cent took public notice and 5 or 5.2 per cent checked it "I-A". Seventeen or 17.7 per cent dealt individually and 21 or 21.6 per cent checked it "II-A". Five or 5.2 per cent indicated both levels, so that 69 or 71.7 per cent of the pastors in this area were ready to make this a pastoral responsibility. Five or 5.2 per cent gave it limited ethical implications and 7 or 7.3 per cent checked it "III-A". One or 1 per cent made it an entirely personal matter and 7 or 7.3 per cent checked it "IV-A". Another 7 or 7.3 per cent omitted the item.

On the East Coast 6 or 33 per cent took public notice and another 2 or 11 per cent checked it "I-A". Three or 16.5 per cent indicated both levels, so that 15 or 82.5 per cent of the East Coast pastors made this a matter of official concern. Two or 11 per cent checked it "III-A" and 1 or 5.5 per cent checked it "IV-A".

On the West Coast 1 or 6 per cent took public notice and 4 or 25 per cent dealt individually, with 2 or 12 per cent checking it "II-A" and 2 or 12 per cent indicating both levels. That meant that 9 or 55 per cent of the West Coast pastors were ready to make this something of their official responsibility. One or 16 per cent thought it had limited ethical implications, and 2 or 12 per cent checked it "III-A". One or 6 per cent regarded it as entirely personal and 3 or 18.1 per cent checked it "IV-A".

Government

The first issue probed under the category of "government" was "patriotism that uncritically defends the thesis 'my country, right or wrong'". Of this matter 87 or 52.3 per cent of the total responses had taken public notice, with another 20 or 12 per cent checking "I-A". Ten or 6 per cent had dealt with it individually and another 10 or 6 per cent checked it "II-A". Eleven or 6.6 per cent indicated both levels, so that a total of 138 or 83.2 per cent of the responses regarded it as a matter of pastoral responsibility. Four or 2.4 per cent checked it "III-A". Three or 1.8 per cent had checked it "IV-A", and 10 or 6 per cent omitted the item.

In the Missouri Synod Heartland 48 or 49.9 per cent took public notice and another 12 or 12.5 per cent checked it "I-A". Six or 6.2 per cent dealt individually and 10 or 10.4 per cent checked it "II-A". Five or 5.2 per cent indicated both levels, so that a total of 81 or 84.2 per cent of the pastors in this group considered this item a matter of pastoral responsibility. One or 1 per cent gave it only limited ethical implications, but 5 or 5.2 per cent checked it "III-A". Two or 2.1 per cent checked it "IV-A" and 7 or 7.3 per cent omitted the item.

On the East Coast 10 or 55 per cent had taken public notice and 1 or 5.5 per cent checked it "I-A". Another 2 or 11 per cent had dealt individually and 3 or 16.5 per cent indicated both levels, making a total of 16 or 88 per cent of the East Coast pastors placing

this item in the area of official concern. One or 5.5 per cent had checked it "III-A" and 1 or 5.5 per cent omitted the item.

On the West Coast 8 or 50 per cent had taken public notice, another 2 or 12 per cent had checked "I-A". One or 6 per cent indicated both levels, making a total of 11 or 68 per cent of the pastors in this region made it a matter of pastoral responsibility. Three or 18.1 per cent thought it had only limited ethical implications and another 2 or 12 per cent checked it "III-A".

The second item in this category directed their attention to "maintaining a strong sense of honesty and responsibility in the payment of taxes". Here 113 or 67.8 per cent of all responses took public notice, with 13 or 7.8 per cent checking "I-A". Another 7 or 4.2 per cent had dealt individually and 6 or 3.6 per cent checked "II-A". Twenty-one or 12.6 per cent indicated both levels, making a total of 160 or 96 per cent of all pastors responding giving this matter an official responsibility. One or .6 per cent gave it limited ethical implications, and 2 or 12 per cent checked "III-A". None considered it entirely a personal matter. Four or 2.4 per cent omitted the item.

In the Missouri Synod Heartland 67 or 69.7 per cent took public notice, and 9 or 9.4 per cent checked it "I-A". Five or 5.2 per cent dealt individually and 3 or 3.1 per cent checked "II-A". Another 8 or 8.7 per cent indicated both levels, for a total of 92 or 95.7 per cent of the pastors in this area regarding this as an official responsibility. One or 1 per cent gave it limited ethical

implications and 1 or 1 per cent checked it "III-A". None thought it entirely personal and 2 or 2.1 per cent omitted the item.

On the East Coast 9 or 50 per cent took public notice. One or 5.5 per cent checked "I-A". Six or 33 per cent indicated both levels, which meant that all East Coast pastors responding had placed this item in the realm of their pastoral responsibility.

On the West Coast 9 or 56 per cent had taken public notice. Three or 18.1 per cent checked it "I-A". One or 6 per cent dealt individually and 2 or 12 per cent indicated both levels. Fifteen or 92.1 per cent of the West Coast pastors regarded this a matter of official concern. The remaining 1 or 6 per cent omitted the item.

The third item in this category referred to "communities passing laws forbidding baseball on Sunday, or similar 'blue' laws". Here 55 or 33.7 per cent of all pastors responding had taken public notice. Another 21 or 12.6 per cent checked it "I-A". Eleven or 6.6 per cent had dealt individually and 3 or 1.8 per cent checked it "II-A". Six or 3.6 per cent indicated both levels, which means that 97 or 58.3 per cent of all pastors regarded this as a pastoral responsibility. Ten or 6 per cent thought it had only limited ethical implications, and 27 or 16.2 per cent checked it "III-A". Eleven or 6.6 per cent regarded it as an entirely personal matter and 13 or 7.8 per cent checked it "IV-A". Nine or 5.4 per cent omitted the item.

In the Missouri Synod Heartland 36 or 37 per cent took public notice and another 10 or 10.4 per cent checked it "I-A". Seven or 7.3 per cent dealt individually and 3 or 3.1 per cent checked it "II-A". One or 1 per cent indicated both levels, for a total of 57

or 59.2 per cent of the pastors in this area regarding this as something for their official concern. Five or 5.2 per cent thought it had limited ethical implications and 13 13.5 per cent checked it "III-A". Seven or 7.3 per cent considered it an entirely personal matter and 8 or 8.3 per cent checked it "IV-A". Six or 6.2 per cent omitted the item.

On the East Coast 4 or 22 per cent had taken public notice, with 2 or 11 per cent checking it "I-A". One or 5.5 per cent dealt individually and 3 or 16.5 per cent indicated both levels. Ten or 55 per cent of these pastors, then, regarded this as a matter of pastoral responsibility. Three or 16.5 per cent gave it limited ethical implications and 4 or 22 per cent checked it "III-A". The remaining 1 or 5.5 per cent checked it "IV-A".

On the West Coast 6 or 37 per cent had taken public notice and 1 or 6 per cent checked "I-A". This made a total of 7 or 43 per cent of the West Coast pastors who made this a matter of pastoral concern. One or 6 per cent gave it limited ethical implications and 5 or 31 per cent checked it "III-A". One or 6 per cent thought it an entirely personal matter and 2 or 12 per cent omitted the item.

The fourth item read "the government doing many things that could just as easily be performed by private enterprise". Concerning this 27 or 16.2 per cent of the total responses had taken public notice and 6 or 3.6 per cent checked it "I-A". Twelve or 7.2 per cent dealt individually and 4 or 2.4 per cent checked it "II-A". Four or 2.4 per cent indicated both levels, for a total of 53 or 31.8 per cent of the pastors responding making this an official

concern. Sixteen or 9.6 per cent gave it limited ethical implications and 31 or 18.6 per cent checked it "III-A". Seventeen or 10.2 per cent regarded it an entirely personal matter and 45 or 27.1 per cent checked it "IV-A". Five or 3 per cent omitted the item.

In the Missouri Synod Heartland 14 or 14.5 per cent took public notice and 3 or 3.1 per cent checked "I-A". Six or 6.2 per cent dealt individually and 3 or 3.1 per cent checked it "II-A". Two or 2.1 per cent indicated both levels, so that in this area a total of 28 or 29 per cent of the pastors responding regarded this as a matter of pastoral responsibility. Seven or 7.3 per cent gave it limited ethical implications and 18 or 18.7 per cent checked it "III-A". Thirteen or 13.5 per cent made it entirely personal and 28 or 29.1 per cent checked it "IV-A". Two or 2.1 per cent omitted the item.

On the East Coast 2 or 11 per cent took public notice and 3 or 16.5 per cent dealt individually, making a total of 5 or 27.5 per cent of the East Coast pastors regarding this as a pastoral responsibility. Three or 16.5 per cent gave it limited ethical implications and 4 or 22 per cent checked "III-A". Four or 22 per cent also checked it "IV-A" and 2 or 11 per cent omitted the item.

On the West Coast 5 or 31 per cent had taken public notice and that, also, was the total number of West Coast pastors making it an official responsibility. Two or 12 per cent thought it had limited ethical implications and 2 or 12 per cent checked it "III-A". One or 6 per cent made it an entirely personal matter and 5 or 31 per cent checked it "IV-A". One or 6 per cent omitted the item.

The fifth statement in this category concerned "the government assuming all major responsibilities for the poor, the sick, the mentally and physically handicapped". Regarding this 80 or 48.1 per cent had taken public notice, and 20 or 12 per cent checked it "I-A". Thirteen or 7.8 per cent had dealt individually and 4 or 2.4 per cent checked it "II-A". Another 8 or 4.8 per cent indicated both levels, for a total of 125 or 75.1 per cent of all pastors responding placing this matter in the realm of official responsibility. Four or 2.4 per cent thought it had limited ethical implications and 19 or 11.4 per cent checked it "III-A". Five or 3 per cent made it a strictly personal matter and 7 or 4.2 per cent checked it "IV-A". Another 7 or 4.2 per cent omitted the item.

In the Missouri Synod Heartland 42 or 43.7 per cent of the pastors had taken public notice, and 10 or 10.4 per cent checked "I-A". Seven or 7.3 per cent dealt individually and 2 or 2.1 per cent checked "II-A". Three or 3.1 per cent indicated both levels, making a total of 64 or 66.6 per cent of the pastors in this area checking this out as their official concern. Five or 5.2 per cent gave it limited ethical implications and 14 or 14.5 per cent checked "III-A". Four or 4.2 per cent regarded it as entirely personal and 5 or 5.2 per cent checked "IV-A". Four or 4.2 per cent omitted the item.

On the East Coast 7 or 38.5 per cent took public notice and 4 or 22 per cent checked "I-A". One or 5.5 per cent dealt individually, 2 or 11 per cent indicated both levels, so that 14 or 77 per cent considered it a pastoral responsibility. One or 5.5 per cent gave it

only limited ethical implications and 2 or 11 per cent checked it "III-A". One or 5.5 per cent omitted the item.

On the West Coast 9 or 56 per cent took public notice, 1 or 6 per cent dealt individually, 1 or 6 per cent checked "II-A", and 1 or 6 per cent indicated both levels, making a total of 13 or 80 per cent of the West Coast pastors who thought this a matter of official responsibility. Two or 12 per cent checked "III-A", and 1 or 6 per cent omitted the item.

The sixth or final item in this category referred to "the government assuming all responsibility for the welfare of the child". On this matter 66 or 39.7 per cent of all pastors responding took public notice, and 24 or 14.4 per cent checked "I-A". Fourteen or 8.4 per cent dealt individually and 13 or 7.8 per cent checked "II-A". Eleven or 6.6 per cent indicated both levels, making a total of 128 or 76.9 per cent of all responses considering this item as something for official concern. Seven or 4.2 per cent gave it limited ethical implications and 17 or 10.2 per cent checked it "III-A". One or .6 per cent thought it entirely personal and 4 or 2.4 per cent checked it "IV-A". Ten or 6 per cent omitted the item.

In the Missouri Synod Heartland 40 or 41.6 per cent took public notice and 12 or 12.5 per cent checked "I-A". Eight or 8.3 per cent dealt individually and 6 or 6.2 per cent checked "II-A". Seven or 7.3 per cent indicated both levels, so that a total of 73 or 75.9 per cent of the pastors in this area made this a matter of pastoral responsibility. Three or 3.1 per cent thought it had limited ethical

implications and 9 or 9.4 per cent checked "III-A". Two or 2.1 per cent checked "IV-A" and 9 or 9.4 per cent omitted the item.

On the East Coast 3 or 16.5 per cent took public notice and 5 or 27.5 per cent checked "I-A". Two or 11 per cent dealt individually and another 2 or 11 per cent checked "II-A". Three or 16.5 per cent indicated both levels, making a total of 15 or 81.5 per cent of the pastors in this region regarding this item as an official responsibility. One or 5.5 per cent thought it had limited ethical implications and 2 or 11 per cent checked "III-A". None thought it an entirely personal affair.

On the West Coast 8 or 50 per cent took public notice and 1 or 6 per cent checked "I-A". Two or 12 per cent dealt individually and another 2 or 12 per cent checked "II-A", for a total of 13 or 80 per cent of the pastors on the West Coast considering this a matter of official responsibility. Two or 12 per cent checked it "III-A" and one or 6 per cent omitted the item.

#### Juvenile Delinquency and Crime

The first item in this category took up the matter of "deciding whether the roots of juvenile delinquency are physical, mental, emotional or spiritual". Concerning this 85 or 51.1 per cent of the pastors responding had taken public notice and 16 or 9.6 per cent checked "I-A". Eighteen or 10.8 per cent dealt individually and 15 or 9.0 per cent checked "II-A". Another 16 or 9.6 per cent indicated both levels, for a total of 150 or 90.1 per cent of all responses placing this item in the area of pastoral responsibility. One or .6

per cent gave it limited ethical implications and 4 or 2.4 per cent checked "III-A". Another 4 or 2.4 per cent checked it "IV-A". Nine or 5.4 per cent omitted the item.

In the Missouri Synod Heartland 46 or 47.8 per cent took public notice and 10 or 10.4 per cent checked "I-A". Thirteen or 13.5 per cent dealt individually and another 10 or 10.4 per cent checked "II-A". Nine or 9.4 per cent indicated both levels, for a total of 88 or 91.5 per cent placing this in the area of official responsibility. One or 1 per cent checked it "III-A" and 2 or 2.1 per cent checked it "IV-A", while 5 or 5.2 per cent omitted the item.

On the East Coast 11 or 60.5 per cent had taken public notice and 1 or 5.5 per cent checked it "I-A". One or 5.5 per cent dealt individually and another 1 or 5.5 per cent checked it "II-A". Three or 16.5 per cent indicated both levels, making a total of 17 or 93.5 per cent putting this in the area of pastoral responsibility. The remaining response checked it "IV-A".

On the West Coast 7 or 43.1 per cent took public notice. Two or 12 per cent dealt individually and another 2 or 12 per cent checked it "II-A". Two or 12 per cent indicated both levels, so that 13 or 79.1 per cent of the West Coast pastors placed this matter in the area of official responsibility. One or 6 per cent thought it had limited ethical implications and 1 or 6 per cent checked "III-A". None thought it entirely personal. The remaining response omitted the item.

The second item in this category read "helping children who are placed in the same jails as adult law breakers". Here 10 or 6 per

cent of the total responses had taken public notice, while 30 or 18 per cent checked it "I-A". Twenty-four or 14.4 per cent had dealt individually and 19 or 11.4 per cent checked it "II-A". Four or 2.4 per cent indicated both levels, for a total of 87 or 52.2 per cent of all responses placing this under pastoral responsibility. Eleven or 6.6 per cent thought it had limited ethical implications and 49 or 29.5 per cent checked it "III-A". Nine or 5.4 per cent checked it "IV-A". Twelve or 7.2 per cent omitted the item.

In the Missouri Synod Heartland 6 or 6.2 per cent took public notice and 12 or 12.5 per cent checked it "I-A". Fourteen or 14.5 per cent dealt individually and 11 or 11.4 per cent checked it "II-A". Two or 2.1 per cent indicated both levels, making a total of 43 or 46.7 per cent of the pastors in this region regarding this as an official responsibility. Seven or 7.3 per cent gave it only limited ethical implications and 30 or 31.2 per cent checked it "III-A". Seven or 7.3 per cent checked it "IV-A". Seven or 7.3 per cent omitted the item.

On the East Coast 1 or 5.5 per cent had taken public notice and 4 or 22 per cent checked "I-A". Three or 16.5 per cent had dealt individually, 2 or 11 per cent checked "II-A", and 1 or 5.5 per cent indicated both levels. On the East Coast therefore 11 or 60.5 per cent made this a matter of pastoral responsibility. One or 5.5 per cent thought it had limited ethical implications and 4 or 22 per cent checked it "III-A". None thought it entirely personal. Two or 11 per cent omitted the item. :

On the West Coast 1 or 6 per cent took public notice and 5 or 31 per cent checked "I-A". One or 6 per cent dealt individually and 2 or 12 per cent checked "II-A". One or 6 per cent indicated both levels, for a total of 10 or 61 per cent of the West Coast pastors placing this in the area of official concern. One or 6 per cent gave it limited ethical implications and 4 or 25 per cent checked it "III-A". None made it a strictly personal matter. The remaining response omitted the item.

The third item in this category referred to "theft and embezzlement by white collar workers, trust officers and others in executive positions". Sixty-three or 37.9 per cent of all responses took public notice and 29 or 17.4 per cent checked it "I-A". Eleven or 6.6 per cent dealt individually and 29 or 17.4 per cent checked it "II-A". Four or 2.4 per cent indicated both levels, for a total of 136 or 81.7 per cent of all responses placing this into the area of official responsibility. Four or 2.4 per cent gave it limited ethical implications and 11 or 6.6 per cent checked "III-A". Three or 1.8 per cent regarded it as a strictly personal concern. Fourteen or 8.4 per cent omitted the item.

In the Missouri Synod Heartland 38 or 39.5 per cent took public notice and 15 or 15.6 per cent checked "I-A". Six or 6.2 per cent dealt individually and 17 or 17.5 per cent checked "II-A". Another 2 or 2.1 per cent indicated both levels, so that 78 or 81.1 per cent of the pastors in this area made this a pastoral responsibility. Two or 2.1 per cent gave it limited ethical implications and 3 or 3.2 per

cent checked "III-A". Two or 2.1 per cent checked "IV-A". Eleven or 11.4 per cent omitted the item.

On the East Coast 6 or 33 per cent took public notice and 3 or 16.5 per cent checked it "I-A". Two or 11 per cent dealt individually, 3 or 16.5 per cent checked "II-A", and 1 or 5.5 per cent indicated both levels. A total of 51 or 82.5 per cent of the pastors in this area made this a matter of their official concern. Three or 16.5 per cent checked "III-A". None thought it entirely personal.

On the West Coast 5 or 31 per cent took public notice and 4 or 35 per cent checked "I-A". One or 6 per cent dealt individually, 3 or 18.1 per cent checked "II-A", making a total of 13 or 80.1 per cent of the pastors marking this an official responsibility. One or 6 per cent thought it had limited ethical implications and 1 or 6 per cent checked it "III-A". One or 1 per cent checked it "IV-A".

The fourth item in this category turned attention to "racketeers investing huge amounts of money, the income of their illicit ventures, in legitimate business enterprises". Twenty-one or 12.6 per cent of all responses took public notice and 36 or 21.7 per cent checked it "I-A". Three or 1.8 per cent dealt individually and 18 or 10.8 per cent checked it "II-A", for a total of 78 or 46.9 per cent of all responses placing this in the area of pastoral responsibility. Eighteen or 10.8 per cent thought it had only limited ethical implications and 39 or 23.5 per cent checked it "III-A". Three or 1.8 per cent made it a strictly personal matter, and 14 or 8.4 per cent checked it "IV-A". Seventeen or 10.2 omitted the item.

In the Missouri Synod Heartland 14 or 14.5 per cent had taken public notice and 17 or 17.7 per cent checked it "I-A". Two or 2.1 per cent had dealt individually and 8 or 8.3 per cent checked it "II-A", for a total of 41 or 42.6 per cent of the pastors in this area regarding this as a matter of pastoral responsibility. Nine or 9.4 per cent gave it limited ethical implications and 21 or 21.8 per cent checked it "III-A". Three or 3.1 per cent made it a strictly personal matter and 9 or 9.4 per cent checked it "IV-A". Thirteen or 13.5 per cent omitted the item.

On the East Coast 1 or 5.5 per cent had taken public notice, and another 5 or 27.5 per cent checked it "I-A". One or 5.5 per cent had dealt individually and 3 or 16.5 per cent checked it "II-A", making a total of 10 or 55 per cent of the pastors in this area regarding this as something for official concern. One or 5.5 per cent gave it limited ethical implications and 3 or 16.5 per cent checked it "III-A". Two or 11 per cent checked it "IV-A". Two or 11 per cent omitted the item.

On the West Coast 3 or 18.1 per cent had taken public notice and 3 or 18.1 per cent checked it "I-A". Another 4 or 25 per cent checked it "II-A", for a total of 10 or 61.2 per cent of the West Coast pastors regarding this a matter of their official responsibility. Three or 18.1 per cent thought it had limited ethical implications and 2 or 12 per cent checked it "III-A". The remaining response checked it "IV-A".

The fifth and final choice for this category brought up matters of "gangsters demanding a 'cut' to protect the jobs and merchandise

of people who want to obey the law". Of this 27 or 16.2 per cent of the total responses had taken public notice and 54 or 32.5 per cent checked it "I-A". Three or 1.8 per cent dealt individually and 19 or 11.4 per cent checked it "II-A". Three or 1.8 per cent indicated both levels, making a total of 106 or 63.7 per cent of all responses placing this matter in the area of pastoral responsibility. Six or 3.6 per cent gave it only limited ethical implications in relation to the ministry and 30 or 18 per cent checked it "III-A". One or .6 per cent regarded it as a purely personal concern and 3 or 1.8 per cent checked it "IV-A". Twenty or 12 per cent omitted the item.

In the Missouri Synod Heartland 14 or 14.6 per cent took public notice, while 25 or 26 per cent checked it "I-A". Two or 2.1 per cent dealt individually, 12 or 12.5 per cent checked "II-A", and 2 or 2.1 per cent indicated both areas. A total of 55 or 57.3 per cent of the pastors in this region thought this to be a pastoral responsibility of theirs. Three or 2.1 per cent gave it limited ethical implications and 18 or 18.7 per cent checked it "III-A". One or 1 per cent made it purely personal and another 1 or 1 per cent checked it "IV-A". Eighteen or 18.7 per cent omitted the item.

On the East Coast 2 or 11 per cent had taken public notice, while 8 or 44 per cent checked it "I-A". Another 2 or 11 per cent checked it "II-A", for a total of 12 or 66 per cent of the pastors here considering this a matter of their official concern. Five or 27.5 per cent checked it "III-A". The remaining response omitted the item.

On the West Coast 4 or 25 per cent took public notice and another 7 or 43.1 per cent checked it "I-A". Another 2 or 12 per cent checked it "II-A", making a total of 13 or 80.1 per cent of the West Coast pastors regarding this as something demanding pastoral responsibility. One or 6 per cent gave it limited ethical implications, another 1 or 6 per cent checked it "III-A", and the remaining response omitted the item.

### Political Activity

The first of three items in this category presented the issue of "whether a member of your congregation should run for political office". Forty-four or 26.5 per cent of all responses had taken public notice of this and 5 or 3 per cent checked it "I-A". Twenty-four or 14.4 per cent had dealt with it individually and 34 or 20.4 per cent checked it "II-A". Another 21 or 12.6 per cent indicated both levels, giving a total of 128 or 76.9 per cent of all responses making this a pastoral responsibility. Three or 1.8 per cent gave it limited ethical implications in relation to the ministry and 5 or 3 per cent checked it "III-A". Seven or 4.2 per cent thought it entirely a personal matter, and 13 or 7.8 per cent checked it "IV-A". Eight or 4.8 per cent omitted the item.

In the Missouri Synod Heartland 38 or 39.5 per cent took public notice and another 3 or 3.1 per cent checked it "I-A". Nine or 9.4 per cent dealt with it individually and 20 or 20.8 per cent checked it "II-A". Ten or 10.4 per cent indicated both levels, making a total of 80 or 83.2 per cent of the pastors in this area regarding

this as a matter of official concern. Three or 3.1 per cent gave it limited ethical implications, and 4 or 4.2 per cent checked it "III-A". Four or 4.2 per cent regarded it as a strictly personal matter and 5 or 5.2 per cent omitted the item.

On the East Coast 4 or 22 per cent took public notice and 2 or 11 per cent checked it "I-A". Two or 11 per cent had dealt with it individually and 4 or 22 per cent checked it "II-A". Another 2 or 11 per cent indicated both levels, so that 14 or 77 per cent of the East Coast pastors regarded this as a part of their pastoral responsibility. One or 5.5 per cent made it a strictly personal matter and 2 or 11 per cent checked it "IV-A". The remaining response omitted the item.

On the West Coast none took public notice, but 6 or 37 per cent dealt with it privately and 2 or 12 per cent checked "II-A". Four or 25 per cent indicated both levels, making a total of 12 or 74 per cent checking this out as an official responsibility. One or 6 per cent checked "III-A" and 3 or 18.1 per cent checked "IV-A".

The second item in this category referred to "truthfulness as an essential ingredient in a political campaign". Here 85 or 51.1 per cent of all responses had taken public notice and 19 or 11.4 per cent checked it "I-A". Four or 2.4 per cent had dealt privately and 11 or 6.6 per cent checked it "II-A". Another 7 or 4.2 per cent indicated both levels, for a total of 126 or 79.9 per cent considering this a part of their pastoral responsibility. Five or 3 per cent thought it had only limited ethical implications and 16 or 9.6 per cent checked it "III-A". One or .6 per cent made this a purely personal

matter and 6 or 3.6 per cent checked it "IV-A". Seven or 4.2 per cent omitted the item.

In the Missouri Synod Heartland 46 or 47.8 per cent had taken public notice and another 14 or 14.6 per cent checked it "I-A". Eight or 8.3 per cent dealt individually and 7 or 7.3 per cent checked it "II-A". Two or 2.1 per cent indicated both levels, making a total of 77 or 80.1 per cent of the pastors in this region ready to acknowledge this item as their official responsibility. Three or 3.1 per cent gave it limited ethical implications in relation to their office and 8 or 8.3 per cent checked it "III-A". One or 1 per cent made it a strictly personal matter. Seven or 7.3 per cent omitted the item.

On the East Coast 10 or 55 per cent took public notice and 2 or 11 per cent checked it "I-A". Another 1 or 5.5 per cent dealt individually and 1 or 5.5 per cent checked it "II-A". Two or 11 per cent indicated both levels, so that 16 or 88 per cent of these pastors made this their pastoral responsibility. One or 5.5 per cent gave it limited ethical implications and 1 or 5.5 per cent checked it "III-A". One thought it purely personal.

On the West Coast 10 or 62 per cent took public notice and 1 or 6 per cent checked "I-A". Two or 12 per cent dealt individually and another 1 or 6 per cent checked "II-A", making a total of 14 or 86 per cent of the West Coast pastors recognizing this as a part of their official responsibility. One or 6 per cent regarded it as having limited ethical implications and 1 or 6 per cent checked it "IV-A".

The third and final item in this category read "judging political decisions primarily on the basis of party loyalty". Here 37 or 22.3 per cent of all responses took public notice and 11 or 6.6 per cent checked "I-A". Another 15 or 9 per cent dealt individually and 5 or 3 per cent checked "II-A". Five or 3 per cent indicated both levels, for a total of 73 or 43.6 per cent of all responses putting this item in the area of pastoral responsibility. Fourteen or 8.4 per cent gave it limited ethical implications and 28 or 16.8 per cent checked it "III-A". Fourteen or 8.4 per cent made it a strictly personal matter and 38 or 22.9 per cent checked it "IV-A". Ten or 6 per cent omitted the item.

In the Missouri Synod Heartland 22 or 22.9 per cent had taken public notice and another 5 or 5.2 per cent checked it "I-A". Eight or 8.3 per cent dealt individually, 3 or 3.1 per cent checked it "II-A", and 1 or 1 per cent indicated both levels. The total in this region, then, was 39 or 40.5 per cent of the pastors assuming pastoral responsibility. Nine or 9.4 per cent omitted the item.

On the East Coast 4 or 22 per cent took public notice and 1 or 5.5 per cent checked "I-A". Two or 11 per cent dealt individually and 3 or 16.5 per cent indicated both levels. A total of 10 or 55 per cent of these pastors were ready to accept this as an official responsibility. Two or 11 per cent checked "III-A". Four or 22 per cent made it strictly personal and 2 or 11 per cent checked "IV-A".

On the West Coast 3 or 18.1 per cent took public notice and 1 or 6 per cent checked "I-A". One or 6 per cent dealt individually, 1 or 6 per cent checked "II-A", and 1 or 6 per cent indicated both levels.

Seven or 42.1 per cent of these pastors were willing to make this their pastoral concern. Two or 12 per cent gave it only limited ethical implications and 3 or 18 per cent checked "III-A". One or 6 per cent thought it to be a purely personal concern and 2 or 12 per cent checked it "IV-A". One or 6 per cent omitted the item.

### Social Classes

In this category the first item concerned itself with "discontent as fostered by the advertising media that claim our attention".

Fifty-three or 31.9 per cent of all responses had taken public notice of this and 25 or 15 per cent checked it "I-A". Three or 1.8 per cent dealt individually and 7 or 4.2 per cent checked it "II-A". Another 7 or 4.2 per cent indicated both levels. Ninety-five or 57.1 per cent of all responses put this into the area of pastoral responsibility. Ten or 6 per cent gave it limited ethical implications and 21 or 12.6 per cent checked it "III-A". Six or 3.6 per cent made it a strictly personal matter and 16 or 9.6 per cent checked it "IV-A". Nineteen or 11.4 per cent omitted the item.

In the Missouri Synod Heartland 31 or 32.2 per cent took public notice and 12 or 12.5 per cent checked it "I-A". One or 1 per cent had dealt with it individually and 5 or 5.2 per cent checked "II-A". Two or 2.1 per cent indicated both levels. Fifty-one or 53 per cent of the men in this area made this a matter of official concern. Five or 5.2 per cent thought it had only limited ethical implications and 17 or 17.7 per cent checked it "III-A". Four or 4.2 per cent placed

it in the purely personal bracket and 9 or 9.4 per cent checked it "IV-A". Ten or 10.4 per cent omitted the item.

On the East Coast 10 or 55 per cent took public notice with 2 or 11 per cent checking "I-A", for a total of 12 or 66 per cent of the men in this area recognizing this as a pastoral responsibility. Two or 11 per cent gave it only limited ethical implications and 1 or 5.5 per cent checked it "III-A". Two or 11 per cent checked it "IV-A" and 1 or 5.5 per cent omitted the item.

On the West Coast 4 or 25 per cent took public notice and 3 or 18.1 per cent checked it "I-A". Another 1 or 6 per cent indicated both levels, making a total of 8 or 50 per cent of the West Coast pastors willing to assume official responsibility. One or 6 per cent felt it had limited ethical implications and 1 or 6 per cent checked it "III-A". Two or 12 per cent thought it to be a purely personal matter and 3 or 18.1 per cent checked it "IV-A". One or 6 per cent omitted the item.

The second item in this category considered "letting one's spending be controlled by what friends and neighbors are buying." Sixty-nine or 41.5 per cent of all responses had taken notice publicly of this, and 11 or 6.6 per cent checked it "I-A". Fifteen or 9 per cent dealt individually and 11 or 6.6 per cent checked it "II-A". Another 18 or 10.8 per cent indicated both levels. A total of 124 or 74.5 per cent of all responses made this a matter of official concern. Nine or 5.4 per cent took it to have limited ethical implications and 13 or 7.8 per cent checked it "III-A". Three or 1.8 per cent

regarded it as a strictly personal matter and 11 or 6.6 per cent checked it "IV-A". Four or 2.4 per cent omitted the item.

In the Missouri Synod Heartland 42 or 43.7 per cent took public notice and 7 or 7.3 per cent checked it "I-A". Ten or 10.4 per cent dealt individually and 6 or 6.2 per cent checked it "II-A". Nine or 9.4 per cent indicated both levels. Seventy-four or 76.4 per cent of the pastors in this area made this their pastoral responsibility. Five or 5.4 per cent thought it had only limited ethical implications and 7 or 7.3 per cent checked it "III-A". One or 1 per cent made it a purely personal matter and 5 or 5.2 per cent checked it "IV-A". Four or 4.2 per cent omitted the item.

On the East Coast 8 or 44 per cent took public notice, with 2 or 11 per cent checking "I-A". One or 5.5 per cent dealt individually and 3 or 16.5 per cent indicated both levels. Fourteen or 77 per cent of the East Coast pastors considered this to be a matter of pastoral concern. Two or 11 per cent checked it "III-A". One or 5.5 per cent held it a strictly personal matter and 1 or 5.5 per cent checked it "IV-A".

On the West Coast 4 or 25 per cent took public notice, 1 or 6 per cent dealt individually, 1 or 6 per cent checked it "II-A", and 3 or 18.1 per cent indicated both levels. On the West Coast, then, 9 or 55.1 per cent of the pastors took this matter as part of their official concern. Two or 12 per cent gave it limited ethical implications and 1 or 6 per cent checked it "III-A". One or 6 per cent thought it purely personal and 2 or 12 per cent checked it "IV-A".

The third item in this category invited pastors to ponder upon "privileges sought and received by those who can boast of 'belonging to the best families' by virtue of birth or marriage". Concerning this 46 or 27.7 per cent of all responses indicated public notice, while 20 or 12 per cent checked it "I-A". Thirteen or 7.8 per cent dealt individually and 19 or 11.4 per cent checked "II-A". Another 8 or 4.8 per cent indicated both levels, for a total of 106 or 63.7 per cent of all responses making this a pastoral responsibility. Seven or 4.2 per cent gave it limited ethical implications and 30 or 18 per cent checked it "III-A". Two or 1.2 per cent regarded it a strictly personal matter, and 10 or 6 per cent checked it "IV-A". Twelve or 7.2 per cent omitted the item.

In the Missouri Synod Heartland 25 or 26 per cent took public notice and 8 or 8.3 per cent checked it "I-A". Seven or 7.3 per cent dealt individually and 13 or 13.5 per cent checked "II-A". Six or 6.2 per cent gave it limited ethical implications and 19 or 19.8 per cent checked it "III-A". Six or 6.2 per cent checked it "IV-A". Eight or 8.3 per cent omitted the item.

On the East Coast 4 or 22 per cent took public notice and another 4 or 22 per cent checked it "I-A". Three or 16.5 per cent dealt individually, 1 or 5.5 per cent checked "II-A", and 2 or 11 per cent indicated both levels, so that 14 or 77 per cent of the East Coast pastors were ready to make this a pastoral responsibility. Three or 16.5 per cent checked it "III-A" and 1 or 5.5 per cent thought it purely personal. There were no omissions.

On the West Coast 7 or 43.1 per cent had taken public notice and another 3 or 18.1 per cent checked it "I-A". Another 1 or 6 per cent checked it "II-A", making a total of 11 or 67.2 per cent of these pastors acknowledging it as an official concern. One or 6 per cent considered it as having limited ethical implications and 2 or 12 per cent checked it "III-A". None regarded it as entirely personal. Two or 12 per cent omitted the item.

The fourth item in this category referred to "special privileges, accorded to and received by those with greater wealth, as being their due". Here, too, 46 or 27.7 per cent had taken public notice with 25 or 15 per cent checking "I-A". Another 12 or 7.2 per cent dealt individually and 16 or 9.6 per cent checked it "II-A". Eleven or 6.6 per cent indicated both levels. One hundred and ten or 66.1 per cent of all responses made this a matter of pastoral responsibility. Seven or 4.2 per cent thought it had limited ethical implications in relation to their office and 27 or 16.2 per cent checked it "III-A". Four or 2.4 per cent made it a strictly personal matter and 6 or 3.6 per cent checked it "IV-A". Thirteen or 7.8 per cent omitted the item.

In the Missouri Synod Heartland 27 or 28.1 per cent took public notice and 14 or 14.6 per cent checked it "I-A". Five or 5.2 per cent dealt individually and 11 or 11.4 per cent checked "II-A". Three or 3.1 per cent indicated both levels. Sixty or 62.4 per cent of these pastors made this matter as official responsibility of theirs. Three or 3.1 per cent regarded it as having limited ethical

implications and 19 or 19.8 per cent checked it "III-A". Three or 3.1 per cent made it a strictly personal affair and 1 or 1 per cent checked it "IV-A". Ten or 10.4 per cent omitted the item.

On the East Coast 5 or 27.5 per cent took public notice and another 3 or 16.5 per cent checked "I-A". Two or 11 per cent dealt individually and 1 or 5.5 per cent checked "II-A". Three or 16.5 per cent indicated both levels, for a total of 14 or 77 per cent of these pastors acknowledging this to be an official concern. Another 2 or 11 per cent regarded it as having limited ethical implications and 1 or 5.5 per cent checked "III-A". The one remaining response checked it "IV-A".

On the West Coast 4 or 25 per cent took public notice and another 4 or 35 per cent checked it "I-A". Three or 18.1 per cent dealt individually and 1 or 6 per cent checked it "II-A", so that a total of 12 or 75 per cent of the West Coast pastors were ready to regard this as a pastoral responsibility. One or 6 per cent gave it limited ethical implications and 2 or 12 per cent checked it "III-A". The one remaining response omitted the item.

The fifth and final item in this category referred to "persons of lower economic rank or of non-white status receiving justice in the courts". Here 38 or 22.9 per cent checked it "I-A". Thirteen or 7.8 per cent dealt with it individually and 19 or 11.4 per cent checked "II-A". Another 7 or 4.2 per cent indicated both levels, making a total of 120 or 72.2 per cent of all responses placing this item in the range of official concern. Five or 3 per cent gave it only limited ethical implications and 18 or 10.8 per cent checked it

"III-A". Three or 1.8 per cent thought it entirely personal and 4 or 2.4 per cent checked it "IV-A". Sixteen or 9.6 per cent omitted the item.

In the Missouri Synod Heartland 22 or 22.9 per cent took public notice and another 22 or 22.9 per cent checked it "I-A". Eight or 8.3 per cent dealt with it individually and 10 or 10.4 per cent checked it "II-A". Four or 4.2 per cent indicated both levels, for a total of 66 or 68.7 per cent of these pastors willing to regard this as their official responsibility. Three or 3.1 per cent thought it had limited ethical implications and 10 or 10.4 per cent checked it "III-A". Two or 2.1 per cent made it a purely personal affair and 3 or 3.1 per cent checked it "IV-A". Twelve or 12.5 per cent omitted the item.

On the East Coast 5 or 27.5 per cent took public notice and 6 or 33 per cent checked it "I-A". One or 5.5 per cent dealt individually and 2 or 11 per cent checked it "II-A". Two or 11 per cent also indicated both levels. Sixteen or 88 per cent of these pastors made this a pastoral responsibility. One or 5.5 per cent gave it limited ethical implications and the final response checked it "III-A".

On the West Coast 2 or 12 per cent took public notice and another 5 or 31 per cent checked it "I-A". Another 2 or 12 per cent checked it "II-A" for a total of 9 or 55 per cent of these pastors willing to accept it as their pastoral concern. One or 6 per cent gave it limited ethical implications and 2 or 12 per cent checked it "III-A". One or 6 per cent thought it strictly personal and another 1 or 6

per cent checked it "IV-A". The final 2 or 12 per cent omitted the item.

### War

In this major category the first item referred to "justifying a state of war with a country which has made the first aggressive move". Sixty-four or 38.5 per cent of all responses took public notice of this item and 33 or 19.8 per cent checked "I-A". An additional 41 or 8.4 per cent dealt with the matter individually and 10 or 6 per cent checked it "II-A". Eleven or 6.6 per cent indicated both levels for a total of 132 or 79.3 per cent of all responses placing this on a level of pastoral responsibility. Eight or 4.8 per cent regarded it as having limited ethical implications and 13 or 7.8 per cent checked it "III-A". One or .6 per cent made it a strictly personal matter and 5 or 3 per cent checked it "IV-A". Eight or 4.8 per cent omitted the item.

In the Missouri Synod Heartland 30 or 31.2 per cent had taken public notice and 22 or 22.9 per cent checked it "I-A". Seven or 7.3 per cent dealt individually and 6 or 6.2 per cent checked it "II-A". Six or 6.2 per cent indicated both levels. A total of 71 or 73.8 per cent of the pastors in this region made this a pastoral responsibility. Five or 5.2 per cent gave it limited ethical implications and 10 checked it "III-A". One or 1 per cent made it purely personal and 3 or 3.1 per cent checked it "IV-A". Six or 6.2 per cent omitted the item.

On the East Coast 10 or 55 per cent took public notice and 2 or 11 per cent checked it "I-A". Two or 11 per cent dealt with it individually and 1 or 5.5 per cent checked it "II-A". Another 1 or 5.5 per cent indicated both levels, so that 16 or 88 per cent of the pastors here made this their official concern. One or 5.5 per cent gave it limited ethical implications and 1 or 5.5 per cent checked "III-A".

On the West Coast 6 or 37 per cent took public notice and 4 or 25 per cent checked "I-A". Three or 18.1 per cent dealt with it individually and 2 or 12 per cent indicated both levels. Fourteen or 92.1 per cent made this an official responsibility. One or 6 per cent regarded it as having limited ethical implications and 1 or 6 per cent checked it "III-A". None considered it entirely a personal matter.

The second item in this category concerned itself with "army officers teaching recruits to hate as a part of their military training". Concerning this 32 or 19.2 per cent of all responses had taken public notice and 26 or 15.6 per cent checked it "I-A". Twenty or 12 per cent of all responses dealt individually and 32 or 19.2 per cent checked it "II-A". Ten or 6 per cent indicated both levels. One hundred twenty or 72.2 per cent of all responses had made this a matter of pastoral responsibility. Five or 3 per cent regarded it as having limited ethical implications and 22 or 13.2 per cent checked it "III-A". One or .6 per cent made it strictly a personal matter and 5 or 3 per cent checked "IV-A". Fourteen or 8.4 per cent omitted the item.

In the Missouri Synod Heartland 16 or 16.6 per cent took public notice and 13 or 13.5 per cent checked it "I-A". Twelve or 12.5 per cent dealt individually and 19 or 19.8 per cent checked it "II-A". Three or 3.1 per cent indicated both levels, making a total of 63 or 65.5 per cent of these pastors regarding this an official responsibility. Four or 4.2 per cent gave it limited ethical implications and 16 or 16.6 per cent checked it "III-A". One or 1 per cent considered it a purely personal matter and 2 or 2.1 per cent checked it "IV-A". Ten or 10.4 per cent omitted the item.

On the East Coast 5 or 27.5 per cent took public notice and 4 or 22 per cent checked it "I-A". Three or 16.5 per cent dealt individually and another 3 or 16.5 per cent checked it "II-A". One or 5.5 per cent indicated both levels. Sixteen or 88 per cent of the East Coast pastors made this item a matter of official concern. Two or 11 per cent checked it as "III-A".

On the West Coast 1 or 6 per cent took public notice and 2 or 12 per cent checked it "I-A". Two or 12 per cent dealt individually and 5 or 31 per cent checked it "II-A". Two or 12 per cent indicated both levels, making a total of 12 or 75 per cent of these pastors willing to consider it a pastoral responsibility. Three or 18.1 per cent checked it "III-A". The one remaining response omitted the item.

The third item in this category read "understanding the function of a military force in capturing and controlling 'enemy' territory". Eighteen or 10.8 per cent of the total responses had taken public notice and 11 or 6.6 per cent checked "I-A". Another 11 or 6.6 per cent dealt individually and 9 or 5.4 per cent checked it "II-A".

Four or 2.4 per cent indicated both levels. Fifty-three or 31.8 per cent of all those responding placed this item in the area of pastoral responsibility. Fourteen or 8.4 per cent regarded it as having only limited ethical implications and 46 or 27.7 per cent checked it "III-A". Twelve or 7.2 per cent made it a strictly personal matter and 29 or 17.4 per cent checked it "IV-A". Thirteen or 7.8 per cent omitted the item.

In the Missouri Synod Heartland 10 or 10.4 per cent took public notice and 4 or 4.2 per cent checked it "I-A". Seven or 7.3 per cent dealt with it on an individual basis and 8 or 8.3 per cent checked it "II-A". One or 1 per cent indicated both levels. Thirty or 31.2 per cent of these pastors regarded this as a matter of official responsibility. Seven or 7.3 per cent placed it in the area of limited ethical implication and 26 or 27 per cent checked it "III-A". Seven or 7.3 per cent also made it a strictly personal matter and 18 or 18.7 per cent checked it "IV-A". Eight or 8.3 per cent omitted the item.

On the East Coast 2 or 11 per cent gave public notice, 3 or 16.3 per cent checked "I-A", and 2 or 11 per cent dealt individually for a total of 7 or 38.5 per cent considering this a pastoral responsibility. One or 5.5 per cent gave it limited ethical implications and 6 or 33 per cent checked it "III-A". Two or 11 per cent made it a strictly personal matter and 1 or 5.5 per cent checked it "IV-A". The remaining response omitted the item.

On the West Coast 3 or 18.1 per cent took public notice, 1 or 6 per cent dealt individually and 1 or 6 per cent indicated both levels, for a total of 5 or 30.1 per cent of these pastors ready to make it a matter of official concern. Two or 12 per cent thought it had limited ethical implications and 3 or 18.1 per cent checked it "III-A". One or 6 per cent made it purely personal and 2 or 12 per cent checked it "IV-A". Three or 18.1 per cent omitted the item.

The fourth item in this category concerned itself with "participating in rebellion against an unlawful government and which involved the shedding of blood". Here 62 or 37.3 per cent of all responses had taken public notice and 31 or 18.6 per cent checked it "I-A". Another 11 or 6.6 per cent dealt with it individually and 10 or 6 per cent checked it "II-A". Nine or 5.4 per cent indicated both levels, with a total of 133 or 73.9 per cent of all responses making it a pastoral responsibility. Seven or 4.2 per cent gave it limited ethical implications and 15 or 9 per cent checked it "III-A". Two or 1.2 per cent regarded it as purely personal and 7 or 4.2 per cent checked it "IV-A". Thirteen or 7.8 per cent omitted the item.

In the Missouri Synod Heartland 33 or 34.3 per cent took public notice, while 16 or 16.6 per cent checked it "I-A". Six or 6.2 per cent dealt individually, 7 or 7.3 per cent checked it "II-A", and 4 or 4.2 per cent indicated both levels. Sixty-six or 68.6 per cent of these pastors made this a matter of official concern. Five or 5.2 per cent gave it only limited ethical implications and 11 or 11.4 per cent checked it "III-A". One or 1 per cent placed it in a strictly

personal basis and 3 or 3.1 per cent checked it "IV-A". Ten or 10.4 per cent omitted the item.

On the East Coast 8 or 44 per cent took public notice and another 5 or 27.5 per cent checked it "I-A". One or 5.5 per cent dealt individually and 1 or 5.5 per cent checked it "II-A". Two or 11 per cent indicated both levels. Seventeen or 93.5 per cent of these pastors made this a pastoral responsibility. The remaining response checked it as having limited ethical implications.

On the West Coast 4 or 25 per cent took public notice and another 4 or 25 per cent checked it "I-A". Two or 12 per cent dealt individually and another 2 or 12 per cent checked it "II-A". One or 6 per cent indicated both levels. A total of 13 or 80 per cent of the West Coast pastors regarded this as an official responsibility. One or 6 per cent gave it limited ethical implications and 1 or 6 per cent checked it "III-A". The remaining response omitted the item.

The fifth and final item in this category made reference to "atrocities committed by American servicemen in the heat of battle or under conditions of war". Concerning this 41 or 24.7 per cent of all responses took public notice and 25 or 15 per cent checked "I-A". Another 16 or 9.6 per cent dealt individually and 26 or 15.6 per cent checked "II-A". Ten or 6 per cent indicated both levels. One hundred eighteen or 71.3 per cent of all responses placed this item in the area of pastoral responsibility. Nine or 5.4 per cent thought it had limited ethical implications in relation to their office and 27 or 16.2 per cent checked "III-A". Two or 1.2 per cent checked "IV-A". Eleven or 6.6 per cent omitted the item.

In the Missouri Synod Heartland 23 or 23.9 per cent took public notice and 10 or 10.4 per cent dealt individually and 20 or 20.8 per cent checked "II-A", while 10 or 10.4 per cent checked "I-A". Four or 4.2 per cent indicated both levels, making a total of 67 or 69.7 per cent of these pastors ready to consider this a matter of official concern. Six or 6.2 per cent have it limited ethical implications and 14 or 14.5 per cent checked "III-A". One or 1 per cent checked "IV-A". Eight or 8.3 per cent omitted the item.

On the East Coast 5 or 27.5 per cent took public notice and 3 or 16.5 per cent checked "I-A". One or 5.5 per cent dealt individually and 2 or 11 per cent checked "II-A". Two or 11 per cent indicated both levels, so that 13 or 71.5 per cent of these pastors regarded this matter their pastoral responsibility. Two or 11 per cent thought it had only limited ethical implications and 2 or 11 per cent checked it "III-A". The remaining response omitted the item.

On the West Coast 5 or 31 per cent took public notice, 1 or 6 per cent checked "I-A", 1 or 6 per cent dealt individually, 2 or 12 per cent checked "II-A", and 2 or 12 per cent indicated both levels. This meant that 11 or 67 per cent of these pastors accepted this as an official responsibility. Four or 25 per cent checked it "III-A", and the remaining response omitted the item.

### Economic Decisions

The second lowest category on the basis of social awareness was economic decisions. The first item in this category read "competition as a 'natural law' and a desirable basis for sound business practice".

Thirty or 18 per cent of all responses took public notice and 21 or 12.6 per cent checked "I-A". Another 8 or 4.8 per cent dealt individually and 5 or 3 per cent checked "II-A". Five or 3 per cent indicated both levels for a total of 69 or 41.4 per cent of all responses regarding this a matter of official responsibility. Thirteen or 7.8 per cent thought it had limited ethical implications and 42 or 25.3 per cent checked "III-A". Ten or 6 per cent made it a strictly personal concern and 21 or 12.6 per cent checked "IV-A". Eleven or 6.6 per cent omitted the item.

In the Missouri Synod Heartland 17 or 17.7 per cent took public notice and 9 or 9.4 per cent checked "I-A". Four or 4.2 per cent dealt individually and 3 or 3.1 per cent checked "II-A". Three or 3.1 per cent indicated both levels. Thus a total of 36 or 37.5 per cent of these pastors made this an official responsibility. Six or 6.2 per cent gave it limited ethical implications. Twenty-three or 23.9 per cent checked "III-A". Nine or 9.4 per cent placed it on a strictly personal basis and 13 or 13.5 per cent checked it "IV-A". Nine or 9.4 per cent omitted the item.

On the East Coast 3 or 16.5 per cent took public notice and 5 or 27.5 per cent checked "I-A". One or 5.5 per cent dealt with it individually and 2 or 11 per cent indicated both levels. Eleven or 60.5 per cent of the East Coast pastors regarded this as something for their official concern. Another 5 or 27.5 per cent checked it "III-A", and 2 or 11 per cent checked it "IV-A".

On the West Coast 3 or 18.1 per cent took public notice, 1 or 6 per cent checked "I-A", 4 or 25 per cent checked "II-A", thus

making a total of 8 or 50 per cent placing this in the area of pastoral responsibility. Six or 37 per cent checked it "III-A", 1 or 6 per cent checked it "IV-A", and the remaining response omitted the item.

The second item in this category referred to "misrepresentation of goods in order to get a better price than the product really deserved". Here 91 or 54.7 per cent of all responses took public notice and another 17 or 10.2 per cent checked "I-A". Eight or 4.8 per cent dealt individually and 18 or 10.8 per cent checked "II-A". Another 13 or 7.8 per cent indicated both levels, for a total of 147 or 87.3 per cent of all responses putting this item under pastoral responsibility. Three or 1.8 per cent gave it only limited ethical implications and 10 or 6 per cent checked "III-A". One or .6 per cent checked "IV-A". Six or 3.6 per cent omitted the item.

In the Missouri Synod Heartland 53 or 55.1 per cent took public notice and 11 or 11.4 per cent checked "I-A". Six or 6.2 per cent dealt individually and 13 or 13.5 per cent checked "II-A". Four or 4.2 per cent indicated both levels. A total, then, of 87 or 90.4 per cent of these pastors made this a matter of official concern. One or 1 per cent thought it had only limited ethical implications and 5 or 5.2 per cent checked it "III-A". One or 1 per cent checked it "IV-A". Two or 2.1 per cent omitted the item.

On the East Coast 8 or 44 per cent took public notice, 1 or 5.5 per cent checked "II-A" and 3 or 16.5 per cent indicated both levels. Thirteen or 71.5 per cent of the East Coast pastors made this their

pastoral responsibility. Three or 16.5 per cent gave it only limited ethical implications and 2 or 11 per cent checked "III-A".

On the West Coast 8 or 50 per cent took public notice, 2 or 12 per cent checked "I-A", 1 or 6 per cent dealt individually, 2 or 12 per cent checked "II-A" and 1 or 6 per cent indicated both levels. A total of 14 or 88 per cent of the West Coast pastors regarded this item as their official concern. One or 6 per cent checked "III-A" and the remaining response omitted the item.

The third item in this category concerned itself with "determining a 'fair profit' in a business transaction which a Christian businessman has completed". Regarding this 35 or 21 per cent of all responses took public notice and 12 or 7.2 per cent checked "I-A". Another 21 or 12.6 per cent dealt individually and 25 or 15 per cent checked "II-A". Nine or 5.4 per cent indicated both levels. Thus a total of 102 or 61.2 per cent of all responses placed this matter into the area of pastoral responsibility. Three or 1.8 per cent gave it only limited ethical implications and 26 or 15.6 per cent checked "III-A". Five or 3 per cent made it a strictly personal concern and 19 or 11.4 per cent checked "IV-A". Twelve or 7.2 per cent omitted the item.

In the Missouri Synod Heartland 22 or 22.9 per cent took public notice and 8 or 8.3 per cent checked "I-A". Another 11 or 11.4 per cent dealt individually, 14 or 14.6 per cent checked "II-A", and 4 or 4.2 per cent indicated both levels, for a total of 58 or 62.4 per cent of the pastors making this their official responsibility. Two or 2.1 per cent thought it had limited ethical implications and 13 or 13.5 per cent checked "III-A". Four or 4.2 per cent placed it in

the purely personal area and 11 or 11.5 per cent checked "IV-A". Seven or 7.3 per cent omitted the item.

On the East Coast 5 or 27.5 per cent took public notice and 1 or 5.5 per cent checked "I-A". One or 5.5 per cent dealt individually and 2 or 11 per cent checked "II-A". Three or 16.5 per cent indicated both levels. Twelve or 67 per cent of these pastors regarded this item as a matter of pastoral responsibility. Three or 16.5 per cent checked it as "III-A". One or 5.5 per cent checked it "IV-A". Two or 11 per cent omitted the item.

On the West Coast none took public notice, while 3 or 18.1 per cent dealt individually and 4 or 25 per cent checked "II-A". Two or 12 per cent indicated both levels, for a total of 9 or 55.1 per cent of these pastors ready to regard it as their official concern. Three or 18.1 per cent checked it "III-A", and 2 or 12 per cent checked it "IV-A". Two or 12 per cent omitted the item.

The fourth item in this category dealt with "understanding the just determination of price as being 'all that the traffic will bear'". In this area 36 or 21.7 per cent of all responses took public notice. Twenty-seven or 16.2 per cent checked "I-A". Twelve or 7.2 per cent had dealt with it individually and 13 or 7.8 per cent checked it "II-A". Three or 1.8 per cent indicated both levels. A total, therefore, of 91 or 54.7 per cent of all responses placed this item in the area of pastoral responsibility. Nine or 5.4 per cent gave it only limited ethical implications and 29 or 17.4 per cent checked it "III-A". Four or 2.4 per cent regarded it as a strictly personal

matter and 12 or 7.2 per cent checked it "IV-A". Twenty-two or 13.2 per cent omitted the item.

In the Missouri Synod Heartland 21 or 21.8 per cent took public notice and 14 or 14.6 per cent checked it "I-A". Another 5 or 5.2 per cent dealt individually and 9 or 9.4 per cent checked "II-A". That made a total of 49 or 51 per cent of these pastors who made this their pastoral responsibility. Six or 6.2 per cent thought it had limited ethical implications and 15 or 15.6 per cent checked it "III-A". Three or 3.1 per cent made it a purely personal affair and 9 or 9.4 per cent checked "IV-A". Fourteen or 14.6 per cent omitted the item.

On the East Coast 3 or 16.5 per cent took public notice, 1 or 5.5 per cent checked "I-A", 3 or 16.5 per cent dealt individually, 1 or 5.5 per cent checked "II-A", and 2 or 11 per cent indicated both levels. This made a total of 10 or 55 per cent of these pastors ready to make this a matter of official concern. Two or 11 per cent gave it only limited ethical implications and 4 or 22 per cent checked "III-A". None regarded it as only personal. Two or 11 per cent omitted the item.

On the West Coast 4 or 25 per cent took public notice, 1 or 6 per cent checked "I-A", 2 or 12 per cent dealt individually, 2 or 12 per cent checked "II-A", and 1 or 6 per cent indicated both levels. Thus a total of 10 or 61 per cent of these pastors placed this matter into the area of pastoral responsibility. One or 6 per cent thought it had only limited ethical implications, but 3 or 18.1

per cent checked "III-A". One or 6 per cent checked "IV-A" and the remaining response omitted the item.

The fifth item in this category presented the subject of "buying property or making investments solely in the expectation that a quick and lavish profit will be realized". Twenty-six or 15.6 per cent of all responses took public notice of this item with 18 or 10.8 per cent checking "I-A". Ten or 6 per cent dealt with it individually and 28 or 16.8 per cent checked "II-A". Six or 3.6 per cent indicated both levels. Eighty-eight or 52.8 per cent of all responses placed this in the area of pastoral responsibility. Fifteen or 9 per cent gave it limited ethical implications and 25 or 15 per cent checked "III-A". Eight or 4.8 per cent regarded it as a purely personal concern and 23 or 13.8 per cent checked "IV-A". Eight or 4.8 per cent omitted the item.

In the Missouri Synod Heartland 16 or 16.6 per cent took public notice with 5 or 5.2 per cent checking "I-A". Seven or 7.3 per cent dealt individually and 17 or 17.7 per cent checked "II-A". Two or 2.1 per cent indicated both levels. Forty-seven or 48.9 per cent of these pastors made this a matter of official concern. Nine or 9.4 per cent thought it had only limited ethical implications and 17 or 17.7 per cent checked "III-A". Six or 6.2 per cent made it a strictly personal matter and 12 or 12.5 per cent checked "IV-A". Five or 5.2 per cent omitted the item.

On the East Coast 3 or 16.5 per cent took public notice and 4 or 22 per cent checked "I-A". One or 5.5 per cent dealt individually,

2 or 11 per cent checked "II-A", and 1 or 5.5 per cent indicated both levels. Eleven or 60.5 per cent of these pastors were ready to accept it as their pastoral responsibility. One or 5.5 per cent gave it limited ethical implications and another 1 or 5.5 per cent checked "III-A". Three or 16.5 per cent checked it "IV-A" and 2 or 11 per cent omitted the item.

On the West Coast 2 or 12 per cent took public notice and another 2 or 12 per cent checked "I-A". One or 6 per cent dealt individually, 2 or 12 per cent checked "II-A", and 2 or 12 per cent indicated both levels. Nine or 54 per cent accepted it as an official concern. One or 6 per cent thought it to have limited ethical implications and 5 or 31 per cent checked it "III-A". One or 5 per cent checked it "IV-A".

The sixth item in this category made reference to "destroying crops, whether by government order or private decision, in order to keep up the price". Sixty-five or 39.1 per cent of all responses took public notice of this item and 21 or 12.6 per cent checked "I-A". Eighteen or 10.8 per cent dealt individually and 9 or 5.4 per cent checked "II-A". Another 7 or 4.2 per cent indicated both levels, making a total of 120 or 72.1 per cent of all responses placing this item in the area of pastoral responsibility. Seven or 4.2 per cent gave it limited ethical implications and 20 or 12 per cent checked it "III-A". Two or 1.2 per cent regarded it as strictly personal and 9 or 5.4 per cent checked it "IV-A". Nine or 5.4 per cent omitted the item.

In the Missouri Synod Heartland 38 or 39.5 per cent took public notice, while 10 or 10.4 per cent checked it "I-A". Twelve or 12.5 per cent dealt individually and 5 or 5.2 per cent checked it "II-A". Another 5 or 5.2 per cent indicated both levels, so that 70 or 72.9 per cent of these pastors were ready to make it their official concern. Four or 4.2 per cent thought it had only limited ethical implications and 9 or 9.4 per cent checked it "III-A". Two or 2.1 per cent made it a purely personal affair and 7 or 7.3 per cent checked it "IV-A". Four or 4.2 per cent omitted the item.

On the East Coast 6 or 33 per cent took public notice and 3 or 16.5 per cent checked "I-A". Two or 11 per cent checked it "II-A", for a total of 11 or 60.5 per cent of the pastors in this region making it their pastoral concern. Two or 11 per cent gave it limited ethical implications and another 3 or 16.5 per cent checked it "III-A". None regarded it as just a personal matter. Two or 11 per cent omitted the item.

On the West Coast 7 or 43.1 per cent took public notice with another 1 or 6 per cent checking it "I-A". Two or 12 per cent dealt with it individually, 1 or 6 per cent checked it "II-A", and another 2 or 12 per cent indicated both levels, so that a total of 13 or 79.1 per cent of the West Coast pastors considered this matter their personal responsibility. Two or 12 per cent checked it "III-A" and the remaining response omitted the item.

The seventh item in this category considered "decisions affecting the lives of millions, made by corporate executives responsible

only to 'the stockholders'". On this matter 20 or 12 per cent of all responses took public notice and another 29 or 17.4 per cent checked "I-A". Three or 1.8 per cent had dealt with it individually and 13 or 7.8 per cent checked "II-A". Two or 1.2 per cent indicated both levels, for a total of 67 or 40.2 per cent of all responses recognizing this as a matter of official concern. Thirteen or 7.8 per cent felt that it had limited ethical implications and 46 or 27.7 per cent checked "III-A". Seven or 4.2 per cent made it a strictly personal matter and 18 or 10.8 per cent checked "IV-A". Sixteen or 9.6 per cent omitted the item.

In the Missouri Synod Heartland 12 or 12.5 per cent took public notice and another 15 or 15.6 per cent checked it "I-A". Three or 3.1 per cent dealt individually and 10 or 10.4 per cent checked "II-A". This made a total of 40 or 41.6 per cent of these pastors regarding it as their pastoral responsibility. Six or 6.2 per cent gave it limited ethical implications and 22 or 22.9 per cent checked it "II-A". Five or 5.2 per cent thought it purely personal and 11 or 11.4 per cent checked "IV-A". Twelve or 12.5 per cent omitted the item.

On the East Coast 2 or 11 per cent took public notice and another 5 or 27.5 per cent checked it "I-A". Another 2 or 11 per cent checked "II-A", and still another 2 or 11 per cent indicated both levels. Eleven or 60.5 per cent of these pastors made this a matter of personal concern. Two or 11 per cent thought it had limited ethical implications and 3 or 16.5 per cent checked "III-A". One or

5.5 per cent made it a strictly personal matter and 1 or 5.5 per cent checked "IV-A".

On the West Coast 4 or 25 per cent took public notice and 1 or 6 per cent checked "I-A". None dealt with it individually, so that 5 or 31 per cent of the pastors here considered this their concern. Two or 12 per cent gave it limited ethical implications and 8 or 50 per cent checked it "III-A". The one remaining response checked it "IV-A".

The eighth and final item in this category read "businessmen negotiating, however reluctantly, with racketeers simply to avoid difficulty and financial loss". Fifteen or 9 per cent of all responses had taken public notice of this item. Another 40 or 24.1 per cent checked "I-A". Five or 3 per cent dealt with it individually and 45 or 27.1 per cent checked "II-A". One or .6 per cent indicated both levels, making 106 or 63.8 per cent of all responses ready to place this in the area of pastoral responsibility. Six or 3.6 per cent gave it only limited ethical implications and 28 or 16.8 per cent checked "III-A". Three or 1.8 per cent thought of it as strictly personal and another 3 or 1.8 per cent checked "IV-A". Twenty or 12 per cent omitted the item.

In the Missouri Synod Heartland 9 or 9.4 per cent took public notice and 18 or 18.7 per cent checked "I-A". Three or 3.1 per cent dealt individually and 27 or 28.1 per cent checked "II-A", making a total of 57 or 59.3 per cent of these pastors putting it down as a pastoral responsibility. Two or 2.1 per cent gave it limited ethical

implications and 17 or 17.7 per cent checked "III-A". Two or 2.1 per cent thought it entirely personal and another 2 or 2.1 per cent checked "IV-A". Sixteen or 16.6 per cent omitted the item.

On the East Coast 3 or 16.5 per cent took public notice and 6 or 33 per cent checked "I-A". One or 5.5 per cent had dealt individually and 3 or 16.5 per cent checked "II-A". One or 5.5 per cent indicated both levels, so that a total of 14 or 77 per cent of these pastors acknowledged this to be an official concern. One or 5.5 per cent thought it had limited ethical implications and 2 or 11 per cent checked it "III-A". None considered it entirely personal. The remaining response omitted the item.

On the West Coast none took public notice or dealt individually, but 5 or 31 per cent checked it "I-A" and 4 or 25 per cent checked it "II-A", making a total of 9 or 56 per cent who were ready to accept it as a pastoral concern. Two or 12 per cent thought it had limited ethical implications and 3 or 18.1 per cent checked it "III-A". One or 6 per cent regarded it as a purely personal affair and the final remaining response omitted the item.

### Labor Relations

The category which revealed the lowest degree of social sensitivity was that of labor relations. In this category the first item read "a labor union, recognized as the legal bargaining agent for a group of workers". Twenty or 12 per cent of all responses had taken public notice of this item and 16 or 9.6 per cent checked it "I-A".

Eleven or 6.6 per cent dealt with it individually and another 11 or 6.6 per cent checked it "II-A". Five or 3 per cent indicated both levels, for a total of 63 or 37.8 per cent of all responses ready to make this a pastoral responsibility. Fourteen or 8.4 per cent thought it had limited ethical implications and 41 or 24.7 per cent checked "III-A". Ten or 6 per cent regarded it as a purely personal concern and 25 or 15 per cent checked "IV-A". Fourteen or 8.4 per cent omitted the item.

In the Missouri Synod Heartland 11 or 11.4 per cent took public notice and 4 or 4.5 per cent checked it "I-A". Six or 6.2 per cent dealt individually and 7 or 7.3 per cent checked "II-A". Two or 2.1 per cent indicated both levels. Thirty or 31.2 per cent of these pastors made this a pastoral responsibility. Six or 6.2 per cent thought it had limited ethical implications and 31 or 32.2 per cent checked "III-A". Seven or 7.3 per cent made it a strictly personal matter and 12 or 12.5 per cent checked it "IV-A". Ten or 10.4 per cent omitted the item.

On the East Coast 2 or 11 per cent took public notice and another 6 or 33 per cent checked "I-A". Two or 11 per cent dealt with it individually and 2 or 11 per cent checked "II-A". One or 5.5 per cent indicated both levels, for a total of 13 or 71.5 per cent of these pastors ready to make it a matter of official concern. One or 5.5 per cent thought it had limited ethical implications and 4 or 22 per cent checked "III-A". None regarded it as purely personal.

On the West Coast none took public notice or dealt individually and only 1 or 6 per cent checked it "I-A". This, then, represented the number on the West Coast regarding this as a pastoral responsibility. Five or 31 per cent regarded it as having limited ethical implications and 4 or 25 per cent checked "III-A". One or 6 per cent made it a strictly personal matter and 4 or 25 per cent checked "IV-A". One or 6 per cent omitted the item.

The second item in this category referred to "denying a person the right to apply for or keep a job unless he joins a union". Twenty-five or 15 per cent of all responses had taken public notice of this item, while 19 or 11.4 per cent checked it "I-A". Another 28 or 16.8 per cent had dealt with it individually and 15 or 9 per cent checked it "II-A". Seven or 4.2 per cent indicated both levels, so that 94 or 56.4 per cent of all responses placed this matter in the area of official responsibility. Eight or 4.8 per cent gave it only limited ethical implications and 39 or 23.5 per cent checked "III-A". Four or 2.4 per cent regarded it as purely personal and 12 or 7.2 per cent checked "IV-A". Ten or 6 per cent omitted the item.

In the Missouri Synod Heartland 18 or 18.7 per cent took official notice and another 9 or 9.4 per cent checked it "I-A". Twelve or 12.5 per cent dealt individually and 10 or 10.4 per cent checked it "II-A". One or 1 per cent indicated both levels, making a total of 50 or 52 per cent of these pastors who regarded this item as their official responsibility. Four or 4.2 per cent thought it had only limited ethical implications and 25 or 26 per cent checked "III-A". Two or

2.1 per cent made it a strictly personal matter and 1 or 8.3 per cent checked "IV-A". Seven or 7.3 per cent omitted the item.

On the East Coast 1 or 5.5 per cent took public notice and 3 or 16.5 per cent checked "I-A". Four or 22 per cent had dealt individually and 2 or 11 per cent checked "II-A". Another 2 or 11 per cent had indicated both levels. Twelve or 66 per cent of the East Coast pastors made this an official concern. One or 5.5 per cent thought it had limited ethical implications and 4 or 22 per cent checked it "III-A". One or 5.5 per cent made it a strictly personal matter.

On the West Coast 3 or 18.1 per cent took public notice, 3 or 18.1 per cent dealt individually, 3 or 18.1 per cent checked "II-A", and 1 or 6 per cent indicated both levels. This made a total of 10 or 60.3 per cent of the West Coast pastors recognizing this as their pastoral responsibility. Two or 12 per cent regarded it as having limited ethical implications and 1 or 6 per cent checked "III-A". One or 6 per cent made it a purely personal matter and 1 or 6 per cent checked "IV-A". The remaining response omitted the item.

The third item in this category spoke of "labor unions requiring the hiring of more men than are really needed to do a certain task". On this item 38 or 22.9 per cent of all responses had taken public notice and 31 or 18.6 per cent checked it "I-A". Another 14 or 8.4 per cent dealt with it individually and 9 or 5.4 per cent checked it "II-A". Seven or 4.2 per cent indicated both levels. Ninety-nine or 59.5 per cent of all responses put it into the area of official concern. Twelve or 7.2 per cent thought it might have limited ethical

implications and 24 or 14.4 per cent checked "III-A". Nineteen or 11.4 per cent checked "IV-A". Thirteen or 7.8 per cent omitted the item.

In the Missouri Synod Heartland 22 or 22.9 per cent took public notice and another 17 or 17.7 per cent checked it "I-A". Six or 6.2 per cent dealt with it individually, 6 or 6.2 per cent checked "II-A", and 1 or 1 per cent indicated both levels. Fifty-two or 54 per cent of the pastors in this region, then, considered the item as their pastoral responsibility. Six or 6.2 per cent regarded it as having limited ethical implications and 13 or 13.5 per cent checked "III-A". Fourteen or 14.5 per cent checked "IV-A". Eleven or 11.4 per cent omitted the item.

On the East Coast 3 or 16.5 per cent took public notice, 3 or 16.5 per cent checked "I-A", 2 or 11 per cent dealt individually and 3 or 16.5 per cent indicated both levels. That made a total of 11 or 60.5 per cent of these pastors making this a matter of official concern. Three or 16.5 per cent gave it limited ethical implications and 4 or 22 per cent checked "III-A". The remaining response omitted the item.

On the West Coast 4 or 25 per cent took official notice and 4 or 25 per cent checked "I-A". Two or 12 per cent dealt individually and 1 or 6 per cent checked "II-A", so that a total of 11 or 68 per cent of the West Coast pastors regarded this as a part of their official concern. Three or 18.1 per cent thought it had limited ethical implications and 1 or 6 per cent checked it "III-A". The remaining response checked it "IV-A".

The fourth and final item in this category read "a labor strike involving a plant in which members of the congregation are working". On this item 23 or 13.8 per cent of all responses had taken public notice and 35 or 21 per cent checked "I-A". Another 20 or 12 per cent had dealt individually and 25 or 15 per cent checked "II-A". Another 9 or 5.4 per cent indicated both levels, for a total of 112 or 62.6 per cent making this a pastoral responsibility. Five or 3 per cent gave it limited ethical implications and 28 or 16.8 per cent checked "III-A". Three or 1.8 per cent regarded it as a strictly personal matter and 8 or 4.8 per cent checked "IV-A". Twelve or 7.2 per cent omitted the item.

In the Missouri Synod Heartland 15 or 15.6 per cent took public notice and another 18 or 18.7 per cent checked "I-A". Seven or 7.3 per cent dealt individually and 16 or 16.6 per cent checked "II-A". Four or 4.2 per cent indicated both levels. Sixty or 62.4 per cent made this their official concern. Three or 3.1 per cent, however, thought it had only limited ethical implications, and 20 or 20.8 per cent checked it "III-A". One or 1 per cent made it a strictly personal matter and 4 or 4.2 per cent checked "IV-A". Eight or 8.3 per cent omitted the item.

On the East Coast 2 or 11 per cent took public notice and another 7 or 38.6 per cent checked "I-A". Four or 22 per cent dealt with it individually and 1 or 5.5 per cent checked "II-A". Two or 11 per cent indicated both levels, for a total of 16 or 88 per cent of the East Coast pastors accepting official responsibility.

One or 5.5 per cent regarded it as having limited ethical implications and 1 or 5.5 per cent checked it "III-A". None considered it a purely personal matter.

On the West Coast 2 or 12 per cent took public notice and 1 or 6 per cent checked "I-A". Four or 25 per cent dealt with it individually and 2 or 12 per cent checked "II-A". Two or 12 per cent also indicated both levels. Eleven or 67 per cent of these pastors regarded this item as a part of their pastoral responsibility. Three or 18.1 per cent checked it "III-A", 1 or 6 per cent checked it "IV-A", and 1 or 6 per cent omitted the item.

## Chapter 7

Further Observations on The General Analysis

Having examined the results on all the items according to their major categories, it is appropriate now to investigate those items incidating the greatest amount of awareness on the part of those who responded.

The item regarding the sense of honesty and responsibility in paying taxes led the entire group with 160 or 96 per cent of all responses recognizing this as a pastoral responsibility. This was followed by the item on teaching evolution in the public schools, 159 or 95.5 per cent. The third concerned drunkenness as an unimportant matter because it happens to every one once in a while, 158 or 95 per cent. Speaking the truth under oath was fourth with 156 or 93.8 per cent. The fifth item in order of social awareness concerned itself with alcoholism as a grave problem confronting society, 155 or 93.1 per cent. Unfaithfulness in husbands was rated sixth, with 153 or 92 per cent. The roots of juvenile delinquency stood in seventh place with 150 or 90.1 per cent. Eighth was the risk of life and limb in driving, 149 or 89.5 per cent. This place was shared by the item on children as a social and economic liability and the secular approach to learning, all with the same score. Ninth in order was the item regarding misrepresentation of goods to get a better price, 147 or 87.3 per cent. In tenth place

was the item on playing slot machines with 145 responses or 87.1 per cent. (Cf. Appendix C, Table I)

All four areas, total response, Missouri Synod Heartland, East Coast and West Coast placed the following items among their top ten: (1) honesty in paying taxes, (2) unfaithfulness in husbands, and (3) speaking the truth under oath. Three others were shared by total response, Missouri Synod Heartland and the East Coast, these being (1) teaching evolution, (2) alcoholism, a grave problem facing society, and (3) the roots of juvenile delinquency.

Moving to the other end of the spectrum we might also examine those items which revealed the least degree of social awareness among those responding to the questionnaire. The item to which those responding were least aware concerned itself with the control of "enemy" territory by an occupying force, with 53 or 31.8 per cent placing this matter in the area of pastoral responsibility. First place was shared by the item regarding the government doing many things which might just as well be done by private enterprise. Sixty-three or 37.8 per cent considered the matter of having a labor union serve as the legal bargaining agent an official pastoral responsibility, to take second place on this list. Third place went to the item regarding decisions affecting millions made by corporation executives, with 67 or 40.2 per cent. Fourth place went to the item referring to competition as a "natural law", 69 or 41.4 per cent. Fifth place was taken by the item regarding the judging of political decisions primarily on the basis of party loyalty, 73

or 43.6 per cent. In sixth place was the item of racketeers investing their money in legitimate enterprises, 78 or 46.9 per cent (Cf. Appendix C, Table II).

All four groups, total responses, Missouri Synod Heartland, East Coast and West Coast were least sensitive to (1) the government versus private enterprise and (2) controlling enemy territory. Total response, Missouri Synod Heartland and West Coast also placed the following four items among those which ranked lowest in social awareness (1) labor unions as bargaining agents, (2) decisions made by corporation executives, (3) judging political decisions and (4) competition as a natural law.

This matter of social awareness might also be approached by looking at those items which the pastors responding considered as having only limited ethical implications (III and III-A). Of course, many of those appear here which ranked lowest in the breakdown just discussed. There are, however, a few differences, so we shall also examine these. The item which the greatest number of responses thought had only limited ethical implications in relation to their pastoral office was that regarding control of enemy territory, 60 or 36.1 per cent. This number also regarded the item of children in the same jails as adult lawbreakers in this category. The second place was occupied by the item of decisions of corporation executives, 59 or 35.5 per cent. In third place was the item of racketeers investing money in legitimate enterprises, 57 or 24.3 per cent. In

fourth place was the item on competition as natural law, 55 or 33.1 per cent. Fourth place was shared by the item on unions as legal bargaining agents. Fifth was the government versus private enterprise item, 47 or 28.3 per cent. This place was also shared by the item regarding a person's right to apply for or hold a job without joining a union. Sixth was the item regarding judging political decisions, 42 or 25.3 per cent. In seventh place was the item regarding buying property or making an investment to make a quick profit, 40 or 24.1 per cent. In eighth place was the item concerning setting the price at "all the traffic will bear", 38 or 22.9 per cent. Ninth place was shared by three items, all scoring 37 or 22.3 per cent, these being (1) communities passing blue laws, (2) federal aid to Christian Day Schools and (3) privileges being sought by those belonging to "the best families". Tenth place, with a score of 36 or 27.7 per cent was shared by four items: (1) featherbedding by labor unions, (2) racketeers demanding a "cut" to "protect" legitimate businessmen, (3) atrocities committed by American soldiers in war or under battle conditions and (4) setting up codes of professional ethics. These, then, were those items scoring highest in the area of "limited ethical implications" to the pastoral office. (Cf. Appendix C, Table III)

We might also at this time examine which items were considered as being entirely beyond the range of pastoral responsibility (IV and IV-A). The item receiving the greatest number of checks in this area was that regarding government versus private enterprise,

62 or 37.3 per cent. Second was the item concerning the exercise of party loyalty in relation to political judgment, 52 or 31.3 per cent. Third was the item relating to the functioning of a military force in controlling enemy territory, 41 or 24.6 per cent. Fourth place was shared by two items, each receiving 31 or 18.6 per cent. They were (1) competition as a natural law and (2) buying property to make a quick profit. In fifth place was an item referring to social drinking that does not involve drunkenness, 26 or 15.6 per cent. The sixth highest was the item regarding decisions made by corporation executives and affecting many lives, 25 or 15 per cent. Seventh place was also shared by two items with 24 or 14.1 per cent checking (1) communities passing "blue laws" and (2) determining a fair profit. Eighth was an item referring to discontent as fostered by advertising media, 22 or 13.2 per cent. (Cf. Appendix C, Table IV)

By contrast we might note, however, that none of the following items received any responses in the area of "purely personal". In other words, all responses thought they had at least some ethical implications. These items were (1) the risk of life and limb in driving, (2) honesty in paying taxes, (3) children as a social and economic liability, (4) unfaithfulness in husbands and (5) the teaching of evolution in the schools.

In addition to these, pastors on the East and West Coasts were satisfied that all of the following also had at least some ethical implications: (1) drunkenness common and therefore not

serious, (2) justifying a state of war against an aggressor nation, (3) teaching recruits in the army to hate, (4) rebellion against an unjust government, (5) atrocities committed under wartime conditions, (6) finding a place for the aged and retired, (7) speaking the truth under oath, (8) playing cards for limited stakes, (9) playing slot machines where illegal, (10) keeping children in jail with adult offenders, (11) gangsters demanding a "cut" to "protect" against damage, (12) white people who think they are superior to all other races, (13) uncritical patriotism, (14) the government assuming all responsibilities for the poor, sick and handicapped, (15) the government assuming responsibility for the total welfare of the child, (16) misrepresentation of goods to get a higher price, (17) destroying crops to keep up the price, (18) a mother who seeks to be both career-woman and homemaker, (19) the secular approach to all learning and (20) federal aid to Christian Day Schools. The sampling stating these convictions was small, but proportionate to the representation of churches of the Lutheran Church-Missouri Synod in these areas.

It is interesting to note that four items among those considered a strictly personal matter were in the economic decisions category and two in the area of government. It is also interesting that, at least in our opinion, each of them actually had strong ethical implications. An examination of these individual items, as well as an examination of the categories as a whole, indicates

that the great majority of the responses seemed to be aware of their relationship to their pastoral office.

What gave the items that received the greatest support their appeal? They ranged through a variety of categories--government, education, drinking and alcoholism, marriage and the family, juvenile delinquency, safety, gambling. All of them dealt with obvious problems, the kind that are apparent upon even a cursory examination of our social situation. It seems to us that the more subtle, and yet just as important, if not even more important items were those under economic decisions, social classes, government, race relations, war and labor relations which were not given the emphatic support received by "secularism in public education" or "unfaithfulness on the part of husbands". Featherbedding, with 59.5 per cent of the total response, a strike involving congregation members, with 62.6 per cent, a code of ethics of professional workers, with 61.2 per cent, the investment of racketeers in legitimate businesses, with 46.9 per cent or even discrimination in housing, with 65.4 per cent should have received a larger measure of understanding because the latter involve ethical choices no less than the former. This is also illustrated under government, when the item reading "the government doing many things that could just as easily have been performed by private enterprise" received 31.8 per cent of the total response but the item "the government assuming all major responsibilities for the poor, the sick, the mentally and physically handicapped " received 75.1 per cent and

the item "the government assuming all responsibility for the welfare of the child" received 76.9 per cent of the total responses. The last two were more specific, and in relation to people who loom large to the ministry. The first item is more abstract, but the danger of statism is no less significant.

It would seem, therefore, that the larger view, the long range trends ought to be cultivated as well as the sharpened conscience in relation to a specific circumstance. It is possible perhaps to speak of a fragmented social consciousness and responsibility, when one of the ultimate concerns of the Christian religion needs to be its ability to provide the individual with an entire framework of belief and understanding within which he sees his own life and the lives of others. That lack, too, might be a legitimate deduction gained from a thoughtful analysis of these responses.

It is noteworthy that in 21 out of 60 items the total number of responses under "A" were greater than under actual experience. The "A" responses indicated "present conviction but with no previous opportunity to consider alternatives". It is as though the pastor responding were saying "I really haven't had an opportunity to consider this matter before, but since you ask me now I would say that were I to be faced with this matter, this is how I would regard it". To repeat, it is amazing when one considers their professional training and experience, that in a little more than one third of the items this was their first opportunity to consider what ethical choice they would have to make regarding them.

Let us examine this matter a little further. Under Economic Decisions six of eight items come under this consideration. Under Labor Relations three out of four. Under War three out of five, also under Juvenile Delinquency, three out of five. Under Social Classes, two out of six. Two items under General, viz. recognizing prostitutes as mission material and codes of ethics for professional workers. Race Relations had one of four, and Government one of six.

More specifically still, the item "businessmen negotiating, however reluctantly, with racketeers, simply to avoid difficulty and financial loss" received 116 or 69.6 per cent "A" responses to 30 or 18 per cent "actual experience" responses. The item "juveniles in the same jails as adult lawbreakers" received 107 "A" responses or 64.2 per cent to 49 "actual experience" or 29.5 per cent. The item "racketeers investing huge amounts of money in legitimate business enterprises" received 107 "A" responses or 64.2 per cent to 45 or 27.1 per cent "actual experience" responses. The item "gangsters demanding a cut to protect against damage" received 106 "A" responses or 63.6 per cent as compared to 40 or 24.1 per cent of the other. The item "decisions made by corporation executives" received 106 "A" responses or 63.6 per cent to 45 or 27.1 per cent of the other.

The item "a labor union strike involving congregation members" received 96 "A" responses or 57.8 per cent to 60 or 36.1 per cent. The item "understanding the function of occupying enemy territory" received 95 "A" responses or 57.2 per cent to 59 or 35.5 per cent

for actual experience. The item "buying property or making investments solely for the purpose of realizing a quick and lavish profit" received 94 or 56.6 per cent "A" responses to 65 or 39.1 per cent for actual experience. The item "a labor union as the recognized legal bargaining agent" received 93 "A" responses of 56 per cent to 60 or 36.1 per cent for actual experience. The item "racial discrimination in housing" received 89 "A" responses or 53.5 per cent to 62 or 37.3 per cent for actual experience. The item "the government versus private enterprise" received 86 "A" responses or 51.7 per cent to 76 or 45.7 per cent for actual experience. The item "denying a person the right to apply for or keep a job unless he joins a labor union" received 85 "A" responses or 51.1 per cent to 72 or 43.3 per cent for the other. The item "army officers teaching recruits to hate" received 85 or 51.1 per cent "A" responses to 68 or 40.9 per cent for the other.

By comparison those items in which actual experience with the suggested situation ranked highest were the item "honesty in paying taxes" with 142 or 84.6 per cent indicating actual experience as compared to 21 or 12.6 per cent in the "A" category. The item "alcoholism confronting an individual member" had 135 or 81 per cent in the "A" group. The item "teaching evolution as scientifically acceptable" had 135 or 81 per cent as compared to 27 or 16.2 per cent in the "A" group. The item "speaking the truth under oath" had 134 or 80.4 per cent as compared with 27 or 16.2 per cent in the "A" group. The item "alcoholism as a grave social problem facing

society" had 129 or 77.4 per cent as compared to 33 or 19.8 per cent in the "A" group. The item "secular approach to all learning" had 124 or 74.4 per cent as compared to 33 or 19.8 per cent in the "A" group. The item "the risk of life and limb in driving" had 123 or 73.8 per cent as compared to 37 or 22.3 per cent in the "A" group. The item "limiting the birth of children" had 121 or 72.6 per cent as compared to 35 or 21 per cent in the "A" group. The item "the roots of juvenile delinquency" had 120 or 72 per cent as compared to 39 or 23.5 per cent in the "A" group.

What might be some of the reasons both why the items immediately above ranked as high as they did (and not, perhaps, even higher) and why those previously indicated as ranking high in the "A" group stood where they did? One reason no doubt is the fact that only seven of those responding indicated that their present ministry was in a metropolitan area, and many of these items are most common in a highly urbanized and industrial society. And it is true that, while the majority of the churches of the Lutheran Church-Missouri Synod are classified as urban, yet its strength is to be found in the small town, the small city and the city, rather than in the areas where the population is highly concentrated. That shift in church work is still in the future for this synod, although the trend is already in that direction. Another reason is found in the fact that 45 or 27.1 per cent of the pastors responding graduated since 1950 and another 40 or 24.1 per cent in the previous decade. This might suggest a limited experience based on only a few years in

the active ministry. One thing seems certain, and that is that here is great need for these responses to move from the "A" category into the realm of actual experience.

When they do, the responses suggest that the balance will fall into the category of pastoral responsibility. Our pastors, even in those instances where they were first confronted with a situation which they had not met before, were more ready to place the item as a part of their official responsibility than to give it limited ethical implications or to make it a purely personal concern. This would seem to indicate a willingness to seek the ethical implications of such experiences as were entirely new to them. To translate this willingness into purposeful pastoral activity will be the burden of further discussion in a later chapter.

## Chapter 8

A Regional Comparison

One of the things which this study gave us an opportunity to do was to compare the regions of the country in which our churches are found. Since 75 per cent of the membership of the Missouri Synod is concentrated in a twelve-state area in the midwest, this would quite naturally become one region to which we might give special attention. As a contrast the East Coast states and the West Coast states were also examined. We have already given the comparisons on the various items. It is time now to take a closer look at the results.

It was quite obvious as the results were tabulated that the responses from the East Coast seemed to lead all the rest in the social sensitivity manifested. To what extent however? On 44 or 72 per cent of the 60 items the East Coast scored highest of all in placing that item in the area of pastoral responsibility. On 9 or 14.5 per cent of the items, every pastor responding had made that item a matter of official concern. On one item (speaking the truth under oath) this 100 per cent response was shared also by the pastors on the West Coast. These 44 items included all four items under Drinking and Alcoholism, three of four items under Labor Relations, four of five items under War, all five items under General, all four items under Race Relations, three of six items under Government, all five items under Social Classes, five of

eight items under Economic Decisions, all five items under Marriage and the Family, and two of three items under Political Activity.

On eleven or 18.3 per cent of the 60 items the West Coast scored highest of all in making them a part of pastoral responsibility. These items were (1) featherbedding in labor unions, (2) betting on a horse race where legal, (3) justifying a state of war against an aggressor, (4) children in jail with adult offenders, (5) racketeers investing in legitimate enterprises, (6) gangsters demanding a cut to protect against damages, (7) government assuming all major responsibilities for poor and sick, (8) understanding just determination of price as being "all that the traffic will bear", (9) destroying crops to keep up the price, (10) playing slot machines where legal and (11) speaking the truth under oath (a score shared with the pastors on the East Coast).

The Missouri Synod Heartland scored highest on the following six or 10 per cent of the items: (1) communities passing "blue laws", (2) misrepresentation of goods to get a better price, (3) secularism in public education, (4) teaching evolution as the only scientifically acceptable explanation, (5) federal aid to Christian Day Schools and (6) running for political office.

On forty-four or 72 per cent of the 60 items there was less than five per cent difference between the responses given by the total group of those checking pastoral responsibility and those given by the pastors in the Missouri Synod Heartland. On thirteen or 21.6 per cent of the 60 items the Missouri Synod Heartland scored

higher than the total group of responses. These thirteen included all of the six items in which the Missouri Synod Heartland scored highest (Cf. preceding paragraph) plus the following: (7) alcoholism as a grave problem facing society, (8) playing cards for limited stakes, (9) roots of juvenile delinquency, (10) intermarriage between members of different races, (11) uncritical patriotism, (12) determining a fair profit and (13) truthfulness in a political campaign.

On thirteen or 21.6 per cent of the items the West Coast scored higher than the East Coast. These items include, of course, those in which the West Coast scored highest of all (see above) and, in addition, (12) government versus private enterprise and (13) misrepresentation of goods to get a better price.

On forty-three or 69.4 per cent of the items, however, the East Coast scored higher than the West Coast.

The West Coast and the Missouri Synod Heartland shared honors (?) for having the lowest scores on the various items, with the West Coast having the lowest scores on 29 or 28.1 per cent of all items (nearly one-half) and the Missouri Synod Heartland having the lowest score on 24 or 39.8 per cent of all items.

Looking more closely we discover that on the West Coast these low scores (in relation to pastoral responsibility) include three of four items under Drinking and Alcoholism, all four items under Race Relations, three of six items under Government, three of five items under Social Classes, and all three items under Education.

The low scores in the Missouri Synod Heartland included three of four under Labor Relations, three of five under War, four of five under Juvenile Delinquency and Crime, three of five under Marriage and the Family.

On three or 5 per cent of the items the East Coast scored lowest of all, i.e., had the fewest number of pastors accepting the item as a pastoral responsibility. These items were (1) playing slot machines where illegal, (2) government versus private enterprise and (3) misrepresentation of goods to get a better price.

Why these differences? In only a few cases is any sort of clear pattern discernible. In the area of Education it is quite clear why the Missouri Synod Heartland should lead and the West Coast lag, for it is in the Midwest that we find the greatest number of Christian Day Schools, the largest and best organized in terms of enrollment and facilities. On the West Coast the interest in Christian Day Schools is quite lively in southern California, but in the Pacific Northwest the program of Christian education is very much in its infancy.

The Missouri Synod Heartland also led in the area of running for political office and this, too, is understandable. We have already pointed out the comparative strength of the Missouri Synod by states. In some midwest states the Lutheran Church-Missouri Synod is the second, third or fourth largest single denomination. In some local communities they are the dominant group. Their interest in government in such cases will certainly be greater by

necessity. Ideally, of course, this concern for government ought not depend upon population. In fact, the score for the item on running for political office (total: 76.9 per cent) ought to match the score on the item on being honest in paying taxes (total: 96 per cent). The low scores in the Missouri Synod Heartland in the labor relations area might reflect the concentration of membership in less highly industrialized centers. The problems under crime, too, are those associated with metropolitan centers. The scores under Marriage and the Family were so close in all three regional areas that this variation does not seem to be important.

Why should the East Coast pastors provide the highest scores in nearly 75 per cent of the items? The total number of high scores as well as the range of difference between their scores and those of other regions seems to indicate a much more emphatic understanding of the significance of these problems. One reason might be the fact that they are serving, generally, in areas of greater population concentration would create this greater awareness. These are problems that arise out of group living, no matter how much they finally depend upon individual choices. The pressures of group living are certainly greater, comparatively, along the Eastern seaboard than farther west.

It is more difficult to discern a pattern in the low scores shown by pastors on the West Coast. Why the low scores under the category of Drinking and Alcoholism? Is this still an evidence of the frontier--the hard drinking, saloon type approach we associate

with pioneer settlements? Is there a relationship, for example, between the attitude of church members in this respect who live in the San Francisco Bay area and the fact that San Francisco is reported to have the highest rate of alcoholism in the United States? Paradoxically, in Washington and Oregon the sale of hard liquor is a state monopoly and the flaunting of the sale of liquor appears less blatant. Why the lower scores under the category of race relations? It is true that the pressures of non-white population are not as insistent in the urban centers on the West Coast and therefore the problem does not appear as immediate. On the other hand, the history of the West Coast in relation to Oriental and Mexican minorities is as miserable as that of the Deep South in relation to Negroes, which should create the same kind of awareness on the part of the West Coast pastors as that to be found on the East Coast, where immigrant groups and other minorities have certainly forced the Church to consider its relation to these groups.

Although there is no clear indication, it would appear that in few of the major categories is there evidence of leadership. Enlightenment, but not full understanding or the deeper awareness which places the life and circumstances of men into the framework of an order of creation and redemption, which operates with an enlightenment that grows out of spiritual regeneration. The very fact that we have sought an explanation in the spirit of the frontier, in the concentration of population, or in any other of the explanations through which sociology or economics as a discipline seek an

answer betrays the extent to which the world is able to influence the church, rather than the church finding its answers in its own life and outlook, and then being able to exert its own influence upon those outside its community.

There comes to mind here a comment by Joseph Sittler in his essay "The Structure of Christian Ethics". He writes

"The structure of Christian ethics ground(s) every subsequent assertion in the drama of God's work. God does the redemptive and restorative deed, and God creates the response which is man's reception of it. So adequate are the God-initiated vitalities there deployed that evangelical ethics is under no necessity to import into its basic structure pre-suppositions from the rich and ennobling traditions of philosophical thought about the good, the valuable, etc. This is by no means to deny that philosophical ethical reflection has served to sensitize men to the centrality and complexity of ethical problems by its work of analysis and destruction of illusions. The continuing philosophical concern with the idea of natural law, inclusive but persistent, is an instance of the fact that all efforts of man to know what he ought to do drive him into transindividual areas of his existence ...The enormous literature of philosophical ethics is in this sense a profound and moving confessional which confirms and the relevance of the radical drama of redemption which the Christian faith declares." (15, p. 10-11)

What Sittler here says regarding philosophy is true of the social sciences as well. While we may employ their language, their definitions, their insights, the most thorough and effective approach of the Christian will grow out of his relation of his Christian understanding of redemption-restoration to his own life and that of his neighbor in their community. But that approach stands as the ideal. It is still historically true that Christians and Christian

pastors remain too much the product of their "un-Christian" environment, of the outgrowth of their own history, living in a sort of half-world, which is neither Christian nor non-Christian, but which reflects some of the values of both.

The explanations offered above are not to be thought of as final conclusions, but rather as tentative hypotheses which will undoubtedly be given additional investigation. They represent a reasoned effort to take into account the facts revealed in the responses as well as information which is a commonly accepted part of regional descriptions. As such they are not unrelated to the situation nor the findings of this study. At the same time no one should consider them to be the only possible answer.

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## Chapter 9

An Inquiry Into Past Learning In The Social Sciences

The final section of the questionnaire was introduced with this request: "As you recall your theological training in our Synodical schools (both preparatory and seminary), how often do you recall that insight and information was given you in these various areas?" Then followed ten items covering major social issues and areas (Cf. page 30) and a rating scale running from "frequently" through "occasionally" and "seldom" to "never". (Cf. Appendix E, Table V)

Two limitations must at once be recognized. One pastor pointed one of them out very frankly, when at the end after having duly checked the scale, he added: "What if I have forgotten a number of subjects or topics discussed or taught at our college or seminary 20 years ago? Would not my failure to remember cause an unfair, incomplete picture of our schools or of their instruction?" This must certainly be kept in mind. The factor of forgetfulness and the passage of time can dull the edge of memory only too quickly.

And yet we are counting also upon the kind of memory which good instruction does evoke. The writer, personally, cannot remember some twenty-five years ago any challenging presentations on labor relations, racial discrimination, the role of government (and this in the burgeoning era of the New Deal!) or the changing

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status of parent-child relationships. Yet he does remember vividly presentations of Greek, Roman and Medieval History, instruction in Latin and readings in Schiller and Goethe, the marvel of finding more in Vergil's Aeniad than declensions and conjugations, and the painstaking care put upon enunciation in public speaking. Since that is so, we are counting upon it that where discussions in the realm of the social sciences were vivid and meaningful there will be enough remembering to make this section of some value--value particularly for the future, for the past can be understood and interpreted, but it cannot be undone.

The second limitation can also be summarized in a quotation from a comment written at the conclusion of one of the questionnaires. It was observed that "during my training days many of the above items had not yet assumed the nature of serious problems, and so the consideration given them was of a general nature. But times have changed!" We do not accept this comment unqualifiedly. The problem of discrimination, for example, was as pressing 50 years ago as it is now in its denial of basic human rights to individuals who were entitled to this consideration not only on a humanitarian basis, but on constitutional grounds as well. Other trends, industrialization, urbanization, labor organization, the role of government did not stand in as sharp a focus, even though discerning spirits were already keenly aware of the direction in which Western society was moving and could point to ultimate considerations which have now been realized. But the curricular framework for ministerial

training in the Lutheran Church-Missouri Synod 25 or 35 years ago, as we have outlined it earlier, did not lend itself as easily to the discussion of these matters. Indeed, thirty-five years is a long time ago for most of the social sciences in education generally.

However, these considerations must be kept in mind as we now look at the responses to this portion of our inquiry. Taking the responses as a whole, 45 or 27.1 per cent recalled hearing about secular education in the public schools "frequently"; 13 or 7.8 per cent recalled hearing about vice and criminal activities "frequently"; 10 or 6 per cent recalled hearing about the effects of city life and also of racial discrimination "frequently"; 6 or 3.6 per cent recalled hearing about parent-child relationships "frequently"; 5 or 3 per cent recalled hearing about participation in government and politics and also about business ethics "frequently"; 3 or 1.8 per cent recalled hearing about the effects of industrialization and government control "frequently". None could recall hearing about the organization of labor unions "frequently". Could this last throw some light also on the homes from which the majority of the faculties and student bodies of the Lutheran Church-Missouri Synod were drawn?

In the Missouri Synod Heartland, under the "frequently" column, the first four items were the same as those under "total responses", and in that order, viz, secular education 30 or 31.2 per cent; vice and criminal activities, 9 or 9.4 per cent; racial discrimination

8 or 8.3 per cent; effects of city life, 6 or 6.2 per cent; parent-child relationships, 4 or 4.2 per cent; participation in government and politics and business ethics, both 3 or 3.1 per cent; government control and effects of industrialization, both 2 or 2.1 per cent and organization of labor unions, none.

On the East Coast the distribution under "frequently" was secular education, 6 or 33 per cent; vice and criminal activities, 2 or 11 per cent; parent-child relationships, business ethics, racial discrimination, government control, participation in government and politics, effects of city life, all 1 or 5.5 per cent; and effects of industrialization and organization of labor unions, both none.

On the West Coast the distribution under "frequently" was secular education 3 or 18.1 per cent; vice and criminal activities and effects of city life, both 2 or 12 per cent; parent-child relationships, business ethics and racial discrimination, all 1 or 6 per cent; and effects of industrialization, organization of labor unions, government control and participation in government and politics, all none.

It is apparent then that this comparatively small proportion of any of the four groups (never more than one-third) heard most frequently, as they remembered, about secular education in the public schools, vice and criminal activities, racial discrimination and the effects of city life. Those ranking lowest among the items checked "frequently" were organization of labor unions, effects of

industrialization, government control and participation in government and politics.

Turning to the "occasional" column, we find among all responses that the item recalled being heard most "occasionally" was, again, secular education in the public schools, 81 or 48.7 per cent. Second was participation in government and politics, 74 or 44.5 per cent. Third was parent-child relationships, 71 or 42.7 per cent. Fourth was business ethics, 58 or 34.9 per cent. Fifth, racial discrimination, 52 or 31.2 per cent. Sixth, effects of city life, 48 or 28.9 per cent. Seventh, vice and criminal activities, 47 or 28.3 per cent. Eighth, effects of industrialization, 38 or 23.5 per cent. Ninth, government control, 26 or 15.6 per cent. Tenth, organization of labor unions, 21 or 12.6 per cent.

In the Missouri Synod Heartland the responses under "occasional" column placed them in this order. First, parent-child relationships, 47 or 48.9 per cent. Second, participation in government and politics, 44 or 45.8 per cent. Third, secular education in the public schools, 42 or 43.7 per cent. Fourth, business ethics, 34 or 35.4 per cent. Fifth, racial discrimination, vice and criminal activities and effects of city life, all 33 or 33.3 per cent. Sixth, effects of industrialization, 25 or 26 per cent. Seventh, government control, 16 or 16.6 per cent. Eight, organization of labor unions, 15 or 15.6 per cent.

On the East Coast those recalling hearing "occasionally" ranked the items in this manner. First, secular education in the public schools and participation in government and politics, both 9 or 50 per cent. Second, parent-child relationships, 8 or 44 per cent. Third, effects of industrialization, 7 or 38.5 per cent. Fourth, business ethics and racial discrimination, both 6 or 33 per cent. Fifth, effects of city life, 4 or 22 per cent. Sixth, vice and criminal activities, 3 or 16.5 per cent. And seventh, government control and organization of labor unions, both 2 or 11 per cent.

On the West Coast the "occasional" scores were, first, secular education in the public schools, 10 or 72 per cent. Second, business ethics and participation in government and politics, both 7 or 43.1 per cent. Third, parent-child relationships, 5 or 31 per cent. Fourth, racial discrimination and vice and criminal activities, both 4 or 25 per cent. Fifth, government control, 3 or 18.1 per cent. Sixth, effects of industrialization and effects of city life, both 2 or 12 per cent. Seventh, organization of labor unions, which none recalled hearing "occasionally".

And so it appears that those topics recalled as being heard most "occasionally" were secular education in public schools, parent-child relationships, and participation in government and politics. The topics at the bottom of the list were organization of labor unions, government control, and effects of industrialization (the

latter with the exception of the East Coast where vice and criminal activities ranked third lowest).

The dividing line on a rating scale such as this, of course, is between "occasionally" and "seldom". That becomes apparent as we now look at the ranking of those topics which were recalled as being spoken of "seldom". Among all responses the topic receiving the highest score in the "seldom" column was organization of labor unions, 65 or 39.1 per cent. Second was effects of city life and vice and criminal activities, both with 63 or 37.9 per cent. Third, participation in government and politics and racial discrimination, both with 61 or 36.7 per cent. Fourth, business ethics, 59 or 35.5 per cent. Fifth, effects of industrialization, 54 or 32.5 per cent. Sixth, parent-child relationships, 53 or 31.9 per cent. Seventh, government control, 52 or 31.3 per cent. Eighth, secular education in the public schools, 31 or 18.6 per cent.

In the Missouri Synod Heartland the "seldom" ranking went in this order. Thirty-five or 36.4 per cent had "seldom" heard the organization of labor unions discussed. Thirty-four or 35.4 per cent had "seldom" heard vice or criminal activities discussed. Thirty-two or 34.3 per cent had "seldom" heard the effects of industrialization or participation in government and politics discussed. Thirty or 31.2 per cent had "seldom" heard racial discrimination discussed. Twenty-nine or 30.2 per cent had "seldom" heard the effects of city life discussed. Twenty-eight or 29.1 per cent had "seldom" heard government control discussed. Twenty-two

or 22.9 per cent had "seldom" heard parent-child relationships discussed, and 18 or 18.7 per cent had "seldom" heard secular education in the public schools discussed.

On the East Coast 10 or 55 per cent recalled that they had "seldom" heard the effects of city life discussed. Nine or 50 per cent had "seldom" heard either racial discrimination or the organization of labor unions discussed. Eight or 44 per cent had "seldom" heard either government control or vice and criminal activities discussed. Seven or 38.5 per cent had "seldom" heard either business ethics or participation in government and politics discussed. Six or 33 per cent had "seldom" heard either parent-child relationships or the effects of industrialization discussed. Three or 16.5 per cent had "seldom" heard secular education in the public schools discussed.

On the West Coast 9 or 56 per cent had "seldom" heard either parent-child relationships or the organization of labor unions discussed. Eight or 50 per cent had "seldom" heard racial discrimination discussed. Seven or 43.1 per cent recalled "seldom" hearing either participation in government or the effects of city life discussed. Six or 37 per cent recalled "seldom" hearing the effects of industrialization, business ethics, or vice and criminal activities discussed. Five or 31 per cent recalled "seldom" hearing government control discussed. Two or 12 per cent recalled "seldom" hearing secular education in public schools discussed.

Turning now to those items which the pastors responding recalled "never" hearing discussed, we find this ranking among all responses.

Seventy-nine or 47.5 per cent recalled "never" hearing government control discussed. Seventy-five or 45.1 per cent recalled "never" hearing the organization of labor unions discussed. Sixty-six or 39.7 per cent recalled "never" hearing the effects of industrialization discussed. Forty or 24.1 per cent recalled "never" hearing either the effects of city life or business ethics discussed. Thirty-eight or 22.9 per cent recalled "never" hearing racial discrimination or vice and criminal activities discussed. Thirty or 18 per cent recalled "never" hearing parent-child relationships discussed. Twenty-one or 12.6 per cent recalled "never" hearing participation in government and politics discussed. Five or 3 per cent recalled "never" hearing secular education in public schools discussed.

In the Missouri Synod Heartland the lineup is virtually the same as that of the total responses. In their order, they are government control, 45 or 46.8 per cent; organization of labor unions, 42 or 43.7 per cent; effects of industrialization, 34 or 35.4 per cent; effects of city life, 24 or 25 per cent; business ethics, 23 or 23.9 per cent; racial discrimination, 21 or 21.8 per cent; parent-child relationships, 18 or 18.7 per cent; vice and criminal activities, 16 or 16.6 per cent; participation in government and politics, 13 or 13.5 per cent; secular education in the public schools, 3 or 3.1 per cent.

There is some small variation in the order on the East Coast. Seven or 38.5 per cent recalled "never" hearing either government

control or organization of labor unions discussed. Five or 27.5 per cent recalled "never" hearing either effects of industrialization or vice and criminal activities discussed. Four or 22 per cent recalled "never" hearing business ethics discussed. Three or 16.5 per cent recalled "never" hearing effects of city life or parent-child relationships discussed. Two or 11 per cent recalled "never" hearing racial discrimination discussed. One or 5.5 per cent recalled "never" hearing participation in government and politics discussed. All recalled hearing secular education in the public schools discussed at least to some extent.

On the West Coast 8 or 50 per cent recalled "never" hearing either government control or the effects of industrialization discussed. Seven or 43.1 per cent recalled "never" hearing the organization of labor unions discussed. Five or 31 per cent recalled "never" hearing the effects of city life discussed. Four or 25 per cent recalled "never" hearing vice and criminal activities discussed. Three or 18.1 per cent recalled "never" hearing racial discrimination discussed. Two or 12 per cent recalled "never" hearing business ethics or participation in government and politics discussed, and 1 or 6 per cent recalled "never" hearing parent-child relationships or secular education in the public schools discussed.

It is apparent from this that the items most remembered as being heard most frequently discussed in their professional training were secular education in the public schools, parent-child relationships and participation in government and politics.

The topics which they recalled hearing discussed the least were the organization of labor unions, effects of industrialization and government control. Business ethics and effects of city life occupied a middle position as did racial discrimination and vice and criminal activities.

We feel that there is a relationship between the results of the responses in this section and the responses in the previous section of the questionnaire. There, you will recall, it was labor relations and economic decisions which ranked lowest in social awareness among the major categories.

The final request of the questionnaire read "Now look over the above list (the list we have just finished discussing) and place a circle around the "X"'s of areas which you have found of particular significance in your ministry at the present time". This request was an attempt to discover which particular problems loomed largest to the pastors in their present ministry. In answering they could check one of the ten topics or they could check them all. Most checked a number of them.

The results, on the basis of all the questionnaires, put parent-child relationships in first place, with 113 or 67.8 per cent indicating this as a matter of particular significance at this time. Secular education in the public schools ranked second with 105 or 63.2 per cent of the responses. Racial discrimination was third, with 70 or 42.1 per cent. In fourth place was the effect of city life, with 66 or 39.7 per cent checking this item. Vice and

criminal activities was fifth, with 50 or 30.1 per cent. Government control and business ethics shared sixth place, both with 49 or 29.5 per cent. Participation in government and politics was seventh with 42 or 25.3 per cent. The effects of industrialization was eighth with 38 or 22.9 per cent. In last place was organization of labor unions, with 31 or 18.6 per cent.

In the Missouri Synod Heartland the ranking was somewhat different, after the first two topics. Here parent-child relationships were also first with 64 or 66.6 per cent. Secular education in the public schools was second with 61 or 63.4 per cent. In third place was the effect of city life with 37 or 38.5 per cent. Racial discrimination was fourth with 33 or 34.3 per cent. In fifth place was business ethics with 31 or 32.2 per cent. Government control was sixth, as was vice and criminal activities, both with 29 or 30.2 per cent. In seventh place was participation in government and politics with 23 or 23.9 per cent. The effects of industrialization was eighth with 21 or 21.8 per cent. Last place was occupied with organization of labor unions, 17 or 17.7 per cent.

The East Coast shared the first four rankings with the total responses. First, parent-child relationships, 16 or 88 per cent. Second, secular education in the public schools, 14 or 77 per cent. Third, racial discrimination, 12 or 66 per cent. Fourth, effects of city life, 10 or 55 per cent. In fifth place was effects of industrialization, 6 or 33 per cent. Business ethics and vice and criminal activities shared sixth place, 5 or 27.5 per cent.

Organization of labor unions was seventh, 4 or 22 per cent. Participation in government and politics had 3 or 16.5 per cent to bring up the rear in this ranking.

The West Coast also agreed with the total responses, as well as with the Missouri Synod Heartland and the East Coast concerning the first two rankings. First was parent-child relationships, 12 or 75 per cent. Second, secular education in the public schools, 10 or 62 per cent. In third place was effects of city life, 9 or 56 per cent. Government control was fourth, 8 or 50 per cent. Participation in government and politics was fifth, 7 or 43.1 per cent. Sixth place was shared by two topics, business ethics and racial discrimination, both with 6 or 37 per cent. There were two topics also in seventh place, organization of labor unions and vice and criminal activities, 5 or 31 per cent. In last place was the effects of industrialization with 2 or 12 per cent.

A number of these topics are closely related to each other. Certainly the relation between city life, industrialization and labor organizations is quite apparent. Closely allied to these are vice and criminal activities. Parent-child relationships in our society cannot be understood without probing the structure of an urban-industrial society. The role of government is becoming increasingly significant over against industry and labor.

Yet the examination of these choices in their order seem to indicate that these relationships are not as well understood as they ought to be. The effects of city life in this list of total

responses, for example, can be in fourth place, but the effects of industrialization in eighth. In the Missouri Synod Heartland the effects of city life can be ranked as the third most pressing problem, the effects of industrialization, eighth. The East Coast brings them rather close together, but the West Coast follows the pattern of the total group and of the Missouri Synod Heartland.

It seems also that on the basis of these responses we can say that pastoral concern centers closely upon the home and the school, but has not reached out to include the vital areas of work and government. Can the rather high ranking of racial discrimination be an indication, again, of the fact that the Christian Church becomes concerned about a matter only after everyone else does? The rather high ranking of vice and criminal activities (50) ahead of such areas as government control, business ethics, participation in government and politics, effects of industrialization and organization of labor unions, among the total responses as to significant areas of pastoral concern at the present time gives rise to some speculation. Could this, as in the case of racial discrimination, be caused by the impact which mass communication makes through its headlines? It's in the news, so everyone becomes concerned, but a moment's reflection reminds us that our mass communication media are most concerned with the exceptional. Other matters, often more important in the long run, are stuck on an inside page, if they appear at all. This, at least, is a possible reason and a plausible one.

PART III: RESULTS AND CONCLUSIONS

Chapter 10

The Social Sciences and Ministerial Effectiveness  
As Reviewed on The Basis of This Survey

There are eight observations which grow out of the data assembled from this survey. They will be listed first and then briefly discussed.

1. Greater emphasis must be placed upon instruction in a number of the social science categories as indicated by the results of the questionnaire. (These will be listed and discussed below.)
2. The role of the Christian faith and of the Christian Church as a social force as well as its relation to the individual must be seen with greater clarity.
3. The specific way in which the Christian religion and the Christian Church is to make its voice heard in relation to social problems must be clearly defined.
4. There must be keener insight into the role of the Christian religion and of the Christian Church as a leading influence upon society, rather than as something which tags along.
5. The historical perspective in which the broader trends can be viewed and of which individual decisions are a part, must be much more emphatically presented.

6. In the same connection the inner relationships of the various specific social science categories must be spelled out.

7. Insight, awareness, sensitivity must be followed by dedicated action, a consecrated compulsion that is never content to leave these matters as "somebody else's business". The manner in which the Christian Church is to act must be thoroughly explored.

8. There must be a readiness to move into such areas as the changing structure or society may require. The basic functions of the home, school, church, vocation (the job) and state may remain the same. The forms change and the Christian Church must be alert to the changes as they occur and adjust its own approach to keep in touch.

It seems quite apparent on the basis of the responses that the neglected areas of social science are those concerning labor relations, economic decisions, war, social classes, juvenile delinquency and crime, race relations and government control. In an endeavor to make our lot a little easier it is commonly said that "religion and business don't mix" or "religion and politics don't mix". And so we have sealed off certain essential and important activities and have tried to make our decisions in these areas outside a religious context and apart from the guidance and power of religious faith. Perhaps some of this thinking has led also these pastors to believe that these areas of human activity and concern are less important than those of home and school. At

any rate they have indicated less social awareness of problems in these areas than in others.

The fact of the matter is that there is no area of life or activity which lies outside and apart from Christian faith. The deepest motivations of human activity can be seen in the structure of social classes, in the patterns of race relations, in the forms which economic decisions take, in the steps that lead to war and the frightening expedients and horrible cost while engaged in it. Nor can we in our Western society ignore the functioning of labor organizations with the monopoly which they have already achieved in many of the activities through which men make their living. This is particularly important to the Lutheran Church, for a recent article in LOOK Magazine (22, p. 86) reminded that "Lutherans have more members in U.S. Labor unions than any other denomination except the Roman Catholic". Instruction in these various categories must be much more thorough than it seems to have been in the past. This is of vital importance to the program of the preparatory schools for it is on this level that much of the ground-work is laid for the understanding of social phenomena, for tracing its history, for indicating the relationship of the Christian religion and the Christian Church to its solution.

This seems like a big task for the modest curricular offerings now in effect on both the junior and senior college levels. It may well be that an additional course, beyond the introduction courses, and concentrating upon social problems areas ought to be provided.

The one certainly cannot take the place of the other. To concentrate upon the problems without first explaining processes and probing into historical background is again to take the short view which would break down the whole matter of responsibility to individual decisions based upon inadequate understanding. On the other hand, in a single course to develop thoroughly the understanding of social processes and provide a sound historical perspective leaves little time to bring the discussion up to date. And these matters cannot be left in the past. The past must be appreciated in order to understand the present, but the immediacy of social responsibility is the very essence of the Christian Church's life and work.

The second major conclusion stated the view that the role of the Christian faith and of the Christian Church as a social force, as well as its relation to the individual, must be seen with greater clarity. One of the great strengths of the Lutheran Church as a Christian denomination has been its emphasis upon "Seelsorge", the care of souls, the attention paid to the spiritual need of the individual. The genius of the Protestant Reformation was found in its emphasis upon the individual--the individual must be responsible for his faith, the right of private judgment, the priesthood of all believers, the necessity of education for each individual so that he might know for himself the source of his relationship to God through the redemption of Christ. In the Lutheran Church-Missouri Synod this "Seelsorge" has been encouraged by urging congregations to remain comparatively small (around 500 communicant members) so

that the pastor could remain in close touch with his parishioners.

But this is not enough. Jerald Bruaer writes: "A true concern for the neighbor himself drives a man to take into consideration that neighbor's total involvement, or, in other words, the entire community in which he lives. One cannot be satisfied simply with alleviating his immediate personal needs, though this must be done. The point is that a Christian cannot stop his ethical responsibility just by bringing temporary immediate relief to one in need. The man of faith must consider what has brought his neighbor to this plight and what must be done so that he is no longer misused." (14, p. 14-15)

If this is so, then it follows that the Christian faith and the Christian Church must be a social force, speaking not just to an individual in his immediate predicament but to society as such, one's neighbor's "total involvement", the entire community. In order that this be done, there must first of all be the recognition and the conviction that this is a legitimate function of the Christian faith and the Christian Church, and that both fail if it is not carried out. It is this truth which must be seen with greater clarity. This we gather from the responses through the fact that the items which received the highest scores in relation to pastoral concern were those which seemed to dwell more upon an individual's problem or need and those which showed less immediate concern were those which viewed larger social issues, as for example, government versus private enterprise.

We have already commented upon the fact that the great "popularity" of such items as "honesty in paying taxes" or "speaking the truth under oath" seemed to indicate a great awareness of specific issues confronting specific individuals, while others which involved a deeper study of the broader trends were not recognized with the same discernment. Therefore, some time must be spent reminding that the Christian religion has something to say to society as well as to its parts. It has something to say about the broader social issues as well as about the specific characteristics which combine to make these issues. The Christian Church as the human voice of this faith must recognize the necessity and importance of serving society also in this capacity. Harold C. Letts, the editor of the three volume symposium "Christian Social Responsibility" states in the preface to these volumes: "Churches have become aware that they have been living too much in isolation. They have found themselves unable to speak clearly and pertinently to this crisis in culture". (13, p. v)

The third major conclusion referred to the specific way in which the Christian religion and the Christian Church is to make its voice heard in relation to social problems. This way must be clearly defined. In pre-Reformation days of European history the church as an institution in society did not hesitate to assume for itself all prerogatives of leadership. Bitter battles were fought to assure the Pope's right to declare who should rule over the Holy Roman Empire and the individual nations into which it later split.

King Henry at Canossa, barefooted in the wintry snow, is a vivid example. Henry VIII of England battled in early Reformation times over the same issue. In the very Era of the Reformation the Swiss communities where Calvin and Zwingli labored demonstrated that this approach was no Roman Catholic monopoly. The established churches in Virginia and Massachusetts are prime illustrations in our own history. Is the Christian Church to use the power of law and of the sword in acting as a social force? Is the Christian Church to organize itself as a pressure group to influence legislation, to threaten boycotts, to use the techniques of threats and intimidation to make sure that injustices are eliminated and that the welfare of society (as it sees it) is promoted? Certainly the Lutheran Church in this country has indicated its suspicion of such an approach. This, too, has an historical background, for many Lutherans came to this country to escape the tyranny which a state church imposed upon them. Perhaps as a result of this the Lutheran Church, more than most denominations, has bent over backward to avoid such an institutional involvement. But in so doing it has perhaps fallen into the other extreme, namely of feeling that it dare never act or speak, or encourage its members as individual members to act or speak as Lutheran Christians in behalf of the social issues that called for witness and involvement.

It is of the greatest importance, then, that the specific way in which the Christian religion and the Christian Church is to make its voice heard be clearly defined. It is not within the scope of

this study to develop this point in detail. Nor is it a matter which demands thorough attention on the preparatory level. Rather it belongs among those subjects which require attention at the Seminary. Nevertheless, the relationship between this point and the one preceding must be recognized even in an initial investigation, and the awareness created that one of the great responsibilities of the Christian religion and of the Christian Church is to find such ways of making its voice heard as are compatible to its very nature and manner of operation.

As a fourth major conclusion we have stated that there must be a keener insight into the role of the Christian religion and the Christian Church as a leading influence upon society, rather than something that just tags along. We are very much aware of the criticism which has been made that the Christian Church lags behind, that it finally makes up its mind after everyone else has done so and after it has carefully discovered which way the wind is blowing. We are familiar with the charges that the Christian Church has championed the causes of wealth and property owners as against the poor and destitute because the former were in a position to enhance the church where the latter were not. We are aware of the fact that embittered individuals have accused the Christian Church of taking the side of capital as against labor. We are very conscious of the fact that civil rights and freedom from discrimination have been supported by the state, the school, capital and labor much more effectively than by the church, and that abuses in this area are

most deep-seated in the so-called Bible belt of our nation. That these criticisms are not without some foundation, we cannot deny, although we decry the generalization and faulty logic often found in many such indictments.

Nevertheless, it is true that what we seek from the Christian religion and the Christian Church is leadership, rather than followership. This does not stem from pride but rather from the profound conviction that this is a duty and necessity given to it by God Himself, and not something just growing out of humane considerations which any sensitive pagan might accept. And this must be true even when as a result society itself would heap ridicule and abuse upon the Christian faith, the Christian church and the Christian man. We are ashamed for the Christian church when this is not done. It is not being true to its obligation to God or its neighbor.

The fact of the matter is that the Christian Church, neither in message or membership, is neither pro-capital nor pro-labor, neither anti-the landowner nor anti-the landless. It must rather sit in judgment upon all of them as the Word of the Scripture itself provides basis for judgment. It must rather bring to all of them the power of forgiveness and spiritual regeneration as these form the theology of the cross and the heart of the Gospel. But it is again by virtue of its activities in the realm of grace and judgment that it must see its necessity to lead and not to follow.

This understanding was not clearly apparent in the study of the responses to the questionnaire. Again in certain categories concerning which there should have been great awareness, there was not enough. Hence, the conclusion seems to be that instruction in the social sciences must do a better job in providing a keener insight.

The fifth major conclusion concerned itself with providing the historical perspective so necessary to observe trends and to which the many smaller decisions of which the trend is an outgrowth are related. It is very easy for a specialist--any specialist--to concentrate so completely upon his specialty and his mastery of it that he misses the greater movements to which his specialty contributes and of which it is a part. The pastor is a specialist. He cannot, in the very nature of his work, concentrate upon his specialty with the exclusiveness of a laboratory worker or a research scientist, but the immediate concerns of his profession often require an intense concentration upon one particular task. There is always next Sunday's sermon, the counselling session this afternoon, tomorrow's meeting of the Ladies Aid, Thursday night's meeting of the church council, and the unexpected emergency call to the hospital or the funeral tomorrow afternoon. Too frequently the farthest projection of his planning or thinking may include an exegetical paper for the fall conference.

And yet as we have seen, the Christian Church and its ministry must always think and act historically. The relation of past,

present and future is inextricably bound in a message that transcends time and reaches into eternity, that seeks to be relevant not just for a time but always in a given time, and that expects to be alert and alive and vital as long as there is such a dimension as time. As closely, then, as the work-a-day pastor may be tied up with helping Jack and Jane put their marriage back together again, or comforting Henry in his bereavement, or guiding the religious instruction of Jenny and Joe, he must also understand well the world in which Jenny and Joe will be expected to live their religious faith, the circumstances which contributed to Henry's bereavement or the social and economic factors which have helped to create the marital difficulties of Jack and Jane.

How shall this be accomplished? Our concern with this is not new. No discussion of a curriculum for ministerial training ever proceeds very far without reaching this point. Here too the ministry is faced with the same problem that confronts every profession in a time of specialization. A Pacific Northwest conference on higher education held at Washington State College, Pullman, Washington, July 12, 1958 gave this problem a great deal of attention. Dr. Walter Gardner is quoted as suggesting that "the trend toward overspecialization in college course work is causing a growing number of people to be unaware of what is going on in the rest of the world". (18, p. A9) It was suggested at this meeting that educational curricula more thoroughly combine courses of liberal arts subjects with studies of all basic sciences. This is

but another variation of the Great Books approach, the St. John's curriculum, and other plans which have tried to strike a balance between the kind of specialization required and the broader educational viewpoint that can offer the kind of historical perspective that we have been speaking about. This is quite germane to our discussion, for when the curriculum for ministerial training for the Lutheran Church-Missouri Synod was revised (Cf. p. 17ff), the social science disciplines often moved into areas which were vacated by specific courses in history. We have already commented upon this. The point is simply this: can we afford to cut the study of history to the bone without short-changing our professional training by depriving our ministerial students of that kind of study which will offer the historical perspective which is just as necessary as an acquaintanceship with jurisdictional disputes or depth psychology? It appears to us that some answer must be sought which can assure both the intense close scrutiny as well as the observation of the broader issues in time and group involvement.

The sixth major conclusion is related to the fifth. It concerns the inner relationships of various specific fields. When we examined the areas which were reported as being of particular significance at the present time, we became aware of the fact that these inner relationships did not seem to be understood. Effects of city life were viewed apart from the effects of industrialization or the organization of labor unions. The wide variation in responses for the different categories seemed to point in that direction. If that,

indeed, is the case, then there is need that these inner relationships be clearly enunciated. This is so important that, even if it were not, everything possible must be done to make sure that it should never become so. This relationship has already been referred to and we do not wish to belabor the obvious. Suffice it to say that even while the Christian faith does not accept economic determinism or biological determinism, its own beliefs lead it again and again to understand the process of inner relationships as they are found in the nature of man and in its whole theocentric point of view. An effective pastor must certainly become aware of the relation of urbanization to parent-child relationships, or of industrialization to labor organization. And this awareness must always help him to reinterpret the basic issues of faith and love upon which the whole life of the Christian community is based, and the whole human community, for that matter, if God were to have His way.

Our seventh major conclusion was that insight, awareness and sensitivity must be followed by dedicated action. Although we have already spoken regarding the specific way in which the church must speak, perhaps another word must here be said. Some of the pastors who responded to the questionnaire were concerned (and stated as much in accompanying letters) that this inquiry should not lead to a development of the "social gospel" within the Lutheran Church-Missouri Synod. This term, you will recall, came into popular use in the early years of this century when a number of leading

clergymen, Walter Rauschenbusch and others, began to advocate strongly that the church become more aware of what was going on around it. There were those who, in great enthusiasm, took up this interest and who began to proclaim that the mission of the church lay entirely in this world, in the alleviation of this world's ills and injustices, and that it should not concern itself with time and eternity, with heaven and hell, with the preaching of the blood of Christ and the redemption of the cross. It was this emphasis then, which we understand by the term "social gospel".

It appears to us that such a "social gospel" approach to the mission and task of the Christian Church would put the church where it ought to be to carry out its work but would at the same time rob it of the very power it needed to do the task, deprive it of the very contribution it was uniquely established to provide. The "social" would be there but the "gospel" would not. No, the Christian message must remain what God wanted it to be and the Christian minister what God wants him to be; but all of these must be active in the midst of the difficulties that beset mankind, talking in language that men can understand, speaking directly to their need. It would appear from our study that it is precisely this latter activity which is missing. The conviction is there, the willingness is there, but our ministers do not move with perceptive purpose in the society in which they find themselves, a perception not only of a given situation, but of how to approach it with a Christian solution.

Here again we are confronted with a matter that needs consideration beyond the preparatory school level, but it should not go by unnoticed. We dislike the word "techniques" and the oft-heard phrase "group dynamics" as they might be used in relation to this problem. They suggest too much the idea that an effective minister is one who has gotten an "A" in a course on How to Win Friends and Influence People, as though seminary training should be one long succession of "How To Do It" courses, and every graduate bring to his parish a satchel full of tools and a library filled with volumes of "Helpful Hints". Yet the fact remains that the church and its ministry must be concerned about a modus operandi, a way of doing things that will carry out its task with the effectiveness required. As a case in point we cite the efforts of various churches and also various corporations in placing "industrial chaplains" in our large factories where they may be ready to serve both labor and management in solving some of the problems, personal as well as those related to their work. This is a tentative "technique". It is an effort to put the church back again into a place where it must be about its work. We do not believe that the "industrial Chaplain" is the answer, but it is at least an indication that there is an awareness and a desire to help.

Somewhere in the seminary program there ought to be time set aside for a thorough discussion of this problem of method. European churches since World War II have used the "academy" approach with some success. But this, too, in our opinion, falls short of what

is needed. On our own scene the "seminar approach" or the "retreat approach" have been used, also as a tentative effort. To illustrate further, what pastor is fully aware of the resources available to him in a large urban community? How well does he understand what they offer him as well as how these resources may undermine what he seeks to do by serving as a substitute? These are a few of the problems connected with this particular consideration. In sum, first the Christian church must become aware that action on its part is needed. It must then act, but the question still remains, how can this be done effectively?

The final conclusion spoke of the readiness with which the Christian church must keep pace with the changes which are always manifest in a dynamic society, changes which in our own society proceed at a dizzy pace. Every student of human culture becomes familiar with "cultural lag" and its effect upon society. Such a lag can easily affect the Christian church as an institution and its ministry. Closely related are the birth-cycle relationships which our rapidly changing culture underscores and the conservatism inevitably connected with the process of aging. These have their good uses, but they are also sources of difficulty and because of them the Christian Church may find it difficult to keep pace, even when its desires might be most noble. Certainly the pattern of responses seemed to indicate that there must be a continual emphasis upon keeping "current", and that even on the windswept plains of the Dakotas or in the piney woods of eastern Texas. The growth of

government control, the impersonality of an "H-bomb" explosion, but even more the consuming conviction that the Christian Church has a clear and pertinent word to speak in this crisis in our culture is argument enough for this imperative.

And so we have come to the end. This study has been made "in partial fulfillment of the requirements for the degree of Master of Arts in General Studies". We hope that it has met these requirements. To us it has meant even more, however. If it has helped no one else, it has been of help to the writer, sharpening his own insight and giving him an even greater awareness of the purpose of the Christian Church and its message and the manner through which that purpose must be accomplished by men who, though redeemed, remain yet sinners. The word of forgiveness, the power of love, the sense of community in the Gospel--these are still matters that must be an every day concern to the Christian, as significant as holding a union card or running for political office. And if this study will contribute to making some minister of the Gospel a more effective witness, its full value will most certainly be achieved.

THE END

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APPENDIX A

-----  
THE COVERING LETTER

C O N C O R D I A C O L L E G E

2811 N. E. Holman Street  
Portland 11, Oregon

Dear Brother in Christ:

I feel quite sure that a matter of continuing interest and concern to you is the training program which our Synod has set up for the work of the parish ministry. There may be, from time to time, differences of opinion with regard to one phase or another of this program, but on one thing we all are agreed, namely, to produce the best possible minister of the Gospel for the manifold needs and opportunities of our time.

As I look back upon my own years of experience in the parish ministry, I know that that objective remained one of my constant concerns. And since I have been serving on the faculty of one of our preparatory schools, it has become a matter of even greater and more immediate responsibility.

The questionnaire which is enclosed is closely related to this concern of mine for our program of ministerial training. It is part of a graduate study which I am presently making. This study has to do with (1) the relationship of the Gospel to the decisions which Christians are called upon to make in their every-day life and work; (2) the awareness of our clergy to these problems and their understanding of the leadership which they, as ministers of the Gospel, must exert to meet these problems, and (3) the type of training which will produce such awareness and understanding.

Your name was one of approximately 285 chosen at random from the most recent copy of the Statistical Yearbook. Will you do me the important personal favor of completing, carefully and candidly, the questionnaire that I have enclosed? It will take, perhaps, half an hour of your time, but the results, coming in from all parts of our country, will have an important bearing upon my own teaching and upon an evaluation of the ministerial training of our Synod as it relates to the social sciences.

I am enclosing a stamped, self-addressed envelope for your convenience. A prompt reply will be appreciated.

Wishing you every blessing of our heavenly Father as you carry on your important work as a laborer in His vineyard, I remain

Cordially and fraternally yours,

Karl W. Keller

APPENDIX B

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THE QUESTIONNAIRE

THE RELATION OF THE SOCIAL SCIENCES TO MINISTERIAL TRAININGEducational Background

Preparatory School attended \_\_\_\_\_ Year of graduation \_\_\_\_\_

Seminary Attended \_\_\_\_\_ Year of graduation \_\_\_\_\_

If you have had an opportunity to do further work in another college or university, please fill in below:

<u>Name of School</u>	<u>Length of Attendance</u>	<u>Major Subject Area</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____

Place an "A" beside the title of the following courses, if you have ever taken any of them; if you have taken a course in which any of them were included, place a "B".

___ Introduction to Sociology	___ Social Science Survey
___ Introduction to Economics	___ Introduction to Geography
___ Introduction to Psychology	___ Marriage and/or The Family
___ Introduction to Political Science	___ Race Relations
___ Introduction to Anthropology	___ Labor Relations

Professional Experience

Total number of years you have served in the active parish ministry \_\_\_\_\_

Total number of years you have served at your present charge \_\_\_\_\_

Location of parish (list by number in the CHRONOLOGICAL order served, e.g. 1, 2, 3, etc.)

Rural area _____	City (100,000 - 999,999) _____
Village (under 2500) _____	Large city (1,000,000 or more) _____
Small town (2500 - 9,999) _____	Chaplain (military or institut.) _____
Small city (10,000 - 99,999) _____	Other ( _____ ) _____

The Relation of The Social Sciences to Ministerial Training, page two

Directions: Read each statement carefully and check the column which most clearly reflects your own feeling and experience. If you have had no occasion to consider one of these alternatives suggested, place the letter "A" in that column which indicates your present conviction.

As far as you can recall are the items listed below...	something you have had occasion to take public notice of in a sermon application, topic study, etc.	something you have had occasion to deal with in some pastoral relationship with an individual.	something you feel has only limited ethical implications in relation to your pastoral responsibility.	something you feel lies entirely within the realm of personal choice, without demanding official pastoral attention.
THE PROBLEM OF--				
1. Helping children who are placed in the same jails as adult law breakers				
2. Destroying crops, whether by government order or private decision in order to deep up the price				
3. Playing cards for money by your members, but only for limited stakes				
4. Misrepresentation of goods in order to get a better price than the product really deserves				
5. The approach to all learning in a public school as though God did not exist or had little or nothing to say about the world and man				
6. Patriotism that uncritically defends the thesis "my country, right or wrong"				
7. Determining a "fair profit" in a business transaction which a Christian businessman has completed				
8. The government doing many things that could just as easily be performed by private enterprise				
9. Understanding the function of a military force in capturing and controlling "enemy" territory				
10. Judging political decisions primarily on the basis of party loyalty				

The Relation of The Social Sciences to Ministerial Training, page three

Directions: Read each statement carefully and check the column which most clearly reflects your own feeling and experience. If you have had no occasion to consider one of these alternatives suggested, place the letter "A" in that column which indicates your present conviction.

As far as you can recall are the items listed below...	something you have had occasion to take public notice of in a sermon application, topic study, etc.	something you have had occasion to deal with in some pastoral relationship with an individual.	something you feel has only limited ethical implications in relation to your pastoral responsibility.	something you feel lies entirely within the realm of personal choice, without demanding official pastoral attention.
THE PROBLEM OF--				
11. Atrocities committed by American servicemen in the heat of battle or under conditions of war				
12. Playing slot machines where state laws forbid such activities				
13. Understanding the just determination of price as being "all that the traffic will bear"				
14. Racketeers investing huge amounts of money, the income of their illicit ventures, in legitimate business enterprises				
15. Discovering that occasionally having too much to drink is not considered serious because it happens to everyone once in a while				
16. Labor unions requiring the hiring of more men than are really needed to do a certain task				
17. Decisions affecting the lives of millions, made by corporation executives responsible only to "the stockholders"				
18. Participating in rebellion against an unjust government and which involves the shedding of blood				
19. Limiting the birth of children				
20. Truthfulness as an essential ingredient in a political campaign				

The Relation of The Social Sciences to Ministerial Training, page four

Directions: Read each statement carefully and check the column which most clearly reflects your own feeling and experience. If you have had no occasion to consider one of these alternatives suggested, place the letter "A" in that column which indicates your present conviction.

As far as you can recall are the items listed below...	something you have had occasion to take public notice of in a sermon application, topic study, etc.	something you have had occasion to deal with in some pastoral relationship with an individual.	something you feel has only limited ethical implications in relation to your pastoral responsibility	something you feel lies entirely within the realm of personal choice, without demanding official pastoral attention.
THE PROBLEM OF--				
21. Unfaithfulness to a wife as something not surprising among husbands				
22. A labor strike involving a plant in which members of the congregation are working				
23. Privileges sought, expected and received by those who can boast of "belonging to the best families" by virtue of birth or marriage				
24. Deciding whether the roots of juvenile delinquency are physical, mental, emotional or spiritual				
25. Denying a person the right to apply for and keep a job unless he joins a labor union				
26. Finding a place in society for the aged and retired who feel lost, useless and "on the shelf"				
27. A group of white Christians, who seek to withdraw from all possible contact with members of another race				
28. Teaching evolution in the public schools as the scientifically acceptable explanation of the origin of the world and man				
29. Army officers teaching recruits to hate as a part of their military training				

The Relation of The Social Sciences to Ministerial Training, page five

Directions: Read each statement carefully and check the column which most clearly reflects your own feeling and experience. If you have had no occasion to consider one of these alternatives suggested, place the letter "A" in that column which indicates your present conviction.

As far as you can recall are the items listed below...	something you have had occasion to take public notice of in a sermon application, topic study, etc.	something you have had occasion to deal with in some pastoral relationship with an individual.	something you feel has only limited ethical implications in relation to your pastoral responsibility.	something you feel lies entirely within the realm of personal choice, without demanding official pastoral attention.
THE PROBLEM OF--				
30. Special privileges accorded to and received by those with greatest wealth as being their due				
31. A group of white people, whom you have found to regard themselves as superior to all other races				
32. Whether a member of your congregation should run for political office				
33. Betting on a horse race, where state laws permit pari mutuel wagering				
34. Denying a person the right to choose his place of residence because of his race				
35. Discontent as fostered by the advertising media that claims our attention				
36. Determining whether federal aid to Christian day schools is permissible or advisable				
37. Theft or embezzlement by white collar workers, trust officers, and others in executive positions				
38. Justifying a state of war with a country which has made the first aggressive move				
39. Professional workers finding a code of ethics to guide them				

The Relation of The Social Sciences to Ministerial Training, page six

Directions: Read each statement carefully and check the column which most clearly reflects your own feeling and experience. If you have had no occasion to consider one of these alternatives suggested, place the letter "A" in that column which indicates your present conviction.

As far as you can recall are the items listed below...	something you have had occasion to take public notice of in a sermon application, topic study, etc.	something you have had occasion to deal with in some pastoral relationship with an individual.	something you feel has only limited ethical implications in relation to your pastoral responsibility.	something you feel lies entirely within the realm of personal choice, without demanding official pastoral attention.
THE PROBLEM OF--				
40. Speaking the truth under oath when required to do so in court				
41. Intermarriage between members of different races				
42. Social drinking that does not involve drunkenness				
43. Letting one's spending be controlled by what friends and neighbors are buying				
44. Gangsters demanding a "cut" to "protect" the jobs and merchandise of people who want to obey the law				
45. A labor union, recognized as the legal bargaining agent for a group of workers				
46. Competition as a "natural law" and a desirable basis for sound business practice				
47. Recognizing prostitutes as possible mission material				
48. Business men negotiating, however reluctantly, with racketeers simply to avoid difficulty and financial loss				
49. Persons of lower economic rank or of non-white status receiving justice in the courts				
50. Alcoholism as a serious personal problem confronting a member of your congregation				
51. A wife who seeks to be a career-woman as well as a home maker				

The Relation of The Social Sciences to Ministerial Training, page seven

Directions: Read each statement carefully and check the column which most clearly reflects your own feeling and experience. If you have had no occasion to consider one of these alternatives suggested, place the letter "A" in that column which indicates your present conviction.

As far as you can recall are the items listed below...	something you have had occasion to take public notice of in a sermon application, topic study, etc.	something you have had occasion to deal with in some pastoral relationship with an individual.	something you feel has only limited ethical implications in relation to your pastoral responsibility.	something you feel lies entirely within the realm of personal choice, without demanding official pastoral attention.
THE PROBLEM OF--				
52. Regarding children as a social and economic liability				
53. The government assuming all major responsibilities for the poor, the sick, the mentally and physically handicapped				
54. The risk of life and limb in driving "to get there a little sooner"				
55. Alcoholism, as a grave problem confronting society				
56. Communities passing laws forbidding baseball on Sunday, or similar "blue laws"				
57. Buying property or making investments solely in the expectation that a quick and lavish profit will be realized				
58. The government assuming all responsibility for the welfare of the child				
59. A mother who seeks to be a career-woman as well as a home maker				
60. Maintaining a strong sense of honesty and responsibility in the payment of taxes				

The Relation of The Social Sciences to Ministerial Training, page eightEVALUATION OF SYNODICAL TRAINING

As you recall your theological training in our Synodical schools (both preparatory and Seminary), how often do you recall that insight and information was given you in these various areas?

Directions: Mark an "X" along the line.

	<u>Frequently</u>	<u>Occasionally</u>	<u>Seldom</u>	<u>Never</u>
1. The causes of changing parent-child relationships	_____	_____	_____	_____
2. The effect of industrialization upon the wage earner.	_____	_____	_____	_____
3. The ethical implications of common business practices.	_____	_____	_____	_____
4. The extent and causes of racial discrimination.	_____	_____	_____	_____
5. The organization of labor unions.	_____	_____	_____	_____
6. Problems involved in the increase of government control.	_____	_____	_____	_____
7. The nature and extent of vice and criminal activities.	_____	_____	_____	_____
8. Participation in government and political activities.	_____	_____	_____	_____
9. The nature of secular education in the public schools.	_____	_____	_____	_____
10. The effect of city life upon individuals and groups.	_____	_____	_____	_____

Now look over the above list again and place a circle around the "X"'s of areas which you have found of particular significance in your ministry at the present time.

If you have gotten this far in answering this questionnaire, thank you!

Please return at once to: Karl W. Keller  
2811 N.E. Holman,  
Portland 11, Oregon

APPENDIX C

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THE TABULATION CODE

CODE FOR TABULATING QUESTIONNAIRESGraduate Study: The Relationship of the Social Sciences to  
Ministerial TrainingEDUCATIONAL BACKGROUNDPreparatory School Attended

<u>Name</u>	<u>Code Number</u>
Austin, Tex. -----	1
Bronxville, N.Y. -----	2
Concordia, Mo. -----	3
Edmonton, Alta. -----	4
Ft. Wayne, Ind. -----	5
Milwaukee, Wis. -----	6
Oakland, Calif. -----	7
Portland, Ore. -----	8
St. Paul, Minn. -----	9
Winfield, Kans. -----	10
Other -----	11

Seminary Attended

<u>Name</u>	<u>Code Number</u>
St. Louis, Mo. -----	4
Springfield, Ill. ----	7
Colloquy -----	11

Year of Graduation

1900-1919	Side Punch
1920-1929	Corner Punch
1930-1939	Bottom Punch One
1940-1949	Bottom Punch Two
1950-1957	Bottom Punch One and Two

SYNODICAL DISTRICT

<u>Name</u>	<u>Code Number</u>	<u>Name</u>	<u>Code Number</u>
Alberta-British Columbia ---	1	North Wisconsin -----	19
Atlantic -----	2	North Illinois -----	21
California-Nevada -----	3	Northern Nebraska ----	22
Central -----	4	Northwest -----	23
Central Illinois -----	5	Oklahoma -----	24
Colorado -----	6	Ontario -----	25
Eastern -----	7	South Dakota -----	26
English -----	8	South Wisconsin -----	27
Florida-Georgia -----	9	Southeastern -----	28
Iowa East -----	11	Southern -----	29
Iowa West -----	12	Southern California --	31
Kansas -----	13	Southern Illinois ----	32
Manitoba-Saskatchewan ----	14	Southern Nebraska ----	33
Michigan -----	15	Texas -----	34
Minnesota -----	16	Western -----	35
Montana -----	17	Special -----	36
North Dakota -----	18		

PROFESSIONAL EXPERIENCE

<u>Type</u>	<u>Code Number</u>	<u>Type</u>	<u>Code Number</u>
Rural	1	City	5
Village	2	Large City	6
Small Town	3	Chaplain	7
Small City	4	Other	8

ADDITIONAL TRAINING

"Either - Or"

PROBLEM SECTION

<u>Type of Response</u>	<u>Code Number</u>	<u>Type of Response</u>	<u>Code Number</u>
Check I	1	"A"-II	6
Check II	2	"A"-III	7
Check III	3	"A"-IV	8
Check IV	4	Check I and II	9
"A"-I	5	Response Omitted	10

EVALUATION OF SYNODICAL TRAINING

<u>Type of Response</u>	<u>Code Number</u>
Frequently	1
Occasionally	2
Seldom	4
Never	7

SIGNIFICANT AREAS

"Either - Or"

APPENDIX D



DISTRIBUTION AND RECORD OF RESPONSE

<u>NAME OF DISTRICT</u>	<u>Total Sent</u>	<u>Per Cent</u>	<u>Total Returned</u>	<u>Per Cent</u>
ALBERTA-BRITISH COLUMBIA DISTRICT	6	2.1	2	.7
Alberta	4		1	
British Columbia	2		1	
ATLANTIC DISTRICT	11	3.8	7	2.4
Connecticut	1		0	
Massachusetts	1		1	
New Hampshire	1		1	
New Jersey	2		0	
New York	6		3	
CALIFORNIA AND NEVADA DISTRICT	9	3.1	6	2.1
California	8		4	
Nevada	0		0	
Hawaii	1		1	
CENTRAL DISTRICT	15	3.2	11	3.8
Indiana	8		5	
Kentucky	1		1	
Ohio	6		5	
West Virginia	0		0	
CENTRAL ILLINOIS DISTRICT	7	2.4	6	2.1
COLORADO DISTRICT	6	2.1	3	1.0
Colorado	4		2	
New Mexico	1		0	
Utah	1		1	
EASTERN DISTRICT	7	2.4	4	1.3
New York	4		3	
Pennsylvania	3		1	
ENGLISH DISTRICT	10	3.4	7	2.4
Arizona	1		0	
Illinois	2		2	
Indiana	1		1	
Michigan	2		1	
New Jersey	1		0	
Ohio	1		1	
Pennsylvania	1		1	
Texas	1		1	

<u>NAME OF DISTRICT</u>	<u>Total Sent</u>	<u>Per Cent</u>	<u>Total Returned</u>	<u>Per Cent</u>
FLORIAN-GEORGIA DISTRICT	4	1.3	2	.7
Georgia	1		1	
Florida	1		1	
IOWA EAST DISTRICT	5	1.7	3	1.0
IOWA WEST DISTRICT	8	2.8	4	1.3
KANSAS DISTRICT	8	2.8	6	2.1
MANITOBA-SASKATCHEWAN DISTRICT	6	2.1	5	1.7
Manitoba	1		1	
Saskatchewan	5		4	
MICHIGAN DISTRICT	13	4.5	9	3.1
MINNESOTA DISTRICT	23	8	14	4.9
MONTANA DISTRICT	3	1	1	.3
NORTH DAKOTA DISTRICT	7	2.4	4	1.3
NORTH WISCONSIN DISTRICT	11	3.8	7	2.4
NORTHERN ILLINOIS DISTRICT	12	4.2	6	2.1
NORTHERN NEBRASKA DISTRICT	7	2.4	2	.7
Nebraska	6		2	
Wyoming	1		0	
NORTHWEST DISTRICT	10	3.4	6	2.1
Idaho	2		0	
Oregon	3		2	
Washington	5		4	
OKLAHOMA DISTRICT	3	1.0	2	.7
ONTARIO DISTRICT	6	2.1	2	.7
SOUTH DAKOTA DISTRICT	6	2.1	3	1.0
SOUTH WISCONSIN DISTRICT	9	3.1	6	2.1

<u>NAME OF DISTRICT</u>	<u>Total Sent</u>	<u>Per Cent</u>	<u>Total Returned</u>	<u>Per Cent</u>
SOUTHEASTERN DISTRICT	6	2.1	3	1.0
Georgia	1		1	
Maryland	2		0	
North Carolina	2		1	
Virginia	1		1	
SOUTHERN DISTRICT	4	1.3	2	.7
Alabama	1		0	
Florida	1		1	
Louisiana	2		1	
SOUTHERN CALIFORNIA DISTRICT	7	2.4	4	1.3
Arizona	1		1	
California	6		3	
SOUTHERN ILLINOIS DISTRICT	5	1.7	3	1.0
SOUTHERN NEBRASKA DISTRICT	8	2.8	4	1.3
Colorado	1		7	
Nebraska	7		3	
TEXAS DISTRICT	12	4.2	9	3.1
WESTERN DISTRICT	15	5.2	11	3.8
Arkansas	1		1	
Missouri	13		9	
Tennessee	1		1	
SPECIALIZED MINISTRIES	16	5.6	9	3.1
Campus Pastor	2		1	
Institutional Chaplain	4		2	
Military Chaplain	1		1	
Veteran Admin. Chaplain	1		1	
Foreign Missionary	5		1	
TOTAL	285	100.	167	58.5
<u>REGIONAL GROUPINGS</u>				
*MISSOURI SYNOD HEARTLAND*	159	55.7	96	33.6
EAST COAST	32	11.2	18	6.3
SOUTHWEST-ROCKY MOUNTAIN	24	8.4	14	4.9
WEST COAST	26	9.1	16	5.6
CANADIAN PROVINCES	18	6.3	9	3.1

ADVANCE BOND

CHAS. BROWN

APPENDIX E

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TABLES I-VI

TABLE I

TABULATION OF TOTAL RESPONSES BY QUESTIONNAIRE CATEGORIES

CATEGORY AND ITEM	I Taking public notice	II Dealing indivi- dually	III Limited ethical implica- tions	IV Purely personal choice
<b>I. MARRIAGE AND THE FAMILY</b>				
Limiting the birth of children	36.7 A- 8.4 I and II-13.2	23.5 A-5.4	1.8 A-3.0	2.4 A-2.4 OMIT 3.6
Regarding children as a social and economic liability	41.5 A-15.0 I and II-15.0	9.0 A-9.0	1.2 A-4.2	0.0 A-0.0 OMIT 5.4
Unfaithfulness to a wife, as something not surprising among husbands	35.5 A- 9.0 I and II-15.0	22.3 A-10.2	0.0 A-1.8	0.0 A-0.0 OMIT 4.2
A wife who seeks to be a career woman as well as a homemaker	27.1 A- 6.6 I and II-12.0	19.8 A-16.2	2.4 A-5.4	1.8 A-4.2 OMIT 4.2
A mother who seeks to be a career woman as well as a homemaker	27.7 A- 4.8 I and II-10.2	24.7 A-15.0	1.2 A-5.4	1.8 A-3.6 OMIT 6.0
<b>II. EDUCATION</b>				
The approach to all learning in a public school as though God did not exist or had little or nothing to say about the world and man	51.7 A-11.4 I and II-9.0	13.8 A- 3.6	0.0 A-4.2	0.0 A-0.6 OMIT 2.4
Teaching evolution in the public schools as the scientifically acceptable explanation of the origin of the world and man	50.5 A- 9.6 I and II-21.0	9.6 A-4.8	0.0 A-1.8	0.0 A-0.0 OMIT 3.0
Determining whether federal aid to Christian day schools is permissible or advisable	37.3 A-13.8 I and II-5.4	10.8 A- 7.2	10.2 A-12.0	0.6 A-1.8 OMIT 4.8

A = no actual experience, but indicated this would be the action taken should this situation arise

TABLE I (continued)

## TABULATION OF TOTAL RESPONSES BY QUESTIONNAIRE CATEGORIES

CATEGORY AND ITEM	I Taking public notice	II Dealing indivi- dually	III Limited ethical impli- cations	IV Purely personal choice
<b>III. DRINKING AND ALCOHOLISM</b>				
Social drinking that does not involve drunkenness	30.7 A- 6.6 I and	11.4 A-5.4 II-14.4	4.8 A-7.8	7.8 A-7.8 OMIT-3.0
Discovering that occasionally having too much to drink is not considered serious because it happens to everyone once in a while	39.1 A- 8.4 I and	25.3 A- 8.4 II - 13.8	0.0 A-3.0	0.6 A-0.0 OMIT-3.0
Alcoholism as a serious personal problem confronting a member of your congregation	9.6 A- 5.4 I and	59.0 A-10.2 II- 11.4	1.2 A-1.2	0.6 A-0.0 OMIT-1.8
Alcoholism as a grave problem confronting society	49.9 A-14.4 I and	11.4 A- 3.0 II -14.4	1.2 A-1.2	0.6 A-1.2 OMIT-3.0
<b>IV. GAMBLING</b>				
Playing cards for money by your members, but only for limited stakes	31.9 A- 8.4 I and	19.8 A- 9.6 II-12.0	3.6 A-7.2	0.6 A-2.4 OMIT-4.8
Betting on a horse race where state laws permit pari-mutual wagering	31.3 A-18.6 I and	10.8 A-16.2 II- 4.2	4.8 A-5.4	1.8 A-3.0 OMIT-4.8
Playing slot machines where state laws forbid such activities	36.7 A- 18.6 I and	13.8 A-11.4 II- 6.6	2.4 A-6.6	0.6 A-0.6 OMIT-4.8
<b>V. GENERAL</b>				
The risk of life and limb in driving "to get there a little sooner"	54.1 A-10.2 I and	9.0 A- 6.6 II- 9.6	1.2 A-5.4	0.0 A-0.0 OMIT-5.4

TABLE I (continued)

## TABULATION OF TOTAL RESPONSES BY QUESTIONNAIRE CATEGORIES

CATEGORY AND ITEMS	I Taking Public notice	II Dealing indivi- dually	III Limited ethical implica- tions	IV Purely Personal choice
Finding a place for the aged and retired in society who feel useless and "on the shelf"	27.1 A-13.8 I and	25.3 A-11.4 II- 8.4	0.6 A-7.2	1.8 A-0.0 OMIT-4.8
Recognizing prostitutes as possible mission material	19.8 A-15.6 I and	9.0 A-22.3 II- 4.8	3.6 A-9.0	1.2 A-2.4 OMIT-12.0
Speaking the truth under oath when required to do	63.2 A- 7.2 I and	6.6 A-6.6 II-10.2	0.0 A-2.4	0.6 A-0.0 OMIT-3.6
Professional workers finding a code of ethics to guide them	14.4 A-12.0 I and	16.8 A-14.4 II- 3.6	5.4 A-16.2	1.8 A-5.4 OMIT-3.6
VI. RACE RELATIONS				
A group of white people, whom you have found to regard themselves as superior to all other races	25.9 A-23.5 I and	10.8 A- 9.6 II-10.2	2.4 A-8.4	1.2 A-2.4 OMIT-7.2
A group of Christians, who seek to withdraw from all possible contact with members of another race	35.5 A-21.0 I and	4.8 A-10.8 II- 8.4	1.2 A-9.6	2.4 A-1.2 OMIT-5.4
Denying a person the right to choose his place of residence because of his race	21.0 A-20.4 I and	5.4 A-13.8 II- 4.8	4.2 A-16.2	1.8 A-3.0 OMIT-9.6
Intermarriage between members of two different races	21.0 A- 6.6 I and	17.4 A-18.0 II- 8.4	4.2 A-8.4	2.4 A-8.4 OMIT-5.4

TABLE I (continued)

## TABULATION OF TOTAL RESPONSES BY QUESTIONNAIRE CATEGORIES

CATEGORY AND ITEMS	I Taking public notice	II Dealing indivi- dually	III Limited ethical implica- tions	IV Purely personal choice
<b>VII. GOVERNMENT</b>				
Patriotism that uncritically defends the thesis "my country, right or wrong"	52.3 A-12.0 I and	6.0 A-6.0 II-6.6	2.4 A-7.2	0.0 A-1.8 OMIT-6.0
Communities passing laws forbidding baseball on Sunday, or similar "blue laws"	33.7 A-12.6 I and	6.6 A-1.8 II-3.6	6.0 A-16.2	6.6 A-7.8 OMIT-5.4
The government doing many things that could just as easily be performed by private enterprise	16.2 A- 3.6 I and	7.2 A-2.4 II-2.8	9.6 A-18.6	10.2 A-27.1 OMIT-4.2
The government assuming all major responsibilities for the poor, the sick, the mentally and physically handicapped	48.1 A-12.0 I and	7.8 A-2.4 II-4.8	2.4 A-11.4	3.0 A-4.2 OMIT-4.2
The government assuming all responsibility for the welfare of the child	39.7 A-14.4 I and	8.4 A-7.8 II-6.6	4.2 A-10.2	0.6 A-2.4 OMIT-6.0
<b>VIII. POLITICAL ACTIVITY</b>				
Whether a member of your congregation should run for political office	26.5 A- 3.0 I and	14.4 A-20.4 II-12.6	1.8 A-3.0	4.2 A-7.8 OMIT-4.8
Truthfulness as an essential ingredient in a political campaign	51.1 A-11.4 I and	2.4 A-6.6 II -4.2	3.0 A-9.6	0.6 A-3.6 OMIT 4.2
Judging political decisions primarily on the basis of party loyalty	22.3 A- 6.6 I and	9.0 A-3.0 II-3.0	8.4 A-16.8	8.4 A-22.9 OMIT-6.0

TABLE I (continued)

## TABULATION OF TOTAL RESPONSES BY QUESTIONNAIRE CATEGORIES

CATEGORY AND ITEM	I Taking public notice	II Dealing indivi- dually	III Limited ethical implica- tions	IV Purely personal choice
<b>IX. JUVENILE DELINQUENCY AND CRIME</b>				
Deciding whether the roots of juvenile delinquency are physical, mental, emo- tional, or spiritual	51.1 A-9.6 I and	10.8 A-9.0 II-9.6	0.6 A-2.4	0.0 A-2.4 OMIT-5.4
Helping children who are placed in the same jails as adult law breakers	6.0 A-18.0 I and	14.4 A-11.4 II-2.4	6.6 A-29.5	0.0 A-5.4 OMIT-7.2
Theft and embezzlement by white collar workers, trust officers and others in executive positions	37.9 A-17.4 I and	6.6 A-17.4 II-2.4	2.4 A-6.6	1.8 A-0.0 OMIT-8.4
Racketeers investing huge amounts of money, the income of their illicit ventures, in legitimate business enterprises	12.6 A-21.7 I and	1.8 A-10.8 II-0.0	10.8 A-23.5	1.8 A-8.4 OMIT-10.2
Gangsters demanding a "cut" to "protect" the jobs and merchandise of people who want to obey the law	16.2 A-32.5 I and	1.8 A-11.4 II-1.8	3.6 A-18.0	0.6 A-1.8 OMIT-12.0
<b>X. SOCIAL CLASSES</b>				
Discontent as fostered by the advertising media that claim our attention	31.9 A-15.0 I and	1.8 A-4.2 II-4.2	6.0 A-12.6	3.6 A-9.6 OMIT-11.4
Letting one's spending be controlled by what friends and neighbors are buying	41.5 A-6.6 I and	9.0 A-6.6 II-10.8	5.4 A-7.8	1.8 A-6.6 OMIT-2.4

TABLE I (continued)

## TABULATIONS OF TOTAL RESPONSES BY QUESTIONNAIRE CATEGORIES

CATEGORY AND ITEM	I Taking public notice	II Dealing Indivi- dually	III Limited ethical implica- tions	IV Purely personal choice
Privileges sought, expected and received by those who can boast of "belonging to the best families" by virtue of birth or marriage	27.7 A-12.0 I and	7.8 A-11.4 II- 4.8	4.2 A-18.0	1.2 A-6.0 OMIT-7.2
Special privileges accorded to and received by those with greater wealth as being their due	27.7 A-15.0 I and	7.2 A-9.6 II-6.6	4.2 A-16.2	2.4 A-3.6 OMIT-7.8
Persons of lower economic rank or non-white status receiving justice in the courts	22.9 A-25.9 I and	7.8 A-11.4 II-4.2	3.0 A-10.8	1.8 A-2.4 OMIT-9.6
XI. WAR				
Justifying a state of war with a country which has made the first aggressive move	38.5 A-19.8 I and	8.4 A-6.0 II-6.6	4.8 A-7.8	0.6 A-3.0 OMIT-4.8
Army officers teaching recruits to hate as a part of their military training	19.2 A-15.6 I and	12.0 A-19.2 II- 6.0	3.0 A-13.2	0.6 A-3.0 OMIT-8.4
Understanding the function of a military force in capturing and controlling "enemy" territory	10.8 A- 6.6 I and	6.6 A-5.4 II-2.4	8.4 A-27.7	7.2 A-17.4 OMIT-7.8
Participating in rebellion against an unjust government and which involves bloodshed	37.3 A-18.6 I and	6.6 A-6.0 II- 5.4	4.2 A-9.0	1.2 A-4.2 OMIT-7.8
Atrocities committed by American servicemen in the heat of battle or under conditions of war	24.7 A-15.0 I and	9.6 A-15.6 II- 6.0	5.4 A-16.2	0.0 A-1.2 OMIT-6.6

TABLE I (continued)

## TABULATION OF TOTAL RESPONSES BY QUESTIONNAIRE CATEGORIES

CATEGORIES AND ITEM	I Taking public notice	II Dealing indivi- dually	III Limited ethical implica- tions	IV Purely personal choice
<b>XII. ECONOMIC DECISIONS</b>				
Competition as a "natural law" and a desirable basis for sound business practice	18.0 A-12.6 I and	4.8 A-3.0 II- 3.0	1.8 A-25.3	0.0 A-12.6 OMIT-6.6
Misrepresentation of goods in order to get a better price than the product really deserves	54.7 A-10.2 I and	4.8 A-10.8 II- 7.8	1.8 A-6.0	0.0 A-0.6 OMIT-3.6
Determining a "fair profit" in a business transaction which a Christian businessman has completed	21.0 A- 7.2 I and	12.6 A-15.0 II- 5.4	1.8 A-15.6	3.0 A-11.4 OMIT-7.2
Understanding the just determination of price as being "all that the traffic will bear"	21.7 A-16.2 I and	7.2 A-7.8 II-1.8	5.4 A-17.4	2.4 A-7.2 OMIT-13.2
Buying property or making investments solely in the expectation that a quick and lavish profit will be realized	15.6 A-10.8 I and	6.0 A-16.8 II- 3.6	9.0 A-15.0	4.8 A-13.8 OMIT-4.8
Destroying crops, whether by government order or private decision in order to keep up the price	39.1 A-12.6 I and	10.8 A- 5.4 II - 4.2	4.2 A-12.0	1.2 A-5.4 OMIT-5.4
Decisions affecting the lives of millions, made by corporation executives responsible only to "the stockholders"	12.0 A-17.4 I and	1.8 A-7.8 II-1.2	7.8 A-27.7	4.2 A-10.8 OMIT-9.6

TABLE I (continued)

## TABULATION OF TOTAL RESPONSES BY QUESTIONNAIRE CATEGORIES

CATEGORIES AND ITEMS	I Taking public notice	II Dealing indivi- dually	III Limited ethical implica- tions	IV Purely Personal choice
Business men negotiating, however reluctantly, with racketeers simply to avoid difficulty and financial loss	9.0 A-24.1 I and	3.0 A-27.1 II- 0.6	3.6 A-16.8	1.8 A-1.8 OMIT-12.0
XIII. LABOR RELATIONS				
A labor union, recognized as the legal bargaining agent for a group of workers	12.0 A- 9.6 I and	6.6 A-6.6 II- 3.0	8.4 A-24.7	6.0 A-15.0 OMIT-8.4
Denying a person the right to apply for and keep a job unless he joins a labor union	15.0 A-11.4 I and	16.8 A- 9.0 II- 4.2	4.8 A-23.5	2.4 A-7.2 OMIT-6.0
Labor unions requiring the hiring of more men than are really needed to do a certain job	22.9 A-18.6 I and	8.4 A-5.4 II-4.2	7.2 A-14.4	0.0 A-11.4 OMIT-7.8
A labor strike involving a plant in which members of the congregation are working	13.8 A-21.0 I and	12.0 A-15.0 II- 5.4	3.0 A-16.8	1.8 A-4.8 OMIT-7.2

TABLE II

QUESTIONNAIRE ITEMS INDICATING THE GREATEST AMOUNT OF PASTORAL AWARENESS (I, IA, II, IIA)

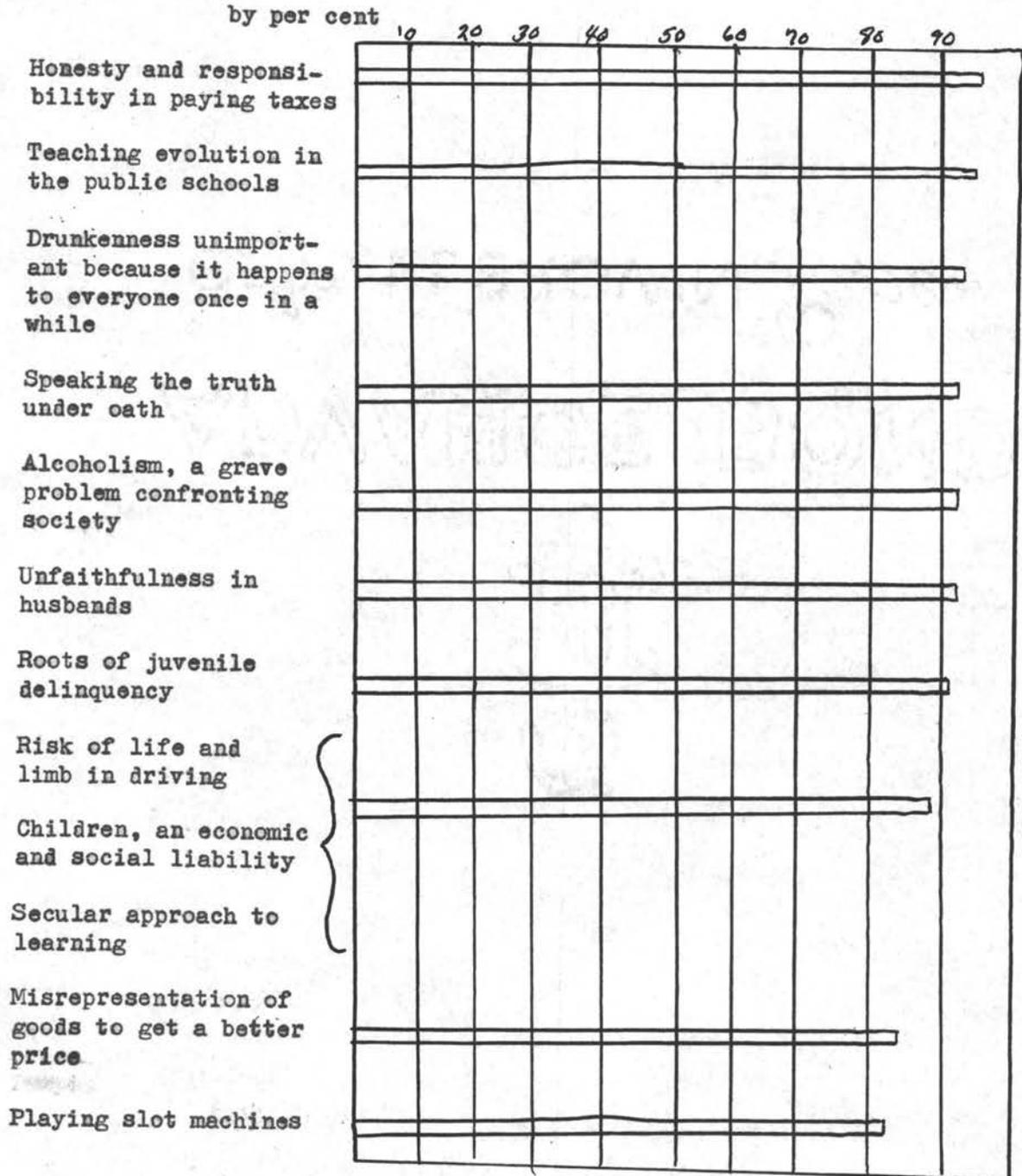


TABLE III

ITEMS SHOWING LEAST AMOUNT OF PASTORAL AWARENESS (I, IA, II, IIA)

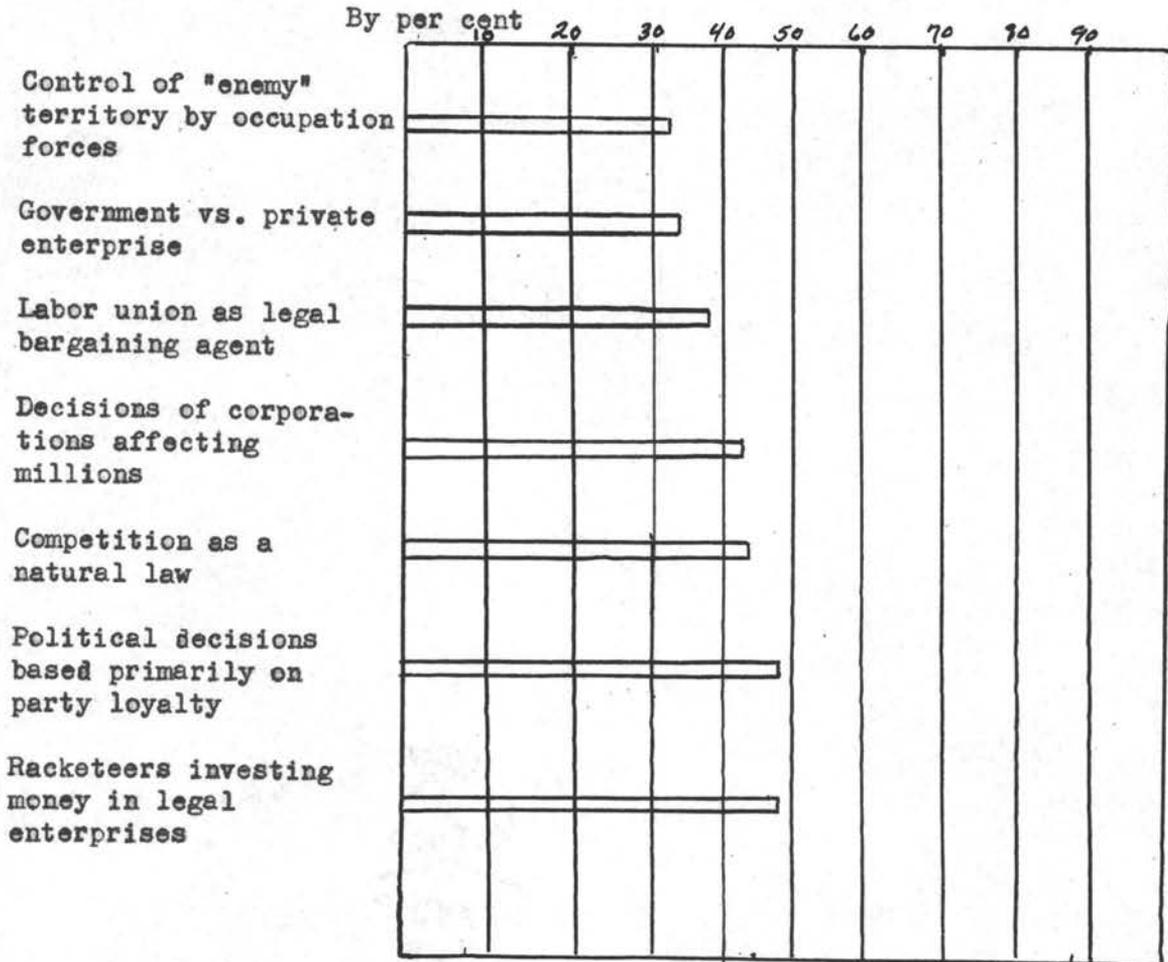


TABLE IV

ITEMS BELIEVED TO HAVE ONLY LIMITED ETHICAL IMPLICATIONS (III, IIIA)

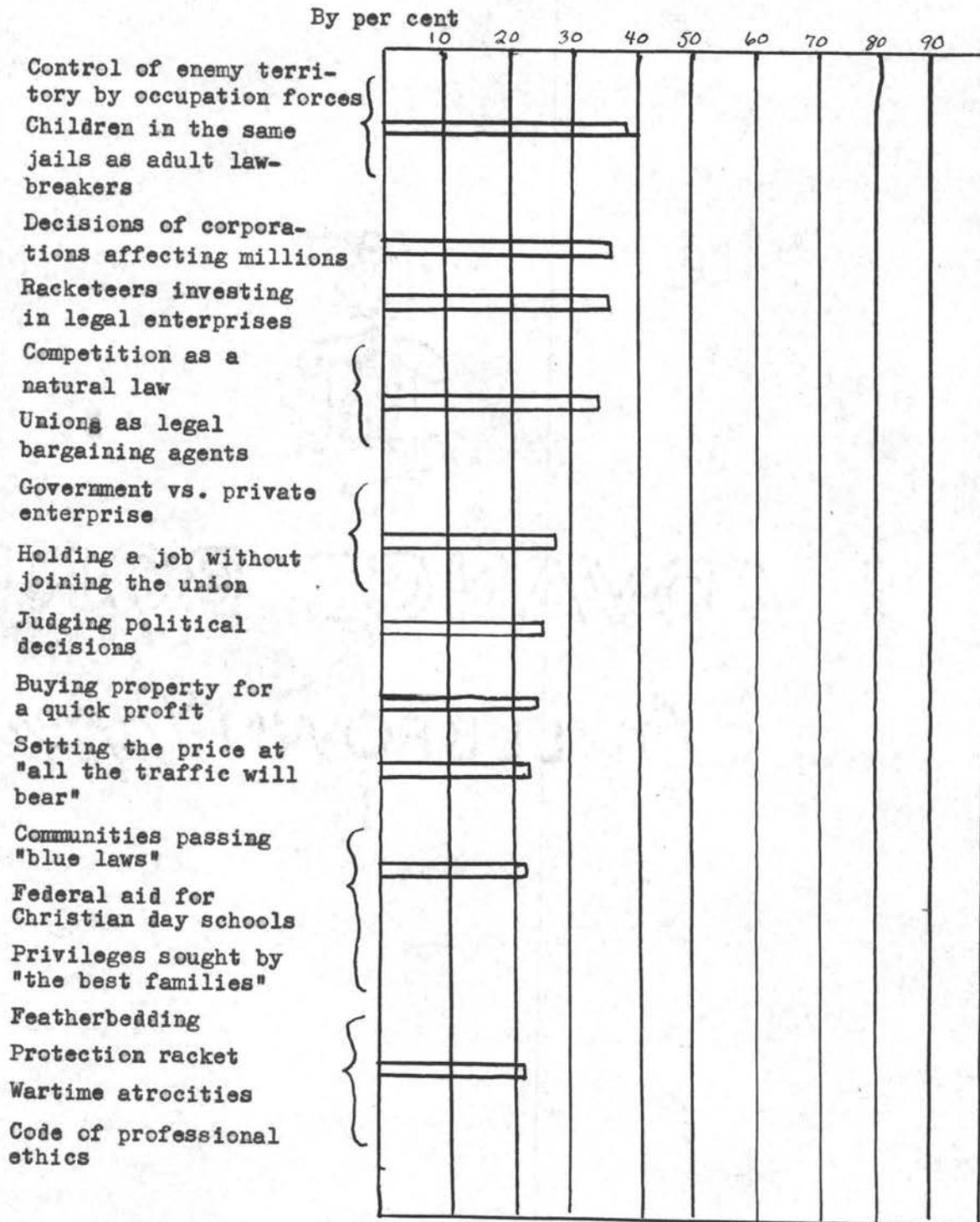


TABLE V

ITEMS CONSIDERED BEYOND THE RANGE OF PASTORAL RESPONSIBILITY  
ALTOGETHER (IV, IVA)

By per cent

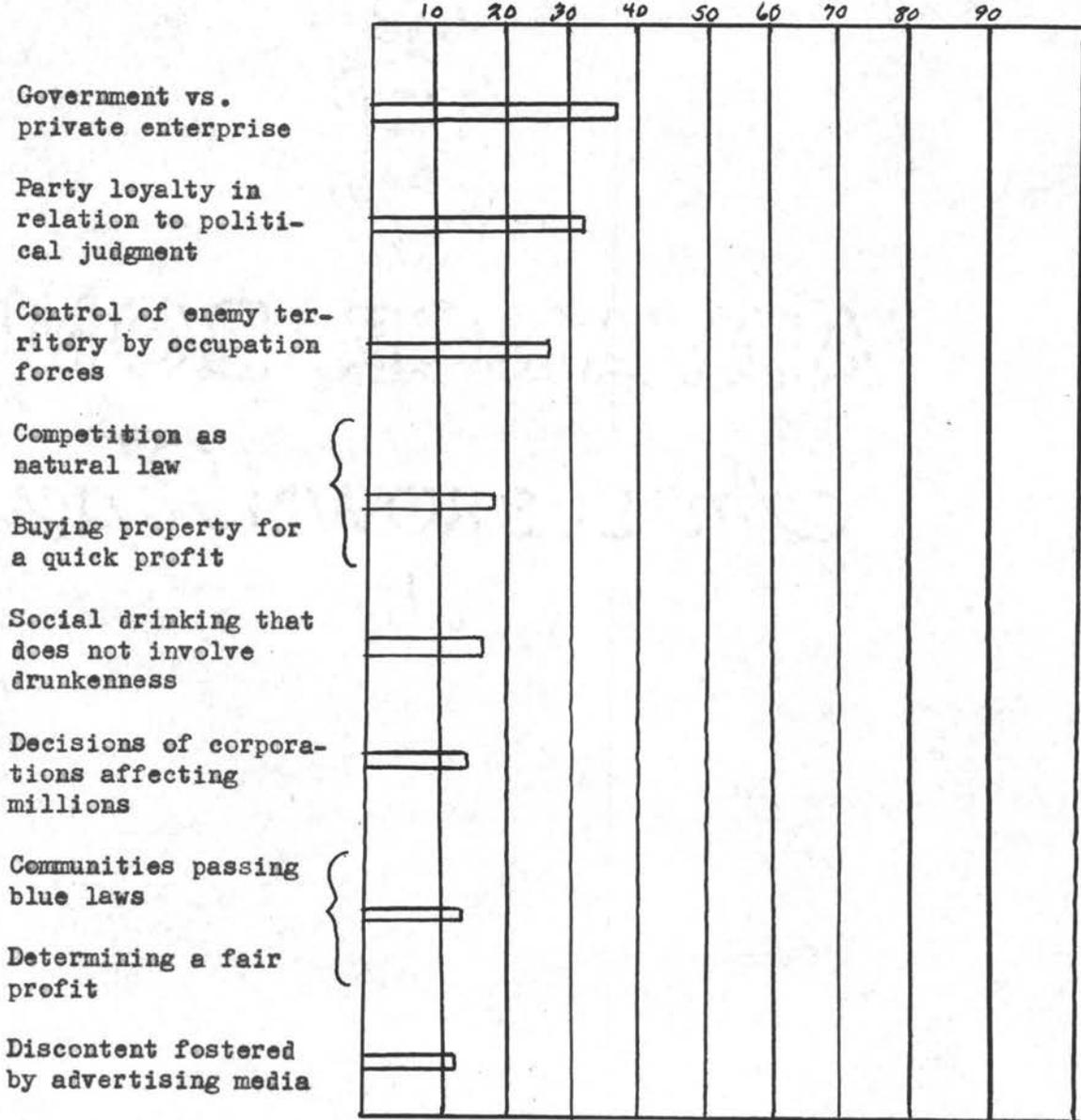


TABLE VI

## TABULATION OF RESPONSES TO "EVALUATION OF SYNODICAL TRAINING"

	Frequently		Occasionally		Seldom		Never	
	Number	Per Cent	Number	Per Cent	Number	Per Cent	Number	Per Cent
1. The causes of changing parent-child relationships	6	3.6	71	42.7	53	31.9	30	18.0
2. The effect of industrialization upon the wage earner	3	1.8	38	23.5	54	32.5	66	39.7
3. The ethical implications of common business practices	5	3.0	58	34.9	59	35.5	40	24.1
4. The extent and causes of racial discrimination	10	6.0	53	31.3	61	36.7	38	22.9
5. The organization of labor unions	0	0.	21	12.6	65	39.1	75	45.1
6. Problems involved in the increase of government control	3	1.8	26	15.6	52	31.3	79	47.5
7. The nature and extent of vice and criminal activities	13	7.8	47	28.3	63	37.9	38	23.5
8. Participation in government and political activities	5	3.0	74	44.5	61	36.7	21	12.6
9. The nature of secular education in public schools	45	27.1	81	48.7	31	18.6	5	3.0
10. The effect of city life upon individuals and groups	10	6.0	48	28.9	63	37.9	40	24.1