



DVD Script

for

Six Challenges - Six Mysteries A Charter for Lutheran Education

**The following six DVD scripts
are essentially the text of the Narrator used in the DVDs.**

**These scripts do not include the text of students,
staff or principals of the various schools involved in the DVDs.**

**These scripts are included in this manual
to assist groups and group leaders in their deliberations.**

Six Challenges - Six Mysteries

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DVD Script

Challenge Six

Sequence 1 – Introducing the Challenge

Concordia College is celebrating its centenary this year. Congratulations!

I wonder what it was like in class at Concordia a hundred years ago?

And I wonder what life was like in this very piece of land three hundred years ago?

I wonder whether Lutheran students here feel connected with the Concordia of the past or the Indigenous people of the past?

Or more to the point, should Lutheran Education foster a sense of connection with its dual heritage?

The 2004 ACLE Conference threw out a number of challenges for Lutheran Schools to consider as they plan their futures.

And those challenges have been condensed into a new charter for Lutheran schools to explore.

It is our task to explore the last of these challenges in the context of our Lutheran heritage.

Challenge Six

A 2020 Lutheran School will celebrate its dual heritage, its local Australian roots and its inclusive international connections, with passion and pride.

A dual heritage! The final challenge in our 2020 Charter is that Lutheran schools should celebrate their dual heritage, local and international!

Quite a challenge!

In the past we have celebrated our local Lutheran connections on special occasions. And so we should! But do the students have any sense of continuity with the past. Is this celebration just for old old scholars?

Clearly some students still feel their Lutheran connections and celebrate them. But does that mean we should educate students as we have in the past? Does that mean we remember our local Lutheran heritage and ignore our local Indigenous heritage or our international Lutheran connections.

I hope not!

Sequence 2 –The Challenge of Noel Pearson

Noel Pearson was the keynote speaker at the final dinner for the 2004 ACLE Conference. Noel grew up at Hopevale Lutheran mission and is a graduate of St Peters College in Brisbane.

His presence and his speech reminded us of the need to eradicate any hidden racism among us and to commit our school system to the serious education of Indigenous students. No more tokenism or marks of dependency!

Noel has also been heavily involved in the reconciliation movement in Australia. His very presence made us acutely aware of how Australians, including Lutheran Australians, treated many Indigenous communities in this country.

Sequence 3 – Exploring the Challenge – Part 1

We often remember with pride the pioneer missionaries who braved the Outback to establish the Fink River Mission.

Back home in the Barossa Valley, however, the Indigenous people were removed from their lands and their culture was all but destroyed.

A memorial stands on Menglers Hill commemorating 150 years of German Lutheran occupation of the Barossa Valley.

And the Bible text cited to celebrate this event is ‘The Lord has given us this land!’

This text comes from the Book of Joshua. The implication seems to be that God gave the land to the Barossa immigrants and that they, like Joshua, had a right to remove the local inhabitants with force just as Joshua removed the Canaanites.

Hardly a symbol of goodwill and reconciliation!

The time has come for our schools to ask the very basic question:
**WHAT WAS GOD DOING IN AUSTRALIA
BEFORE THE EUROPEANS CAME?**

Yes, what was God doing?
Creating unusual animals like koalas? Sitting on a log waiting for Captain Cook to arrive? Waiting 60 thousand years for the missionaries to arrive?
Giving Satan free rein to lead people astray?

Hardly! Not our God!
God was in Australia creating cultures! God was in Australia creating people with spiritual beliefs and practices that deserve to be respected as God’s work.

God was working in Australia in every place where we now have a Lutheran School. Every Lutheran School has a local heritage of Indigenous peoples where God was at work.

And we need to recognise that Indigenous heritage in our curriculum and our community.

Sequence 4 – Initiatives in Lutheran Schools

Immanuel College in Adelaide has made a serious start in this direction. A reconciliation sculpture holds together two symbols, the rising dove-like bird that represents the Lutheran heritage of the College and the glossy ibis that represents a central story of the local Kaurna people.

This dual heritage is affirmed publicly through the sign for the new Middle School which reads:

<p style="text-align: center;"><i>Immanuel College</i> <i>A School of the Lutheran Church – Located on Kaurna Land</i></p>

A similar plaque is found on the front of the reception building of Concordia College, Toowoomba.

Our charter challenges us to explore, understand and recognise the Indigenous past in each school location if we are to be true to our Lutheran heritage.

And if we take our Indigenous heritage seriously, we must take up the challenge of Noel Pearson and make Indigenous education a priority in our schools.

Sequence 6 – Exploring the Challenge – Part 2

Just as important as being connected to our Indigenous past, is the need to explore and understand our own Lutheran history in Australia.

I am talking to some old scholars about their experience of Lutheran education.

If we return to the Lutheran School at Friedensburg, which is about 150 years old, and look in on a class we can sense something of the atmosphere of an early Lutheran school.

The scene is rural and rough. The subjects are basic reading and writing. The children sit on benches and write on slates. The teacher is strict but faithful. The languages are German and English. And the Lutheran pastor is a man of authority who instructs in the Word of God. That is our heritage!

The time has also come to look beyond our own heritage to the wider Lutheran world.

There are about 66 million Lutherans in the world. To connect with Lutherans in other lands who are unlike us will help us understand the faith we share and the true character of our culture.

It's time to connect, to link up with sister schools in other cultures.

Bishop Noko confronted us with a remarkable challenge at the ACLE conference. He summoned us to look beyond our own Australian horizons to the Lutheran world beyond. He declared that the Australian Lutheran school system should be ready to use its experience of diversity, its grasp of education and its Lutheran principles to be leaders in Lutheran education in Asia.

This charter for Lutheran schools is also a challenge to look beyond our local Lutheran heritage and become active players on the world scene.

That means we must move from being exclusive to being inclusive, from isolation to innovation, from being pioneers to being explorers.

Sequence 7 – Introducing the Mystery

Is the risk too great?

How can a small Lutheran School system play a creative role here and abroad?

Is it possible for us to take the lead given our history with Indigenous people and Lutheran immigrants in this land?

Yes, if we are willing to believe that this challenge is grounded, not in our own achievements, but in a very fundamental mystery of our faith, a mystery known in German as

Was Christum treibet!

Mystery Six

***Was Christum Treibet and the heritage principle!
The mystery that reading our past in terms of where it led us to
Christ can inform us how to face the future with Christ.***

Was Christum treibet is a principle from Luther that means ‘what leads to Christ, what drives on toward Christ, what focuses on Christ.’ And by Christ Luther does not just mean the person of Jesus, but the whole Gospel of Jesus Christ.

The problem Luther faced was that people often read the Scriptures as a book of regulations and laws. They turned what should have been the message of the Gospel into a set of rules saying: THOU SHALT NOT!

Whenever you read the Scriptures, said Luther, always ask whether and how this text leads to Christ. Does the text reveal the message of the Gospel that God, in Christ, died for all as a free gift AND that God does not demand that you keep any laws to be saved and loved.

We can also read literature and history posing the same question. Are there heroes or movements that point people to Christ, to a Gospel orientation where God’s love is a free gift? Or are they still caught in the trap of demanding that people keep laws and be good to please God?

We can also read our Lutheran heritage with the same question. Where, in the past, do we see our church and our schools leading us to Christ? Where have we fallen into the trap of making rules the condition of being Christian or Lutheran?

And where in our Indigenous heritage can we see God leading people through their culture to Christ?

Sequence 10 – The Closing Challenge

There are numerous fine schools in our Lutheran system. Some, like wine, are vintage Lutheran. Some are new schools in new suburbs on the Gold Coast.

But all our schools are on land that has a rich Indigenous heritage. We celebrate a dual heritage.

And our dual heritage points us to Christ.

Was Christum treibet! What leads to Christ!

The past has led us to Christ! And the future?
What is the future of Lutheran Education?

Will it also lead us to see Christ, not only in the Scriptures but in our schools? Yes, indeed!

And that vision gives us the courage to seize the day, to accept the final challenge, to take the lead and point to Christ.

Accept the vision!
Accept the challenge!
Accept the future!
It points to Jesus Christ!