

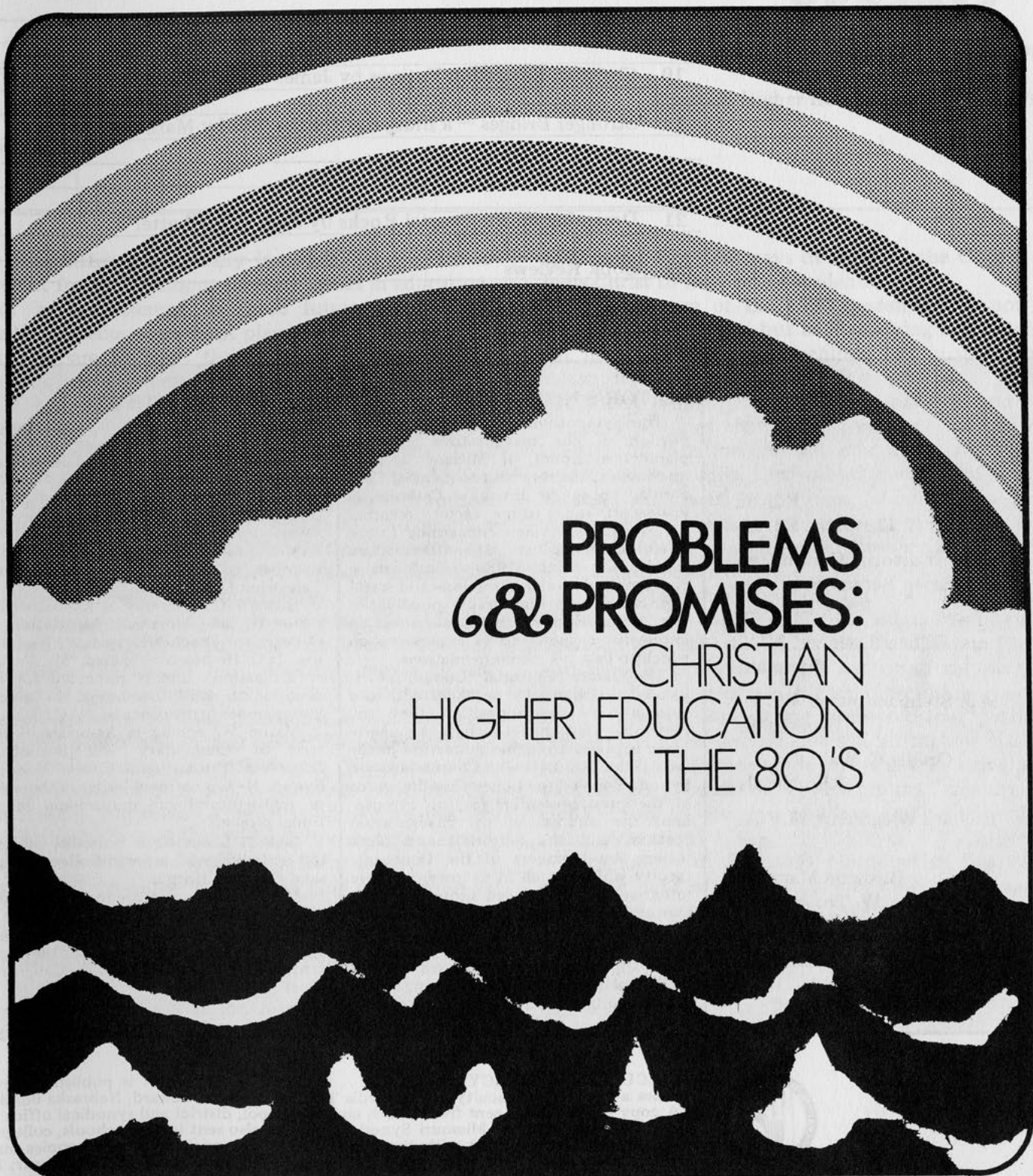
ISSUES...

IN CHRISTIAN EDUCATION

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**PROBLEMS
& PROMISES:**
CHRISTIAN
HIGHER EDUCATION
IN THE 80'S

ISSUES...

IN CHRISTIAN EDUCATION

Problems and Promises: Christian Higher Education in the 80's

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EDITOR'S NOTES

The Symposium Committee for that portion of the inauguration activities planned in honor of Michael J. Stelmachowicz, the seventh president of Concordia, chose to invite a Catholic, a Protestant, and a former faculty member to present their views concerning future directions Christian higher education should take in the 1980's. Both advice concerning desirable directions and warnings concerning undesirable possibilities were given. Each of the speakers has an impressive background of experience on which to base his recommendations.

The *Issues* Editorial Committee is pleased to share the speakers with our readers with the hope that they will remember that they too have a stake in what happens to higher education in the colleges of The Lutheran Church-Missouri Synod. Your editor hopes that the words of the guest presenters for this symposium, the address of the inauguration speaker, and the editorials and book reviews by members of the Concordia faculty will move all of us toward a more intensive and a renewed support of one another in our varied ministries. Then the 1980's will be a glorious time in the Church. Any other alternative in these times appears to lead us toward the end of LCMS colleges and their ministry to young adults in the foreseeable future.

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Views expressed by the authors should not be regarded by the reader as representing the position of the Concordia faculty.

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Regarding the Inauguration Symposium
"Problems and Promises:
Christian Higher Education in the 1980's"

How difficult and really impossible it is to try to predict future developments and trends in education. Yet in an attempt to meet future change and challenges educators must plan for the coming years and prepare to meet the needs of learners for the culture in which they will be living.

A gathering of over 100 distinguished educators from many parts of the United States met the morning of the presidential inauguration last fall at Seward to hear and participate in a symposium dealing with the topic, "Problems and Promises: Christian Higher Education in the 80's." The main presentations by the panelists on that occasion are reproduced in this issue of *ISSUES* so we might share their thinking with a wider audience.

It behooves all of us who are engaged in the responsible task of Christian education to take stock of where we are in our programs, curricula and methodology, compare it to the past, and ask ourselves some searching questions. In what respects have we progressed or regressed? What needs updating, undergirding, modification? What are the strengths that should not be altered? What are the weaknesses that must be shorn up? Then we must be determined to work to bring about improvement in those areas where weaknesses are identified.

Since Christianity is based on God's revelation to man through His Word and in Jesus Christ, the very incarnate Word (of whom His written Word testifies), real Christian education is not interested in attacking or altering its own base of truth or the source of its power. Christian education however is interested in developing the most efficient delivery systems and in

discovering ever new ways of applying the Gospel of Jesus Christ to the lives of students.

The challenge of the 1980's essentially is not in finding new messages, but in identifying new means; not in developing new teachings, but in producing better teachers and transmitters of God's truth. The surest promise for the 80's is that God and His promises will not change. In general in the 1980's, because of inflation, it will cost more dollars to educate fewer pupils. Diminishing numbers of pupils, because of lower birth rates, should enable an ever-increasing quality of work in education and should make for an even greater stress on individualizing learning experiences.

Funding the educational enterprise will be a greater challenge than ever. Capital costs should decline but operational costs will likely rise. To maintain Christian schools, Christian people and congregations will have to give them an even higher stewardship priority than at present. But, having discovered the "pearl of great price," who would not sell all that he has to possess it? And who would not want to strive and sacrifice to preserve and pass on that treasure of God's truth to his own children and to the entire rising generation?

May many of the ideas published in this issue stimulate you and your congregation to planning action and support for continued effectiveness and growth of your Christian educational mission in the 1980's, both locally and in the church at large. The remaining months of 1979 is the last chance for all of us to get ready for the "exciting 80's!" Happy reading...

M. J. Stelmachowicz

editorials

New Missions for Christian Higher Education

"The Enrollment Roller Coaster: Colleges Fear the Big Dip." Thus the *Chronicle of Higher Education* headlined its major front page article in the issue of September 5, 1978. "Nineteen-per-cent decline in the number of 18-year-olds in the 1980s has universities worried about finances, faculties, and research," according to the same article. Such portents would seem even more worrisome for small, church-related colleges and seminaries.

Many who prognosticate on the future of Christian higher education include only the fresh, unlined faces of youth in their visions. Yet, clearly, such visions represent wishful thinking if Christian higher education is to be a vital, vigorous influence in American life as we approach a new century. No longer can colleges see themselves as extensions of secondary education, concerned largely with the problems and process of late adolescence. Christian higher education must direct itself to a broader mission.

The basis for such a mission is also emerging clearly. First, the American population is growing older. As the relative number of youth becomes smaller, our median age is approaching the 30's, and the aging of the population trend is expected to continue. Second, our maturing population is altering its entrenched attitudes toward aging and retirement. Arbitrary retirement standards are questioned more often today as the previously inevitable "walk to the pasture" at age 65 is postponed. Our view of human potential and productivity is expanding. Third, the concept of life-long learning is becoming more widely accepted in an age when knowledge often seems ephemeral — timely one day, and obsolescent the next. Today over one-fourth of all college students are older than 25, and the proportion is growing.

While some may foresee the 1980's to be among the worst of times for Christian higher education, the approaching decade can also be among the best of times. The fiscal challenge posed by a reduction in the traditional college age market coincides with the need for renewal in the mission of Christian colleges. Dr. Marlin

Schulz, in his article, points out needed new directions: greater articulation between college faculties and the people on the "front line" in the parish and an end to the prevalent isolationism currently found.

One begins to engage in optimistic wondering. Could the heterogenous, diverse, national character of Christian colleges, as pointed out by Dr. Philip Heckman in his article, provide the framework for "new wineskins" to serve the students of the 1980s? Might this be the time to begin transforming Christian colleges into continuing Christian education centers, serving equally the traditional college student and church professionals in service, plus the laity?

It is possible that Christian colleges might not only serve learners on their campuses, but extend the campuses in significant ways to population centers — that is, ministry centers? How might Christian higher education utilize the communication revolution just beginning, including the prospect of video recording/playback devices and computer terminals in the home to help in that extension process?

The challenges before us require answers to these and many other questions. Such questioning should be done from a daring posture which seeks bold solutions, for there is much about the heritage and potential of Christian higher education which should embolden us. Our mission demands nothing less.

Hal H. Whelpley, Jr.

Sin . . . An Ignored Factor in Research

A mailorder gift catalog found its way to my desk in recent weeks. The catalog offers a plaque for sale with the following words printed upon it, "It's too bad that the people who really know how to run the country are busy teaching school." The words of this plaque place into bold relief one of the most important issues addressed by the three speakers at the symposium, "Christian Higher Education in the 80's." Many individuals who teach school at every level, but particularly

college and university faculty members, believe that their potential contributions to the ongoing functioning of society remain either unrecognized or unappreciated by nonacademic types. Most academic people are convinced that their special insights into the nature of the problems found in society and in the church mean that they are morally bound to take an activist, prophetic stance in proposing solutions which will correct the difficulties being encountered. The strategy generally proposed is that members of society at large, residents of local communities and other constituencies, have to be educated and persuaded to adopt academicians' approaches to and solutions for various problems.

Most objective observers would agree that faculty members of colleges and universities have performed much of the basic research in the natural sciences, math, agronomy and nutrition which, when applied to problems in industry, agriculture and homes, has helped to produce the conditions that make possible the high standard of living we enjoy in the United States. These same objective observers would also have to admit that in the social sciences the applications of research findings to the practical problems of human beings living in close proximity to one another have not been so simple or successful.

A common sense explanation of this reality suggests that the social realm has too many variables to control and therefore applications of research findings are more difficult to effect. Although there may be much truth in this bit of folk wisdom, such an explanation is naive. The more likely reason that the applications of research findings have been so problematic is the fact that both the producers and users of research findings in the social sciences have not been rigorous enough in expending the necessary intellectual energy to recognize and test their own assumptions, presuppositions, and theoretical models which structure not only the design of the research effort but also predetermine the questions which they try to answer.

The Achilles heel of almost all social research is the fact that man's sinful condition is either ignored completely or given little systematic attention. The most significant contribution that theor-

ists who teach at Christian colleges and universities in the field of the social sciences can resolve to make during the 1980's is the development of intellectual structures that take the reality of sin seriously. Such models could serve a very real prophetic function in both the church and society.

Alan F. Harre

Should LCMS Colleges Educate Future Laymen?

Lutherans, particularly of The Lutheran Church-Missouri Synod variety, are committed to Christian education. Their elementary and secondary schools have earned the respect of both the public and their constituents. They are valued by parents and by supporting congregations as gifts from God to be used for the equipping of the saints to carry out Christ's ministry to the world. All children are welcome in these schools. They exist to serve all who wish to have a Christian education.

Lutherans also have a distinguished tradition of higher education; but, unlike its elementary and secondary schools which serve all people, LCMS colleges have received vigorous support only for enrolling those who plan to become professional church workers. This limitation was understandable in the days when a teacher shortage and high elementary enrollments meant that there was not enough room in the colleges for all students wanting to enter the teaching ministry.

Today the situation is different, and we need to consider the appropriate role of Missouri Synod Lutheran colleges in the eighties. In addition to meeting the continuing need for teachers and pastors, there is a place in Lutheran higher education for Christian students not planning to enter full-time professional church work. Should not part of our ministry be the education of Christians who will assume leadership roles in business, government and the professions?

College students need the same alternative to public education that is available to elementary and many secondary

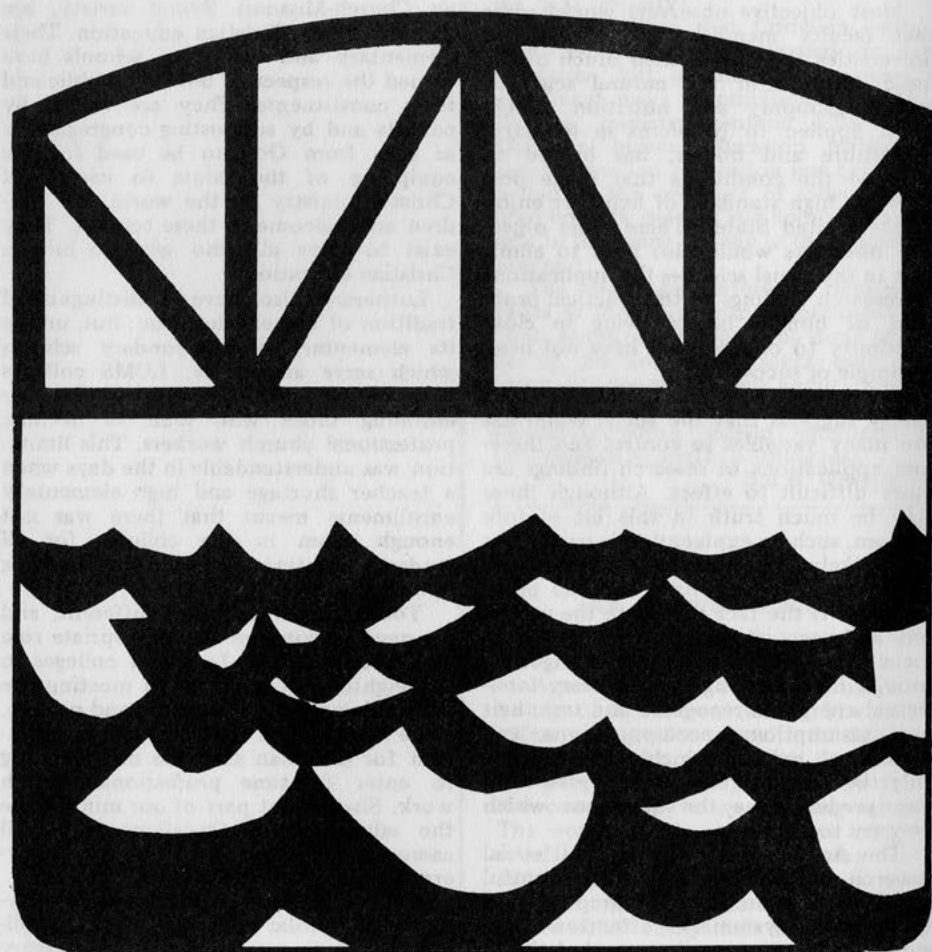
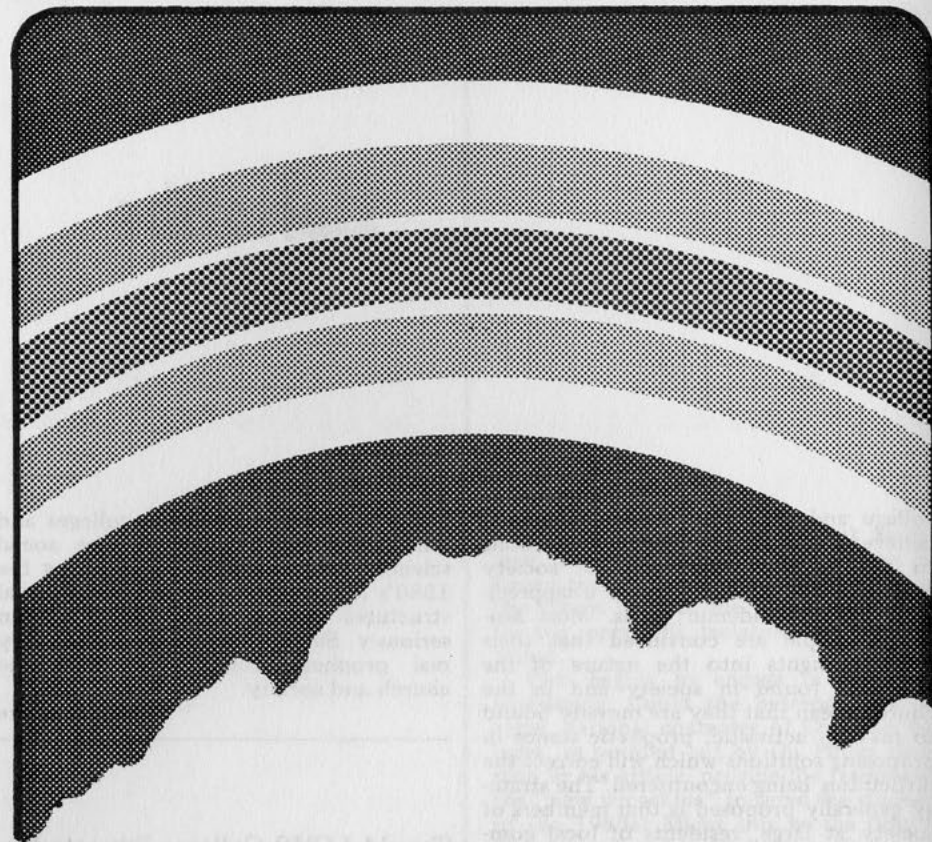
school children. Today many young people desire a Christian education. Many denominations have recognized this need by providing equal educational opportunities in their colleges and universities for all students and not just for church workers.

A Christian college is the ideal place to educate people for their roles as citizens and leaders. Here students study under Christian scholars who share a common faith that transcends all disciplines. The theologian, biologist, educator, sociologist, etc., stand under the same cross of Christ as does the student. As these scholars share ideas and insights within the academic community, they help both themselves and others to understand more fully the relationship between God and man, and the role of man in God's world today. Students in Christian colleges attend classes in which Christian values are communicated. They give God's Word the same in-depth study they give to economics, biology and psychology.

Perhaps no group is better qualified to offer a Christian education at the college level than is the Missouri Synod. We have a theology capable of addressing itself to the most complex social issues, yet able to avoid the twin hazards of fundamentalism and liberalism. Our emphasis upon education has led to a tradition of excellence in our church's educational institutions. This tradition has given us experience in education unparalleled among Protestant denominations.

We have provided our children with Christian education because we believe it is a part of our ministry. Today we must give serious consideration to providing intensive Christian education for our collegiate young people and adults. Our colleges, like our elementary and secondary schools, are gifts from God. An essential aspect of the church's ministry in the eighties and beyond should be the equipping of the saints through Christian higher education for ministry in this complex, confusing, changing world regardless of what their career goals are.

Priscilla Lawin



Teaching Tomorrow's Teachers

by Edward C. Pomeroy

Leadership is a crucial ingredient in the successful operation of every enterprise. A college is no exception. Today we are formally recognizing the beginning of Michael Stelmachowicz' administration as president of this fine college. He comes to his responsibilities well prepared to provide a distinguished administration. Unique among college administrators today, he brings experience as an administrator and teacher, a fine background for the task this college has undertaken of preparing young men and women for responsible positions in our society.*

It has been my privilege over the years to work with representatives of this college in the work of the American Association of Colleges for Teacher Education, aimed at the preparation of high quality teachers. From this experience, I know that President Stelmachowicz has a strong base of commitment and professional expertise to build upon.

Our nation in all its glory has grown to its present level of accomplishment because of an educated citizenry. Its future depends so much on the ability of our teachers, our schools, and our colleges to prepare future generations for the changing world in which we live.

American education has succeeded because of its diversity, the big and the small, and the public and the private. Concordia College and hundreds of other small church-related colleges have played an important role in American higher education. Quality education and consideration of the needs of individual students has been a hallmark of this important segment of American education. Many of these institutions have played a distinguished role in the preparation of teachers and other education personnel.

The Future at Concordia

What is going to be the future of this and similar institutions as we all face the developments of the future? As your new president and all of you who

make up the constituency of Concordia College move into the future, is there a road map to follow which will guarantee your successful meeting of these challenges?

As you and I know, there is no such thing as a blue print for higher education, for as Clark Kerr said in a recent speech responding to an award presented by former President Gerald Ford on behalf of the Academy for Educational Development, "So many things remain to be determined. There are so many uncertainties. There will be so many surprises."

Kerr goes on to say, "What we are going to see in American education is not one future, there are three thousand different futures; each college, each university campus, has its own future — subject in part to the individual efforts made on that campus."¹

President Stelmachowicz and Concordia College can face the future with confidence because the institution is built on faith, commitment and a strong belief in the value of education. A central issue will be the maintenance of a strong viable program of preparation for teachers and other educational personnel appropriate for the particular needs of the church's schools, and at the same time the development of a program that incorporates changes being called for by societal developments. How this institution and the institutions throughout our nation meet this challenge will have great significance for higher education.

Signposts of the Future

Let me sketch a few educational signposts which line the road that President Stelmachowicz and his colleagues will be travelling in the months ahead.

There is a mood of pessimism about education among educators and the public that has emerged within the past few months. We are all too aware of the facts:

- that children who can scarcely read are receiving high school diplomas;
- that for fourteen years there has been a drop in

the average score on the scholastic aptitude test taken by high school students seeking admission to college; — that many universities have had to set up classes in remedial reading and writing.

The erosion of public confidence in education is an issue we cannot afford to ignore. In our society, education is a basic right guaranteed to all individuals.

The withdrawal of the public's support for education, either intangibly as expressed in numerous opinion polls, or tangibly, as expressed at the voting polls, bodes ill for society. I believe, as Commissioner Ernest Boyer said recently, that our problems have to be "candidly confronted" if we are to restore confidence in our educational system. I believe that all of us must begin to speak out regarding what's good about our schools and seek to overcome the present pessimism which lies like a pallor over an enterprise about which we care so much.

Only 65 years ago there were only 79% of the age group 5-17 in school; today more than 96% of boys and girls aged 5-17 are in school. More than 61% of the adult population (those 25 years of age or older) are high school graduates, compared with 49% ten years ago, and 14% in 1910. More than 60% of the current high school graduating class will continue their education at a college or university, compared to 15% in 1920.

We in education may be too preoccupied with our difficulties — and not aware enough of our accomplishments. The words Henry Steele Commager spoke two decades ago are even more apropos today: "No other people ever demanded so much of education as have the Americans. None other was ever served so well by its schools and educators."

Teacher education, as the source of personnel for the educational system, bears the brunt of societal demands made of that system. The Bestors, Koerners, Conants and Silbermans have criticized teacher education for having failed to properly train teachers and other school personnel to accomplish societal goals. Teacher education institutions have been particularly criticized for their failure to prepare teachers to serve the urban poor, minorities and other special populations. Our critics have charged elementary school teachers with lacking empathy with their students, and high school teachers for not being scholars in their subjects.

Again, we have too often tended to accept such criticism and failed to point to the responsiveness of colleges and universities to the schools, teachers and parents of this nation. We have staffed the nation's public and private schools — enabling the teaching staff to increase from 436 thousand in 1900 to 2.2

million in 1975. In 1900, more than half of our nation's teachers lacked any training beyond high school. By contrast, 50% of today's teachers hold a masters degree. In 1930, only 11% of the nation's elementary school teachers had a bachelors degree; in 1975, 98.9% had at least that degree — a remarkable tribute to American teacher education.

These are realities our critics too often ignore in their efforts to denigrate our enterprise. They fail to take into account that education — whether publicly or privately funded — is caught up in the flow of societal change. We live in a change-oriented society; as Seymour Sarason has noted, "There are few, if any, social problems for which explanations and solutions do not in some way involve the schools — involvement that may be direct or indirect, relevant or irrelevant, small, or large . . ."

Those of us who have the responsibility to educate teachers must constantly assess and analyze the contextual factors that shape both schools and schooling. We must then adjust the decisions we make to respond to those factors.

Today we are confronted with a series of both emerging and recurring concerns brought about by profound changes in society at large and within our profession. Among these are:

1. The Emphasis on Accountability

As the competition for scarce resources increases, the public is more and more concerned about "getting its money's worth" from education. As "consumers" of education, people want to know:

— How do we tell whether a school or other learning institution is doing a good job?

— What is it that schools are supposed to be achieving?

— For what can we hold them accountable?

It is not only parents who are concerned about these questions — but also the courts, legislatures, boards, and executive officers of municipalities and states. The "return to the basics" movement is only one manifestation of this renewed emphasis, as state after state mandates new school-exit examinations and other functional competency measures. As a consequence, non-traditional efforts such as open classrooms, free schools, and student-designed curricula are under attack. Such movements can have repercussions in the private sector as well. The recent Harvard Curriculum Committee's report is indicative of effects on the nature of the undergraduate program.

2. Education Equity

Over the past two decades our society has painful-

ly acknowledged the fact that our way of life has not succeeded in extending equal rights to all people. As Robert Nash has noted, "What the Constitution guarantees, and what the courts have granted *de jure* is not what exists *de facto*." Over the last twenty years, schooling has assumed much of the burden for alleviating such inequities and extending civil rights to minorities, women, and the handicapped. *Our resolve and past commitments are now being tested!*

Schools, colleges, and departments of education are proving their responsiveness to minority group concerns. They have traditionally formed the threshold into professional life for many minority students. According to the first annual Report of the National Advisory Committee on Black Higher Education and Black Colleges and Universities, (or you can refer only to HEW's Office for Civil Rights) schools of education are already serving a greater proportion of the black population than other disciplines. Of all blacks receiving baccalaureate degrees in 1976, 24% were education majors; 61% of masters degrees and 55% of doctoral degrees awarded to blacks were also in education. Our departments of education should commit themselves to a leadership role in reaching the goal of educational equity.

3. Impact of Demographic Changes

We are all familiar with the tumultuous impact of demographic changes upon schools and schooling during the 1970's and 1980's. For twenty years the "baby boom" stimulated unprecedented growth in American society. In the mid-1960's the "baby boom" came to a screeching halt. What we have witnessed in the last six years is a sharp reduction in the number of children entering schools — leaving many elementary schools closed, closing, or underpopulated. K-12 enrollment totals decreased from 49.6 million in 1976 to 49 million in 1977.

Simon and Frankel, in their new N.C.E.S. publication, *Projections of Education Statistics to 1985-86*, indicate that — based on the present fertility rate of 2.1 live births per woman — enrollments in elementary and secondary schools will continue to decrease from the all-time high of 51.3 million in 1970 to a projected low of 44.8 million in 1984.

A corollary is the reality that our population is getting older. In 1930, less than 6% of the population of the United States was over the age of 65. By the year 2000, 33% will be at least that age. The "greying" of America and the attendant impact upon schooling has significant implications for teacher education:

— Older Americans form a new educational mar-

ket, requiring modifications in teaching methods and subject matter.

— Longer lifespans and increased leisure time are making the concept of "lifelong learning" a practical reality.

4. Changing Partnerships

The final contextual variable that has much impact upon education is the changing organizational scene.

The last twenty years have witnessed the proliferation of vested-interest groups in the area of social policy formulation and in the governance of the educational enterprise. Traditional lines of authority — interrelationships built over time between a few groups — have been shattered by the clamor to be in on the process of governing education. As has been noted, "Where education is involved, everyone is involved." Community groups, parent organizations, and more active and concerned lay boards of education have sought a legitimate place in the governance of schools. There is certainly no greater indication of this change than the emergence of teachers as the "most powerful lobby in Washington," to quote columnist George Will. For over 100 years, the National Education Association had emphasized the professional unity of all educators, and the desirability of a consensual relationship between the teaching profession and the governing bodies of public education. In less than 10 years these organizational goals have been substantially changed. Welfare benefits and political action have become the major emphases of the N.E.A. program.

Of all the contextual factors shaping professional education, this change is perhaps the most significant. While its ultimate implications are still unclear, the movement can be summarized by noting that:

— *Education is becoming more political* (causing the recent comment that inservice education has little to do with pedagogy and much to do with politics);

— *Power struggles characterize this new consciousness* (teacher organizations are increasingly active and influential at both state and national levels — particularly in matters affecting certification and accreditation).

FOOTNOTES

* Dr. Pomeroy presented this address as speaker for the inauguration in honor of President Stelmachowicz. His presentation has been abbreviated for *Issues*.

¹ Clark Kerr. Occasional Paper #8, Academy for Educational Development, p. 10.

I am very grateful to be invited to visit Concordia College. I come as a stranger to your institution, but as an old friend and colleague to many persons at Valparaiso University just down the road from ourselves. In fact, my first task when I came to Notre Dame as a teacher in 1960 was to organize what was already then a fairly venerable institution of twice yearly theological exchanges between the departments at Notre Dame and Valparaiso, and I am pleased that those meetings continue. In fact, I recall that I delivered a paper at that time on the letter to the Galatians which O. P. Kretzmann told me he found thoroughly orthodox. Forgive me for adding to my credentials.

Part of my enthusiasm in coming here was to see what it meant to encounter in the middle of Nebraska, or not quite the middle but at least in Nebraska, a city with a street called Hillcrest. I think that the founders exercised some poetic license.

Christian Colleges in the 1980's?

My concern for Christian higher education in the 1980's is that there might not be very much of it. That concern is not limited to the worry about the continued demise of colleges and universities which profess themselves to be Christian. I am more concerned with the possibility that the institutions would continue and that Christian education would not.

All that I have to say about Christian education in the future I have learned from Christian education in the past. My remarks will be an attempt to describe what I think to be essential to a college or university which sees itself as Christian, because there is more concern in my mind for that continued education than for anything else. I see a college or university as Christian if it publically professes some commitment to Jesus Christ. I see statements in the literature published by colleges and universities, and everyone is familiar with the remarkable prose which comes out of college catalogs, and which is not itself always an exercise in truth telling. But I note that a number of institutions begin by being committed to faith in Jesus Christ, and then move through a phase when they are under the auspices of some church, and then emerge on the other end as having a traditional link with some church. The link is more a tradition than a link I find. So I would be a very strong partisan for institutional commitment publically confessed and not with any tinge of bashfulness.

The Character of the Faculty

My greater concern, however, for the character of a

CHRISTIAN EDUCATION FUTURES

by James T. Burtchaell

Christian college or university would be in the character of the faculty. I believe that any adjective which an institution would like to use about itself ought to be brought to bear in any personnel decision made about the faculty. As far as I know, most institutions would like faculty that are scholarly and that are generous, (I learned that there is a great need to be generous, I am pretty aware of that) and they should be imaginative and articulate, faithful, self-sponsoring and, I would hope, Christian. In fact, since our educational tradition in this country has colleges and universities linked with the various churches or communions, it seems to be perfectly appropriate that an institution would say that it wished that its faculty would contain a predominance of faithful members of its sponsoring church.

For a long time faculties, of whom a large part had gotten their doctoral training on secular campuses, felt a certain embarrassment in the face of their

CHRISTIAN EDUCATION FUTURES

by James T. Burtchaell

former mentors and classmates on those campuses in being at an institution which professedly sought faculty who had a commitment to the church. I have no reason to believe that that has ever been the case at this college, but I think that it is generally so. There is a tendency for scholars among themselves to downplay the Christian motivation and intellectual commitment which I hope played some part in bringing them to their work. I believe that if that continues or augments, it will be very difficult for any institution to retain an effective commitment. Even so, I think that every faculty ought to have a welcome in its numbers for people not of that tradition. I don't talk about an affirmative action program or anything like that, but just as every church goes stale without energetic interchange with its Christian cousins, or if you will, brothers and sisters, so I think every faculty will be a dull group if in that faculty's mix there are not men and women of

equal dedication to the intellectual task and tradition of the school but who are not themselves of that household of the faith.

I would not say that persons would make a contribution if they went against the grain of all that the college stood for, but maybe institutions are too easy to see or to think that they see lack of loyalty in people who are simply good intellectual colleagues, people who ask questions, ill-timed, embarrassing questions, the best kind.

I would think that in our institutions it ought to be known and publically said every once in awhile that the learned profession of the academy is also a helping profession. We all know that there are a number of learned professions, those which require the constant work of the mind. Some of them are too highly paid and some of them are too lowly paid. We all know which side we belong to.

Traditionally the learned professions also were known to be helping professions. Sometimes you have to pay a great deal to be helped, and sometimes it's not clear who is helping whom. I think that a lot of the griping that is endemic to faculty everywhere and that gives dispepsia to so many brown bag lunches comes from the fact that we forget that we decided a long time ago that we are not in it for ourselves. We offer ourselves to be exploited. We let it be known — we profess — that we are at the disposition of all those who wish to draw on us for learning. I think that if we let that be known at the onset and do not try to foreswear it somewhere along the line, we make ourselves much happier and much more effective as mentors and teachers.

Lastly I see the faculty as assuming explicitly a responsibility for the personal maturity and religious integrity of the students. There are professional colleagues at any institution who accept that as their full-time work. I do not think that gives the faculty anywhere a warrant to disclaim principal responsibility for that. A college is a very disintegrated place if some of the staff say that their work is exclusively intellectual, and others say that their work is ministerial, and still others are cooking lunch. In fact, the third group might be the most equipped to do the integrated task if they were given a good hearing. I've found that in a few places.

Christian Colleges as Thinking Places

The faculty, therefore, has to assume every single feature of the institution's mission as its responsibility. It is not there to fulfill some segment or part of it. This being so it is much more difficult to be a faculty member at a Christian college or university

than at a state institution or a secular campus. I think that ought to be said from the beginning. We not only generally have to work harder; we have to say from the beginning that we are willing to.

A college has a service I think to the tradition of the faith. Historically our tradition, which is the most ancient intellectual tradition in the Western World, has been the principal sponsor and stimulus of research in learning. That has been much forgotten in a lot of the quibbling which has gone on in the last century. It has been forgotten that all of the universities in the beginning of the European university tradition were chartered, sponsored, and provoked by the church. The church is not known today as a great supporter of learning. That is nobody's fault but our own. The church ought to be known not as worried about where learning might go but eager to learn from wherever learning might go. We like to tell the world that our campuses harbor a wider intellectual freedom because we include the study of God in our fitful attempts to serve Him as worthy objects of our study. However, the fact remains that on many campuses which exercise either neutrality or contempt for religious faith there are many professors, not all in the departments of religious studies, who are indeed interested in that study.

Our legitimation I think would have to come from the fact that as an institution we represent the church as thought. Christian campuses are places where Christians do thinking. We are basically thinking places. If someone has the wits to be admitted to a college, it is fairly clear that his greatest talent is going to be his mind, and the mind should be a pretty active contribution to the tradition of the church. Ironically, it is because our campuses have a professed belief in a wise old tradition that we should be, and I think are more likely to sit easily on what is contemporarily thought to be exactly right. It is only those institutions which have a reverence for the past that are less likely to be taken in by the unanimous folly of the present, whatever that folly might be.

A Christian campus should be less trendy than any other. Now the accusation would be that that derives from its native conservatism. To some extent we are duly conservative, but let's not be confused by the respect that any Christian institution should have knowing that it depends on an intellectual pattern which has been handed on now for two millenia.

Nevertheless, if we harbor a tradition we ought in the church to be the most awkward of institutions. I think that a Christian college ought to be a tiger in the tank of the church. No college would be worthy

of a Christian title if the doings on campus did not regularly set the hair of the Christian church executives on end, such as there still may be. Since thought leads people to new ideas (and churches always get dispeptic at new ideas) colleges ought to be in the places where most of them arise. Parishes ought always to be asking why they are supporting these places. I take it they occasionally do. And the answers that come from the campuses ought to be a little difficult to appreciate on the parish level, precisely because the professional tasks at a college or university are to be provocative of restlessness, not simply in the church, but in the minds of every student and every faculty member. The peculiar function of our institutions is to tease, goad, inveigle, persuade and exhort people to think critically about the faith as well.

Teach Frugality

The students at a Christian institution, I think, ought to find on a Christian campus a strongly explained tradition of frugality. At the time when people are looking for a fair amount of enjoyment in life, at the time that one leaves home, when one looks forward to the freedom from the necessary discipline of one's own home, one does not come to the campus with much of a sense of coming to anything rigorous. Yet, it is impossible for anyone to learn without enormous self-discipline. Learning is work. I think it is a lot more work than most students are willing to undertake. I think that it is a lot more than most faculty are willing to undertake or to demand. But I do not believe that there will be Christian education on a higher level of much intellectual quality unless people realize that they must forfeit a great deal of leisure and a great deal of comfort to devote themselves to matters of the mind.

I also think that a campus ought to be a place where one learns to live in a community. Most people come away from their homes ready to leave their family. They have lived with parents, brothers and sisters, and grandparents and would like just a little more elbow room. Instead they find a roommate, and probably fewer square feet per capita. I am often misunderstood when I argue that roommates are the best anticipation of marriage. Nevertheless, those sensitive and delicate matters which are at the heart of "for better or for worse," such as how far open the window should be at night, what the sink looks like when you're finished — those are things better learned on campuses than in homes. Basically none of us is to the manor born in the matter of living closely

in community, and there is no greater immediate test of anybody's claim to be Christian than to dwell in peace with people who have their own concern to take care of. That I think a campus ought to foster and demand.

Use Learning to Promote Service

I also think that a campus ought to look to its graduates to turn their learning to service. Some years ago I proposed to our trustees that we ought in granting honorary degrees not to look for people who would bring honor to our institution, but to look to people who needed honor, and to people who had devoted their lives to letting their shrewd, canny, trained learning be of service to their neighbor in need. It is interesting that when they asked me what kind of people I had in mind I gave two examples. This was 1970. One was Cesar Chavez and the other was Ralph Nader. Looking around the table I saw a number of corporate executives who were acquainted with Mr. Nader directly. It is interesting. Neither one has been nominated for an honorary degree, but Nader has been on two lists, and I'm tickled to say that he came higher on the list of the faculty of the College of Business Administration than on the list of the senior class.

When I made my suggestion, one of our trustees then, Bayard Rustin, a Black who has long been involved in public service, interrupted me. He said, "Father Burtchaell, now I appreciate the fact that you think people ought to turn learning to service, but I think that Notre Dame ought to be honoring people who do it in a particular way." "Now," he said, "take Mr. Chavez for example." Mr. Chavez was at one time having a bit of a feud with the Teamsters Union in his area, and Mr. Chavez indicated that he would undertake a long fast, which he did. Now the Teamsters had within their tradition no strategies adequate to confront a fasting Chicano, and so eventually they discontinued their efforts and Mr. Chavez won that particular quarrel. All his family and friends said, "Now Cesar, you don't have to fast anymore." "Oh, I do," he said, "I promised the Virgin that I would." So everyone was dumbfounded at this. He said, "Mr. Chavez deserves honor, not because it would help him in his struggle, but because he seeks very pragmatic goals with very particular methods which are very harmonious with the Christian belief." And so that day I owed a good lesson to Bayard Rustin, and I think it holds for any Christian institution.

Lastly, I think our institutions ought to be very openly concerned for the poor in two ways. Those

who have had few resources and therefore less access to learning but a great hunger for it ought to find a particular welcome on our campuses. Every educational institution is poor. When the president at Harvard told me he was, then I began to be sure that everyone was. Nevertheless, part of what we have has to be devoted to bringing "have nots" into our midst and everyone who graduates from a Christian college or institution in the 80's or the 90's should go forward with a particular desire to be of help to those who cannot pay for help. If the alumni of this institution cannot be looked at today and many people among them pointed out as exemplifying this trait, then this institution has a great problem in the 70's which it must remedy before the 80's begin. I think our institutions ought to be places of dedication but dedication showing itself mostly in a bright, disciplined search for learning. And I come here in the belief, in the hope that this is the intention of Concordia. It is what we struggle to do at Notre Dame. Thank you.



Father James Burtchaell (center) pauses during his address as fellow presenters, Dr. Philip Heckman (left) and Dr. Marlin Schulz enjoy his thought. This article is based on a typed transcription of his speech which was recorded as he spoke at the inauguration symposium. Other articles in this issue are edited manuscripts.

Introduction

A concern common to each of us involved in Christian higher education is our inability to be the people of God we profess to be. As St. Paul writes, "That which we would, we do not." When studying the problems and promises of the future, it seems that this inconsistent performance in being the people of God will continue to trouble us in the '80s.

Each of us, regardless of life's preparatory experiences, our position of leadership in the church, or our professional competence, must accept responsibility for those continuing problems which distract from the promises of Christian higher education. It is most important also that we acknowledge our institutional contributions to the problems which exist and take up the challenge to more fully become the people of God and to make improved programs of Christian higher education available. Our amended efforts must continue to be directed to those in preservice training, but in the future our endeavors must more notably include also those at work in the ministry. There is a great need for Christian higher education to build stronger, expanded bridges between itself and the church at work in the world.

This symposium is directing its attention to the topic of "Problems and Promises: Christian Higher Education in the '80s." *Because higher education institutions are so closely linked to the church, it appears that problems encountered by higher education ought also to be thought of as problems of importance to the church.*

The Problems

1

An initial — maybe even a fundamental — problem is the isolationism which one finds in the day-to-day activity of church agencies. Christian higher education institutions and the church at large have a continuing tendency to perform their functions in isolation from each other. This isolationism reduces the effectiveness of higher education as it attempts to be both leader and servant to the church and as it attempts to minister to itself. The parish suffers also because it loses major benefits from one of its primary support agencies.

For example, colleges and seminaries of the Lutheran Church on occasion have found themselves with a vision of Christian higher education ministry and mission which was not mutually developed and, ultimately, not shared by the majority of the church. These differences have led to major church conflicts in the past. The potential for new problems exists

STRONGER BRIDGES

a blueprint for the '80s

by Marlin Schulz

today since few institutions have a clearly stated vision of their mission for the '80s.

On the other hand, most professional and layworker graduates who are working in the parish have carefully developed a very vivid understanding of their mission. By performing that mission the parish personnel are defining Christian education ministry apart from the counsel of higher education faculties. Consequently, the graduates view the colleges as agencies unrelated to their present ministry and with little or no value for educators beyond undergraduate preparation. Certainly this problem of isolation will

continue to plague Christian higher education in the '80s unless a systematic effort by higher education is directed toward its solution.

2

An additional concern which grows out of this problem is the insufficient number of teachers in higher education who have had recent ministry experiences in parishes. Because of this inexperience, faculty members of Christian colleges are unfamiliar with the conditions under which graduates serve and, therefore, are also unaware of their ministry needs. This lack of familiarity creates genuine reluctance of personnel in higher education institutions to recognize and accept the changes which are, in fact, occurring in virtually every parish, and this minimizes the institution's development of programs which might deal effectively with change.

Higher education has not recently chosen to provide direction and leadership to the church. It has not seriously accepted the challenge to cooperate in identifying a course of change and stability so urgently needed by Christian church workers as they seek to determine what the shape of church ministry should be in our world today.

As William H. Berquist said, "All segments of the U.S. educational community face extraordinary challenges associated with both change and stabilization. A level of responsiveness and creativity rarely seen in any social institution is required."

3

There are also problems in Christian education in regard to the preparation of ministry personnel. A racially homogenous faculty and student body, which come from a relatively homogeneous cultural group, hamper the ability of the institution to relate to a church which is becoming more and more culturally pluralistic. There are too few workers who model personal multicultural/multiethnic life styles for students in higher education institutions. There is also an insufficient number who provide academic experiences which build student competence to work successfully within our culturally pluralistic society.

The changing enrollment of Lutheran elementary and secondary schools requires new training for future graduates. They must be equipped for ministry among unsaved families. Special abilities are also required to teach the Scriptures to diverse classroom groups — groups that contain a majority of non-Lutherans, nonChristians, and nonwhites.

At the Christian higher education level, faculties

will be confronted by the problems of teaching churchmanship because a consumer new to Lutheranism is more frequently applying for entrance to the profession. It should no longer be assumed that a student understands what it means to be Lutheran — what it means to serve as a "called" minister of the Gospel — because elementary and secondary schools are supplying students from varied "Christian" backgrounds.

If, in the future, agreement can be reached on the question of what the mission of the church and Christian higher education ought to be, then financial and enrollment support from the church will be in greater evidence. Cooperation can normally be equated with support. As the cost of higher education continues to rise, and financing becomes more difficult, and fewer "Lutheran" students enter the ministry proportionately for the growing worker need, it seems imperative that cooperation and support be available from the total church. Under these conditions the institutions of higher education might wish to consider the training of college and parish personnel for an active program of college/parish ministry involvement.

4

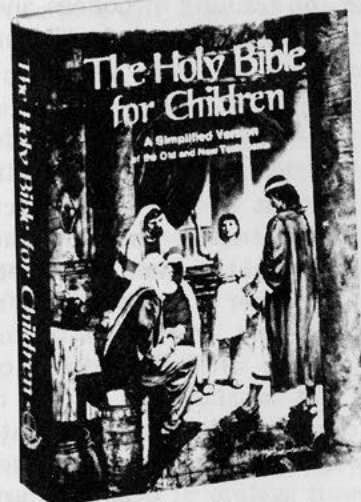
There will be serious problems to solve in the proper placement of workers. The church will continue to struggle with the implementation of an adequate placement system, including the placement of a greater number of workers from more diversified ethnic groups and workers with more specialized skills. The needs of students and congregations are not being met satisfactorily at this time during the initial placement and the subsequent filling of positions. Another dimension of the placement problem is the present system of certifying graduates. Graduate certification by Christian higher education officers needs to be based upon more than the faculty's academic recommendations. Documentation which clearly indicates the graduate's ability to function within a given professional situation must be provided.

#5

Finally, there is an absence of an adequate curriculum to enable graduates to work successfully with special education students. The Christian higher education institution needs to be much more sensitive to and aware of the needs of all God's people. It needs to extend the necessary services to special students within the setting of the Christian elemen-



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tary and secondary classrooms.

Wider, stronger bridges must be built between the faculties of Christian higher education and the parish workers, and among all the families of the varied cultural and ethnic groups with whom it is privileged to have contact. This must be accomplished in order that we may bring much growth to one another’s understanding of the Christian life.

The Promises

A

Christian higher education promises programs which meet specific needs of individuals, the church, and the world. Black, Hispanic, Oriental, Native American Indian, and White can be served by Lutheran college programs.

Christian higher education offers formal, extended, in-depth study of God’s Word from childhood through adulthood. Such study permits the development of the total person which God has created. Social, spiritual, intellectual, emotional, and physical development can and ought to reach optimal development within the resources of continuing Christian education.

Higher education institutions have the opportunity to use parish programs experimentally. This use will enable them to determine the components necessary for an appropriate undergraduate curriculum and a responsive in-service program of education for its graduates.

B

Christian higher education institutions promise a community in which growth in the knowledge and performance of Christian life principles can occur, a community which models the ideally integrated society where people with differences have fullest opportunity for total development and ministry. The Christian higher education institution can serve as a model of world-wide exchange of Christian students through the use of congregational resources around the world. What other agency can so meaningfully bring culturally different people together — people who share the hope of common welfare, who understand the concept of global interdependence, and who willingly work toward improved temporal and spiritual life for and with all the people of the world? The collegiate institution faces a very definite challenge in preparing itself for the acceptance of students from various cultures. This is an essential promise in order that the future ministry force of the church might be representative of all cultures and ethnic groups.

C

Higher education can provide motivation and training for Christian volunteers to improve life for individuals and families within the community. The liberal arts program of higher education can train the Christian laity for a wide variety of professional services to the world.

Christian higher education offers security in the Gospel. It can and should enable believers in Jesus Christ to be so secure in His promises that they no longer seek after world materialism superiority, but freely share the earth’s resources with everyone in need.

Certainly, since Christian higher education is clearly a recipient of God’s blessings, it promises to be a blessing to the church and to the citizens of the world when it is prayerfully used for God’s purposes. As it struggles to be the more perfect people of God it can also lead the people of the total church to this same goal. These institutions promise a vast cadre of workers trained to lead the church through change and reaffirmation. As the shape of the church changes for improved ministry, as current successful practices are reaffirmed and continued for the welfare of all people, the leadership of Christian higher education offers the promise of counsel in setting the course.

The Conclusion

Problems and Promises: Christian Higher Education in the ’80’s. Future ministry leadership is contingent upon the reduction of isolationism, by building wider, stronger bridges. Expanded bridges are necessary so that improved communication and ministry can occur both in the church and in the Christian higher education institutions. Stronger bridges are required so that they may not be so easily destroyed when the critics attempted to take away the supportive leadership role of Christian higher education to the church and to the world.

This effort will require profiles of integrity and courage. Christian higher education institutions cannot be satisfied with what D. N. Michaels describes as “disjointed incrementalism,” those short-sighted responses to complex problems.

May God grant the courage for bold steps, the wisdom for proper steps and the necessary strength for many steps as only He can provide through His divine guidance and blessing.

NEW WINESKINS

Philip Heckman

The parable is from Mark. Jesus, standing by the Sea of Galilee said, "Neither do men put new wine into old wineskins, else the skins burst, and the wine is spilled and the skins perish — but they put new wine into fresh wineskins and both are preserved." I must comment on the fermentation process of Biblical times. The wine was not only carried in wineskins. It was *made* in the skin of goats, and the leather bags had to be flexible enough to stretch with the gases of fermentation. The problems are obvious. I may briefly spend myself with the wine, the youth that ferment in our institutions; but I will spend most of my time laboring the metaphor to measure the wineskins, the institutions that contain that ferment.

History tells of our old wineskins, but the historians are of mixed opinions whether Christian higher education and the church related colleges of the first three centuries in America were or were not the right containers for their time. I leave that to the historians. I can only submit that the 19th century stereotype of the church college is leaking badly and, if not renewed, will burst before the end of the century, possibly in the eighties.

Legal and Public Opinion on Christian Colleges

This symposium uses the term, "Christian Higher Education," as a mobile, encompassing, unifying banner and a label much preferred over others such as, church-related, denominational, church-affiliated or religiously oriented. Yet, it too describes nothing. It is no more helpful than to try to give one a visual image of my household pet by simply using the word "dog." The breeds are too varied. Patillo and MacKenzie tried to classify us in a study, *Church Sponsored Higher Education in the United States*. They identified three general types of colleges: 1.) Defenders of the Faith, 2.) Non-affirming Colleges and, 3.) Free Christian Colleges. The titles are a

sufficient definition for any careful observer of church colleges. In 1965 the Maryland Court of Appeals created its own yardstick when asked to judge on the degree of church relatedness and eligibility for state aid. In one case the court decided that the religious purpose was "not of a fervent, intense or passionate nature, but seemed to be based largely upon its historical background." It could, therefore, secure state aid. The court in discussing another college admitted that this kind of determination was "a rather elusive matter, being somewhat ephemeral in nature." The court then concluded that what it called the "flavor" of another college tasted too strongly of religion and must thus be denied state aid. Both colleges were begun by churches in the 19th century and both received between two and three percent of their operating budget from church sources. It became, in the end, a matter for the taste buds of the courts.

As fine as these distinctions are, they are confined to courts and scholarly reports. The public defines the breed with a broader brush. The Protestant breed grew in the 19th century, or more accurately, between the Civil War and World War I. The man in the street conjures the 19th century image when he hears the term "church-related," an enclave of orthodoxy, dull in teaching, non-existent in research, offering, but not selling, the young an outworn moral code. The personal image of the time is the old fashioned pastor-president, dedicated, steadfast, frugal, but also narrow, rigid and somber with his high collared portrait gracing the board room. Loved and respected by those few who went through their narrow gates, they were seen by all others as victims of their sectarian past. The Catholic colleges emerged at the same time but for somewhat different reasons. This church was attempting to strengthen religious heritage and confront a hostile social environment.

The caricature held by the man in the street seems to apply presently to both Protestant and Catholic colleges, and there remain a few 20th century examples that make the shoe an embarrassingly close fit for all of us.

We are seen today as a group of institutions that identify ourselves by stubbornly cultivating our differences in a time when education for dividedness no longer prepares one for this world. We are accused of pledging service to youth but of aiming the statement of goals, the campus ethos and the college rule book over the heads of the students, at parents, trustees, influential donors and the bishop. It's a sign of the times, not only in higher education but elsewhere, to confuse Christian with wholesome. There is a pleasing, obvious and proper connection between a person professing belief in Jesus as the Christ and living a life conducive to good health and well being. But my Webster's mentions a colloquial use of Christian as a "decent, respectable person," and I wonder whether some observers of Christian higher education are ever of the opinion that we get too excited over the teaching of good manners.

The Potentialities of Christian Colleges

Enough of the past and present. Let's talk about wineskin construction. Is it possible that any renewal of Christian higher education undertaken only to eliminate the blemishes of the past is only redecorating? The main reason to repaint the kitchen is so it will not be the same color it was before. We could create a new national structure free of sectarian myopia, liberal flabbiness, narrow orthodoxy and 19th century stuffiness and still fall short of a new vision. This merely requires that colleges, synods, conferences and churches rid themselves of accumulated error and assumes that the public stereotypes of the past will fall away. But, will what remains be a new wineskin? Or will it be random, arbitrary in new directions, characterless or locked on some lesser gods?

I think that the question, "What are we here to do?" seriously asked, constantly faced, and purposefully answered can lead to new servanthood. After all, in a world of menacing bigness and sameness, the church related independent colleges of America have something to offer, not only individually, but as a system. We are more heterogeneous, diverse, different from one another than either our state supported systems or the federal systems of other nations. That difference, molded in our denominational pasts, could be a blessing for tomorrow. The Christian colleges are smaller in enrollment than our public

systems. Someday soon it should occur to the American people that educating two-thirds of our citizens on campuses of 20,000 or more in the heart of our major cities may not contribute to the public good nor fit in with our 200 year old American experiment in individualism. The third positive characteristic we have is a mobile national student constituency. With the exception of a few, the state systems are designed to serve their own. State tuition support programs have encouraged students on public campuses to stay within their borders, and in the case of community colleges, within 50 miles of home, often living in the same household and bedroom they occupied as a child. The impact on growth is obvious.

We have diversity, smallness and national character, plus the glowing rhetoric of our catalogs speaking of maximum potential, free and faithful search for truth, Christian community and growth of the individual — all rooted in the Judeo-Christian traditions. These college statements are not dishonest. They are believed and pursued by those who wrote them and, if achieved, would so clearly show us to be superior wineskins that we would be called to carry more of the wine of American youth, not less.

Man's Need For Spiritual Renewal

We've not been too bold. We've been too timid. Our timidity has created our 19th century history of sectarian sponsorship and concerns. This is the 20th century, rapidly becoming the 21st, and as private Christian higher education tries to find its place in the show, we discover that the main act for higher education has become the knowledge industry with the large, the public, the prestigious, the scientific, the expensive and the technical grabbing all the good parts. And we, concerned with something as unspoken of as transforming the human spirit, sit on grassy hillsides and act out our lesser roles. Yet, today, as it has always been, the transformation of the human spirit is the root problem.

In an article from the *Saturday Review* entitled, "The Possibilities of Transformation," Frank Kelly of the Center for the Study of Democratic Institutions spoke to the issue. He said, "Since Hiroshima, we have known the old man must die. The man of devouring ambition, the consuming man, must give way to the new man, the man of understanding, the servant of life. The great transformation is the realization that everything can be transformed." He writes of Mankind I and Mankind II. Jesus and the Hebrew prophets said it briefer, "You must be born again."

I am indebted to Myron Wicke of the Division of Higher Education of the United Methodist Church for two lists of questions concerning rebirth. The more global list asks:

- What should be the shape of tomorrow?
- Which forces are likely to be decisive in shaping the future?
- Can man shape his future?

The last question is the ominous one. If man cannot shape his future, then all of education must change to prepare us to live as best we can with forces beyond our control — a dreadful possibility. In the poem, *Dover Beach*, Matthew Arnold said:

The world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.

Yet, if any population disbelieves the words of Arnold, in fact, passionately believes that man *can* shape his future, it is the educators, dealing with man's capacity for change and, in particular, the Christian educators conviction that change is transformative; not accumulative.

The other list of questions from Myron Wicke is more personal.

- What does it mean to be a human being?
- What is the world actually like?
- What and where are the human models for the future?

Again I confine myself to the last question. Alfred North Whitehead once wrote, "Moral education is impossible without the habitual vision of greatness." Many think that the days of hero worship are over. I think they are not over, but suffering an extended eclipse. For many in America, seeing them close, touching, knowing heroes thoroughly has been denied. Defeated by the presence of crowds and the faceless numbers, students turn to pre-packaged models from the world of sports, music, entertainment and politics. These commodities, marketed for specious purposes, become, not persons, but personalities, presenting a public face to the young of the nation that denies them the answer to the first question, "What does it mean to be a human being?" Is this an evident new wineskin for our small, diverse, national family of institutions known as Christian colleges? Do we have and hold our walking sermons?

Admitting God Is the Essence of Education

I close with two pleas and a battle cry for Christian higher education in the eighties. Although I overstate it to put it into the worst possible light, there is something to be gained from considering the past relationship between churches and their colleges to be *contractual*. In return for sending money and students we expect ministers and piety and let both parties read the fine print. I hope for an arrangement that is *covenantal*, both college and church, harnessed together, looking, not at each other but into the future and serving the kingdom and the nation by serving our youth.

My second hope goes beyond the Christian colleges. If our battle cries are the right ones, we cannot hope to transform society by confining them to the one student in five who enters our gates. The others must also be reached in the supposedly heartless and soulless cement towers of campuses with names like Kansas State, Oklahoma Agricultural and Mechanical College and new entities with strange names like Junior College, District No. 530.

If the law does not allow it under the sponsorship of the church, it must still be done in the name of good education. You must admit God. John Henry Newman once said, "Admit God and you introduce among the subjects of your knowledge a fact, encompassing, closing in upon, absorbing every other fact conceivable. How can we investigate any part of the order of knowledge and stop short of that which enters into every order?" Any future role of the Christian college must include some task as leaven in the loaf. If we could "admit God" into other structures, some future world may look back upon the term "Christian higher education" as a redundancy, a vestige, a dimly lit path in the 20th century when we were discarding our old wineskins.

Wanted — Life Giving Criticism

About ten years ago John Gardner spoke about the demands we make on our institutions. He used the form of jumping ahead three centuries and looking back at today from higher ground. Gardner claimed that in the 20th century institutions found it more difficult to change than the rest of society and were caught in a savage cross fire between uncritical lovers and unloving critics. On the one side, those who loved their institutions tended to smother them in an embrace of death, loving their rigidities more than their promise, shielding them from life giving criticism. On the other side quickly arose a breed of critics without love, skilled in demolition, untutored



Dreaming On The Coastal Rocks

J. T. Ledbetter

We stood spread over the barnacled rocks
like statues,
watching the water beat against the ancient shore —
then James found a treasure in six inches
of water;
Tim bounded like Sir Hillary
on Everest across great boulders
while Rebecca clapped her hands
three times to warn away the wave that spat white
spray over the lip of rock —
then she crossed her arms across
her chest
as her mother does when excited —
Dolores
sat bemused upon a flat dry ledge
or rock and watched the waves carry
their sing-song way between the spit
of rock across the channel and her own
fortress rock.
I couldn't hear her thoughts, nor did I ask.
She was lost for the moment beneath the sea
delving whatever past or future she dreams —
and like some
protective sea lion I paced atop
the granite thrust of rock and watched them . . .
Tim, bounding among boulders daring to be hurt,
Becky, close to the edge of foam-flecked waves
clapping and dancing when they threatened to leap
too high —
James, lost in his tidepool,

wondering why anemones don't curl up all at once
when you touch them —
all of them
lost beyond the spit of land
dreaming their own private dreams, and silent,
knowing
I paced above them all, glancing, fretting,
watching the waves pound against the shelf
where we stood . . .
and the sea too powerful to fight should old Triton
rise up, wreathed and angry . . .
all busy with their dreams —
and I watched them all; not daring to dream;
for here was a reality worthy of the name: the ocean
pounding as it did when Cabrillo climbed
these rocks wet with sea-grass
and stood amazed,
watching his men contend with the crashing surf,
the sharp rocks, as they sought the edge of newness
and watched the currents eddy away
all dreams toward the shore —
how he must have stood then,
quiet
against the sound of wave on wave coming in —
not daring to dream . . . not daring to dream . . .
because here was his dream —
and mine —
to stand above their dreams,
to watch, listen to the dreams they make,
and dream our dreams awake.

in the arts by which human institutions are nurtured and strengthened and made to flourish. Between the two, Gardner claimed, the institutions perished.

What is needed today is loving critics ready to haul down the flags of the provinces and run up the banner of the Kingdom. The institutions of the world who are in the transformation business must rally around banners that stand up before criticism, that earn our love and enlarge our vision. I cannot recall the occasion when Charles Malik made these statements but I cannot forget seven doctrines that he claimed to be deepest and best in our heritage, namely:

- that the individual soul is ultimate and sacred;

- that therefore others must be respected in their own freedom and individuality;
- that man is free and in his freedom he can discover and know the truth;
- that truth is not a function of social and economic conditions, but can be independently ascertained through reason and debate;
- that man is not for the sake of government, but government is for the sake of man;
- that spiritual and moral values come first, and economic and political values second;
- and that there is a Supreme Being, above all value, all government and all men.

SHARING AUTHORITY EFFECTIVELY, by Kenneth P. Mortimer and T. R. McConnell. San Francisco: Jossey-Bass, 1978.

This is a new volume in the Jossey-Bass series in higher education. The authors attempt to analyze and offer solutions to some of the major problems of institutional higher education. These problems include moving from the period of rapid growth, a relative abundance of funds, and faculty control of institutions in the 50's and 60's to coping with the present financial austerity, enrollment declines of the 70's and 80's, and external influences. Factors which now face these institutions of higher education include: greater accountability, the exercise of more authority by trustees (boards) and administrators, student lobbies, unions, court decisions, and governmental agencies.

The central issues, or the two big themes, that form the basis of the entire book are appropriate distribution of authority and legitimate claim for governance. The authors attempt to resolve the conflict between formal and functional authority, which is caused by institutions of higher education having employed professional (faculty) "who do not feel obligated to respond to administrators" and administrators who are frustrated in their attempts to get control over these professionals for necessary operations.

The book is somewhat different than others treating academic authority in that it concentrates on the relations between various constituents, is process oriented, political in tone, and uses specific cases taken from the author's research for illustrations. It has ten chapters devoted to the actual operation and character of faculty-administration-student interaction patterns, including negotiating and bargaining; faculty-trustee relations in academic freedom, promotions, and dismissal; central administration leadership; accountability and external constraints of due process, federal monitoring, court decisions, and legislative action; state regulation of programs and standardiza-

tion, public interest, and academic decision making.

The authors promote a position of administrative discretion, qualified by a concern for the process of governance and by a high level of openness in decision making to solve the dilemma of institutions of higher education. They believe the legitimacy of university and college governance based on mutual trust and cooperation among constituencies is more important than the form or structure used for participation in university and college affairs.

Kenneth P. Mortimer is professor of higher education and director of the Center for Higher Education at The Pennsylvania State University. T. R. McConnell is emeritus professor of higher education at the University of California, Berkeley.

Martin B. Kirch

THE CULTURE OF PROFESSIONALISM: THE MIDDLE CLASS AND THE DEVELOPMENT OF HIGHER EDUCATION IN AMERICA, by Burton J. Bledstein. New York: W. W. Norton & Co., Inc., 1976.

Stated simply, the author's thesis is that higher education in the United States has been primarily shaped by middle class interests. These sought to achieve professionalism through the special skills and technical competencies gained from academic experiences made available in institutions of higher education.

Bledstein supports this thesis by extensively using the careers of influential university presidents, who he judges have been successful and formative because they understood the desire of middle class persons to become professionals. James B. Angell (President of the University of Michigan, 1871-1909), Frederick

A. P. Barnard (President of Columbia University, 1864-1889), John Bascom (President of the University of Wisconsin, 1874-1887), Charles W. Eliot (President of Harvard, 1869-1909), William W. Fowler (President of the University of Minnesota, 1869-1884), Daniel C. Gilman (President of John Hopkins, 1876-1902), James McCosh (President of Princeton, 1868-1888), Noah Porter (President of Yale, 1871-1886) and Andrew D. White (President of Cornell University, 1868-1885) are the nine influential presidents that the author identifies as having been the primary architects of American higher education.

While other historians of higher education have recognized the importance of these men in shaping the modern university system in the United States, none has given them such overwhelming credit for their efforts. Bledstein's reading of historical data causes him to ignore almost completely the role of land grant universities in assisting middle class individuals to become professionals. He also concludes that administrators in higher education, rather than academicians, were responsible for creating our system of higher education. For example, he mentions the American Association of University Professors only once (p. 305), and that citation suggests that Bledstein does not consider this organization's contributions to higher education to be of real significance.

Bledstein's footnotes are extensive and contain many helpful leads for further study as well as for providing supporting evidence to undergird his thesis. The Epilogue makes available an historical sketch of each of the nine presidents, and the Index is extensive enough to be very helpful in locating information about the topics considered in the book. Because Bledstein writes a very readable prose and provides such a unique perspective on the history of higher education, this volume makes for easy yet fascinating and worthwhile reading.

Alan F. Harre

THE PERPETUAL DREAM: REFORM AND EXPERIMENT IN THE AMERICAN COLLEGE, by Gerald Grant and David Riesman. Chicago: The University of Chicago Press, 1978.

The unrest and activism of the 1960s significantly influenced American higher education. Students and faculty, responding to the civil rights movement, and reacting against the Vietnam War, meritocracy in higher education, and the impersonality and research orientation of the multiversity, urged change in colleges and universities. Gerald Grant and David Riesman have studied and evaluated some of the significant experiments in American higher education in the 1960s and 1970s and report their findings in this book. They are sympathetic to many of the innovative undertakings of recent years, but also contend that future efforts at reform and experimentation will require more realism and a clearer focus than those of the past.

Grant and Riesman classify recent changes in higher education in two categories: telic reform and popular reform. Telic reforms protested traditional patterns in higher education and pursued radically different ideas and goals. Popular reforms involved less thoroughgoing reorientation of higher education and were responses to demands for greater student autonomy and to needs of minorities and hitherto "disenfranchised" groups. More widespread in application than telic reforms, popular reforms included such things as ethnic and women's studies programs, coed living arrangements, open admissions policies, new grading systems, grade inflation, flexible curriculums, and academic calendar reform.

The authors describe exemplar colleges and universities for each kind of reform. The telic reform schools were St. John's College of Annapolis and Santa Fe; Kresge College of the University of California — Santa Cruz; and the College for Human Services in New York City. Each sought a drastically different ideal in higher education. In 1937 St. John's implemented a program of neo-classical education

through which the wisdom of the past would educate the youth of today. Through a tightly organized program of study of great books, beginning with Greek and Roman classics, students confront the great question and dilemmas which mankind has faced. The goal is not vocational training, but virtue and knowing the good. Kresge College, a "communal-expressive" institution, focuses on human relations and personal growth. Known to its critics as the "touchy-feely" college, much time was given to T-group activities and to erasing boundaries between faculty and student body and between curriculum and life. The College for Human Services, founded in 1965, grew out of an activist-radical impulse. This school attempted to create a new profession — the profession of human services. Its goal was to train paraprofessional generalists who could provide humane and caring service to society through a variety of social service agencies. They were to be agents of change in society.

Four popular reform schools are analyzed in depth. The New College of Sarasota, Florida, was highly non-traditional, yet lacked clear purpose. It had no academic departments, nor did it give grades or credits. It allowed students to develop and contract their own academic programs. The cluster colleges at the University of California-Santa Cruz, of which Kresge is one, attempted to incorporate the advantages of large and small schools under one institutional umbrella. Beginning in 1965 with the founding of Cowell College, a new college was established each year, each with a distinctive curriculum and style of architecture. Kresge stressed human relationships, while Merrill College focused on the third world and crosscultural studies. Founded in the late 1960s, Richard Stockton and Ramapo Colleges in New Jersey attempted to replace traditional forms of organization and curriculum with interdisciplinary, non-departmental structures.

Although six of these colleges were founded as innovative institutions, the road to reform has not been easy. Main-

taining a dedicated faculty has been difficult. Several colleges experienced high turnover rates in administration and faculty. Unusually heavy demands are made of faculties in innovative schools, and faculty burn-out is a frequent occurrence. Faculty-administration conflicts were common (obviously no innovation here!). Tensions developed between schools in the same institution, and some experienced problems in gaining acceptance by other academic communities and accreditation agencies. Some of the colleges found it hard to keep their programs consistently aimed at the goals they had established. Several schools found it difficult to maintain a departmentless structure, interdisciplinary courses and core programs. Faculties have been discouraged from innovation by factors such as low student evaluation of new courses, faculty unionization, and state legislature restrictions.

The attempts at innovation and reform in the 1960s have established no clear directions for higher education in the future. Perhaps we should not expect that. In a nation as large, wealthy, and diverse as the U.S., many paths to effective higher education are possible. Each of the colleges analyzed by Grant and Riesman provide opportunity for assessment and dialogue to those who continue to search for excellence in higher education.

Jerrald K. Pfabe

(Continued on page 24)

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book reviews

(Continued from page 23)

GOVERNMENT REGULATION OF HIGHER EDUCATION, by Walter C. Hobbs, editor. Cambridge, Massachusetts: Ballinger Publishing Company, 1978.

This book is a collection of the revised papers of ten different presenters initially read at a conference on Horizon Issues in Government Regulation of Higher Education, held in April of 1977. The conference was sponsored by the Department of Higher Education at the State University of New York at Buffalo. Writing a succinct book review covering ten authors becomes nigh impossible.

When considering government regulation of higher education, Robben Fleming points out that the problem is compounded by the fact that American "higher education" is not a well-defined, neat package. Rather, different types of government regulations affect different types of educational institutions in unique ways. Fleming writes, "Higher education is a vast complex of widely different types of institutions. A measure that applies nicely to one kind of institution has no relevance to another, yet it may be difficult in drafting the regulation to recognize the difference."

The ten authors do not take a unified approach. For example, Ernest Gellhorn

and Barry Boyer suggest that procedural constraints arising from increased federal regulation of higher education are not as unreasonable and destructive as many critics have stated. In the very next chapter Estelle Fishbein disagrees sharply, pointing out that too frequently federal agencies tend to make "a federal case" out of affairs which are none of the federal government's concern. Fishbein states:

In fact it is my impression that administrators tend to make extraordinary efforts to be fair. But the due process requirements that the courts have imposed upon public universities have had an unfortunate consequence, namely, that today students and faculty alike appear to have a legal cause of action no matter how minor the dispute. Almost every exercise of discretion is thus escalated to the level of a constitutional issue, and there is commonly a race to the door of the federal courthouse by every dissatisfied party to an administrative decision. In other words, everything becomes a federal case.

Alfred Sunberg does not believe higher education is an overregulated industry that ought to be deregulated. Rather, he admonishes the academic community to become active in the process of affecting the substance of federal legislation, which

he believes is possible, provided the academic community pays attention to the process.

Donald Wollett foresees increased regulation over all of higher education by external agencies an inevitability because publicly funded higher education is becoming more and more predominant and due to the fact that private institutions are depending more and more on government funding. He also downplays the fears of college faculties:

The impact of governmental regulation on the academic occupation is likely to be minimal. The professorate seems to have a remarkable capacity to withstand external pressures and to contrive, after a few flurries, to function much as it has in the past. Faculties appear to be able to wear out their adversaries by evasion or absorption.

Government Regulation of Higher Education is not the best book I have reviewed, nor is it the worst. The vocabulary used by some of the authors suggests that they enjoy using words that 99% of the populace have never used, and consequently, readers may want to have a dictionary nearby. A positive aspect of the book is that it is short, and can be read in several hours.

Orville C. Walz
