

Concordia College  
ARCHIVES  
Seward, Nebraska

# ISSUES

IN CHRISTIAN EDUCATION

*Spring, 1983*

*Vol. 17, No. 2*



# ISSUES

IN CHRISTIAN EDUCATION

Spring, 1983  
Vol. 17, No. 2

## Urban Christian Education

- 3 **A Fore Word**  
by M.J. Stelmachowicz
- 4 **Opportunities for a New Vision and Strategy of Urban Lutheran Schools**  
by Richard L. Rath
- 7 **Preparing Teachers for Urban Education**  
by Martin L. Stork
- 11 **A Description of: The Center of Urban Education Ministry, Concordia College, Bronxville, New York**
- 15 **Models for Urban Lutheran Schools**  
by Frederick A. Meyer
- 19 **Book Reviews**

# A FOREWORD

## Future Hope in Urban Ministries

This is a special edition of ISSUES and it has been put together in a somewhat different fashion than our usual publication. The emphasis and focus is on ministry in the contemporary urban setting with special attention to the problems and challenges faced today by Christian education in the urban schools.

These articles, produced by professionals with rich experience in urban ministry situations, come to grips with the current realities and tough issues confronting those who are carrying out a Christian ministry in today's complex and complicated urban culture.

But the importance and value of these articles is that they do far more than just accurately identify the problems, important as that identification is. More importantly they also present a new vision for the future. They see the difficulties and problems as challenges and opportunities, and they provide constructive suggestions for dealing with the contemporary multicultural urban situation while also summarizing what the synodical colleges are doing to try to better prepare future teachers and church workers for ministry in urban settings.

Most important of all they present their report and recommendations for the future of urban ministry in a spirit of optimism and hope. In this world of 1983, with all of its hopelessness and despair, we Christians need to be beacons of hope, shining as lights. For all our readers, I pray the prayer that St. Paul prayed for the Christians at Rome, "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope." (Rom. 15:13)

M.J. Stelmachowicz



Editor  
Glenn C. Einspahr, Ed. D.

Editorial Committee  
Marvin Bergman, Ed. D.  
Book Reviews  
Gilbert Daenzer, M.A.  
Associate  
M.J. Stelmachowicz, Ph. D.  
Associate  
Alan Harre, Ph. D.  
Editorials  
Richard Wiegmann, M.F.A.  
Art  
Business Manager  
W. Th. Janzow  
Administrative Secretary  
Elizabeth Schmidt

### EDITOR'S NOTE

Periodically some activity in the church calls for special attention. The need for an effective means of proclaiming the Gospel in urban areas is one that is current and pressing; therefore the *Issues* Editorial Committee has chosen to feature the experiences of some of our fellow Christian educators who are currently involved in projects of the Center for Urban Ministry at Concordia, Bronxville, New York. This issue also summarizes some of the work being done by Concordia-Seward and other sister institutions of higher education to prepare people who can work effectively in urban parishes.

### ABOUT THE AUTHORS

Dr. Lester Bayer, who is Dean of Administration and Director of the Center for Urban Affairs at Concordia College, Bronxville, provided substantial assistance in developing this issue. His help is gratefully acknowledged by the editor.

Dr. William G. Hempell III is pastor of Grace Lutheran Church, Bronx, New York.

Dr. Frederick A. Meyer is Associate Professor of Education at Concordia-Bronxville and Coordinator of the Pastor/Principal Team-In-Ministry Project of the Center.

Mr. Richard L. Rath is Executive Director of Long Island Lutheran High School and a consultant to the Center at Bronxville.

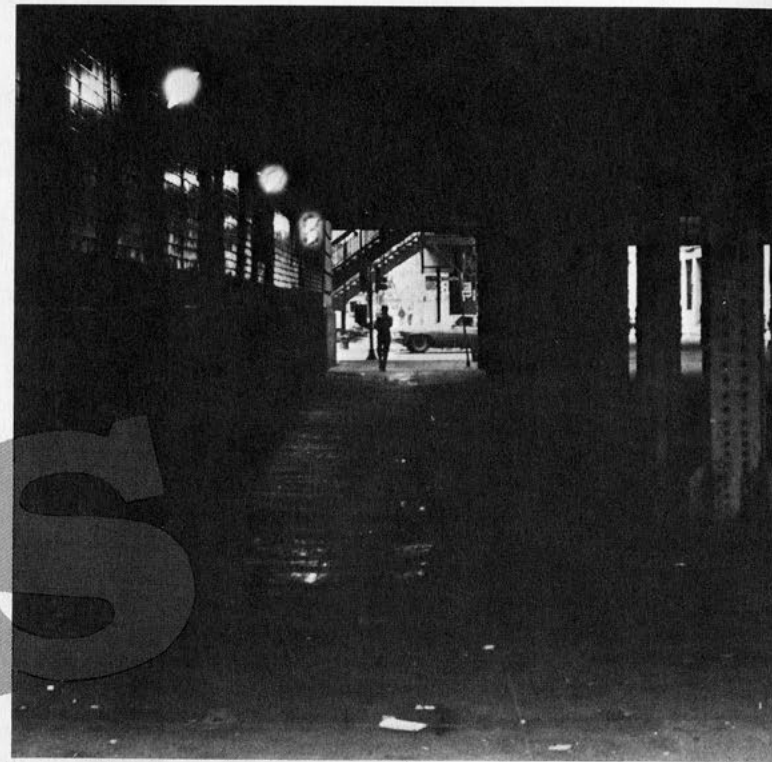
All other contributors are members of the Seward-Concordia faculty.



CIRCULATION POLICY — *ISSUES* . . . in Christian Education (ISSN0278-0216) is published three times a year by the faculty of Concordia Teachers College, Seward, Nebraska 68434. A copy of *ISSUES* is sent free to each church, school, district and synodical office in The Lutheran Church-Missouri Synod. Copies are also sent to high schools, colleges, and universities affiliated with the Synod. Individuals wishing personal copies may obtain them as follows: Single copy @ \$1.00 each; Subscription @ \$3.00 per year; 10 or more copies mailed to the same address @ 60¢ per copy.

## Opportunities for a New Vision

# yes



## and Strategy for Urban Lutheran Schools

by Richard L. Rath

It didn't take very long to realize that life for me was going to be different — really different.

Assignments. Call assignments at Concordia Teachers College, Seward, Nebraska. Called to teach grades 3, 4 and 5 on the East Coast.

I was excited! My parents were excited! Even my advisor was excited!

Thirty hours of non-stop driving in my newly purchased six-year old 1950 Pontiac hardtop convertible brought me from the ordered life spent in a rural Nebraska parsonage to downtown Bridgeport, Connecticut.

I was excited! I sent copies of my installation program to just about everyone. I wanted to share my excitement.

The little Lutheran school on Grand Street was no different from the ones I had seen in Nebraska: three grades in a classroom, wainscoting walls, crosses and pictures of Jesus. The teachers were from some Concordia College. The students were brought to school by parents who had attended the same little Lutheran school a generation before. Some of the youngsters in my class spoke of grandfathers and grandmothers who had also attended Zion Lutheran School.

Three generations in the same families attending the same school. The only difference I could ascertain was that grandpas, grandmas, dads and

moms had walked to school. Once in a while parents would show me the old three family house they had lived in and grown up in near the school. They would talk about how things began to change around the neighborhood, changes that prompted a move to the suburbs and the resultant long drives in and out each day to drop off and pick up their children.

This small band of Lutheran parents was fiercely loyal to their little Lutheran school. They recalled, usually with laughter, how tough "Herr Lehrer" had been. Lots of tough discipline. The elderly custodian identified me as "Herr Lehrer" for my first three years. He called it a title of respect. Parents reminded children how easy it had become to go to school. Hours of memory work in the German language seemed a tough assignment as moms and dads saw their children learning catechism and hymn verses in English.

No doubt about it. Classify me as a traditional Lutheran school teacher trained at a traditional Concordia and sent to serve in a traditional Lutheran school.

But the tremors of convulsive change were there. We didn't recognize them at first. The windows of my Pontiac hardtop were smashed during school hours that first year. The only thing missing was some toll money. The police said something about the bad elements in the neighborhood. Voters' meetings became more and more argumentative. Various theories were advanced about loss of members, declining Sunday attendance and a dwindling school enrollment. Thoughts of closing down and

moving to the suburbs surfaced occasionally.

But nothing took more discussion time than money. Budgets were not being met. Pastor and teacher salaries were awful. It must have taken some kind of courage, but I remember the principal asking if I would buy math and English books for my classes out of my own pocket. I did.

Something wasn't right. We all began to sense it. An air of hopelessness set in. Today it's more clear to me. Our little Lutheran school had become our little urban Lutheran school. A new vision of that school was needed. Without that, opportunities would come and go disguised as problems.

There was no place to go for help — help that really made a difference. Suburban friends in ministry expressed sympathy. Urban friends in ministry expressed sympathy.

Meanwhile the hurt became greater. No one could come up with a plan to meet the changes that were increasing in number and intensity.

School breakins became regular events. Other than bigger padlocks, our best response continued to be lamenting our sad situation. Many people began to hearken back to the good old days.

The first black student. I'll never forget it. A beautiful girl and I was so excited! But it turned into a traumatic event for everyone.

One of our graduates, living in California, came back for a visit.

"Who let all these fuzzy-wuzzies in here?" was his response to the change that had taken place. What happened anyway?

True. We never missed a day of school. But . . .

It wasn't right.

People were losing interest.

The financial crunch became unbearable.

We were becoming confused, hurt, angry.

Hopeless.

This autobiographical sketch is painfully true, and it happened twenty-six years ago. Nothing spectacularly unique. Many can identify with the experience.

Today, nearly three decades later, we are calling for a new vision and a new strategy. There are glorious opportunities to share the beautiful message of Jesus Christ, Savior, in urban Lutheran schools.

### Toward a New Vision

Demographics tell the story, painting a clear picture of our urban Lutheran school setting in metropolitan New York.

70% + minority.

40% + speak a language other than English as their basic tool of communication.

Lutherans are just a tiny percent of the cosmopolitan sprawl of people.

25% of the homes we serve are single parent homes.

Lutheran churches and schools in heavily urban surroundings find themselves in deteriorating, often devastated, neighborhoods.

God is literally giving us a chance — who knows how many more we will get? — to reevaluate our school mission statements and to respond with a resounding YES to the call of a new and creative urban school ministry. A foreign mission has come to us rather than the other way around. What a startling turn of events!

When God called Jonah to urban Ninevah, he was afraid to go and ran away from the Lord. The word of the Lord came to Jonah a second time. This time Jonah obeyed and went to urban Ninevah. Experiences in Jonah's life caused him to have a new vision of the Ninevah ministry. His yes wasn't a resounding YES.

But it was a yes, similar to the kinds with which we often respond. He was off on what proved to be an exciting, sometimes troublesome, but nonetheless holy adventure that ultimately proclaimed God's love for the great city of Ninevah with its 120,000 people in utter spiritual darkness.

Surely He will do no less for New York, Detroit, San Francisco, Chicago, St. Louis, or any other urban Lutheran school.

Coupling Jonah's model with the urgency of our Lord's Great Commission in these last times leaves us no choice. We must come up with a vision of urban Lutheran school ministry that is new, that responds responsibly to the many changes our schools are experiencing. Opportunities for Gospel proclamation through schools in this "strange, new land" are limitless. The only constraint is our vision.

To quote Pogo, "I have discovered the enemy and he is us." Our fear, our lack of understanding, our unwillingness to adapt prevents us.

To quote Paul, "We can do all things through Christ who strengthens us." Our desire to teach all nations, our eagerness to share Christ with all people, our faith in God's promises prompt us to create a new vision that recognizes and accepts the fact that things are different from what they once were. Different kinds of people surround our urban churches and schools. Broken down buildings and slivers of broken glass have replaced stately buildings and houses. Lutheran schools and churches see different environs.

The new vision also shows that some things never change. Bright eyed children come to us, eager to be loved, eager to love, eager to learn. That's still the same. It's the new environs and all the attendant pressures that wear us down.

Our call is to present a changeless Christ through our schools to a changed and changing urban America. I submit that the Lutheran schools currently provide a superior setting to do that.

### Toward an Urban School Strategy

New vision offers new hope. New hope offers the chance to create a strategy for successful school ministry. No presumption is made here that such a strategy has emerged. For an urban school strategy to succeed, careful planning based on sound data is needed at many different levels.

Individual schools in individual urban settings have met the challenge and are prospering. Many more have not and are not.

What are the ingredients important to a new strategy for urban Lutheran schools?

**Responding to the Great Commission.** We are bound to God's command through Christ to preach, to teach, to baptize all nations. Many well intentioned Christians before us responded with myopic vision. We have already alluded to Jonah. Saul's conversion to Paul startles us with the brilliance of new vision to all the world... for Christ. Peter reminded his colleagues that not only was it acceptable to minister to Cornelius and his family (those *other* kinds), it was expected. Our urban Lutheran school strategy must be based foursquare on the eternal dimensions of Christ's command.

**Synodical and District Leadership.** Church leaders, in many cases, sense the urgency of the needs of urban ministry. The emerging opportunities to proclaim must be given the same sense of priority as foreign missions.

This suggests in-depth training and specialized preparation for this unique ministry. This suggests finely tuned programs of recruitment that will identify and employ strong, qualified, able people for our urban churches and schools.

Ample moral and financial support must be made available to meet the special needs of these ministers. Our official church body must consider legislation that will lead the way in developing the new strategy.

**Pastoral Leadership.** Local and/or neighboring parish pastors are key ingredients to any emerging strategy. Many of them know and understand the tensions the schools have encountered. They well understand the need for support and guidance.

It is essential to an effective urban school strategy that the pastors assume the lead and enthusiastically share the captured vision for the new context of school ministry.

**Staffing.** Placing urban oriented teachers in urban schools emerges as another top priority. History shows that we have not done that well. Bad faculty placements have led to burnout and in many cases these teachers have been lost forever to Lutheran school ministry. Constant teacher turnover in the urban setting becomes another problem to be faced by the school. We must aggressively recruit teachers who will be equipped

not only to survive, but to blossom and grow in the urban setting.

**Support Groups.** A variety of support groups will play key roles in strategy development.

Outside financial support must be provided. This dollar help acknowledges that there are inadequate local financial resources and that the urban Lutheran school is top priority.

Another support group will be sensitive to the physical, psychological and spiritual needs for people in urban ministry. Foreign missionary furlough time ought to be built into the people part of the strategy.

Hotline help on a 24 hour basis will be another essential ingredient.

The strongest approach to urban Lutheran strategy will include the pan Lutheran support model. The call is too urgent, the needs are too great for individual Lutheran differences to interfere with the soundest strategy.

**Teacher Training.** What kind of people does it take to perform urban ministry? People no different from those before and after Jonah who have answered YES to God's call. God has always found and will continue to find people to do His bidding... even for urban Lutheran school ministry.

However, urban ministry is a specialized ministry which requires specialized training. Attempts have been and are being made in our colleges. It is suggested that a crash program is needed to train teachers and sustain them in urban America. Crash means funds and talent merged to get on with the task in a genuinely organized way.

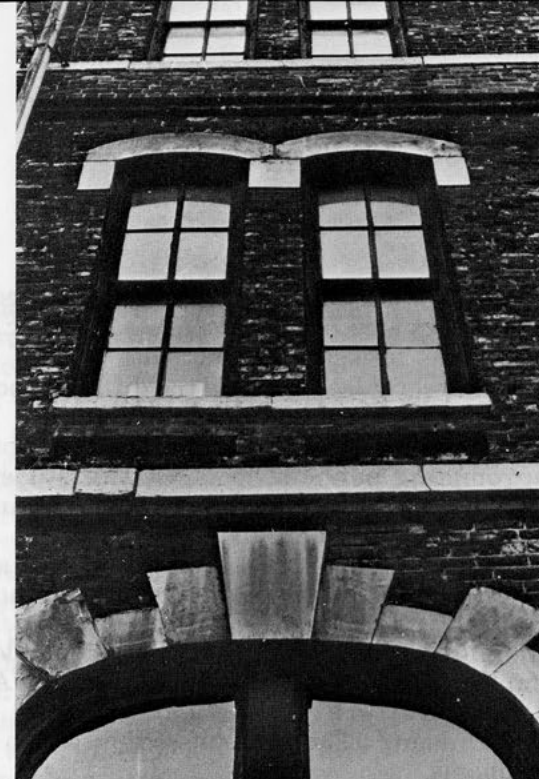
**Two Congregations of People.** On the one hand the church setting is home to a congregation of people who gather together on Sunday morning for worship, much in the same way they have for years and years.

On the other hand, boys and girls, their brothers, sisters and parents have formed a new congregation and they call school their home.

The urban Lutheran congregation that meets in the church is often an aging congregation that finds it very difficult to adapt to urban changes, let alone accept them. Resistance to change is often the more normal course.

Yet, this congregation's attitude and vision are critical to the eventual success of the new strategy. Tough as it is for this congregation to catch the excitement of opportunity of the new vision, the new school congregation can help in that process. Carefully planned sessions bringing the two groups together help for new vision and understanding. Almost always a veteran church member catches the

(Continued on page 20)



# preparing teachers for urban education

by Martin L. Stork

Approximately 74% of the total U.S. population of 226,505,000 live in urban areas; the balance of 26% live in rural areas on communities with a population of less than 2500. In the 1980 U.S. Census there were 16,697,000 children in the 5-9 age group, 18,241,000 in the 10-14 age group and 21,162,000 in the 15-19 age group for a total of 56,100,000. Based upon the percent of people living in urban areas we have over 40 million potential students living in urban areas. Of this group over 15 million students attend school in cities of 100,000 or more population.

There are 174,893 students enrolled in Lutheran schools (LC-MS) of the U.S. Using the same percent of children attending urban schools we have approximately 129,420 pupils attending Lutheran schools located in urban areas.

In 1981-1982 the California South District had 12,925 pupils enrolled of whom 39.4% were non-Lutheran and 19.4% were members of no church. The Florida-Georgia District with a total enrollment of 8,845 pupils had an enrollment of 50.5% non-Lutheran and 19.4% with no church affiliation. For other districts with large urban populations the figures are as follows:

District	Total Pupils	Non-Lutheran	No Church
Illinois Central	4,392	22.6%	4.6%
Illinois North	15,656	27.0%	7.7%
Illinois South	3,596	24.8%	3.5%
Michigan	20,172	22.5%	6.0%
Missouri	10,687	19.5%	6.4%
Texas	10,331	44.5%	11.7%

These eight districts enroll 46.8% of the total U.S. Lutheran School population (LC-MS). Of the total enrollment in these eight districts they average 31.35% non-Lutheran and 9.83% no church affiliation.

"Preparing Teachers for Urban Education" is the intended thrust of this article; however, before we can design an educational program of any kind we need to know the needs of the individuals for whom the program is being designed. Herewith are some of the questions that need to be addressed as one tries to develop a program to meet these concerns and needs.

In the past, Lutheran schools were basically "nurturing" schools. They assisted the parents in the spiritual growth and development of the children who were baptized as infants and were members of the body of Christ. Some schools were bold and forward looking and permitted some non-Lutherans and even one or two non-church members to enroll. This was often referred to as their mission outreach into the neighboring community. Subsequently, some of the "nurturing" schools became "mission" schools. Currently, I can cite many situations where less than 25% of the enrolled pupils are members of the sponsoring congregation. Question: What is the purpose and role of such a school? Is it a "nurturing" school, a "mission" agency, a "private school" or does it serve another purpose? Does the traditional teacher training program of our Lutheran colleges prepare students for these options? Should it?

How do you design the program of instruction in religion when one half or more of the children are members of other denominations or non-church members or when some children have had four or more years of instruction in religion and many of the children in the class have had little or no instruction in religion?

What changes need to be made in methods and materials when the classes consist of diverse ethnic and racial groups rather than a purely Protestant-Germanic white population? Do expectations and problems of such diverse pupil populations impact

upon the teaching process and teaching materials?

The diversity of the urban school population creates other problems, e.g., financial support for the operating expenses of the school, ownership and control of the school, staffing of schools with diverse multicultural ethnic populations and the public relations program of such schools.

How do you manage and operate a school which is to be distinctly "Lutheran" in its credo and program when 40% or more of the pupils are non-Lutherans?

These questions should be addressed in another forum.

How are we in our Lutheran colleges (LC-MS) preparing teachers for the urban area schools? The following summaries provide a partial answer to this question.

#### **Concordia College, River Forest, Illinois**

All of the early childhood, elementary and secondary teacher education programs are based, in theory and practice, on the urban schools in America. Most of the 93 students teaching stations utilized by the college would be considered "urban" in nature where students are exposed to the diversity of social classes and ethnic groups characteristically found in an urban setting.

All education students are required to obtain a minimum of 100 clock hours in "Pre-Professional/Clinical Experiences" prior to student teaching. These experiences are obtained in public schools, non-public schools, multicultural settings and special education settings.

Courses available to students which deal specifically with the urban setting are:

"Introduction to Multicultural Education"

"Teaching Strategies in Multicultural Education"

"Chicago: The Workings of a Metropolis"

"The City: Urbanism and Urbanization"

"Social Inequality: Minority Group Relations"

"Social Inequality: Class, Status and Power."

The Placement Office at Concordia, River Forest indicates that those graduates placed in settings other than classical urban have the same high success rate as those placed in urban settings. It is the opinion of the CC-RF faculty that since most of the population of the United States resides in what would be considered classical urban, it seems appropriate that teachers be educated in such a way as to be best able to relate and adjust to a majority of the population.

#### **Concordia College, Ann Arbor, Michigan**

Concordia, Ann Arbor's efforts have been directed toward multicultural education. They realize that urban education has its own unique features. They still feel there is much overlap with multicultural education.

Ann Arbor's program consists of two basic components, coursework and an experience base. An attempt has been made to infuse multicultural

education through all professional education, psychology and methods courses. Specific attempts are made to sensitize students to the different populations of learners and the different locations of ministry including the urban areas.

Pre-student teaching experiences are obtained in surrounding public schools. College students work with children and adolescents of varying social classes and racial groups.

Student teachers are placed in Lutheran schools of urban settings if they desire such a placement. Since this is a new program they plan to develop more appropriate coursework for urban and multicultural emphases such as "Urban Sociology," "American Racial/Cultural Minorities," and "Urban Government." The staff is committed to such an emphasis.

#### **Concordia College, St. Paul, Minnesota**

Currently, St. Paul has a divided student teaching experience. The junior year experience, for the most part, is conducted in the St. Paul public schools which are urban, multicultural classrooms. The senior teaching experience is in a Lutheran school classroom in Minnesota.

A non-credit "Human Relations Activities" program is required of all teacher education students. One half of the time must satisfy a minority component program and provides many contacts for the student in an urban area. A "Human Relations Handbook" has been developed which gives guidance to the students' activities in this program.

An optional program is now available to St. Paul students wishing to prepare themselves as teachers in urban schools. This is called the teacher internship program. This program has the following basic components. It is urban-oriented, a full-year, competency based, consisting of a blend of theory and practice through seminar sessions and field experiences. During the senior year the student will work in three schools under the supervision of qualified cooperating teachers.

The first experience consists of teaching each morning, five days per week, and attending classes and seminar sessions each afternoon. This experience extends to the Christmas holidays. During January and February interns are placed in a specialized experience either in the Twin Cities area or in Lutheran schools in Milwaukee. Students teach full days except for seminar sessions which meet one afternoon per week. During the spring quarter the student is assigned to a third school at a different level and must teach full days for ten weeks except for a seminar session one afternoon per week.

The internship is basically a "Competency Based" program. After completing this program, many students request placement in inner-city Lutheran schools with multicultural settings.

#### **Concordia College, Portland, Oregon**

Concordia, Portland strives to give emphasis to "urban education" via course work, pre-student teaching field work and student teaching.

Urban education receives some coverage in "Principles of Education," "Instructional Strategies," and "Education Psychology." Journal readings, reports, panel presentations, and selected course projects by individuals and small groups treat urban education also.

Field work is required with methods courses. One full day per week must be spent in a local public school that exemplifies the challenges and problems of urban education, e.g., large minority group enrollments, poverty, etc.

Field work includes observation, instruction, management and tutoring.

Student teaching is done by a majority of the students in schools similar to those described in the previous section. Since this is a new program, additional efforts to stress urban education can be anticipated in the near future.

#### **Concordia College, Milwaukee, Wisconsin**

Exposure to different community and teaching environments is one of the keys to the preparation at Milwaukee for teachers-to-be in inner-city ministries. The other key elements are: to be a good central city teacher you must be a good teacher, and an attitude of service and openness to other cultures must be engendered.

First exposure comes in the "Human Relations" course, normally taken in the freshman year. Developing a multicultural awareness is an emphasis of the course. Students are exposed to guest speakers representative of the various ethnic groups in the city. Students also prepare an in-depth personal interview with a person who represents one of the diverse cultures of the inner city. In the sophomore year the focus is upon cultural and individual differences in the "Educational Psychology Course."

Throughout the Core Curriculum courses taken in the first two years, instructors are urged to encourage students to view their study of theology, art, history, sociology, etc., from a multicultural perspective. During the junior and senior years many awareness-building experiences are offered of which the following are examples:

Students visit the Human Relations Center of the Milwaukee Public Schools and speak with its knowledgeable staff.

"Teaching the Faith" has a unit on the theological imperatives for developing a multicultural viewpoint.

Students are made aware of biases in testing and instructional materials.

An important experiential component of the freshman and sophomore years involves tutoring, aiding and observation in direct contact with minority students. Pre-professional experiences are guided and directed by college instructors.

Student teaching requires two experiences, one at the end of the junior year and the other midway through the senior year. An attempt is made to have one of the two placements in a multicultural school setting.

The Milwaukee education program is centered in the Urban Teacher Education Program (UTEP) which has a special interest in central city ministries. UTEP affords close cooperation between college students and instructors with faculty and pupils of nine Lutheran inner-city schools. Of the 24 Lutheran education graduates in the first three graduating classes from Concordia, Milwaukee, 46% accepted calls in the inner city.

#### **Concordia College, Bronxville, New York**

Recognizing the challenges facing urban Lutheran elementary schools, Concordia in Bronxville has established and conducts the Center for Urban Education Ministry which is described in detail elsewhere in this edition of *Issues*.

Urban Education is one of the concentrations offered to teacher education students. It includes courses in Urban Sociology, Ethnic Minorities, Social Psychology, Social Welfare as a Social Institution, and Counseling Psychology. Field work is included in most of these courses.

Many opportunities for field experiences in urban schools are available as well as a variety of non-credit field work opportunities in urban areas. Student teaching can be completed in an urban Lutheran school.

Dr. Les Bayer reported a unique set of in-service activities to better prepare teachers working in urban area schools:

"Immediately upon placement in an urban school students may ask to be included in the First Year Teacher Project which provides both help in preparing for the difficult first year of teaching and support during that year. The next year, they may enter the Counseling Training and Support Project to become better equipped as counselors in urban schools. After a minimum of three years of successful teaching in an urban school, graduates may participate in the Principal Intern Project. Then upon becoming principals they may enter the Supporting New Principals Project. Finally, they may participate in the Pastor/Principal Team Building Project after completing at least one year as principal."

#### **Concordia Teachers College, Seward Nebraska**

Students enrolled in the "Introduction to Education" course are required to obtain a minimum of 40 clock hours of pre-professional experiences, e.g., observing, tutoring, aiding, etc. At least ten percent

of these experiences should be multicultural. Students have the opportunity for extended visits to an Indian Reservation, an inner city Black church and a multicultural urban school. The Social Science Division also offers a concentration of 24 semester hours with a multicultural studies emphasis.

In 1979 the faculty adopted multicultural goals for Concordia, Seward. A thorough survey was made to identify multicultural emphases in all courses offered. Currently a "Multicultural Inventory" is being made of all courses on campus. These actions have alerted the faculty to include, whenever and wherever feasible, multicultural studies and activities which will contribute to the multicultural goals adopted by the faculty.

Student teachers have the option to student teach in Lutheran urban area schools. Another option available is the CUTE Program located in Kansas City, Missouri.

Since 1970, Concordia Teachers College, Seward, Nebraska, has been a member of the consortium that sponsors the Cooperative Urban Teacher Education program now centered in Kansas City. Prior to the move to Kansas City the CUTE program was headquartered in Wichita. Before 1970 Concordia was a member of the consortium that operated a CUTE program in Omaha, Nebraska. The program of CUTE is designed to prepare individuals to teach in varied settings with a special emphasis upon inner-urban area schools.

The CUTE program is an optional program for Concordia students. Those students who opt for the CUTE program substitute this program for their regular professional semester. In addition to methods and materials, the CUTE program has a strong sociological emphasis. Students have the opportunity to develop a greater appreciation and understanding of the similarities and differences of sub-cultures. Through direct contacts the students have the opportunity to develop meaningful social relationships with individuals from a variety of socio-economic and cultural backgrounds. In addition to such contacts through seminars, students have experiences involving contacts with probation courts, detention centers, employment agencies, homes for neglected and mistreated children, police patrols, walk-a-thons in specific inner city areas, school visitations, child abuse center, drug abuse center, etc. Such experiences lead to a broader understanding of community agencies and institutions as well as a broader understanding of the children who live and attend schools in these areas.

During the first half of the CUTE semester students make weekly visits to the cooperating school to which they have been assigned. This enables the students to become acquainted with the school, the classroom teachers, the pupils, and the

program of the school. One specific assignment which the students must complete during the first eight weeks is the development of a teaching unit which they will be responsible to teach during their student teaching experience which involves the last eight weeks for the semester.

Since Concordia has a growing number of students preparing to teach in public schools, the CUTE program is also a viable option for them. CUTE also offers a companion program for social work majors which includes six weeks of seminars and community experiences followed by a social work internship for the balance of the semester.

Another option available is the mini-CUTE urban experience directed by the Kansas City CUTE staff. This is a one-week multicultural awareness experience. This experience is also available to faculty members. The administration at Concordia, Seward has offered financial assistance to faculty to attend the mini-CUTE clinic in Kansas City. Such faculty involvement is critical to the development of meaningful multicultural studies on a campus that is somewhat isolated from the urban scene.

In recognition of the need to better prepare teachers to work in urban areas with diverse ethnic groups, Concordia, Seward has appointed a faculty member to initiate, promote and evaluate those activities that will develop, upgrade and improve the multicultural-urban component of the teacher education programs. Such leadership is imperative if effective program changes are to be made.

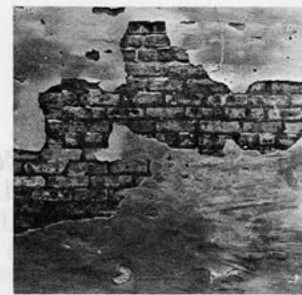
It is apparent from the Lutheran colleges responding to this writer's requests for information relative to the urban education programs that, collectively, all are aware of the need to provide the kind of training that will better prepare teachers to work in the everchanging urban scene. All are making a positive attempt to upgrade their programs and to provide quality preparation for teachers in urban schools.

How well are we preparing teachers for the urban communities? Only the future will tell. In the opinion of this writer, "We have just begun!"

The author wishes to acknowledge with thanks those individuals who responded with descriptive information about the colleges' urban education programs:

- |                     |                         |
|---------------------|-------------------------|
| Dr. Gary Meyer      | Concordia, St. Paul     |
| Dr. Edward Keuer    | Concordia, Portland     |
| Dr. John Major      | Concordia, Ann Arbor    |
| Dr. R. Allan Zimmer | Concordia, River Forest |
| Prof. Lawrence Sohn | Concordia, Milwaukee    |
| Dr. Les Bayer       | Concordia, Bronxville   |

ii



## A Description of The Center for Urban Education Ministry Concordia College, Bronxville, New York



Help . . . Learn . . . Share . . . These have been the three key ideas in developing a process, a group of resource persons, a collection of resource materials, and a series of projects which make up the Center for Urban Educational Ministry sponsored by the Board of Professional Education Services of the Lutheran Church-Missouri Synod and Concordia College in Bronxville, New York. Dr. Lester Bayer, Dean of Administration at Concordia, serves as Director of the Center.

A request from a pastor for names of people who might serve as principal of an urban Lutheran school . . . A traffic tie-up on the New Jersey Turnpike . . . A football game between Stanford University and Boston College . . . These are three of the key events which the Lord used to bring the Center into being and to have it become involved in helping, in learning, and in sharing.

**Help.** In the spring of 1979 Dr. Delphin Schulz and Dr. Bayer worked in adjacent offices at the Lutheran Church-Missouri Synod headquarters building in St. Louis. Each had received the same written request from a pastor for names of people who might be candidates for a school principalship in an urban Lutheran school. While talking about possible recommendations, they realized again the increasingly complex problems in operating urban Lutheran schools at the very time that these schools face new and exciting opportunities for ministry and outreach. They discussed the new problems, the new challenges, and especially the urgent need for help by those in ministry in these schools. And they decided to do something to help.

**Learn.** In the fall of 1979 Dr. Bayer, who had just moved to Concordia in Bronxville, Dr. Al Senske at that time the secretary of schools of the Lutheran Church-Missouri Synod, and Dr. Richard Engebrecht, principal of an urban Lutheran school on Long Island, all spoke at a conference in New Jersey. As they sat in traffic on the New Jersey Turnpike during the drive home, their conversation focused on the great opportunities for ministry in urban Lutheran congregations and schools, but also on the frequent failures because of the tendency to keep trying the traditional approaches which do not work. They discussed the reality that to provide effective help we must also *learn* more about ministry in urban areas. What are the needs? What are the real opportunities? What programs are usable? What kinds of people are effective in urban

Lester Bayer supplied this manuscript but says the material was produced by the project coordinators, and edited by a professor other than himself who is anonymous.

ministries? What do parents expect of Lutheran schools? How do we minister best in declining and aging parishes? How do we serve effectively in schools with large non-member enrollments, growing racial and ethnic diversity, increased dependence on tuition, and larger numbers of non-synodically trained and/or non-Lutheran teachers.

With all these concerns in mind they decided to design several projects aimed at the most urgent areas of need. They determined, however, that because immediate help to the leaders in ministry was still the most essential need, any projects which were planned would focus primarily on "helping" with "learning" as secondary.

Dr. Delphin Schulz and Mr. James Handrich, principal of an urban Lutheran school in the Bronx, were asked to help design the first projects. A four-year proposal including a request for funds for three projects was submitted to the Board for Professional Education Services of the Synod. The proposal was approved and the Center began in the fall of 1980.

**Share.** The people involved in planning the Center for Urban Education Ministry realized from the beginning that the opportunities and needs in urban Lutheran schools were present in all areas of the country and that leaders in Lutheran education all over the nation were involved in the struggle to *help* and to *learn*. Furthermore, they realized that while certain problems occurred first in some regions, they usually soon followed in other areas, making the problems truly national. These realizations made it important that any plan for the Center should include opportunities for leaders all over the country to share how they were helping and what they were learning. It was felt to be important also that any future projects designed by the Center should grow out of the needs and opportunities as perceived by leaders throughout the country.

This became possible after Stanford played Boston College in football. Mr. and Mrs. Charles Gundelach of Atherton, California are avid Stanford fans and attend all the football games. When Stanford played at Boston College in the fall of 1980, the Bundelachs visited the New York area prior to the game.

Both Mary and Charlie Gundelach are actively interested in ministry in the city. During their New York visit they learned about the Center for Urban Education Ministry and became excited about its work. They decided to fund the "share" portion of the activities of the Center.

As a result, a workshop was held at Bronxville in the summer of 1981 involving leaders in Lutheran urban education ministry from throughout the country. The major assignment to participants at the conference was to design additional projects which could be helpful, which could provide learnings, and which could be shared with others in urban ministries. The nine additional projects being

conducted by the Center resulted from that conference. Funds for the additional projects have been provided especially by Aid Association for Lutherans and various district and congregational groups.

In the summer of 1983 the Gundelachs will sponsor a conference involving leaders from those districts in the church which have the largest number of urban schools and parishes. The purposes of the conference? To help . . . to learn . . . to share . . .

### Three Key Urban Concerns

In order to decide which projects should be proposed first, the question, "What are the areas of urban ministry which are in greatest need of help?" was asked of pastors, principals, teachers, district officials and almost anyone else who had experience and interest in urban ministry and was willing to express an opinion. In the responses, there was strong agreement that Lutheran elementary schools have become an increasingly more important arm of the mission and ministry opportunities in urban areas. There was an unusually strong consensus that to be most meaningful the first projects should deal with three concerns — principals, first year teachers and recruitment of church workers students.

**Principals:** In those Lutheran elementary schools which had closed, in those which had deteriorated almost to the point of closing and then were turned around again, and in those which were in serious danger of dying, the most significant common element was the principal. Schools closed when a principal left or gave up trying to provide the leadership needed to cope with the massive pressures and changes. Deteriorating schools were turned around when a new principal arrived on the scene or an "old" principal drastically improved his leadership strengths. Schools in trouble were found to have principals who were unable to provide the leadership necessary to deal with the stresses and ambiguities of the urban scene.

**First Year Teachers:** Many teachers leave during or after their first year of ministry in an urban school. This is true of those who come directly out of college, and of those who come to an urban Lutheran school after teaching in a more traditional one. The factors which make the challenge so difficult for such teachers are: 1) the culture and life styles of pupils which are different from those the teachers have experienced in the past; 2) the higher percentage of children enrolled in the school from non-Lutheran families; 3) the racial and ethnic diversity in the school, including the higher percentage of non-white and non-English speaking pupils; 4) the greater dependency on tuition for financing the school; 5) the declining size and level of activity in the congregation supporting the school; 6) the intense needs arising out of poverty, crime, and

density of population in some school neighborhoods; 7) the increased number of non-Lutheran and non-synodical Lutheran teachers on the faculty. Support systems available for first year teachers are very limited. Pastors, principals and teachers are caught in their own struggles and feel poorly trained themselves to give help and advice to the first year teacher.

**Recruitment:** In keeping with the strong consensus on the two needs, the first projects developed were for principal interns and for first year teachers. The third of the initial projects grew out of the fact that an alarmingly small number of students enrolled in the teaching ministry program at our Lutheran colleges come from urban areas. A significant percentage of those who do enroll do not graduate. It is evident that to meet the mission and ministry challenges of the entire church a more effective job must be done in student recruitment and in the programs at the colleges.

As the first projects were implemented new needs quickly began to emerge. These needs and the discussions by leaders from throughout the country at the conferences in the summer of 1981 led to the addition of the other nine projects presently included in the Center.

### Service and Support Projects of the Center

The twelve projects currently being conducted at the Center for Urban Education Ministry at Bronxville, include the following:

#### —Principal Intern Project

This effort identifies, enlists, equips and supports selected individuals for effective service as urban Lutheran school principals. Each intern, with the help of an assigned supervisor, works through a series of tasks, competencies, and indicators designed by experienced area principals. The principal intern sets goals and completes assignments particular to his or her school. Interns and supervising principals write and share reflection journals. Interns meet as a support group, sharing experiences and participating in simulated situations which require decisions by a principal. Each intern has the opportunity to visit the schools of other interns. Each is invited to participate in a team visit of an urban school. Some financial support is available for the interns to do graduate study. Dr. Richard Engebrecht coordinates this project.

#### —First Year Teacher Project

This project provides personal and professional support to teachers serving their first year in urban Lutheran schools. The program coordinator visits the beginning teachers in their classrooms prior to the school year. Regular contacts are maintained and a telephone hotline is available. First year teachers meet as a total group and in

small groups to share experiences and to receive help from each other. Mrs. Linda Muller, a former teacher in an urban Lutheran school, serves as the project coordinator.

#### —Prospective Professional Church Work Project

The goal of this project is to identify and enlist prospective pastoral and teaching ministry students from the changing urban setting. Special events held at parishes and at Concordia in Bronxville, recruitment efforts at high schools in urban areas, scholarship programs, contacts by students already enrolled in professional ministry programs, and special materials are part of the project. Miss Janet Jockwer, the Director of Admissions at Concordia, serves as the coordinator.

#### —Parish/School Study Project

This program grew out of the discovery that serious problems frequently arise in urban schools because of the significant differences in the perceptions about the school held by pastors, principals, teachers, board members and parents. This project involves interview questionnaires which can be used by parishes and schools to determine perceptions, and to study, discuss and determine future goals and plans. Dr. Viji George, Dean of Students at Concordia and Dr. Kenneth Doka, Professor of Sociology at the College of New Rochelle, serve as coordinators.

#### —Plan and Share Project

This is an effort to design new programs for the Center and to share information learned through the various projects with Lutherans in urban education ministries in other geographic areas. Summer conferences are held during alternate years to bring together leaders in Lutheran urban education from throughout the nation. Materials developed at the Center are shared with those ministering in urban areas. Dr. Bayer coordinates this activity.

#### —Student Summer Team Project

In this project, Concordia students volunteer to work in urban parishes during the summer. Activities are designed to meet the particular needs of each parish. Students assist with Bible classes, Vacation Bible schools, youth programs, street activities, field trips, worship, sports, evangelism, recreation, drama, music, art and tutoring. Informal conversations in the neighborhood of the church are a significant part of the experience. Seminar sessions are held involving the pastors and students. Students receive academic credit for the program. Dr. Alan Steinberg, Director of Field Services at Concordia, serves as coordinator.

#### — Student Music and Mime Project

This project involves Concordia students who share the Gospel through contemporary Christian music and pantomime. The mime presentations include skits portraying parables, gospel stories, symbolic interpretations and everyday human experiences. The student group helps young people in parishes plan and design more meaningful worship experiences. Miss Janet Jockwer is the coordinator.

#### — Equipping Teachers Project

The number of teachers serving in urban Lutheran schools who are non-Lutheran and/or graduates of non-Lutheran colleges has been growing each year. Congregations continue to have difficulties finding synodical school graduates who are available for ministry in urban schools.

The goal of the Equipping Teachers Project is to provide instruction in Old Testament, New Testament Lutheran Doctrine and Teaching the Faith to all teachers in Lutheran schools in the area served by Concordia who are non-Lutheran or graduates of non-Lutheran colleges. Efforts are made to motivate the teachers to continue in the colloquy program. Instruction is made available at Concordia or in other geographic areas at the request of the teachers. Dr. Donald Miesner, Director of the Colloquy Program at Concordia, serves as the coordinator of the program.

#### — Strengthening Families Project

One-day seminars are conducted to help strengthen Christian families in urban settings. These seminars are designed to increase the participants' awareness of the nature of the Christian family and to help them learn how they and their families can apply Christian principles to overcome normal conflicts and communication blocks. Dr. George and Professor David Jacobson, Assistant Professor of philosophy at Concordia, are the project coordinators.

#### — Pastor/Principal Team-in-Ministry Project

This project focuses on the pastor and principal as the primary leaders in an urban Lutheran school. Pastors and principals attend a three-day conference as a team. They engage in intensive activities in which they share concerns, problems and tension faced in their ministries, and participate in a sequence of process exercises to aid their functioning as a team in the parish. Each team identifies goals to be accomplished, delineates steps to achieve the goals, and establishes check points to assess the progress being made. Dr. Frederick Meyer, Associate Professor of Education at Concordia College, is the coordinator.

#### — Supporting New Principals Project

At this writing, this project is only one month old. Resource persons or consultants spend time with individual principals who are new to the urban setting. Special emphasis is given to the problems faced by the new principal, the competencies required for administering and supervising urban Lutheran schools, and the skills needed by principals to deal with issues which typically arise in urban settings. Dr. Bayer is the coordinator.

#### — Counseling Training and Support Project

This project has been fully designed but has not been fully funded at the time of this writing. It involves an intensive training program and call-back conferences for teachers, principals and school secretaries. The participants will: 1) be introduced to the nature, goals and means of counseling; 2) be helped to develop an awareness of the emotional needs of pupils and their families in urban settings; 3) learn and practice specific skills to help meet these needs; 4) be guided to realize their own limitations and know when and where to seek outside assistance.

#### You, Too, Can Help

Help . . . Learn . . . Share . . . The Center for Urban Education Ministry in Bronxville is one of the places in the church where a beginning is being made to meet the opportunities and challenges the Lord has given His people in the 1980's through the Lutheran schools in urban areas. When Lutheran schools have faced equally challenging, but different opportunities in the past, the Lord has brought great blessings through those in ministry. Certainly, He continues to bless efforts to meet the new opportunities presented through urban Lutheran schools.

You, too, can help. The Center itself seeks the involvement of pastors, teachers, lay leaders, congregations and schools interested in urban Lutheran education and in the work of the Center.

Many other people in other parts of the nation are also seeking to meet the new opportunities to explore the challenge of God's ministry among us through urban Lutheran schools. You can help supply the knowhow, resources, motivation, and determination to seize these opportunities.

Urban congregations and schools have many important needs in ministry beyond those presently being addressed by anyone. Your work, financial support, and prayers can help meet these needs. Your help is needed for the sake of the central concern of all of our congregations and schools: God's love in Jesus Christ and the ministry that witnesses to it.



# Models for Urban Lutheran Schools

When our forefathers, the Saxon immigrants, landed in America in the middle of the last century and established themselves in southeastern Missouri, one of their first actions was to establish schools through which their theology and culture would be preserved. Not only did they set up schools for children, but they also founded a training school for those to whom the teaching of their beliefs and culture was to be entrusted.

These hearty pioneers saw to it that the theology of the great reformer Luther was perpetuated along with the language and culture in which it was born. "Lutheran schools taught by Lutherans and for Lutherans" was the model they developed and promoted.

Although Lutheran schools had existed in the United States prior to the arrival of the Saxon immigrants, and although these as well as the Saxon Lutheran schools accepted non-Lutheran children into the student body, the approval model was that of Lutheran schools for Lutheran children. And that model remaining largely unchanged into the early years of the 20th century.

But change is inevitable. As the years rolled by and as these Saxon pioneers became more and more a part of the American scene, the impetus to become more American led the way to a change in the language of instruction. That change was

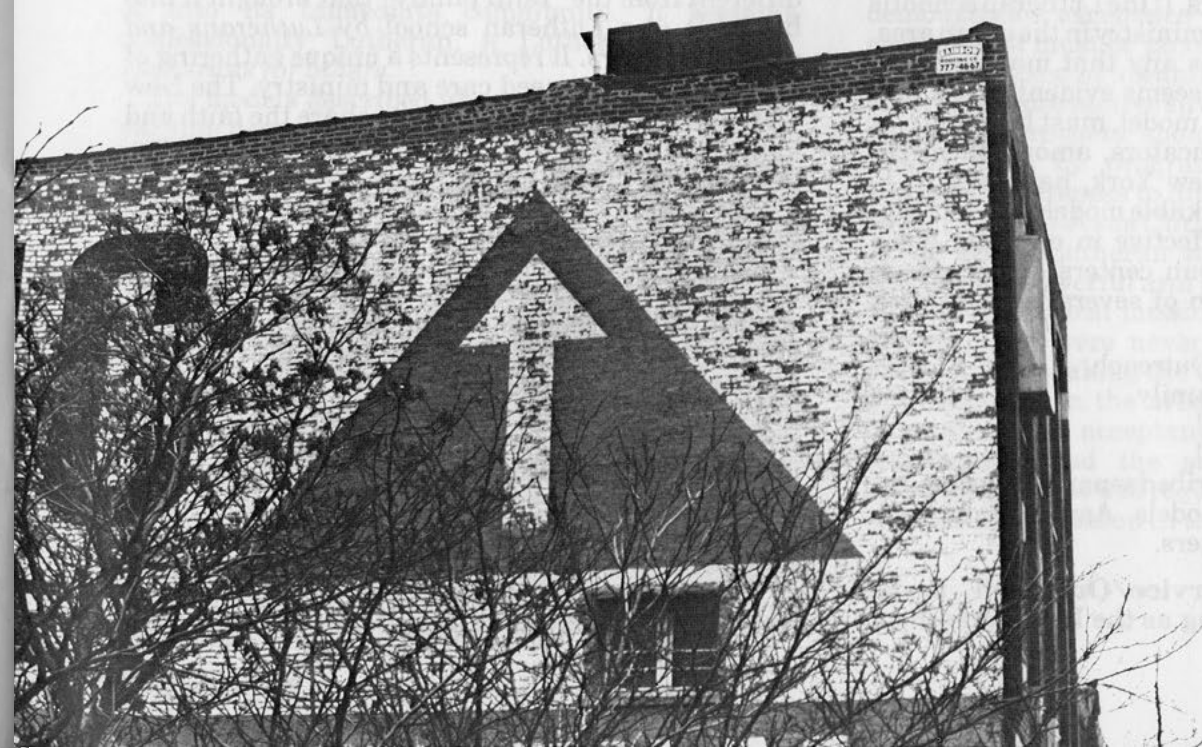
accelerated by World War I, when conflict with Germany caused many an American to cast suspicious eyes toward those Lutheran schools in which the German language was so much a part of the instructional process. Although a Supreme Court decision upheld the right of these schools to carry on instruction in a foreign language, the process of change was hastened. English became the primary language for instruction.

Although the basic model — Lutheran schools for and by Lutherans — was unchanged, a significant element within the model — that of language and cultural setting — was changed. Lutheran schools had thoroughly Americanized. And the Americanization of Lutheran schools led to another change in an internal element of the Lutheran school operation.

The Saxon fathers saw Lutheran schools in strong theological as well as cultural terms. Lutheran schools were settings for public ministry — they were religious in character. Therefore, as an aspect of the church's public ministry, teaching was carried out by those to whom the office of the ministry was given, namely, men.

While it is true that Lutheran schools employed women as teachers even in their earliest times, teaching in Lutheran schools was a male-dominated profession. However, the rapid growth of Lutheran

by Frederick A. Meyer





schools following the end of World War I far outstripped the growing church's ability to supply men for the teaching role. That factor, coupled with the fact that the free public schools were employing more and more women as teachers, led Lutheran schools to follow suit. By the middle of the 20th century in many Lutheran school classrooms across the country, women were employed as classroom teachers.

Again, though the basic model remained, a significant change in the internal affairs of Lutheran schools had taken place. The model was once again modified to cope with the changes necessitated by conditions within and without the church.

Lutheran schools in the 80's, especially those in major urban centers, are confronted by new and pressing issues that make another examination of the Lutheran school model of utmost importance. These issues include:

- sky rocketing operation costs
- density of population
- racial, ethnic and cultural diversity
- dwindling resources
- increased demand by non-Lutherans who seek good education as well as Christian education.

These issues are aggravated by the increase in poverty, crime and decay that so frequently accompany the urbanizing process. Finally, it is difficult to find Lutheran teachers who are equipped emotionally and physically to meet the crisis situations that erupt every day in the urban school. Thus, to remain active in the ministry in the urban setting, many Lutheran schools are forced to rely on non-synodically trained and/or non-Lutheran teachers.

Clearly, the time-honored model of Lutheran schools for and by Lutherans does not function effectively in urban settings. If the Lutheran school is to be an effective agency of ministry in the urban area, a mission field as great as any that may be found anywhere in the world, it seems evident that a new model, or at least a refined model, must be found.

Dedicated Christian educators, among them Dr. Richard Engebrecht of New York, have sought to describe and delineate workable models, models that show promise of being effective in carrying out a Christian ministry in urban centers. These efforts have led to the description of several such models. These are:

- Community Service/Outreach
- The New Christian Family
- The Cathedral School
- The Missionary Model

These models, though described separately below, are not mutually exclusive models. Aspects from each may be found in all the others.

**The Community Service/Outreach** model frequently comes into being as the Lutheran school

in the urban setting experiences declining congregational support and/or Lutheran student body enrollment. To function, the school aggressively recruits its students from the community in which it is located. Initially, that recruitment has as its basis the deliberate effort to evangelize the people of the community. Many parents in the community are receptive to the recruiting effort because they are concerned about their children's welfare, especially their education.

The model adopted is that of Lutheran schools *by Lutherans for others*. However, declining congregation membership and support may cause a separation of the bond that initially held school and congregation together. Although ownership remains with the sponsoring congregation, the school becomes more and more dependent upon outside sources, especially tuition fees, for funding.

Whereas the Community Service model has as its intentions twin purposes — serving the needs of the community *and* serving as an evangelizing agency to bring children and adults into the church, it is often deterred from accomplishing the latter by the very fact that many of its constituents are at least nominally related to another religious group. Although the Community Service Lutheran school maintains its confessional integrity and shares the Gospel freely, its service emphasis may overshadow its evangelizing emphasis.

**The New Christian Family** model takes into account that its student body, recruited from the immediate and neighboring communities, is an interdenominational mix and an ethnically diversified group. It is looked upon as a new and different "Christian family," a family brought into being by the school itself. As such, it may be entirely different from the "faith family" that brought it into being. It is a Lutheran school *by Lutherans and others for others*. It represents a unique gathering of God's people who need care and ministry. The New Christian Family school seeks to share the faith and build the church catholic, as students, teachers, pastors and others gather daily to learn, worship, witness, serve and support one another. Its accents are those of a Christian congregation.

The New Christian Family model affords parents the opportunity to participate fully in ownership and control of the school. Although the sponsoring agency may be a Lutheran congregation or group of Lutheran congregations, the source of funding rests heavily upon parents of students enrolled. With the power of the purse in their hands, parents seek to influence the direction the school will take in its efforts, spiritually as well as academically.

Inherent in the New Christian Family model are the tensions which arrive from the doctrinal diversity of its constituents and the lack of any structure by which children who have finished their school years

may continue to be nurtured in the faith.

**The Cathedral School** is a very ordered model. It is very liturgical in its vision, and emphasizes daily formal worship, liturgical music and other art forms. It gives detailed attention to the Biblical pericopes and traditional liturgical forms.

The religion curriculum is built around the Biblical pericopes, the cyclical aspects of the church year. Its creedal mode is fitting to an understanding of a confessional church life. And the Cathedral School can and does operate in a very ecumenical manner since the liturgy is deeply rooted in the culture of all Christendom.

Operationally, the Cathedral School is an agency *by Lutherans for others*. Its control remains with its sponsoring agency; its funding comes from other sources, largely tuition fees.

Functionally, the Cathedral School model is quite attractive to many people in the urban scene. Its structured nature, its uniformity and formality afford its constituents a solidity and continuity they seek. Its adherence to religious ritual provides a rich setting and sense of beauty in an otherwise drab and depressing arena. It is overtly religious in a secular setting.

**The Missionary School** model, reversing the outlook of the traditional Lutheran school, begins with missionary outreach as its point of origin. It emphasizes evangelism, as does any foreign mission effort, seeking to first bring the children and their parents into a relationship with Jesus Christ, then turning its efforts toward nurturing them in the faith.

Functionally, the Missionary School is much like the Community School model. Its locus of control and ownership is in the sponsoring agency. Its funding comes largely from outside sources, and its outreach is into its immediate community. It remains confessionally Lutheran, a Lutheran school *by Lutherans for others*.

The models described above have been tried with varying degrees of success and effectiveness. Part of the reason for the spottiness in the success of these attempts lies in the very nature of the urban setting and its related problems. Part of their mixed effectiveness lies in the fact that each of the models has been borrowed from other settings and situations and imposed upon the Lutheran school in the urban setting. This should not be construed as a negative statement about any of the models or their appropriateness of use in the proper setting. It does suggest, however, that *before* any model is adopted, it should be given careful examination to determine whether or not it is appropriate to the purpose and function envisioned for the school.

What are the factors, the building blocks one needs to consider when adopting a model for the Lutheran school in an urban setting? Certainly the five factors listed below should be among them. These are:

- (1) a clear statement of the philosophy, purpose and mission the school seeks to fulfill in its functioning;
- (2) A definition of the spiritual characteristics the school seeks to exemplify to its constituents;
- (3) a careful delineation of the academic achievement levels it strives to attain and maintain;
- (4) A thoughtful assessment of the human, financial, and physical resources available by which the school may effectively fulfill its mission, its image and its academic goals;
- (5) A practical presentation of its ministry to the schools' several publics through which its effectiveness may be assessed.

In brief, the model must clearly state what the school is and attempts to be and how it plans to accomplish its goals.

The "model" Lutheran school in the urban setting must be one that clearly articulates its dedication to speaking the Gospel faithfully so that its constituents become active followers of the Christ. It must speak the Gospel both by *what it says* and *what it is* as a Christian community. It must become a servant to the community, to member and non-member alike, as it seeks to meet the needs of a multi-ethnic, multi-cultural environment.

The leadership in an urban Lutheran school is not a solo effort. Pastor, principal, faculty and staff must unite and work as a team who are resourceful, flexible, resolute and willing to take risks as they speak and live the Gospel amid chaos and corruption, as they seek to create an environment that guarantees physical, psychological and emotional safety.

The "model" Lutheran school must maintain a curriculum and teaching proficiency that demonstrates excellence with the resources it has available. It must be physically inviting, attractive, safe, an oasis of cleanliness and security in an otherwise unattractive environment, a haven of hope where hopelessness abounds. The urban Lutheran school must by program and spirit expand its students' awareness to life and all that it has to offer when rooted in Jesus Christ.

The urban Lutheran school has the potential of becoming a powerful arm in the church's ministry to one of the greatest mission fields in the world. The opportunities were never greater or the prospects brighter for speaking the Gospel to a new generation than they are in the urban Lutheran school. What remains is the acceptance of that challenge and opportunity, and the support — financial and personal — that it will require if Lutheran schools are to fulfill their mission in the urban setting.

**CHRISTIAN RELIGIOUS EDUCATION** by Thomas Groome. New York: Harper and Row, 1980.

This is a must! Applauded from the dust cover as "likely to be the most significant single book in the field of Christian education for the next twenty years," the hype is not hyperbole. The work has the ring of authenticity which will stand the test. Groome speaks with clarity and directness. He pulls together a wide range of contemporary philosophy, social and educational theory, Biblical scholarship and theology. Impressive scholarship is always clear and illuminating without being pedantic. The attention to sources is precise. I especially appreciated Groome's refreshing use of fairly extensive notes. They become windows for a whole host of issues and debate. The text, however, is kept as a lively and provocative statement of the story and vision of Christian Religious Education.

Groome develops his work about "foundational" questions. "What is the nature, purpose and context of our task? How do we approach it, giving attention to the readiness of the participants? Who are the co-partners in the enterprise?" These form the basis for the six parts of the book: The Nature, Purpose, Context, Approach, Developmental Stages and Roles shared by teachers and learners. Each part is outfitted with a functional Prologue.

Of the six parts, Section IV is, by Groome's own admission, the heart of his argument, namely that Christian religious education must be a shared praxis. If for no other reason, Groome is to be read with appreciation for this section. Unlike some others, Groome does more than use the word "praxis." He offers four chapters which establish "praxis" as an approach to education, from its Biblical and philosophical roots to a five step model. Groome uses the Lukan narrative of the journey to Emmaus on the first Easter. The Biblical story is the paradigm in which the Risen Christ educates by "encountering, entering into dialogue, inviting the people to tell their stories and visions, reminding them of a broader Story and Vision. Then still refusing to 'tell them' what to see, he waits gently for them to see for themselves."

While the last two Parts are shorter, they offer fresh insights to the views we hold of those we would educate, and perhaps more significantly, the views we hold of ourselves and our roles as Christian educators. A section of the last chapter under the heading: "Our Selves; the Ministry of the Christian Religious Educator," will cast some interesting light upon the LC-MS current intramural seeking to define the place of the Christian religious educator.

In the urban context, those who exercise their vocation as Christian religious educators will find the approach of shared praxis to be essential. We carry forward a vital ministry in the midst of more non-Lutherans than folks familiar with the

*Small Catechism.* The former Lutheran base of a white, German, middle-class has long hence been replaced by an infinite mix of ethnic, language and racial variety. It requires a stand taken with the poor, the oppressed, the marginal, and all those who must struggle against the life denying forces and structures to stay alive.

In such a context it is essential that we "relate to the people we educate as subjects who are capable of being engaged in history to shape it in the direction of the Kingdom. As we attempt, in the ministry of Christian religious education, to represent Christ in service to the community, it is a ministry of the Word and of incarnating that Word."

William G. Hempel, III

**THE URBAN CHALLENGE: REACHING AMERICA'S CITIES WITH THE GOSPEL** by Larry L. Rose and C. Kirk Hadaway. Nashville: Broadman Press, 1982.

The editors of this work are heavily involved in the Center for Urban Church Studies in Nashville, Tennessee. The manifest purpose of the book is to confront the reader's awareness and understanding of the city, the place of the Church and its structure in the city, and how urban ministry can regain a distinctly spiritual effectiveness. The need for providing such information is premised on the authors' perceptions that our cities and our churches within them have been in trouble in recent years, and yet, collectively we have not claimed ownership for dealing with these realities.

The focus is on viewing our church structures to see if a more realistic understanding of the problems churches are faced with in urban spaces can be approached with vigor and strength. Toward this end, authors speak of the extent to which corporate institutionalization has hardened our church structures and made them captive to cultural mandates (drawing on the insights of H. Richard Niebuhr). Our captivity to culture expressed in institutional church behavior includes an aberrant anti-urban bias, our complicity in the flight from urban areas in the form of white flight, the coining of deprecatory terms to describe the changing constituencies of our urban churches (racial transition), and our misguided institutional hopes to reach the "masses" in urban areas with resources being committed from outside these urban areas, from a "comfortable" distance. These illustrations are intended as "teaching aids" to help us go beyond culture and to be reminded that "ministry to metropolis is validated by faithfulness to theology, but a theology which does not hold itself aloof from the other disciplines which serve to inform it."

If these understandings can be attained, the authors contend that the Church can then seriously begin to recapture the authenticity of the New Testament *koinonia* and *oikos*. Taking the experience of Christ and the New Testament quite literally, along with a knowledge of the context of contemporary urban experience as a reflection of our human condition, the prescription offered in this book for reaching America's cities is to become indigenous as a Church (which means to view ministry in the context of the marketplace as well as the sanctuary), and to seriously consider alternative church models such as neighborhood churches, house groups, and satellite home fellowships that are economical, dynamic, adaptable, and possible. These productive proposals for city church ministry represent an excellent attempt to show the city ministry *is* what we have been called to do, and that there is an exciting Christ-mandate for staying in the city. This book squarely addresses the question of how should the church be shaped and how should it function to effectively reach America's cities with the message "Jesus is Lord"!

Michael Woodburn

**URBAN AMERICA IN THE EIGHTIES** by Charles Bishop, et al. Englewood Cliffs: Prentice-Hall, 1980.

This book is a report of the President's Commission for a National Agenda for the Eighties established by Jimmy Carter in 1979. It addresses policies and prospects for metropolitan and non-metropolitan America.

Charles Bishop, who served as chairperson of this special panel, suggests with his fellow panelists that America has never fully come to grips with the social and economic importance of the central city. Instead, our culture has often viewed central cities as something to be endured. The authors suggest that most Americans believe the city is a "recitation of what has been lost, rather than what has been gained."

The major theme of the report is the deconcentration trends unfolding very rapidly at several spatial scales: jobs, people, capital, income, metropolitan areas, multistate regions and city-based life dispersed beyond the cities. These redistributions are easily viewed as the causes on economic, fiscal and social distress. The panel believes that these trends are more accurately viewed as the consequences of a powerful transformation moving this nation from the industrial period into the post-industrial era which includes service economy, the superiority of a professional and technical class, the centrality of theoretical knowledge as the source of innovation and policy

formulation, self-sustaining technological growth and the emergence of a new intellectual technology.

According to Bishop and his cohorts, the principal role of the federal government in this post-industrial age should be to assist communities in adjusting to redistributive trends, rather than attempt to reverse them. National economic vitality should take precedence over the competition for advantage among communities and regions. In fact, cities are the sure barometers of change in a society as population adjusts to a changing economic base. The health of the nation's communities cannot be isolated from the vitality of the larger economy.

The panel examines the distress experienced by people, as opposed to places and their local governments, and considers ways in which states can become more involved in the intergovernmental partnerships required to meet urban policy objectives. The authors strongly suggest that the government strive to create and maintain a vibrant national economy characterized by an attractive investment climate and encourage rather than discourage the relocation of population and economic vitality to non-metropolitan and previously rural areas. Now is the time, the authors conclude, to begin a reassessment of what should be the proper federal role in urban policy for the decades ahead.

The book is well documented. It is authored by persons from various academic and professional backgrounds. It presents some vital information and some pertinent but sometimes broad and general suggestions. It is worth its price. But, as one would suspect, sometimes it reads like a book and at other times like a report.

E. George Becker

**"URBAN LUTHERAN SCHOOLS: NEW OPPORTUNITIES TO EXPLORE THE CHALLENGE OF GOD'S MINISTRY AMONG US."** *Lutheran Education*, 1982-1983.

In the 1982-1983 number of *Lutheran Education* magazine a series of articles is appearing under the series heading, "Urban Lutheran Schools: New Opportunities to Explore the Challenge of God's Ministry Among Us." These articles are based on the findings from the various projects conducted at the Center for Urban Education Ministry housed on the campus of Concordia College in Bronxville, New York. The articles were written by Dr. Richard Engebrecht, a principal of an urban school; Dr. Les Bayer, the director of the Center for Urban Education Ministry; Rev. John Heinemeier, a pastor in inner-city Brooklyn; and Dr. Fred Meyer, a professor

at Concordia, Bronxville. All have had experience with teachers and students in urban schools.

In general these articles express the belief that urban schools are different from the traditional Lutheran school and that administrators, teachers, and staff must have a clear perception of this difference. An important part of each article suggests necessary changes in the educational complexities of urban schools. Each author seems to understand the traditional views of Lutheran education and the current needs of Lutheran education in an urban setting.

Dr. Engebrecht begins the series by presenting a tool that assists educators in determining if a change is taking place in the life and ministry of a school. He explores the problems caused by sociological changes as they relate to education. The need to answer related questions to each problem advances the examiner toward viable solutions. Engebrecht emphasizes the importance of a careful examination of change alternatives and the selection of those which will promote more productive educational programs that meet the newly-found needs of the school.

In the second article, Dr. Bayer speaks to the special needs of teachers in the urban schools. Support of the teachers plays a most important part in retaining teachers of urban schools. Since very little material is available that helps the teacher to cope with the situation and to grow in becoming a better urban teacher, Bayer suggests a means of developing a personal support system with help from other urban teachers.

Assumptions about spirituality in Lutheran schools do not always apply to urban schools according to Rev. Heinemeier's article. He addresses eleven assumptions often made in the traditional Lutheran school which need to be changed or discarded in the urban setting. The final portion of the article is a checklist which proposes a "back-to-basics" approach to spirituality in Lutheran schools.

Dr. Meyer describes each classroom as a kind of family, showing that solutions to problems can be less painful by using a family approach. According to the family model, leaders must understand their role as servants in ministry; the nuclear family must become one of the partners in education with the school family; the school family should attempt to understand the milieu from which the nuclear family comes. Following the above suggestions and showing a concern for each child as a special member of a classroom family insures that classrooms are special homes.

The final article, written by Dr. Engebrecht, explains that Lutheran schools may fit into one of five "role and purpose" models. Congregations should respond by establishing school goals based on an adoptable model which they can support. Finally, Engebrecht lists available materials for initiating and guiding a goal setting process for congregations.

Donald Urbach

## book reviews



### additional resources \*

**SHAPING A FUTURE FOR THE CHURCH IN A CHANGING COMMUNITY** by Jere Allen and George Bullard. Home Mission Board, SBC, 1350 Spring St. NW, Atlanta, GA 30367.

**CATHOLIC INNER-CITY SCHOOLS: THE FUTURE.** US Catholic Conference, 1312 Massachusetts Ave. NW, Washington, DC 20005.

**MAKING THE PUBLIC SCHOOLS WORK: URBAN EDUCATION IN THE 80's.** Educational Testing Service, Princeton, NJ 08541.

**ARE YOU MY TEACHER? ARE YOU MY TEACHER? ARE YOU MY TEACHER?** by Bob and Chris Sitze. Board of Parish Education, LC-MS, St. Louis, MO 63118.

**A TALE OF THREE CITIES** (describes efforts of higher education to tackle educational problems in cities). Ford Foundation, 320 E. 43rd St., New York, NY 10017.

\*The editors express appreciation for the above suggestions to the following: Rev. John Heinemeier, Lutheran Church of the Risen Christ, Brooklyn; Dr. Richard Engebrecht, Glenn Head, NY; Dr. Les Bayer, Concordia College, Bronxville, NY.

Route to: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(Continued from page 6)

vision and becomes a new leader and spokesperson for the cause.

### **An Urgent Plea for Attention**

No doubt some of the best ingredients for the urban school strategy have been left out. You will discover many others. Additional ideas appear in this issue of *Issues*.

Books on urban parish planning are available. Successful urban ministers who have caught a new vision and weathered the storms will make invaluable resources.

The key is planning. Setting goals, developing and implementing programs designed to meet those goals is the way it will work. Regular evaluation will help you know that you are on the right track.

Our urban schools call for immediate attention. They yearn for the very best that we can give them. They are providing a Lutheran entree to multicultural ministry in America.

Opportunities go past us each day. If only captured, they will lead us to that new vision.

Next comes the chance to respond to that vision. A resounding YES, or even a less than resounding yes to the vision will lead to restless and impatient times — restless and impatient until that new strategy for our "little urban Lutheran school" is developed and implemented.

A foreign mission has intruded into our lives. We are struggling, often reluctantly, to respond. God help us all to take the risk of faith so necessary to meet our new opportunities.

### **Epilogue**

Oh, yes.

The beautiful Lutheran people in Bridgeport will open the doors of their little urban Lutheran school every day. The old school on Grand Street, so fondly remembered by previous generations, has been replaced by a modern new structure that shouts YES to the neighborhood.

Classrooms are filled with bright-eyed young people. Different colors . . . different cultural backgrounds . . . but all an integral part of God's kingdom, eager to learn and to reap the benefits of Christ's love offered to them for their eternal salvation. Never forget it. Schools are for children . . . even in urban America.

It's a challenging job teaching there. Arguments occasionally erupt at meetings. Not everyone approves of what has happened.

Why is that Lutheran school still in the business of sharing the good news?

Because some of God's special people caught a vision and decided that children in the new neighborhood counted too.

God has blessed our Lutheran church with special expertise in delivering Christ-centered education. Until recent years, we've kept that gift pretty much to ourselves. We are being offered the opportunity to share this very special gift with God's children from all nations through our urban Lutheran schools.

What's your answer?