

ISSUES

IN CHRISTIAN EDUCATION

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The Concordia University System: Prospects and Challenges

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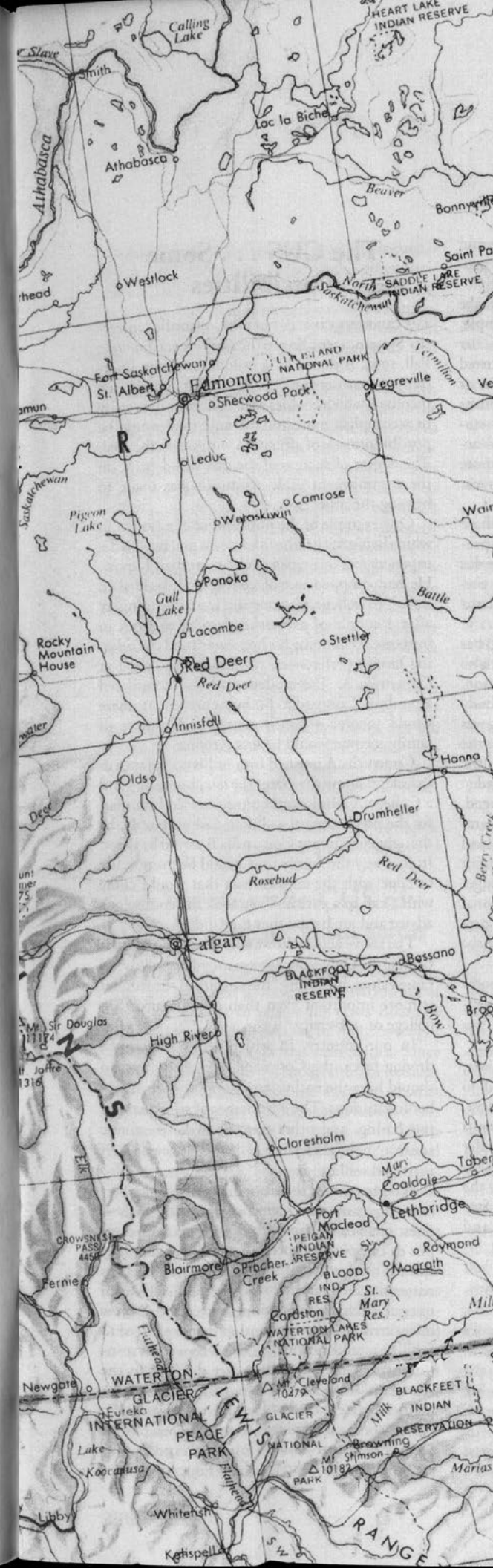
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reflections

THE CONCORDIA UNIVERSITY SYSTEM was born at the Pittsburgh Convention of The Lutheran Church-Missouri Synod in July, 1992. In the nearly three years since its birth, many questions have been asked, both inside and beyond LCMS circles, about this new approach to Christian higher education. In the past Synod's institutions of higher learning experienced relationships that were marked by both competition and cooperation. The watchwords of the Concordia University System have become cooperation and coordination.

This edition of *Issues in Christian Education* attempts to answer some of the numerous questions that have been asked since the ten colleges and universities of The Lutheran Church-Missouri Synod formed the Concordia University System. Readers of this *Issues* will find answers to questions such as: Will the mission of our colleges and universities be changed? Is there now less emphasis on the education of professional church workers in CUS institutions than formerly? Is the Concordia University System unique in American higher education? Are there financial savings and better stewardship of resources in the new arrangement? Where will the dollars come from to enable CUS to carry out its aspirations? What are the fourteen strategic initiatives of the Concordia University System? What are the chances that all of the strategic initiatives will be successful? Is CUS an attempt to force, from the top down, in a centralized way, all Synodical colleges and universities to conform and be as similar as possible? Was the new system invented so some of the institutions could survive? Can CUS institutions become more effective in the transmission of Lutheran values?

God has given me the privilege of being in ministry at two Concordias for the past 25 years. In that period, never have I been more excited about the direction of Synodical higher education than I am today, due largely to the emergence of the Concordia University System. To be sure, CUS is a change from "the way we used to do things," and most human beings resist change.

The foundations of CUS are just now being laid. The ten campus presidents have placed a strong emphasis on the goal that each Concordia will benefit financially via participation in the new system. But most important of all, "the Concordias are among the few places in the academic world where growing, inquiring minds find the whole truth of a universe which a gracious Father God controls, a universe which a loving Savior God has redeemed, and a universe which a sanctifying Spirit God hallows." (W.F. Meyer)

Orville C. Walz, President

editorials



Of Benefit to Everyone Concerned

THE CONCORDIA UNIVERSITY SYSTEM, established by Synodical resolution in 1992, has four stated goals: transmission of Lutheran values, quality education for students, efficiency of operation, and adequate funding.

These goals are hardly debatable as desirable outcomes. No one would want anything less for our Synod-owned colleges and universities. The question is whether these goals are more achievable when each institution operates independently or when they all work together under a common umbrella.

In years past, the relationship among our colleges has been marked by both competition and cooperation. Institutions prized their individuality and operated accordingly, yet in their basic goals they knew they were working for a common cause.

The competition, though it stimulated institutional creativity, did not always maximize the stewardship of the Synodical dollar. Lutheran values or quality of education were seldom at risk, but efficiency in the areas of operation, programming, and development, from a Synodical perspective, sometimes suffered.

The cooperation, on the other hand, was demonstrated when college heads met under the aegis

of the Board for Higher Education Services and jointly planned performance standards and programmatic specialization.

On occasion, Synod itself stepped in to make system-wide policy decisions, as, for example, when it allotted pastoral training and/or teacher training programs to selected schools, approved graduate programs for specified institutions, or even when, for a number of years, it placed limits on the number of freshmen and sophomore students a four-year institution was allowed to accept, so that students would be distributed more equitably among the two-year and four-year colleges.

Many changes have taken place since those days. All colleges have four-year (or more) programs. All colleges have both teacher training plus seminary-preparatory programs, plus other pre-professional offerings in addition to a liberal arts component.

The broadening of programmatic offerings has served individual colleges well, but it has also increased duplication in the system. In addition, it has changed the academic and student body complexion of institutions as teacher training was added to pastoral training, or vice versa, and as the non-church worker programs grew while the church worker element leveled off or declined.

Financial support systems have also changed. From a time when virtually all funds, both operations and capital, came from student fees and direct Synodical grants, we are now at a point where a large part of each institution's budget must come from individual gifts and foundational grants. Hence, the growth of development personnel on individual campuses and the establishment of separate college foundations.

These trends, rather than facilitating a Synodical-system mentality, lead toward a sense of self-sufficiency, making dependence on Synod less crucial to institutional survival.

In the 1960's and 1970's, Dr. Arthur Ahlschwede, then Executive Secretary of the BHES, tried to develop a Concordia University in the Midwest, with Seward, Winfield, and Concordia-Missouri operating together, on three campuses but under one administration. He was a little ahead of his time, but his concept has been vindicated by the establishment of the Concordia University System, including all of Synod's colleges and universities.

The establishment of this System should halt the drift toward institutions going their own way, increase overall commitment to Synodical goals, improve the efficiency with which each school's and Synod's dollars are both gathered and spent; and all this, it can be hoped, without diluting the quality of education on any campus. In other words, the new System should benefit everyone concerned.

Theophil Janzow, Professor *emeritus* and past President, Concordia-Seward

The CUS . . . Some Possibilities

THE CURRENT CONCEPT of the Concordia University System, according to the *Concordia Chronicle*, Fall, 1994, is that it is "a unique Lutheran inter-campus partnership." Cooperation among the members which enables each college or university to accomplish more and be more than would be possible outside of affiliation with CUS is the goal. The degree of success of the CUS will depend on the commitment each institution has made to helping the other guy.

One example of the possibilities of a system in which being my brother's keeper is practiced is the experience of one LCMS graduate student I know. He had dropped out of college and decided to return to college to enter the teaching ministry after a couple of successful decades of work in business. After doing his homework and considering family preferences, he decided to enroll at Concordia A. The student had also considered attending Concordia B, but enrollment there would involve a family move, and sources of family income would be less certain.

Concordia A notified him of his acceptance as a student. Some time later the telephone rang and a College A admissions counselor told him that, for the psychological well-being of his family, he thought enrolling at Concordia B would be wiser. In that way the family unit would be more ready to cope with the adjustments that would come with a call to a parish. They took the counselor's advice and are happy that they did!

The above action shows what can be done if the Concordia University System members follow the same values, including "the welfare of the student is more important even than enrollment in my college or university."

In our country, in which economics is the driving force, the Concordia University System should have the enthusiastic support of its member institutions. The advantages of size, quantity purchasing, and other options make economic sense. Such activities will be successful if managed well.

Whether or not the Concordia University System can carry out some of its other goals is questionable. The free flow of students from campus to campus, and presumably the credits they earn, is an example. Can an institution keep its national accreditation if it accepts credits from an institution that is not nationally accredited? How many credits can an institution that is pledged to fulfill a stated Knowledge Base accept from institutions that are based on other designs? In the accreditation arena, CUS is not large enough nor politically positioned to be a major player in the policy decisions of the National Association of State Directors of Teacher Education and Certification (NASDTEC), the National Education Asso-

ciation (NEA), or the content specialty organizations in the humanities, sciences, and other disciplines. Furthermore, documenting what is done in a class, including class projects and examinations, is required by NCATE to insure continual institutional compliance with standards and regulations.

Some of the suggested goals are very attainable, but some only sound great. One of these is the common academic calendar. Are the institutions in the CUS ready to pay the price that will be exacted when their students and athletic teams discover that they will follow a time frame that doesn't coordinate with non-CUS schools which are conference members or consortium partners?

A final word of caution is that it is possible for bigger to turn out not to be better. While we now have a few institutions that are outstanding in certain programs and have national accreditation, it is possible that "majority" opinion or pressure from institutions or some other force could wreck some quality programs.

The pitfalls that come with poorly chosen priorities generally can be avoided by wise policy boards and impeccable leadership. I hope this will be true of the Concordia University System. This will occur when all parties: a) work to use CUS to upgrade Lutheran higher education, b) avoid using its potential for exploitation.

Glenn C. Einspahr, Professor of Education, *emeritus*, Concordia-Seward

A View on the CUS of LCMS Higher Education

SO FAR AS I CAN TELL, the Concordia University System was created to solve a fairly narrow set of problems: chiefly, to relieve the LCMS Board of Directors of the task of detailed financial oversight for the Synod's colleges and universities. Since then, all involved with Synodical higher education have necessarily faced the question of what else we have "bought" through the creation of CUS or, better put, what we can make of it. While much remains to be determined by the CUS Board of Directors, the institutional presidents and faculties, and the dozen-plus action teams now at work, it does not seem too early to suggest both opportunities and pitfalls which lie ahead, as the CUS takes shape.

First, let us consider opportunities. In a time when the "center of gravity" of the LCMS appears to be moving strongly toward the local, congregational level, the CUS (along with the seminaries) may well serve as the Synod's most significant centripetal force, sustaining a consciousness of shared ministry (particularly as another candidate for such a force, mission work, operates increasingly on a congregational, "personalized" basis). The CUS offers the opportunity to recover some of the advantages of the "system" of higher educa-

tion which the Synod maintained until the mid-1970's. That earlier system helped bind the Synod together by providing a common formative experience to future professional workers. CUS could serve the same function on a more widespread and on-going basis by meeting the educational needs of adults of all ages. CUS institutions now provide a broader span of undergraduate programs than ever before. In addition, more and more are able to serve those older than traditional undergraduates through both formal and informal programs, such as graduate studies and continuing education.

But what can CUS provide as a whole which individual institutions cannot? Those involved in Synodical higher education are continually amazed at the low proportion of LCMS members who know about the resources which are available. To this end, the use of the name "Concordia" for all ten institutions is helpful, as it provides a readily recognizable "brand name" for Synodical higher education. More as to substance, CUS provides the possibility of enhanced excellence through a combination of shared resources and specialization by individual institutions. In its own way, CUS might model the best of LCMS polity: neither hierarchical nor exclusively congregational, but *collegial*, that is, in conscious service of the local institution and individual student, simultaneously listening to local needs and seeking to meet them, while also stimulating a conversation which lifts the eyes of all to broader concerns and shared mission.

If CUS institutions are to achieve their potential in this connection, they (and the system as a whole) will need to avoid at least two potential pitfalls. The first we might label "homogenization": a movement (however unconscious) toward a single model for all of the institutions. Secular observers have noted with dismay the development of a *de facto* pecking order among American institutions of higher education, with the research university at the top and others finding their place on a scale indicating their approximation to this ideal. These writers regularly object to such single-spectrum measures of excellence and call for a variety of institutions serving different segments of American society, driven by their respective missions. How ironic it would be if the church, that most mission-driven of all institutions, were to succumb to an already discredited form of peer pressure! To be clear: this call is not to anything less than excellence in teaching, research and service. Rather, I am concerned that in our eagerness to raise our visibility within American higher education (and even the church), we may claim to be other than we are (e.g., ten "universities") and miss the rare opportunity which a time of change presents to develop distinctive goals and modes of educational ministry.

George C. Heider, American Council on Education Fellow, Pepperdine University

separate description. Many have remarked on the seemingly-inexorable movement in American higher education institutions from values-centered "colleges of the church" to (at best) "church-related colleges," loosely connected to their founders. To my knowledge, no CUS institution has gone far along this path. Nevertheless, as the national churchbody provides less and less financial support and individual institutions must scramble not simply to maintain their offerings but to fund greater levels of service and excellence, the lessons of history bear rehearsal. As one of Concordia-Seward's (non-Lutheran!) supporters put it so well: "Concordia must expand its ownership, but keep its mission." I am convinced that it can be done, but it will require a sophisticated ability to discern what is merely traditionally connected with our mission from what is essentially connected and must be retained at all costs.

It has been remarked that the three distinctive features of Lutheran theology are its understanding of grace, paradox, and vocation. CUS offers us all a chance to reflect and reintegrate these essential insights. We can be reminded that *vocation* goes beyond one's job to include God's calling to us each and all to serve him and our neighbor, whether in the special (but not superior) professions of full-time church service or in the many other professions of the people (*laos*) of God. We can be reminded that *paradox* calls us to be "in the world, but not of the world," to be "wise as snakes and gentle as doves," to become fully knowledgeable of God's created order, while maintaining our perspective as a "colony of heaven." Both Christian values and academic excellence are required of institutions with such a perspective. Finally, we can be reminded that *grace* enables us to trust that, despite the inevitable failings of ourselves and our institutions, there is worth in an enterprise which seeks both to praise the Creator through learning of his works and to call the learner to reconciliation through the Son.

George C. Heider, American Council on Education Fellow, Pepperdine University

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William F. Meyer

Concordia University System:

An Educational Mission of The Lutheran Church-Missouri Synod "All Across the Nation"

A Search for the Explicit Rationale

WHY DID THE LUTHERAN CHURCH-MISSOURI SYNOD establish in a formal way a university system of higher education? Reasons have been marshalled on all sides of the issue, but the fact remains that no one reason is definitive.

Richard Solberg in his summary of *Lutheran Higher Education in North America* points out that historically the most pervasive and formative reason is that "As educated persons themselves, they (the German immigrants) were also concerned for the general and religious education of their children."¹ That desire for a commitment to a well-grounded, value-oriented and religious educational experience still marks The Lutheran Church-Missouri Synod today.

That is not to say that The Lutheran Church-Missouri Synod is not concerned about the changing character of education in America, especially the declining number of youth, inflation impacting the operation of an educational institution, governmental tuition equalization grants, and failure on the part of educational institutions to adjust quickly to the changing nature of socialization. Any one or all of the above influences identify a serious motivation for a university system rationale.

Dr. William F. Meyer is the President of Concordia University System and the Executive Director of the Board for Higher Education Services of The Lutheran Church-Missouri Synod.

Background

The historians of Lutheran higher education in America subtly but adeptly describe 150 years of Lutheran education within a framework of committed cooperation to provide the higher education services needed to accomplish the mission of the church. The Lutheran Church-Missouri Synod is strongly committed to Luther's concept of vocation. Its colleges and universities are institutions in the tradition of the liberal arts which provide Christ-centered education for men and women who will participate in a wide variety of professional occupations. But central to any cooperative effort in the educational process is the preparation of those who are called to serve through preaching, teaching and related church careers. That primary focus, the training of professional church workers, has been kept in mind as integral to any statement of rationale for a university system of higher education for The Lutheran Church-Missouri Synod.

The history of higher education dates back to 1839, when Lutheran settlers first arrived in Perry County, Missouri. Even before a sanctuary was built for worship, the Lutheran pioneers established a school for the education of the youth. The high priority granted to education and the building of schools has remained a hallmark of the Synod. Today, The Lutheran Church-Missouri Synod's 6,000 congregations sponsor 1,946 elementary schools, 1,135 free-standing early childhood centers, 61 high schools, two seminaries, and ten colleges and universities "all across the nation."

The formal organization of the Synod was constituted in 1847. The first Concordia College was established in 1849 in St. Louis (today called Concordia Seminary). During the decades that followed, the new Lutheran Synod grew rapidly. Church membership mushroomed as congregations were established "all across the nation." As the church grew, education institutions were established regionally to support the membership of the area. Initially most of the institutions were designed as junior colleges, with graduates feeding into two baccalaureate-granting colleges at River Forest, Illinois, and Seward, Nebraska. Colleges also provided pre-seminary training for young men to matriculate to one of two seminaries.

The growth of the Synod in the earliest years must be described as expansive and continuous. Membership numbers increased significantly. Contributed dollars from Sunday's offerings available to Synod exceeded the need for support of the educational enterprise. In the 1940's and 1950's, for instance, the Synod grew by 50 percent, from 2,000,000 to 3,000,000 members. In the 1960's latent problems related to the educational infrastructure of the Synod either were overlooked "in good faith" or buried beneath an avalanche of new students as the postwar babies reached college age.

The 1970's were less gentle and favorable. The growth in the Synod slowed dramatically, and the college age population leveled off. Yet it was during this time that the LCMS through its congregational representatives and on the advice of Synodical leadership voted in the convention of the Synod to approve growth-oriented projects totaling more than \$100,000,000 for which no specific funds had been set aside or identified.

Both Synodical and non-Synodical colleges/universities "all across the nation" experienced difficulties in the 1980's. Management could not adjust rapidly enough to down-size the educational operation or generate sufficient funds to support the infrastructure and deteriorating facilities. One solution to the problem adopted by many institutions, including those of the LCMS, was to enlarge two-year colleges to four-year, degree-granting institutions.

And so, in the 1980's the leadership of the Synod began to acknowledge the necessity of creating a management approach that would coordinate both the program and the fiscal responsibilities of higher education under one board. No longer could the LCMS place responsibility for the fiduciary management of the institutions in the hands of a Board of Directors while responsibility for programmatic design and educational experiences were vested in a Board for Higher Education. Cooperation and coordination were watchwords for health and survival in higher education.

Initiation of Concordia University System

The Board for Higher Education also had recognized growing problems within the institutions and had called for a comprehensive evaluation of the colleges, universities and seminaries, as well as a long-range plan to maintain the integrity and quality of the institutions. Most of the emerging trend lines were sobering. There was an obvious decline in enrollment, diminishing financial resources, low student/faculty ratios, excessive program offerings, and an uneven quality in academic programs. Observers immediately identified mutually acceptable criteria by which the colleges and universities could assess their own progress. At the same time accrediting agencies were making greater demands to identify and substantiate marks of educational quality and performance. Critical for the future was a clearer definition of the role of an institution and reexamination of its relationship to other educational institutions within the LCMS. If the institutions were to regain their prior strength and continue to provide commendable service to the church and to society in general, the institutions would need to be reconstituted to meet the challenging conditions of American higher education on the threshold of the twenty-first century.

Church leadership appointed a task force in September of 1990 to review the potential for a separate corporation for college/university-level education in the LCMS. The task force was guided by the following three principles:

- The colleges and universities must be better able to achieve their full potential of service to the church and to society;
- Provisions must be made for the broader involvement of the schools and their constituencies in a shared responsibility for higher education;
- The coordination and cooperation of the Synodical colleges and universities must be further encouraged so as to provide for more appropriate allocation of resources, leading to the offering of academic programs of improved quality in a caring, Christian environment.

The task force concluded that a positive influence for the advancement of Synodical higher education could be achieved by the establishment of Concordia University System as a separate corporation within the Synod. This corporation would be governed by a Board of Directors with both fiscal and program responsibility. The college/university presidents would assist the Board of Directors in an advisory relationship. A Council of Members selected from the District Presidents, Synod's membership at large, and representatives of the various Boards of Regents would bring together a body of leadership and influence from "all across the nation."

Why Higher Education in The Lutheran Church-Missouri Synod?

All surviving religious philosophies to this day are closely tied to an educational mission. Certainly the LCMS, a denomination that continues to profess proudly and boldly a confessional witness, must promote and support an educational program as one of its top mission priorities. It is for that reason that the Concordia University System has adopted as its priority goal in all that it does and in all that it teaches "the effective transmission of Lutheran values." That means the University System will approach the teaching of religion and confessional Lutheranism from a more affective perspective than previously. It is the intent and primary goal of the University System to reflect its church in mission.

The early German immigrants knew all too well that in order to plant a colony of related and like-minded individuals in a new land nothing was more important than the continuous education of their youth and maturing adults. The old adage "the apple falls not far from the tree" or "as father, so son" can never be denied. The Book of Proverbs emphasizes the importance of training and education by repeatedly reminding the reader that "train a child in the way he should go and when he is old he will not turn from it" (Proverbs 22:6). The writer of Luke's Gospel says of Jesus in educational language that "he grew in wisdom, stature and favor with God and men" (Luke 2:52).

It almost seems redundant to state the obvious; but it is important to reiterate that the LCMS University System is built on a rich Lutheran heritage of a Lutheran faculty that is focused on teaching. Given their skills and academic preparations, our professors could be drawn into research, publications, or performance, but their dedication and commitment compel them to broaden the spiritual, intellectual and social horizons of their students. Likewise, it must be said that the Concordias are among the few places in the academic world where growing, inquiring minds find the whole truth of a universe which a gracious Father God controls, a universe which a loving Savior God has redeemed and a universe which a sanctifying Spirit God hallows. Secular colleges and universities assume no responsibility for factoring the hand and will of God into their subject matter. Concordia faculties, on the basis of personal experience with a gracious God, have a sacred and joyful commitment to share spiritual insights that encourage students to develop and build a personal relationship with a Heavenly Father.

A watchword in today's world is TQM (Total Quality Management). No one has an edge on the standards for quality or excellence. Observers simply "know it when they see it"; but quality is evident in the product. The quality we

speak of is that which provides the skills and the attitude to be a whole person with a dedication to serve one's church as well as society. A quality education comes from a caring, sharing, mentoring faculty to support the whole person. The University System provides an environment conducive to personal growth.

What are the Benefits of the University System?

The rationale for establishing the University System has strong motivational factors to support it. No one factor stands in isolation. No single advantage or benefit necessarily exceeds any other. Much of what is observed today will be enhanced or enlarged tomorrow. All advantages and benefits are weighed in relationship.

Stated advantages or benefits accruing from the Concordia University System are identified as follows:

- Combined responsibility and authority of the Board for Higher Education and Board of Directors of Synod, relative to higher education, into a single governing body.
- Broad-based, expanded representation from participating institutions and Synodical entities in general.
- Enlarged circle of relationships to support the educational enterprise.
- Intensified resolve for cooperative effort and intentional fulfillment of a unified mission and ministry purpose for the LCMS in an educational mission.
- Promotion and broadening awareness of the rich Lutheran heritage of Synod's colleges and universities as an integral part of the LCMS.
- Establishment of strategic plans and initiatives that take into account the individual needs and strengths of each institution but incorporate the University System's skills and information to strengthen the whole.
- Cooperative efforts among faculty and staff to develop programs and experiences through joint efforts that no one institution could develop efficiently for itself.
- Establishment of administrative efficiencies in a wide variety of areas, including business and finance, recruitment of students and faculty, fund-raising, and public relations.
- Offices and officers working together to communicate effective administrative models that reduce effort and time factors.
- Provision of educational experiences that only a large system is able to deliver:
 1. Exchange programs for students and faculty between campuses.
 2. Interactive distance teaching and learning experiences.
 3. Accessing and sharing a single data base/categorized information.

How is the Future Unfolding for the University System?

The future of the University System is taking on definition. Seventy-five administrators and faculty from all ten campuses are working together in 14 teams on strategic initiatives. Creative and innovative approaches to seizing the opportunities in higher education are developing. (The details of the strategic initiatives are explained in the following article.) Resource funds are generated through partners who believe in and support Lutheran Christian higher education. Enthusiasm and excitement to work together to enhance the future of higher education is marked by cooperation and coordinative efforts. Relational bonds between individuals and campuses are capitalizing on the capability and capacity of other individuals within the University System. The fact that this is happening "all across the nation" is a first in America and once again marks the LCMS as the initiator of an educational approach that establishes its predominate leadership. An ancient cliché can be mimicked in this regard: "A tenfold cord is not easily broken."

The foundations of the University System are just now being laid. It is not as if higher education in the LCMS is starting all over, but it certainly is a new day. The strength of any one institution will mirror the University System, and the strength of the University System will be reflected in an institution. The central focus of preparing professional workers for the church will be maintained as a priority for the educational mission. But the original intent of our forefathers from Perry County is endorsed and promoted truthfully and wholeheartedly with an emphasis upon "training for the laity" in vocations of choice. The University System will be known and recognized as "ten colleges and universities working together in an educational mission of the LCMS, preparing workers in professions of service to both church and society."

The vision for the University System is simple but profound and certainly monumental: "an educational mission of The Lutheran Church-Missouri Synod all across the nation."

A church in mission is and will be a teaching church.

Notes

¹Richard W. Solberg, "The Missouri System," *Lutheran Higher Education in North America*. Minneapolis: Augsburg Publishing House, 1985, p. 140.



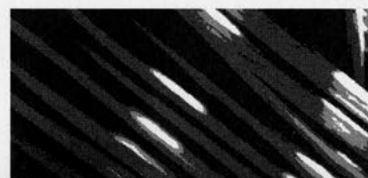
Introduction

THE FABRIC OF RELATIONSHIPS among America's colleges and universities is nowhere so tightly woven as it is among the higher educational institutions of The Lutheran Church-Missouri Synod (LCMS). While the American landscape is dotted with denominational schools, and while many are related to each other—some as a result of being founded by the same church body, others by dint of their professional associations—nowhere is the tie so tightly bound as in the LCMS. Missouri's forefathers designed the Synod's higher education enterprise accordingly, and the church's congregations have both celebrated and carefully preserved the heritage.

Therefore, from the founding of Missouri's earliest colleges in the nineteenth century until today, the schools have enjoyed an intimate and dynamic affiliation. Collaboration on curriculum design, administrative practice, faculty policy, and fiscal management has been characteristic of the presidents and regents. Moreover, because of the historically close alliance of the Concordias, productive effort on experimental educational projects has also been feasible. Much of the credit for the fostering of this unique and venerable relationship belongs to those who have served voluntarily over the years on Synod's Board for Higher Education (BHE).

The Concordia University System: Strategic Initiatives

Ray Halm



In 1992 the Synod in convention encouraged even closer ties when it established the Concordia University System. Soon thereafter, the presidents of the ten schools met with Dr. William F. Meyer, newly appointed head of the university system, to recommend educational ventures which could be undertaken cooperatively to the end that the quality of Missouri Synod's higher education might be enhanced and the resources of the institutions strengthened. The presidents adopted a mission statement, four goals, and fourteen initiatives.

The *Strategic Initiatives*, as they have come to be called, do indeed hold promise for each individual campus, while enriching the university system as a whole. Each initiative is being developed by a team of professors representing a variety of the schools across the System. Some sixty faculty are contributing to the endeavor, and a number of other members of Synod are helping as consultants, frequently at their own expense.

The first eleven initiatives are programmatic in character and will be reviewed in this article. Team leaders will be introduced, the challenge facing each team will be outlined, the hypothesis being pursued will be described, and the anticipated value of the initiative to the students of the university system and to the church-at-large will be suggested.

Dr. Ray Halm is the President of Concordia University,
Irvine, California.

The remaining three initiatives focus upon resource development and are touched upon in the article by Dr. Charles E. Schlimpert, which follows in this edition of *Issues*.

The First Strategic Initiative: More Effective Transmission of Lutheran Values

Team One, co-chaired by Dr. Julius Jenkins, president of Concordia College, Selma, Alabama, and Dr. Orville Walz, president of Concordia College, Seward, Nebraska, is addressing the problem of young-member attrition from LCMS congregations. The number of men and women active in LCMS congregations following the first anniversary of high school graduation is less than 50 percent of the number baptized 19 years earlier. Such numerical loss is sobering—and wholly unacceptable—in light of our Synod's desire to bring the salvation of Christ to all people. Our goal should be that not one would stray from the Synod.

The Bible teaches that only through the Word and sacraments do we receive the grace of God. Therefore worship attendance in a church where the Word is preached in truth and the sacraments rightly administered is the God-designed norm for the Christian life. This is why the Bible also clearly teaches that it is our privilege to worship the Lord God, and we are admonished to keep the sabbath. Inasmuch as worship attendance is a behavior which flows out of deep valuation of these and other articles of faith, cessation of worship attendance reveals a lack of integration of the articles of faith into the life habits of the member.

But why does this lack of integration occur? Is the engendering of faith not the work of the Holy Spirit? Most certainly it is. And do we not teach the articles of faith and teach them both properly and thoroughly? To be sure, we do. We teach the Scriptures in Sunday schools, in more than 3,000 preschools, in some 2,500 day schools, in more than 60 association Lutheran high schools, and in ten colleges and universities. Such an investment of resources raises the question, "Why does the LCMS experience significant attrition of young members?"

Team One is exploring the hypothesis that the manner of transmitting the articles of faith in the LCMS is predominantly cognitive in character rather than emerging from a combination of both cognitive and affective teaching and that this affective deficiency may be responsible in part for our losses. Many families have heard their children announce the intention to go to a non-Lutheran church, saying, "Mom and Dad, please don't worry. I'll be okay. I know my Lutheran doctrine. I wish I were being spiritually fed in the Lutheran church, but I don't feel I am."

Some within our Synod are riled by the expression *not being spiritually fed*. On a purely theological plane they have a right to protest the feeble character of the words. However, if the phrase is translated to mean, *what is taught seems to me to be impersonal*, the declaration has greater validity. Whenever the affective domain is ignored, teaching appears detached. Acceptance of this statement as fact requires a clear comprehension of the nature of the affective domain and a clear distinction between the affective and the cognitive domains of human learning.

Many people think the affective domain means only warm and fuzzy stylistic mannerisms which have no substance. Their thinking could not be farther from the truth.

The cognitive domain defines the process by which persons of any age acquire knowledge at increasingly sophisticated levels. The simplest level would be rote recitation of a fact taught, utilizing exact language. At the second level of cognition, the learner is able to translate the fact into personal vocabulary. The steps progress through synthesis and evaluation. However, at no time does the cognitive domain focus upon the assimilation of fact into the learner's value system. Valuing falls within the affective domain. Here, learners identify personally with the fact being taught; here, the process of integration begins and is completed.

Let us consider an example: The surgeon general of the United States announced to the American public in the 1960's that cigarette smoking had been found to be dangerous to health, being linked to both heart and respiratory diseases. Yet, many Americans continue to smoke. These people know the fact (cognitive domain), but have thus far failed to identify with the fact in a personal manner that motivates them to stop smoking (affective domain of learning).

At the highest level of the affective domain, the behavior of an individual becomes characterized by the fact. An example would be that no one is harsher in criticism of smoking than a reformed smoker. The highest level of the affective domain also explains why one cannot think of "Mrs. Johnson" without mentioning her intense involvement in the life of her congregation. Her values have become her behavior; they are one and the same.

The point of Team One's work is that learner progression in the affective domain can be assisted by skillful educators even as progress in the cognitive domain of learning is assisted. Teachers and pastors are often well-versed in the cognitive domain, but many are virtually unschooled in the affective domain. Unfortunately, few models have existed in the affective domain, and teachers tend to teach as they were taught. Professionally speaking, the greatest strides in the affective domain have been made by early childhood

educators. To date, however, the discoveries of the researchers in early childhood education have not percolated upwards through the educational enterprise.

The goal of Team One is to explore avenues for improving the skill of LCMS professors in the affective domain of teaching. Team One is convinced that improved affective education for Concordia students will translate into deeper valuing of the articles of faith within succeeding classes of children and adolescents taught by those same Concordia graduates. Deep valuing will, in turn, manifest itself in behaviors appropriate to the community of faith, including more active congregational participation over a lifetime. Where the affective domain is intentionally addressed, spiritual feeding is more apparent. Where spiritual feeding is more perceptible, attrition declines.

The Second Strategic Initiative: Transmitting Lutheran Values Effectively Across Cultures

The Lutheran Church-Missouri Synod is German in heritage and expression, making effective communication across cultural barriers a formidable challenge. Team Two is addressing this concern.

To be fair, LCMS foreign missionaries have been successfully coping with the dilemma of cross-cultural communication for a century and a half. These missionaries have much to share with our campuses, where today a significant number of non-Germanic students is being taught for the first time in the history of the schools. A caveat must follow: It is less difficult to make cultural shifts in style of expression on foreign soil than it is in the midst of our strongest LCMS populations in the United States, the very places where our Concordias are located. Here, the understandable pressure to preserve our heritage is the strongest.

Critical to successful communication across cultures is the need to distinguish substance from style so as to facilitate the reorganization of true doctrine into the heart language and expression patterns of other-than-Germanic peoples.

Another issue is the need to recognize the subtle cultural groupings within even the dominant Germanic population of our church body. Here age, gender, experience and physical/mental challenges, for example, must be appreciated.

In sum, the lessons taught to transmit Lutheran values must be translated into meaningful language and experience for the atypical learner. This is no easy task, especially when the teacher or pastor is attempting to combine both the cognitive and the affective domains of learning, for crossing cultural barriers cognitively is vastly easier than crossing those same barriers affectively.

When an ethnic teenage girl fails to respond to a lesson as

the teacher desires, it may mean that she cannot comprehend the lesson linguistically. More likely, however, it means that the lesson failed to touch her affectively. It hit her head but missed her heart. Her subsequent behavior is disappointing precisely because her value apprehension system was neglected by a well-meaning instructor, even one who otherwise possesses modest skill in the affective domain among learners of Germanic heritage. (Precisely because of the integral nature of the goals of Team One and Team Two, the two teams frequently meet together.)

The chairperson of Team Two, Dr. Robert Holst, president of Concordia College, St. Paul, Minnesota, one of our Synod's foremost advocates of cross-cultural sensitivity who is a former overseas missionary, acknowledges that the demands of the challenge placed before his team are extensive. Nevertheless, he remains encouraged by the fact that even small steps forward will result in more effective transmission of our historic Lutheran values in those situations where communication has been most unproductive in the recent past.

The Third Strategic Initiative: Ever Stronger Commitment of the Colleges and Universities to the Synod

No American denomination has enjoyed a loyalty from its colleges to match that of the Concordias. The formation of the new Concordia University System provides another important occasion for the campuses to reiterate their historically strong ties to the Synod. To communicate that fidelity to the congregations is the objective of Team Three, chaired by Dr. William F. Meyer.

The posture of the schools is that of servant to the church. Each of the campuses gives assurance to congregation and family alike that the teachings and practices of the institution are consistent with the doctrine and practice of the Synod itself.

Concurrently, the LCMS has been singled out for its unique and impressive contribution to elementary, secondary and higher education in our American society. Missouri Synod preschools, day schools, association high schools, and our Synodical colleges and universities are God's unique gifts to our church through which He blesses so many in the United States. It is little wonder, then, that the support of our LCMS congregations for Synod's work in education has remained so ardent through the decades.

The Fourth Strategic Initiative: Commitment to Student Success

Most organizations have systems within them to undergird their members. Sunday schools, prayer-care-share groups, pastor's classes, Bible studies, social groups, confirmation

courses, marriage counseling, and altar guilds are all examples of systems within a Lutheran congregation organized to provide support to the congregation's members. These groups exist as an expression of the church's commitment to its people. The congregation wants its people to experience a full Christian life and therefore provides services to assure that outcome.

The Concordias are similarly committed to their students. Each campus offers support to its students in the form of spiritual counseling, corporate worship, career counseling, academic tutoring, library services, diversity programming, health care, activity scheduling, intramural sports, music, theatre, inter-varsity athletics, Bible study groups, crisis intervention, on-line computer access, and the like. Yet, in spite of these programs and an impressive, existing student-to-professor ratio which affords individual attention to the learner, some students fail to graduate.

The goal of Team Four, chaired by Dr. James Koerschen, president of Concordia College, Ann Arbor, Michigan, is to identify an ideal support system, one which will see a higher percentage of students complete their academic program.

The Fifth Strategic Initiative: Assessment of Academic Quality

The pattern for the evaluation of quality in higher education is changing throughout America. Historically, campuses have been measured solely on the basis of resources (e.g., library, percent of doctorates on the faculty, endowment, test scores of entering students, faculty participation in institutional governance). In recent years, attention has been shifting to the measurement of learning outcomes. What skills, knowledge and attitudes do students have at the culmination of their college education?

Team Five, chaired by Dr. Hal Whelply of the Concordia-Irvine faculty, has the responsibility of designing an outcome assessment program for the individual campuses to consider utilizing. To date the committee's efforts have included drafting a rationale for assessment, defining "culture of evidence," and designing a foundational assessment strategy upon which each faculty may later construct assessment techniques unique to its campus.

The key component to this approach is the careful articulation of the mission of the institution in terms which can be measured. For instance, if a school wants its graduates to be fine American citizens upon graduation—and which campus would not?—how will it be known if this element of the mission statement has been achieved? If spiritual growth is a goal, how can the faculty know whether a particular student has accomplished what was intended?

In addition to the measurement of student achievement of the mission statement of the college or university, the strategies being set forth by Team Five include evaluation of student achievement of instructional goals on a course-by-course level and department level, student persistence to graduation, student satisfaction with academic and co-curricular support systems, and alumni satisfaction with their education several years after graduation.

At the present time, Team Five members are also weighing the value of standardized inventory instruments. To some extent, these tests provide students an opportunity to evaluate learning outcomes, satisfaction, and a variety of other variables in the light of national norms. Do students have an interest in knowing how their educational experiences stack up against the experiences being enjoyed by students in similar types of colleges and universities across the United States? Team Five thinks they do. But more consequentially, faculty members need this data.

While the initiative being undertaken by Team Five is of moment, the members are aware that outcome evaluation can be abused. The team is therefore particularly sensitive to the importance of not dictating outcomes; rather, encouraging individual professors, plenary faculties and boards of regents to engage in regular measurement of student achievement of carefully honed and phrased institutional goals to the end that informed improvements in the educational process can be cultivated.

The Sixth Strategic Initiative: "Simultaneous Enrollment," A Visiting Student Program

A possible limitation besetting all college students is the difficulty of attempting to broaden one's education by studying on more than one campus and under more than one faculty. To do so almost always requires formal transfer, and transfer inevitably results in the loss of credit. It is not uncommon for transfer to result in an additional semester or even a full year of study being required for graduation.

The Concordias are determined to address this problem, thereby making it feasible for students enrolled at one campus to study on another Concordia campus without formal transfer and without loss of academic credit.

Dr. Loma Meyer, former dean of the faculty at Concordia College, St. Paul, Minnesota, is chairing Team Six. The members of the team, several of whom are registrars at their respective campuses, are experimenting with the design of a ten-campus, integrated, electronic academic catalog. With annually updated software, a student at Concordia-Portland, for instance, would be able to search substitutional course offerings at Concordia-Seward and study on the Nebraska campus for a semester or a year without loss of

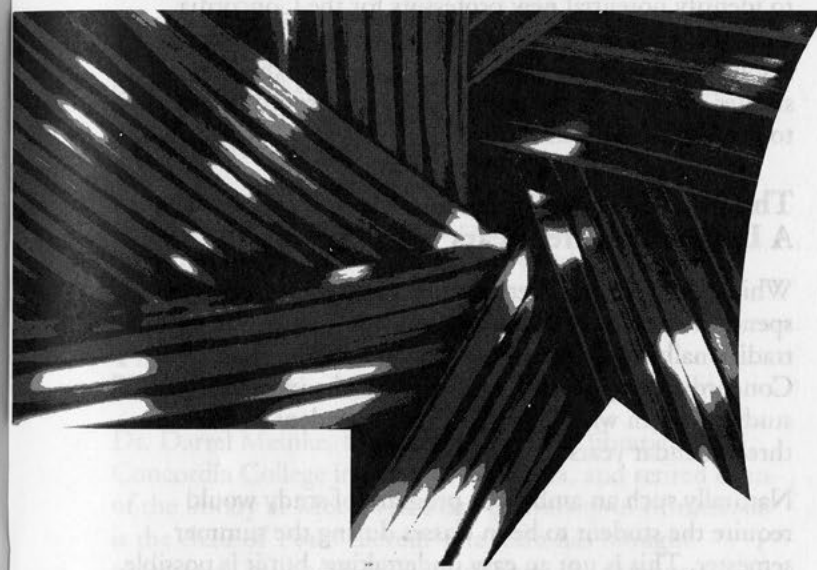
"A possible limitation besetting all college students is the difficulty of attempting to broaden one's education by studying on more than one campus and under more than one faculty."

credit, but with significant gain in educational breadth. A theatre student at Concordia-St. Paul could look forward to a term in New York, near Broadway, or in Irvine, near the film industry.

Student response to this initiative has been most encouraging. Moreover, students appreciate the fact that they would maintain official enrollment at the home campus while studying at another Concordia. Such a policy will protect each student's financial aid and each campus' revenue stream.

The Concordias are not the only campuses to conceive a seamless enrollment idea. Amherst and three other colleges in and around Boston are exploring the concept. The Claremont Colleges in California have been using this model for some time. Even a few state systems are interested. However, none of these aggregates is in a position to facilitate movement across state lines. The Concordia University System, by contrast, will be able to offer educational opportunities that represent the length and breadth of America.

It is hoped that such educational experiences will enhance significantly the quality of higher education available to students of the Concordias. The more profound outcome, however, may be a fuller awareness gained by Concordia graduates of the diverse character of America's communities. With this background, the Concordia graduate will be better prepared to serve successfully a wider variety of congregations.



Finally, the college system in its effort and cooperation from the national level to the local level, and the role of the national level in providing a national framework for the initiative, is a topic that will be discussed in a future issue of the journal.

Dr. Ralph S. Stuber, president of Concordia College, St. Paul, Minnesota, is chairing Team Six. The members of the team, several of whom are registrars at their respective campuses, are experimenting with the design of a ten-campus, integrated, electronic academic catalog. With annually updated software, a student at Concordia-Portland, for instance, would be able to search substitutional course offerings at Concordia-Seward and study on the Nebraska campus for a semester or a year without loss of

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Team Seven, chaired by Dr. John Frahm of Concordia College, Austin, Texas, is offering expertise to every campus to initiate "classroom-on-demand" (pre-taped) instruction and/or interactive televised instruction in real time. Such technology will enable the Concordias to transmit teaching beyond the campus proper, providing students with significantly improved access to education.

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The Seventh Strategic Initiative: Interactive Distance Learning

Bringing a classroom to an off-site student has long proved to be too expensive in human and financial resources for most college campuses to undertake. With the advent of telecommunications instruction, the barriers to distance learning are toppling.

Team Seven, chaired by Dr. John Frahm of Concordia College, Austin, Texas, is offering expertise to every campus to initiate "classroom-on-demand" (pre-taped) instruction and/or interactive televised instruction in real time. Such technology will enable the Concordias to transmit teaching beyond the campus proper, providing students with significantly improved access to education.

The colleges and universities will be able to team together for the offering of a course with several professors involved from around the nation. Such an educational opportunity would indeed be unique. A Shakespeare course, for instance, having multiple professors and a national student body, promises new academic excitement.

Moreover, low enrollment, upper-level classes, like third-year French, may be offered on more than one campus at a time with a single instructor. This "combining" of low

"There are more possibilities. The Concordias will be enabled to provide educational services to congregations with distance learning technologies, services which heretofore have been prohibitively expensive."

enrollment courses will make offering them more financially realistic.

The most immediately practical utilization of campus electronic linkage will be to facilitate faculty exchange of ideas, student government interactivity, and the inter-campus administrative procedures. Both e-mail and interactive conferencing will prove invaluable.

There are more possibilities. The Concordias will be enabled to provide educational services to congregations with distance learning technologies, services which heretofore have been prohibitively expensive. Change will take time, and patience will be the order of the day. The payoff, however, will be well worth the wait for those unable to attend classes on campus. For instance, the Concordia colleges at Austin, Bronxville, Portland and Irvine will be able to offer colloquy courses for the non-Synodically trained teachers in day schools in locations where the miles between the congregation and the nearest Concordia are many.

Moreover, there will be opportunities for the Concordias to cooperate with Lutheran high schools so that advanced placement courses may become available to the high school senior. Likewise, instructional activity between the seminaries and the colleges will eventually become commonplace.

Finally, the linkage between district offices and congregations may also be strengthened significantly as a result of this initiative. As with all of the *Strategic Initiatives*, Team Seven's goal is to provide greater service of a quality education to student, congregation and church professional.

The Eighth Strategic Initiative: Faculty Development

Dr. Ralph Schultz, president of Concordia College, Bronxville, New York, and his team are planning a national meeting of the ten campus faculties for the summer of 1995. Since a generation has passed since the last gathering of this type, most of the instructors on the Concordia campuses have never interacted with each other professionally. Therefore, the meeting will be extraordinarily stimulating for those who are devoting their careers to LCMS higher education.

Team Eight will also take the lead in facilitating inter-campus meetings of faculty in academic disciplines, all of which will follow the national meeting and will be conducted via interactive compressed video.

Furthermore, Team Eight is looking for avenues by which to identify potential new professors for the Concordia faculties, while at the same time searching for financial resources to assist junior faculty to complete their doctoral studies. Both of these matters have long proved challenging to the individual institutions.

The Ninth Strategic Initiative: A Degree in Three Years

While the norm in American colleges is for a student to spend five and one-half years completing what was traditionally a four-year baccalaureate degree, the Concordia campuses are looking toward a year-around study program which would permit a student to finish in three calendar years.

Naturally such an ambitious program of study would require the student to be in classes during the summer semester. This is not an easy undertaking, but it is possible. Team Nine recognizes that the number of students who would desire a compressed schedule is potentially quite low. Nevertheless, for those few students for whom such a program would be welcome, the cost to Concordia University System will be negligible. This initiative, then, is one more way in which the System can provide better quality higher education for the students of our campuses.

Team Nine, chaired by Dr. Robert Baden, executive vice president of Concordia University, Irvine, California, is encouraging institutions to consider a common academic calendar. For this to happen, four schools will need to move

from the quarter system to the semester system, with the first semester being completed before Christmas. The Irvine and Portland campuses recently have made this change, with two other campuses working with the quarter system. Faculties at these two Concordias are considering this possibility. Obviously a common calendar will be helpful to both simultaneous enrollment and distance learning.

The Tenth Strategic Initiative: Economies of Scale

Dr. John Buuck, president of Concordia University, Mequon, Wisconsin, and the members of Team Ten have been assigned the responsibility of researching what savings may accrue to the schools of the System if services and goods were jointly purchased. An example would be the potential savings campuses may realize through combined acquisition of student insurance. Today, each institution purchases its own insurance.

Other possibilities include food service and buildings and grounds maintenance. For instance, Service Master, a Chicago-based organization which announces its Christian orientation in its name, "Service to the Master," is already operating on some of the Concordia campuses. The company has expressed its desire and willingness to partner with all of the Concordias to negotiate low cost and is willing to support financially the programs of the colleges through special grants.

While the work of Team Ten has progressed slowly, everyone is hopeful that more can be done. Every dollar saved is a resource which can be invested to the greater benefit of students.

The Eleventh Strategic Initiative: The Electronic Library

Dr. Darrel Meinke, former professor and librarian at Concordia College in Seward, Nebraska, and retired dean of the library at Moorhead State University in Minnesota, is the chair of Team Eleven. The team has brought together all of the head librarians from the campuses, including St. Paul's Lutheran High School, Concordia, Missouri, and the seminaries in St. Louis and Ft. Wayne, to evaluate the state of technology within the System and to lay plans for an improved future in the storage, retrieval and sharing of library resources.

Team Eleven's goals include improving library services and efficiencies, coordinating efforts across the System, sharing resources and advocacy, informing administrators and faculty about what is practicable within the hype frequently surrounding technological expansion, identifying those specialties on each campus where collections are

unique while establishing reference liaison, applying copyright policies appropriately, and exploring the implications of each new technological breakthrough, with the goal of increasing benefits to students, professors, church professionals and laity.

While Team Eleven is the only team to date to interface with the seminaries and our Synodical high school, other teams will be taking this step. As suggested previously, distance learning, for instance, can be most useful as an interface between the colleges and high schools and between the colleges and seminaries as the Synod looks toward the educational challenges of the coming century.

Conclusion

Which of these eleven *Strategic Initiatives* and the three to follow will be adopted and implemented by the colleges and universities of The Lutheran Church-Missouri Synod? The answer is at least a year away. During that time, presidents, faculties, regents, and System directors will be evaluating carefully the research being conducted in terms of cost, practicality and perceived value.

No additional time is needed, however, to state without reservation that the sixty-plus faculty immersed in the *Strategic Initiatives* research are realizing more benefits than originally intended. They are discovering anew the value of our ten colleges and universities.

Our Concordias are indeed a blessed resource, worth exceedingly more than the \$600 million or more of capital construction which graces our beautiful campuses. The Concordias are unique in American higher education. No other "system" of institutions can match what we possess. Where else could initiatives like these even be possible? The members of the teams are praising God for His gift of higher education to The Lutheran Church-Missouri Synod.

"Can We Afford It? A Financial Look at the Concordia University System"

Charles E. Schlimpert

IN 1983, A BLUE RIBBON PANEL composed mostly of educators told the United States that its future was at high risk. In the twelve years since, most Americans have come to agree. "Education costs too much and takes too much time," is the perception of many Americans.

In response to national concerns for better education and in an effort to better fulfill its mission of Christian higher education, The Lutheran Church-Missouri Synod created the Concordia University System. It is the first nationwide educational system. It teaches Lutheran values. It produces graduates who have "learned how to learn."

One of the questions which accompanies this development is, "Can we afford it?"

Until the 1950's The Lutheran Church-Missouri Synod experienced significant expansion which began already in the nineteenth century. This growth spawned seminaries and colleges in a variety of locations. Financial support for these budding institutions exceeded the needs to be met. But all that changed as the twentieth century entered its final quarter.

Church membership leveled and the number of high school graduates in the United States began a 25 year decline. Soon the church discovered it could not maintain the same level of financial support it once enjoyed. Increased financial pressures on the colleges, related to providing competitive employee compensation, appropriate facility development and renovation, and program development helped exacerbate the problem.

Following the lead of several Synodical task forces on higher education and the church in convention, the ten campus presidents and Dr. William Meyer, Concordia University System president and CEO, began to address the issue of a *well-capitalized* and *well-endowed* system. More importantly, this part of the conversation began by focusing on the need to capitalize and endow colleges and universities (individual campuses) within the System.

Dr. Charles E. Schlimpert is the President of Concordia College, Portland, Oregon

The driving motivation in subsequent conversations has been the vision that the colleges and universities of the Concordia University System could accomplish what individual campuses cannot/could not do by themselves—namely, build a nationwide education system as a prototype for Christian higher education in the twenty-first century. This fundamental principle is especially true in the area of capitalization.

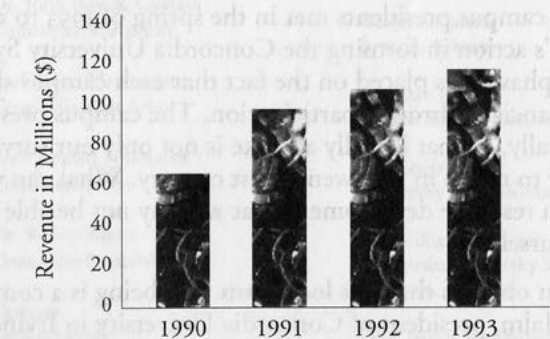
Starting from Strength

Dr. William Meyer describes the financial trend lines for the Concordia University System as very encouraging. Fortunately, we begin from a position of strength. Consider the following:

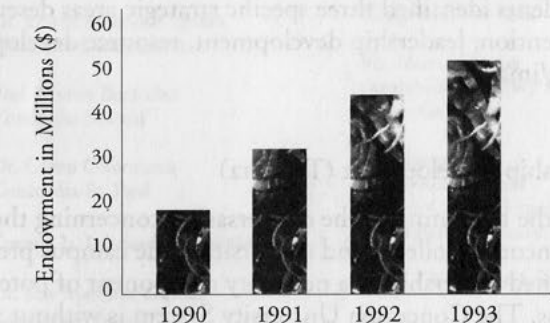
1. Capital Assets

Concordia University System properties are located in eleven cities nationwide. The replacement value of the physical plants (for insurance purposes) is estimated at approximately \$500 million—not including property value.

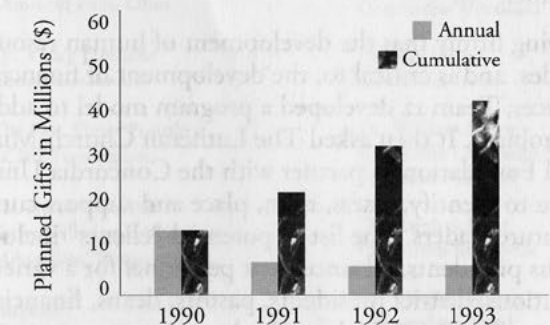
2. Total Revenues of the Concordia University System Campuses



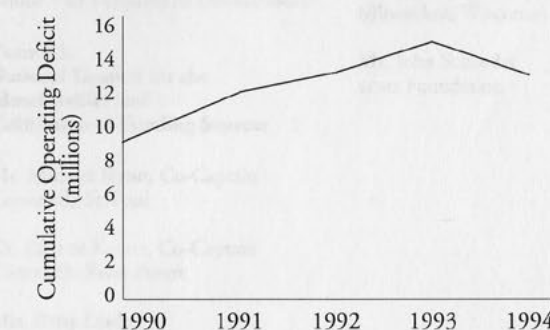
3. Combined Endowment of the Concordia University System Campuses



4. Planned Gifts (Irrevocable and Revocable)



5. Trend Line Analysis: Deficit Reduction Program (June 30, 1994)



The Long Term Well-Being of the Concordia University System

When the campus presidents met in the spring of 1993 to respond to the Synod's action in forming the Concordia University System, strong emphasis was placed on the fact that each campus should benefit financially through participation. The campus presidents said unequivocally, "What is really at stake is not only our survival, but our ability to thrive in the twenty-first century. What can we do together in resource development that we may not be able to accomplish by ourselves?"

It was soon obvious that this long term well-being is a complex issue. Dr. Ray Halm, president of Concordia University in Irvine, California, mentions in his article three additional initiatives of the Concordia University System which focus on our individual and collective "good health" as part of this distinctively cooperative effort. The presidents identified three specific strategic areas deserving special attention: leadership development, resource development and marketing/imaging.

1. Leadership Development (Team 12)

Near the beginning of the conversation concerning the future of Concordia colleges and universities, the campus presidents identified leadership as a necessary component of potential success. The Concordia University System is without an ongoing strategy for the identification, recruitment, training and placement of resource development and other leadership personnel.

Believing firmly that the development of human resources precedes, and is critical to, the development of financial resources, Team 12 developed a program model to address this problem. It then asked The Lutheran Church-Missouri Synod Foundation to partner with the Concordia University System to identify, assess, train, place and support current and future leaders. The list of potential "clients" includes campus presidents, advancement personnel for a variety of institutions, district presidents, pastors, deans, financial officers, school principals, and others.

continued on page 24

Concordia University System Strategic Initiatives Team Members

Team 1: Effective Transmission of Lutheran Values

Dr. Julius Jenkins, Co-Captain
Concordia-Selma

Dr. Orville Walz, Co-Captain
Concordia-Seward

Dr. Peter Becker
Concordia-River Forest

The Rev. Mark Brighton
Concordia-Irvine

Prof. Kathy Dunbar
Concordia-Portland

Dr. Joel Heck
Concordia-Wisconsin

Dr. Marlin Schulz
Concordia-Irvine

Member of Council of Presidents:
The Rev. Tom Zehnder
Florida-Georgia District

Consultants:
The Rev. Dr. Al Barry
President, LCMS

The Rev. Larry Burgdorf
St. Louis, Missouri

Mr. Ken Ellwein
LHS of Orange, California

Dr. Herman Glaess
Concordia-Seward

Dr. Ed Lindell
Lutheran Brotherhood
Minneapolis, Minnesota

Dr. Shirley Morgenthaler
Concordia-River Forest

The Rev. Lyle Muller
Conference on Congregational Services
LCMS

Col. James Schlie
Family Initiative Council
LCMS

Dr. Sigurd Zielke
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Team 2: Cultural Diversity

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Concordia-St. Paul

Dr. Edna Aguirre-Rehbein
Concordia-Austin

Dr. Shang Ik Moon
Concordia-Irvine

Dr. McNair Ramsey
Concordia-Selma

Prof. Donald Ross
Concordia-Bronxville

Team 3: Relationship of CUS to LCMS

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Concordia University System
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Concordia-Ann Arbor

Prof. Lila Kurth
Concordia-River Forest

Dr. Joseph Mannion
Concordia-Portland

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Concordia-Ann Arbor

Dr. George Heider
ACE Fellow
Pepperdine University

Dr. Andrew Luptak
Concordia-Wisconsin

Prof. Phyllis Richardson
Concordia-Selma

Dr. Dean Vieselmeyer
Concordia-Irvine

Dr. Wayne Wilke
Concordia-Ann Arbor

Team 5: Assessment

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Concordia-Irvine

Dr. Sally Canapa
Concordia-Wisconsin

Dr. Robert Hennig
Concordia-Seward

Dr. William Mahler
Concordia-Ann Arbor

Prof. Heather Stueve
Concordia-Portland

Team 6: Simultaneous Enrollment

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Mr. Mark Blanco
Concordia-Bronxville

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Concordia-Wisconsin

Prof. Stan Meyer
Concordia-Irvine

Dr. Gary Wenzel
Concordia-River Forest

Consultants:
Amherst College Consortium
Dr. Lorna Peterson
Claremont Colleges

Team 7: Distance Learning

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Concordia-Austin

Dr. Johnnie Driessner
Concordia-Portland

The Rev. David Kluth
Concordia-Austin

Dr. Jonathan Laabs
Concordia-Ann Arbor

Prof. Richard Richter
Concordia-River Forest

Partners:
The Rev. Paul Devantier
Board for Communication Services
LCMS

Dr. Daniel Mattson
Board for Mission Services
LCMS

Team 8: Faculty Identification and Development

Dr. Ralph Schultz, Captain
Concordia-Bronxville

Dr. Viji George
Concordia-Bronxville

Prof. Lisa Keyne
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Dr. Norman Young
Concordia-River Forest

Team 9: Decreased Degree Completion Time

Dr. Robert Baden, Captain
Concordia-Irvine

Dr. David Eggebrecht
Concordia-Wisconsin

Dr. David Jacobson
Concordia-Bronxville

Dr. Emily Moore
Concordia-St. Paul

Team 10: System Efficiencies: Consolidated Services

Dr. John Buuck, Captain
Concordia-Wisconsin

Prof. Brian Heinemann
Concordia-Ann Arbor

Prof. Ronald Holtmeier
Concordia-Irvine

Dr. Robert Meier
Concordia-Bronxville

Partners:
Service Master
Marriott

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book reviews

THE SCANDALS OF THE EVANGELICAL MIND by Mark Noll. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

NOLL, A PROLIFIC EVANGELICAL WRITER and scholar, pulls no punches with his opening statement, "The scandal of the evangelical mind is that there is not much of an evangelical mind." He faults evangelicals for not sustaining a serious intellectual life when they are required to love their Lord with all their heart, soul and MIND. They have failed to establish a single research university or conduct an in-depth interaction with modern culture. The problem, he avers, is to articulate a Christian view across the spectrum of modern learning.

Who is responsible for this? Not the Protestant church, for its leaders—Luther and Calvin—emphasized education, learning and the arts, and the Puritans continued that emphasis in the American colonies. Roman Catholicism had a similar tradition under St. Thomas Aquinas and others. But there were those who ignored the mind: Gnostics, Docetists, Pietists and the Albigensians. They all rejected the real world for some sort of moral perfection.

In the United States evangelical Christianity was shaped by revivalism and its stress on individualism and immediateism. The church thus became moralistic, populist and democratic. Consequently, unlike the church in Europe where it remained loyal to its established status in society, American churches supported the revolution against the British and readily adopted liberty and

republicanism. Only a Jonathan Edwards questioned the premises of this line of reasoning.

Indeed the churches adopted an Evangelical Enlightenment, the moderate version of Locke and Newton, not the skeptical Voltaire. This acceptance meant a commitment to the ideal of objective truth and a scientific approach to Biblical studies. One could, it was held, find laws of human behavior and ethics just as Newton found the laws of motion. The common sense approach allowed faith in reason as well as faith in God and pointed to the use of scientific reasoning to the defense of God, the Bible or various doctrinal positions. But when science changed from a static, mechanistic world view to a developmental and organic world view, a crisis arose. Some religions went along with modernism, theistic evolution and a search for a new harmony of science and religion. Evangelicals and fundamentalists rejected modernism while those in the middle remained perplexed about the relationship between religion and science. Evangelicals found it increasingly difficult to deal with evolution, Biblical criticism and current socio-economic problems because they had not done any basic thinking.

When universities adopted the new science, evangelicals turned against them and became more anti-intellectual. Many turned to Holiness spirituality, Pentecostalism and premillennial dispensationalism. Ultimately futurists became concerned only with the end of the world and the separation of the faithful from the ungodly. They did not need to be concerned with or understand

the world, science, history, politics, economics or the arts.

Noll holds the dispensationalists responsible for the neglect of the mind, and the popularity of the works of Hal Lindsey and Frank Peretti attest to its continued influence. The author sees little hope in the politics of Jerry Falwell or in the Baconian science of Creationism. Noll has some hope in postfundamentalism as expressed by Harold Ockenga, Carl Henry and Billy Graham. He compliments Lutherans, Mennonites and the Dutch Reformed for their insights. Finally, he reminds us to trust the Bible because it points us to Jesus and to a life of service. Because God exists, everything has significance, and, therefore, the searching of our minds is the search for God.

Larry Grothaus, Professor of History,
Concordia-Seward

BEYOND CULTURE WARS by Michael S. Horton. Chicago: Moody Press, 1994.

EARLY IN HIS PROVOCATIVE BOOK, Michael Horton states, "... [I]t is the whole [evangelical] enterprise I want to call into question as we rethink our calling as Christians at the close of the twentieth century." A committed evangelical himself, Horton is critical of both liberal and conservative Protestants, but addresses his concerns primarily to the latter.

Where have evangelicals gone wrong? Horton contends that they have abandoned the major mission of the church, namely a Word and sacrament ministry, substituting for that a battle for control of American culture against the perceived arch-enemy, secular humanism. Influenced by the Enlightenment, Protestantism accepted a Pelagian view of humanity and affirmed free will and "decision" theology. Evangelicals are more the heirs of deist Founders of the nation than of Puritans. Evangelicals have defined faith in experiential, rather than doctrinal, terms. The inner self, not God, becomes the authority for interpreting reality. They have made political solutions the ultimate, emphasizing legislation rather than persuasion.

Horton scores evangelicals for being little different from their surrounding culture. They proclaim the free enterprise system as God's way. Thus, the "... Bible became a textbook for the right to excess and greed." He sees profound signs of hypocrisy in the evangelical agenda. "I have always wondered why any homosexual would listen to us when we talk about AIDS as the judgment of God, musing at what a lucky thing it is for the rest of us that God does not hand out diseases for gossip, greed, or self-righteousness." Deeply concerned about the lack of prayer in public schools, evangelicals have shown little concern about the quality of education in those schools.

Horton believes that evangelicals have made

two critical errors. First, they have lost sight of the "two kingdoms" theology. Instead, they have opted for the older medieval tradition of making church and state one. Horton perceives that the role of Christians in politics—which he strongly affirms—is to restrain evil and injustice, not to create a Christian society.

Second, evangelicals have confused Law and Gospel. As a result, they have identified moral and political crusades with the advance of the Gospel, and civil restraint and partisan politics as a means of salvation.

In the second part of his book, "Defining Solutions," Horton examines the petitions of the Lord's Prayer as means to get evangelicals back on track. He stresses the need to regain an understanding of the transcendence and sovereignty of God, to reemphasize forgiveness and Word and sacraments, and to reassert that the Kingdom of God has its source in God, not human authority. Positive Christian political participation must be based on natural revelation or "Common Grace."

Horton has written an extremely stimulating and, in some ways, controversial work. Christians of all theological orientations could use it as a basis of serious reflection. Although many evangelicals will take issue with him on numerous points, Horton provides an excellent model of the kind of self-critical attitude which ought to prevail in Christian circles. He is loyal to his own tradition and seeks, profoundly, to call it to faithful teaching and practice. A work such as this has real value as we examine the potentialities and promise of the Concordia University System. Colleges of the church will do their task well if they maintain the historic foundation of the Christian faith; if they enable their students to make a discerning analysis of the cultural captivity of the church; and if they encourage young men and women to lead lives of faithful discipleship within the church community and the broader society.

Jerrald K. Pfabe, Professor of History,
Concordia-Seward

FAITH AND KNOWLEDGE: MAINLINE PROTESTANTISM AND AMERICAN HIGHER EDUCATION by Douglas Sloan. Louisville: Westminster John Knox Press, 1994.

THIS MUCH-AWAITED STUDY by a highly respected Professor of History and Education at Teachers College, Columbia University, tells the story of mainline Protestant attempts in the twentieth century to influence American higher education and deal with faith-knowledge issues. With the dominant way of knowing in the university, based on a narrow, quantitative, naturalistic, and developmental view of truth, shaping the world view of many and skewing the place of religion in society, responses by Protestant theologians and denominational leaders to the faith-knowledge issue are discussed and documented in illuminating ways.

The author portrays the contours of a number of responses, such as fundamentalism and a naturalistic approach to values and meaning, with the most common response being a two realm view of truth. The result was a deep abyss between faith and knowledge. Despite the investment of years of work and countless experiments by leading theologians, ecumenical student groups, faculty members, and denominational leaders to overhaul basic Christian teachings that spoke to the contemporary mind, the author describes the collapse of these efforts by 1969.

Reasons for the collapse are identified. When the university, fed by millions of post-World War II students and billions of dollars, was seen as the social-professional opportunity center for the society, academic institutions as the temples of knowledge became a formidable force. Meanwhile, many theologians, institutional leaders, and church university faculty blindly accepted the scientific model of knowing as the way without recognizing its limits and inability to deal with profound human questions.

Other efforts by Protestant churches, such as providing pastoral services to university students, encouraging the inclusion of religious studies in college and university curricula, the promotion of ecumenical Christian faculty and student groups, and the sponsorship of church-related liberal arts colleges and universities, failed to deal adequately with the relationship between faith and knowledge. Major mistakes were an ignoring of the power of the assumptions of empirical models and an absence of constructive ways of addressing faith-knowledge issues. Though signs of the cracking of the dominance of the scientific method abound in our day, the faith-knowledge gap remains.

While the author only sketches possible responses to the faith-knowledge question, ignores Biblical perspectives on knowing, and assigns too many possibilities to the role of imagination, he presents a penetrating analysis of what is described as the number one issue of our day. An empirical way of knowing that shapes the mindsets of society and educated laity impacts the church's mission in higher education, teaching, preaching, worship, evangelism/missions, stewardship, and service. The need for more comprehensive ways of knowing and discussion of their relation to Biblical perspectives on knowing and truth is clear. This study presents an agenda to all who are willing to address these challenges. Are we?

Marvin Bergman, Professor of Theology,
Concordia-Seward

2. The Advancement Cabinet (Team 13)

The Advancement Cabinet was constructed with individuals being recruited by the members of Team 13. The Advancement Cabinet will be people who share in the appreciation of and commitment to the mission of the Concordia University System. They will be respected national leaders and opinion makers and will possess expertise related to stimulating the best possible strategy in order to garner support for the Concordia University System. The Cabinet will likely include participants selected from the leaders of The Lutheran Church-Missouri Synod, education, business, industry, government, philanthropy, and representatives from diverse constituencies and cultures.

Most important, they will possess unique talents and resources which enable them to help the Concordia University System establish a strong base of support.

Team 13 members have accepted recruitment assignments and look to complete their work by April, 1995. Following recruitment, Advancement Cabinet members will:

- a. *Participate* in the development of long-range advancement plans for the Concordia University System.
- b. *Analyze* and *recommend* the distribution formula

for undesignated gifts and grants to the Concordia University System.

- c. *Identify, cultivate* and *participate* in the solicitation of major funding partners.
- d. *Personally advance* the Concordia University System.

3. National Image (Team 14)

Concordia University System campuses will experience difficulty attracting additional resources and students until *each* has an identity which is better known, understood and appreciated within The Lutheran Church-Missouri Synod and beyond. Team 14 addresses the issue of developing a viable marketing strategy for this unique coalition.

And so we conclude where we began. The campuses of the Concordia University System agree to work together, respecting the individual identity and autonomy of each campus, and believing new accomplishments are possible because we have agreed to work together. National image, in this case then, refers to the national image of *each* campus as part of the larger university system. This vision is what has already stirred the imagination of a significant part of the church and those communities served by campuses of the Concordia University System.



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