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ISSUES...



IN CHRISTIAN EDUCATION

ACCENT: MONEY

The Cost of Quality Christian Education

Tuition or No Tuition?—That Is the Question

*Issues Re: Church Finances and
Christian Education*

Fiscal Responsibility in Home, Church, and School

When Is a Bargain a Bargain?

Published Once Each Semester by the Faculty of Concordia Teachers College

Seward, Nebraska

ISSUES . . .

In Christian Education

PUBLISHED ONCE EACH SEMESTER

THREE TIMES A YEAR

By the Faculty of
Concordia Teachers College
Seward, Nebraska

A teacher preparation college of
The Lutheran Church — Mo. Synod

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Arnold C. Erxleben, D.Ed. (*Tuition or No Tuition? — That Is the Question*), the special features editor of ISSUES, has arranged a symposium of four authors, two writing pro and two con on the question, "Shall congregations require members to pay tuition for the education of their children in the parish school?"

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In This Issue of ISSUES

ARTICLES

	PAGE
The Cost of Quality Christian Education by Willis Piepenbrink	6
Tuition or No Tuition? — That Is the Question by Paulus Voelzke, G. E. Nitz, Rupert F. Uffelman, M. R. Kluender	8
Reminiscences by an Old Pro About Church Finances and Christian Education by R. C. Muhly	11
Fiscal Responsibility in Home, Church, and School by Walter A. Juergensen	14
Ebenezer in Retrospect by Darrel M. Meinke	16

EDITORIALS

When Is a Bargain a Bargain?	3
How Did You Play the Game?	3
Who Controls American Education?	4
Latent Functions Contributing to Financial Problems	5

BOOK REVIEWS

<i>How to Beat the High Cost of College</i> by Claire Cox Reviewed by Vance Hinrichs	18
<i>The Shared Time Strategy</i> by Anna Fay Friedlander Reviewed by Arnold Krugler	19
<i>The Cheerful Prospect</i> by Charles S. Benson Reviewed by Robert Sylwester	20
<i>Instructional Media and Creativity</i> by Calvin Taylor and Frank E. Williams Reviewed by Keith Rockwood	20

EDITOR'S NOTES

This issue of ISSUES definitely has a theme, and the articles, editorials, and book reviews adhere closely to it. We were almost tempted to refer to this edition as "I\$UE\$" because the emphasis and focus is so strongly on the dollar sign and Christian education.

The need for money in order that the church can carry out its mission is as simple as the old illustration which tells us that the Gospel itself is free, but there is a cost involved in piping it to the hearers. Christian education is free, as all knowledge is free, in a sense, like gold is free, but there is a cost involved in establishing a base of operations, securing tools, digging, and delivering the finished product.

Recently costs have risen sharply in all levels of the educational enter-

prise, both public and private. Participants in Christian education ventures will have to face a number of issues: Are the goals and values received great enough to warrant additional sacrifice and expenditures? Shall children and youth be provided with the opportunity for full-time exposure to Christian teaching and a Christian philosophy of life? Would monies presently spent on schools be contributed in like amounts for other ventures of the church?

It is hoped that this edition will contribute food for thought to every congregation and board of Christian education as well as finance boards currently concerned with fiscal problems and the annual challenge of balancing the budget.

M. J. STELMACHOWICZ

EDITORIALS

When Is a Bargain a Bargain?

"DON'T BUY IT!"

"Why not? It's a bargain! It costs \$20 less than this coat at \$60!"

"It isn't a bargain at any price!" My wife proceeded to point out the flaws in the cut of cloth and the inferior workmanship of the tailoring, convincing me that it was not a quality product. I did not buy the \$40 coat and thereby had to forfeit an opportunity to boast to my friends about a wonderful bargain I had obtained.

When is a bargain a bargain in education?

School budgets are increasing rapidly. Public schools in Indiana now spend over \$500 per pupil per year; Lutheran schools in the same state spend almost \$300. Seven years ago the U. S. public schools' average cost per pupil per year was \$303.80. In the same year the Lutheran schools of Michigan reported an average expenditure of \$177.32 per pupil. The inclusion of capital outlay and debt service would have increased these figures to \$363.10 and \$271 respectively. In 1961 another one of our larger Districts, which is purported to have one of the "better" Lutheran school systems, published the average salary figures paid men and women teachers. The average of these two figures was \$3,925.00, or the same as the average public school salary in the lowest-paying region in our country. Recognizing that teachers' salaries comprise approximately 70 percent of a school's budget, it appears that the cost of Lutheran education, at the elementary level, is usually less than public education. In fact some Lutheran educators make a rather strong point of this lower per pupil cost for Lutheran elementary schools. Granted, an elementary school program should not be evaluated solely on the basis of its budget because local conditions in Lutheran congregations vary due to such factors as the local attitude and enthusiasm toward the Lutheran elementary school, the size of enrollment, training and experience of the staff, the number of male and female teachers, the physical facilities, teaching materials and instructional equipment, and the economic status of the contributing members of the parish. I would suggest however that there may be a high correlation between the quality and the cost of an elementary school program.

When quality Lutheran elementary education can be obtained at a lower price than the cost of public elementary education, fine. You are to be commended for good stewardship. But when the price of quality Lutheran education exceeds the cost of public education, I would submit that this may also be an example of good stewardship. One would expect to pay more for the 4 R's than for the 3 R's and should be willing to pay the price.

Is our support for a Lutheran elementary school program influenced by the bargain price at which we can "buy" it or by the "cut of the cloth," the curriculum; the

standard of "workmanship," the teaching that prevails in the school; and the quality of the product produced by the school? An inferior program is too expensive at any price. How much is a quality program of a Lutheran elementary school worth?

When is a bargain a bargain?

I bought the \$60 coat.

MARTIN L. STORK

How Did You Play the Game?

MALCOLM MUGGERIDGE, BRITISH JOURNALIST and former editor of *Punch*, once said, "The essence of a free and civilized society is that everything in it should be subject to criticism."

In this age of technical and scientific analysis I suppose we might consider this a classic example of gross understatement. Some say the wise critic learns not to ask, "How did you play the game?" but, "DID YOU WIN OR LOSE?"

Many have asked the latter question about the EBENEZER Thankoffering — an effort of The Lutheran Church — Missouri Synod planned and organized for the ingathering of a minimum of \$40 million during 1967, of which \$18,600,000 is scheduled for capital investment in the church's program of higher education. DID WE WIN OR LOSE?

Many have passed judgment as a critic on the outcome to date, but few are ready to ask, "How did you play the game?" The EBENEZER Plan called for:

1. the need of God's people to give thanks
2. the prayers of faithful Christians asking God for the gift of thankful hearts
3. the focus on what God has done, still does, and will continue to do as our very present Help in trouble
4. the joyful witness of God's blessings showered on us abundantly
5. the involvement of every Christian in the Synod in a personal confrontation by the God of all mercy
6. the development of a youthful lay leadership within the Synod
7. the faithful assistance and guidance of all pastors and congregations' board of elders

DID EBENEZER WIN OR LOSE?

As I face tomorrow's copy deadline for this column, my wife, with the "chaos of assistance" from our three small children, is in the dining room fashioning out of fresh green pine boughs our Advent wreath. Christmas 1967 is 22 days away, and I can report a total of \$11 million has been received for this special thankoffering.

As you read this spring edition of *ISSUES*, what are the results *NOW*? I do not own the prophetic mantle. But this I can ask of you in March 1968, as I write from the past during the closing days of 1967: "How did you play the game?" and trust that each of you will have an answer.

Already I feel the measure of pressure from those who insist on only asking, "DID YOU WIN OR LOSE?"

I bow out at this point. It's your turn now. I hope you can struggle as I have done to ask the right questions — and then hope that they are the right ones.

PROFESSOR DAVID T. STEIN
 Director of Communication Services
 The EBENEZER Thankoffering

Who Controls American Education?

THE CONTROL OF EDUCATION HAS ALWAYS been an important issue in America. Most Americans believe that control is vested in the people, usually in the small local governmental unit, the local district. While nominally this has been true, the real control or influence has been exerted by other institutions or groups such as the church, the federal government, industry, and professional education.

From colonial times the church has played a dominant role. While public tax money in various forms was used to support education, the established church in its community determined the nature, curriculum, and students over a period of almost 200 years. Even up to the Civil War, when disestablishment of the church was popular and the rise of public education under state tax support and state control became evident, the church still managed to exert considerable influence.

While the federal government supported education financially from its beginning — usually by large grants of land from the public domain — fear of a strong central government by the American people averted any movement for federal control. The church generally withdrew voluntarily or involuntarily from the scene of the power struggle and established its own private-parochial church-related institutions or schools.

After the great depression and World War II control of education started to drift from the local district to the states and the federal government. Recently many phenomena have exposed the inequality of educational opportunity and the financial inability of many school districts or communities to provide quality education. A change in philosophy from "tax and spend where the wealth is" to "tax where the wealth is and spend where the pupils are" also emerged. The search was on to do something. Educators and educational institutions started looking for other sources for funds to support education with buildings, salaries, research, and technology.

The first such sources were the large commercial

companies and private foundations — those who recognized the importance and value of education and were willing to support experimentation and research. Funds were usually made available in the form of scholarships to students and grants to the institutions, almost always for a specific purpose. The church schools also applied for and were recipients of such funds, often to a greater extent than public education.

Whether through benevolent motives or pressure the federal government soon got into the act via the GI Bill, the National Defense Education Act (NDEA), the Elementary and Secondary Education Act (Titles I-VI), Job Corps, Head Start, Student Housing, National Science Foundation, impacted area support, and others. While America spends about \$52 billion per year for education, the U.S. Office of Education alone administers about \$2½ billion of the total. This is too attractive to be ignored. Proposal writers soon learned what to ask for, how to ask, and for what purpose.

In the past two decades the professional educator had his inning. To counteract these previous forces, the move to professionalize education developed with the specific purpose of determining what American education should be. And now during the last few years an education-industrial complex is forming in America. It includes large corporations, major publishers, electronic firms, and avant-garde educators. It could completely revolutionize American education, public and church-related, in the next decade or so. The lineup of giants includes Westinghouse, IBM, Ford, Xerox, 3M, RCA, GE, Time-Life, McGraw-Hill, CBS, and others. The plum is the huge market provided by the \$52 billion education budget. Industry sees education as an unlimited market for its software and hardware and as an exchange of teacher talent that works for both education and industry.

Generally the federal government and large foundations do not intend to exert any direct control with these funds, and apparently anyone is eligible. The control is there nonetheless. It is indirect, even if unintentional, by selection. And it is effective. The real control is by the projects, research, or area of education the USOE or foundations find acceptable or choose to support by granting funds. Industry exerts its control by the kind of software and hardware it chooses to develop and make available for the education market. In order to compete, some institutions have actually modified, compromised, or completely changed their program to become acceptable for these funds and use the materials available on the market. It's a battle for survival.

Christian education in America, as we know it, has to face the issue. It needs to find funds for research, experimentation, new programs, facilities, and technology. The confrontation is real. Unless it does so by producing viable answers, it may be headed for oblivion.

MARTIN B. KIRCH

"Latent Functions Contributing To Financial Problems"

IN COMMON AMERICAN PARLANCE ONE could appropriately say that the business of college education has never been better, at least when one sees that over 6 million "customers" (more politely known as students) are scurrying across the nation's numerous campuses from one classroom to the next.

Many customers, in business circles, ordinarily spells financial bliss. But not so with the majority of our colleges and universities! It is no news today to hear that higher educational institutions are hard pressed to make financial ends meet. Almost every year tuition and other fees spiral upward, so that it is estimated that today's college senior is paying 15 percent more than he did as a freshman.

This of course prompts the inevitable question: Why are so many colleges in a financial bind? This writer suggests some possible answers.

1. **Conspicuous Consumption** — Years ago Thorstein Veblen accused our society of being guilty of this behavior, evidenced by our pecuniary canons of taste. Perhaps this is one reason why our colleges are suffering financial headaches. The love for conspicuous consumption (a chicken in every pot and a car in every garage) drains the family and societal coffers. Thus, neither money nor concern is left for aiding the colleges, which ironically often encourage conspicuous consumption, at least in a latent function sort of way: the degree is valued more than an education.

2. **Faulty Socialization** — One might contend that all too many college graduates have neither been *taught* nor have they *caught* a sincere appreciation for higher education in spite of American education consciousness.

Are college faculties teaching the student, as a future graduate, that he has a serious obligation to help solve college financial problems? Is it out of order to suggest that a student ought to be taught that being a responsible member of society includes being a potent force in *really* supporting the educational hand that fed him, his alma mater? If little or nothing is said about financial responsibilities in the classrooms, then appeals to the alumni must invariably continue to be ineffective. The present alumni appeals remind one of closing the proverbial barn door after the horse is out.

That students have not caught a sincere appreciation of their education while in college may very likely be attributed, at least in part, to false economizing, practiced rather frequently by private colleges especially. How often are not college faculties understaffed, overloaded, and library shelves understocked in attempts to cope with monetary deficits? And to make matters worse, the student body keeps growing. This kind of economizing no college can afford! Such "frugality" inevitably

produces a poorly educated and understimulated product, one that will hardly gain a deep appreciation for education.

For the individual concerned about higher education, especially Christian education, the implications relative to the latent factors of conspicuous consumption and faulty socialization are obvious. To him it means Christians have been remiss in their stewardship obligations. It means that he, whether professional or layman, must in the field of education drastically curb all latent factors that especially affect the well-being of Christian education, by becoming concerned with the illness instead of the symptoms.

If he fails to do this, in the long run Christian education might be dead, even in an affluent society. In some instances one wonders if *rigor mortis* has not already begun.

AL SCHMIDT

NEW EDITOR FOR ISSUES

This issue is the last one of which I will serve as editor. Having accepted a call to serve as superintendent of the Detroit Lutheran High Schools, I have terminated service on the Concordia faculty.

I wish to express public appreciation for the widespread acceptance and general reception the readers have given to *ISSUES* and say a special "Thank you" to the editorial staff, the board of control, and President Janzow for their unflagging cooperation and support of this publication. Dr. Robert Sylwester of our faculty has accepted the appointment to serve as editor of *ISSUES* beginning with the next edition, summer 1968.

M. J. STELMACHOWICZ

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THE COST OF QUALITY CHRISTIAN EDUCATION

"... both the supporter and the non-supporter of the parish schools may be somewhat surprised and enlightened by what the factual data reveal."

by WILLIS PIEPENBRINK

THIS ARTICLE IS CONCERNED WITH THE QUESTION, CAN congregations meet increasing operating expenses and yet maintain quality education in the parish schools?

Publicity in public education is often centered on the need for greater funds to meet the needs of educating children. People who support parish schools hear the constant admonitions for greater public school support. A saturation of the topic through every communication media cultivates a positive though perhaps reluctant attitude for greater support. Involved in this growing force for financial support for public education, the parish school supporter pauses and meditates, the reluctant parish school supporter visualizes the parish school as a "sacred cow," and the indifferent marvel at private sponsorship for an educational program that seems to be a duplication of public education.

When a thorough analysis has been made of school costs, both public and parish, state and federal aids, and the tax structure of the local community, both the supporter and the nonsupporter of the parish schools may be somewhat surprised and enlightened by what the factual data reveal.

School Costs — Public and Private

In 1966 the average daily membership cost for Lutheran schools was approximately \$250 per pupil. An analysis of public school costs indicates upward to four times that figure. Obviously, salaries, the growing number of nonteaching personnel, and lavish physical facilities in public education cause the greater outlay of money. The economic subsistence of the parish school is creditable stewardship in most cases. Evaluations of productivity of the two systems, as objective as they can be, generally show no parish school disparagement, finances notwithstanding.

The following figures and statistics cited in this article are real, based on a careful study of a Missouri Synod Lutheran congregation's membership and the local public school district's operation. Congregation B in public school district A spent \$211 per pupil in 1966 for the operation of its parochial school. An examination of the cost of school operation plus the other commitments of the congregation, such as its missions and church upkeep, reveal interesting information.

The contribution level of congregation B was evaluated two ways. Statistics made available from various sources present a disposable per capita income and a household income for an area. Using the disposable per

capita income figure of \$2,122, congregation B had a disposable income of \$4,358,588. Congregation B contributed \$195,943 as church contributions in 1966 or 4½% of its income. Using the household income figure of \$7,588 per household, congregation B earned \$4,710,512. Congregation B members contributed 5.8% of its household income.

If congregation B members had contributed 10% of its disposable income, its financial coffers would have been filled with an additional \$239,915. A 1% increase would have netted an additional \$43,000.

After a detailed tax study was completed it was found that congregation B members paid 20% of the local taxes for support of the public elementary and secondary schools within the school district. Considerable interest is stimulated in budget meetings when the parish membership realizes that its property value is considerable and that property taxes collectively total hundreds of thousands of dollars. A high stake in the game of public education ought to prompt closer surveillance by the parish school supporter. An attitude of indifference is too often the case.

Volunteer service rendered in public education is negligible. Parish schools that utilize the services of eager and enthusiastic lay workers experience sizable financial savings. Parish school supporters surely can be called on to volunteer their services in many facets of Christian education and to contribute to lower costs in education without forfeiting quality education.

State and Federal Aids

Emphasis in education centers increasingly on the child and his needs. The current trend toward state and federal aids for parish school children is a result of an altered constitutional opinion. Title II of ESEA nationally and Wisconsin's constitution change and statewide busing law serve as examples.

Formerly, public officials placed the burden of needed public school revenue on property taxes. Insufficient funds resulted from this source, especially in metropolitan areas. More and more, school districts look to state government for aid. The estimated percent of revenue receipts for public elementary and secondary schools from state governments in 1966 was 39.9%. Sales and gross receipt taxes (motor fuels, alcoholic beverages, tobacco, insurance, and public utilities), income taxes, and license taxes (motor vehicle, operators, corporations, hunting and fishing, alcoholic beverages) provide states

with revenue. Eight percent was estimated for receipts from federal sources in 1966. The parish school supporter is not exempt from "Caesar's" due. If "Caesar" returns an allotment of these tax receipts to school districts for public education, the parish school is entitled to reciprocity.

The states experience limitations in discharging their duty to finance schools. There is a difference in ability to raise money in the various states. States and localities fear that increased taxes will place them at a disadvantage when they compete for residents and mercantile and industrial units. As a consequence of these limitations, state governments cannot dispense the sums required for national survival and progress.

The federal government resolves financial difficulties without the limitations experienced by state and local fiscal bodies. Because of this factor, increasing aid for all schools very likely will be appropriated by Congress. William Cohen in a booklet "Educational Policy for the 1970's" outlines the following areas for consideration for the future.

1. Monies will be allotted to discourage over a million students from dropping out of high school. Educational opportunities for minority groups will be equalized so that all schools will offer equality in curriculum.
2. The Department of Education will strive for 15 years of free education in public schools rather than 12 years.
3. Scholarships and loans will be available so that lack of finances will not deter any able young man or woman from completing college.
4. Large quantities of money will be allotted for curriculum enrichment for all schools.
5. Guidance and counseling personnel will be available. Educational centers for the gifted and handicapped pupil will be organized.
6. Greater emphasis will be placed on national educational television.

Analyzing the Local Tax Structure

An analysis of the local tax structure may be revealing. The tax savings accruing to family units within the district because some pupils are educated privately may be considerable. The findings may reveal that the cost of the operation of the parish school actually is a savings to the community at large.

In determining the savings per family unit, use the formulas as follows: $C/V = 10 \text{ CUBED}$ and $TS = \text{St. School district A has 700 elementary children attending parochial schools: Lutheran, Roman, and others. The cost (C) of educating this number in public schools in the district is projected at } \$598,440, \text{ considering additional classrooms, salaries, supplies, and equipment. A per pupil cost to educate a child in the public school district may be obtained from the local superintendent of schools; however, his plan for obtaining the figure is apt}$

to be different from the Lutheran school guidelines, "Worksheet for Figuring School Operating Costs" (CPH). The total valuation (V) of property within school district (A) is \$29,206,720. Cost/valuation = a mill rate (R) of $.024 \times 1000 = \$24$ per \$1,000 valuation of school district property. So \$24 per \$1,000 valuation of property would necessarily be added to the tax rolls to educate the 700 parochial children in the school district.

Congregation B in school district A has 489 family unit taxpayers (T), (homeowners and renters). Conservatively estimating \$5,000 valuation for property for each family unit and \$24 per \$1,000 savings (S) the member's savings total (St) equals \$58,680 per year. In 1966 the cost of operating the parish school of congregation (B) was established at \$75,832. The difference of \$17,152 is the actual cost of operating parish school B.

Congregations without a parish school provide part-time agencies and facilities; classrooms, equipment, and staff. To provide an adequate program of part-time agencies a minimum of \$17,000 would be needed. Congregation B provides facilities and staff for a parish school and duplicates the same for the part-time agencies.

Children will be educated. If congregation B did not provide an elementary education for its children, school district A would. In either case, the members of congregation B would pay. Congregation B chooses to provide a Christian education for its elementary children and will do so at little or no additional cost to themselves!

Summary

Parish schools can utilize local tax-supported personnel of the public schools. Psychologists, specialized teachers, and counselors are often available. Educational television is available to Lutheran schools. Lutheran schools receive some support from federal sources.

Guidance and counseling personnel, specialized teachers for the gifted and handicapped pupils, and curriculum enrichment materials will be available in larger amounts for all schools if the Department of Health, Education, and Welfare has its way. Federally aided community educational resource centers will provide Lutheran school children similar learning aids as sometimes experienced by their public school peers.

Locally, the Lutheran school can join forces with neighborhood Lutheran schools to great financial advantage. Specialized Christian teachers could very well serve a number of congregations. Equipment and supplies could be jointly purchased and shared. Uniform salaries, curricular and extracurricular activities, and numerous other positive factors can be realized from joint effort.

Finally, Christ, our Lord, will not withhold financial blessings from the Lutheran school. Christian fathers need a parish school to assist them in bringing up their children in the nurture and admonition of the Lord. So long as Christian parents feel this need, there will be Lutheran schools. They will be supported, and the schools will offer quality education.

TUITION OR NO TUITION?

— That Is the Question

Pastors from four different Districts express their opinion on whether or not members should pay tuition for the Christian education of their children in parish schools.

OPPOSING TUITION

The Rev. RUPERT F. UFFELMAN

Pastor Uffelman is pastor of St. Paul Lutheran Church, Lakewood, Ohio, and pastoral advisor of the Lakewood Lutheran School. He also serves as chairman of the Ohio District Board of Parish Education.

SHALL WE REQUIRE MEMBERS OF OUR CONGREGATIONS to pay tuition for the education of their children in the Lutheran parish school? Most certainly not, if we wish to remain with the principles and practices of the New Testament church.

The communion of the Christian fellowship is a sweet and lovely flower that is crushed by such practices as charging tuition. The ideal form of Christian fellowship is pictured in the words of Acts 2:44: "All that believed were together and had all things common." Anything less than that is a concession to the sinful nature of man. The old Adam has already won enough such concessions; for example, high-powered "stewardship" campaigns, Madison Avenue money-raising techniques, the parochial thinking even of the pastoral and lay leadership of our congregations, the self-preservation and cheap commercialism aspects of so much of the "activity" of our churches, etc. To say it bluntly, charging tuition is a low blow in the destruction of the fellowship of the Christian church. Such practices degrade the church to the level of a "pay as you go" service organization.

Loveless irresponsibility hides behind the skirts of charging tuition. Pleading for responsible love, St. Paul said in Phil. 2:4: "Let each of you look not only to his own interests, but also to the interests of others." Then, by way of illustrating this principle, Paul adds that extraordinary picture of Christ humbling Himself, which begins with the words: "Have this mind among yourselves which you have in Christ Jesus." What greater interest and responsibility are Christian parents charged with than the Christian training of their children? Shall we say to them: "We're glad you're interested in the training of your children for Christian life, which a Christian school can help you give them; but if you can't pay the tuition, you'll have to forego that advantage?"

The New Testament concept of the Christian life includes responsible sharing with one another, as St. Paul stated it in Galatians 6:2: "Bear one another's burdens, and so fulfil the law of Christ." Instead of fulfilling the law of Christ, charging tuition makes our schools educa-

tional societies for the children of the rich and the near-rich — a concept entirely foreign to the New Testament picture of the church. For tuition will surely eliminate the children of the poorer people among us. As a matter of fact, this is the danger that besets our Lutheran high schools, unless sufficient scholarship aid funds are available to pay the tuition of those of lesser income. The congregation of this writer has for this very reason paid the tuition of all students attending a Lutheran high school. This tuition money has been paid from the congregational treasury in order that we may "have all things common" and so that all youth may have the opportunity for Christian education on the secondary level. This is at least one attempt to "fulfill the law of Christ."

If we as a general practice charge tuition in our schools, we are in effect abandoning the principle of congregational responsibility for the Christian training of children. Our schools then become associations of Christian parents, patterned perhaps after the schools maintained among some of the Reformed groups, especially the Dutch. While such parent-association schools do function, they create a special-interest group in the midst of the fellowship of a congregation. Followed to its logical conclusion, this could conceivably result in small enclaves of selfish-interest groups in a congregation: the "Sunday School Parents Association," the "Vacation Bible School Parents Association," ad infinitum.

One of the factors, no doubt, which triggers the push in congregations toward charging tuition is the parent who takes advantage of the fellowship and "contributes little or nothing toward the cost of his child's Christian education," as the critics would say it. While none of us should condone such cheating, it is an evasion of the practice of Christian love on our part, if we seek to force him to give via the tuition route. Let's attack such cheating for what it is — weak Christianity and the sin of robbing the Lord. Let us win such a brother to strengthened faith and cheerful giving not by legalism but by love, and thus bring him back to the fellowship.

For, finally, the practice of charging tuition, as a general practice, seems to this writer to be a desecration of the sine qua non of the Christian faith, the practice of Christian love. All that has been said above rests upon our Lord's teaching of *agape*, unselfish love, the love that seeks no return. Among the parting words of the Lord Christ to His disciples on the night before His death are His guiding principle for the Christ-like life: "This is My commandment, that you love one another as I have loved you" (John 15:12). It is in fulfillment of this com-

mand of our Lord that the apostles taught Christian love as a mutual sharing of joy and sorrow, responsibility and privilege. While allowing for the exceptional case, if we go to the practice of charging tuition, we have moved away from the principle of congregational responsibility and the mutual, unselfish love, which is the hallmark of a truly Christian fellowship.

The Rev. PAULUS VOELZKE

Pastor Voelzke is pastor of Peace Lutheran Church, Tustin, Calif., and circuit counselor for Southern Orange County, California.

OUR CONGREGATION IS 11 YEARS OLD. FROM THE BEGINNING our stewardship program has been one of teaching people to give to God "proportionately." Annually our members are asked to pledge that percentage of their income which they choose.

This is a different kind of giving than calculating "fair shares." We try to avoid the thinking that sees the services of the pastor as having a price tag attached — the cost to be borne by equal payments from those who benefit from his services. It is granted that Scripture talks about services rendered as deserving of wages received, the wages to come from those who are served. But this is mentioned in the Scriptures to establish the rightness of a "laborer receiving his hire." It is not to be a justification for a philosophy of giving to God in which people who receive certain services should be assessed "fair shares" for the use of those services. God wants us to give in the measure of our income, not according to the services we choose or do not choose to "buy" from our congregation.

This method of giving has proved a real blessing to my family. We believe that each percentage point with which we are able to increase our giving is a permanent advance. Finances in our family are tight, and there are some months and even some years when outgo exceeds income. Our last increase, from 11% to 12%, was the hardest increase of all. What moved us to make this increase was our overwhelming gratitude for the Christian day school training our congregation provides for our children. We realize the mushrooming expenses of Christian education and felt we had to make this increase. When we consider the cost per pupil to the church, our contributions, even at 12%, do little more than cover the cost of educating the three children we have in the church school. But now that we have reached 12%, we believe we have reached this level of giving for life.

Percentage giving and this approach to stewardship have proved themselves in our church. Average congregational per communicant giving far exceeds the average in Synod and District. So does our giving to missions.

But now the financial squeeze is on. Charging tuition looks like a way to get more money out of the people who send their children to the day school. This assumes that parents of children in the day school are abusing their privileged position of receiving expensive services

from the congregation without adequately compensating the church for the costs of education. This is an unfortunate assumption.

Would charging tuition cause my family to turn more money into the church coffers? No. We are giving what we believe to be our absolute ceiling. If the church decided to charge tuition, we would have these two possible choices:

1. Pay tuition out of contribution money.
2. Send our children to public school.

The first choice would hurt us financially. We would have to pay about \$100 in additional income taxes, since tuition is not deductible. This would only worsen the problem of a financial shortage. The second choice would hurt our family and our church in the deeper way. If many had to choose this route, what would happen to the school?

If this is the situation into which our family gets placed by charging tuition, what about other families? The congregation has to face the fact that charging tuition will bring more money into the church only if members, unlike our family, are perfectly capable of contributing hundreds more dollars to the church but heretofore have been "riding." Otherwise the congregation is pushing children out of the school. The church should not advocate that people pay tuition from money that otherwise would be contributed to the church.

What sounds on the surface like a good business practice of putting the school on a sound financial, self-supporting basis actually has very negative consequences. It is in conflict with the teaching of good Christian stewardship. It treats the day school as such a money-eater with such minimum results that we cannot afford to educate children unless the parents "pay" the costs.

FAVORING TUITION

The Rev. M. R. KLUENDER

Pastor Kluender is senior pastor of St. Paul Lutheran Church, Melrose Park, Ill., third vice-president of the Northern Illinois District.

IN RESPONSE TO AN INVITATION TO SUBMIT SOME PERSONAL thoughts about the question of tuition payments, the following sentences may stimulate some new thinking regarding an ever-present problem: the cost of Christian education.

After World War I our Missouri Synod forebears gradually lost the fierce pride in their mother tongue which their nationalism had created in them. Concurrently a prime and justifying reason (to them) for the support of the "German school," as everyone in that community knew it, was also removed. In their quest for a good substitute cause the champions of Christian day school training gradually developed a laudable and thorough philosophy of Christian education — with an excusably urgent note to it! For after all, if the American system of free and public education presented no threats to

the newly arrived parochial-minded immigrants, it certainly did just that for their next-generation, English-speaking offspring.

But we, the heirs of this Christian philosophy, relaxed just a little too long and too securely in this heritage, for while we rested our oars in the knowledge that the cause of Christian education in a privately supported school was safe from criticism, it was attacked from an unexpected quarter, the inflated American dollar, of all things!

The runaway dollar, in short, has in the span of less than 20 years projected our congregations into an era in which a simple classroom with benches, books, and a globe, supported by a tuition of 50 cents per month, looks like something dug up in Pompeii. In the face of the magnificent tax-supported educational parlors going up all over America, with their up-to-date electronic equipment, their gleaming cafeterias and slick gymnasiums, their study carrels, and their research or "discovery" centers, the average Missouri Lutheran gets a blanched look on his face as he asks bewilderedly: "Who's going to pay for all this?"

In sum, the Lutherans who once were anxious to protect a beloved language at all costs and later on gladly supported a Christian training to equip their children to face the world, are suddenly confronted by two fearsome forces closing in on them with terrifying rapidity: a limitless taxation program laid on them by the state and the prospect of ever-escalating costs in the construction of buildings and the securing of college-trained professional staffs to train up a child.

In the face of this dilemma two solutions are proposed: that the child's parents "face the music" and pay the cost in toto, or that the congregation members as a *church* support the program. What it amounts to is this: Shall we pay our way via tuition and fees, or shall the money come out of the congregation's budget altogether?

Ever since the days of the "school districts" operated by some congregations of the Missouri Synod in the previous century, the program of support for an individual school has wavered between the two extremes of tuition and subsidy. This writer takes the position that the tuition program is the only ultimate solution and that it must be subsidized by the government and (to the degree that it can afford to help) by the congregation. This is not the place to defend one form of subsidy in contrast to another. The writer does not like government support any more than the next person. Neither is he opposed to subsidization from the congregational treasury. He is simply convinced that the whole matter will shortly be removed from the realm of debate to that of necessity.

The day is not far hence when the per pupil cost of a Christian education will inflate itself to \$500 annually. It is almost at that level now, when lunch and transportation costs as well as capital investment are included in the total. And the prospect that the above figure will double in less than 25 years is not at all improbable.

It is said that the whole congregation should support Christian education, which of course means it should also support Christian arithmetic and Christian health study as well as Christian swimming. Well and good! Will such proponents then take the next step? Should the congregational budget also cover Christian band instrument lessons, Christian lyceum programs and organ concerts, Christian fellowship dinners, Christian hayrides? Should it support a program of summer-camp life? retreats? class tours? class picnics? graduation banquets? To put it succinctly, are our people trained and ready to give the children of the parish everything they would like to enjoy, as a part of their school life? More important, are they willing to do the same for an adult education program? We wish that were true!

This is not an attempt to give solutions. We are not living in that period of history when the cost of education, plus all the implications thereof, is clearly grasped. But we think some of us had better start thinking about it — soon, very soon!

The Rev. G. E. NITZ

Pastor Nitz is pastor of Grace Lutheran Chapel in suburban St. Louis, Mo., and a member of the Board of Directors of The Lutheran Church — Missouri Synod.

GRACE LUTHERAN CHURCH IN THE INNER CITY OF Saint Louis, Mo., is a 78-year-old congregation. It was the mother church of the English District in the area. It established a Christian day school in 1947 in an effort to reach out to the changing community around it.

In 1953, at the suggestion of the pastor, a 5-acre tract of ground in a new suburban location approximately 8 miles northwest of the mother church was purchased and plans were made to establish a daughter congregation there. In June 1955 a multipurpose building at the new site was completed and dedicated. It was then that some of the young families in the new area asked the mother church to establish a Christian day school at the new location. However, since the congregation was already heavily in debt, it seemed impossible to comply with this request. The new people then said: "Well, try us out. Let us pay tuition and see if we can make a go of it." So a Christian day school with kindergarten and grades 1 and 2 was established in the basement room of the first unit in the fall of that year, with two women teachers. A grade was added each year, and additional teachers were secured whenever the enrollment warranted it.

It is obvious that no school would have been started and no school could have been maintained without tuition payments from members and outsiders as well. The rate was established at \$10 per month for the first child in a family, \$5.00 for the second child from the same family, and \$2.50 per month for the third child. In other words, no family was charged more than \$17.50 per month. If there were more children, they were free. Non-members pay a straight \$20 per month. Bus transporta-

tion and the school lunch program are optional. If used, these must be paid in addition. No one has been refused admission to the school because parents could not pay this tuition.

When the church sanctuary was built in 1959, five classrooms were provided for the school on the ground level of the church building. In 1963 a new educational building with nine full classrooms, a library, offices, gymnasium, kitchen, lockers and shower rooms, and all other necessary equipment was dedicated by the congregation. The daughter congregation numbers well over 1,800 communicants at the present time. There are 11 teachers on the staff, with an enrollment of approximately 275.

The tuition paid by the parents does not quite cover half the yearly operating cost of the school. Hence the church must supply the rest. Furthermore, members of the congregation supply the building and the necessary utilities out of the regular budget. It seems obvious that to have a good Christian day school with well-paid teachers, a decent school building, and the proper educational standards, a congregation is almost forced to ask

for some kind of tuition. Good Christian day schools simply are too expensive for a small congregation or a young congregation to maintain in proper style.

We have always had capacity enrollments. If in the future the school would not be filled, it is obvious that we would have to reduce tuition payments. However, since the congregation in a 12-year period erected buildings in the value of approximately \$1 million and has a present debt of approximately \$340,000, we do not plan to reduce tuition until the debt is paid. Even then, it seems to me, parents should at least pay something, perhaps several dollars a month, to make them realize that they are being provided with a special quality education for their children and that this costs money. The matter of supporting the mission program of Synod also plays in here. If a congregation is to do its fair share toward meeting other pressing needs throughout the world, it cannot spend a major portion of its budget on the school at the expense of its other worldwide commitments.

Let's have good Lutheran schools, the very best we can. But let's ask our members to pay something for the privilege of attending them.

REMINISCENCES

by "an Old Pro" About Church Finances and Christian Education

"... the best budgets ever written for Christian education are written under the cross."

by R. C. MUHLY

I'VE BEEN ON OUR BOARD OF CHRISTIAN EDUCATION since 1948. We're moving south in our retirement. Come January, we'll have our annual dinner for church officers and their wives.

The president of the congregation said, "John, you're an old pro. After twenty years on the board you ought to have some words of wisdom for us younger guys. Will you say a few words?" Well, I'd been looking forward to this dinner, but now they've spoiled it for me. Besides, Mama always reminds me to be brief.

I asked my pastor for some ideas. He told me to just unload. He's going to make us a fine pastor, by the way. The one we had before stayed just about 3 years. That hurt us. We want this one to stay around a while.

Pastors moving? We've had quite a few changes in our school faculty these past 20 years. Hope no one takes a notion to count up all the van bills we've had. Any solution?

One of our board members thought he had the solution. "Get all women teachers, except maybe the principal — it costs less to move 'em!" Another quickly chimed in: "Yeah, and we can save a lot of money on salaries too by having women teachers." That's what they call "shooting from the hip."

We get men like that on our board. To them money seems to be the only measuring-stick. Nothing else matters much. It takes time before they learn that what you get cheapest may cost you in the long run.

That's been one of my pet peeves anyhow. Men on my board who get very impatient in drawing up a spending budget. We've even had a few teachers who were bored with finances. "That's the concern of the finance board," they'd say. Can you imagine that!

You simply can't do a job in Christian education in this congregation, I'd emphasize, until you talk sense in spending. Once you give folks the idea that you've gone out in the blue yonder with some fancy ideas on education, with no concept of final cost figures, and brother, you've just lost the ball game.

We old-timers think back. I remember 1948 — the flush of excitement, building our plant, buying desks and things. We were all on Cloud Nine. People really came through in their offerings. Something like a honeymoon, I guess. But then came the time when the bride put away her veil. It was biscuits and beans. And we got to that biscuits-and-beans stage too. Money was harder to get.

I've been minded to start a listing of all the excuses

against spending so much for Christian education. Near the top would be this one, "We could do so much more for missions if we didn't have a school." Maybe so. But I've had a feeling for years that closing our school and saving twenty thousand a year would not make missions twenty thousand richer. A lot of that money the church would never see!

It takes time to train new board members, we've found. So I usually dust off my speech on the school selling itself to our members. And we've got to keep it so good that it will sell itself. Things must not unravel. It's got to be good and it's got to stay good, or one morning we'll wake up and find we've lost it. And brother, getting it back again is mighty hard!

Sell our product? We'd better, for it's costing us about 50¢ of every budget dollar we spend. That's the price tag. It includes plant, land, and the like. That's a high price to a lot of people. Is it that good a product? It had better be!

This job of ours is never dull. A meeting or two will pass. Routine. Then bang! Like the time a board member threw this one at us: "How much are we spending for Christian education beyond our school?" He meant such things as Bible classes, youth work, helping kids get to camp, Saturday school, Concordia tuition, and so on. He even went into orbit and spoke of a gym — "for kids six to sixty," as he put it.

We all chuckled. This fellow was new. Fine spirit, that boy! Knows how to think. Funny, though — he wouldn't be put off. He wanted answers from us. Well, what did congregations do who had no school?

There was Trinity, smaller than ours but coming right along. They couldn't afford a school as yet so they got a director of Christian education, a former parochial school teacher. He worked in the Sunday school, played the organ, had a choir or two, worked with the youth, and did a lot of calling. Worked out just fine.

Since we had our own teachers we didn't need a man like that. But we weren't spending very much to build our Sunday school, look after our youth, build more Bible classes, and things like that. Instead, we're sort of leaving these things to our overworked preacher. Is that good?

Of course I'm just a layman. And does my pastor get peeved when I say that. Guess he thinks pretty highly of us laymen. Well, as a layman I've wondered about some things.

We've seen a quite a few teachers come and go. One or two of them puzzled me. Why were they so slow to jump into other parish work? Like teaching Sunday school or helping with our vacation Bible school? Working with our young people? They'd wait to be asked. Why was that?

Many times they were misunderstood. And that makes it a little harder to sell the product they believed in, the school. There are things that need doing beyond the school, and folks wondered why they hesitated.

I read of one of our schools out West. They had two

men teachers who made a lot of summertime calls. Not just the parents of their 250 children, but prospects as well. And it was their own idea, no one asked them. Did that go over big with the members, especially when the pastor's October class of adults found many of these folks they'd called on that summer!

I'm going to have to say something about money at that dinner. It's been an important part of our operation all these years. Some of our younger folks at that dinner won't remember the late forties too well. They were pretty young then.

There was plenty of money around then. The job was to *get* it. And the only way we had to get it was to sell our product. We had to *sell* Christian education. Our board, our teachers, the pastor, all of us. And we're still there today, *selling!*

And that's never easy.

In *Advance* I read that some congregations have an annual Every Member Visit for Christian education. Teams go out by twos to tell the members what we're trying to do in education. They'd also speak of some things we're planning for later. Now, here's a real opportunity to sell our product. And the most natural people you could find to make these visits are the very parents whose little ones are now using the product.

Well sir, that was one time my wife had to tell me to simmer down. Couple after couple backed away from making these calls. They had lots of excuses. Some of them were mighty thin too. But they did not go out. Oh, we had the visits alright, but our best callers didn't make them. So we fizzled in selling our product, Christian education.

There have been other ways where we did just a fair job of selling our product in the congregation and the community too. We've never had a float in the Fourth of July parade, and in our little town that's a big day. Other schools have done this. I don't recall that we've ever sent our local paper a picture and story of our eighth-grade graduation. Somehow the Supplement editor of the *Witness* never mentions our congregation; we just don't send anything in. And there isn't a single roadmarker pointing to our church and school.

We could do a better job selling our product to our people, yet we expect them to support Christian education with might and main. But you know, in spite of it all, our District executive secretary told us a few months ago that we have one of the strongest schools in the District. I'd like to see what we could do if we *really* got behind it.

It never really got to me what the word "naive" meant. I guessed, and I got pretty close. But one night I learned. One of our members said, "Anybody who thinks that all we have to do is wave a magic wand and we'll get all the money we need for Christian education is NAIVE!" Now I knew what that word meant. That man was right. No shortcuts pay off. Never did!

Doing a job in Christian education means doing a thousand little things, and doing them all well. I used to

think that successful administration meant a big desk with a row of buttons and a battery of phones. But it's a lot more than that. It's a lot of folks throughout the congregation doing all the little things. My daddy used to say, "Do 'em good, son, do 'em good!"

Takes years, you know. Means keep at it. Takes patience and hard work. That's how you build the product we want, the right kind of Christian education.

Only in this way can we gain and keep the confidence of our members. They've elected us board members to *lead*. You get five to lead and 95 will follow. But those five had better lead!

We had a young fellow on our board a few years back. A regular fireball. Now, I like enthusiasm. We need a lot of that these days. But his problem was, he needed a second horse to make a team. That was common sense.

"Man, we're really moving now," he said one evening after the report of our September enrollment indicated we'd broken all records. He warmed to his subject. "Yes sir, we're on our way at last!" Then came the bombshell.

"What we need in our congregation is a Lutheran high school — give our kids twelve years, straight through!" Silence. Until it got painful. So we had to refer it to a committee until the young man could return from orbit. Why, a high school of our own was years away. Meanwhile, we kept the confidence of our people.

At a recent meeting we brought up our annual budget for Christian education for next year. So here comes one of my best speeches — an "old pro" like me has a few speeches he's worked out, you know. I proceeded to explain that we had to spell out to our members what these budget moneys were for. If they knew what they were buying with their budget dollars, they'd be a lot more interested.

Imagine my surprise! A fellow gets up and tells me that that wasn't motivation.

There I stood with my mouth open. What in all the world! Then the pastor came to my rescue. "No, it's really not motivation. It wasn't supposed to be. I'd probably call it stimulation." That was a pretty sharp way of putting it, I thought. He continued, "We're stimulating our people, arousing their interest, getting them stirred up about Christian education."

We figured he had more to say. He did. "In reality, the best budgets ever written for Christian education are written under the cross. And that's *motivation*, I think."

One of our teachers chimed in. "That's what we heard at our training conference in December when all the boards got together." That man had been wide awake at that circuit meeting we had. He added: "We learned that Jesus is the only real motivation. The love He had that took Him all the way to the cross is the love that will have to get us all moving in Christian education!" Real good.

I went to the circuit meeting that next year. They'd asked me to take the opening devotion. So the pastor and

I talked about it. He suggested I build my remarks around the passage: "He died for all that they which live should not henceforth live unto themselves but unto Him who died for them and rose again" (2 Cor. 5:14). My wife told me I'd done just fine. Since then, that's been one of my favorite passages.

Last June we asked that new pastor over at Peace to speak at our eighth-grade graduation. He was quite a young man but very mature in what he said that night. His text was a good one: "We are His workmanship, created in Christ Jesus to do those good deeds which God planned for us to do." (Eph. 2:10)

He brought out that sometimes we are tempted to run after new schemes to raise money in the church. We think we have to get speakers to thrill us and experts to condition us. We buy books that are sure to be great money-raisers. And then came the punch line.

While all these things may have a place, one thing he knew: Christ belongs right in the heart and center of raising money in the church. Put Him there and leave Him there!

One more thing I have to talk about at that dinner. I recall that we'd gotten ourselves painted into a corner, a few years back. Mainly budget problems, as I recall. We had to have some good answers that evening, and not adjourn until we had 'em.

Then the newest member of our board had an idea. And it was a dandy. The rest of us, including this "old pro," were sort of shamefaced for not thinking of it ourselves. He said it so simply: "Let's all go into the church and pray."

So we all got up, walked out of the room, down the hall, into the church. Just before we entered the doors to go down the main aisle, he said to the pastor: "Can I first go in and light the candles on the altar?" We waited. Soon he returned with a happy smile on his face.

It was the most natural thing in the world. We went down to the altar. Instead of kneeling for Communion, we all knelt down for prayer. The pastor too, only this time he was on our side of the Communion rail.

Then he led us. Our pastor seldom prays that way, without a book. But this time he did. And it was a masterpiece. A few of us brushed aside a tear or two. We weren't ashamed. We'd just been to Calvary and back.

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FISCAL RESPONSIBILITY IN HOME, CHURCH, AND SCHOOL

Should congregations engage business managers?

by WALTER A. JUERGENSEN

FISCAL RESPONSIBILITY — A BOON OR A BUGBEAR? What can be done to make it a boon? Much depends on wise application of sound fiscal principles. Fiscal responsibility is a knowledgeable matter. The handling of money must be learned just as other skills are acquired. It is not a knack that comes to some naturally while others are not so blessed. Either one is taught by responsible adults or one must acquire the ability of handling money through the slow process of experience, which too often is very costly — a bugbear.

To begin with, one must understand that there is a direct relationship between wants and needs and money which is used to satisfy these requirements. A budget is simply taking the amount of money at one's disposal and planning its use to carry out set goals, whether these be on a short-term or a longer-range basis. When thinking of fiscal responsibility, many institutions such as governmental agencies, welfare programs, various organizations, and the like come to mind. However, this article will limit the discussion of fiscal responsibility as it applies to an individual, a family, a school and a congregation.

The Individual and Fiscal Responsibility

An individual is a composite of major and minor values. A major value in life would encompass a phase of one's life which must be realized in order to be happy and satisfied. Each person has a certain number of major values in life which, if enumerated, would probably include financial considerations for church and charity, food, clothing, shelter, education, life's savings, and similar concerns. Besides these fundamental issues of life there are also many minor values which, if money reaches, can add much to the joy and satisfaction of living, such as hobbies, vacations, trips, a newer model car, and the many forms of social activities. When the amount of money spent on minor values of life far exceeds the amount spent on the basic needs of life, the individual lacks fiscal responsibility. In his training on the wise use of money he, no doubt, failed to grasp the instructions given by his parents and teachers, namely, that there must be a proper balance between these two facets in life. If this void exists in his training, the only other way for him to learn is by the trial-and-error method, and this again could be a bugbear. One must depend on the family for training also in fiscal responsibility.

The Family and Fiscal Responsibility

There is little hope for any individual in a family to learn fiscal responsibility unless father and mother have

a solid philosophy in money matters. When it comes to the selection of a life's mate, the matching of major values is of extreme importance. The degree of thoroughness with which this is done becomes the determiner for guidance and direction in the handling of money for the individual members of a family. If two individuals get married without established major goals in life, they won't be of much help in setting sound economic footsteps on the way either. So often parents take the easy road of providing allowances, hoping that thereby the child learns the wise use of money as a training for later life. While much can be said in defense of allowances basically, such as when they are accompanied with the proper guidance of the parents, it could, however, with the lack of such guidance, give the child the wrong idea about money and its use. In the first place, a child can easily get the idea that the parents owe him this money; in the second place, he soon learns to borrow on his future allowances; and in the third place, in far too many cases he does not have to give an account to anyone on how it is spent. Naturally, this does not teach fiscal responsibility. A child needs and must have money to spend whether it comes from parents or gifts or from his own earnings. The amounts will vary from week to week, depending on the needs of the child involved.

Here is where the work of being fiscally responsible parents comes in. The parents and child must sit down together, and regularly at that, to plan in detail the needs, whether for church, Sunday school, charity, clothes, school supplies, money for hobbies, savings, entertainment, and some to spend with friends. By doing this parents face up directly in the training of their children on basic issues of life and how needs and wants change as the child grows older. From responsible parents the child learns fiscal responsibility. The child is to be allowed to initiate ideas on needs and the amount of money to spend to satisfy these needs. Here is where he gets the needed practice in decision-making so necessary in the maturing process. It takes much time to learn these skills, and the training parents help give cannot be done on a spasmodic basis. It is largely in the regularity and persistence in teaching fiscal responsibility where parents fail.

It is the fiscally responsible parents and individuals that make up the institution known as the school where not only fiscal responsibility is taught but also practiced.

The School and Fiscal Responsibility

The organizational structure of the school is made up of a policy-forming group, the functionaries who carry out adopted policies, and the students — the very

reason for the existence of a school. Using school jargon, one speaks of objectives, goals, outcomes, and programs rather than the previous use of major and minor values, as these relate to fiscal responsibility. Here fiscal responsibility is involved with budget preparation and budget control, planning of educational programs and keeping expenditures in balance with the income. The board of education, charged with the responsibility by the congregation, sees to it that the main objective of a Christian day school is carried out by the faculty so that the children learn to know their Savior and also to apply Christian principles to their daily living.

Aside from teaching fiscal responsibility to the students, faculty members must conduct the business affairs of a school under the leadership of the principal in a systematic and efficient manner. The annual preparation of the budget for presentation to the board of education should be a democratic process, involving both the faculty and representatives of the students in areas of respective concern. Budget preparation affords a good opportunity to take another look at the school's operation, examining the "why" and the "wherefore" of the various programs. It is good to take a regular look at the textbooks in use, teaching aids, latest equipment and in general try to determine how the teaching task can become increasingly effective. To have an effective educational agency, it is necessary to have a qualified faculty, a good library, adequate textbooks and teaching aids, consecrated Christian students, and a well-equipped physical plant. Not to be overlooked is the efficient management of the business affairs of the school. In order to take care of the routine business affairs in the operation of a school, more and more congregations are engaging business managers, thus freeing the principal and his faculty to spend more time in carrying out the academic objectives of the school. This appears to be good stewardship of the time and talents of the teachers, making use of their specialized training.

The Congregation and Fiscal Responsibility

The organizational structure of a congregation is in essence the same as that of a school, it being the parent organization and the school only part of the total congregational picture. The voters' assembly serves as the policy-forming group and the various boards as recommending groups assigned the responsibility of carrying out particular phases of a congregation's overall program. Besides this there are the elected officers who serve on a voluntary basis to direct the routine affairs of the congregation. When one comes to the discussion of the fiscal responsibility of a congregation, one must admit that in many respects and in most congregations, fiscally speaking, the congregation operates in a very loose fashion. It is good practice to involve the various boards in budget preparation, presenting their needs in relationship to the total program of the congregation. A large percentage of congregations prepare an expenditure budget based on needs with little or no consideration of their potential in-

come. Naturally, this is difficult to do and is usually resolved by basing the figure on the previous year's performance. Perhaps a beginning could be made by studying the giving trends over the last five years to determine trends. The annual stewardship programs are good and necessary to learn anew that Christians give out of their bountiful blessings from the Lord.

As congregations become larger, so do their budgets. More and more congregations are finding it expedient, in fact, are forced into hiring another staff member to its ever-increasing professional staff, namely, a business manager. It is not the purpose of this article to set out in detail the job description of this position nor the staff and line relationship to other personnel, but to lay out in a general way only the functions which might be included in his assigned responsibility.

To begin with, it should be pointed out that the business manager would not set policy but be held responsible for carrying out adopted policies and guidelines established by the congregation and its boards. In general, his areas of responsibility would include the care of the physical plant, including all building repairs, painting and maintenance, the care and maintenance of grounds, office management of church and school, including keeping of financial records, centralized purchasing, keeping inventories, in charge of office machines, duplicating, and data processing. In the area of personnel he would have charge of the hiring of service staff personnel for church and school.

With the services of a business manager the pastors, teachers, and boards could spend their time carrying out the work assigned and expected of them, knowing that the routine business affairs of the congregation are the concern of a full-time person and his staff. It seems that a congregation would be practicing good stewardship in using the time and talents of its workers based on their respective fields of training, as well as operating the business affairs of the congregation in a more business-like manner.

In addition to the efforts expended in improving the handling of fiscal matters must be the asking of the Lord's guidance and blessing, coupled with a full dedication to Him and His cause as expressed in the following stewardship prayer:

*O Christ, upon whose heart is the burden of the world,
We dedicate our hearts to Thee.*

*O Christ, whose arms long to embrace the world,
We dedicate our arms to Thee.*

*O Christ, whose hands yearn to bless,
We dedicate our hands to Thee.*

*O Christ, whose eyes would see with tender compassion,
We dedicate our eyes to Thee.*

*O Christ, whose feet would travel the dark untrodden roads,
We dedicate our feet to Thee.*

*O Christ, whose body was crucified for all,
We dedicate our lives to Thee.*

— Author Unknown

EBENEZER IN RETROSPECT

by DARREL M. MEINKE

It was the challenge of the times that called together the Board of Directors of our Synod, the synodical vice-presidents, the presidents of our synodical Districts, representatives of the Fiscal Office and of a number of synodical boards at St. Louis, to consult on the economic conditions within our Synod. The questions that insistently demanded answer are:

- 1) How can we more adequately and successfully intensify our worldwide mission work?
- 2) How can we awaken a greater loyal, active, and sacrificing interest and acceptance of personal responsibility for the work of the church at large on the part of the laity and clergy?
- 3) How can we secure larger and more regular offerings for the expansion of Christ's kingdom?
- 4) How can we work more effectively and economically with our available assets in men and money?

The meetings were held at Concordia Publishing House, seven sessions crowded with business, from Wednesday morning until Friday at noon.

The meeting was characterized by a fraternal spirit, by a sane attitude unshaken by the difficulty of the various problems that are calling for solution, and by a strong faith in the Lord of the church, a reliance based upon His promise that He will be with us to the end of days. While there was seriousness, there was no trepidation. Not once was there any voicing of doubts as to the loyalty of our pastors and people to the educational and missionary program of our church.

One of the questions continually asked by those present was: "What has been done to reduce expenses? What more can be done?" Every phase of the work was entered into, every source of income was investigated, every board had to justify its request for appropriations. Discussion brought home to the District presidents the conviction that the Board of Directors and the Fiscal Office have labored conscientiously towards the reduction of expenses. And when the various branches of synodical work had been discussed for a day and a half, it had become evident to all that Financial Secretary Eckhart was right when he stated his conviction that "every possible reduction has been made, expenses have been cut down to the bone, and further reductions will mean damage to our work, in some departments irreparable damage."

The advisability of closing institutions was discussed with the greatest freedom, and the meeting finally was unanimous in its decision to continue all our colleges and seminaries in operation since a policy of closing institutions would result in financial losses greater than any economics that would thereby be secured.¹

Let us remember that our mission opportunities are

still almost unlimited. The foreign fields have been crying for workers, and we have not been able to send them as many as were requested. In the home fields we have millions upon millions of unchurched people. And, in addition to that, the churches surrounding us have to a large extent become "modernized," and these are, therefore, not in a position to do anything for the evangelization of the world. Our American cities are growing at a rapid pace; our church ought to establish itself early in the newly developed sections and suburbs. Too often we have waited until others occupied the field and there was nothing left for us but the gleanings. In many large towns and cities we are not at all represented. The Lord's words, "The harvest truly is plenteous, but the laborers are few," still describe the situation as it is today. We cannot understand how anyone who knows the situation can express the fear that we shall have an oversupply of Gospel preachers.

"But," says someone, "we have not the money to carry on the work on a much larger scale than we are now doing." That is true, and it is not true; it all depends on the viewpoint. If we consider the fact that our mission and synodical treasuries are even now lacking the necessary funds and that our Synod for some years has been hindered in its work by a large deficit, we might at first thought be inclined to say that we have reached the limit of our financial possibilities. But when, on the other hand, we consider the fact that our Christian people actually have the money which is needed to launch out on a much larger missionary campaign, we are not only inclined to say that we ought not but we are convinced that if we do not we shall prove ourselves to be an unthankful and an unfaithful people, inviting the curse rather than the blessing of God upon ourselves.

What ought we to do? Complain? Talk about retrenchment? Cut the Lord on His work? God forbid! We have often prayed, "Thy kingdom come." We have asked the Lord of the harvest to send laborers into His harvest. Now that the Lord has so graciously heard our prayers and filled our institutions in which we prepare young men for the work in the church, shall we despise His blessings and say that the Lord is giving us too much? God forbid!²

The budget is the business side of the church, but it has its important place also in the spiritual life of the church. Money makes the church go, and the church can be efficiently operated without money as little as any other business.

Urgent appeals for money are likely to clutter up the pulpit announcements until people are weary, and campaigns for money for "special purposes" or "to liquidate the debt" are an almost endless performance. Thus the impression may be created that money is the main

business of congregation, District, and Synod. Aye, some are heard to exclaim that the church is too mercenary an institution. During the last years we have failed to reach our budget. This has resulted in retarded activities and an accumulating debt.

What we Christians of the Missouri Synod need over against the financial situation with which we are confronted, over against a budget which has not been attained, over against debts and continual pleas for money, is a different viewpoint engendered by a bigger faith. Material things are capable of spiritual interpretation and application. So also the material budget. Through the eyes of faith we see in it not so much material money or the agony often encountered in raising it as, rather, the wonderful and precious spiritual treasures for which it really stands.

A budget at which we look through the eyes of faith does not, however, become a budget that raises itself. It remains a budget of hard cash. The Lord does not expect us to raise the budget by a faith without works. Looking at the budget through the eyes of faith will not help us escape the work and labor of the budget. It still

takes organization and planning as well as personal solicitation and careful and patient work to "make the budget." Nevertheless, a budget whose object is to bring the fruits of the death of Christ to a dying world, no matter how material, no matter how difficult of attainment, will never be a budget of bondage, but a budget of freedom and joy, to which all our treasures should flow in proportion to the measure in which He has prospered us.³

The title of this essay may have led one to believe that we were also joining in the evaluation of our church's activities of the year past. Checking your footnotes, however, will show you that all these situations and statements occurred more than thirty-five years ago. We sometimes forget that the church has weathered storms in the past. "Hitherto the Lord hath helped us."

¹ "Synodical Projects and Prospects of 1933," *Lutheran Witness*, Feb. 28, 1933, p. 73.

² "Are the Overcrowded Conditions at Our St. Louis Seminary Alarming or Gratifying?" *Lutheran Witness*, Aug. 21, 1928, pp. 281-282.

³ "The Budget," *Lutheran Witness*, Feb. 26, 1929, p. 76.

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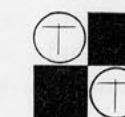
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The books chosen to be reviewed in ISSUES will, in most cases, complement the central theme of each number. They will not always be the most current or the most popular, but will be, in the opinion of the editor and the reviewers, good books that can contribute to a better grasp of the topic under consideration. Unless otherwise identified, reviewers are members of the faculty of Concordia, Seward, Nebr.

DARREL MEINKE

How to Beat the High Cost of College. By Claire Cox. Bernard Geiss Associates, 1964.

During the past decade college enrollments have more than doubled. In the same period of time the cost associated with higher education has exceeded this rate, and the prospect for the future will probably follow the established pattern. Inadequate facilities, technological advances, and expanded research activities have all contributed, but perhaps the most underestimated influence in the cost spiral of higher education is improved faculty salaries. The latter is the result of suppressed salaries early in the decade.

In counseling parents and students, Claire Cox warns that the cost of education will continue to surpass the cost of living index. Higher education has not absorbed the economic measures imposed during the previous decade. These costs will be passed on to a significant degree to the student.

The author suggests that the most desirable financial assistance is the grant that does not have any repayment commitments associated with it. Such grants are becoming less frequent, and students planning to attend college should not anticipate the receipt of such financial assistance. Grants from business and industry are often given in the form of employee benefits and are not to be ignored. Foundation support for educational fees usually is directed to the graduate program, research activity, and other activities related to the interest of the foundation. Seldom is financial support available for undergraduate education. Insti-

tutional scholarships are frequently awarded for specialized talent in athletics, music, or general academic achievement. Institutional grant-in-aid is available to poverty and hardship cases, but institutionally developed standards need to be met.

A new and significant source of funds for college education includes grants from the U. S. Office of Education and other federal agencies. Prior to 1965 the primary emphasis was on graduate programs and research activities. Experienced teachers could continue their educational program through summer activities. Academic year institutes were available in selected areas through such government agencies as the National Science Foundation. Since 1965 the higher education bill has provided significant additional sources of funds particularly to poverty areas, developing institutions, and the academically talented.

The college scholarship service is simply explained for the general reader, and the National Merit Program is carefully introduced and meticulously presented. Selected special scholarship programs are illustrated with examples of impact and accomplishments sighted.

Cautious optimism is discernible in the author's presentation of the scholarship and grant program, since they become available to relatively few students. Miss Cox, a career journalist, quite appropriately suggests that scholarships and grants received by the fortunate and alert minority are only a partial solution to the natural problems of the college-bound student. The young adult, in planning for college, can obtain a semblance of security only if all the alternatives are investigated and a complete "package" is considered. The package in higher education today consists of a combination of income sources. Scholarships and grants, loans, work commitments, and other forms of financial assistance are all considered and combine to meet the financial needs

of the prospective student. Savings, investments, and insurance plans need to be considered far in advance of admission into college. With appropriate planning and adequate time, a college education should be available for any capable young adult in today's society.

Through the National Defense Education Act, state and federal programs, and most recently through the Higher Education Bill significant amounts of money are made available to any qualifying institution for use in assisting students in obtaining a college education. In most of the programs little or no interest is required, with generous time allotments included in the repayment contract.

Students are encouraged to consider the various job opportunities available while attending college. Campus job opportunities could range from the lowest of menial tasks to that of assisting an instructor in class lectures, laboratories, or other instructional activities. Many institutions assist students in securing off-campus employment. Part-time sales activities have been successfully used by both men and women.

The reader is also advised to shop for educational bargains. Many states and cities provide quality educational opportunities in a junior college program. The evening courses, correspondence work, and television study should all be seriously considered when economic concerns are attached to educational aspirations. Many young men have failed to take advantage of the educational opportunities available while serving in the armed forces. The author gives encouragement to utilization of this avenue and explains how it can become an integral part of the total program of higher education.

This book provides an abundance of general information on financing higher education, but the final advice to the reader encourages the

use of the school counselor and the college financial aid officer. Finally, the extent of help needed and the alternates will differ with each student. Assistance for any student must be individually planned.

VANCE HINRICHS

The Shared Time Strategy. By Anna Fay Friedlander. St. Louis: Concordia Publishing House, 1966.

For the past quarter century education in the United States has been living under a state of revolutionary ferment. This ferment has embraced educational methodology, curriculum, discipline, media, etc. But much of the ferment, when boiled down to real practical terms, eventually came down to the fundamental problem of the discipline of economics: unlimited wants and limited resources. And frequently the chief resource that seemed to handicap concerned educators was money.

Public school administrators, frequently seeing their cherished hopes shattered by economy-minded school boards or adverse votes on needed bond issues, and parochial school administrators, not finding the financial resources in their supporting bodies to enable them to do the job as they desired, have faced a common problem. And because each was after as much of the share of the available educational dollar as possible, it frequently happened that each came to view the other as a rival.

Thus both the public and the parochial school interests engaged in a power struggle for dollars. The public school had access to the tax roles, but it knew in many cases that local taxes could not bear the strain of educating those children who had formerly been educated by the churches.

When churchmen came to realize that the threat of closing their schools gave them real political power, plus the fact that often their members could determine the fate of bond issue proposals before the voters, and especially when the op-

position of the Roman Catholic Church could prevent the passage of a federal aid to education act, the power struggle became a standoff. Thus some form of compromise was in order. But it would have to be one that would do justice both to the legal requirements and to the political realities of the American scene.

The "compromise" that has evolved as a possible means of breaking the deadlock is a technique known as "shared time," or, more accurately, "dual enrollment." The questions being raised by and about this program form the basis of this review.

Mrs. Friedlander, editor of a religious newspaper, wife of a lawyer, and member of the board of education of Zion Lutheran Church, Dallas, Tex., tackles the question on a variety of fronts—educational, social, political, legal, financial, etc. Her approach is both interesting and provocative.

The author uses as her working definition of "shared time" that which is provided in the Elementary and Secondary Education Act of 1965. There it is referred to as "a system by which nonpublic school students take some of their regular day courses in public schools under public school teachers. They benefit by getting some courses not available to them in the nonpublic school." (P. 13)

In conducting her assessment, Mrs. Friedlander works primarily with the efforts and experiments that have already been conducted with Roman Catholic schools. Many Roman Catholic educators are cited as favoring such a shared time strategy as a means of meeting the complex problems being raised by their booming enrollments, the limited supply of competent teachers, the increasingly expensive educational hardware, and the need for diversity of curriculum.

These educators feel that the philosophy of the Roman Catholic educational enterprise would allow that such subjects as languages, mathematics, the practical arts, commer-

cial subjects, safety and physical education are not "value-content" subjects and that for this reason they could be studied by their students at the public school, which is better equipped to handle such material.

These same educators feel that, under the child benefit theory, their children are entitled to these benefits of the public tax dollar.

In addition, the author points out that some public school administrators find positive contributions being made to the public school through the shared time program. They find it easier to gain public support for bond issues. They are able to use their facilities to carry out their responsibility to educate all the children of the community, and they are able to receive larger federal financial grants under the 1964 and 1965 acts, which specifically provided aid for such dual enrollment arrangements.

But all is not rosy. Many Roman Catholic educators are concerned over some of the implications. They question whether they can admit that certain subjects are not "value oriented" without doing serious damage to their rationale of parochial education. Some also feel that shared time is a denial of their "right" to receive direct state aid for their parochial schools under the child benefit theory.

Meanwhile many public school administrators do not feel that shared time is at all practical or desirable. They feel it creates insuperable problems of administration. Many feel it prevents developing a well-rounded curriculum, since they have to allocate an undue portion of their resources to the subjects taken by the parochial school students.

Then, too, not all church bodies supporting parochial schools are in favor of the plan. And of course there are those who automatically see the parochial school as a threat to the welfare of the country and who would be expected automatically to oppose anything that would strengthen the program of the parochial school.

The legal and constitutional questions form a large part of Mrs. Friedlander's concern. She assures the reader that her husband checked the legal content of the book. But she also points out that there is no way in which the question of legality can finally be determined until the Supreme Court has spoken on the matter. She also implies that it will take several Supreme Court decisions to rule on all the variations and implications.

Parochial school administrators interested in what is being done in their region will also be interested in the chart she provides, which indicates the status of shared time ventures in most states during 1964 and also a brief resume of some of the leading ventures in this area prior to 1966.

The author asserts that "as Shared Time gains strength, it is sure to be the topic on the agenda of many educational associations and church groups for some time to come." For those of us connected with the educational enterprises of The Lutheran Church—Missouri Synod and who currently feel caught in a vise whose jaws are the unlimited wants for educational excellence and the limited resources to meet those wants, this would seem to be especially true. With this in mind this book certainly would seem to fill a vital need—not because it provides the answers but because it articulates crucial questions.

ARNOLD KRUGLER

The Cheerful Prospect. By Charles S. Benson. New York: Houghton Mifflin Co., 1965

A few hours after I finished Benson's book I attended a voters' meeting at St. John's Lutheran Church in Seward, Nebr. At the meeting the voters adopted a budget that obligated them to contribute about \$325,000 during the coming fiscal year. A large portion of this sum is used to support the congregation's extensive Christian education program. Several boards had worked

many hours to prepare the budget, and the voters adopted it with only minimal discussion. I noted a surprising display of good will toward the education program that costs them so dearly.

What the St. John's voters did, in effect, was to add an average of over \$200 to the amount of money each St. John's family pays to support education in the community—a tax increase, as it were. With this action they voluntarily cut the tax bill of their non-Lutheran neighbors.

Benson is concerned about inequities in our tax structure. He is concerned that some communities can support an excellent school system for a low tax rate and that others provide inadequate schools for a high tax rate. He is concerned that some companies pay more taxes than their competitors because of differing community tax structures. He is concerned about the "have" and the "have-not" states and about the "have" and "have-not" communities within those states. He is concerned because state and federal tax funds are not apportioned equitably among the school districts in our nation.

Mr. Benson proposes an interesting program that he says will take care of the real inequities that exist in the financing of American education. His suggestions bear reading by all concerned American taxpayers. The plan will undoubtedly create much opposition because it will ask a sizable group of taxpayers to voluntarily give up something so that other taxpayers can benefit.

Briefly, he proposes much greater consolidation of school districts. He proposes a "resource-equalizer subvention" that will take care of real inequalities that presently exist among districts. He proposes a better way of handling grants-in-aid. He proposes a sound program of Federal involvement in public education.

As a matter of fact, Mr. Benson takes care of just about every fiscal inequity present in American education but one. Guess which one.

ROBERT SYLWESTER

Instructional Media and Creativity. Calvin W. Taylor and Frank E. Williams, editors. New York: John Wiley and Sons, Inc., 1966.

This book is a report on the Sixth Utah Research Conference at Torrey Pines Inn, La Jolla, Calif., in August 1964. The objective of the conference was "to examine what is currently known about creativity with suggestions of how teachers could use or modify for use any existing media for creativity purposes and how new media devices and materials could be designed for evoking creative classroom behavior." The book closely follows the various reports of the meeting. Never fully defined in the report, creativity was considered a commonly known element for the conferees.

Taylor points out that when asked to design a classroom program to stifle or kill creativity, most teachers would give many responses and then conclude that this is what we have already in many classes. Not only is creativity ignored but in many cases stifled or killed. The problem then might be not so much failure to recognize the need and means of creativity, but rather to provide the atmosphere and media to promote it.

Several pertinent questions were raised in the first presentation. One worthy of comment here is: Do existing media stifle initiative? The criticisms centered on exactly how much control is imposed by the media. Do we really "know" what a student should be doing at this or that time in his life? Do some of the new media, assuming this knowledge, impose controls over the very processes that promote creativity? The participants discussed at length the concept of such control. Several pointed out that teachers also "control" student thinking.

Teacher training also came in for some criticism. It was stated that such training has practically no effect on what teachers do in the classroom. What they do in the classroom "emerges from the concept they have gotten as a teacher, and they have gotten this through the years that they have been in

school under teachers plus the cultural stereotypes and cliches and so on, rather than through the teacher training that they obtained in colleges and universities."

Teachers are important in the process of teaching creativity. Media devices then must involve the teacher and student actively.

Another point in the Taylor presentation is the danger of limiting our thinking to existing classrooms and existing programs. We must be imaginative, yes, even creative.

He suggests at least a twofold task in teaching creativity. "One is to have students learn to recognize and appreciate creativity in others and in their products. The other is to try to develop creativity in the person himself."

In Chapter Three the subject of basic problems in teaching for creativity was discussed. The conference speaker presented a new problem-solving model to promote creativity. It is an elaboration of models already advanced by Dewey and others.

Another conference speaker discussed at length existing media. He spoke of the dangers of producers and publishers determining the design of media. As for the utilization of films that list a multiplicity of objectives and levels of use, it was pointed out that they can be used creatively, although some participants doubted it.

In discussing instructional media for nurturing creativity, another par-

ticipant discussed many factors influencing three types of creativity: social, productive, and personal. To nurture at least the initial processes of creativity, he points to television and films as being effective. Television especially can stir in a student that which will lead him to learn something by and for himself. By perhaps stopping a film during presentation, the same results may be effected.

Other areas of discussion presented in this book are Imagination: Developed and Disciplined; Creation and Instructional Media; Instructional Media for Creativity in the Arts. The conferees developed a listing of tenable ideas for use by mass producers or teachers. Over one hundred are listed in the report. A few of these are to: design or use instructional media for stressing a multiplicity of approaches to problem solving; design instructional media taking into account individual differences, i. e., sex, intelligence, etc.; develop new teaching materials or convert old materials to the productive-divergent thinking paradigm; design media which purposely present knowledge having incomplete gaps, i. e., knowns as well as unknowns of a field; design instructional media which only pose problem situations or ask questions; as a class project make a homemade film (8 mm.) around the life of some local person who is known to be highly creative.

The group also listed leads where

future research is needed. These include the following suggestions: research is needed on the type and extent of prefilm instructions when film is used for developing creativity; the optimum range for speed of presentation of various sensory inputs via audiovisual media for developing creative behaviors; type of autoinstructional materials that facilitate creative thinking.

The closing remark of the book summarizes well the message of the conference: "We close with a message similar to that given at first. Since little is yet known about the effects of various instructional media on creativity, a multiplicity of opportunities and a universe of challenges lie ahead for those venturesome enough to devote some of themselves to this exciting young field."

Several styles of presenting information are used in this book. In some chapters the discussion is carried completely as it actually occurred. In one chapter no discussion is presented, a more typical style of presentation. In other chapters discussion follows the presentation. The discussion-presentations were alive and perhaps provide the reader with the "you are there" feeling of conference attendance. The question is raised whether the more traditional and habitual reading responses may hinder his having a fuller creative experience while reading.

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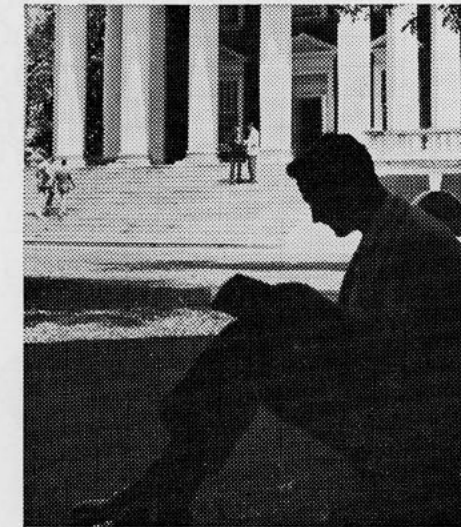
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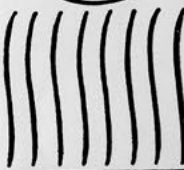
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