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ISSUES...



IN CHRISTIAN EDUCATION

ACCENT: EDUCATION FUTURES

General Directions

Preschool

Making Ends Meet

One-to-One Experiences

Published Once Each Semester by the Faculty of Concordia Teachers College

Seward, Nebraska

Concordia University
ARCHIVES
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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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EDITOR'S NOTES

Prophets, it seems, are neither made nor born. They emerge. The term *emergence* is used these days to refer to a sort of spontaneous appearance, growing out of special conditions. The "prophets" whose articles appear in this issue are of the emergence type. They are academicians who responded to a special situation and a direct invitation. With Seward Concordia observing its 75th anniversary this year, and with a background of two issues that discussed "education past" and "education present," they were asked to say something about "education future."

Their articles deal with educational issues of relatively recent vintage. Pre-

kindergarten education, new approaches to private college financing, emerging emphases in the development of human potential, and the general directions of Christian education as a whole — these are questions with both old and new dimensions. But the authors, faithful to their role as prophets, stress the new. How will things in these areas be shaping up in the next 30 years? What will it look like in the year 2000?

In giving answer, the authors speak from a foundation of experience and expertise. I think, however, they would press the claim that their foretelling role is "emergent" (according to the previous definition) and ad hoc.

W. TH. JANZOW

EDITORIALS

THE FUTURE

The third in a series of three anniversary issues deals with future probabilities for Christian education. One of the perennial issues of past and present has been the relation and balance between form and substance. It will get even more attention in the future, if the editorialists are right.

PAROCHIAL MYOPIA

My daughter acquired her new contact lenses the other day. Her reason for wanting them and my reason for agreeing she should have them were somewhat different. She was interested not so much in looking as in looks. I was concerned because I had heard or read somewhere that for an unknown reason contact lenses would arrest a deteriorating condition of myopia.

Nearsightedness in another sense can be a problem for the church as well as for the individual. Someone has called it parochial myopia, a deteriorating condition that won't allow a man to see beyond the parish boundary. As the challenges increase financially, socially, culturally, the view of the church shrinks until the vision is extremely limited. The condition of the local parish is assumed to be the condition of the whole church, or worse yet, it is assumed that the local parish is the whole church or that it can exist apart from the rest of the church and the world without being affected by it. Sometimes the answer to the local situation seems to be in adding strength to the corrective glasses of programs, the establishment of organizations, or simply stumbling along and allowing the vision to become ever shorter.

Since this does not provide the answer, something better is needed. The Acts of the Apostles contains a few hints that might be of value. The first disciples were effective as men took note of the fact that they had been with Jesus. When the church was in trouble, it went everywhere preaching the Word. Paul knew that the solution to the problem was for the members of the Philippian congregation to have the same mind among themselves that they had in Christ Jesus, the mind of a servant and prophet. The close relationship with Christ was most important.

The corrective glasses mentioned above might seem to help for a time. A better solution, theologically and practically, would be to switch to contact lenses. They have usually been found to be effective.

THEODORE BECK

WALTER ROSIN

WALTER ROSIN

FORM IS STILL RELEVANT

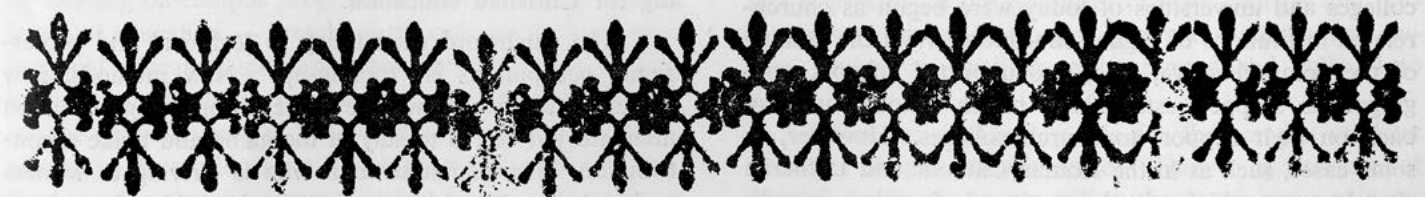
This is the age of "doing your own thing," an age of searching for personal commitment with relative freedom from restriction. It is a time of frequent submission to impulse and of hasty action with insufficient thought or plan.

During these years of daily change, innovation, and expanding knowledge, we are all probably interested in experimenting in our own area of endeavor, attempting to find a better way to achieve our goals. We are often overly influenced by the latest trends and too prone to discard old ideas in a desperate attempt to be relevant.

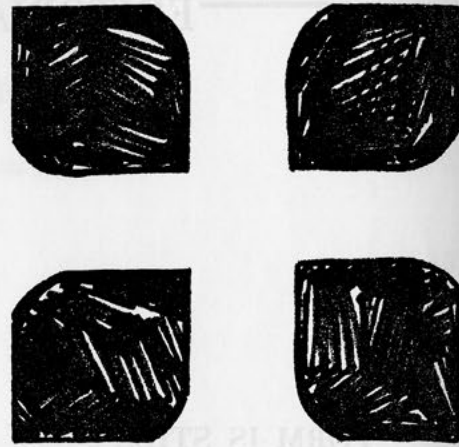
In our headlong rush to present old and new content in modern and meaningful ways, the element of *form* ought not to be forgotten. Not only should we be concerned with *what* we preach and teach, but also with *how* we do it. The inherent danger of ignoring this results in a potential disorganization, meaninglessness, and chaos.

Virtually every work of art has form. So also, preaching, teaching, worship — each of which could be classified an art — should be effected with regard to form. Content and its quality are of primary significance, but the form that helps shape or direct the content should not be overlooked. Our forms and methods must never be so restrictive that they stifle the content but, rather, should be flexible and pliable so that they help illuminate that content. At its best, effective form is so subtle that its presence is hardly noticed, but its contribution to intelligibility cannot be minimized.

While many old and traditional forms have withstood the tests of time, their application must always be subject to reevaluation in the light of present and future needs. We cannot afford to walk into the future looking only backwards. We must be able to adjust and adapt. Form is relevant. Its function must be understood, and its importance must not be cast aside.



"The danger is ever present that if Christians and private colleges do not assert their roles as innovators and catalysts, they will become state-college types with a few religious courses tacked on to appeal to parents who want a "nice" college for their children."



CHRISTIAN EDUCATION BY THE 21ST CENTURY

by EUGENE W. WIEGMAN

WE ARE NOW IN THE LAST THIRD OF THIS CENTURY. Two thirds of the 20th century have slipped past us. Changes in the past 69 years have been astronomical, touching every aspect of our way of life. Education has not escaped the dynamics of the past two thirds of a century, nor will it escape change the remaining third of this century. What changes can we look forward to in Christian education before the beginning of the 21st century?

Your guess is really as good as mine; but since I have been asked to speculate on this question, let me share with you some thoughts on where I believe education is heading.

Three Movements

I see three major movements in Christian education coming on big in the next three decades. They all deal with the education of the Christian man. One movement is centered around congregational life; the other two are college based at both Christian colleges and state colleges. Let's take a look first at the congregational-centered movement.

Educating the Total Man

It was the Christian churches that fostered in this nation the first common grade schools for children in local parishes, and it was the church that established and maintained the first colleges for the education of the clergy and political leaders. Schools and colleges were established primarily to indoctrinate young people in religious faith; but in so doing, they laid the foundations for courses of study in secular fields. Many private and even some public colleges and universities of today were begun as church-related institutions of higher education. With the coming of the comprehensive, free, tax-supported schools, congregations stopped establishing parish schools and cut back on their support to church colleges. However, in some cases, such as in the Roman Catholic and Lutheran churches, parochial schools continued, focusing on reli-

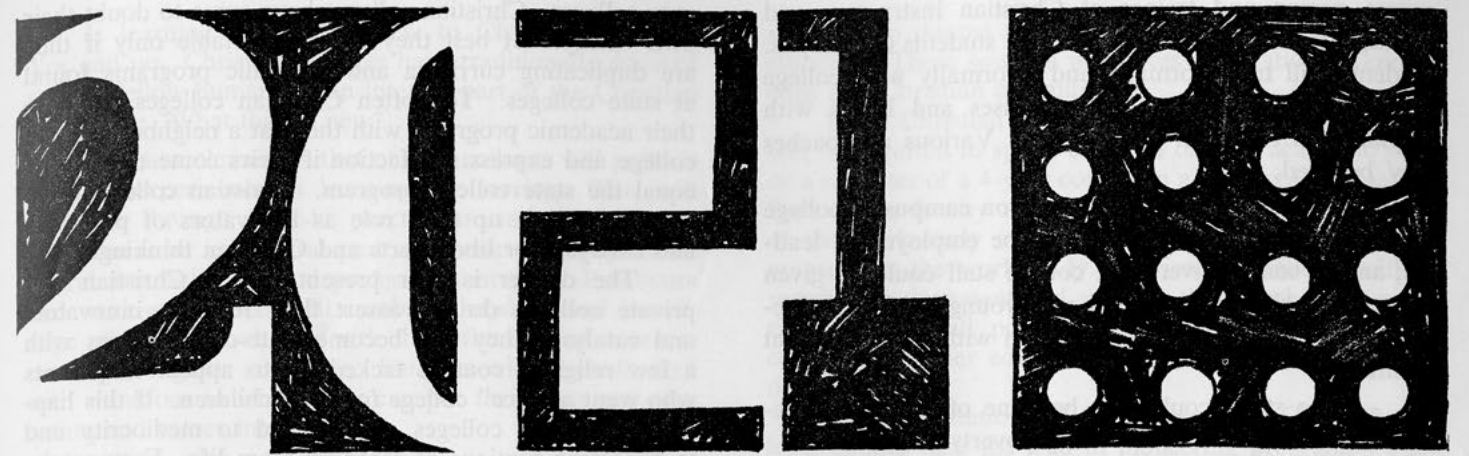
gious education to provide a "total" education for their children.

What will happen to parochial schools in the remainder of this century is difficult to predict. In the past third of this century (1933—1966), the number of Lutheran parochial schools dropped considerably. However, during the same time total enrollment rose. It is anticipated that this trend of fewer Lutheran parochial schools with a small rise in enrollment will continue for a decade, and then the enrollment and number of schools will level off. In the decades ahead Lutheran schools will probably be maintained by consortia of congregations. New educational programs on the elementary school level will mean that only congregations with expanding bases of financial support will be able to maintain quality education.

What's New

If the educational situation on the congregational level remains stable, what then will be new and unique about parish education in the years ahead? The emphasis, I believe, will be on adult continuing education. This assumption is based on the growing awareness that many Christians are ill prepared to meet the challenge of 20th-century ministering. The concerned Christian man is more aware than ever that his Christian education does not end at grade 8 or at confirmation. He also knows that being a Christian man in today's society is a difficult task. He sees many of the old familiar signs of everyday life disappearing, leaving him skeptical of his commitment to and pursuit of a Christian way of life. In short, he is still looking for Christian education.

The catchword used today in technical and professional occupations is "tooling-up." New methods, new devices, and new knowledge make an on-going education mandatory if one is to stay in the game and make a contribution. The Christian man who is striving to witness and make the Word live for him is also asking for a form



"AS I SEE IT"

of continuing education to assist him in his day-to-day existence.

As a result, I see in the coming decades the rise of adult continuing education programs in local congregations. I see the Christian man on the firing line of life participating in programs of study in churches and homes to better equip him to deal with his Christian involvement in the affairs of men. I see the Christian man struggling with the issues of his time — whether philosophical, political, or economic — through continuing education programs sponsored by Christian churches. The Christian church has not utilized fully the services a Christian college can offer. As a matter of fact, the church has not begun to touch this vast reservoir of assistance. I see Christian institutions of higher learning playing a major role in continuing education on the local congregational level. I see colleges offering courses at local congregations through extension and correspondence academic programs. I see professional staff of the colleges teaching Christians through arrangements of consortia of congregations, dealing with such topics as the "Christian Man and His Institutions," "Racism in America," "Man, Ideas, and Society." I see these programs of study anchored to the Word, designed to explore problems, and geared for action. I see continuing education programs academically structured so that they may be offered for college extension credit.

In addition, I see Christian colleges, seminaries, and universities responding to the needs of the Christian man by offering on-campus programs of study dealing with all levels of education — preschool through adult. I see professional educators spending time working in the church, in homes, in business and industry, guiding and counseling the Christian man as he goes about his business of witnessing in the world. I see the emphasis of adult and continuing education as a must if the church is to make a

meaningful impact on the Christian in the last years of the century.

The notion that Christian education ends at grade-school graduation must be put aside in favor of the concept of an on-going Christian education. Continuing education has to mean more than an hour a week of Bible class. It must mean programs of academic depth structured on the educational level of the Christian man. As this nation moves toward the goal of a college education for all, Christian education must rise to meet the need and the challenge of preparing the Christian man. Religious education geared primarily for grade-school level in a time of universal college education is at best irrelevant, if not dead.

A Second Movement

The most fertile ground for capturing the imagination of our nation's potential brainpower is on the campuses. The few short years that youths spend at institutions of higher learning are possibly the most crucial when it comes to welding together the liberalizing influences of education and a commitment to a way of life.

What is needed especially at state colleges and universities are professional counselors to work with college youth in the role of spiritual advisors and educators. I am referring to counselors who are primarily educators rather than pastors, close to students, and who are committed to the Word. To minister to college students in ways that combine college study with a Christian commitment requires the use of specialized personnel. The talent to do this is present on the campuses of state colleges and universities. Christian instructors, graduate students, and student leaders are waiting to be tapped and called into action.

I also see a changing role for the campus minister and the campus church center. Due to a shortage of trained clergy, the pastor will in the future serve as a re-

source person and trainer of Christian instructors and graduate students who minister to the students on campus. Students will meet formally and informally with college professors to study and discuss crises and issues with emphasis on Christian commitment. Various approaches may be used:

The discussions can take place on campus in college facilities. Graduate students could be employed as leaders; and in some universities, college staff could be given reduced teaching loads to work with young people of "like-mindedness" to harmonize education with a commitment to life.

— The study could also be done off campus in retreats, tours to cities, institutions, poverty areas, etc.

— Colleges could adopt curricula that permit students to spend a semester off campus in work-related experiences supervised by college personnel with like interest and commitments.

Contrary to the popular notion that such programs are unconstitutional, I believe that college administrations and faculty will encourage and financially support such programs. The next several decades will see a looser interpretation of the role of church and state in education. New national goals, if not national survival, will call for new interpretation of the role of spiritual values in public education.

Christian Colleges Are Here to Stay

Now let me turn from the state campus to the Christian campus. A good deal has been said recently about the demise of Christian colleges. Such death proclamations are usually made, believe it or not, by those who are connected in one way or another with these colleges. Very little is being said by public educators concerning the diminishing role of Christian and private colleges. On the contrary, many leading national educational and political leaders are looking to Christian and private colleges to play a bigger role in higher education in the decades ahead. It is easy to believe that state universities are more secure than private colleges, but one has only to serve at a state university to know that its problems are as overwhelming as the problems confronting private colleges and universities.

Historically, the chief role Christian and private universities have played in education has been to experiment with and develop new educational programs in higher education. The programs of study that form the foundation of liberal arts studies were first used at private colleges. Even today private and church-related colleges are experimenting with new college curricula and courses of study that are watched closely by state colleges and universities for possible adoption. Educators at state colleges and universities often look with envy to their counterparts at private colleges when it comes to academic freedom and the freedom to explore.

Unfortunately, Christian and private college faculties have been hesitant to utilize fully the freedom of exploration that they have, and herein lies the dilemma for pri-

ate colleges. Christian colleges have come to doubt their own virility. At best they feel comfortable only if they are duplicating curricula and academic programs found at state colleges. Too often Christian colleges compare their academic programs with those at a neighboring state college and express satisfaction if theirs come close to or equal the state college program. Christian colleges have too often given up their role as innovators of programs and catalysts for liberal arts and Christian thinking.

The danger is ever present that if Christian and private colleges do not assert their roles as innovators and catalysts, they will become state-college types with a few religious courses tacked on to appeal to parents who want a "nice" college for their children. If this happens, Christian colleges are doomed to mediocrity and to becoming bastions of escapism from life. Fortunately, many educators see new and emerging roles for Christian and private colleges in the years ahead.

New Roles

If one assumes, and rightly so, that the purpose of a church college is to deal with academic programs in light of Christian heritage and commitment, emphasis must be placed on what it studies and how studies are applied — the principle of learning for the sake of earning. College graduates go from hallowed halls to do something and in most cases to make a living. The purpose of a college is, of course, to produce as well-rounded graduates as possible in 4 years.

State colleges also seek to produce well-rounded graduates. What then is the difference? Is it the study of religion and Christian thought that makes the difference? If so, is this a justification for Christian colleges for today and the next three decades? Should a graduate of a Christian college, in history of business, for example, have a college experience similar to a graduate of a state college, differing only in a religious course or two? In short, is a graduate of a church college unique?

To assure uniqueness, church colleges in the past often emphasized education of restraint; refraining from something was the mark of a graduate. The graduate did not smoke, drink, or curse, or go with girls who did. He was a model of deportment. Church colleges were schools of virtue and "clean living," emphasizing pietism. Often graduates were encouraged to take up jobs and positions that kept them from worldly temptations. Many graduates went into the ministry, teaching, libraries, safe civil service jobs, and small family-type businesses.

We know today that a profession is not safe from worldly temptations, if indeed it ever was. The escape to safe jobs in small towns is no guarantee one can escape the modern life. Graduates are forced out into the world and at best are prepared to deal only in a very rudimentary way with a profession and with life.

What then is the role of a Christian college today and in the decades before the 21st century?

Christian colleges will need to continue to emphasize the role of religion and Christian thought in their curriculum. Efforts on the part of faculty and students must be made to bring the secular and religious together to focus on courses of study. But a new dimension must be added — one that a Christian college can add. As learning for learning was replaced by learning for earning, so the latter will be replaced by learning for serving.

Is learning for serving new to Christian colleges? Yes and no. Christian colleges have traditionally stressed serving fellow humans as an integral part of the Christian way of life. What then is new?

The new element is that church colleges will provide learning experiences in learning for serving. This will be done through built-in practicums and work-related experiences as an integral part of courses of study in the liberal arts, sciences, and professional studies. Practicum and work experiences will combine the skills and knowledge of academic studies with the attitudes and commitments of religious education. Students will be confronted with situations in which they can put their acquired education and values into practice.

I expect Christian colleges to initiate off-campus programs in which students will participate in practicums dealing with public affairs, business, education, foreign service, and the like. Such experiences will be structured so that students supervised by college staff will be confronted with lifelike situations.

I think students, college faculty, and citizens will

sit down to discuss student involvement in a work-study situation. These sessions will stress application of knowledge and Christian commitment.

I see Christian colleges organized so that students will be required to spend a month of each academic year, or a semester of a 4-year course, in a work-study situation. Part of the faculty teaching load will be the supervision of the work-study experience. Academic credit will be granted for the work-study experience. Students will be required to document and evaluate their work-study experience. This will possibly be the most important new concept of higher education in Christian colleges in the decades ahead.

Of all institutions of higher learning, Christian colleges should take the lead in pioneering programs. They are best equipped to develop and implement the concept of learning for serving. This concept fits their purpose and goals and can become the hallmark of meaningful education in the coming years. The Christian church will never lose its purpose of serving. Christian colleges have a responsibility to play a leading role in seeing that this purpose is fulfilled.

BLACK-MARKET REFLECTIONS

Have you ever tried to unthink a thought — especially when the thought was unsettling? Here are a few unsettling thoughts: If the present birthrate continues, each of us will be a million people in just 750 years. Sixty percent of all present 6th-graders will find permanent employment in jobs that do not now exist. Our measures for the age of the universe are upwards from 15 billion. The classroom was always informationally ahead of society; today society leads the classroom. Biology says, "Adapt or die." Industry agrees.

But two recent experiments in science must give the Christian observer special pause. Rats that were loved by their experimenter willingly came for unpleasant injections, and when lethal doses of drugs were administered, only 20 percent of the loved rats died as opposed to 80 percent of the unloved, neutrally treated ones. In another report (*National Wildlife*, Jan.—Feb. 1969, and television news), it was found that plants, in this case philodendron, responded not only to watering but also to hurt, thoughts, and even attitudes — a philodendron with feelings.

What does all this mean? Maybe TLC* is a fact. Maybe having a green thumb is really having a green thumb mind. Maybe St. Paul was not stretching a point when he suggested that the whole creation groans and pains together waiting for redemption. Maybe our own feelings do not influence only our health but also the health of others and perhaps the whole health of creation. Maybe we are nearer to discovering a communication only suspected before. Just because ESP can't be made to fit the current ground rules of science, especially operational definitions and reproducibility of *all* experimenters, does not mean a priori that it is a fraud. The fact that we have not framed our rules for truth to include the spiritual dimension does not belie its existence.

In particular where is the issue in all this for Christian education? At least this: rather than looking so hard for pat answers, we should be learning (and teaching our people) to live with unsettling thoughts, unfinished business, and uncertain vision. Likewise in a study of science, the student deserves to be warned that he risks his comfortableness whenever he looks deeper into nature, the Lord's world of creation, and he may finally have to do more than pay lip service to the idea that here "we see through a glass darkly," living in a world of open ends, not neat packages.

* TLC — Tender, Loving Care

GILBERT DAENZER

"The child's value system, which the home and church can certainly influence, is all-important in how a child utilizes what he learns. . . . Congregations should be active in studying better ways of serving their young children."



THE CHURCH AND ITS YOUNG

by VELMA E. SCHMIDT

EARLY CHILDHOOD EDUCATION HAS BECOME IN-creasingly important during the 1960s. Legislation is in progress in many states to extend public education downward. Colleges and universities are expanding programs to train teachers and specialists in early childhood education. There are many more private nursery schools for 3-year-olds now than there were in 1960. The federal government, in its antipoverty programs, has given priority to the education of young children through parent and child centers, Head Start, and Follow Through. These and similar developments indicate that greater importance is being placed on educating young children.

Why the increased impetus in educating young children in recent years? Among the multiple factors that called attention to the importance of the early years were the researches of Bloom and of Hunt.

Bloom, from the University of Chicago, synthesized significant research that was reported in his book *Stability and Change in Human Characteristics*. His conclusions were that the period of rapid physical growth is also the period of rapid development in intelligence and achievement. In fact, he concluded that half of a child's intelligence is developed by the age of four, and 80 percent by the age of eight. A child has achieved one-sixth of his total achievement by the age of six, and one-half by the

age of nine. A new realization of the importance of early learning resulted from Bloom's study.

A University of Illinois professor, Dr. J. McVicker Hunt, synthesized the research on the effects of experience on intelligence. The significance of Hunt's conclusions for early childhood education was that the environment was a crucial factor in the development of a child's intelligence. An environment rich in a variety of sensory, concrete, and verbal experiences could substantially increase the child's intelligence. However, the important factor is the interaction of the child with that environment. The more different experiences a child has, the greater his intellectual powers become. Hunt's conclusions on the influence of the interaction of the child with his environment correlate with Piaget's work.

With the stage set — the potential for learning at an early age in a rich environment that provides a variety of experiences — the current interest in early childhood education is not surprising. Add to this the learning failures, especially of the low-income population, and the result is a reappraisal of where the emphasis on education should be. If we provide quality education at an early age, can we prevent many of the learning difficulties children have in the elementary grades and later? Will children learn more effectively if they begin early?

Are we wasting the early years? What will happen to children of low-income families if they are placed into a stimulating educational environment before the child is of kindergarten age? These and many other questions are being asked.

Many programs and projects of varying quality have been begun in recent years. Since research in programs for young children based on current philosophy are in the beginning stages, conclusions on what constitutes a good program for young children await further data.

More than a dozen universities in our country are engaged in in-depth research on programs for young children. Each university has formulated a specific program approach ranging from a very structured prescriptive plan to a more unstructured plan and, in some cases, an environmental approach. Most of the programs emphasize language and concept development. Several models emphasize parent participation, and a few use the parent implementation plan. It will be some time before programs for schools can be planned as a result of this research.

The church can take a significant role in the child's early training. The on-going research and activity do not include the Christian aspect of a young child's development. The child's value system, which the home and church can certainly influence, is all-important in how a child utilizes what he learns. If the environment is as influential as Hunt would have us believe, what effect can a Christian environment have on a young child? Congregations should be active in studying better ways of serving their young children. The initiative, emanating from the local congregation, can result in a program that effectively serves the needs of the young children in their specific community. Following are several illustrations of the kinds of activities congregations may consider in planning their Christian early childhood programs.

Preschools

Preschools for the threes and fours, particularly in the urban areas, can combine Christian living with educational experiences. As more mothers work and as others are desirous of preschool education for their children, a congregation could use its facilities to provide a Christian environment. Such a preschool could serve as a mission outreach, since many who would enroll their children may not be Christians. There is increasing evidence that an interage grouping of 3 to 5 years of age enhances a child's development. Children are motivated to learn from observing what older children are doing. A congregation with one session of kindergarten could well consider a preschool the other half day. The cooperative nursery would seem to have real potential in Christian education. A head teacher, with parents assisting and sharing the cost, could guide the school. Parents could also learn child development and child guidance through the activities of such a school. The book by Katherine Taylor entitled *Parents and Children Learn Together* describes the establishment and operation of the cooperative nurseries.

Nurserymat

The nurserymat supplies an educational setting for children whose mothers shop or spend several hours away from the home. Charges are on an hourly basis. A similar setting with manipulative materials that tell a Bible story, with someone who tells Bible stories, with equipment to role-play the stories, could be a positive Christian influence on a child.

Day Care

Day care involves care of children outside the home for a full day. A portion of the day is devoted to education. Special professional training is not required for the operator of a day care center. Jule Sugerman of the Children's Bureau predicts that some school districts will include day care as a part of the school system in the future. Demands for day care will increase substantially during the 1970s. When the WIN program begins (Work Incentive program, an effort to train ADC mothers for the work force), the demands for child care will exceed present facilities. Federal money for day care will be available as a part of the program. Congregations may be well advised to consider the service that can be rendered to a community in providing a Christian atmosphere through a day care program.

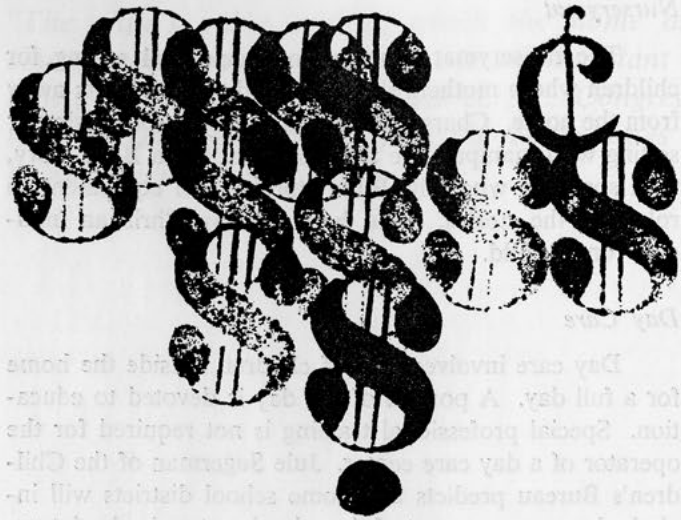
Head Start

The Head Start program is available to churches through the Department of Health, Education and Welfare. The program is designed for 4-year-olds from low-income families. Social services, nutrition, and medical aid, as well as an educational component, are included in the total program. Participation in Head Start could be a tangible effort in helping disadvantaged parents and their children from the community. Some facets of the program — parent participation and use of volunteers and aides — are important ones that also may be considered for the Christian day school.

Neighborhood Bible Story Hour

An adult or teen-ager could spend from 30 to 40 minutes in a neighborhood telling Bible stories. Such a program during the week at a time convenient to the neighborhood, with all neighborhood children invited, could utilize children's toys and activities in a way that is not feasible on Sunday mornings. An informal setting, indoors or outdoors, could appeal to young children. It may be that the application of the Bible truths to the child's life would be more meaningful in his own neighborhood than in an unfamiliar setting.

Young children can learn. Young children can be stimulated in a rich educational environment. Young children can learn about their Savior. The challenge is to use the resources in the local congregation in ways that can serve the young children of the congregation and community most effectively.



"If Christian education is important (and we know it is) and if full-time agencies are considered essential to the proper performance of the church's ministry (and we know they are), then even as the state and the federal government support local programs of education, so Districts and even Synod will use their stronger and broader base to maintain quality programs of Christian education."

MAKING ENDS MEET: A.D. 2000

by VANCE HINRICHS

A CURSORY GLANCE AT THE STATISTICS RELATING TO the cost of education at all levels would reveal that educational expenses during the past decade have more than doubled. In fact, they are increasing at a geometric rate, as is evidenced by a recent report published by the Fund for the Advancement of Education. This organization projected the 1980 educational expenditures of colleges and universities to be nearly four times that of the 1960 expenses.

Educational agencies at all levels are experiencing economic difficulties, and the dour prognostications about the future are being compared with recent developments of the business world. Good companies have fallen by the wayside during the greatest economic boom of the country's history because they failed to meet the competitive test. A few well-known names will illustrate the point: The *Saturday Evening Post*, the Packard, Capital Airlines. These companies failed for varying reasons, but in most cases economics was a determining factor. Educational agencies cannot be classified as businesses, but the scope of the educational enterprise is significant and, particularly in private and church-related education, the parallel to events in the business world deserves consideration.

Some individuals consider the problem to be merely academic. Others support a recent public statement by a prominent congressman who indicated there was "not enough spaghetti in his entire state to make quality education a reality." Church-related educational enterprises at all levels will need to exercise prudence and project their economic status far into the future.

Change Is Evident

Many states are considering legislative action that will provide financial relief to local school districts. Re-

cent legislation at the national level substantiates the concern for properly financed programs of education. The result of state and federal concern has been a significant increase in funds for most public schools and some church-related schools. The impact of this new dimension is extremely important to Christian education.

The Lutheran Church — Missouri Synod has an extensive commitment to both full-time and part-time educational agencies. A close evaluation of the fiscal implications inherent in the operation of full-time agencies is the order of the day. National publications and various news media are daily announcing concern for the future of church-related schools because of economic factors.

The Present Status

To contemplate the future necessitates a brief look at the present. The format of support for church-related education is unique for each level. The primary source of revenue at the elementary level is the sponsoring parish. In some schools tuition is charged, so that the financial burden is placed on the user of the agency; and in some parishes a combination of tuition and general parish support is employed.

At the secondary level a combination of tuition and support by an association is typical. Most church-related colleges rely on tuition as the primary source of support. The colleges of The Lutheran Church — Missouri Synod receive substantial support from the church, whereas other church-related colleges rely on gift income from alumni and other interested individuals.

At the elementary and secondary levels, a small amount of federal support and state aid (or services) is received. Recent Office of Education figures estimate that \$59 million (between four and eight percent in the dif-

ferent titles) has been directed toward nonpublic elementary and secondary schools from the Elementary and Secondary Education Act. The funds available to church-related schools compared with the amount appropriated for the public schools are not proportional to the respective enrollments. Textbook purchase, bus transportation or transportation refunds, health services, and lunch-program subsidies supplement ESEA support from state and federal sources.

Most church-related colleges receive significant amounts of federal support from appropriations through the National Science Foundation Fund programs, Higher Education Act of 1965, Economic Opportunity Act, Housing Act of 1950, and the National Defense Education Act. Restrictions have always been imposed on seminaries; but since 1963, legislation has specifically eliminated any school whose primary purpose is to prepare individuals for church vocations.

Historically, federal restrictions applied only to seminaries. During the Kennedy era, a conscious effort was made to introduce legislation granting broader support to education. Suspicions and fears caused a cautious Congress to overreact to the prospect of aid to church-related schools, and more restrictions were introduced than ever before. The church-state issue continues to assume a prominent position in our government, and a quick resolution seems unlikely.

Prospects for the future

Perhaps the greatest potential for expanded financial support will be the federal government in spite of the myriad problems. Yet, if increased federal support of church-related colleges is to become a reality, state courts and the Supreme Court will need to issue favorable decisions. Several favorable precedents have been established. Justice Black in delivering an opinion on the support of bus fare for parochial schools, stated:

The First Amendment has erected a wall between church and state. The wall must be kept high and impregnable. We could not approve the slightest breach. . . . Cutting off church schools from these services (bus transportation), so separate and indisputably marked off from the religious function, would make it far more difficult for the schools to operate. But such is not the purpose of the First Amendment. *That amendment requires the state to be a neutral in its relation with (religious) groups. . . . It does not require the state to be their adversary.*

Recent court decisions support the theory that the judicial process is affected by changing social factors. What the social determinant for the future will be is unknown, but there are some indicators that would suggest a reduced probability of a favorable consideration by the courts. Some educators espouse the theory that public education is the only type of education that can present an unbiased and totally objective perspective of life. Christian educators disagree and point out that a complete absence of Christian teaching and practices represents the extreme

in restrictive or sheltered education. The extent to which the voices of society support one position or the other may determine if social jurisprudence will aid or hinder future court action.

Another perpetual concern that will need to be resolved is federal control. The familiar adage "He who pays the fiddler names the tune" has been used, truth or fallacy. Time and experience should determine the accuracy of the statement.

A favorable sequence of events centers around the child-benefit theory. Many programs at the state and federal level already support the concept that funds that benefit the child aside from sectarian instruction per se do not violate the church-state relationship. The Pennsylvania Nonpublic Elementary and Secondary Education Act could possibly represent the most generous interpretation of this position to date. In it Pennsylvania purchases the educational services from nonpublic schools for instructional services in the "secular areas" (mathematics, languages, physical science, physical education). State standards and requirements must be met. The plan is similar to hospitals, welfare centers, etc., and is an extension of the present modus operandi.

Thus, within the next several decades, it seems quite likely that state and federal support at all levels will increase substantially, and the child-benefit concept will be used to bring this support about.



Church-related elementary and secondary schools will also adopt procedures used by public education, and this process may evoke widely divergent reactions. Perhaps the responsibility and the impetus for elementary and secondary Christian education will need to be established on a broader base than a single- or dual-parish responsibility. If Christian education is important (and we know it is), and if full-time agencies are considered essential to the proper performance of the church's ministry (and we know they are), then even as the state and the federal government support local programs of education, so Districts and even Synod will use their stronger and broader base to maintain quality programs of Christian education. As in the case of public education, "maintenance of effort" and standards will need to be met to be eligible for the subsidy.

Church-related colleges will not only receive increased federal support but *states will probably begin to provide some support to both the student and the college.* Beginning July 1 of this year, New York will support private nonsectarian colleges and universities on the basis of the number of graduates. Illinois is presently considering a bill that would grant funds on the basis of scholarship and class level. A bill is before the Nebraska uni-

cameral that would support the student regardless of which state college (public or nonpublic) he attends. Although some legislation will pass, many states will need more time. State action seems to be determined by the immediacy of the problem caused by surging population, changing social composition, and, perhaps to a small degree, political pressures. Motivation of this type is less predictable and thus suggests erratic and widely divergent legislation.

Foundations last year gave away 1.2 billion dollars. A recent publication claiming to be a necessary resource for effective solicitation of gifts from foundations indicated the criterion used by selected foundations in considering requests for support. An interesting phenomenon is immediately discernible. Support is considered if you are located in the geographic area served by the funding industry or if employees of the company benefit from the college applying for support. Some foundations support colleges for research in the educational field that would relate directly to their interests. Alumni matching gifts are becoming increasingly popular and also support the concept of aid to that segment of education that complements the interest of the industry. Although foundation support of education is on the decline, special-interest support will undoubtedly continue to grow. The end of the 20th century will begin to see a broader application of the concept that the user of the educational product will also be expected to pay the premium associated with the product.

This may be realized in several ways; however, one suggestion places the burden initially on the student. Upon graduation his employer in one of several ways would assume his educational obligation, or the graduate through salary considerations would meet his obligation. Simply stated, this concept would be considered an extension of the "education on credit" concept.

A final prediction on how fiscal inadequacies in church-related education might be resolved relates to *re-organization and consolidation of resources*. Here again public education has its parallel in consolidation, re-districting, and cooperative ventures. For church-related education to effect efficiencies, petty biases will need to be disposed of, and the perpetuation of tradition for the sake of tradition must be a thing of the past. This is true for all levels of education. An objective evaluation of new and different alternatives could result in economic efficiencies and increased quality.

The preceding comments were based on the premise that a totally new idea takes time. Predictions for the year A. D. 2000 could include many new concepts, but a better probability would be that the ideas only three decades from now will be primarily modifications of present patterns of finance.

Adequate support for Christian education is vital. Continued prayer for providential direction and guidance will lead us to the correct decisions.

REMINISCENCES

Minute, crystalline flecks of snow
descending delicately, deftly downward.
Cracks and arrows piercing blue, peering
into dark tumbled earth.
Not pausing to ask why or wonder
over aching crevices, high-rising mountains,
imperceptible cracks glossed over by a thin
scar of iciness.
Merely hurling to a quick halt to fill,
flatten, evening out holes
left by gouging, searching people;
searching for hidden treasures perhaps
buried by those who have left without it,
perhaps still searching. . . .

Silently sifting snow pours steadily and
lovingly into caverns of sadness —
evening them out,
saying smoothly they are gone.
Drifting on to heighten high peaks with
emphasis and clarity.

Memory turns dim and hazy
while patches of brilliant blinding snow
cover and curl round to add more to more,
still having leftovers to even and add more to less.

JACKIE ELLIOTT



FUTURE TRENDS IN ONE-TO-ONE EXPERIENCES IN CHRISTIAN EDUCATION

by EUGENE M. OETTING

CHRISTIAN EDUCATION IS PRIMARILY CONCERNED with nurturing the basic "I-Thou" relationship of the individual to Christ. Christian education is committed to assist the individual to live in relationship to Christ as the Head and to others as members of the body of Christ. Christian education views the Christian life as a process of growth in these relationships.

In the past, Christian schools have spent most of their efforts on proclaiming the Word by verbal or written means. In the future, Christian education will emphasize experiences in living the Word. Christian educational agencies will put into practice more completely the principle that learning occurs by living the faith.

In the future, the emphasis will be on the establishment and maintenance of meaningful relationships between human beings. This emphasis will not constitute a watering down of the vertical relationship between God and the individual. This emphasis will result in real understanding of the meaningfulness of the vertical relationship due to a variety of rich experiences on the horizontal level.

It is a truism that Christian educators have been saying that students learn more by what educators and peers do than by what they say. It is also apparent that organized programs of learning by living the faith have not been carried on. Students have been told what Christ has done and is doing, and they have been told to live Christian lives; but very few simulated or real experiences in living the Christian faith have been carried on.

In many areas of the curricula of schools and training programs of industry, simulation practices or micro slices of the "real thing" are used to teach. These experiences result in higher motivation, greater relevance, and consequently more efficient learning. Christian education is actively applying this approach to Christian living.

"Institutions of higher learning involved in teacher education are beginning to restructure their traditional curricula and methodologies to provide more opportunities to learn by living. In the future, agencies of Christian education will become arenas where participation is the key and interaction is the theme."

Institutions of higher learning involved in teacher education are beginning to restructure their traditional curricula and methodologies to provide more opportunities to learn by living. In the future, agencies of Christian education will become arenas where participation is the key and interaction is the theme. Learning will become less and less a spectator experience. Through the development of meaningful types of one-to-one relationships, the relationship of the individual to Christ will be natural.

When an individual confronts Christ and begins to live in Him, a transformation occurs. Christ lives in that individual. The individual becomes absorbed into the bloodstream of the kingdom of God. It seems to this writer that in the future Christian education will put into practice programs that emphasize the inestimable worth of the individual. Christians confess that man is the result of God's creation and the recipient of His redemption and sanctification through Christ. Our programs of education in the future will illustrate that we as Christians are concerned with all mankind. Our agencies of education will be accessible and inviting to all classes in our society. The programs carried on within these agencies will illustrate that each individual whom we attempt to serve is of the highest worth. Students enrolled in these agencies will not have to be tested to prove their worth. The worth of each individual human is an assumption that Christian educators will in the future not question but actively demonstrate.

The goal of assisting an individual to achieve self-esteem will become more predominant in Christian education. In the future, Christian education will not be as suspect of the motives of transformed individuals to serve their Lord in creative ministries. I suspect that in the past Christians have been rather hesitant to trust other Christians. I submit that as Christian education emphasizes the importance of interpersonal relations in its pro-

grams, we will begin to trust Christ and the "Christ in us" more completely.

The experimental and theoretical evidence concerning the development of a vigorous healthy personality points initially to the paramount importance of parent-child relationships. It is therefore probably true that Christian education in the future will become increasingly concerned about organizing programs designed to strengthen the family. It has not been sufficient in the past to simply exhort Christians to establish "good homes." It is conceivable that in the future Christian education will provide programs at the appropriate levels to strengthen the relationships within existing and future families. Early childhood education on the parish levels will move far beyond the distribution of nursery-roll literature. Premarital counseling and educational programs will become an integral part of the parish programs. In the future, Christian educational agencies will organize all programs around the family unit. Some existing practices in parishes may be curtailed because they detract from the family.

The relationships developed within the family provide the requisite experiences for the development of meaningful peer-group relationships. As formal early-childhood educational opportunities become more prevalent, the Christian elementary schools and their teachers will expand their influence. I am not concerned that teachers will be replaced by machines. I believe teachers, and the Christian teacher specifically, will become more valuable than in the past. The Christian educator will perhaps serve less as a dispenser of Christian knowledge. He will also undoubtedly be sought out for leadership in the development of the individual Christian personality and in the area of interpersonal relationships.

Colleges and universities responsible for educating future Christian educators will, it is hoped, take the initiative and become experience centers in Christian learning-through-action programs.

In my opinion, one of the strengths of our church-body's institutions of higher education is that they have been predominantly dormitory campuses. At its best the dormitory is a positive human-relations learning experience. At any rate the dormitory is a human-relations laboratory. In the dormitory meaningful one-to-one relations similar in intensity and meaningfulness to those of early childhood are present. I believe that successes in establishing a community spirit on the parish level can at least theoretically be linked to previously successful family and dormitory experiences. It is to the credit of our institutions of higher education that continued effort is being expended to take advantage of dormitory experiences as a positive learning effort in self-understanding and interpersonal relations.

In the future, institutions of higher education will be increasingly aware of the cooperative nature of learning. I suspect that the future is already on us in this respect. If we wish to follow Christ's example, we cannot take the master-subordinate approach to learning. I suspect

that in the past we have too frequently given only lip service to the principle that "we are all one in Christ." Students at all levels of Christian education have at some time been doubtful of this principle because they have frequently been treated as though *they* were wrong rather than that the *answer* they gave was incorrect.

Christian education in the future will give more emphasis to the truth that each individual is the result of God's creation and that each Christian individual is the result of God's redemption. Christian educators of the future will believe and be confident that the establishment and maintenance of significant relationships between individuals are worthwhile. It is not a goal to be ashamed of nor is it a secondary goal. Concern for the development of the individual personality and concern for the development of meaningful interpersonal relationships in the future will not be left to chance or to the maturation process, or delegated to God's Holy Spirit.

More Christian educators in the future than in the past will see that God wishes us to be concerned about ourselves and one another in our relationship to Him. This concern will express itself in organized attempts to grow in faith toward Him while living in relationship toward one another.



Footnote⁴

Someone has asked: Do we *see* colors, or *feel* them? The same question is apropos . . . the matter of the Christian or non-Christian quality of education. Do we *see* it, or do we *feel* it? The question suggests that what we see may not be the same as what we feel.

Let us focus the question on a particular quality, that of the spirit of unity, or the lack of it. What spirit do we see and feel in our Christian educational institutions? *Life* magazine reports that, in one school at least, the children "want classrooms alive with chaos." If education is going on in that school, the chaos is obviously only what the observer sees; what the children *feel* is life.

Most schools, on the other hand, strive for a type of disciplined order. We who support such schools sing (or remember that there was a time when we sang), "We are not divided, All one body we."

It is time we recognize that there may be a wide gap between what we see and what we feel. It is time we remember that what is important about an educational institution of any level is its spirit and that this spirit is felt more than seen. And it is time to ask just what kind of spirit we want to feel in a Christian school.

If we go deeper than the seen surface, we may become more keenly aware that division is a necessary characteristic of man's condition. We are at present divided over a number of issues in our church and, if in our church, also in its schools. These divisions will certainly influence the future of the church's schools — what is taught and felt there, the spirit dwelling there, and the children and youth being educated there.

Is such division evil? The answer depends on how deep the division is, whether it is seen or whether it is felt. I am aware that the ultimate purpose of the division must be its own elimination. Also I have read, "Mark them which cause divisions among you and avoid them."

I hold no brief for anyone causing divisions (among us), and I intend to avoid them if I can accurately mark them. (Will I be able to see the mark, or only feel it?) In speaking of the necessity of divisions, I am looking for a way to deal with those already present. Avoiding those who cause divisions does not eliminate the divisions that are there willy-nilly.

Mark how the Lord dealt with the division in that very modern man Jonah, the son of Amittai. Jonah had grown up in a Galilee terrorized by the monster pagan nations around it. Almost everything in Jonah demanded nothing less than the just destruction of these cruel peoples. But Jonah had grown up also in the sunlight of God's grace. Over and over, his own people had learned that without this grace they too were wicked enough to be destroyed. Divided between these two thrusts in himself, Jonah could do nothing but flee. He fled from God's mission to Nineveh. Only the miracle of God's grace hurled him to that hated city.

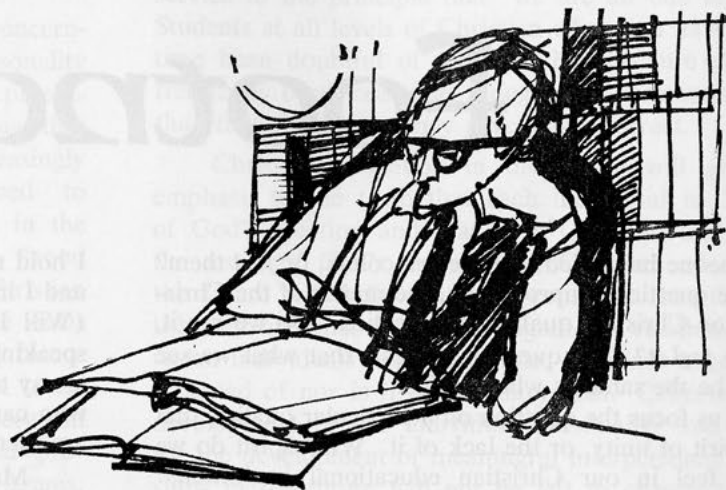
We too have Nineveh aplenty: in the world, in the church, in other synods, in our own. Do we, our church and our schools, have the necessary gifts to go deeper than the black that we can easily see? Can we feel the deep flowing red of need? Can we feel among the teachers, children, and youth of our schools the spirit of our mission to our Ninevehs? Should our teachers, students, and pupils cry out against the immorality of belief and action all around us? Yes, we must cry out. We cannot take a neutral voyage to Tarshish. But there is a broad Mediterranean Sea of difference between, on the one hand, a cry of hate demanding black destruction and, on the other hand, shouting from the city walls for the sake of a golden redemption.

What spirit can we feel in our schools? — in your school?
WALTER E. MUELLER

NO OPTION GRANTED

"Education has to perform a dual function in any civilization. It must transmit the cultural heritage, and it must also provide each generation with the intellectual and moral tools for assessing itself, calculating the forces that confront it, and making the necessary changes. In this sense it must be at once conservative and innovating, transmissive and unsettled."

— MAX LERNER



THE POLITICS OF RELIGIOUS CONFLICT. Richard E. Morgan. New York: Pegasus, 1968.

In this age of increased social welfare and educational aid, which is the better public policy on the church-state issue—stricter separation or gradual accommodation? Ought the nation's courts and legislatures cut off all public funds from church-related institutions and so bring about their eventual demise? Or will the country be better served by recognizing the role of church-related welfare and educational institutions, acknowledging their contribution to our pluralistic society, and finding some compromise formula for financial aid to private as well as public institutions?

Richard E. Morgan, assistant professor of public law and government at Columbia University, discusses this choice in his concise, 160-page study of contemporary church-state politics. Singling out the areas of education and social welfare as those that currently raise the church-state question, he describes the sources of church-state tension, identifies the major groups supporting either a separatistic or accommodational position, and then discusses three major arenas in which church-state issues are fought: (1) the constitutional arena, (2) the national legislative-administrative arena, and (3) the state and local arena.

Morgan uses the recent New York struggle over constitutional revision as a case study to portray how all three arenas became involved. The complexity of the church-state issue prompts one to accept the author's judgment that a search for a "right" over against a "wrong" answer will not help. Rather, one does well to consider the wider implications of church-state politics and search for some compromise economic formula that may avert a disruptive religion-orientated struggle. The author sees the "individual benefit" theory, set forth in the 1947 "Everson vs. Board of Education" case, as a move toward this compromise.

In the discussion of anti-Catholic prejudice one is surprised that the author makes no mention either of the election or of the later assassination of President Kennedy as another factor in lessening anti-Catholic suspicion and hostility.

For people committed to the cause of parochial education, the book summons

to political action, warning against any doctrinaire position based on religious grounds, while inviting a realistic political assessment of the fiscal squeeze. It would seem that present swelling of public school enrollments by children from parochial schools (Roman Catholic parishes have closed 637 schools since 1966) is worth both the taxpayers' and legislators' attention.

H. O. LANGE

EDUCATION AND ECSTASY. George B. Leonard. New York: Delacorte Press, 1969.

After reading *Education and Ecstasy*, it is understandable why George B. Leonard has received more national awards for educational writing than anyone in the history of magazine journalism. The senior editor and west coast editorial manager of *Look* writes in a highly readable fashion and from a perspective that strongly suggests a deep concern and knowledge of children, teachers, and educational practices.

Leonard defines education as a process that *changes the learner*, and thus he sets the pattern for what he considers to be an important objective of education. The desired "change" is to be in a positive direction. The stated hypothesis is that the potentiality for improvement is part of an individual's ability. Leonard quotes numerous reasons why many psychologists ascertain that individuals are functioning at only a fraction of their human potential. He gives reasons and direction on how to better cultivate the latent potential. Humanists Rogers and Maslow, who also have indicated concern with the problem of man's *becoming* the best he can become, are quoted in the book.

In a convincing manner, the author reasons that practically everything that is presently being accomplished in today's schools can be accomplished more effectively and with less pain in the average child's home and neighborhood playground. Learning can and should be interesting, practical, and lifelong, and under these conditions one finds "ecstasy."

Although the reader will soon dis-

cover that there are many reasons given for the suggested changes needed in our present methods of teaching, the author feels that educators are not the "culprits." Leonard says that teachers have become the valiant slaves of a society that seemingly desires to perpetuate ineffectiveness. Reasons for ineffectiveness are coupled in the book with pleas for a "new education."

In a straightforward manner, the first half of the book (Chapters 1-7) deals with the philosophies, goals, learning theories, and stifling conditions in most schools. Readers who are or have been teaching will understand what Leonard is saying. They have "been there" before. Old frustrations might be recalled and new feelings of frustration might be aroused as the paragraphs review the conditions. Concerned parents who read the book may become annoyed or angry because of the stated unfulfilled possibilities about us. Renewed and prolonged frustration and anger on the part of all readers might one day turn to hope, awe, fascination, and action. Considerable skepticism will be aroused in the final seven chapters, where the author focuses on the space-age possibilities for educators. He does give considerable attention to the positive educational potentials connected with sensitizing experiences such as those carried on at Esalen Institute.

The book's opening sentences, "Teachers are overworked and underpaid, true," may prompt further reading for agreeing teachers. But it should be noted that any educator who is satisfied with his methodology and results can remain in this state of "well-being" by closing the book after the sixth word.

Professionals who continue to search for the "ideal" situation for learning and learners, should be aware of the possibility that their minds may wander as they contemplate *what is compared to what can be*. For those who afford themselves the thought-provoking experience of "wrestling through" the ideas found in the 239 pages, it should be understood that the traditional approach to teaching may become less and less appealing.

Just as many middle-aged readers will remember the "fantasy and impossibilities" associated with the antics of Flash Gordon and Buck Rogers, so may readers react to ideas proposed by George B.

Leonard. It is altogether possible that a growing number of schools in the near future will incorporate techniques and innovations described in *Education and Ecstasy*. The "new education" in such learning centers will make the majority of today's schools as outdated as the Wright brothers' first airplane. The desirability of such change depends on one's perspective. On the other hand, once a learner experiences the ecstasy that is connected with learning, as described by Leonard, it becomes difficult to force a return to inefficient and stifling school situations.

H. L. GLAESS

INNOVATION IN EDUCATION: *New Directions for the American School Committee for Economic Development*. July 1968, \$1.00, 80 pp. Reprint of Chapter 1 and a synopsis of subsequent chapters available for 25 cents.

This statement on national policy by the Research and Policy Committee of the Committee for Economic Development and the proposed Educational Technology Act serve notice that the American school faces major and significant changes. Stanley McMurrin, project director, and the Subcommittee on Efficiency and Innovation in Education, who were mainly responsible for this statement, relied heavily on 15 major papers by outstanding scholars in proposing nine recommendations to improve our instructional processes. The focus of the whole statement is on the problems of instruction in grades K-12.

To overcome the failures in education so evident in today's schools, the committee believes that a basic change in attitudes and approaches of large numbers of teachers toward instructional organization, methods, and research must be made. Four imperatives for change form the base for the nine recommendations discussed at length in this challenging report. Schools must organize for change, they must stimulate research and innovation, they must apply cost-benefit analysis, and a national commission on research, innovation, and evaluation in education must be created.

To alter practices and forms of school organization, four recommendations are offered. The first is a proposal to establish both public and private nursery schools, especially for the culturally disadvantaged. Continuation and extension of the various curriculum study projects is urged. Individualizing instruction should be the goal for such organizational innovations as team teaching and the use of instructional television. School boards are urged to reconstruct the basis for teachers salaries so that they are more in conformity with the functions, responsibilities, and performance of teachers.

Businessmen seek a pay-out in terms of efficiency and productivity, and invest heavily in research with the hope of increasing the yield. It is expected of them to stress the great need for extensive research, experimentation, development, and evaluation in educational technology. Teacher education too is urged to update and upgrade teacher competencies as has been done in the proven and timely NDEA summer institutes (120 teachers enrolled in the 1966 and 1967 Media institutes, 1967 and 1968 Reading Institutes at CTC). Improvement of subject matter competence and capability to use advanced teaching technology are proposed.

Two recommendations for increasing teacher productivity are offered as a way

to achieve educational effectiveness. Continually reducing class size while maintaining our traditional instructional practices would raise the costs of staffing and strain the needed teaching power. Another approach is needed. Schools are urged to apply program accounting techniques to identify costs. Extended use of school facilities is one suggestion. Studies should be made to determine costs and benefits expected from using the various technologies—audiovisual equipment, television, computers, and other devices on a wide scale in the instructional program.

The establishment of an independent, nongovernmental commission on research, innovation, and evaluation in education is the ninth and last recommendation. This commission is to provide the leadership needed to promote effective school programs. A precedent for establishing such a commission was made when Congress in 1967 created the Corporation for Public Broadcasting—a nonprofit and nongovernmental agency.

On first blush one might read this statement and throw up his hands because the problems of growing population and cost seem too vast. But a more careful study of the document reveals that the statement is a plea for educators to seek a breakthrough in instructional procedures and organization that will raise

the quality of education at an acceptable cost. This statement, therefore, presents the challenge for us to explore the effectiveness of individualized instruction, the use of new resources, and teacher incentives through new salary schedules and to update teacher education programs.

Lutheran school board members will find the reprint a valuable and timely study that should point the way for improving the school's educational program.

Every Lutheran congregation should sponsor or actively engage in a nursery school as one way to effectively alter the present organization of the elementary school. The American school is generally not in a position financially or physically to add preschooling to their format. But the churches can and should. They have the space, facilities, time, interested mothers, and a freedom to experiment in this increasingly important activity.

Lutheran schools also have the opportunity to innovate and try out new ideas, which is rarely found in public schools because of their size, fiscal controls, and administrative red tape. We should take advantage of our unique position in education and explore the suggestions offered in this prestigious statement—for the betterment of our own system and of all American education.

JACK L. MIDDENDORF

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A copy of ISSUES is sent free to each church, school, and district and synodical office in The Lutheran Church—Missouri Synod. In addition, bulk mailings are sent to high schools, colleges, and universities affiliated with The Lutheran Church—Missouri Synod.

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What in the world should the Church be doing?

Power Structures and the Church

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12M2318 Paper \$1.75

The Holy Infection

The Mission of the Church in Parish and Community

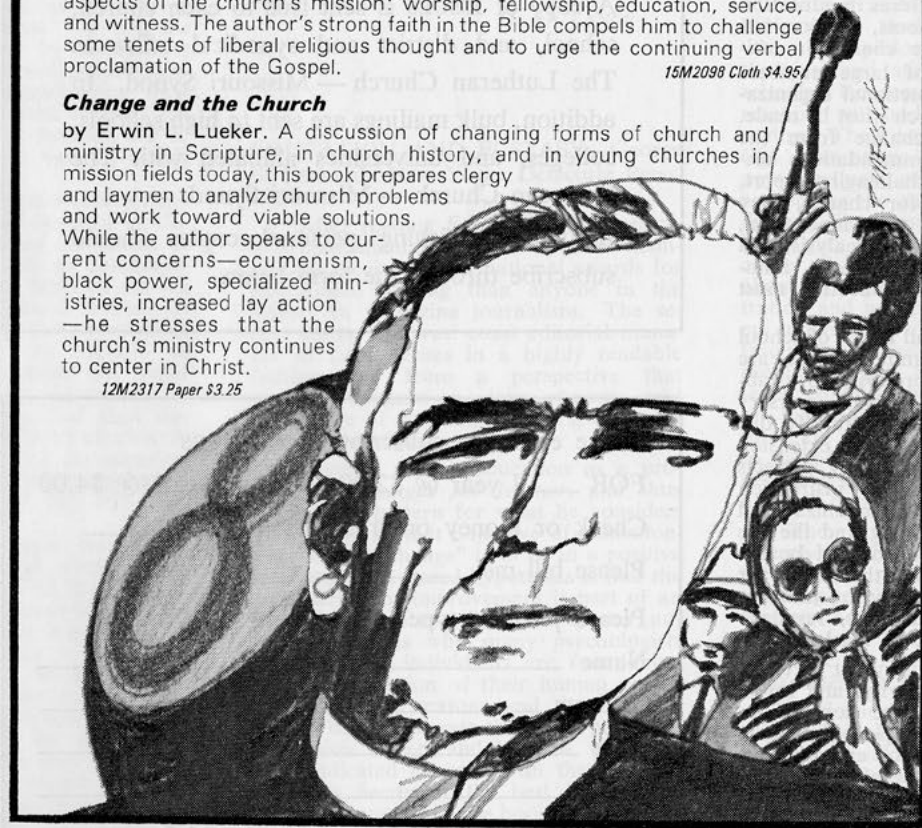
by Paul G. Bretscher. From a strong Biblical base this book discusses five aspects of the church's mission: worship, fellowship, education, service, and witness. The author's strong faith in the Bible compels him to challenge some tenets of liberal religious thought and to urge the continuing verbal proclamation of the Gospel.

15M2098 Cloth \$4.95

Change and the Church

by Erwin L. Lueker. A discussion of changing forms of church and ministry in Scripture, in church history, and in young churches in mission fields today, this book prepares clergy and laymen to analyze church problems and work toward viable solutions. While the author speaks to current concerns—ecumenism, black power, specialized ministries, increased lay action—he stresses that the church's ministry continues to center in Christ.

12M2317 Paper \$3.25



Graduation or *commencement*? Which is better? Personally I prefer *graduation*. Let me tell you why. *Commencement* means beginning. The idea is that you leave the halls of learning behind and go out into the world to live. This is the time when life is supposed to start in earnest. But this is a horribly naive idea. People don't wait till *commencement* to start to live. They're living all the time. It's no longer accurate (if it ever was) to think of school as an unreal play world to be followed up by a real work world. In today's society children attending school work, and adults who are working continue their schooling.

But all this is done in stages. Therefore, *graduation* is a better word. It refers to what is really happening. We are always moving from one grade to another. All through life—as we move from one level of experience to another, as we finish one task and move on to another, as we climb from one stage of Christian maturity to the next—we are graduating. Our graduations are symbols of our growth. They express the *becoming* aspect of our Christian life. That's why I prefer *graduation* to *commencement*.

+ + + + +

Groovy is one of the "in" words for the younger generation. I rather like it. It has a smooth, lilting sound. It flows easily across the tongue, and it sounds warmly enthusiastic. It would be easy to use it to describe the things I love and admire most. Yet for some sentiments I prefer the older words. For example, "*Great* is the Lord and *greatly* to be praised." I suppose that's my generation showing.

+ + + + +

Denver is the magic word for 1969. Say it right and your dreams come true. Say it wrong and you end up with a nightmare. Of course, I'm kidding. And it's too serious to kid about. So what will really happen? How will *Denver* look—in history? People will disagree about its accomplishments. But be sure of this: God will use what happens there! He will turn it to good and to His glory. Those who love Him will be inspired to proclaim the Good News more joyously and to work His works more zealously.

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Wow, the dictionary says, is a word used to describe pleasure or strong feeling. A student went on an Ambassador weekend. She pushed doorbells, talked to people, witnessed to Christ. When she returned, she wrote this on her evaluation sheet:

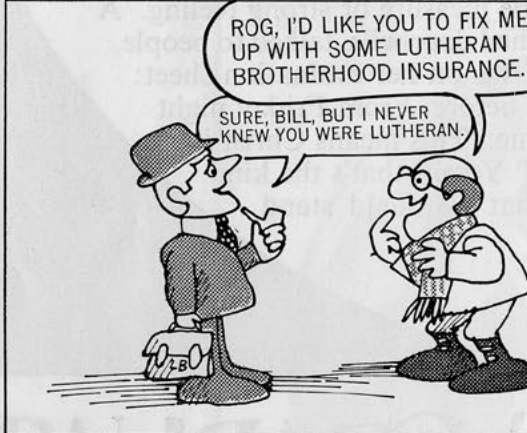
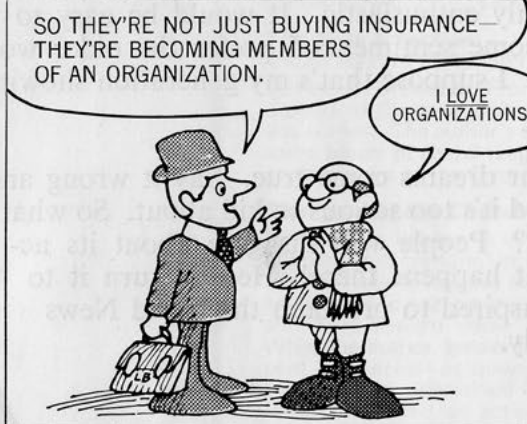
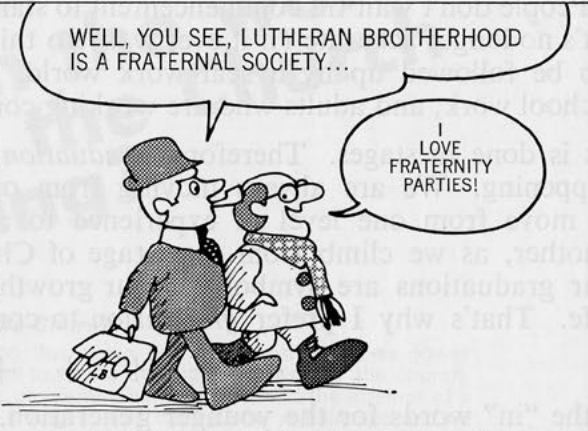
"Wow! I've seen the Holy Spirit work like never before. From Friday night on, the Lord spoke through my partner and me. This means Christ is for real. His power is true. Praise the Lord!" Yessir, that's the kind of *wow* (pleasure and strong feeling) that we could stand a lot more of.

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W. Th. Janzow

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