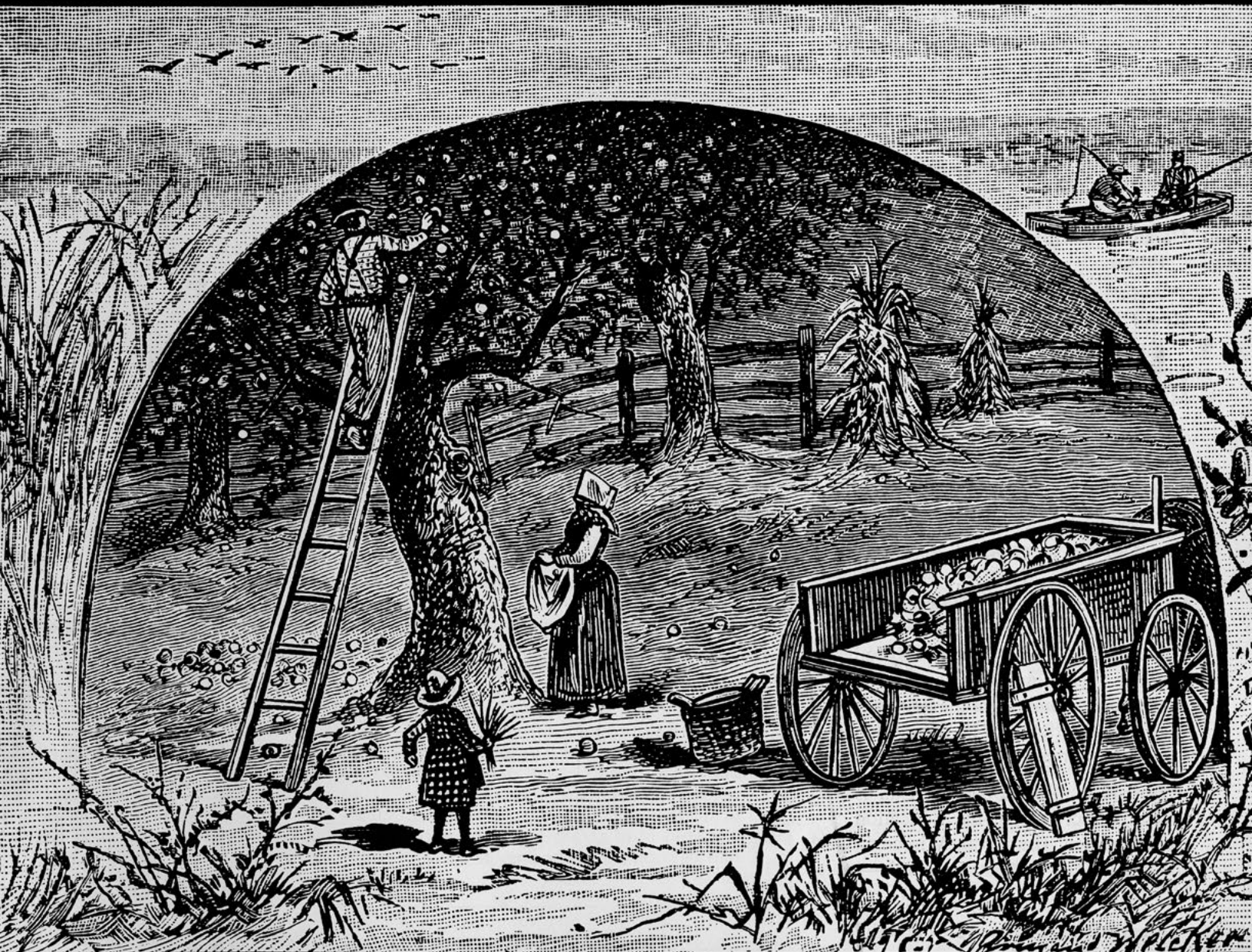


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# ISSUES...

IN CHRISTIAN EDUCATION



Published Once Each Semester by the Faculty of Concordia Teachers College, Seward, Nebraska



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

When the Editorial Committee of *Issues* approved the theme for this edition, nobody knew what would be the thrusts of the three authors who were given free reign in answering the question, "Who Is Succeeding in Christian Education and Why?" In addition, an article was also requested from a Lutheran principal in which he was to relate how one school has enjoyed increasing vitality in recent years. The approaches of all four authors are quite different. The amount of agreement on the essentials of success is surprising. It appears

that many principles and practices on how to succeed in Christian education are known. Why this know-how is not being more generally applied is another question. Leaders of Sunday school, weekday, youth, adult, and Christian day school programs should find the observations of these men especially helpful in evaluating the practices and performance of their programs. Our contributors were chosen because they have knowledge of and involvement in the total parish education program on the local, district and synodical levels.

GLENN C. EINSPAHR

Illustrations in this issue are from two German readers published by Concordia Publishing House around 1887, *Erstes Lesebuch* and *Zweites Lesebuch*.



IF

"The operation was successful but the patient died." Who would you suppose is defining success in a case like this? Obviously it depends on whether you are the patient or the doctor. The detonation of atomic bombs was successful — if you didn't happen to be a resident of Hiroshima or Nagasaki. And that's the point. Success requires definition. It's one of those slippery relative words.

Speaking of success in Christian education makes it mandatory that we define our terms. And that is not an easy task. Perhaps it's even impossible.

We are so anxious to defend the cause of Christian education — a situation which is forced upon us by a pragmatic world which requires measurable results for tangible dollars — that we may find ourselves presenting evidence which is questionable at its best and invalid or deceptive at its worst. Consider the following:

*Item:* Success in Christian education results when people are led to conform to the code of the religious community. Where does that leave Jesus, who broke with the Pharisaic religious tradition?

*Item:* Success in Christian education is bringing people to a point where an increasing percentage of the congregation members worships each Sunday in church. But what do you do with "I will have mercy and not sacrifice"?

*Item:* Success in Christian education is measured by the increase in membership in the congregation and the synod. But "man looks on the outward appearance while the Lord looks on the heart" and "not everyone who says, 'Lord, Lord' will enter the kingdom of heaven."

*Item:* Success in Christian education is measured by the acceptance of its products in the community. Yet a word says, "Marvel not, my brethren, if the world hate you."

Perhaps our problem is that we in education always want to speak in terms of "Magerized" objectives. "The student who successfully completes this course will be able to quote 500 Scripture passages from memory, will attend Holy Communion four times a year, will give 10% of his income to the church, will bring four new members into the congregation, will share his food with two hungry persons, etc., etc."

At one time the disciples asked Jesus, "What must we be doing to do the work of God?" His answer: "This is the work of God that you believe on Him whom He has sent." Obviously that isn't too satisfactory an answer for the man who wants to see the results and judge them.

Maybe we shouldn't be too concerned about our ability to demonstrate our effectiveness in Christian education simply

because we don't have the instruments with which to measure its success. One of our heroes, Paul, considered the judgment by fellow human beings to be of little consequence. He was judged of God. Maybe, just maybe, it is not our business to judge, but only to believe, proclaim, and live the Gospel.

BUT

Pious platitudes are nothing more than devices to deceive the faithful, a smoke screen to cover up incompetence. No amount of religious verbiage can ever legitimately absolve the Christian educator from confronting the basic issue of accountability for the performance of his task. To describe it in contemporary terms, the claim that success in Christian education is incapable of measurement is a "cop out."

If we want to choose our weapons in a sparring match of Bible passages, consider the following, to quote only a few:

"By their works you shall know them."  
"A good tree brings forth good fruit."  
"The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, gentleness, self-control."

"Not everyone who says . . . shall enter the kingdom of heaven, but He who does the will of My Father who is in heaven."

Besides which, there is the whole matter of Christian stewardship which requires decisions in the use of time, talents, and funds. Intelligent decisions in this area demand the continuous assessment of the processes and procedures in which we make our greatest investments. Such decisions require goals — goals which, translated into other terms in the present context, mean successful Christian education. A steward is accountable. He cannot willingly and submissively listen to the plea of the one who asks for his continued support, *carte blanche*.

Christian education, for its own good, cannot afford the luxury of allowing its leaders to hide their heads in the sands of religiosity. If it does not have clearly defined criteria for successful Christian education, it can always claim success by defining it in terms of the point which it has reached. Its product becomes its goal, and any point in a meaningless maze can be defined as success when its effectiveness is challenged.

If learning may legitimately be defined in terms of behavioral change, it can be measured. When as a result of Christian education the student does not become more firm in his Christian beliefs, more able to articulate their content, and more willing to act upon these convictions, that enterprise cannot be termed a success by any units of measurement, divine or human, which are chosen. The verdict on it is "failure," and it has only itself to blame, because it refused to be held accountable for its product.



SO

The other day my son came home from school with a torn shirt and a few bruises. His explanation: he was stopping a fight between two of his friends. Knowing him, I might be inclined to have a few second thoughts.

Yet, it is true that in any confrontation the most vulnerable spot in which to be is the middle ground. The man who finds himself in that position is caught in the cross fire between antagonists. To each he is neither friend nor foe. Today that position is more dangerous than ever. Polarization is in, conciliation is out, and woe to the man who does not pick and choose the side to which he will lend his support.

In the constant struggle between those who deny the legitimacy and ability to measure the success of Christian education and those who opt for the establishment of measurable goals, the man who questions the absolute validity of either or both positions may find himself in trouble. The demand will be to choose. Either — or. Refusal to do so will subject him to the charge of being spineless, irresponsible, indecisive, or perhaps even heretical. In spite of the risks, that may have to be his choice. He is aware of factors that will permit no other decision.

As he weighs the claims of each, he

recognizes that human knowledge is partial. And for him that means that:

1. The Scriptures provide a description of the Christian life that may be observed and consequently is measurable. But we do not possess the instruments by which to measure it with the precision of the scientist. The human subject in Christian education is so complex that it is impossible to prescribe absolute responses to all situations. Specificity of measurable action can quickly degenerate into a legalism that destroys the very success it was intended to produce.
2. The Spirit of God operates through the Gospel which is subject to description, but the Spirit and the Gospel cannot be bound by any man-made formulas. The limitless ways of presenting the Gospel and achieving success in Christian education are as varied as the limitless gifts of God to His people. The danger in describing success — and methods which lead to success — is that we bind ourselves to a formula which blinds us to the full dimensions of the new life in Christ. Then we may become complacent and fail to use the Spirit's gifts to the fullest extent.
3. Tension is a fact of the Christian life and consequently of Christian educa-

tion. It is the tension of being in the world, a fact which makes the product of Christian education measurable, but not of the world, a circumstance which by the definition excludes all temporal yardsticks.

4. Answers will ordinarily not be given to questions which are never asked. Instruments which are designed to measure success in Christian education on the basis of goals may be imprecise and incapable of measuring certain factors, but they are not useless. If they do nothing else, they stimulate the questions which lead to a rigorous reexamination of basic suppositions and methods. That in itself is a necessary procedure.

Each man must decide where he will take his stand, even if it is the middle. If that is his choice, he may find himself in the company of Jesus, who said: "Whoever hears these sayings of mine and does them is like a man who built his house upon a rock"; of Paul, who wrote: "I live, yet not I, but Christ lives in me" and "Our citizenship is in heaven"; of Peter, who wrote: "I beseech you as *aliens and exiles to abstain. . . . Maintain good conduct . . . that they may see your good deeds*"; and in the company of a host of other Christians through the ages.

WALTER ROSIN



## WHO IS SUCCEEDING IN CHRISTIAN EDUCATION AND WHY?

By ROY C. KRAUSE

IT'S TIME FOR CHRISTIANS TO BE ASKING QUESTIONS ABOUT WHAT'S RIGHT IN CHRISTIAN EDUCATION instead of concluding that the days of glory are behind them and that there is nothing to look forward to but a downhill, losing battle. The purpose of this article will be to review some of the characteristics of successful Christian education and to identify and analyze local situations in which such success is being realized. Interwoven in the paragraphs will be a description of (1) the characteristics of the successful teacher and his or her importance in the learning process, (2) the effect which the philosophy of the home and school has on education, and (3) the importance of methods and materials in the educational process.

Since this article emphasizes the positive side of Christian education, problems which confront the church and its program of education are not discussed. Much is being written on that topic. Problems exist, from theological issues to school architecture and from financial dilemmas to the problem of staffing day schools and Sunday schools with dedicated and committed personnel. That The Lutheran Church — Missouri Synod has 45 fewer schools today than it did in 1968 demonstrates that there is work to be done and problems to be solved.

The church and Christian education are surrounded by problems, but a study of the past reveals that greatest progress has been made when the going was anything but smooth. Confrontation has led to improvement, but only when problems were recognized and the desire for success was dominant. Today is no exception. In many places Christian education is forging ahead in spite of difficulties. A look at some of the ingredients which make for that

success may be beneficial in strengthening that which already exists and in paving the way for successful ventures in the future.

### Emphasis on Product Instead of Process

Most definitions of education have emphasized the process in education rather than the product. We have set up a system of formal schooling (process) through which a child progresses. We have added courses to the curriculum; we have combined some and eliminated others. We assume that by the time the child has completed the requirements he will be the type of person who is capable and willing to make a worthwhile contribution to the society of which he is a part.

Unfortunately the product — the growth which occurs in the one being educated — too often has not been as great as expected. Some might even argue that more has been lost than gained in the educational process. I would not agree with this argument, for there usually is improvement. But if the product is viewed as more important than the educational process, then more time should be spent in studying that product, in attempting to discover the elements in formal education that have contributed most in the development of that product, and then in doing something about it. *While education is an ongoing process, it must be considered as a means to an unfinished end and not as an end in itself.*

### Prerequisites for Success in Christian Education

If we consider the chief goal of education to be a product or the outcome of the process of education, we will immediately focus attention on the influences which come into play in determining the quality of that product. For our purposes at this time we would like to con-



concentrate on but a few of them, including parents and teachers, the philosophy of home and school, and methods and materials.

### Witnessing Christian Teachers

Educators are just beginning to place the warranted amount of importance on the teacher as a person. Empirical evidence today emphasizes over and over the fact that, outside the child itself, the teacher is the most important factor in the formal educational process. My personal observation confirms the evidence. It is the teacher as a person, not only for what he knows but for what he is and how he relates to those about him, that is of prime importance. When the teacher is a practicing Christian — one who not only knows the Word of God but one who demonstrates the presence of this Word in his activities with the children, both in respect to Law and Gospel — then you have the all-important ingredients for positive Christian growth.

A teacher must possess knowledge, but it is more important that the teacher possess the ability to motivate others to proper action than simply to be an encyclopedia of information. High school teachers and college professors are especially vulnerable in being led to believe that subject matter is all important and that other elements in the educational process are secondary. Subject matter is important, but in the end it is what the child does with what he knows that is of greater importance. Unfortunately the tendency in many places today is to make the teacher a subject-matter specialist who is with the children only a specific period each day. The children have little opportunity to become acquainted with the teacher as a person or vice versa. Much can be gained in developing the product in education when teacher and child are given more opportunities to spend time with one another — before school, during free periods, and in other informal situations. *In successful Christian education the teacher and the child come to know one another.*

### A Christian Philosophy in Home and School

Successful Christian education is more likely to occur when the philosophy of the home and school are one and the same, or at least closely related. A case in point: The school faculty believes that there is a place in the lives of God's people for the Ten Commandments, that they are still the best guide for living happy lives. Because of this belief the faculty places emphasis on teaching them. If the philosophy of the home is such that the parents have little use for the Ten Commandments and consider them old-fashioned and not applicable to modern living, the school will accomplish little, if anything, by teaching them. A close scrutiny of this type of situation will soon indicate that it is only by the grace of God that anything positive occurs whatsoever.

A second case in point: The classroom teacher uses the Gospel approach in education. He has been quite successful in demonstrating through his own actions and through interactivities with his children what it really

means to live under the cross of Christ. His classroom is developing into a small community in which forgiveness plays an important role and the happy life in Christ is accentuated. If the philosophy of the home, however, is based on fear and the Law alone, and if little or no opportunity is given between the parent and child for a Gospel-oriented interaction to take place, the teacher will have great difficulty in using the Gospel approach to living successfully.

A third case in point is the overprotective parent, the parent whose child can do no wrong and who therefore finds it necessary to be at odds with the classroom teacher. Such parents do not fully understand the essence of sin and how it affects the thoughts and actions of people of all ages. They jump to conclusions far too quickly and, in so doing, often minimize any good which could have occurred. Teachers, of course, are sinners too and do make errors in judgment, but in the Gospel-oriented classroom the entire pattern of sin and forgiveness is likely to be working positively without outside interference. *If the approach used by the home and school are both based on a Christian philosophy of education and if both work together in its realization, we have present one of the most valuable guarantees for success.*

### Skillful Use of Methods and Materials

Methods and materials in education must be considered as secondary to the personality of the teacher and the role of the home in the educational process. Their value lies in what is done with them, and by whom, rather than in their essence. Two teachers can agree to use basically the same methods and materials in teaching, and yet the one class is eager to participate and moves ahead rapidly while the other seems to be but going through the motions. Exchange the teachers, and soon the classes will be responding in reverse fashion. Method in teaching is so closely related to the teacher's personality that it is difficult to identify where the one ends and the other begins. Teachers need to know about methods of teaching. *The greater the variety of methods used, the more effective the approach, but method is always in relationship to the personality of the teacher.*

### Adequate Financial Support

Some people have equated the spending of large sums of money with successful education. This need not necessarily be true. In some areas the federal government has poured many millions of dollars into school systems and into educational ideas with the belief that improvement would be commensurate with the amount spent. This has not happened. Research indicates that what was anticipated has not occurred and that gains have been minimal at best.

Some people also have the mistaken notion that the more salary a teacher receives the better will be his teaching. This is true up to a point. Every teacher deserves and should receive a living wage, but doubling a teacher's salary from \$6,000 to \$12,000 does not produce doubled

efficiency in the classroom. You still have the same teacher with basically the same educational ideas. Better salaries, it is suggested, would attract more capable people into the teaching profession. To date there is little, if any, evidence to support this position. Spending a given number of dollars per pupil per year for education is not assurance in itself that quality education has been achieved. It takes far more than dollars by themselves to provide effective education. Again it must be added: The teacher makes the difference.

Of course, teachers need adequate materials. *A congregation or board of education which is negligent in properly equipping classrooms or in supporting its teachers is doing an injustice to the children and is hampering the effectiveness of the teacher.* All teachers should have access to a variety of up-to-date teaching aids and should know their value and uses in the classroom. But expensive teaching materials collecting dust in room corners does not make a contribution to the education of children.



### A Happy, Contented Faculty

A happy and contented teacher makes for an effective teacher. Many teachers have been found to be insecure in their positions. This insecurity is not based so much on their fear of losing their job as it is on their not being certain that what they are doing is best. This is caused at least in part by the lack of experience and, in many cases, by the lack of training. *Good teaching is done by persons who have a combination of proper training, meaningful experience, and personality.* We must emphasize meaningful experience because there is a vast difference between a teacher with 10 years of experience and one having one year of experience repeated 10 times.

Happiness comes from the feeling that one's work and contribution are appreciated. People work more effectively when they have some assurance that their work is being noticed and appreciated. When parents, administrators, and pastors are aware of the accomplishments of the teacher, they do well to find ways of communicating their appreciation. This is not only true of appreciation communicated from others to the teacher but from the teacher to others as well. The successful teacher also knows how and when to praise students for their accomplishments. He can brighten the lives of others by the right word at the right time. This does not mean that we develop a generation of gushy well-wishers and backslappers but rather that we give credit where credit is due and in so doing make life a little more pleasant for all concerned.

### Examples of Successful Teaching

The first portion of this article attempted to state the characteristics that have been found to exist in places where successful Christian education has occurred. The remaining paragraphs describe situations in which the writer thought successful Christian education was taking place.

The first example is that of Lutheran school A found in the Michigan District. It was my privilege to visit this school on a number of occasions. I always left the premises with a feeling of awe, admiration, and amazement that such a closely-knit organization could exist in an area heavily afflicted with worldly concerns and problems. Yet in this school the observable indications of the Spirit of God at work were very prominent. During one of my last visits to this school a recent male addition to the faculty remarked when I asked him how he was enjoying his work, "Mr. Krause, I always hoped that someday I could teach in a truly Christian school and, as far as I'm concerned, this place is it."

When I asked him to explain why he felt that way, he added, "It's really hard to explain, because there are so many little things to be considered. But I think we might begin with the pastor. Now there's a man who is really interested in our Christian day school and who stands behind the teachers. You know, before he came here, this was a struggling little school without much of a future, but since his arrival, he has gotten all of us — teachers, parents, congregation — to appreciate the great opportunity God has given us to work with His children. He shows interest in the school, yet he doesn't try to run it. He leaves that up to the principal and staff. He attends most of our faculty meetings, at least part-time, and seldom misses our morning faculty devotion.

"That's another thing I like — our morning faculty devotions. We take turns in leading the devotions, and I'm convinced it does something for us as a staff. We didn't have faculty devotions in my last school. I must admit that at first I thought it was a drag to get to school a little earlier every morning, but I've grown to see its benefits. I've found that devotions bring the faculty together both spiritually and physically. It's good to be reminded that we're serving God and not just teaching a class of children.

"There are other benefits to getting together every morning. Coffee is available, and most of the teachers arrive a little while before devotions begin. We talk about things in general, and it seems that there is always time for a chuckle or two. We've got a great staff. We're not the best teachers in the world, but every member seems to know what he is trying to do and why. Our principal treats us as co-workers and gives us the feeling that we're in this work together. Even the children have a good, wholesome attitude about school. Really, teaching here is relatively easy. Anyway, I'm glad to be here."

This young teacher's summary answer to my question echoed in many ways my own feelings of why I enjoyed visiting this school. The entire atmosphere was filled with

friendliness. Even the cooks in the kitchen were about as jolly a group as I have found anywhere. *So what made this school a citadel of Christian education? It began with the pastor, who set the tone for success. It was enhanced by a principal who knew his task and was not too proud to invite the Spirit of God to assist him in his efforts. Members of the staff had a profound dedication to their tasks and enjoyed performing them.* The fact that the staff experiences comparatively few teacher changes over the years attested to the fact that satisfaction existed. Salaries were good but not the highest in the area. The behavior and attitude of the children indicated a wholesomeness that had developed because of cooperation between home and school.

The school described sounds like an ideal situation, and to a great extent it is. But it does exist, as do others much like it. What about your situation? How do things stand and what can be done about them?

The second example is a middle-grades teacher in a suburban area. This teacher is known for his ability to develop in children pride in their work and an unusual fondness for school, at least for school in his classroom. He has established himself as a friend to the children, but at the same time he does not permit them to take advantage of him. Although I visited his classroom on various occasions, I always felt that both teacher and class were comfortable in what they were doing. One day I asked him what he did to develop the type of classroom he possessed.

"First of all," he said, "I like to teach and I like children. I can still remember when I was their age and the things we did. I find that these children are much like we were. I try to stay alert to what they are thinking, and I get to my classroom early so we can chat about things they are interested in.

"Another thing that has helped is that at the beginning of the year we spend time talking about the kind of year we want it to be. Our first religion periods are used for this purpose. From time to time we review our ideas and make changes as necessary. When things go wrong, and they do, we talk about them. Sometimes the whole class is in on the discussion — sometimes the situation is discussed with a small group or individually. I believe you can gain much by talking and listening to children and by getting them to think. We're in this thing together, and education to me is a two-way street. I think my greatest task is to develop in the children a desire to learn, for I can't do the learning for them.

"I'm not one for a lot of homework. We work hard during the day. I try to help as much as possible, but I refuse to give the child an answer if I think he is capable of figuring it out for himself. In arithmetic, for example, I'm much more interested in having children understand what they are doing than in the fact that they did 50 homework examples using the process. One child may learn it by working 5 examples while another may need 10.

"I try to be relaxed, and I want the children to enjoy what they are doing to the extent possible. I especially

like to teach religion and social studies because of the opportunity they give for discussion. We really get into good discussions at times, and I try to remind the children of our relationship to God and our fellowman and of His relationship to us. I think my class of children is the greatest I could have. I have reason to believe that they know I think so."

*Why can this young teacher be considered a successful Christian educator?* The answer is not simple, because the total composition of a human being is not simple; nevertheless a study of his techniques indicates that certain characteristics are present. *The young man likes children, likes to teach, and has a very positive attitude toward his work.* He knows he is teaching differently from many of his colleagues, but he realizes that teaching is a matter for the individual to develop. Therefore he works with his children in the way he knows best. Above all else, he is getting positive results.

The classroom has organization, but organization is not the master. The children for the most part enjoy what they are doing and are being given the opportunity to think as individuals. Parents are pleased with his results and are letting him know about it. This has had a positive effect leading to continuous improvement. He uses a systematic approach to teaching and learning based on outcomes rather than on the process alone. *The religion period is used as the foundation, as the bubbling spring from which the entire educational oasis is nourished.* But again, it is his personality, his understanding of who he is and what he is to be doing, that serves as the source from which the other ingredients come.

Our third example is Miss Brown, obviously not her real name, who is a second-grade teacher in a Lutheran school in a small town. She has had unusual success in working with children who have come into her classroom with difficulties, either academic or personal. As I observed her in action, I could not help but notice that she seemed to know more about each of her 28 children than do most teachers about theirs. Her interest in and store of information on each child were so apparent that I asked her about her method.

"I believe in keeping a personal file on each of my pupils," she exclaimed. "I spend a few moments at the end of the day in adding bits of unusual information on things which have occurred, either in the classroom or elsewhere. I want to know as much about each child as I can, and why he might act in a certain way.

"You know, I am single and so I put aside every Monday evening to visit two of the families of my children. Before that I visit each of the homes in August. By the first day of school I have some idea of the home background of each child. My visits also help inform parents of what I am trying to do in helping them educate their children. It has helped immensely. I explain my plan for coming back about three times during the year, and most of them like the idea. They don't just see me when there's trouble, although we have to take care of that

once in a while too. I try to acquaint them with my philosophy of education and life which includes religion. I try to get them to tell me about themselves too. I get a pretty good idea of what they are thinking and how they live, and I have found this very helpful in working with their children. I guess I would be lost in teaching unless I knew my children."

In my opinion Miss Brown is a successful Christian educator. Her classroom radiates a friendly simplicity in which the children are at ease. Miss Brown also makes good use of behavioral objectives in her teaching. Since she knows her children well, her objectives often change somewhat for each child, but she does include the empirical method of instruction in most of her classes. She thinks through her goal for the lesson, checks to see if it is attainable, plans for both teacher and child participation in the learning process, and uses a variety of means for evaluation. She is more interested in what is mastered or learned by the children than in the amount of homework that is completed. Her success as a teacher is dependent on many factors, but basic to all is her Christian personality.



\* \* \* \* \*

In this discussion of the question, "Who is successful in Christian education and why?" we have seen that many forces are at work. However, certain characteristics seem prominent. The teacher as a person and as a practicing Christian seems to rank first. Take away the essence of personality, of attitude, of love for children and love for Christ and little of real importance remains. The philosophies of home and school seem to be next in importance. The philosophy must include a oneness of purpose and the desire to live the Christian life. Method, materials, and financial support are interwoven and cannot be overlooked. Money is important, but it is not all-important. It alone cannot assure successful education. When it is used wisely, success is more probable. Business succeeds or fails on a 5 percent margin of profit or loss. Christian education is likewise dependent on the many little things which, when added together, make the difference between success and failure. Improving the educational process as little as 5 percent could have a wholesome effect on the most important element in education — the end product.

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# RELATIONSHIPS WHICH PROMOTE SUCCESS IN

By ROBERT W. F. HARMS

## Relationships with God Through the Word

ANYTIME A TEACHING AGENCY OF THE CHURCH truly merits the modifying adjective *Christian*, we can be sure we are in a place where Christ is honored and God is glorified. Why? Because teachers and students alike are not seeking a minimum by which to get by, but that maximum which says, "Lord, what do You want me to do?"

It is in such a teaching-learning situation in the church that attitudes are being shaped by that great shaper of attitudes, the Gospel of God. A child's attitudes, like that of an adult, can be shaped, molded, turned, modified, strengthened, and corrected in the atmosphere where pardon for transgression is a way of life. We take note of St. Paul's "success" in education when he encourages the Philippians — for whom he was thankful "for your partnership in the Gospel from the first day until now" (1:5) — to have the mind of Christ, the attitude of a servant "who forgets what lies behind and strains forward to what lies ahead, pressing onward toward the goal for the prize of the upward call of God in Christ Jesus." (2:5 and 3:13-14)

Uniquely, in apostolic times as well as in the 20th century, successful education in "all things that I have commanded you" takes place where opportunities are provided for immediate application of newfound knowledge to real-life situations. Realistically, of course, not every such Christian lesson can be put to immediate practical use. But the point we wish to establish is that a lesson that sticks is a lesson that's put to use. It's well and good to know the theory of piloting an airplane or of driving a car. Only under proper tutelage does a person become a practical pilot or a competent automobile driver. One can't get through airplaning always by "flying by the seat of one's pants." As the days of the barnstorming pilot are a thing of the past, so also is a haphazard educational program that has neither plan nor goal and therefore no real substance.

The implications seem to be quite clear. What is needed is a teacher who is alert to the Spirit's promptings in self and in the child. Sometimes such alertness is sharpened only as one's own facility with the Word of Life has increased. Doesn't this suggest that success in Christian education begins with the possession of that facility and ease of movement through the pages of His Book that brings a person to the Bible with a sense of a continually fresh reacquisition of the old truths? Jeremiah reminds us that "the steadfast love of the Lord never ceases, His mercies never come to an end; they are new every morning; great is Thy faithfulness." (Lam. 3:22-23)

## Parent-Teacher-Child Relationships

These renewed mercies remind us that a person's real needs are more in need of treatment than are his supposed or contrived needs. Where a teacher is alert to a child's real needs (discovered through casual conversation, home visitations, and the like), he is in a position to lead a child on that voyage which will help him discover the answer to those needs in Christ the Savior. After all, there is nothing so useless as answers to questions that haven't been asked; and nothing will "turn a student off" any quicker than a useless answer for an unasked question.

In our voyages of discovery, covering approximately two years in time, that teacher was counted a success whose Spirit-guided imagination permitted the effective use of tools and media as instruments and not as ends. And we are well aware of the recent emphasis on the medium becoming more than just a means to an end.

It needs to be mentioned that a successful teaching situation requires students who have been motivated by parents whose sense of responsibility to "bring up their children in the discipline and instruction of the Lord" (Eph. 6:4) has been abetted by a continuing education on their own part. It is not really passé, as some seem to think, that in Christian education parents play an active part. Congregations where guidance is not only offered by parents to their children but where also parents gladly receive it from others are congregations in which Christian education has a depth which the Spirit creates through a multipronged approach with the Word.

When a student is motivated by a teacher whose teaching task is NOW, such a student grows in Christ toward that maturity which is measured by nothing less than "the stature of the fullness of Christ" (Eph. 4:13). This is the kind of maturity that is not based on chronology, nor on the "amount" (quantity) of Biblical facts readily available to mnemonic recall. Rather, this is the maturity which indicates that a person is moving toward his full potential as a reborn child of God. This is the potential of which the apostle Paul spoke when he said that it was the goal for which he was striving "to make it my own, because Christ Jesus has made me His own" (Phil. 3:12b). Perfection shall always elude us — in whatever form. But rising to our full potential in Christ will be the goal of Christian education. Success in reaching it is attained to the extent one lives a life that honors God and glorifies Him for the sake of Christ.

In parishes that work at educating people to reach their full potential through Christ we have spotted teachers who see their teaching situation as more than a source of income, and far more than just a job to do because no one else is doing it. The heart of success in teaching for Christ, next to His indwelling Spirit, is the heart of the

# CHRISTIAN EDUCATION

teacher — a heart inflamed with love that will not let the child go. The crucial person in successful Christian education is that teacher who has caught the vision of 1 Cor. 15:58: "Therefore, my beloved brothers, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labour cannot be lost." (NEB)

## Congregational Relationships

Not far behind such a teacher one will find a congregation willing to provide adequate group-teaching spaces and facilities, as well as a competent faculty and staff. One is quite familiar with the slogan on some glass bottles — and at least the slogan of one bank in mid-America: "No Deposit — No Return!" The implication for a congregation and its constituency, as well as for a teacher and his/her constituency, in time given, effort expended, and talent used should be clear. We know of no greater motivation than the knowledge that "in the Lord" our labors are not in vain.

Whenever God has placed a challenge before us or provided His people with an opportunity, He has also provided the capability to carry out His will. The problem, at least as we have come to know it and observe it only in part, is that there are times when the people of God lack a willingness to plunge into something as challengingly difficult as educating for eternity in time.

At least one other ingredient needs to be recognized as being very important in any successful program of Christian education. Those congregations where successful (and by that we mean "effective") Christian education takes place are those in which a team has taken over the educational task. We are thinking of a team whose aims and goals in Christian education have become more than inculcating ethics and moralism. Such a team, composed of pastor, teachers (either professional or unpaid), parents, and students, has recognized that Christian education leads directly toward the goal of discipleship in which the student of whatever age is able to say with meaning, purpose, and high resolve, "Not my will, but let Thine be done!"

There are probably other elements that belong into a discussion of this topic. We cannot be exhaustive in our treatment; but observation of vital programs of Christian education has convinced us of the importance of the relationships we have described. A wholesome relationship toward the Word, children's souls, teachers, the role of parents, the importance of teamwork, and the need of supporting Christian education. Congregations which have such relationships and attitudes are under the blessings of God experiencing success in their Christian education programs.





## KEYS TO QUALITY IN

By DONALD A. ROSENBERG

DURING THE POSTWAR DECADES WE SAW A TREMENDOUS increase in the number of children involved in the educational programs of the church's Christian day schools. The sheer numbers caused many administrators to channel their energies into the problem areas of physical facilities and staffing. Teacher-pupil ratios were frequently too high for even limited individualized instruction. Unfortunately the individual was often ignored in an effort to serve the influx of new people. Meeting individual needs was talked about, but little was done. Alert Christian educators were rather uneasy about this shifting of emphasis from the needs of persons to the problems of the institution as it attempted to serve greater numbers.

Lower birthrates and the slowing influx of new families into the Christian community have provided the opportunity for Christian educators to focus on the needs of the individual child. With fewer children in most parishes, each one becomes an even more precious gift of God. The unique gifts of each individual child become a special blessing, and his individual needs become a special challenge as we attempt to help him reach his optimum potential as a child of God. As the world becomes more alert to the problems of overpopulation and the growing need for planned parenthood, this emphasis will undoubtedly increase. We have observed some exciting trends as schools move from quantity to quality education. These trends appear to be keys which are used by successful teachers. Let us explore them.

### Systematic Home Visitations

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More schools have now established the policy and practice of having each teacher visit the homes of his prospective pupils before the beginning of the new school year.

The child has an opportunity to discuss the out-of-school activities that are important to him. The child and his parents have the total attention of the teacher. There is no danger of having to compete for the teacher's attention and interest with 1 or 2 or even 30 other children. The child and parent meet the teacher on their terms in surroundings which are more familiar to them. Person-to-person relationships are established before teacher-pupil or teacher-parent relationships begin. There are no tensions to resolve. There are no incidents to interpret, for the new school year is still in the realm of anxious anticipation or stoic resignation, depending upon the child's attitude toward school.

The teacher has an opportunity to meet the child in his most important environment, his home. The teacher has an opportunity to meet the child's most influential teachers, his parents. The teacher will tend to give guidance to the educational development of the child from the perspective of his home environment. The teacher becomes acquainted with the child as a person before he establishes a teacher-pupil relationship.

Home visits are not new. I vividly recall being required to make them when I began teaching over 25 years ago. My thoughts and feelings about the principal who enforced this policy as I walked or pedaled a borrowed bicycle to the homes of my first pupils will remain unexpressed. The wisdom of this home-visit policy became more evident with each passing day of that first school year. It was a pleasure to greet parents and children by name on the first day of school. I would often see not only the face of the child but also the image of his home. Telephone conversations with parents were much more meaningful because we were already acquainted as persons.

## CHRISTIAN EDUCATION FOR THE SEVENTIES

It was my privilege to travel with a school faculty to a preschool teachers conference. Two of the teachers were new and they were comparing observations with the two older teachers on the basis of their home visits. The conversation centered around the children as persons. It was quite obvious that the children were known as persons two weeks before the first day of school and that it would not be necessary to spend considerable time in orientation and in becoming acquainted before the academic learning experiences began. I have every reason to believe that these new teachers and their children have made a good beginning for a productive school year.

### Personalized Instruction

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We have encouraged individualized instruction for many years, but most classrooms continue to be organized for group instruction. For example, one group of teachers agreed with the premise that, if children are to make progress in reading, it is necessary to begin at their present reading level. But many of these same teachers ignored this premise in their own classrooms. The first few grades might have reading groups, but the latter have largely disappeared in the middle and upper grades. Yet standardized reading tests indicated a wide range of reading abilities among these same children. More classrooms now have at least three reading groups, and schools with a non-graded, individualized instructional program in reading and mathematics are especially exciting to observe.

The transition to a non-graded organization with individualized instruction in schools has not been easy. Most teachers have a strong tendency to teach the way they were taught. Individualized instruction is beyond the

realm of their own experience. Classroom organization is much more complex if one is to provide the best teaching-learning environment for each child. This pattern of classroom and school organization also requires a well-articulated curriculum and good communication and interaction among all faculty members.

Parents must also be convinced that the non-graded approach to classroom organization is the best approach to learning. It is hard for them to put into practice the principle that learning is more dependent on learner activity than teacher activity. There is also the problem of personal pride. Some parents become rather disturbed when their child is not on the same page in the math book as their neighbor's child. Parent education on how children learn is a necessary requirement for this type of school organization.

In spite of the problems, struggles, and hard work involved, individualized instructional patterns appear to be the most exciting models for school organization in the seventies. The fortunate teachers, children, and parents who are involved in this type of learning community appear to be much more excited and optimistic about the educational programs in their parish schools.

### Teaming with Paraprofessionals

$$\begin{array}{r} 0 \\ 0 \times \end{array}$$

One of the major complaints of most teachers over the years has been that they are involved in a multitude of nonteaching assignments. As the cost of labor in industry increased, many new labor-saving devices were introduced. Rising educational costs, primarily due to higher teacher salaries, have encouraged new organizational patterns for

making better use of the teacher's time. Paraprofessionals, or teacher aides, are becoming an integral part of many school staffs. School systems, as well as the vocational schools in some of our communities, have introduced special courses for training paraprofessionals to assume some of the nonteaching tasks which consumes so much of the teacher's time.

Teacher-aides perform a wide variety of duties. I observed one retired eighth-grade teacher helping reluctant readers in the primary grades. Frankly, I was rather skeptical about this arrangement for supplementary reading instruction until I observed it in action. This retired teacher had no experience with primary reading programs, but the teacher was enthusiastic, and so were the children. The individual attention all children received provided excellent motivation. They might have been classified as reluctant readers, but they read with a great deal of enthusiasm and interest. This type of learning environment would have been most difficult to provide in the regular classroom situation, with many other children competing for the classroom teacher's attention. In another school a dedicated teacher-aide spends many hours each day checking pupil workbooks and assignments. The teacher can now concentrate her efforts on analyzing problems and providing meaningful learning activities for correcting them.

Dedicated parents in Lutheran schools are serving as teacher-aides on a volunteer basis. Some schools have 20 or 30 parents who serve on a regular basis. In one school all monies are collected by teacher-aides. In another school the teachers need only indicate the area of study or the specific problem with which they need assistance and a teacher-aide will try to gather all pertinent instructional and learning materials which are available. School libraries in many schools are staffed by teacher-aides. A qualified school librarian provides the necessary training, guidance, and supervision. Assistance with lunchroom and playground supervision, provided by teacher-aides, has made significant contributions toward improving teacher morale and conserving teacher time and energy for other instructional activities.

#### From Words to Action

$$\frac{0}{0} \times$$

The majority of us would agree that learning demands activity on the part of the learner. Many educators were excited about the simulated learning techniques developed by the armed services during World War II. Unfortunately these processes did not permeate the majority of American classrooms. Teacher talk and pupil listening were the prevailing pattern too much of the time. Mere verbalization was too often used rather than visual presentations, actual observation, or simulated learning experiences. The school communities that are providing effective learning environments emphasize learner activity and use a wide variety of instructional media.



Movable classroom furniture is moved so that the children can talk directly to one another and see one another's face during a discussion period. This results in more pupil-to-pupil interaction rather than teacher-pupil or teacher-pupil-teacher responses. Science laboratory experiences used to consist of teacher demonstrations. In some instances the better science students were allowed to participate. I now observe in many classrooms adequate laboratory equipment for all students to participate in science demonstrations. The possibility of attaining the important educational objective of developing the skills, methods, and procedures of science is much greater in these classrooms.

The world is being brought into the classroom. I have observed missionaries, doctors, nurses, policemen, and even a U. S. senator discussing their work in classrooms of our Lutheran schools. The 1969-70 Patterns of Performance emphasized: "It is the teacher's obligation to disengage himself and his class from the four walls of his classroom to enter the real community in which his students live." Lutheran schools in north Wisconsin communities are cooperatively planning a well-articulated sequential program of out-of-classroom activities which will provide concrete learning experiences for children. Efforts will be made to work closely with the representatives of the various businesses and industries to be visited, so that these can be worthwhile learning experiences.

#### Report Cards Replaced

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New learning patterns require new approaches to evaluating learning outcomes. Learning involves process as well as content. We are concerned with more than the mere mastery of a specific body of knowledge. Neither letter grades on written assignments nor grade-level designations for standardized tests of measurable knowledge are adequate. There is adequate evidence that the commonly used procedure of marking errors on written compositions and placing a letter grade in the right-hand corner of the paper was of little value as a measuring device or an educational tool. Sharing good writing with the class has proved much more helpful. One of our teachers is very excited about the progress made during a period of time when nothing but good writing was identified by the teacher and comments such as "good dialog," "vivid de-

scription," or "concise characterization" were written next to appropriate sentences and phrases. Teachers who have replaced the letter grade with specific comments are excited about the improved teaching-learning environment in their classrooms. It has proved helpful to both teachers and students.

Abandoning letter grades and traditional report cards has necessitated new approaches to reporting to parents. Most schools have initiated parent-teacher conferences and have found them valuable for both parents and teachers. Schools that have included the child in these conferences are even more enthusiastic. The result is usually good teacher-parent-child dialog. Everyone concerned is part of the action. The child no longer has to be content with a secondary report. The child is often most relieved, because he no longer need fear that his parents and the teacher are conspiring against him. The parent has an opportunity to observe teacher-child dialog. The child has an opportunity to observe parent-teacher dialog. The teacher has an opportunity to observe parent-child dialog. All have shared a common experience, and good lines of communication have usually been established.

#### Media Used Creatively

$$\frac{0}{0} \times$$

Many of us grew up in a verbally-oriented society. The printed page, the radio, and the telephone were the chief means of communication. We are most familiar with verbal instructional patterns. Our children have been exposed to an exciting visually-oriented means of communication. By the time these children finish high school, they have been exposed to more hours of commercial television than classroom instruction. They have also had many direct experiences through travel. They are most familiar with visual and direct experience patterns of learning. Many of us still *read* the news while our children *watch* it on television. The effective classroom learning environments include the familiar learning patterns of today's visually-oriented children. Films, filmstrips, overhead and opaque projectors, pictures, posters, banners, models, field



trips, and the like are an important part of the daily curriculum.

Many of us were exposed only to the King James translation of Scriptures and to the same illustrations of the Biblical narrative over and over again. In many instances the illustration's only variation was from a black and white woodcut to a colored reproduction. Standard Bible histories were used in the majority of classrooms and children could identify the various Biblical people by their physical features and standard dress. These types were repeated over and over again in all illustrations with only minor variations. Most people fell into the trap of believing they knew how Mary, Jesus, the shepherds, and the angels looked. I recall the brave (or foolhardy) artist who created a new illustration of an angel for the annual Christmas seal. He received thousands of letters in protest with the comment that his angel "did not look like an angel." His classic reply was, "Have you ever seen an angel?" I suspect that many people who had been exposed to the standard religious pictures were rather bewildered by the question.

Many of today's classrooms use a multimedia approach to education. Children are exposed to various translations of the same Biblical account, and a wide variety of illustrated Bible history books provides each account with a new and unique visual experience. Children are encouraged to use their own creative imagination when illustrating the Good News. They are being stimulated by one another in creative ways of communicating the Gospel rather than merely imitating and copying what former generations have done. Creative drama is being used in many classrooms as an effective means for helping boys and girls to better understand God's revelation to man. I observed one teacher with a guitar teaching boys and girls some of the new Christian songs that are most effectively used with the guitar. The children sang the Good News with a new enthusiasm and excitement. Classrooms, schools, and churches are being filled with colorful banners.

We appear to be on the threshold of a new, fresh, creative period in communicating the Christian faith through the various media. The new Mission:Life curriculum materials should provide additional impetus to this trend. For many of us the Biblical account of creation was expressed in King James English and with an illustration of Adam and Eve sitting among some trees and ferns with a friendly lion nearby. A preview of the new Mission:Life instructional materials indicates that they will include a cassette recording of the astronaut's reading the Genesis account and an excellent American Bible Society pamphlet which is illustrated with moon shots and the Genesis account. Creative ways of presenting the Biblical revelation should help boys and girls become even more creative in their own attempts to communicate the Christian faith and make disciples for our Lord Jesus Christ. It is an exciting and revolutionary era for Christian education. It can become one of the great periods for Christian education in the history of the Christian church.



# HOW WE GREW EDUCATIONALLY AT IMMANUEL . . . A PARISH SCHOOL STUDY

By EUGENE BRUNOW

WHILE ENROLLMENTS IN MANY PAROCHIAL SCHOOL systems have declined in the past several years, there have been other Lutheran schools whose enrollments have increased spectacularly. One of these is Immanuel Lutheran School, Marshfield, Wisconsin, established in 1943. Ten school years ago (1960—61) Immanuel had an enrollment of 76 pupils taught by three teachers. In the 1969—70 school year Immanuel had an enrollment of 191 and 7 teachers. The 191 pupils in 1969—70, of whom 21 were either tuition or mission, represented 51 percent of the total number of school-age children in the congregation.

There are a number of factors that have contributed to the increase. Among the more important are Christians at work, visits to prospective pupils' homes, and improved use of facilities and organizational procedures. The part that Christians play at Immanuel will not be dealt with as a separate entity but will be illustrated as the program is reviewed. Their work shows what can be accomplished for God's kingdom when Christians allow the Holy Spirit to use them as unselfish tools who perform works of love.

## More and Better Home Visits Increase Enrollment

Visits to the prospective pupils' homes seem almost out-of-place in an executive office-oriented world. To many people it seems too simple an activity to have much value in contemporary church work. One of our pastors says, "A home-going pastor makes for a church-going people." While this may be an oversimplification, it works. Our growth-years emphasize the importance of visits.

From 1960—61 to 1963—64 growth, while steady, was not outstanding. Visits were limited to some potential first graders. In the fall of 1964 a kindergarten was begun. Through visits by the principal and the board of Christian education members during the summer, 19 pupils were enrolled for the kindergarten. A number of the kindergarten pupils also had older brothers or sisters who enrolled in the school. Following these kindergarten visits, the school's enrollment increase was greater than in previous years.

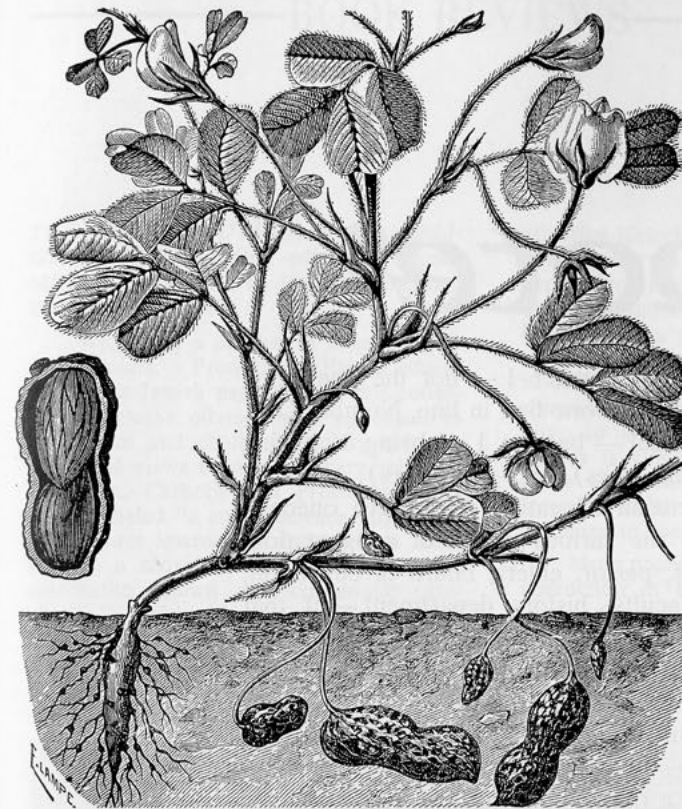
During the 1964—65 school year a full-scale visitation program was undertaken. Church records revealed that there were over 120 families whose children were not enrolled in our school. Everyone of these families was to be visited before that school year ended. This was too large a task for just a few; therefore the board of Christian education and the pastor and principal reviewed a list of possible visitors and selected those they believed were the best candidates.

The visitors were contacted by the principal. All agreed to help. A night was set aside at which the purpose and proper procedures for these visits were explained. Each caller took responsibility for five or six families. Not everyone of the 120-plus families was called on personally. The reason was that in some instances, when callers telephoned the prospects to set up a convenient time, the callers were told (sometimes rudely) that they (the prospects) were not only not interested in sending their children to the school but that they didn't even want to discuss the matter. Fortunately there were only a few of these.

Graduation and the transfer of some families reduced our firm enrollment to 93 during the early summer of 1965. During the summer most parents who had been visited during the school year enrolled their children, and when school began, we had an enrollment of 138, an increase of 45 pupils. The intensive home visitation program had, under God's blessing, paid off.

The following year only a few prospective kindergarten visits were made, and the enrollment increase was proportionately smaller. Since then, prospective kindergarten pupils, people new to our community, unchurched people, and certain members who seem to have a spark of interest left are visited conscientiously. The results continue to show. Of the 191 pupils in school last year, at least 118 came from families that had been visited. The 118 pupils come from 61 families.

While the principal made and still makes a large number of the calls (to 40 of the over 120 families in 1964—65, and to 42 of the 60 current families), many



others now assist in the promotion of the school. The pastors, when making their calls, always encourage people to enroll their children in our school. They also tell the people that the principal will visit them soon. This opens the door. Many board members and teachers make visits too. Parents also encourage their neighbors and friends to send their children to our school. Their testimony has brought children into our school and families into our church. Children also have helped by encouraging their friends to come. Several years ago a seventh-grade girl persuaded an unchurched friend of hers to come to our school. The friend had several sisters and brothers. After Christmas all five of the children were baptized. The teaching staff members were the sponsors.

While it is difficult to say just what kind of message is to be presented by people in an informal visit, the formal visit is designed with a definite thrust in mind. A handbook for parents is presented to the parents and is used as a tool to explain the purpose of the school and to give information concerning the school. Tracts are also left for the family to read after the visitor has gone. Some tracts that are quite good are: "Why My Children Attend a Lutheran Elementary School," "Is Jesus on the Other Side of the School Door?" "Why Lutheran Schools Attract," and "This We Believe About Lutheran Elementary Schools."

## Love Has Produced Service

Schools are for children, and children are the best evidence of what a school is really about. The children who were or are a part of Immanuel give evidence that the objectives of Christian education are being fulfilled. Dur-

ing the school day they have exhibited their Christian love by helping one another, by displaying self-discipline in the library (which is not always supervised by adults), by assisting in the cleaning of the school when the custodian was ill, and so forth. Their Christian way of life is not only evident during school hours but also at other times. Business people say that they can tell which children attend our school by the decent way they conduct themselves. Graduates entering the ninth grade have been commended openly for the way they carry out their assignments and for the way they play. Senior high teachers also have said that they identify our students by their academic readiness and by the Christian manner in which they conduct themselves.

High academic standards and Christian atmosphere in which children can thrive do not come by accident. A good staff of Christian workers is necessary to assist students in their learning. Because much is caught as well as taught, it is necessary that the pastors and teachers not just talk about Christian love but also show it in their dealings with each other. The age span on our staff of two pastors and seven teachers ranges from the early sixties to the early twenties. In our situation there has been no generation gap because we are all doing the Lord's work. We know that God has love and concern for all of us, and so we in turn show love and concern for each other. When one person experiences problems either in school or out, the others volunteer whatever assistance is needed to help. Several years ago one of the pastors heard about how some church staffs were conducting morning devotions and suggested that we do the same. We did, and this has become an excellent way to begin a day of school.

The "people part" of making for a quality school does not end with the staff and the students. Our lay people have been of tremendous assistance. The board of Christian education has in its membership men of quality whose main goal is to do what they can to help the school be a credit to God, our congregation, and our community. They frequently review policies and update them, develop new policies, assist in developing job descriptions of all school employees, promote the school, assist in the evaluation of the various phases of the school, and see to it that what needs to be done is done.

Many ladies assist by working in the library for a part of a day. They also coach cheerleaders, assist the nurse in the health program, count and bank mission and lunch money, assist in procuring workers by calling them and then reporting back to the principal, and perform many other helpful tasks. One gentleman has done the lunch program bookkeeping for the past six years without accepting any remuneration for himself. One gentleman not only gave us a 42-passenger school bus but a few years later also had a new engine installed in it. Still another gentleman has frequently driven the bus to various events. Many more acts of Christian love could be cited, but this should be sufficient to illustrate what is happening in our school and church.

(To be continued)

# Footnote<sup>8</sup>

The world's most important statistic is the number 1 — not the one being at the top of the heap, the one who has made it, the one first in line, Number One, the one of being a free nonconformist individual — but the 1 of being 1, having the quality of 1-ness. Some things have 10-ness (toes), or 2-ness (ears), or 9-ness (baseball teams), but an institution of Christian education must have oneness. If the community of Christians — called by the various names of congregation, parish, voting members, LLL, baptized souls, pastor, elders, board of education, Sunday school teachers, school principal, faculty, history department — if that community has oneness, that statistic will outrun all others.

There are schools and colleges that would barely pass muster if judged by the statistics of salary, size of faculty, books in the library, physical equipment, size of budget. These statistics appear on paper. But when an evaluator visits the institution in person, he discovers a new statistic — a oneness of end and means — and where this statistic exists, the institution has a miraculous vitality. Blessed is the school where under intelligent Christian leadership this unity has been forged. No other statistic can match it.

Of course, the statistic of oneness of purpose does not eliminate the need for the other statistical strengths, but without unity the other virtues are grounded; whereas if the other items of strength are accompanied by unity, they will run faster and longer. Nor do I suggest that unity should eliminate tensions. The reason for the existence of a school bus is that there is an opposing force which holds people nailed to a spot. The disagreement between the bus acting against the glue of gravity and inertia together become a oneness — action. Onenesses are made out of many-nesses.

Although I am neither mathematician nor philosopher, I find the mysteries of oneness intriguing. Somewhere near one end of the statistical continuum is the atom, once thought to be the ultimate one, the individual, the indivisible. We now know the oneness of the atom is made out of many. At the other end of the continuum is the universe, also a word with a *one* in its prefix. We know that this one-iverse is made of many billions of stars. Somewhere between the oneness of the atom and that of the universe is the university, an institution whose only oneness, a wag has said, is that it has one central heating system. In losing its oneness, perhaps the university has lost its mystery and power.

There was a time when supporters of Christian educational institutions of any level liked to point out that the graduates of these schools and colleges did as well in arithmetic, science, or history as did the graduates of the larger, richer public institutions.

There is a greater gift possessed by, or that *may* be possessed by, a Christian institution: the oneness of spirit, a oneness which is exhilarating to experience. Much depends on the leaders, often called administrators, who under God are able to forge this oneness. I suggest that the number one quality sought in an administrator — pastor, principal, superintendent, president — is the ability to weld a unity. If he cannot do so, he should without apology seek other roles. There are other gifts for other roles. A congregation or leader that cannot achieve strong unity has, instead of onething, nothing.

## BOOK REVIEWS

*TOWARD A FUTURE FOR RELIGIOUS EDUCATION*, edited by James Michael and Patrick C. Rooney. Dayton: Pflaum Press, 1970.

Written by a number of Roman Catholic scholars, a Protestant religious educator, and a Jewish psychologist, this collection of essays offers a new approach to catechetics and challenges many assumptions and views in contemporary religious education, Catholic and Protestant. The book, labeled "a social science approach" to religious instruction, is largely a reaction to a movement in Roman Catholic catechetics known as "kerygmatic catechetics," which blossomed after World War II. Focusing upon the mighty acts of God in history, with an emphasis on Scripture, liturgy, doctrine, and witness, this

salvation-history emphasis is seen by Patrick Rooney as having been effective — perhaps too effective, since it has centered on the dynamic power of the Gospel and has brought a new awareness of compassion, respect for the individual, etc. This, of course, has sensitized many students to contradictions within the school community. In another sense, kerygmatic catechetics is viewed as having failed, especially when one becomes aware of widespread student indifference and even antagonism to the teaching of religion.

More precisely, the failure of religious instruction in Roman Catholic circles is related to such factors as: 1) a huge gap between the words articulated by teachers of religion and teachers' treatment of students which denies basic Christian

values, such as trust, joy, love; 2) law-oriented teachers and administrators who utilize threat and punishment as primary sources of motivation; 3) a teaching model which, based on preaching, limits the teaching role to transmitting, telling, and lecturing; 4) nonrecognition by teachers of the American mind-set, which is frightfully pragmatic; 5) overemphasis on facts and nonrelated data.

Instead of working from a theological base which relates to the social sciences in an incidental manner, this approach begins with the social sciences while affirming the content of theology. Thus considerable emphasis is given by Jeffrey Keefe and James Lee to: 1) the formation of attitudes and values, with the person of the teacher and the affective climate of the



classroom being key factors; 2) a teaching role which centers on structuring situations for learning and allowing the teacher to be a diagnostician, organizer, and manager; 3) a spelling out of objectives, not in terms of theological content but as goals which are stated as modifications of behavior; 4) an awareness of two kinds of content, product and process, with the latter being of greater importance; 5) a commitment to the formation of the person rather than to transmission of facts; 6) a sensitivity to the importance of religious educators relating to the home, especially during the early years of the child.

Two chapters point up implications of this approach in the teaching of Bible and liturgy. Not satisfied with a Biblical pedagogy that concentrates solely on the form of Scripture — language, vocabulary, syntax — or on the content of Scripture and an understanding of the past, Didier Pive-teau's essay sees the Scripture primarily as the communication of God's Word in the present as it addresses one in his own historical situation. Christopher Kiesling calls attention to the important catechetical function of preparing one for participation in a liturgy that speaks to one's self in his society and world of experience. He also makes suggestions as to what can be done to and with liturgy to provide such worship.

Other helpful chapters include a survey of religious instruction in Protestant churches, a review of religious instruction materials, and a discussion of research and evaluation in religious education. In his usual perceptive fashion C. Ellis Nelson makes an analysis of the characteristics of Protestant religious instruction since pre-Civil War days. He examines the guiding principles of several Protestant curricula and describes important trends, for example, that the problems of the inner city are stimulating the development of new models in Protestant religious education. After noting the problem of the lack of an understanding of the components of religious instruction, William Friend reviews various media available to religious educators. David Elkind maintains that research in religious education to date has been too global, considering, for example, such broad questions as the relationship between parochial school attendance and church participation. Such research changed no one's mind about the role of church schools, but it has overlooked identification of key variables in religion instruction.

The essay which most clearly points to the basic issue underlying the entire book is Bernard Cook's chapter, "Theology of the Word: Implications for Religious Instruction." Noting that each discipline has its own methodology, Cook emphasizes that any theory of religious education must

proceed from a theological view of the Word and the process of God's revelation to men. This, of course, raises the crucial question of one's view of the relationship between the social sciences and theology. It also provokes a number of related questions, such as: 1) instead of theology merely furnishing the content of religious instruction, is it not important that objectives and strategies of teaching be evaluated in terms of both theology and the social sciences? For example, learning through discovery may have a place within certain settings, but revelation is hardly any discovery of man. 2) Is a psychological view of the learner adequate in religious education? Though the contributions of the social sciences to a religious educator's understanding of the development of the cognitive, affective, and conative domains are invaluable, religious instruction surely calls for the consideration of another dimension. 3) Can the theologian help identify, in a more precise way, key components of the communication of the Word? 4) Is the attempt to modify human behavior in terms of precise goals compatible with a Biblical-theological view of revelation? Though these and other questions have long been on the agenda of Protestant religious education — whose history may be studied with profit — it is evident that many of the issues remain. This book, however, does more than raise questions; it is at many points illuminating and points to the importance of continuing dialog between the social sciences and theology.

MARVIN BERGMAN

*HIGH SCHOOL 1980*, edited by A. C. Eurich. New York: Pitman Publishing Corp., 1970.

Looking only 10 years into the future is more a projection than a prophecy. Not so for *High School 1980*, a collection of 23 essays by 23 authors (24 if you include the introductory statement by the editor) on the topic: "What will the high school in America look like in 1980?" It is more than a projection primarily because the blue-ribbon contributors (like James Conant, Harold Howe II, Kenneth B. Clark, J. Lloyd Trump, Postman, Weingartner) do not only guess what the high school will be like in 1980, but what it ought to be and what it could be. It is mainly these latter two features which give the book both its strength and its worth. Second, the writers generally recognized that the quality of change has changed, and that while the high school as an institution may be questioned, quality education still holds high priority.

What possibly makes this volume unique in the "collection" category is that each chapter is basically a good journal article, but with a coherence rarely obtained in a collection of readings or gleanings in secondary education. Thus the first eight essays set forth the general conditions and challenges of society, education, schools, and the future — strongly echoing the lead essay, "Toward a More Humane Secondary Education." The last 15 essays form a group on the future curriculum with such "reformed" titles as: "The Reformed Science Curriculum," "The Reformed English Curriculum." The essay by Postman on English suggests a revolution rather than just a reformation, matches in quality his *Teaching as a Subversive Activity*, and is valuable for all disciplines to read and ponder. The last group analyzes special emerging problems and opportunities with a good bit more emphasis on the former than the latter.

This is a realistic — and pessimistic — view of the future, with optimism saved for the "could be" and "should be" categories. From the opening question: "What do the schools really do?" to the closing sentence, "Given the intellectual and social complexity of education and the weakness of its weapons of attack, we will simply have to grit our teeth, try as hard as we can to implement change, but muddle through as best we can no matter what happens," the hope for the best in education for our prized possession, our children, is contrasted with the catalog of ills and obstacles to achieving anything much above a minimal schooling. Yet for anyone with hopes and an investment in education — and which of us does not have these? — there are some concrete approaches and many suggested directions for the future shape of secondary education that ought not to go undebated, unchallenged, uncursed, unloved, or unwanted by many of us. What is the school anyway? The panacea for the world's ills at the one extreme, or the robber baron of the best hours of the best days of the best years of our lives at the other?

That high schools have failed more than the students is well documented. That changes are often too little and too late is well shown. The writers seem generally agreed that change, and change in the right direction — toward a more humane and relevant experience — is needed. Their dilemma is best stated in the closing chapter by Oettinger, "Our unhappy conclusion, pressed on us by examining the facts rather than giving free rein to wishful thinking, is that ten years or so from now the schools will be pretty much as they are today. The American school system seems almost ideally designed to resist change."

However, examining the writers' sug-

gestions can help form and change the reader's goals. What is then left for the reader and practitioner is the hard reality of developing infinitely creative strategies to implement the best suggestions this group has to offer. My crystal ball too is hazy; I don't know either whether the institution will survive.

GILBERT DAENZER  
September 16, 1970

*WHAT WE OWE CHILDREN*, by Caleb Gattegno. New York: Outerbridge and Dienstfrey, 1970.

"What are you doing?" "Homework." "Why?" "Because my teacher told me to." "What are you learning?" "I don't know." Does the above conversation sound like a typical evening exchange between parent and child? Likely the child is learning something. At least, he is learning to do what he is told to do. Now, there probably is some good to be said for children learning to "mind" their elders, but when that becomes the primary objective of school-related work, education is wasting a lot of energy — the energy of pupils and teachers.

*What We Owe Children* presents reasons for the subordination of teaching to learning and in essence removes many barriers which would allow students to use their natural abilities and desires to grow in knowledge and ability. These "growth abilities" involve much more than *memory*, which Gattegno claims is what traditional teaching is all about. In addition, since our faculty to memorize and remember is a limiting ability, we are in effect building our educational approach around a learner's weakness. Gattegno urges that we use the learner's strengths (*functionings of children*) in the learning process, and that attention be given to the law of the cumulative effect of learning. The functionings or powers of children which they bring to school are the *power of abstracting* and the *ability to make transformations*. It is with regard to these abilities that Gattegno urges teachers to assist learners.

When memorizing the facts and the testing and reviewing of the same become a questionable method of teaching, the educational process takes on new dimensions in social studies, reading, arithmetic, and other curricular areas. Teaching becomes subordinate to learning. Teachers are left without power. They are not the managers of the transfer of an accumulated amount of facts that flows from the teacher's large reservoir to the student's apparently empty smaller tank.

Gattegno mentions four tasks that face a teacher who wants to subordinate teaching to learning. First, he must become a person who knows himself and others as persons who have a *will* that changes and integrates behavior. Second, the teacher must acknowledge the existence of a sense of truth that guides individuals and that is the basis of knowing.

A third task of the teacher is to discover how knowing becomes knowledge. Fourth, teachers must consider the economy of learning where time is the most important commodity one possesses. When these tasks are undertaken by an educator who is concerned about students' ability to function adequately in the future, the teacher will become more *silent*; will become concerned with constant feedback about progress; will follow the individual approach.

The reviewer feels that it would be a step forward if the title "teacher" were changed to some other designating term as "learning counselor," "learning coordinator," "knowledge facilitator," or "educational engineer." When we place a certified individual in a classroom and call him "teacher," the tendency is for him to teach. Under such conditions it will be a long time before there is a subordination of teaching to learning.

Gattegno joins forces with a growing number of individuals who are searching for ways to improve education and society. His is another nail along with those of Holt, Rogers, Maslow, Kohl, Leonard, et al., who are urging the preparation of a box to bury any approach to children that is known to stifle true learning and meaningful living.

*What We Owe Children* is a provocative title for the subordination-of-teacher-to-learning approach of this approximately 100-page book. Occasional unusual sentence structure and necessary thought time militate against the book being hurriedly read.

It is suggested that any person who fits one of the following descriptions use his time more profitably than reading Gattegno:

1. Satisfied with education and the present role of the teacher and student.
2. Believes in the theory that the brain is a muscle to be strengthened or a sponge to be filled.
3. Believes that learners should follow directions and not ask questions.
4. Feels that the ills of society and shortcomings of education cannot be corrected.
5. Holds the opinion that there are two sides to any discussion — the other fellow's and the correct one.

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One of the more popular intellectual movements of recent times is that which emphasizes the importance of *self-actualization*. The movement was fathered by the late psychologist Abraham H. Maslow. He stressed the concept of human potential. He felt that most humans have reservoirs of potential that seldom get tapped. True, the development of the mind and rational powers has received its share of emphasis. In the process, however, the development of personality and man's emotional equipment has been slighted. Yet, the fuller dimensions of humanness can hardly be experienced unless an individual is encouraged to *actualize* his entire self.

Maslow's insights drew enthusiastic followers and developed into a new movement in psychology. Protesting against reductionistic behaviorism on the one hand and Freudian depth psychology on the other, the Maslow school stresses seeing man as a whole, as controlled not so much from the outside or from deep inside as from his complex of personal feelings and values, which, if he only gets the chance, can quite easily be identified and realized. As in most movements, Maslow's followers have often added, subtracted, modified, elaborated, and, in essential ways, even distorted what Maslow taught. What is happening in some T-groups, encounter groups, sensitivity training groups, growth centers, or other experimental self-actualization programs, regardless of how one feels about these things, should not automatically be ascribed to Maslow. Yet, clearly, it was his new emphasis that provided the stimulus for the directions that are being taken. Christian educators have reacted differently to this movement. Some have joined it as enthusiastic supporters. Others either view it with reserved and mixed reactions or categorically reject it as incompatible with what they consider to be a Christian understanding of the nature of man. Without taking sides, it seems the time is approaching when both groups should be asking candid questions. Surely supporters should not swallow without having carefully chewed to test whether this psychological food contains some indigestible theological bones. Similarly, opponents should not declare the food contaminated on the basis of first impressions or superficial analysis. Among others, constructive research could ask three questions. One, how does self-actualization theory relate to the doctrine of the fall, original sin, conversion, the old and the new man, personal sanctification, and spiritual growth? Two, what potential does it have (after all, it's a human potential movement) for drawing out the fuller meanings inherent in the doctrine of the Christian priesthood of all believers? Three, after any points of contact have been found, what are the dilemmas, or even conflicts, that remain? Theological conceptions of man and Maslowian conceptions of man have pretty much been running on separate tracks. What is needed is scholarly and reverent work to try to find out to what extent the tracks are running in the same direction, and, if they are, whether they may be able to provide mutual support and even illumination. I submit that this is a timely task for Christian educators.

W. Th. Janzow



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