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The Lutheran Educator

The WELS Education Journal



The Lutheran Educator

The education journal
of the Wisconsin Evangelical Lutheran Synod
edited by the faculty of Dr. Martin Luther College

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Editor — John R. Isch

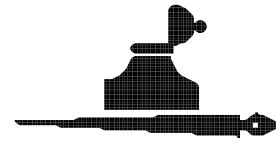
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WHEN *DID* SCHOOL BEGIN THIS FALL?

Most of you can answer the question, but there are some members of your congregation who perhaps cannot.

Some persons believe they have no benefit from or accompanying responsibility for a Lutheran elementary or high school. They have no children or their children are grown up. They never attended or their children never did. They also may believe they should not have to support the school financially; parents should be charged tuition for that. In fact, they may not be sure who the teachers are or when school started this fall.

Let's consider for a moment these "other persons" who didn't bring or send any children to school this fall and who may be a bit vague about when school began.

First, they do have a very direct responsibility for the education of other people's children. The Lord gave them that responsibility. Jesus was speaking to the church—married and singles, old and young, parents and childless couples—when he told Peter to "Feed my lambs." The great privilege to teach everything God has commanded us belongs to every Christian at all times in all places.

Minding our own business is a great tradition in this country. However, in these times the church needs to reemphasize the collective obligation of all Christians for the education and nurture of each other and particularly the young. That widow, that childless couple, that single, have a responsibility for someone else's children. Christian education *is* their business. And that business includes prayer, encouragement, instruction, comfort, and the financial support for a public ministry of teaching. If we or they ignore our responsibility, we are doing so at a grave risk.

Secondly, these "others" derive a very real benefit from the Christian education of children who are not their own. Our church has contended that under God's grace, a system of full-time Christian education strengthens the local congregation and the collective group of congregations we call a Synod. We have also insisted that full-time Christian education is a means to reach out to those who have not heard the gospel. Our schools serve our local congregations and our Synod. Without them we, all of us, would be the poorer.

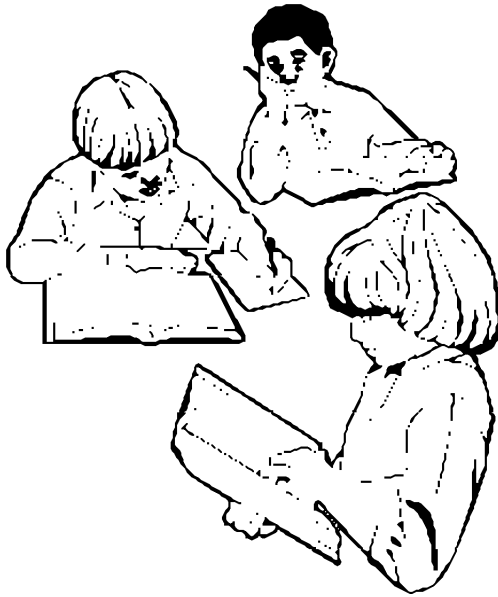
I suspect a good many of these "others" did know when school began this fall. True, there wasn't a bustle of anticipation, but there was perhaps a more quiet sense of satisfaction that a new year of Christian education in a Lutheran elementary or high school had begun. Teachers are teaching and children are learning and the gospel is being proclaimed in all subjects and activities. That's worth praying for, speaking for, and paying for.

JRI

HOW WE TEACH RELIGION

Part 1

John R. Isch



Editor's note: When Professor David Kuske of Wisconsin Lutheran Seminary was called by the Board for Parish Education to be the coordinator for the new religion curriculum, he was asked, as part of this work, to gather information on the current religion curriculum in WELS elementary schools. Besides the survey reported here, Professor Kuske sent a questionnaire to all pastors regarding religion classes in their parish for which they were responsible. He also surveyed the religion teachers in the area Lutheran high schools, and, finally, he held several focus group meetings with teachers and pastors throughout the Synod.

This article and an article in the next issue describe the results of the survey of our Lutheran elementary

school teachers. The articles will describe the teaching of religion in prekindergarten and kindergarten, grades one to four, grades five to eight, and a final section will discuss some conclusions and observations.

Background information

The religion class survey was mailed to all WELS elementary schools in October 1990. Returns received before December 1 were used in the analysis. A total of 977 teachers returned usable forms. A few teachers said they did not teach any religion classes and several returns had insufficient information to be used. The 977 usable returns represent 55% of the elementary teachers of WELS. Because this is a low percentage of returns, the results reported here may, sometimes, not be an accurate picture of the entire Synod. The following section of background information describes how the returns may differ from the entire group of WELS elementary school teachers.

The teachers who returned the survey had an average teaching experience of twelve years; they had, again as an average, 20 students in their classrooms and they taught in a



school with 140 children. This large school average results because (obviously) more teachers teach in large schools than in small schools. Still, there is an over-representation of large schools in the returned questionnaires, probably some 20% more than in the Synod at large. This bias is also seen by the number of grades the teachers had in their religion classes. Nearly half the teachers had a single grade, whereas probably some 40% of the teachers in Synod teach in a single-grade classroom. Three out of five teachers who returned the survey said they taught in a prekindergarten, kindergarten, or primary grade classroom (grades 1-4), thus this group is probably also over-represented in the returns. Finally, the outlying districts were under-represented in the returns and the three Wisconsin districts and the Minnesota district had a greater pro-

portion of returns. So, if you are teaching in the upper grades in a small school in an outlying district, you perhaps did not return your questionnaire. Nevertheless, some 20,000 children are being taught by the teachers who returned the questionnaire. They are the most important part of the equation and it is worth trying to understand what kind of religion class they are experiencing.

The teachers who returned their forms were placed into one of three groups: prekindergarten and kindergarten, grades one to four, and grades five to eight. These are typical grade divisions in our schools so the categories do make sense. But there are also teachers who teach across these divisions: the teachers who have all eight or nine grades, teachers in a K-5 or K-6 arrangement, teachers with grades 3-8 or 4-8. The responses of these teachers were placed in the

group in which most of their grades fit. Only the nine one-room school teachers who responded presented a real classification problem. With due apologies to these very special teachers, they were arbitrarily assigned to one or another of the groups. The result of this division was that 16% of the returns were from prekindergarten and kindergarten teachers, 46% were from teachers in grades one through four, and 38% were from teachers in grades five to eight.

The teachers rated
the memory work as
just right,
neither too difficult
nor too easy.

Prekindergarten and kindergarten teachers

The curriculum in prekindergarten and kindergarten is typically described as a correlated curriculum that includes the study of hymns or songs and parts of the catechism with the study of a Bible story. This was described as a Word of God class in the survey. The survey shows that this Word of God class is usually taught five days a week in kindergarten and from two to five days a week in prekindergarten classrooms. The number of days likely reflects the number of days the class is in session during the week. The class period is

between 25 and 30 minutes long, slightly shorter in the prekindergarten room.

There is no prekindergarten curriculum published by the Synod specifically for our Lutheran preschools. Thus it is not surprising that practically every prekindergarten teacher reported using materials from other publishing houses. The most frequently reported publisher was Concordia Publishing House and the typically reported material in the prekindergarten classroom was *Jesus Loves Me*, the prekindergarten book in the Eternal Word curriculum. On the other hand, nine out of ten kindergarten teachers use the *Children's Garden of Learning*, the BPE curriculum for the kindergarten.

The prekindergarten teachers like what they are using. They consistently describe the material as very understandable and relevant and containing suggestions that help children grasp the affective goals of the lesson. Affective goals were described as suggestions and procedures for teaching which help children grasp the emotional content of the lesson and see how that lesson can be used in their lives. The scores on a five-point scale (with five being high) for the understandable, relevant, and affective are 4.8, 4.4, and 4.4 respectively.

Kindergarten teachers are nearly as enthusiastic about *The Children's Garden of Learning*; their rankings for this text are 4.3 (understandable), 4.0 (relevant), and 3.8 (affective). Other than the picture pages published for *The Children's Garden of Learning*, prekindergarten or kindergarten teachers are not likely to use published workbooks or worksheets

Prekindergarten and kindergarten teachers always or usually used an approach, an aim, a truth, and an application in their lessons.

for their classes, at least not the workbooks printed by Northwestern Publishing House for the other grades. In the prekindergarten and kindergarten classroom the materials that the children use are equally likely to be purchased by the parents or by the schools. The King James Version (KJV) has nearly disappeared in these classrooms; only one teacher in the survey reported that she still used that translation for memory work. All other teachers are using the New International Version (NIV).

The teachers were asked to comment on the type of memory work curriculum they use and how difficult they saw that curriculum to be for their children. Most of the prekindergarten teachers skipped this item, probably indicating that no formal memory work was being taught or required. Four out of five teachers in prekindergarten-kindergarten and kindergarten who did complete the item said they use the memory work course of study included in the material they have. The other 20% said either their school had adopted its own course of study for memory work or their school lacked a correlated program. All teachers rated the memory work as just right, neither too difficult nor too easy. On a five point scale with one being too easy and five

too difficult, the average score was 3.0.

The questionnaire listed the names of the parts of a religion lesson as they are used and described in the Synod's religion materials. The teachers were asked how often they used that part of the lesson and how difficult it was to plan and teach that part. Prekindergarten and kindergarten teachers always or usually used an approach, an aim, a truth, and an application. They were less likely to use inferences. The teachers believed these parts of a lesson to be relatively easy to plan and teach. On a four-point scale (four = very difficult; one = not at all difficult), the ratings on all five parts were between one and two. Better than nine out of ten prekindergarten and kindergarten teachers typically present a new lesson to their students by telling the story. Ninety-five percent of the teachers also believed they were very well prepared or adequately prepared to teach religion when they graduated from college.

The final section on the survey asked the teachers to indicate what they wanted to see accomplished as part of the religion curriculum project. The one item these teachers wanted most was a variety of materials that they could use to supplement

Parents purchase the religion books in half the class- rooms.

the basic text. Six out of ten prekindergarten and kindergarten teachers said “yes” to this item. None of the other choices received a majority of “yes” responses: an integrated memory work course of study for all Christian education agencies (40% yes), curriculum integration of elementary school and Sunday school (25% yes), curriculum integration of the Lutheran elementary school and the pastor’s catechism class (14% yes), curriculum integration of the Lutheran elementary school and the Lutheran high school (12% yes), curriculum integration of the Lutheran elementary school and the youth Bible class (5% yes).

Grades one to four

Nearly half (46%) of the returns to this questionnaire were from primary (grades 1-4) teachers. The materials published by the Synod for these grades are also a correlated religion curriculum. The term “Word of God” was again used to describe this religion class.

The materials for the Word of God class are designed to be taught five days a week, with two days taken for each story or lesson. Fewer than one out of three teachers in these grades actually does that, however. Two out

of three teachers report that they teach a Word of God class four times a week and then teach a separate hymnology class once a week. Apparently, teaching the hymns as part of the correlated Word of God class is not preferred by most teachers.

The amount of time for the Word of God class has increased (from kindergarten) to 40 minutes with slightly less time for grades one and two and slightly more time in rooms with several grades. The hymnology class, often on a Friday, is typically shorter, around 35 minutes.

Nearly every teacher (97%) in grades one and two uses the text for this grade level, *Primary Bible History*, and a similar proportion (96%) of teachers in grades three and four use the text for that level, *Children’s Bible History*. When a teacher has grades one through four or kindergarten to four, she often uses both books. Apparently about half the teachers in such a multigrade setting do this, while the other half opts for either the *Primary Bible History* or the *Children’s Bible History*. The teachers rate these books as high in being understandable (4.1 on a five-point scale) and above average on relevancy (3.6) and teaching to affective goals (3.4).

Three out of four teachers in grades one and two use the Activities book for these grades, while better than four out of five third- and fourth-grade teachers use the activities book for those grades. Most of the teachers in rooms with grades one to four or kindergarten to four use both sets of workbooks with a smaller proportion using either one or the other. The teachers rated both sets of activities books as slightly above midpoint

between five (too difficult) and one (too easy). The *Primary Bible History* activities books received a 3.4 and the activities for *Children's Bible History* received a 3.2. Both groups of teachers believed the PBH and the CBH activities books to be quite useful: 3.8 and 3.6, respectively (a five-point scale with five being very useful and one, not at all useful).

About one in ten teachers in these grades said that other materials were used in teaching the religion class; in nearly every instance these materials

grade levels always have an application as part of their lesson, three out of four always use an aim and a truth, half always use an approach, and four out of ten consistently use inferences. They see these parts of the lesson as easy to plan and teach. On a four-point scale with four as very difficult and one as not at all difficult, their ratings for each part fell between one and two. Nearly all teachers (93%) in grades one and two typically present a new lesson by telling the story to the students. In

grades three and four, this drops to 80% with one out of ten teachers typically presenting a new lesson by having the students read the story aloud in class. Better than nine out of ten teachers at these grade levels felt they were very well prepared or adequately prepared to teach religion when they graduated.

Two out of five of these teachers thought the new curriculum in religion should include an integrated memory work curriculum across all agencies of Christian education. Fewer than one out of four thought there should be a curriculum integration among the agencies of Christian education (Sunday school, pastor's confirmation class, Lutheran high school, youth Bible class, and the Lutheran elementary school). Three out of four wanted a variety of looseleaf materials to supplement the religion textbooks.

(to be continued)

Professor John Isch teaches in the education division at Dr. Martin Luther College, New Ulm, Minnesota.

Nearly all the teachers in the primary grades present the new lesson by telling the story.

were supplementary rather than primary materials. Parents purchase the religion books in half the classrooms (52%); in two out of five cases, the school purchases the books. The remainder are a combination of parents and school or some other arrangement is made. In these grades the NIV is used in nearly every classroom (99%). Four out of five classrooms with these grade levels use the memorization schedule that is suggested in the teaching materials. The teachers in these grade levels judge this memory work to be just right: 3.0 on a five-point scale with one being too easy and five being too difficult.

Eight out of ten teachers in these

ISRAELITES DELIGHT IN GOD'S WORD

Richard W. Grunze

You and I are Israelites, spiritual descendents of Abraham, Isaac, and Jacob. We Israelites have a compelling desire in our lives of sanctification to read and study God's holy Word. As we think about this opportunity to know more fully our loving God, we need to think, first, why we are Israelites, and, second, how we can become thoughtful and habitual learners of God's Word.

Israel, our spiritual father

Jacob, the clever manipulator and deceiver, had been taught by the Lord that it just didn't pay to rely on one's own ingenuity; the Lord's help and guidance were always necessary. This lesson was soon followed by a struggle—a wrestling match—with God, and Jacob experienced great changes. The Lord commanded Jacob, "Let me go," but Jacob responded, "I will not let you go unless you bless me." How dare a mere creature of the omnipotent Creator, a mortal man, an abominable sinner, refuse to obey the holy majestic God! Although his faith had not yet grown as strong as it would, Jacob's faith in the promised Savior gave him the courage and the wisdom to respond as he did.

There were two results of this courage of faith. The more important

result was that the Lord did indeed bless him as he had demanded. The second result was Jacob's amazement that he had seen "God face to face, and yet my life was spared" (Ge 32:30). This second result is evidence that Jacob's demand of the Lord was not from arrogance but from trust in the Lord's promise to grant spiritual blessings and from holy fear of the Lord.

The first result, the granting of Jacob's demand for spiritual blessings, included a name change. This new name was a constant reminder to Jacob that through his faith in the Messiah he, a sinner, had a special access to the holy Lord God and to his gracious and loving heart. After his "victory" over God at Peniel, the Lord gave Jacob the name "Israel." From the various definitions of this name—"one who strives (struggles) with *God* and overcomes," "he who prevails with *God*," and "a prince with *God*"—one must conclude that "*el*," which is the Hebrew for "God," is an integral part of the name "Israel."

Jacob's descendants were also designated by the name "Israel." In the world of nations and tribes, the Israelites were the biological seed of Jacob, the Jews; but from the Lord's perspective, the true descendants of

Israel (Jacob) were only those in Old Testament times who believed in the promised Messiah, the Savior from sin and condemnation. And as Paul informs us in Romans 9, "Not all who are descended from Israel [Jacob] are Israel. Nor because they are his descendants are they all Abraham's children ... it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring" (Ro 9:6-8). Paul further explains these thoughts "[Abraham] is the father of all who believe" (Ro 4:11b); "Understand, then, that those who believe are children of Abraham" (Gal 3:7); "If you belong to Christ, then you are Abraham's seed" (Gal 3:29); and "Peace and mercy ... to the Israel of God" (Gal 6:16). In the present New Testament times, we believers in Christ Jesus as our only Savior are also the true "Israel of God." Whether we are racially Jews or Gentiles, we believers, insofar as the Lord is concerned, are the only Israelites.

Since we believers are the Israel of God, we also, as did Jacob, have a special access to God and to his loving and gracious heart. We, too, can wrestle with God in prayer and can prevail, for we, too, may demand fulfillment of his revealed promises. Because we stand in God's grace (Ro 5:2), we are very close to God in a truly unique relationship; consequently, we are his dearest friends. Because, through faith in Christ, we bear the name "Israel," God, our beloved Friend, is an integral part of our lives. The word "integral" means "essential for completeness." To be complete (that is, to possess all that is needed for the fulfillment of one's ultimate purpose in life), we need the

triune God as the Alpha and Omega of our lives. Without God our lives are incomplete; no matter how successful we may be according to human standards, we are failures without God. Indeed, eternal torments will be our ultimate destiny. Therefore, to live a life of fulfillment and to receive the gracious gift of eternal salvation, it is absolutely necessary that we retain "God" as the integral part of our lives. The question is, *how* do we retain "*el*" as the integral part of our lives?

St. Paul provides a hint of an answer in Philippians 3:8 where he writes, "I consider everything a loss compared to the surpassing greatness of *knowing* Christ Jesus my Lord." Knowledge of Christ is the greatest and most valuable knowledge a sinner can acquire. Paul expands on this in Colossians 1:9,10 " ... asking God to fill you with the knowledge of his will ... bearing fruit in every good work, growing in the knowledge of God." It is our Lord's earnest desire that his redeemed children possess knowledge of Christ and of his will. Then Paul adds, "growing in the knowledge of God." Our knowledge of Christ, of God, and of his revealed will is not to be static but is to be ever growing.

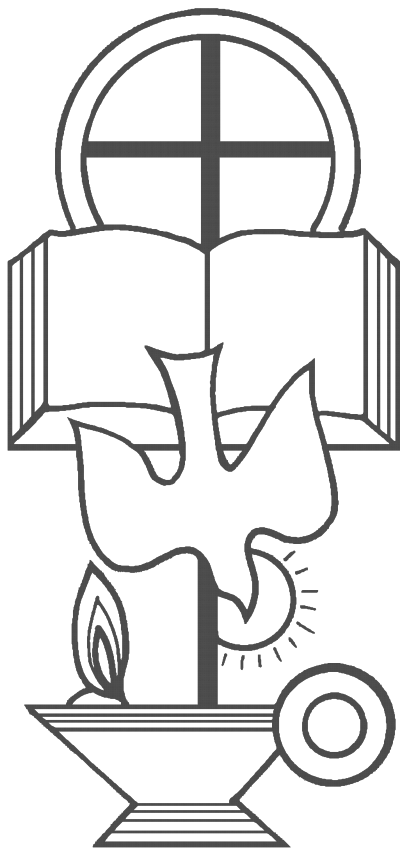
One hesitates to ask the next question for fear of offending some, because the answer is so obviously and clearly implied in the Philippian and Colossian passages above: Where or how does one acquire such knowledge? The obvious answer: Such knowledge is found in God's Word and is acquired by the reading, studying, and hearing of that holy Word. The inspired author of Psalm 119 states that God's Word "gives light; it gives understanding to the simple"

(Ps 119:130).

The next question may not be so obvious: How does one's knowledge of the content of God's Word grow? The psalmist answers that by this observation: "on his [the Lord's] law [God's Word] he [the believer] meditates day and night" (Ps 1:2). The psalmist also explains why the blessed believer takes the time and makes the effort to meditate on God's Word day and night: "His delight is in the law of the Lord" (Ps 1:2).

Jeremiah also expressed his delight in God's Word. He said to the Lord, "When your words came, I ate them; they were my joy and delight." And why did he hunger for the Word and find joy and delight in reading Scripture? "For I bear your name, O Lord God Almighty" (Jer 15:16). Since we believers in Christ are the Israel of God, we, too, bear God's name. Therefore, we, too, will find our true joy and delight in reading and studying of Holy Scripture.

As followers of Christ, who have willingly taken on the serious responsibility of being teachers of God's holy Word, we realize just how serious that responsibility is. James points out, "Not many of you should pre-



sume to be teachers ... because you know that we who teach will be judged more strictly" (Jas 3:1). Perhaps Peter had people such as us in mind when he wrote, "We have the word of the prophets made more certain, and you will do well to pay attention to it ... " (2 Pe 1:19). We would do well, for the sake of our own souls and the souls of those the Lord has entrusted to our care, to pay very close attention to the Lord's revealed and recorded will.

If we do not pay close attention to God's Word, we expose ourselves to

the charge Jesus leveled against the arrogant Sadducees: "You are in error because you do not know the Scriptures or the power of God" (Mt 22:29). How can we truly know the Scriptures if our only contact with it is reading bits and pieces of it in preparation for the Bible history lessons? How can we truly know the Scriptures if our principal sources for the little we actually know are secondary, not primary?

Therefore, each one of us in the gospel ministry should realize that regular, daily, persistent reading of God's Word is a necessity. We also do

well if we establish a set time for such regular, daily reading. We need to select a time period that will not conflict with school and church activities. Satan is a master at providing our sinful natures with “legitimate” excuses for abandoning our resolve to read Scripture daily. Perhaps setting the alarm a half hour earlier will help.

Thoughtful and habitual Bible readers

This writer has followed a Bible reading course which he has found beneficial both for his personal edification and for helping him persist in daily reading of God’s Word. This course (procedure) is based on Jesus’ imperative in John 5:39: “Diligently study (or “Search) the Scriptures ... ” and is an attempt to emulate the paradigm set by the Old Testament prophets: “ ... the prophets who spoke of the grace that was to come to you, searched intently with the greatest care ... ” (1 Pe 1:10).

The procedure employs two major activities. The first consists of selecting a topic, reading a pre-determined portion of Holy Scripture which relates to that topic, searching for references to the topic, and recording the locations. The portion of Scripture read could include a book, a series of books an entire testament or the whole Bible. The second activity begins after the reading is completed and involves rereading all the recorded references, perhaps writing out each passage, categorizing the passages according to the thoughts in the passages, placing the passages into their particular categories, and, finally, collecting the results of this search into a three-ring binder.

Since the Holy Spirit works through his Word in the hearts of those who ponder, read, study and hear God’s Word, there are great benefits derived from following this procedure each day. At the top of the list is the spiritual growth the believing reader experiences. This is followed by such benefits as becoming more conscious of biblical context (so important for understanding), increasing the capability to employ this hermeneutical principle: “Let Scripture explain Scripture,” becoming more aware of the different literary forms the Holy Spirit used, and learning that a person doesn’t have to be an intellectual giant to understand the meaning of the Holy Spirit’s messages. In regard to this latter benefit: The longer a believer reads God’s Word regularly (daily) with a definite purpose in mind, the greater becomes his understanding of Scripture. Gradually and eventually the reading believer becomes more and more proficient in recalling where similar topics or teachings are found throughout the Bible, and comparisons for increasing understanding are readily made.

There are many topics a person can use for searching in God’s Word to learn what the Lord has revealed about those topics. Below are several examples of topics with a few of the categories and subpoints.

The gospel of Jesus Christ (All of Scripture would be read.)

The gospel described (sample subtopics: the Lord’s covenant of love and peace—the Lord’s promise of unfailing love and salvation—the Lord’s message of forgiveness)

How the Lord deals with our sins (sample subtopics: covers sins—

removes sins—swept away sins—does not remember sins)

Why we can be certain of our salvation (sample subtopics: the Lord's promises—the Lord is faithful—redeemed by God himself—no one can reverse the Lord's decision to save)

Christ's Disciples (Only the New Testament would be read.)

Why we become his disciples (sample subtopics: we were chosen—our names are written in heaven)

How we became his disciples (sample subtopics: through his call—through God's Word—by believing in Jesus and his Gospel—by denying self and taking our cross)

How Jesus deals with his disciples (sample subtopics: justifies them—makes them holy—strengthens them—gives them the power to live righteously—defends them from accusers)

Characteristics of Jesus' disciples (sample subtopics: do God's will—trust God—are humble—are not deceived by false teachings—glorify their Lord—accept their crosses—love one another)

Jesus is True God (The four Gospels would be read.)

In this case, only the passages in the four Gospels which give evidence of Jesus' divinity are recorded; no categories are developed.

Other suggested topics could be "Psalms of special interest," "The Elects' relationship with the Lord," "What the Lord says about himself in and through Isaiah," "God's will regarding the proclamation of his Word," "What Christians have," "The use of history in God's Word," "God's names," and "The Lord's promises." A person who uses such a regimen of daily reading will discover many

more topics.

I'm sure that none of us would be upset or offended if somehow the Lord himself would inform the world that we "were of more noble character than the _____." He did make public such an evaluation of the God-fearing people in Berea (Ac 17:11). And why were they more noble than the Thesalonians? Because "they received the message [of the gospel] with great eagerness and examined the Scriptures everyday to see if what Paul said was true" (Ac 17:11). They searched the Scriptures with a definite purpose in mind. They did not read God's Word for the sake of covering a pre-determined number of chapters each day so they could say at the end of the year, "I want you to know that I have read all of the Bible. I feel good all over!"

When the reading of Scripture is basically a searching for God's truths on definite topics, reading God's Word becomes purposeful, and there is inherent in the procedure an encouragement to persist in this daily reading.

Thus we become true Israelites who boldly come before God's throne and demand the spiritual blessings he has promised us. Israel is a name we can wear with pride and thankfulness.

Richard Grunze has recently retired as the Administrative Assistant for Publications for the Board for Parish Education, Milwaukee, Wisconsin.

WHOLE LANGUAGE—AN OVERVIEW

Rolland R. Menk

If the number of articles written about whole language in educational journals and periodicals is an indication of the interest in this philosophy of teaching language, then whole language is one of the major concerns in education today. If the number of WELS teachers conference topics, inquiries received by language arts instructors at Dr. Martin Luther College from WELS teachers, and workshops in the WELS concerning various aspects of whole language are an indication of interest in this philosophy of teaching language, then whole language is a major concern of WELS educators as well.

Simply defined, whole language is a belief that all the language processes (listening, speaking, reading, and writing—including spelling and handwriting) are learned naturally and in meaningful context as a whole, rather than in small parts.

Whole language is not another program, recipe or quick fix for the teaching of language. It is not a set of rules to be practiced or followed. Rather, whole language is a way of teaching language, a philosophy which sees language “as central to learning, to communication, and to thought” (Goodman in Mammen 1989, 5). As Ken Goodman also states, “It’s a way of bringing togeth-



er a view of language, a view of learning, and a view of people, in particular two special groups of people: kids and teachers” (1986, 5).

Whole language teaching has its roots in research into the areas of language development, linguistics, anthropology, psychology, and education. Historically, whole language ideas date back to student-centered learning as suggested by John Dewey and the developmental learning theories of Jean Piaget.

Goodman identifies four “pillars,” as he calls them, which are the basis for whole language teaching. The first pillar is a learning theory which when summarized states that language development is a holistic personal-social achievement. The second is a language theory which “recognizes that words, sounds, letters,

phrases, clauses, sentences, and paragraphs are like the molecules, atoms, and subatomic particles of things. Their characteristics can be studied, but the whole is always more than the sum of the parts" (Goodman 1986, 27). The third is a view of teaching, which for whole language teachers claims that a total reliance on basal readers, language texts, workbooks, and drill worksheets is unacceptable. Whole language teachers build programs around quality children's literature. The last pillar is a special view of the curriculum. To the whole language teacher, language is used throughout the curriculum by means of thematic units or the integration of language into the content areas of the curriculum.

Some elements of holistic learning have existed in language programs since the time of John Dewey and Jean Piaget some fifty years ago, but basically language programs have "had an eclectic composition with a heavy emphasis on skill activities,

A shift away from
direct teaching of
letters, phonetics,
and words to an
emphasis on the
teaching of reading
strategies

Whole language
teachers build
programs around
quality children's
literature.

controlled language readers, and a liberal dose of phonetic instruction" (Heald-Taylor 1989, 4). Based on the research of the past two decades, a shift toward holistic strategies has occurred. Heald-Taylor (1989) cites five areas of research supporting this shift: developmental learning, oral language development, reading, writing, and evaluation.

Numerous researchers (Chomsky 1969; Slobin 1985; Aitchison 1973; Clay 1975; Read 1975; Graves 1983) support the notion that children learn language, both oral and written, developmentally when they experience literate-rich environments where they engage in talking, reading, and writing experiences rather than through formal instruction. The implications of such research findings, as well as research in reading (Durkin 1965; Lutz 1974; Clay 1977; Doake 1980), prompt a shift away from direct teaching of letters, phonetics, and words common to most basal reading books to literature-based reading instruction with an emphasis on the teaching of reading strategies. In evaluation the shift is



away from standardized tests of skills toward evaluation by observation because standardized tests are based on outdated language research (Pearson and Spiro 1980).

In comparing whole language to skills-based approaches, Gail Heald-Taylor (1989) identifies the following principles as governing whole language:

Acquisition of Language Children acquire language while engaging in listening to and reading complete stories, by telling and writing tales, and by interpreting thoughts through other language events such as drama, discussion, and research.

Child-Centered Children bring with them from home a vast storehouse of knowledge. Building on this knowl-

edge, whole language teachers meet the needs and interests of the children as they progress at their own rate.

Integration Whole language teachers provide children with language experience not only in the language arts, but also in the content areas of the curriculum.

Oral Language Children in whole language classrooms learn, not by passive listening, but by talking and doing.

Literature Quality Unabridged literature is the foundation for whole language learning.

Writing Children write daily using drawing and invented spelling as necessary.

Problem Solving Children in whole language classrooms predict, hypothesize, and confirm their developing language in speaking, reading, and writing as it grows from approximation to standard form.

Groupings In whole language classrooms, children are involved in whole class, small group, and individual learning situations.

Self-Concept Children become effective and capable in using language, rather than by only knowing something about language.

"In whole language it is believed that reading and writing can be learned in the same way as children learn oral language" (Heald-Taylor

**Whole language = acquisition of language +
child-centered + integration +
oral language + literature +
writing + problem solving +
groupings + self-concept**

1989, 8). In reading, the meaning of the text is the goal, not skill learning and mastery of word-decoding rules. Children engage in strategies such as picture clues, memory, retelling, word pointing, noting the pattern of the sentence, concepts of the story, meaning of the text, and phonetics (Heald-Taylor 1989). Using children's literature, teachers model these strategies as they gradually introduce them to the children.

In whole language classrooms, clarity of communication is the primary goal of writing instruction. Knowledge of the skills of spelling, grammar, and usage are developed through writing in context and through whole class, small group, or individual teacher instruction, depending on the needs of the children.

Children's literature is the model for the children. The following strategies are modeled, taught, and monitored by the teacher: ways to end a piece of writing and use of lead sentences, paragraphs, descriptions, detail, and different genre. In whole

language children confer and share their writing with their peers. Only on occasion do teachers assign topics.

Whole language proponents believe the learning of language is often made difficult in school because the current methods of teaching language contradict what psychology of learning teaches, namely, that children and adults learn from whole to parts. Educators using current methods break up language into bits and pieces, set up artificial skill sequences, and emphasize learning language for its own sake rather than on communicating meaning. As a result, language is taught out of context and the child often perceives learning language as uninteresting and the purpose for language learning is obscured.

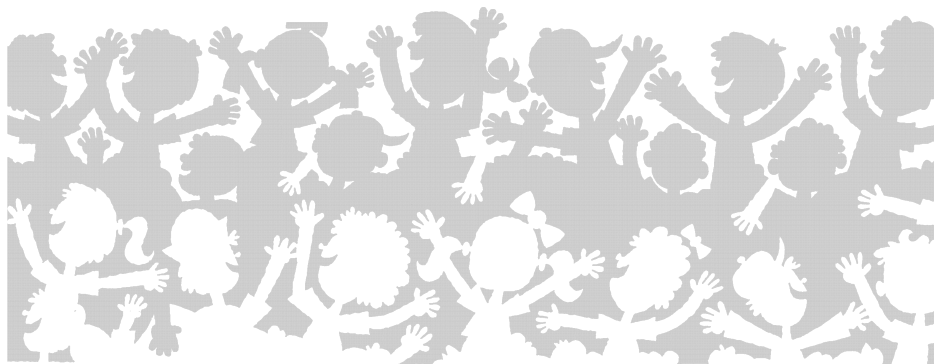
Educators who are convinced of the value of a whole language approach believe language learning, oral or written, is made easy when it is taught meaningfully in context and holistically, i.e., from the whole to parts. Consequently, whole language is an attempt to have learning take

place in authentic speech and literacy events and in meaningful speech and written language context (Mammen 1989).

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Professor Rolland Menk teaches elementary curriculum and supervises student teachers at Dr. Martin Luther College, New Ulm, Minnesota.



Teachers Share Ideas



Preschool Aids

There are times in the preschool schedule of activities when individual pupil assistance is necessary. The ideal help is a regular adult teacher-aid. If such an aid is not possible, use the wonderful resource of upper grade volunteers. Two different eighth graders can be scheduled for each day to assist with art and crafts time, lavatory break, and snack time. This need not excessively interrupt the older students' class day and yet it provides qualified help for the little ones. Often the eighth graders benefit from the experience as much as the preschool class and teacher.

Colleen Hilbert
St. Paul's, New Ulm, MN

Transition Singing

Preschool and kindergarten children need encouragement and training for learning proper behavior during transition times. To encourage quiet, orderly movement, lead the children in singing transition-type songs as they move about from one activity to the next. Songs with hand actions work especially well because the pupils' hands are kept busy. Such singing also stimulates the attention of the class. The boys and girls will enjoy the singing, keep their hands occupied, and be less likely to be noisy or disruptive during transition times in the classroom.

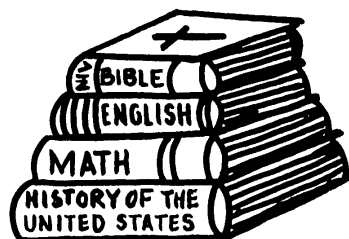
Beth Wolf
St. Paul's, New Ulm, MN

Dismissal Routine

Young children often want to be in the first row called for dismissal at recess time. To assure an equal distribution of time, arrange the student desks in five rows in the classroom. Give each row the

name of a day in the school week. Then on Monday, dismiss the "Monday" row first, on Tuesday, dismiss the "Tuesday" row first, and so forth. Not only do the children get more equal turns, but they also become very familiar with the days of the week and special things scheduled to happen on those days.

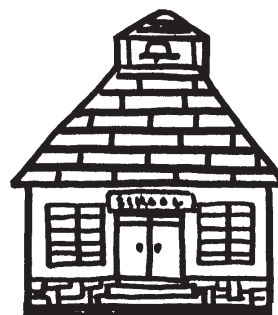
Jean Schroeder
St. Paul's, New Ulm, MN



Sending Papers Home

Parents need to see the work that their children do in school. It is helpful for them if teachers designate one day of the week for "papers day." On this day, each child can receive all the papers including workbook pages which have been removed and stapled together, informational handouts, and book club order forms that parents are expected to look at. If all of these papers are distributed in one prepared bundle at the end of the school day, it is more likely that all of them will reach their destination. If parents are adequately informed so that receiving their child's work is anticipated, then it is more likely that parents will faithfully look at the things which have been sent home. Monday often is a good day for "papers day."

Marlene Hopmann
St. Paul's, New Ulm, MN

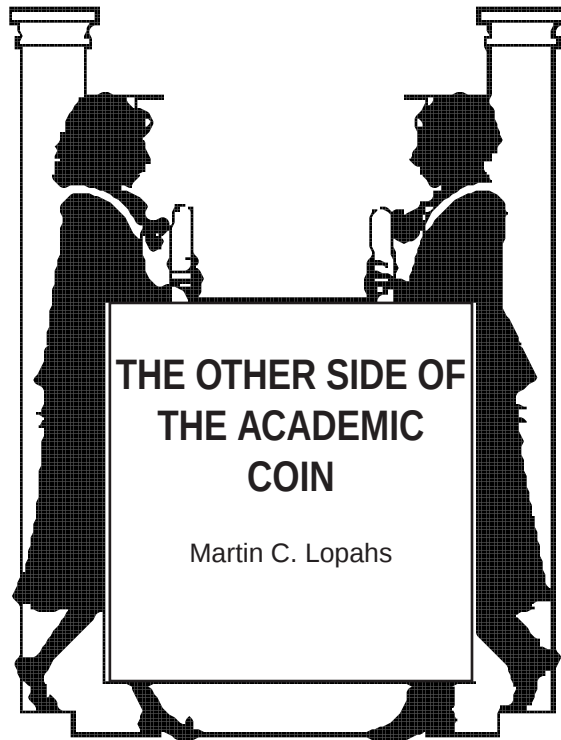


An invitation:

Please share your ideas and clip art sketches by sending them to

Teachers Share Ideas
The Lutheran Educator
Dr. Martin Luther College
1884 College Heights
New Ulm, MN 56073





This title no doubt is familiar to all of our readers. It is just another way of saying, "There are two ways of looking at it." That is often very true. And true it certainly is, though not always so recognized, in the area of teacher–pupil relationships.

One side of the "academic" coin is obvious to anyone who is at all conversant with Christian culture. The Lord God, in spelling out his divine will for his people, put this right at the top of the Second Table of the Law: "Honor your father and mother, that it may go well with you and that you may enjoy long life on the earth." As we correctly teach, this commandment finds its application not only within the walls of our Christian households, but with the words

"father–mother" we include anyone whom God places as his representative. So in the family, father and mother and others are God's representatives. In government, elected officials serve the same divine purpose for the common welfare of their constituents. We also find this in the office or workplace or wherever God places authority over us as we toil for our daily bread.

Most specifically, this commandment finds a wholesome application in the classroom. Education is a great boon from God to man, who is born physically and spiritually illiterate. If, therefore, literacy is to become a welcome development in the growth of any child, if the child is to be educated, that education process can prosper only when there is the proper background and environment. In other words, the Fourth Commandment demands good order, and blessed are those children who recognize in their teachers God's own specially appointed representatives. Children will honor and respect these representatives for their work's sake and for the common welfare that the Lord seeks to provide in schools staffed by competent teachers. Surely, this is one side of the coin, the Fourth Commandment paraphrased: "You shall honor your teachers that it may be well with you, and your loving God can in such a manner equip you for the earthly calling he has designed for you."

We turn now to another side of this "academic" coin: the relationship of the teacher to the child. By this I

mean the gentle, loving and thoughtful attitude the teacher has toward the children. Such a positive and delightful relationship ought to be obvious simply because of the teacher's knowledge of the Word and his own happy rapport with the number one Instructor, God's Holy Spirit. But God gives us more. God supplies fitting illustrations of this relationship. God parades before us teachers who strive to exemplify his own love, hope, and patience in the conduct of their classrooms.

Somewhat surprising is the testimony of a teacher in a page taken from pre-Reformation history. We all know Martin Luther, more or less. How interesting it is to learn, pertinent to this "other side of the coin," how tremendously the good Dr. Luther was influenced in his student days by a particular teacher. Here is what Luther said about one of his teachers:

It happened that there was a teacher who was unusual for that day. He was a very efficient teacher named Trebonius. It is said that he always removed his hat and greeted his students in a friendly manner whenever he entered the classroom. He wanted them to know he respected them, even though they were poor, wan-

dering schoolboys. Often he would say, "Perhaps someone sits here now whom God in His time will make a mayor, a learned doctor, a chancellor, or some person of high authority." (Stolee 1943, 17)

This quote should not be glossed over too hurriedly. What a powerful impact Trebonius should have on the conscience of today's teacher and, through him or her, to the educational pursuits of all students. Can we visualize a modern Trebonius handling his academic assignment in such a manner? Will we witness a teacher, not patronizing his fledgling learners, but being regular in fervent prayer for them? Will it happen that a teacher can have the vision of the God-given potential which each child has? How positive would be the results of such a Christ-like approach to classroom routine.

Let's face it; in teaching we wrestle not just with flesh and blood but against all sorts of negative and even demonic forces. Natural man is still at enmity with God and his Word. But the Spirit of God would surely suggest some happy approaches. If the "works of God" would be present in a classroom and school, then going to school would lose much of its negative character. School could become a truly joyful experience.

If the "works of God" would be present in a classroom or school, then going to school would lose much of its negative character.

Education is a tremendous gift of God, and within such a Christ-centered environment this gift would be magnified and sincerely appreciated. God has blessed the child with the gift of education, and in our circles particularly, Christian education; and God also has given the teacher such a solemn and yet privileged opportunity of training a child for him. Truly, here is a goal to strive for: to make a classroom as Edenic as possible. How rich the learning adventure of instructor and pupil would be if such an application of the "other side of the coin" could be prayerfully and diligently practiced!

To be sure, such a teacher-student relationship does not and cannot take place in every classroom. For example, as dedicated and conscientious as many instructors in the public sector are, they are limited in what they can do. An illustration of such limitations is the case where police must monitor the halls in a public school building. Another limitation on the development of a wholesome teacher-student relationship is the uncooperative home situation. It is, after all, in the home where all these stated principles should be first in operation.

However, where the Word of God is central, where there are no legislative restraints, where the instruction imparted is not handicapped by Supreme Court decrees, there the teacher can relate to the student freely and lovingly as a child of God. There the teacher can nurture the child with God's Word. If this is not the happy experience of both teacher and student, what more can we say?

Trebonius, Martin Luther thanked God for you!

Trebonius, may God give us many

more like you! The Kingdom needs such teacher-pupil relationships. Our children can be ecstatically happy, motivated by renewed spirits that overcome the natural sluggishness and rebellion of the flesh. We can have happy children led by happy teachers in happy schools when we remember the other side of the academic coin. The love of Christ compels us.

Trebonius, Where are you?

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Martin Lopahs is visitation pastor at St. Paul's Lutheran Church, Muskego, Wisconsin.

A Teacher's Prayer

Each time, before I face my class,
I hesitate a while,
And ask the Father, "Help me,
Lord, to understand each child.

"Help me to see in every one
A precious soul, most dear;
And may I lead that child
Through paths of wonder—not of
fear.

"Dear Father, as they look to me
For Christian guidance true,
I look to Thee and humbly ask
That Thou wilt teach me, too."
Amen

© 1957 Nellie Pease Gorbett

COMPUTERS AND CHILDREN WITH SPECIAL LEARNING NEEDS

Julia C. Averbek

Computer technology provides many exceptional benefits for children who require a little "extra something" in meeting their learning needs. This "extra something" can be in the area of learning problems or in using special gifts and abilities. Computers can be used effectively to meet the needs of children on both ends of the learning spectrum.

We have been very fortunate here at St. Paul's School in New Ulm to have had a computer in our Resource Center for the past seven years. In fact, for several years now, we have used two computers, an Apple IIe and a Commodore 64, because of the heavy demand by children in both programs that operate out of our resource room. These two programs serve children with learning problems and also those students with special talents.

I'd like to share some of the observations I've made about the use



of computers with children with exceptional needs and abilities. While technology will never replace the warmth and caring of a human teacher, it can do much to make our task easier.

One of the first thoughts that comes to mind about a computer is its infinite patience. Children can go over material again and again until they master it. With the variety of quality programs that are available, a concept can be presented and reinforced in different ways. In a number of these programs an automatic review and explanation appears if a

child isn't providing the desired answer. Positive reinforcement is given for correct responses as well.

Another attractive feature of using computers with special needs children is the fact that the pupils feel they are in control of the machine. They participate with it in an active way and are able to control what happens, which helps to build self-confidence. With high ability children this aspect of being in control of the machine is especially fascinating. These children become intrigued by the possibilities available to them and will frequently spend considerable time at the computer, if given the opportunity.

Computers provide an intellectual challenge for children. A child cannot sit passively in front of a computer and expect someone else to do the responding. Each student must interact personally with the machine, which makes for a stimulating, exciting, and thoughtful experience. This feature makes it valuable to all children, whatever their learning needs may be. A slower learning child doesn't have to be concerned about holding the class back because she or he requires more time to respond. A child who learns quickly doesn't have to wait for others to catch up.

Another advantage of computer-assisted learning is that each child can learn at his or her own rate. Children do not compete against each other; they are only trying to improve their own personal record.

The effect on motivation is, very likely, the most important aspect of computer-usage benefits. Children who struggle with paper and pencil activities are more willing to do the same kind of drill and practice when

it is done on a computer. This is especially true if the extra practice is incorporated into an appealing game format with colorful graphics and sound. The software that is being published today does this very well.

The motivation of bright children, too, seems to increase when they are given computer time. There is something intriguing about the technology that fascinates gifted children. A number of good logic and problem-solving programs currently on the market take advantage of this fascination and encourage creative thinking.

Computers also serve a useful purpose in supplementing the children's daily classroom work. Many programs have a teacher option capability. The teacher can select the specific items to be practiced by the children. It is frequently possible to meet the children's needs at various ability levels.

In all the years that I have used computers in my classroom. I have seen many positive outcomes and few, if any, negative aspects. The time that we, as teachers, need to invest in becoming computer proficient is certainly worth the dividends we reap with our pupils as we see them become more excited about the joys of learning. Computers are here to stay! Let's take advantage of the many benefits and opportunities they provide for our special needs students.

Reprinted from *CESE Key*, the newsletter of the Christian Educators in Special Education.

Julia Averbek is resource teacher at St. Paul's Lutheran School, New Ulm, Minnesota.

INSTILLING A LOVE FOR SINGING

Fritz W. Blauert

Have you ever heard children or adults say, "I love to sing"? I'm sure we all have. However, do you believe most adults and children you associated with feel that way about singing? I suspect you agree that the percentage of children who love to sing is rather low in many schools. What can we do to help all our children learn to love to sing?

Children, particularly young children, usually like whatever their teachers are really enthusiastic about. This is true also with music. This presents our challenge in teaching. Over the years that I have been teaching, I have had years where my enthusiasm was not as great because some of my classes were not good singing groups. This was too bad. The children really missed something very special.

Have you ever noticed that a happy or enthusiastic person shows it by singing, humming, or whistling? When things are going my way, I feel like singing. When I have finished a big task, I feel like singing. Any job becomes easier when you sing. For example, I have helped friends "walk beans." We sang old favorite songs, even harmonizing as we walked along. That made the chore of chopping out the weeds in the bean field seem less tedious.

My family also loves to sing. At

many family wedding receptions we have used Mitch Miller song sheets to sing the "golden oldies." Our enthusiastic "singing up a storm" was catching and others joined our singing.

Martin Luther was also a man who loved to sing. After supper he would gather his family and friends and they passed the time singing and listening to music. Johannes Walter, the director of music at the electoral court in Torgau, often attended these musical evenings of the Luther family. "I have sung with him," he says, "through many a pleasant hour, and have often seen how the dear man's spirit was cheered up by singing. So much so that he hardly ever became tired and weary of chanting" (Tilly n.d., 50).

We also get a sense of that love for singing from a poem that Luther wrote:

Of all the joys on earth
None is of greater worth
Than what my art affords;
Sweet sounds and pleasant words.
Ill humor flees the ring
Of friends who join to sing.
Wrath, envy soon depart,
And every thing that wounds the
heart,
Anger, sorrow, and, in brief,
Whatever can occasion grief. (Quoted in Tilly 50)

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You, perhaps, may claim that you wouldn't be able to teach your children to love singing like that. You can. The first thing you have to keep in mind is not to jump to conclusions about children. Consider this story: A six-year-old boy came home from school one day with a note from his teacher suggesting that he be taken from school as he was "too stupid to learn." "My boy is not stupid," said the boy's mother. "I will teach him myself." She did, and Thomas A. Edison was the result (Bok 1941). The point of this example is that we just don't always know what interests lie hidden within our students. You do have children who can learn to love singing and when you have succeeded in instilling that love in each child, you have a rewarding and glorious achievement.

A primary motivation in loving to sing is the joy children will find in singing praises to their Lord and Savior. Your children will become acquainted through your music classes with our Lutheran hymns, and with enthusiastic teaching, they will come to love these hymns. I have observed little children sing even a

We want the school
music class to be a
time of pleasant
recreation and
relaxation.

difficult melody such as A Mighty Fortress with enthusiasm and joy. When you plan your music course, be sure to include other hymns that have been favorites of Christians for many years: What God Ordains is Always Good, Abide With Me, What A Friend We Have in Jesus.

These hymns also became precious to me when I was young. I will never forget the times when I would come out on the enclosed back porch of our house and hear my mother whistling or humming What a Friend We Have in Jesus or some other favorite hymn. She was doing her daily household chores, and yet was enjoying her work as she whistled or hummed the hymn.

Perhaps some of you men are thinking, "Can a man teach elementary school music and get children to love singing?" You can be assured that is no reason for concern. Grant and Parks in their text make this point: Compared to a woman's voice, the lower tone of a man's voice is "only a trifle more difficult to adapt to the voices of children; the adjustment, once made, is easy to continue and is never lost. It does call for a little care and attention, however, The wide-spread myth among school administrators that a man cannot handle music in the elementary school is indeed deplorable; actually many men have had outstanding success here. The difference in pitch between men's and children's voices does not prevent children from learning to speak properly; consequently it will not prevent them from learning to sing properly" (1960).

What place then should music have in our schools? Educators throughout the nation are agreed

that music should be given to every child, and that it is as much a part of the curriculum as any other subject. We want the school music class to be a time of pleasant recreation and relaxation. Both the teacher and the student should look forward to music class eagerly. It is a time when the hard work of a busy and sometimes wearisome school day will be set aside and be replaced by a refreshing feeling. A singing class can leave everyone more eager to continue with the next subject and the rest of the school day.

Does that sound impossible? Listen again to Luther:

Mine is the best time of the year,
When birds with music charm the ear.
Heaven and earth they will with song;
Both morn and eve their joys prolong.
And most of all the nightingale,
Whose thrilling notes fill all the vale.
We give it thanks, for its music clear;
But first of all we thank our God
Who formed the nightingale, so rare

Of voice, to publish all abroad,
Like a very Master of Art, the praise
Of Him who taught it its wandering lays.
To Him it sings, both day and night;
In ceaseless songs it finds delight,
Him, I too, with my song would praise,
And give Him thanks for endless days.
(quoted in Tilly n.d., 50).

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Fritz Blauert is teacher and choir director at St. Paul's Lutheran School, New Ulm, Minnesota.

*Rejoice,
and again
I say-
Rejoice!*

REVIEWS

The VCR and Educational Programming

John Paulsen

We are all aware of the role of high technology in the world around us. We probably feel guilty that we aren't providing enough experiences for our students in the area of high technology. Perhaps we aren't utilizing to the fullest that computer sitting in our classroom. There is also another technology that we probably aren't utilizing to its potential: the video cassette recorder or VCR, as we more commonly know it.

The VCR (with a TV) has great potential for bringing the world into our classrooms *when* we want it. There is much educational programming available on such channels as *The Learning Channel*, and *PBS*, but we have to watch it when it is being broadcast if we only have a TV available. With the use of a VCR, however, we can watch the program when we want to by taping the program. This may require the use of the program timer on the VCR (which some people haven't mastered).

You should be aware of the copyright law and how it affects you. All television programming is copyrighted but for educational purposes there are fair use guidelines that give schools a little more latitude. Generally, a teacher can tape a program and use it once within ten days of the broadcast. The tape may be kept for a total of 45 days for evaluation purposes and then must be erased if it was not purchased. Taping rights may be

purchased through licensing agencies such as the Television Licensing Center or from the producing agency. These are only guidelines which have not been tested in court.

Some programs on channels such as *The Learning Channel* may be kept and used for longer periods of time. If you get on the *TLC* mailing list, you will receive notices about programming and the availability of licensing. Some of the programs can be kept for an unlimited time and use. Others may be kept for one or two years depending upon what the producers have allowed. You can subscribe to a complete monthly listing of programs from *TLC*. The important thing to remember with this program guide is that all times are listed for eastern standard time. It is easy to forget to convert to your time zone. Explore the programming on the educational channels and you might find some useful gems.

The Learning Channel
1525 Wilson Blvd., 550
Rosslyn, VA 22209

Television Licensing Center
5547 N. Ravenswood
Chicago, IL 60640

Starfinder

John Paulsen

The television program reviewed here is *STARFINDER* from *The Learning Channel (TLC)*. It is being made available at no cost to educators by allowing them to tape this series off-air. Anyone with access to a VCR may tape this thirty-segment series of fif-

teen-minute programs and use the programs in his or her classroom. The tapes can be kept and used for an unlimited amount of time.

STARFINDER is devoted to science for grades six through twelve with an emphasis on astronomy and the Hubble Space Telescope (HST). Each fifteen-minute segment includes three components. The first five-minute component called the "HST Data Stream" explains some aspect of the HST, either a new discovery or a new capability for astronomers. The second five-minute component is called "Science Links" and is an explanation of a concept in physics or chemistry that relates to astronomy. The third five-minute component is called "The People Behind the Hubble Space Telescope" and highlights an individual who has some connection with the HST. This component describes the person's interests, educational background, and field of work.

There is a 180-page STARFINDER teacher's guide available which includes instructional objectives, program synopses, suggested experiments or projects, previewing and postviewing activities, career profiles, and bibliographies for middle and high school readers. The guide is available for \$60 from STARFINDER, Maryland Instructional Technology, 1175 Owings Mills Boulevard, Owings Mills, MD 21117 or you can call 1-800-223-3678. The programs may also be purchased in six separate one-hour video packages for \$29.95 each from the above address.

This reviewer has viewed several segments in the early part of the series and feels that the series would be well worth taping for use in sci-

ence classes at both the high school and upper elementary level. The format of the programs, namely, fifteen minutes in length and divided into five minute components, lends itself to the crowded daily schedules that most Lutheran schools have. It is possible to use an entire fifteen-minute segment or select the applicable five-minute component.

The "Science Links" component is particularly valuable in that it brings fairly complex topics down to a level that most students can understand. The use of computer animations or actual demonstrations considerably enhances the educational value of these programs. This component alone would make the series worth taping.

The "People Behind the HST" component is interesting for career planning and the educational paths that people took to get to the field in which they are now working. This would be valuable for students at any age, but particularly for high school students.

The content of the segments is similar to that found in most science books. Terms such as "the Big Bang" are used but these are also common in most other sources. Generally the content is quite useful and interesting and could fit directly into a science curriculum.

This reviewer feels that if the hardware is available (TV and VCR), this series would be well worth taping and using in the class. Dr. Martin Luther College is taping this series and will purchase the STARFINDER teacher's guide.

John Paulsen is Media Services Director at Dr. Martin Luther College, New Ulm, Minnesota.



A History of Full-time Education in WELS

The WELS Board for Parish Education has commissioned Professor emeritus Morton A. Schroeder to write a history of full-time elementary and secondary education in the Wisconsin Evangelical Lutheran Synod. The purpose of this publication is to show how our good and gracious Lord has blessed the WELS through its full-time educational agencies.

Professor Schroeder requests that if you have *any* material dealing with full-time education in our Synod to send such material to him at the address given below. The items he has in mind are school and teacher anniversary pamphlets, booklets, monographs, or books; biographical data and or sketches of those persons who have dedicated themselves to the cause of full-time Lutheran education; and pictures and newspaper clippings related to such material.

If you want the material you send to Professor Schroeder to be returned to you, please let him know, and he will comply. All material that is a pure donation will be turned over by him to the Synod's archivist.

Professor Morton Schroeder
Lynncroft
94 Lynn Drive
Appleton, WI 54915-3026