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NUMBER 2
DECEMBER 1995

The Lutheran Educator



The WELS Education Journal



“But you, Bethlehem Ephrathah, ... out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times... He will stand and shepherd his flock in the strength of the LORD...”

The Lutheran Educator

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

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Editor — John R. Isch

Editorial Board — Irma R. McLean, Mark J. Lenz, Gerald J. Jacobson

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Tertullian, Gregory, and Fundamentalism

The church father Tertullian (A.D. 150-220) is famous for the question: “What has Jerusalem, the city of God, to do with Athens, the city of the philosophers?” We might rephrase the question and ask, “What has Tertullian to do with fundamentalism in Protestantism today?” Quite a lot as it turns out.

Tertullian had received the finest education possible in his day. He studied law and became one of the most qualified lawyers in Rome. Then, in his early forties, he became a Christian, gave up his successful career in the Roman legal profession, and devoted himself wholly to the defense and propagation of the gospel. But Tertullian never really left his legal life behind. In his *Apology* he attempts to defend Christianity in a manner similar to that of a lawyer. He argues not so much to convince as to overwhelm. For him the gospel is a new law. His argument to defend Christianity is a legal argument. He is stern and uncompromising and sees everything in terms of right or wrong. No Christian can become a soldier, no Christian can serve in the government, repentance must be public and humiliating, it is wrong to flee from persecution, there may be only one repentance after baptism, etc.

Pope Gregory (A.D. 590-604) caused Tertullian’s theology to become entrenched as orthodox in the West. As a consequence of Gregory’s insistence on penance, for example, the penitential system evolved, consisting of penitential books as guides to determine penalties, a treasury of merits gained by the saints and Jesus for those unable to offer sufficient satisfaction for all their sins, and indulgences as an absolution for sin on the basis of the treasury of merits.

Like the medieval church, today’s Protestant fundamentalists have often succeeded in reducing the faith to rules for living. They say that if you follow the teachings of the Bible you can learn to be successful in business, in marriage, in disciplining children, and in interpersonal relationships. As with Tertullian and Gregory, the gospel often becomes a set of laws and Christ a new lawgiver.

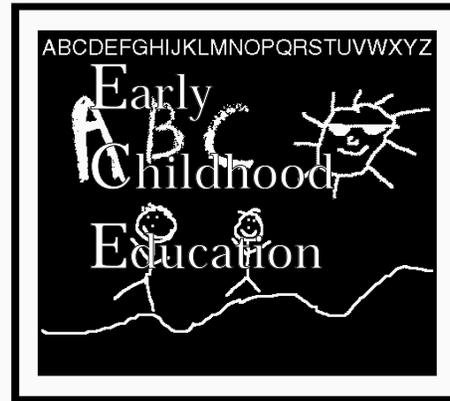
What Luther said in opposition to the penitential system of the Catholic Church I’m sure he would say in opposition to Protestant fundamentalism today. Not rules and principles for success but victory over sin, death, and the devil in the crucified and risen Savior is what Christianity is all about.

That’s what Lutheran education is all about too. Lutheran education is not a matter of discovering the biblical principles of pedagogy or administration or counseling or discipline. It is rather a matter of teaching about Christ and life in him. Appealing as many of the teachings of fundamentalism may be, they are no more helpful for our schools today than were many of the teachings of Tertullian and Gregory for the medieval church.

MJL

Kindergarten Readiness Testing

Dawn J. Ferch



SOMETIME BETWEEN the late spring and late summer thousands of children who are about to enter kindergarten experience the real world of schooling—they are tested.

Kindergarten teachers gather their testing materials, schedule appointments, meet with parents, test children, and report results. A great deal of time and anxiety is spent in this process.

Early childhood education focuses on preparing students to be ready for school. The routine readiness testing of children about to enroll in school seems to be the current policy. This policy should be a concern to both parents and teachers and it should be examined critically.

Readiness and screening tests

The concern comes from the confusion about screening and readiness tests. The result is that many young children are being denied an appropriate education. Their exclusion is based on such

labels as “developmentally young,” “immature,” or “not ready.” Moreover, these labels are based on tests with unknown validity and sometimes untrained testers. Only a few tests could be considered marginally appropriate for the age group and purpose for which they are used.

Another complication is the substitution of readiness tests for screening tests. Usually this is done inadvertently. Readiness tests can be considered screening tests because of the way they sort children. The information from the tests, however, does not have predictive ability. These readiness tests would be better used in curriculum planning. Mistaking readiness tests for predictive developmental screening instruments misrepresents the scope and purpose of such tests. Yet, teachers and other professionals rely on readiness tests to place children or to recommend the child delay kindergarten entry. Many teachers and administrators feel that developmental testing

provides information concerning which children are developmentally behind, which should wait a year before beginning school, or which should be given more time to mature.

Past practice in the area of childhood education looked at the individual to see if he or she had learned enough to be "ready" for school. This practice often led to the early teaching of children or to prohibiting them from entering kindergarten. Schools made changes in the kindergarten curriculum because some educators and parents have pressured for more structured academic study at younger ages (Fitzgerald et al. 1984). Recent research has supported the idea that early childhood assessment for screening may cause developmental and curricular problems for children. An emphasis on assessment can also result in curricular escalation in kindergarten and grade one. Failing a test that focuses on what one knows indicates little about the child's potential for acquiring skills. Intellectual, social, emotional, and physical development do not occur on a common continuum for children of the same age group. A child's behavior in spring may be different when school starts in the fall (Atkins 1993).

The growth of testing

The growth of routine kindergarten testing originated in the decade between 1920-1930. The state asked public schools to help identify children with diseases to limit the spread of infection. Later, when Public Law 90-248 was enacted in 1967, this screening

was expanded to include both mental and physical defects. It became institutionalized when Public Law 94-142

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This policy of routine readiness testing should be a concern to both parents and teachers and it should be examined critically.

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required the location, identification, and evaluation of all children with disabilities.

Some would argue that this readiness issue was actually invented in the last decade. As evidence they cite the significant increase in the past ten years in the number of children who enter kindergarten at a date later than that specified by state regulations.

Ferch

The effects of testing

As kindergarten programs in the 1970s and 1980s became more academic, parents became more concerned with their child's success. Some communities developed a reputation for children entering kindergarten at a later age. This trend exists particularly among affluent parents, especially if their child would be among the youngest in the class. Parents usually choose to hold their children back to increase their advantage for success in school. Sometimes this is based on the results of screening tests as perceived by the parent. But the decision is more often based on hopes and fears than on evidence.

There is research in fact to suggest that no benefit results from being the oldest in the class. Any advantages that may exist disappear at about the third grade. The real pressure on kids to be "ready" is a product of a changing kindergarten curriculum. Not all areas of development are equally important indicators for current or future functions (Rosenkoetter & Wanska 1992). Studies have shown one-third to one-half of children identified as unready for school were misidentified.

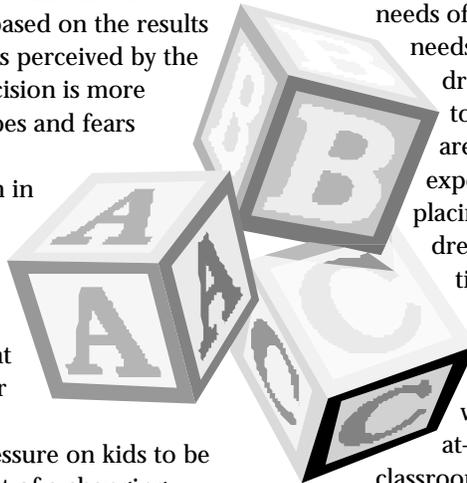
The delayed entry into kindergarten increases the teaching problem associated with diversity in the kindergarten class. Children held out a year can widen the classroom age difference from 12 months to 24 months. Because

of this diversity, the focus of instruction shifts toward the needs of the older student. This is sometimes referred to as the "graying" of kindergarten.

Eventually the kindergarten program shifts upward for the older students, and younger students are held back because they are not ready. This suggests that testing has the effect of excluding students so the system works rather than in modifying the system to meet students' needs.

Schools therefore may be placing the needs of the school above the needs of the children. If children are denied entrance to school because they are slow to develop or lack experience, schools are not placing the needs of the children first. Many investigations into early childhood assessment find no academic differences between children who were identified as at-risk but received regular classroom placement and those who were denied admission, retained, or received readiness placement. No long-term evidence has been provided that shows children benefit from such testing and placement (Cannella & Reiff 1989).

First grade has also become very academic. Curricular demands brought about by increased standardized testing in early grades result in students who are less able to cope with a curriculum previously taught to older students. The kindergarten teacher, in turn, does not want to put a child in the position of



failing in first grade. The kindergarten teacher has a few choices: delay the child until a later age when success seems more likely, or force the child to learn concepts or skills that are not consistent with his or her developmental abilities and unsuited to his or her learning style.

Those who favor readiness testing are concerned about over-placement. They fear that developmentally young children will be confronted with tasks too difficult for them in the first year of school. These failure experiences may have a negative effect. Those who favor readiness testing are also concerned about the vast difference in educational opportunities for young children, despite allowing children at the age of five to enter school. Their concern is whether the system truly provides equal opportunity.

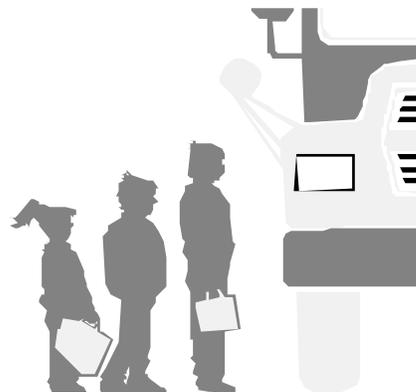
Types of readiness testing

While opinions differ on the negative or positive aspects of readiness testing, most agree that such tests should be brief, accurate, inexpensive, easy to administer, sample a wide range of domains, and be easy to interpret. The results should be used only as a point of reference for further evaluation.

The screening test used by many kindergartens in the Wisconsin Synod is rather lengthy. While such a test can be important as one part of the assessment of a child, there is also a need for a more brief assessment.

A correlational study was done in the fall of 1994 on clustered samples of pre-kindergarten children from both urban

and suburban areas in and around the metro-Milwaukee area. They were screened prior to their entry to school. Each child was tested by the kindergarten teacher from his or her school using both the Wisconsin Synod Screening Test (1977) and the ABC Inventory-Extended (Adair and Blesch 1990). The strong positive correlation of the scores indicates that the ABC Inventory-Extended may be an acceptable screening test when time is a factor. No one suggests that one test can determine anything conclusively; however, it makes sense to use the ABC



Inventory-Extended test which is shorter and easier to administer. The screening yields information which can be useful in planning learning experiences. This early, economic screening could also identify problems that would hinder learning.

The Wisconsin Synod test requires the teacher to assemble materials, and it requires time to arrange the materials for assessability during testing and 30 minutes of a actual testing time. In contrast, the ABC Inventory-Extended

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requires only a protocol, a pencil, and a 6 x 6 inch piece of paper. It can be completed in about 5-10 minutes and can be done without gathering or arranging materials.

How then should kindergarten entry be decided? If maturation is the determining factor, some children would never be ready. Conversely, the skills-driven point of view is not quite right either. Education needs to be appropriate to both the age and developmental stage of the learner.

Since Wisconsin Synod schools are given considerable autonomy, we can have variations in our approaches to screening. There are so many factors to be considered that it is difficult to state an exact formula for determining school readiness. The factors that must be considered include age, curriculum, development, and experiences. As to age, entry at age five seems appropriate.

The curriculum should be adjustable, up or down, depending on the needs of the class. Standardized testing in the primary grades should be dropped. There is too wide a range of development at this point and such standardized testing often encourages inappropriate teaching.

Teachers need to consider the child's developmental age in curriculum planning. Teachers need to include a wide range of experiences to reach those who are developmentally young or who come from disadvantaged homes.

The popular media has often raised criticisms about school-entry age and readiness. Schools have responded by increasing their use of standardized

testing to take the pressure off. The educators use these tests and say the child was not ready; the fault was not the school's. However, in a large percentage of homes both parents work or the single parent works. In both situations not much education is available in the home. Readiness, therefore, could be accomplished more successfully in an age-appropriate kindergarten with an entry age of five.

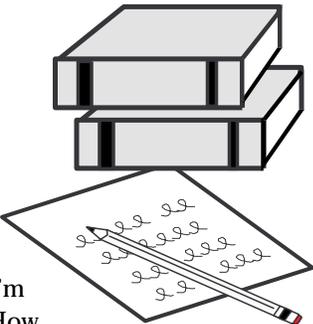
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Dawn Ferch teaches kindergarten at Calvary Lutheran School in Thiensville, Wisconsin.

Teachers as Learners

Paul L. Willems



“WHEN I GROW up, I’m going to be a teacher.” How many of us can look back and remember these or similar words spoken when we were children? Few of us, however, said or thought, “When I grow up I’m going to be a learner.” We may imagine our years of learning are, for the most part, behind us. It is now our business to give assignments rather than complete them. Yet, I suggest we teachers must remain learners. Even as we teach others we must continue to learn ourselves.

The most obvious reason to continue to be a learner is to stay current. The times are in a state of change. Not only is technology advancing—video discs, satellite programs, distance learning, and Internet—but the very content of our lessons continues to change. A case in point is a 1990 geography textbook which lists countries that no longer exist in 1995. Space flight is no longer science fiction. It has become science history.

Theories of learning also change and so do teaching methods. We need to stay current in all these areas just to remain competent as educators. But there is more. How many of us remember the stress and anxiety that daily assignments, memory work, long term projects, and oral presentations brought to students? Do we remember that new and unfamiliar concepts can be threatening to the new student, the transfer student from another school, and the student for whom English is a second language? If we continue to be learners we will continue to be familiar with the frustrations and anxieties of the students who sit before us each day, students for whom what we teach is new and challenging and, for some, downright scary. Do we still remember tears and stomach aches, sweaty palms and shaking knees over a difficult assignment or over a paper forgotten at home, or a family problem that caused an assignment to remain undone? Try becoming a student again—just for a summer—and you may regain a lost

empathy for your students when school tasks conflict with other crises in their lives.

As we continue to be learners, we follow our Lord's instructions to be faithful to our calling. We soon realize that graduation is really a commencement, or a beginning, for teachers. It is then that learning really begins. There are few courses in school that prepared us for the child whose parents are going through divorce, or whose brother has just died. Who ever told us that discipline would be too complex for a book of "canon law" to anticipate every eventuality? Speaking with an irate parent on the phone or in person was not a role-playing assignment in any of our methods classes.

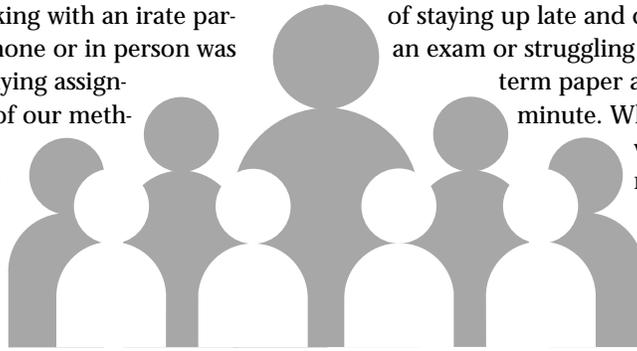
And how will we deal with situations that arise because of our own mistakes, failures, and shortcomings? If we continue to be learners we may meet these situations with more confidence. In many of these situations we can learn much from older teachers who have the experience we lack. Much has been written for our learning in books but much more can be gained from informal discussions and conferences with these mentors.

We can also become learners in the privacy of our own homes or within our own schools. As we prepare for our daily lessons we may become so engaged that we go far beyond what is needed for the students' lesson and

search out books and manuscripts which give additional information and deeper insight and understanding. We may agonize over a lesson that baffles our own wisdom as we read and re-read the materials over and over searching for comprehension so that we might instruct others. Such private study was once described by a WELS essayist as the "smell of the lamp." In the days before electricity became common, the scholar would study by the light of a coal oil lamp and the odor of kerosene would cling to his clothes. We may recall our college days (with electricity)

of staying up late and cramming for an exam or struggling to write that term paper at the last minute. While such private study may not be credited to us on a school report, it is just this type of learning which may shape us into mature educators and servants of God over the years.

Informal programs are also available for teachers to become learners. That's what teachers' conferences are about. Many school administrators also include inservice days in the school year to study topics of general interest or topics that attempt to solve a local problem or address a specific issue. Weekend workshops during the school year, workshops offered during the school day by professional organizations in which we hold membership, or summer workshops also provide such informal opportunities to become a



learner again. If recent workshops or inservice programs have bored you, perhaps the time has come for you to prepare and present a topic of your own, a topic in which you have become proficient. By preparing to give a workshop, you will again become a learner so you can be a better and more professional presenter.

Of course formal programs of study also exist. These offer college credit and may lead to advanced degrees and/or a teacher's license. I was surprised to learn how few WELS teachers have taken the opportunity to pursue such programs. Often a congregation will pay for such additional education or state and federal programs may help finance such studies. Even if monetary help is unavailable, we can still take advantage of summer courses at nearby colleges and universities where we can live economically at home. Also, Martin Luther College and Wisconsin Lutheran Seminary offer such summer courses for credit, and, most importantly, from a Christian viewpoint. Called workers do not have all summer "off." June, July, and August should not simply be three months of vacation every year or be used to supplement our incomes every summer. These months are valuable for school preparation, recruitment and parent visits, and as opportunities to become learners once again.

Some teachers may become so taken up with being learners they may lose sight of their calling to "feed my sheep ... feed my lambs." Just as we are cautioned against neglecting personal learning, we are not to be found busy

just feeding ourselves all the time.

When we take a leave of absence for a year or more, we need to search our motives for such an intensive learning program. Is such a program necessary for our calling? Have our administrators and/or school board suggested the study or is it our own idea? Are we seeking higher degrees to leave the service of the Lord for secular occupations. Just as in all endeavors, the Christian teacher as learner must seek to walk in the middle path as a learner—neither overdoing learning nor disregarding it.

Maturing as teachers we can fulfill the second part of Jesus' command to Peter, "Feed my sheep." We can encourage younger teachers, present papers at teachers' conferences, and become mentors in our school or supervise student teachers. Peer tutoring is becoming popular among our students. We can teach our peers as well.

Learning should be natural for the teacher. After all, teachers have been trained to facilitate learning in others, so also we can apply this skill to ourselves. While the words, "teachers as learners," may sound unusual to our ears, the concept should become a familiar one. As we teach others, let's not stop being learners ourselves.

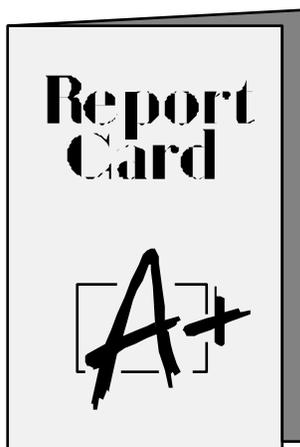
Paul Willems teaches at Minnesota Valley Lutheran High School i, New Ulm, Minnesota.

Self-Study and Accreditation

John E. Oldfield

SOME FORTY years ago the concept of the establishment of area Lutheran high schools in our synod gained acceptance and momentum. The result is a network of such schools from Wisconsin and Minnesota to Washington and California. From the very beginning, these schools were—and certainly continue to be—in intense competition with other private and public high schools. Filling the classrooms of our high schools has therefore been the keenly pursued focus of recruitment and development committees in each of the schools.

Generally, the message of these committees has been that our high schools offer quality general education infused with scriptural truths. When asked by prospective students and their parents to demonstrate this, we would explain the staff of dedicated, well-trained



Christian teachers we had, the solid ACT and SAT performance of our students, and the positive results of whatever in-house or synodical program of visitation and assessment we

were using. But a judgment of the level of dedication and training of a teaching staff is certainly subjective, ACT and SAT results can easily be skewed by carefully selecting those students who take the test(s), and our programs of assessment are our own.

The net result is that our answers to probing questions about the quality and nature of the education we offer are simply in the area of “we do it and we do it well because we say we do.” This no longer suffices—it really isn’t much of an answer. It certainly doesn’t satisfy the perceptive questioner nor does it satisfy the perceptive board of control, principal, or teacher. More is needed; objective documentation is necessary.

In 1984, the school in which I teach determined that validation by an outside agency was necessary so we could adequately answer the questions of others and ourselves regarding our education program. This meant seeking accreditation. Seeking accreditation meant embarking on a self-study program. A self-study meant the involvement of dozens of committees, hundreds of people, thousands of working hours, and reams of paper. This self-study was completed three years later and the school was accredited by the Minnesota Non-public School Accrediting Association (MNSAA). We had an outside validation of our programs. We could now produce documentation demonstrating “we do what we say we do.” For this accreditation to stay in effect, it is necessary to file annual reports to the accrediting agency and to execute more specific studies at seven-year intervals. This we have done. In fact, at our seven-year interval in 1994, we revisited the whole self-study and executed it again, again receiving outside validation of our programs.

We learned much from our experiences with the self studies. We learned that the effort that went into the documentation of the study was certainly taxing but was also gratifying and illuminating. We learned that, from beginning to end, the whole process was entirely non-threatening. We now have a directed, organized plan for the improvement of the educational programs offered by our school. These factors would

seem to say that the process of self-evaluation followed by visitation and validation of an outside agency is a process that is valuable and fulfilling to a school.

The people-hours expended turned out to be staggering. Besides a steering committee overseeing the entire process, approximately a dozen other committees were necessary to examine thoroughly the programs of the school. Along with active and interested people from the school’s community, we also found it efficient and logical to use school staff on these committees. We used a current year’s programs as the target of the self-study. What this meant was that the work of these committees, i.e. the school staff, went on concurrently with the normal work and activities of a school year. For most of the committees this meant multiple meetings, much spadework in addition to the meetings, and the preparation of a in-depth report on the committee’s specific assignment.

School staffs and administrations embarking on a self-study have to make a commitment to the necessary time, effort, and money. Though burdening, we found this work to be very valuable. We found that there were many, many people inside our school community who were willing to spend the hours and effort along with us. And they did do this. Faithful work and attendance at meetings were the hallmark of those people who chose to serve. Our faith in the support and dedication of our parents,



Oldfield

friends, and patrons was reinforced; and we were reminded to keep these people on our prayer lists along with thanks and praise to the Lord of the Church for his blessing of faithful, dedi-

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What are they going to put us through? What will they find out about us? What will they demand that we do?

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cated lay Christians. The insight that came with this gratification was that we discovered that we could indeed validate with surveys, statistics, and study many of the things we have been simply saying for years.

Most schools would seem to have a general sense of their mission, basic ideas of where their programs are heading and their general standing in their community. Mission statements need to be identified and followed, school programs need specific and carefully considered targets, and a school needs to know what its constituency expects of

it. A self-study crystallizes each of these so that a school can better serve its community.

There is also special benefit to the staff of the school. They find that the faults and failings of their ministries which, generally, they feel most acutely are balanced by those things which they do well. Our God uses both to effect that which is good and necessary for his kingdom to prosper. Often we feel the guilt of the faults and failings more than the satisfaction of service well-done. This surely affects our perception of who we are and the job we do. A self-study will clearly indicate that, yes, there are things which need to be improved but also that there are things which a school and its personnel do well. What an opportunity for thanks and praise to him we serve!

When we embarked on our self-study, we did so with a significant amount of apprehension. What are *they* going to put *us* through? What will *they* find out about *us*? What will *they* demand that *we* do? We quickly discovered that the initial apprehension we felt was not at all justified. The committee work done to create the framework for the self-study was certainly non-threatening. The visitation was likewise non-threatening. Although on both occasions the visitation committee had outstanding credentials and was not necessarily chosen from WELS circles, it was not daunting and our early uneasiness proved unfounded. The visitation committee focused on the documents prepared by the committees, carefully assessing whether what the school said it did was borne out by its

actual operation. In this, we found no threat to us and we could put our fears aside. Did the visitation committee find things to be negatively critical about? Yes, they did—we knEw they would. Did the visitation committee find things to be

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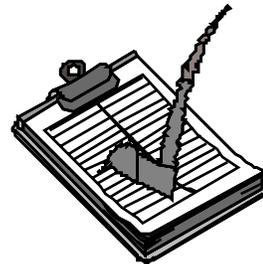
positively critical about? Yes, they did—more than we ever dreamed they would. They pointed out to us things which we took so for granted that they escaped our attention. For example, they observed that our students leave so much of their “stuff” lying about; thus they expected we should have a larger problem with theft—which we don’t! To feel threatened by a self-study and its subsequent visitation is unfounded.

With a clearly focused program of improvement and expansion, a school can confidently move into the future. A self-study will do this clear delineation. It results in a focused mission statement, a careful assessment of where

the school currently is in terms of its programs, both curricular and co-curricular, and a measurement of what the school’s constituency wants out of its school. Armed with this information, a school can efficiently outline programs and strategies to deal with demonstrated inadequacies and can move into the future emboldened by the clarity and direction provided by the self-study.

Although the time invested can be demanding and the expense burdensome, a self-study followed by an outside visitation is a healthy undertaking. The insight and understanding of a school and its operation are too valuable to ignore. And if accreditation is the ultimate result, so much the better.

John Oldfield is an instructor at Saint Croix Lutheran High School in West St. Paul, Mn.



Getting Students to Express Their Faith Through Devotions

Gene R. Pfeifer

I CAN RECALL an event from my student teaching days that has given me food for thought for some time. The story goes something like this. Just before school was to close for the day my student teaching supervisor came into the classroom and announced that the President had been shot. He then privately turned to me and suggested that I make up a prayer requesting God to spare the life of our President instead of reciting the typical closing prayer that had become the standard during my stay. My memory blurs a bit after that but I'm sure I was thinking something like, "What? You want me to make up a prayer? Isn't there something I could just read?"

Maybe you've had a similar experience whether it was an *ex corde* prayer in the classroom or at a family dinner. Possibly it was a time when you had the opportunity to share your faith with someone. The point of all this is that it seems many Christian adults are uncomfortable talking about or sharing their faith with another.

The premise

A generation ago it seemed we as WELS teachers did a good job of teaching students Bible history truths. This rather passive approach included thorough application of biblical principles, but for the most part active learning on the part of the students was not present. By making this statement I'm not saying our present way of teaching Bible truths should be changed or dropped. Teaching Bible lessons certainly is important. What I am suggesting is that possibly there are some activities that could be added which could aid in the process of Christians feeling comfortable in publicly talking about their Savior. One way I've encouraged teachers to get children to live their faith actively is through student participation in devotions. By this I'm not promoting that children completely take over the giving of devotions in the classroom, or even that students are involved in assisting with devotions a majority of the time. Certainly, devotional life in the classroom is an act of worship to our Lord and Savior. As

such, teachers will want to carry out the purpose of the Lutheran elementary school in nurturing children to be followers of Jesus. They will want to do this by continuing the same methods they have been following in conducting classroom devotions.

What I do mean by allowing students to become active participants in devotions involves a variety of well-planned activities used at special times throughout the school year. For example, a teacher may elect to do one of these "alternative" devotions once a week, or every other week. On the students' part participation varies from suggesting prayer requests to the teacher, to leading prayers, to writing and delivering personalized devotions. Not all of these suggestions may be for all teachers. The key is to begin slowly so that teacher, student, and classmates will benefit from the worship opportunity. By beginning in this way you'll allow ample time for training to take place through modeling, through actual lessons on how to carry out the type of participation you're requesting students to perform, and through one-on-one training with a student.

Examples of devotion participation

Students can begin to assist with devotions in a couple of ways that are common in many WELS classrooms. A first category of participation doesn't

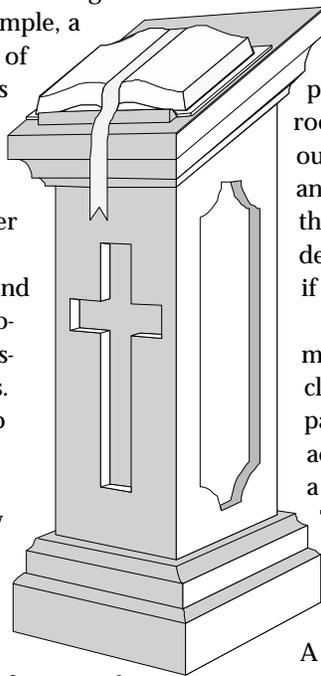
include actual speaking, but it does allow for some student involvement in the classroom devotion.

Teachers can have students make requests for special prayers. This can happen quite easily when the teacher asks the class if anyone has a special prayer request just prior to the devotion or just prior to a spoken prayer by the teacher. The instructor can modify

printed prayers in devotional materials to include these requests. Others may provide a location in the classroom where students can write out their requests for prayers and place them into a box. In this way the request of the student could remain anonymous if they so desire.

Students with instrumental music ability have in many classrooms been allowed to participate in devotions by accompanying the singing of a devotional hymn or song. This type of participation affords students the opportunity to use special talents in service to their Savior.

A second category of devotion participation allows for student involvement in the actual presentation of the devotion. Some teachers in the WELS have employed circle prayers as a means of students showing and expressing their common faith. These types of prayer are characterized by students each adding one thought to a common prayer. A suggested way of implementing circle prayers is that the teacher begin the prayer and make gen-



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eral petitions directed toward the theme for the devotion. After each student has had an opportunity to make their request, the teacher can then conclude the prayer with a statement that the petitions are offered in the name of the Redeemer whose sacrifice for us allows us to come to the Father with all of our prayers.

A uniqueness of circle prayers is that the participants generally form a circle by holding hands. Children can easily signal the next child when they are finished praying with a light squeeze of the hand. I have found this to work, especially in the lower and intermediate grades. Another idea is that students may either stand in a circle or remain seated in their chairs. With the latter, students need to be directed prior to the prayer how the order of prayer speakers will move through the group.

When beginning to make use of student prayer leaders it is important that training take place. For example, students need to learn how to formulate prayers. This can consist of simple directives designed by the teacher or follow a prescribed procedure for prayer such as the following: (1) address to whom the prayer is directed, (2) state an attribute of God that is relevant to the request included in the prayer, (3) state the request, (4) close in Jesus' name and that his will be done. In addition, students need to be told that the eloquence of the language or lack of it doesn't "make" the prayer. Rather, the importance is that what is said comes from a believing heart. A final training point I suggest to students is that if another student has

already publicly prayed your thoughts that it is still acceptable to pray it again. God hears all prayers and isn't concerned that our prayer is original to the group prayer.

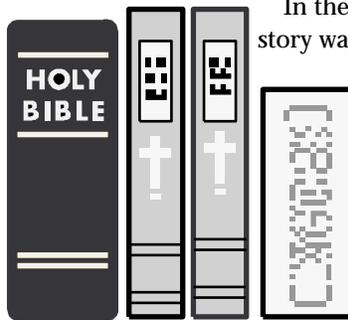
Other means of student participation through prayer can occur at the times of before or after meal prayers. I liked to require students on a rotating basis to offer the before meal prayer. After some opportunity for the students to become accustomed to standing and speaking in front of the group, an alternative is that the students not only take turns leading the prayer, but also speak it *ex corde*. A suggested way is to request that the student prayer leader have prayer thoughts in mind as he or she comes to the front of the class, but also to ask the class for any prayer requests. After meal prayers could offer participation in similar ways. One alternative that I've seen in lunchrooms is that the upper level students alternate to lead all the children in returning thanks at the close of the lunch period.

Two other means of allowing actual student participation in devotions fit this category. One is to allow students to read the Scripture reference. Students can do this from their desk or be required to stand before the class. It is suggested that children know the reading several days ahead of time so that they can practice the reading for fluency. This can be accomplished by posting a list of names with the reference assigned listed next to the name.

A similar means of participation is that students be assigned to read the devotional reading. Once again ample time should be allowed so that student

readers can fluently read the devotion to their classmates. This will help to alleviate a potential danger of student readers that too much stumbling will jeopardize the purpose of the devotion from being achieved.

A final category of student involvement in devotions should only be developed after several opportunities from the other categories have been successfully tried. In this category students with help and monitoring from the teacher write and deliver a devotion to the class. In this approach students are each assigned a Scripture verse or verses. Students are instructed to read through the text several times. Following this the student should summarize the text in their own words. Next, require students to describe on paper what this text means to them and their classmates as young Christians. This could be thought of as a type of personal testimony of faith delivered by the student. Once completed, the student's written summary and application should be turned in to the teacher for checking for use of language and doctrinal correctness. Personal consultation with the student could be employed to help them get started, check progress, or to refine their finished draft. I had one student share his or her devotion as an afternoon devotion once each week. Generally, the assignments were given early in the second semester and then after compiling them it took most of the rest of the



semester to get through them so that each student could share their testimony one time.

An extension of this activity that I have used in cooperation with the pastor is to have the 8th graders share their testimony of faith devotions with the entire student body during our school's weekly chapel devotions. The students' devotions were used as the Scripture reading section of the children's service. The pastor or chapel leader continued the service with the sermonette or object lesson as is customary in our WELS children's chapel services.

In the beginning of the article a story was shared that pointed out our possible fear of expressing or sharing our faith due to a lack of opportunity to foster this aspect of sanctified Christian living. The goal of the activities that have been presented here is that children who have had opportunity to publicly share their faith will feel more at ease in their adult relationships to carry out God's directive as his disciples to witness about him to all people.

Gene Pfeifer serves as professor of education and supervisor of student teachers at Martin Luther College, New Ulm, Minnesota.

Leadership Effectiveness in the WELS Elementary Schools

Kevin W. Keller

DURING THE spring of 1995 I conducted a survey of WELS teachers from schools throughout the United States on the leadership style of their principals. This

was done as part of the requirements of a master's thesis at Concordia University, Mequon, WI.

Fifty teachers, twenty-five men and twenty-five women, were randomly selected from fifty schools which also had been randomly selected from the set of all WELS elementary schools. Each teacher received a questionnaire with twenty Likert-type items with which the teacher was to evaluate his or her school principal on a number of dimensions. The schools chosen were from Alaska, Arizona, California, Colorado, Florida, Michigan, Minnesota, Ohio, Oklahoma, Texas, and Wisconsin. At the time of the set return date, thirty surveys had been returned for a response rate of 60%.



These thirty responses are the basis for the findings on the pages following.

Observations

Given the response rate (60%) the conclusions of this study can be cautiously applied to all WELS principals, noting

particularly the following points.

WELS teachers almost always see their principals' behavior as being friendly and supportive. They believe for the most part that their principals show confidence and trust in them as teachers.

Teachers, in turn, have confidence and trust in their principals and they feel very free in talking to their principals about both academic and non-academic matters. The teachers also see their students as being quite free in talking to principals about academic and non-academic matters.

Teachers feel that their principals give them a considerable amount of say in academic matters and only slightly less say in non-academic matters. Teachers see the communication within

Results

1. How often do you see your principal's behavior as friendly and supportive?		
a. rarely	1	3%
b. sometimes	3	10%
c. often	7	23%
d. almost always	19	63%
2. How often does your principal show confidence and trust in you as a teacher?		
a. practically none	0	0%
b. a slight amount	2	7%
c. a considerable amount	10	33%
d. a very great deal	18	60%
3. How much confidence and trust do you have in your principal?		
a. practically none	1	3%
b. a slight amount	3	10%
c. a considerable amount	12	40%
d. a very great deal	14	47%
4. How free do you feel in talking to your principal about academic matters, such as course content, instructional plays, teaching methods, their work, etc.?		
a. not free	1	3%
b. slightly free	5	17%
c. quite free	6	20%
d. very free	18	60%
5. How free do you feel in talking to your principal about non-academic school matters, such as student behavior, emotional problems of students, discipline, student activities, etc.?		
a. not free	1	3%
b. slightly free	5	17%
c. quite free	6	20%
d. very free	18	60%
6. How free do you see your students talking to your principal about academic or non-academic matters?		
a. not free	4	13%
b. slightly free	4	13%
c. quite free	18	60%
d. very free	3	10%
— no response	1	3%

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7. How much say does your principal allow you in academic school matters?		
a. practically none	0	0%
b. a slight amount	4	13%
c. a considerable amount	14	47%
d. a very great deal	12	40%
8. How much say does your principal allow you in non-academic school matters?		
a. practically none	0	0%
b. a slight amount	4	13%
c. a considerable amount	19	63%
d. a very great deal	7	23%
9. How do you see your principal's attitude toward his job?		
a. dislikes it	0	0%
b. sometimes dislikes it; sometimes like it	6	20%
c. usually likes it	10	33%
d. likes it very much	14	47%
10. What do you feel is the direction of the flow of information from your principal?		
a. downward from principal to teacher to student	6	20%
b. mostly downward	2	7%
c. down and up	6	20%
d. down, up, and between teachers, and between students	14	47%
— no response	2	7%
11. How do you view communications from your principal?		
a. communications viewed with great suspicion	4	13%
b. some accepted, some viewed with suspicion	2	7%
c. usually accepted; sometimes cautiously	7	23%
d. always accepted; if not, openly and candidly questioned	16	53%
— no response	1	3%
12. How well do you feel your principal knows the problems you face?		
a. not well	2	7%
b. somewhat	7	23%
c. quite well	11	37%
d. very well	10	33%
13. How much do you feel your principal is interested in your success?		
a. not interested	2	7%
b. slightly interested	7	23%
c. quite interested	10	33%
d. very interested	11	37%

14. What do you feel is the amount of interaction in your school between your principal and you along with your fellow teachers?		
a. very little interaction; usually with fear and distrust	1	3%
b. little interaction; principal usually maintains distance from teachers	6	20%
c. moderate interaction; often with fair amount of confidence and trust	7	23%
d. extensive, friendly interaction with a high degree of confidence and trust	15	50%
— no response	1	3%
15. What concept of teamwork do you see your principal promoting among the teachers of your school?		
a. "every man for himself"	1	3%
b. relatively little cooperative teamwork	6	20%
c. a moderate amount of cooperative teamwork	8	27%
d. a very substantial amount of cooperative teamwork	15	50%
16. To what extent do you see yourself and your fellow teachers being involved by your principal in major decisions?		
a. not at all	0	0%
b. never involved in decisions related to their work; occasionally consulted	2	7%
c. usually consulted but ordinarily not involved in decisions related to their work	14	47%
d. fully involved in decisions related to their work	14	47%
17. How much do you feel your principal is really trying to help you with your problems?		
a. very little	3	10%
b. somewhat	7	23%
c. quite a bit	10	33%
d. very much	10	33%
18. What leadership style do you feel your principal most exemplifies?		
a. authoritarian	3	10%
b. laissez-faire	2	7%
c. democratic	14	47%
d. no clear style	10	33%
— no response	1	3%
19. How effective do you see your principal as being in his leadership?		
a. ineffective	3	10%
b. slightly ineffective	1	3%
c. somewhat effective	9	30%
d. effective	17	57%

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20. How much do you feel your principal's leadership style relates to his being an effective administrator of your school?

a. very little	1	3%
b. somewhat	4	13%
c. quite a bit	6	20%
d. very much	18	60%
— no response	1	3%

the school in generally positive terms. They believe that the communication flows from the principal down as well as from teachers up and among teachers. They thus tend to view communications from the principal in positive ways.

The principal is knowledgeable about the concerns and problems of teachers and he is interested in the teacher's success. Principals interact with teachers and they convey a sense of cooperative teamwork. Teachers believe they are generally consulted by the principal and many times are fully involved in the decisions. Principals show they are really trying to help teachers.

Nearly two-thirds of the WELS teachers surveyed stated that there was a relationship between their principals' leadership style and the administrative effectiveness of the principal. The teachers believe their principals are effective because they use a democratic leadership style.

Conclusion

An effective leader shows this effectiveness in many ways. A principal who listens, is committed to education, is

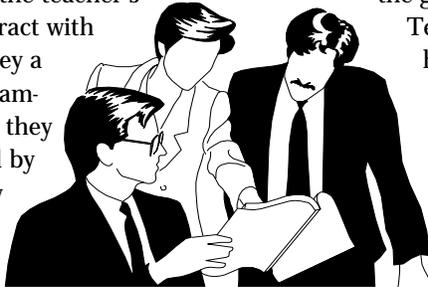
patient, and has many other positive traits will be an effective leader. Principals need to emphasize their strengths and minimize their weaknesses.

The principal's role in the WELS elementary schools is one of service to the Lord in his kingdom. The best leadership style to imitate is the one shown by

the greatest Leader and Teacher who came humbly to serve others. Those who follow Christ's example will be effective in their service to their school, their church, and their Savior.

Teachers can come to respect and support their principals in many ways. Teachers also come to understand better themselves and their principals. By working together, principal, teachers, and students will find success and satisfaction in the school's learning environment.

Kevin Keller teaches at Atonement Lutheran School, Milwaukee, Wisconsin.



The Relationships of Adolescent Literature

Natalie P. Zimmermann
Gerald J. Jacobson



ADOLESCENT LITERATURE as a separate genre came on the scene about twenty-five years ago when S. (for Susan) E. Hinton wrote *The Outsiders*. The first adolescent books were meant for students of grades nine to twelve. More recently the target audience has dropped to seventh through tenth graders. Hinton desired to “give kids something besides pimples and first dates to think about” (qtd. in Barron and Feehan 1991, 12).

Protagonists in young adult books are always themselves young adults as are most other important characters. Adult characters usually are authority figures (parents, teachers, law enforcement agents), but there seems to be a special place for the elderly adult. Elderly characters generally provide wisdom and insight to the protagonist, whose ultimate goal is adulthood.

Growth to adulthood involves relationships of several kinds. Teens need to deal first with themselves and then with friends, family, and the opposite sex. These relationships extend to the protagonists’ dealings with the world in which they live and the many trials it presents like drugs, alcohol, premarital sex, abusive relations, and more. Ultimately protagonists need to come to terms with themselves, the flow of the universe, and with God.

If adolescent literature works effectively it shows young people dealing with issues in their lives as teens must do. Their solutions will be immediate, not long lasting, and they will help young folks isolate the thing which concerns them. Adult problems and solutions are still to come.

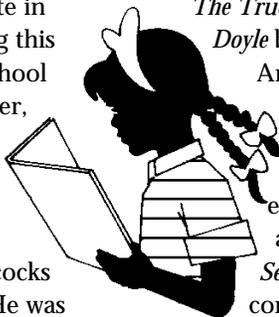
Robert Cormier, a significant writer for young adults since the genre began, is best known for his early work, *The*

Chocolate War. In it protagonist Jerry Renault is searching for answers to these relationship questions. Jerry is a freshman enrolled at an all-boy Catholic preparatory school. Physically he lives with his bereaved father; emotionally he alone bears the pain of his mother's death just a few months prior to the opening of the story. At first glance the main conflict appears to be Jerry's unwillingness to participate in the school's chocolate sale. Doing this skews Jerry's relationship with school authorities and his peers. However, the relationship of the author's focus is Jerry's relationship with his universe. At the outset Jerry realizes "he had been a Peter a thousand times and a thousand cocks had crowed in his lifetime" (8). He was afraid when he looked in the mirror at night and "could see his father's face reflected in his features" (53). Tired of denial and emptiness, Jerry discovered the only way to be somebody he could respect was to answer the question tacked inside the door of his football locker, "Do I dare disturb the universe?" (97). The status quo relationship he has with the universe of Trinity High School would require him to sell the chocolates. Instead, when asked each day how many chocolates he had sold, he answered, "No. I'm not going to sell the chocolates" (89). Jerry underwent a startling epiphany during the emotional climax of the novel. After a severe beating arranged by the Vigils, a school club, Jerry learned the most painful lesson of all, "They tell you to do your thing but they don't mean it. They don't want you to do your thing

unless, not unless it happens to be their thing, too. It's a laugh, it's a fake, don't disturb the universe" (187). This fine novel bristles with vivid issues of the modern realistic story.

Adolescent books include some worthy examples of historical fiction in which a young protagonist faces similar difficult relationships but in a different time and setting. Charlotte Doyle of *The True Confessions of Charlotte Doyle* by Avi is a thirteen year old American girl who is returning to her home from England where she had been a student. It is the early nineteenth century and she is to travel on the *Seahawk*, a ship her father's company owns but which has the hated Andrew Jaggery as captain. Intrigue and danger lurk on board as the crew plan to get even with the captain for his brutality on earlier voyages. Thrust into the midst of this, Charlotte slowly realizes that her comfortable life has been made possible through others' sufferings.

Throughout the trip Charlotte keeps a journal; the book is the text of that journal. The reader sees Charlotte change from a timid and naive student into a courageous heroine. When she returns home, her father reads her journal, but he denies its truth and is angered both by what Charlotte said and by her spelling, which he calls "an absolute disgrace" (Avi 1990, 222). Charlotte then must choose between the life of ladylike ease without concern for other folks or the life of hard labor at sea.



Avi is a masterful writer. His text is well written and insightful even though the speaker is a young girl. Avi finds a way to express deep thoughts and feelings through the mouth of a young protagonist. Even the less worthy characters appear believable, so much so that the reader can understand their fears as well as their malice. Not all young adult writers achieve this.

A recent troubling book is *Memoirs of a Bookbat* by Kathryn Lasky. Although Lasky has produced some fine work, this piece stretches the definition of good fiction. Told in the first person by Harper Jessup, the story is of a difficult family. Harper's parents are plagued by drink and other difficulties until they become itinerant censors for F.A.C.E. (Family Action for Christian Education). Once they join the group, they replace lethargy with zeal. As they travel around the country and seek to remove evil books from schools and libraries, Harper spends her time in public libraries reading many of the books her parents oppose.

This book fails as good literature because the writer fails to write a good book, not because she shouldn't write about this subject. Harper's parents and their leader, Reverend LePage, are stereotypes, not characters, and her friend Gray Willette is simply too wise to be true at any age. Reviewer Hazel Rochman notes that the book is "a sermon, not a story about people" (1994, 1526). She is right. *Bookbat* may still be a book which could generate worthy discussion and lead students to understand more about how the literary elements combine to create good books,

or how they fail to do so. Its religious dimension would be a real challenge.

So it is that this young genre of literature, like many others, provides both good and bad books. We will share more of them in the next article and will offer some tentative conclusions about the value of adolescent literature.

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Gerald Jacobson is assistant librarian and chair of the English division, Martin Luther College, New Ulm, Minnesota. Natalie Zimmermann is tutor and dormitory supervisor, Martin Luther College, New Ulm, Minnesota.



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O'Neal, Debbie Trafton. *Before and After Christmas*. Illustrated by David LaRochelle. Minneapolis, MN: Augsburg Publishers, 1991.

If you are looking for an enjoyable, fresh approach to family devotions and worshipful activities that will bring Christmas and all that it means to us more clearly into focus, this may be the book you need to see.

For each of the forty days from the first day in Advent to Epiphany there is a Bible text for family meditation. Also included for each of the forty days is information on the significance of Advent, Christmas, and Epiphany, along with explanations of symbols and seasonal traditions and legends. Concluding each day's format there is an activity that seeks to enhance understanding of the Bible text, the history, or the traditions of the season. Activities include projects such as making an Advent wreath, luminaries, pop-up Christmas cards, shepherd staff cookies, and many others—more than can be used in one year.

The intent of the author is that the given Bible text be read and discussed by the family, that the children of the family also be included in planning and preparing each day's activity, and that this be done regularly at a given time

and place. To make this possible the readings are short and the materials needed for the projects are few and easily obtained. Generally you will already have them around the house.

The strengths of this book are that it seeks to involve each individual family member, to provide family activities for meaningful worship, to get the family to pull together in an age when so many forces pull families apart, and that it does all this in a simple, concise, flexible, nicely illustrated, pleasant format. (L & AH)



McNamara, Jill Westberg. *My Mom Is Dying: A Child's Diary*. Illustrated by David LaRochelle. Minneapolis, MN: Augsburg-Fortress, 1994.

Every child's worst fear—losing Mom—and every Mother's worst fear—losing a child. Jill Westberg McNamara has written a child's diary entitled *My Mom Is Dying*. The seventeen accounts are in a notebook format with accompanying child-like drawings. Each of the accounts from September to March reveal Kristine's fear of losing her Mom

and her Mom's fear of losing her family. Kristine has the comfort of communicating with God about the entire matter of life, death, and her real feelings. This difficult subject for a child is presented with sensitivity. At the close of the book the author includes valuable notes and discussion comments. (BH)



Berryman, Jerome W. *Godly Play*.
Minneapolis: Augsburg, 1995.

Berryman's book has the subtitle, "An Imaginative Approach to Religious Education." "Imaginative" in this book refers to a method of teaching religion which promotes and encourages imagination. The method may also be imaginative in the sense of "different" to most readers of this journal, but the author is more concerned with encouraging imagination in the children who participate in this method.

Sadly, this imagination obscures the message of God's Word, at least in this reviewer's opinion. It is not always clear just what is the basis for the religion lesson described in this book.

Berryman calls the method "Godly play" and defines it as "[a game whose goal] is to play the ultimate game for itself. The players are God, the self, others, and nature. The place for play is the edge of knowing and being. The time is ... our lifetime. The pieces of value in the game are the 'pieces' of religious language by which we play. The rules that shape the play are found

in the pattern of the creative process in communication with the Creator" (8). "Religious language" in this quote doesn't sound like Scripture.

In some places Berryman becomes even more obscure: "We are unstable mixtures of the human and the divine. We need the stable paradox of Christ to stabilize our ambiguity and yet call us to use this unique quality to be creatures who are called upon to create rather than to destroy" (131).

Berryman is the co-author of *Young Children and Workshop* (Louisville, KY: Westminster/John Knox Press, 1989) and some of the descriptions of the Children's Center (the classroom setting for a religion lesson) from that book are included in *Godly Play* to show what he believes to be a religion lesson. The lessons he describes are rich in symbolism, objects, and structure. Berryman studied at a Montessori institute in Italy and the influence of Montessori methods are evident in the lessons. He currently is an Episcopalian priest and the structure of the Eucharist becomes the pattern for the religion class: Greeting, Lesson, Response, Setting the Table, Sharing the Feast, Blessing, Dismissal. Each lesson includes a snack of fruit or juice or crackers.

When you get past all this, Berryman has a couple valuable ideas for teaching a religion lesson to young children. First, he believes in the importance of ritual and symbolism to convey a message. He describes teaching the parables using boxes containing the materials for telling the parable and he urges a set pattern to follow in teaching a

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parable. Berryman also has some useful warnings about turning the lesson into a school-like questioning on the lesson. Instead of a series of comprehension questions, he encourages teachers to allow children to make their own responses to the lesson.

Another useful point is Berryman's comparison between the written and the oral. He describes how historically the written overtook the oral and how today the electronic is overtaking the written. He is not kind to the use of television to teach Scripture. He asserts that the "medium of television can only teach its own medium as reality. [Television has its unspoken lesson] that we must passively receive its one-way communication. It invites us to absorb rather than to create" [78]. A real person telling a story to young children is the best presentation of a lesson: a good piece of advice for teachers in our schools.

Despite these good ideas, the book is flawed by the author's failure to accept the origin and authority of Scripture. A method in religion must begin with the content of what must be taught. Religion methods which begin with psychology often become what Peter warned against: "... teachers who exploit you with stories they have made up" (2Pe 2:3). (JI)



Kremer, Reynold R. *Evolution: The Devil's Disguise*. Milwaukee, WI: Kremer Publications, 1993.

The purpose of this booklet is to guide a Christian who is befuddled by the teaching of the Devil's tool, evolution. This guidance will show how "shallow and weak the teaching of evolution is." The format is a worktext of twenty lessons. The lessons center on questionable tenets of evolution. Using logic, lack of information, and the tenuous nature of scientifically derived truth, the fallacies of evolution are exposed. By means of comparing and contrasting the weakness of evolution to the strengths of Scripture, the tenets of creationism are supposedly enhanced.

The premise for engaging the evolutionist on the battlefield of logic is that evolution is as much a religious belief as is the scripturally-founded creation. Fundamental to the argumentation of religious beliefs is the source of truth. Under such conditions, the scripturally biased Christian claims victory.

While this booklet does expose the weak logic and poor scientific tenets of evolution, a fundamental error is made. The booklet's error is the conviction that exposing the fallacies of evolution can serve as a supporting argument to validate scriptural truths. The Source of scriptural truths is its validation. No scientific founded fact will add to the validity of God-inspired truth. Nor will a fallacy of evolution enrich the endurance of biblical founded truths.

I would suggest that the reader use only the body of the lessons (a) to increase your awareness of evolutionary thought processes, (b) to see from logic

the fallacies of evolution, (c) to appreciate evolution as a belief, and (d) to appreciate the tenuous nature of scientifically derived truths.

Do not use the questions with the lessons unless you (a) think scientifically derived truths can enhance scriptural truths, (b) want to prove creation with scientific evidence, or (c) want to entertain the thought that your own reason and strength will give you a clearer perception of God. (RK)



Huntley, Theresa. *Helping Children Grieve: When Someone They Love Dies*. Minneapolis, MN: Augsburg-Fortress, 1991.

The strong merits of *Helping Children Grieve* find their roots in the author's experience and expertise as a children's loss and grief specialist. Interwoven in the fabric of textbook-like descriptions of children's understanding of the reaction to death are brief but colorful stories of children. These are children under crisis who pen a clear vision for anyone who spends time with them. The how-to aspects of talking to and reacting to children's behavior is straight-forward, respectful, and tender. Being sensitive to individuality is a repeated thrust not only when children deal with someone else dying but when they themselves are dying. Gentleness characterizes the guidelines for parents in caring for a dying child and their own grieving.

One's expertise and experience can be one's virtue and one's vulnerability. To observe, interact, guide, listen, and respect children's reactions to the crisis of dealing with death is a valid means of getting information. To be sensitive to individuality by age and uniqueness of character is noble. However, to evaluate children's emotions and behavior to the level of providing a norm to cope with death is treacherous. Children's real fountain for comfort and calm is the straight-forward, gentle, loving, and authoritative voice of the Giver and Taker of life. Those who spend time with children can use this book as an awareness manual of children in death crises. Address their needs with a lavish application of the truths of life and death from the Book. The Book penned by God, who gave the gift of life through the death and resurrection of his Son, is the balm for all emotions in dealing with death. The optional and superficial treatment of the spirituality of children reduces that aspect of *Helping Children Grieve* to a socialistic sugarcoating of humanism. (RK)



Coleman, William L. *What You Should Know About Getting Along With a New Parent*. Minneapolis, MN: Augsburg-Fortress, 1992

The purpose of *Getting Along With a New Parent* is primarily to provide guidance for children in adjusting to a new

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parent. Providing guidance for a multitude of circumstances, personalities, and varying complexities is a challenge. The answer to the challenge is forty-six topics. These topics focus on physical and emotional changes common to adjustment to family and parent turmoil. Each topic is brief and many follow a set format. The age level is for 8-12 year olds. The suggested mode of reading is in family sessions involving parents and children. Reading the whole book is advised.

One of the strengths of the book is its format. When a family or a parent and child the book together they can see the many topics relative to the subject. Such a method not only addresses the specific personal concerns but also

heightens awareness of the social interaction in families. When discussion may prove beneficial, the section ends with an open-ended question to initiate free expression. When a topic needs a definite answer, the scriptural guidance for child or parents is clearly explained. A biblical approach to the many possible facets of parent changes is authoritative and sensitive. The writing style is clear, direct, and simple for children and adults. The use of analogies enhances the impact of the guidance. (RK)

Reviewers: Roger Klockziem, John Isch, Daryl Hanneman, Beverlee Haar, Lance and Annette Hartzell.