VOLUME 40 NUMBER 1 OCTOBER 1999

The Lutheran Educator

The WELS Education Journal



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

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THE LUTHERAN EDUCATOR



Only WELS People Will Be In Heaven

Occasionally—about once a week it seems sometimes—I hear someone who has gone through a Lutheran grade school say, "When I was going to school, I got the impression from my teachers that only WELS people were going to heaven, or at least, they would be in the front pews."

That is not a good impression to give our children and youth. It is wrong and it is a real dimmer switch on our evangelism.

But, here's a secret: Most confessional churches with a strong program of youth education can also give that impression. Catholics do, Southern Baptists do, LC-MS Lutherans do, Seventh Day Adventists do, and WELS folks do. They do this because they hold their beliefs passionately, they want their children to have those beliefs, and they make the time and give the effort to teach those beliefs. The children learn and conclude that if these beliefs are that important they must be the best in the world and their church must also be the best in earth and in heaven. Children have a wonderful way of focusing what they learn. That is why you sometimes hear that they thought only WELS people will be in heaven.

An explanation of something, however, doesn't make that something right. Children are wrong to believe that a particular church membership is the key to heaven. Teachers need to make every effort to help children understand and believe that it is not what WELS says or ChristLight says or the blue or red catechism says that saves us and is our hope of heaven. What saves us, makes us right before God and men, and gives us the certainty of eternal life is what Jesus tells us in the Bible. Our beliefs, our books, our teachings are based on and testified to in Scripture. Salvation came to us in the Garden of Eden, not in Milwaukee 150 years ago.

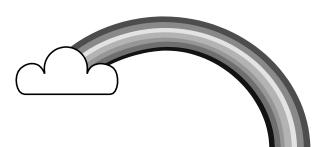
Having said that and encouraged you to emphasize that the basis of your teaching and life is God's Word, think about WELS for a moment.

We can be proud of our church body without being exclusive or chauvinistic. (And it certainly could be a pleasant change from our sometimes apologetic Uriah Heep comments about our synod.) WELS is approaching its twice-biblical-plus-ten anniversary. It is a good time to reflect on God's grace to our church and to thank him for a love that is both astounding and measureless. Our synod is a great place not because of who we are, but because we hold to this inerrant guide to our life, our beliefs, and our teachings. Others who have that same guide will be with us in heaven—front and back pews.

JRI

Adventures in Art: A New Spin on the Color Wheel

Rachel Tacke



MAGINE, FOR A MOMENT, a day without color. No splash of yellow in the frying pan at breakfast. A morning commute past trees and houses as gray as the pavement. A classroom full of smiling, plain faces without borders of red, brown, or blonde. Books full of black and white at the turn of every page. No red apples, green beans, or blue skies.

Color is one of my favorite blessings. I love the vibrant hues found in flowers in the garden, the deep cool greens of the shaded forest, the peaceful calm when the oranges of a sunset lie down next to a long day's purple shadows. As an artist I am attracted to the endless possibilities of color.

Charles LeClaire agrees. He writes, "Color is the most exciting of visual elements. Used with imagination, color can be just about anything—brilliant, somber serene, explosive, jaunty, down to earth, or gloriously out of this world" (1993).

If you are asked, "What is your favorite color?" what do you think about? Is it the color of your favorite

sweater? Maybe the remembered blue of a peaceful lake? Or the first new green of Spring? How about that vibrant orange laced with frost on a cold October morning?

My favorite color? I have a weakness summarized by an open bag of potato chips: "Bet you can't pick just one." Nature is a prime example. Colors complement each other. The hillside of maples in Autumn is even more spectacular against a bold blue sky. A cardinal's brilliant color stands out as it lands in an evergreen. LeClair points out that these complements can also have opposing sides in nature: "sun and shadow (yellow/purple), flower and foliage (red/green), fire and ice (orange/blue). When used together, (these colors) create brilliant, vibrating, or even clashing effects."

Understanding colors builds a good foundation for seeing in an artistic way. As your eyes are opened to the richness of God's palette in nature, you become empowered with color choices. The color wheel is a good first step onto this

foundation.

The poet, dramatist, and philosopher Johann Wolfgang von Goethe called color "his most beloved child." He devised a triangle that shows how colors fit together. Recreating this triangle will guide you and your students in your encounters with color. Along the way certain aspects of color can be taught or reviewed. When finished, Goethe's triangle can be used as a tool for future color decisions.

The first step is to make an equilateral triangle using a ruler and protractor. Each side will be divided into three equal sections. (For example, sides measuring six inches will have equal divisions of 2 inches; sides 4 1/2 inches will divide into 1 1/2 inch sections.) Draw your baseline and add the division marks.

Next, measure 60 degree angles on both ends of your baseline.

Finish off the other two sides of your equilateral triangle. They should be the same length as your baseline. Mark the divisions on each side.

Connect the marks on each side so that the finished triangle looks like the drawing on the right.

The triangle is now filled in with primary, secondary, and tertiary colors.

Primaries take the prominent corners, because their unique hues cannot be reproduced by mixtures of other colors. The primaries are red, yeelow, and blue. Color in the three primaries on the triangle. (Placement in a particular corner is not important.) Label the primaries with a P.

Secondary colors are produced by mixing two primaries. The corresponding secondary color should be placed midway between its parent primaries. Orange is between red and yellow, green is between blue and yellow, and purple is between red and blue. Label the secondaries with an S.

Teriaries are the leftovers. No. not leftovers. They are the buffet of colors made from mixing primaries and secondaries. An infinite number of these color combinations exist. Fill in the last three empty triangles with a mixture of the colors from the adjacent triangles.

You have three mixture choices for each triangle. Color on top of color to mix the tertiary. Label these with a T. Your triangle, a la Goethe, is complete! Now that you have a "tri-

> angle wheel," how do you use it with your students? Younger students can color in the parts of their own triangle. Take a walk

through the school and outside to find primary

colors and their complements. (Complementary colors are found directly opposite the primary on the triangle. Example: The complement of blue is orange.) Try mixing colors in baby food jars by dropping paint into water. Predict your results. Point out how colors are used in illustrations or in advertising. Design your own cereal boxes with eye-catching color combinations. Make patterns using complementary colors side-by-side with your choice of media—paper, cloth, pastels, crayons, paint.

Older students can find satisfaction in the process of making Goethe's triangle. Follow-up with art exercises devoted to color. Set up a still-life using colors on one side of the triangle. Attract attention to the focal point of a picture using the complementary color. Make pattern pictures of hills or trees using analogous colors. (Analogous colors are adjacent on the triangle.) Weave paper or cloth using pre-set color plans. Study quilt patterns and note how complementary and analogous colors are used for eye pleasing results. Study plants and "landscape" your future home using a color scheme. Just as the protractor showed up in art class, your color tool can be used in other areas of the curriculum.

Color. Knowing how it works makes it easier to use. This knowledge also opens an awareness to color in the world around you, especially in God's creation. Enjoy your full palette!

WORK CITED

LeClair, Charles. *Color in Contemporary Painting.* New York: Watson-Guptill Publications, 1991.

Rachel Tacke teaches art at Evergreen Lutheran High School in Des Moines, Washington, where it is even colorful during the nine months of rain.

Call for Manuscripts

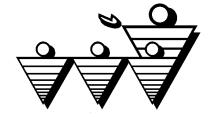
The editor of a new book entitled *Best Practices in Lutheran Education* is gathering materials and ideas for PreK-12 education within the WELS and ELS. A wide array of instructional strategies, activities, and projects for enhancing instruction across the curriculum is sought. Of special interest are ideas and efforts to integrate Scripture into the curriculum; successful classroom management techniques and practices that emphasize a confessional understanding and application of Law and gospel; and creative, proven methods in confirmation instruction. Current instructors and future teachers are among the intended audience for such a text.

Please send a one to three page description of such successfully practice to John Freese, 9517 Beverly Place, Wauwatosa, WI 53226; (414) 257-9491 (telephone) or jmfreese@aol.com (e-mail). Submissions will not be returned. Selected submissions will be credited within the text. Submissions are to be received by 31 December 1999.

Leadership Style = Leadership Beliefs

Dawn J. Ferch

OU ARE A teacher, principal, or educator. You have a goal. Let's call that your "mission statement." In proper terms it is your philosophy of education.



Even the local fast food place has a "mission statement" (philosophy). Look around the next time you are shopping. Some stores display their mission statement (philosophy) above the courtesy desk or customer service area. Recently I read one in a tire store! Everything teachers do is colored by the philosophy of education they hold. A Christian teacher's philosophy of education is to know God and glorify God.

I would like to pose this question to principals and teachers, but especially to principals: "How many of you have a written statement of your educational philosophy?"

I don't mean something copied from a book, or dictated by a professor in some class. I mean your own educational philosophy. One that you thought about. One that you searched the Scripture to find. One that you can hold up to evaluate all your choices in curriculum and instruction. Where do you keep that statement?

If you can't locate it in a minute, or recall it

verbatim from memory, you should do something to change that situation. Personally, I think it should be framed and posted in a prominent place. Your beliefs about how people learn determine your leadership style. Ultimately, these values and beliefs are mirrored throughout the school. One can know the leader by looking at the tone and educational environment of the school.

How do the children move through the hallways? Are they in silent, neat lines, or in noisy clumps? What do the bulletin boards and classrooms reflect? Are the bulletin boards faded and dated, or are they current, clever, and reflective of classroom activities? Does your school reflect a "factory" model of education?

Talk about it. Places where people are bound together by shared values and pursuit of these values should have frequent conversations about them. We, as Lutheran teachers, are bound together by the most shared value of all, God's Word. Are there some teachers who are too reluctant to speak up about new ideas? Are there some conversations that go unspoken because it might not be well received?

As each new educational theory or style finds favor in educational circles, it should be evaluated against your personal educational philosophy. Does it fit your model? Will it accomplish your goals and still coincide with your belief? Are there some classroom practices that are inconsistent with your theory of learning? Can some things be dropped from the curriculum because they do not reflect or add to the educational philosophy of the school and its leaders? There are a lot of things added to the school by outside sources; do they have a place in our schools? Check it out against your philosophy.

In 2 Corinthians 4:5,6, we read: "For we do not preach ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ."

Our personal learning theory comes to us revealed in the Word of God. Its power and effect are shown in every believer's life, and the final proof of its validity will be evident in eternity. In Genesis 1:26, God said, "Let us make man in our image...," and we hear, "God breathed into his nostrils the breath of life and man became a living being" (Ge

2:7). The fact that man was able to think becomes evident in verse 19 of that same chapter, "He brought them (the animals) to the man to see what he would name then; and whatever the man called each living creature, that was its name." Man is human as opposed to animal. How does your philosophy reflect that?

Man has a soul breathed into him by God. This soul is the mediator of the thinking, feeling, and acting process of man. As described in Psalm 139:14, "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well." Emotions and feelings are of the soul. As Jesus speaks to the disciples in the Garden of Gethsemane (Mt 26:38), "My soul is overwhelmed with sorrow to the point of death...." The soul also has will. Jesus spoke to Peter, "The spirit indeed is willing, but the body is weak."

The soul is the unifying agent. Learning becomes a function of the soul. Is that addressed in your educational philosophy?

The connection between educational philosophy and classroom techniques can be life or death in the classroom. If the teacher is not following a systematic theory of education, that teacher is behaving blindly. Play out what you do in the classroom to the result, what are the fruits?

Dawn J. Ferch lives in Phoenix, Arizona.

An Overview of Home Education

Rachel Mendell

OME EDUCATION is growing and expanding every day. It would be impossible to list every reason for home schooling, every philosophical viewpoint, or every method. What follows is my attempt to provide an overview to home schooling as I see it.

Reasons for home schooling

Parents are the first teachers of their children. After these little ones are walking and talking, reading and math are close behind. But reasons to keep children in the home for their academic training go beyond natural progression. They begin in deep parental commitment.

God wants us to home school

This the most important and constitutionally protecting reason. Home educators believe that God gives them the responsibility to raise their children in the fear of God and to oversee their education. Some of the most cited Bible passages are Deuteronomy 6:6ff, and Ephesians. 6:1ff.

Historically, home schooling has proven effective

Home schooling literature lists many famous persons, politicians, scientists, philosophers, and others who were educated at home. Recent studies of the

academic achievement of home schooled children also show its effective-

Negative socialization

Socialization can be immoral and humanistic in traditional and alternative schools. Parents seem to have little influence over the questionable books offered their children. Increasing violence, premarital sex at very young ages, drugs, and constant peer pressure to accept these things as normal have driven many parents to pull their children out of danger and protect them.

Timing and readiness

Parents understand the pace and readiness of their children. Some children are ready to read by four and some aren't ready until they are nine. Home education takes advantage of readiness, natural curiosity, and the child's individual learning pace and style. Health

Many parents have found that their children are ill less frequently and for a shorter time than those who are in a traditional school setting. Since education

is paced individually, there are no missed lessons.

Money

Financial considerations play an important part in the decision to home educate. Parents rarely spend more than \$400 a year on materials and curriculum per child. A curriculum can be creatively put together from used material and frequent trips to the library.

The other side of this reason is the sacrifice of one parent who gives up salary, job, and even career to teach his or her children all day. This decision is weighed carefully against the choice of two incomes and day care to afford private school.

Age segregation

Age segregation is thought by many home educators to be a negative influence on children. Children who grow up around parents, grandparents, babies and children not their own age learn patience, shared responsibility, greater vocabulary, clearer logic, and a higher tolerance for others.

Methods and philosophies

There are many methods and philosophies of home education. Some are combinations or modifications of others.

The *satellite* or umbrella home school comes under the direction of a traditional school, using their curriculum, tests, and student pace. The work is done at home but a teacher oversees the student's progress on a weekly or monthly basis. Participation in school sports or music may also be encouraged.

The mail order or *correspondence* school is quite common. Publishers such as A Beka, Alpha Omega, Calvert, and Bob Jones provide materials for such schools. Some offer video classes as well. Six to eight classes make up the traditional curriculum.

There is also a growing trend toward *classical* education. Studies include the Bible, history, writing, speech, Latin (can begin in third grade), logic, classical literature, basic mathematics, and the scientific method. Some home school curriculums even take the classical names of trivium and quadrivium. Studies in French and Greek can also be added.

Many home-educated children do well with an *eclectic* education. Here the parent chooses the method that fits best with the individual child and that fits the family dynamic. This works well for traveling families and the hands-on learner.

The *unit* method is challenging for the parent to prepare. It can be used for the entire year, for a week or month as a break from a traditional curriculum, or for the summer. Konos and Weaver are the most well known publishers of this curriculum.

At one end of the home education spectrum is *unschooling*. In this arrangement skills are taught when a child expresses an interest in learning them. This approach to home schooling continues to be controversial but its proponents claim it to be effective with some children.

The *accelerated* method of learning encourages the child to work during the year with little time off, thus making it possible to advance through the grades quickly. This makes academics a part of everyday life, like making the bed, or doing chores. Children are able to graduate from high school at the age of 15 or younger.

The following is a list of reading and resources that may help in the understanding of home education:
Blumenfeld, Samuel. *Homeschooling: A Parents' Guide to Teaching Children.* (paperback) Citadel Press, 1997.
Farris, Michael. *The Future of Home Schooling.* (paperback) Regnery

Publishing, 1997. Holt, John. *How Children Learn.* (paperback) Perseus, 1995.

Moore, Raymond and Dorothy. School

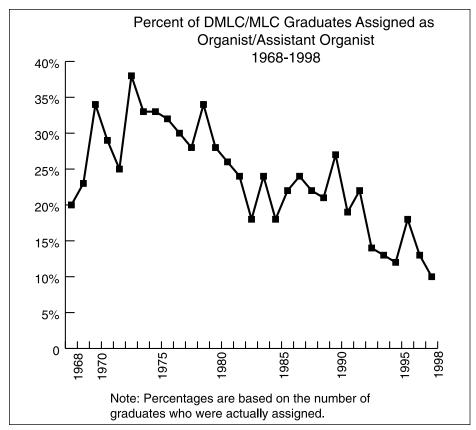
Can Wait. (paperback) Brigham Yong University Press, 1989.

Pride, Mary. Schoolproof: How to Help Your Family Beat the System and Learn to Love Learning the Easy Natural Way. (paperback) Crossway Books, 1988.

Rachel Mendell lives in Galion, Ohio and serves as a consultant to persons who home school.

ASK THAT YOU JOIN me in remembering with appreciation and thanking

WELS Factoid



In Appreciation of Classroom Supervisors

Howard L. Wessel

Editorial note: Howard Wessel joined the faculty of Dr. Martin Luther College in 1964. In 1968 he took over the responsibility for the student teaching program of the college. He retired from fulltime service at Martin Luther College in the spring of 1999. One of Professor Wessel's responsibilities as director of student teaching was to present to the faculty each spring the names and credentials of the students who were to be assigned that year. In his final presentation, Professor Wessel took the opportunity to speak in appreciation of the many persons who had served as class-room supervisors during the 35 years the college has operated its student teaching program off-campus. What follows are his remarks on that occasion.

God for the willing service that so many classroom teachers have offered the off-campus student teaching program during the past thirty-five years. They are directly responsible or indirectly responsible together with the college supervisors for much of the information contained in the book of recommendations.

From the beginning of the student teaching program in 1964-65, supervisors in cooperating schools responded to the college's requests for assistance most positively. In the early years we asked two questions. First, "Are you willing to be a partner in this new venture called off-campus student teaching?" and second, "Are you willing to supervise two student teachers per year in two different quarters?" Many responded, "Certainly! It sounds like an exciting new program!"

When we changed the calendar to the early semester, we asked, "Are you willing to have a student teacher in the first

quarter even if it means having a student teacher on the first day of classes, or even before classes begin?" Most of them replied, "That would be a very good experience for student teachers to have."

When we extended the term to ten weeks, we asked, "Will the additional two weeks make a difference in your volunteering to supervise?' Practically everyone said, "The longer term will be a real benefit to the students."

When "special" situations had to be dealt with, e.g. a student teacher taking a second term of student teaching, there was always a teacher willing to accept the task of nurturing someone who needed an extra measure of guidance.

Each year when we invited schools to participate in the student teaching program, there were always enough teachers to accommodate all our student teachers. I think I can count on the fingers of one hand the times that I had to contact teachers who had not volunteered to see if they would be willing to supervise during the coming year. Each year about 25% of our supervising corps were first-time supervisors who brought a fresh enthusiasm and vigor to the program. Stability and continuity in supervision was provided by those supervisors who regularly volunteered. Over the years, seventy-seven have supervised ten or more; twenty-five have supervised fifteen or more; and *seven have supervised twenty or more.

To the 1076 supervisors (a number of them are no longer living), 951 elementary and 125 STEP supervisors, through whom 3847 (3705 elementary and 142 STEP) students have received their student teaching experience we owe a sincere "Thank you."

Many supervisors figuratively lived and died with their student teachers. They cheered the students' successes and suffered with them when things didn't go so well. When the college supervisor asked probing questions, they put their student teacher's efforts in the best possible light. They spent hours helping, encouraging, guiding, and criticizing positively and constructively. And when, unfortunately, in a few

*supervisors who have supervised more than 20 student teachers:

Linda Berg - 22 Mrs. Artcy Fuhrmann - 25 Mrs. Sandra Jaber - 23 Paul Kramer (deceased) - 21 Bertha Kuether - 22 Mrs. Joan Lanphear - 23 Bonnie Voth - 21

cases, they had to assist in making the tough decision not to recommend a student for assignment, they did not shrink from that responsibility either. Only our Lord knows the extent of the rich blessings which have accrued to our student teachers and to the teaching ministry through the efforts of faithful supervisors.

Their willingness to serve, I am sure, stemmed from two factors: They were motivated by a faith-born spirit of Christian service in ministry, and they were concerned for the future of the teaching ministry and saw an opportunity to assist in training those preparing to enter it.

The good will of cooperating schools and teachers and their willingness to serve has been also nurtured and fostered by those from the college who serve in the field, our college supervisors.

The next time you see a cooperating teacher say, "Thank you!" For without their willing service it would be extremely difficult to conduct a meaningful program for training teaching ministers. It has been a privilege and a heart-warming and encouraging experience to work with these faithful co-workers for thirty-five years.





HIS ARTICLE PROVIDES practical examples of how teachers can use the Christ-Light full-color teaching pictures to increase a child's understanding of a Bible lesson. From the beginning, these pictures have been an integral part of the new curriculum. The important contribution of visuals to the learning experience goes beyond the mere publishing desire to be competitive in the market.

In his book *What Is a Masterpiece?* Sir Kenneth Clark looks at art for the following criteria: A masterpiece fills our imagination, demonstrates a mastery of form, depicts a great theme, and is of universal appeal. Do you wonder what relevance these lofty standards have to the teaching pictures in Christ-Light? Let's see.

Because a picture has the ability to fill a child's imagination with the depiction of a great theme (and what greater themes than the stories of God's love?), Christ-Light uses a strong visual to complement each story. However, the parameters for producing Christ-Light pictures are not motivated by the same criteria as Clark's because these pictures have an intended purpose.

Most important, every teaching picture must illustrate the Truth of the lesson. Pictures should demonstrate historical accuracy. Pictures should be ageappropriate. Also, the artistic styles of illustration among the grade levels should be different to avoid the monotony that leads to viewer indifference after prolonged exposure. Finally, the gestures (actions) and expressions (facial) of figures should be convincing so that a character's presence is real.

Consider four selected examples, one from each grade level, for their potential as teaching and learning tools. Included are a summary of the concept (directions given to the artist) and the Truth.

PreK-K, OT Set 1, Lesson 12A

Truth: God gave Jacob and Joseph the gift of heaven.

Concept: Jacob has died peacefully in his tent. Joseph mourns for his father. Is there some way to suggest that Jacob is now in heaven?

This concept includes a question for the artist. It's not an easy concept



because it includes the depiction of death, which often looks like sleep, and because it requests something that depicts "the gift of heaven."

To show death, the artist has opened and relaxed Jacob's hands. To suggest heaven, a brilliant light falls through the tent opening and onto Jacob's countenance. Joseph responds by leaning toward his father with a gesture of grief and understanding.

Is this a lot to expect a young child to understand? Maybe. But no picture can be understood without a context.

Children respond to pictures with a sense of discovery. They have questions. In addition, a child's response to visual clues is highly individual because the child is not burdened by adult reason, experience, or inhibition. This has con-

sequences for teaching.

While a child's response can be fresh, insightful, or humorous (and sometimes all these at once) it is also easy for a child to get lost in a picture. So, context is required. Context is the story that has been told to them. Context is the way a sensitive teacher or parent answers questions and navigates through visual clues. Context is also the child's developing experience with such pictures.

These pictures have an emphasis on gesture and expression and a simplification of pictorial action that make them more meaningful for young, inquisitive eyes. Examine 12A's simple triangular arrangement. Heavenly light falls on Jacob; Jacob has died in peace; Joseph grieves for his father. One, two, three. That's how a child can be taught to read it.

Gr 1-2, OT Set 3, Lesson 7B

Truth: Ahab and Jezebel's coveting led them to lie, kill, and steal.

Concept: King Ahab is pouting on his bed. Behind him, Jezebel scolds him as she points to Naboth's vineyard, seen through a window.

The pictures for this grade level include more three-dimensional representation than PreK-K. Generally, more people are also allowed in these compositions.

Similar to the example for PreK-K, this picture has a triangular arrangement. In the foreground Ahab is lying on his bed, a hand to his face. Jezebel stands behind him, looking at him and

Burmeister



pointing out to the coveted vineyard. The vineyard becomes a character, so to speak, in this composition. Ahab, Jezebel, vineyard—three focal points.

The artist for this grade level uses bright colors to attract a child into his compositions. And while there is a lot of detail, the action is kept simple, enabling each composition to be read quickly.

Gr 3-4, OT Set 1, Lesson 9B

Truth: God blessed all that Joseph did in Potiphar's house and in prison.

Concept: In prison, Joseph sits between the butler and the baker. Above the butler and the baker both dreams are visible. Include as many elements of the dreams as possible. All of Christ-Light's teaching picture artists are successful illustrators who have experience drawing Bible stories.

They are spiritual men, whose interest in our concepts is more than just professional.

This picture is an example of how the illustrator read our story, listened to my explanation of the concept, and then created a composition that includes even more than we expected.

Not only does the viewer see Joseph, the butler, the baker, and their dreams, but the baker's face tells more. His troubled expression shows the anxiety shared by both men and forebodes the interpretation of his dream. This subtlety demonstrates an artistic sense for the purpose of these pictures.

Is this subtlety understood by a nineyear-old? I think so. Children are pretty sophisticated viewers by this age, and this type of detail may make the picture



memorable for them. This is a picture to fill the imagination.

Gr 5-6, OT Set 2, Lesson 12B

Truth: When Samson turned away from God, God punished him and then forgave him and gave him one more chance to serve him.

Concept: A servant watches with fear as Samson pushes pillars apart. Other Philistines standing in the foreground are not yet aware of what is happening and continue to mock Samson.

In the pictures for grades 5-6, we made a conscious effort to create interest in a way that is visually aggressive. Kids at this age are accustomed to exciting and dynamic imagery. Our intent was balanced by a concern to maintain respect and dignity for story and theme.

Every picture for all levels was reviewed at a rough stage and then again at final submission. The team of

reviewers made comments, and then changes and suggestions were communicated to the artist. Often a picture was subject to several revisions. Sometimes an illustrator changed our concept.

For 12B the illustrator considered our direction but then created a perspective we hadn't imagined. Instead of a ground-level perspective, the illustrator placed the viewer above the doomed Philistines. One of them points down at Samson even as the building begins to collapse. The inside "cameo" picture brings the action closer while it reminds the student of God's miracle.

The effectiveness of these teaching pictures is different for every learning situation and every child. Without a carefully developed lesson, a prepared teacher, and sensitive parents, a picture's success is challenged. Generally, God has blessed Christ-Light with wonderful artwork, just as he blesses our schools and homes with inquisitive

learners and dedicated teachers.



Paul Burmeister is the director of design and advertising at Northwestern Publishing House. He has an M.F.A. in Art from the University of Wisconsin-Madison and has taught art appreciation and design at the university level. He continues to paint and to study illustration for children.

Afterthoughts to a Career of Teaching Composition

or

If I Could Do It All Over Again ...

Kenneth J. Kremer



ONCE PROMISED MYSELF I would never write this article. I hate it when older people feel compelled to give me advice. Then I realized I am quickly becoming an older person. It's finally beginning to sink in that I will not be getting a second chance at reliving those parts of my life that I've now learned to regret. Accepting the inevitable is always difficult.

I sign my business letters with the title *NPH editor*, but I have never ceased to be an educator-at-heart. And teaching children to write was always one of the best parts of my teaching life. Still, as an editor and publisher, I have learned a few things about the writing process that make me wish I could do some of my teaching all over again. Why is this suddenly so important?

It is important because the church needs to find more fine writers. We are having a harder time meeting the growing demands of the expanding universe known as publishing. It is important because God deserves nothing less than our best efforts at producing quality writers. The excellence and beauty of The Message demands that our published words will be able to hold the attention of a whole world of desperate readers.

Today's child is tomorrow's writer and editor and publisher. Today's child's teacher is the only one remaining in a position to make that happen. Here are nine things that I would do differently if I could teach composition to young writers all over again.

- Teach the importance of the sentence. In communication the only unit that really matters is the sentence. All other writing units are secondary. Children need to understand the sentence's value and purpose; its structure and design. They need practice at writing sentences that ring. They need to work at appreciating the rhythm of a well-cut sentence. They need to learn to love a sentence's complexity, or its simplicity. Teach kids to make every sentence count—to make every sentence a gem worth pondering.

than any other word groups. I know we've all come to believe that the early grades are for defining particularly nouns. Ignore it! Already in early childhood begin with teaching verbs, even before you teach nouns. Practice choosing verbs, defining verbs, analyzing verbs and their impact. Linguistically speaking, all other word groups are subservient to verbs.

- **∦** Teach children that history (human experience) is the foundation for all writing. Yes, childhood is the time of our lives in which we exercise our imagination. Maybe that's partly because children have so little history to reflect upon. Teach children to know the story before they begin to write. This principle represents the difference between writing that rings true and writing that turns off readers because it lacks credibility. It applies to every kind of writing, including the most radical of fantasies. Stories have beginnings, middles, and ends. They resolve. They take us to risky places. They involve and engage us.
- Teach children that all good writing begins with self-talk. All ideas are precious, but not all ideas are worth saving. The writer has great power. The writer makes all of the decisions. But not all decisions are good decisions. Teach children to have the courage to "kill their darlings." Well-disciplined self-talk knows which darlings to kill and which ones to nurture.
- ★ Teach children to respect the orderly process that involves both divergent thinking and convergent thinking. Both kinds of

- thinking should be fun. Both kinds of thinking are necessary to good writing. Both are independent of the other. And each is distinctive and demanding in its own right.
- are married to each other. Style is not the same as substance. And substance is not the same as style. Style is not the handmaiden of substance. The two are inseparable—a marriage made in heaven.

A good way to illustrate this point is to think about clothing as an exponent of our personhood. When we choose our clothes we reveal something about who we think we are—we reinvent ourselves by changing the style of our clothing, giving ourselves a new identity. Our clothing is very important to others, who are forming their perceptions of us through the styles of clothes they see us wearing. In writing, substance may be who we really are, but the style we use in our writing becomes critical to the way in which we will be received by others. In their eyes the two—substance and style—have become one and the same.

For children, this principle simply means that we teach them that how you say something is every bit as important as what you say.

Avid readers become good writers. Surround young children with good literature. Connect reading with writing at every opportunity.

For Christians, all writing is an act of worship. Teach Christian children that every 66

Today's child is tomorrow's writer and editor and publisher...

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writing enterprise demands excellence. Teach children to strive to become published (in some way). Cultivate an attitude that desires to share the personal thoughts and experiences of a redeemed child of God with others through the written word. That is a natural extension of The Great Commission.

The first (and most important) consideration in any writing project is the audience. All other decisions in the pre-writing process will be determined by the writer's understanding of the audience. Teach children how to analyze their audience. This is a listening process, as opposed to a creative process. It should always lead to objective findings. These findings will ultimately shape the writing decisions that need to be made.

This is a good point with which to end because it transcends everything else that has already been suggested. Good writers are, first and foremost, good listeners. They are compassionate people—sensitive to how others will react to their words. If we fail to produce writers who are first able to listen

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... and today's child's teacher is the only one remaining in a position to make that happen.

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to the people with whom they are trying to communicate, the published words of our church will fail to effectively communicate the gospel message to the very people we are trying to reach.

Kenneth Kremer is editor of Lutheran Parent, a magazine of guidance, encouragement, and resources for Christian parents. For further information about this excellent journal contact Northwestern Publishing House, 1250 N 113th St. Milwaukee WI 53226.



Construction Zone: Building Strong Christian Families

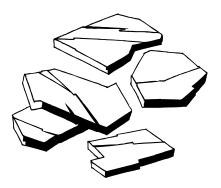
Gerald F. Kastens

ONSTRUCTION ZONE! Workers poring over blueprints. Backhoes moving mounds of earth. The sound of hammers and power tools fills the air. Concrete-filled trucks growl while dumping

their loads into foundation forms. Everyone and everything focused on completing the job according to the architect's design.

Construction zones—that's what churches and schools are. Places where plans are made to deal with the critical issues facing today's Christian families. Places that have a vision for people of all ages and stages of life coming together to share their faith, to teach each other, and to learn from each other. Places where leaders have moved beyond imagining. Places filled with purposeful activity.

How is your construction project doing? How strong is the foundation of faith in member homes? Do you support parents in their role as nurturers of their children's faith in Jesus? Of course you do. That's why your congregation adopted Christ-Light Coordinated Religion Curriculum. Didn't it promise



to help churches build strong families? So how's it going? Strong in theory, but short on practicality? Feel like you are losing momentum?

Ideas that you can

build on

A teacher recently said to me, "It's not working. There are probably only three or four children in my classroom who bother to take the Bible story lesson home. Most of them throw it away or lose it. It's a waste of money. I prefer that the students have a textbook." Sound familiar?

I reminded this teacher that the decline of parent involvement in the Christian training of children didn't happen overnight. It's easy to become frustrated when the returns for all of our efforts seem so small. And yet, when three or four families use God's Word in their homes, shouldn't we count it as a spiritual blessing rather than a defeat? We all want quick fixes, but it may take a generation before we see this trend reversed.

Helping families to use God's Word is

Kastens

the "stuff' of which our teaching ministry is made. Here are some ideas for helping Christian parents to understand their role and to use God's Word in the home.

- Make a list of things parents can do with the take-home Bible lesson. Include ideas such as talking about what is happening in the illustration, having the child retell the story, reading the story on the take-home sheet together, reading the story from the Bible, praying the prayer, learning and applying a memory treasure, doing something with the parent message and copy master, and more. Use every opportunity you can to communicate and encourage parents. Take samples of Christ-Light lessons along on your home visits in the fall. Explain how you use the material in school. Demonstrate things that parents can do at home.
- Each year have an open house or use a parent/teacher meeting to show parents how you use Christ-Light. Clarify your expectations of the children and parents.
- Every year offer Christian parenting classes that demonstrate the use of ChristLight lessons. To avoid repetition, target specific grades.
- Use parent conferences and parent-teacher meetings to offer encouragement and to demonstrate the use of Christ-Light in their homes.
- Begin making plans to use the parent C lessons in grades 3-6 (available in 2001).
- On Sundays, offer a Christ-Light

- Bible class for adults. Help parents become familiar with one of the Bible stories their children will be studying during the week. Teach applications and suggest activities the entire family can do during the week.
- ❖ Growing in Faith Together (GIFT). Hold Sunday school for everyone. Teach a child's Bible lesson to the entire family. Use the opposite Old or New Testament Christ-Light cycle to keep interest.
- ❖ Encourage every home to have a Bible on the kitchen table. One of the ways that you can do this is by giving every family a Bible when their child reaches a certain age. For example, present a Bible to every child who enters the third grade. Invite parents to the front of church and have a commissioning service in the fall of the year. Ask parents and child if their intent is to use God's Word faithfully in their homes and life.
- ❖ Newsletters and telephone answering machines can communicate the weekly theme, title, and location of the weekly Bible stories, activities, and memory treasures. To stress the role of parents as teachers, offer teaching tips and encouragement from Christ-Light parent messages.
- Print information about the Sunday school Christ-Light lesson in the church bulletin. Offer applications and activities for the entire congregation.
- Develop a kiosk area in church or school that contains resources and ideas for growing in God's Word as

Faith Stepping Stones

This initiative may require a small amount of time during worship services. The parent and pastor dialog should be simple. Congregation and families will benefit from the encouragement that stepping stones offers.

- At baptism, teach parents the meaning of baptism and about their commitment to nurture faith. Adopt and use the Christ-Light parenting materials for birth to age four (Strong Roots for Tender Shoots). Explain the parenting materials that the congregation will provide until the child turns four.
- When a child enters Sunday school or elementary school, call the child together with his or her parents to the front of church to offer encouragement.
 Encourage parents to attend parenting classes like Sharing the Promise with Our Children.
- On the first Sunday after Labor Day, present the third or fourth graders and parents with the child's first Bible. Encourage daily and faithful use of the Bible with their children.
- 4. Use the opening of Sunday school or elementary school as the day to present children and parents of fourth graders with a copy of *Christian Worship*. Stress the importance of worship in home and at church. Encourage parents to attend an adult Bible class that uses the *Come*, *Worship Christ* curriculum to review the elements of worship and the Lutheran liturgy.
- 5. On the Sunday before confirmation instruction begins, call the fifth or sixth grade children, parents, and godparents to the front of church to be reminded of the meaning and of the important step that will begin with formal confirmation instruction. Recruit parents to attend a parenting class that teaches the history and purpose of confirmation in the Lutheran church.
- Involve parents and godparents in the confirmation service. Remind and ask the parents to commit themselves to the spiritual nurture of their confirmand throughout their high school years.
- 7. Immediately after confirmation, recruit youth for the congregation's teen Bible classes, fellowship groups, and service. Recruit and involve the entire family through special activities and worship.
- 8. After graduation from high school, ask graduates to participate in a special worship service that stresses the congregation's continued commitment to support them in college and throughout life. Introduce parents and graduates to the campus ministry of the WELS. Register young adults before they go off to college.

- well as Christian parenting helps. Be sure to make the videos from your *Christ-Light Handbook* available for parents to view.
- ❖ Invite parents and children on field trips to church. Talk about the things in your church together (i.e., meaning of stained-glass art, baptismal font, etc.). Go through the liturgy and talk about church behavior together. Offer things for parents to do during the week when church is over.
- Offer a parenting class for fifth and sixth grade parents to explain the origin, meaning, and parental responsibility as it relates to the Lutheran practice of confirmation.
- * Establish a "Faith Stepping Stones" program (see page 23). Faith Stepping Stones is a system of blessing a child; calling children/parents/godparents to the promises made at a child's baptism; supporting the family all along the way with encouragement, training, and resources. At strategic times in the life and development of the child, the church publicly calls the child back to the altar to renew and fulfill the promises that were made to nurture faith.

Bless this house

Don't you wish that life could be simpler? I wish that my lawnmower always started and weeds never grew and rain never fell on afternoons set aside for yard work. And I sincerely wish that every home stood firmly on Jesus. We

live in a fallen world. Sin has made such a mess of things. Lawns have weeds, love for God and his Word grows cold, and I frequently sulk about how difficult it is minister to God's people.

Can we expect Christian homes to improve? God provided the blueprint by sending his Son. He also has given us the ultimate power tool to do the job (Heb 4:12). If we put our trust in the all-powerful God, pray, and faithfully employ God's Word, homes will be strengthened. Our parish schools can give parents the sort of encouragement and training that they need. The challenge is for leaders to commit God's people to Christian nurture within the family. If God wills it, he can accomplish it. If we will it, he can accomplish it among us.

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When even three or four families use God's Word in their homes, we should count it as a spiritual blessing.

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What Do You Mean, "You Have a Call"?

Paul L. Willems



T IS DIFFICULT TO explain the Call to someone inquiring about why we do what we do. To those in the world of business a vocation is a job, a binding contract, or a struggle to climb the corporate ladder to achieve financial success. Our call is not like that. To those in some religious circles, a "call" is an emotional, personal experience, which occurs before training for the ministry. Our call is not like that. To still others a "call" involves a conscious effort to make a decision for Christ and become a minister because of a desire to serve people or to bring Christ to the masses. Our call is not like that either.

The call we have as public ministers, first of all, comes from outside ourselves. It is not of our own choosing. Jesus clearly teaches this when he says, "You have not chosen me, but I have

chosen you" (Jn 15:16). No person may decide for himself or herself to become a believer, much less to become a worker in the public ministry who proclaims the Word of God in the place of others and to others. Only God can and does call such servants. "No one takes this honor upon himself; he must be called by God just as Aaron was" (Heb 5:4).

Many Old Testament believers were called directly by God himself. We speak of these individuals as having immediate calls. Quite often these people were reluctant ministers. God called Moses from the burning bush, but Moses offered several excuses of why he was not fit for the ministry. Finally he asked God to send someone else instead of him. Amos claimed he wasn't raised in a minister's household. Jeremiah's excuse was that he was only a child and therefore too young to perform God's work,

and Jonah simply ran away. We too may feel such reluctance in our calling, especially when our spirits are low, for we are weak and frail people.

However, we must remember that it is not within ourselves to find the strength to carry on. "We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed" (2 Co 4:7-10). God provides even the very words we need to accomplish his purpose (Lk 12:12). You and I and Moses are unable to achieve anything in the Lord's kingdom by ourselves. Yet, by grace, God called us first to become believers and then to be his ministers. He promises to be with us wherever we may go. We, therefore, can also confess with the Apostle, "I can do everything through him who gives me strength" (Php 4:13). God, himself, has given us the privilege and the responsibility to feed the lambs and sheep of the Good Shepherd. He also gives us the strength to do this job. This is our high calling.

You and I have been called by God through his believers, his Church. We have mediate calls because God did not call us directly, but called us through others. This type of calling was done in Apostolic times when Matthias was chosen by lot to replace Judas (Ac 1:26) and in the Old Testament times when Aaron was chosen by lot to become the High Priest (Nu 17:1-7). It is this call that makes us public ministers. Neither the years of training nor the degrees we may

posses nor any accomplishments on our part make us ministers. We do not read of Jeremiah's theological preparations in his mother's womb, yet God called him from his conception. Moses may have had a Ph.D. equivalent from Pharaoh U., but it was forty years out of date when God called him from the desert of Midian to lead the Israelites. Matthew had a career as a tax collector in the Roman Empire, but God called him to be an apostle. Luke and Paul were educated men, but Andrew and Peter were humble fishermen and Amos, a simple shepherd. This does not mean we are to despise our education. During the Old Testament times there were schools or "companies" of prophets where religious training was done. Jesus personally trained his disciples for three years. The Apostle Paul was trained as a Pharisee and said, "Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today" (Ac 22:3). You and I have also been instructed in God's Word and in the various practical techniques deemed necessary for our various ministries. We have completed an internship program under practicing ministers so that we are not novices. Nevertheless, without a call we are not ministers of God at all as Paul writes, "How can they preach unless they are sent?" (Ro 10:15). The training may make us ready for the work, but only the call gives us the right to do the work (Heb 5:4).

We do not invent what we do as ministers; the gospel has been revealed to us by God (Gal 1:11-12). A group of

believers may have called us, but they did it in the name of God. It is only God who provides ministers for his church (Mt 9:38). "And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration" (1 Co 12:28). A congregation may have called us as a youth minister, but God does not want only our academic abilities, or our time, or our physical strength. He does not only lay claim to our musical talents, our coaching abilities, our gift of preaching or teaching, our ability with children, or our skills in working with a choir. He expects us to give everything in his service (Php 2:17). Our call is a serious undertaking. Just as we have not been forced to believe, so we have not been forced to accept a call into the public ministry. Indeed, Jesus makes it very clear that he does not want the "eager beaver" (Mt 8:20) or the self-proclaimed prophet (Jer 23:21). Yet he also says, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God" (Lk 9:62). God demands that we hold nothing back in our ministry. We are servants of Christ, not servants of men. No other earthly occupation is like this.

It is difficult sometimes for those who are called to understand why God chose them to be saved much less understand why God chose to call them into the public ministry. And so it is even more difficult for us to explain why we are staff ministers, pastors, teachers, professors, administrators, or whatever our

call may be. It is difficult because the call comes from God through his believers to work in his kingdom. We can only accept our call and work faithfully in our calling through the power of the Holy Spirit. To the believer this is the whole explanation. To the unbeliever it is foolishness. To you and me it is a whole way of life, a blessed privilege from God to lead his people to repentance accomplishing his purpose in his kingdom (Mal 4:5). It also makes our lives fulfilled as we await his Second Coming when he shall say to each of us, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness" (Mt 25:23).

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DEAR TEACHERS,

The deadline looms. I sit at the computer and brainstorm, hoping a good outline will assert itself out of all this mind drivel. Nothing. Oh, sure, a line or two gets written, but it's more like poetry, and twelve lines and an hour later it is poetry.

Why am I wasting time? I have a deadline! I'm supposed to be writing prose, helpful, interesting prose, and all that comes to mind is a ridiculous poem. I get up to pace. What's wrong here?

It could have something to do with the writing workshop I attended a week ago. Didn't I hear Kenn Kremer, the editor of *Lutheran Parent*, tell how he always starts with an outline? An outline—I hate even the word! As he described his process, suggesting it as a possible way to help me focus my project, I thought, "Yes, I do need to focus, but couldn't I do that with a messy, inarticulate first draft?" At home a week later, I subconsciously capitulated. Maybe Kenn was right! After all, isn't he an editor and an excellent writer?

So I took my newborn idea and tried

A Work in Progress

Ramona Czer

to brainstorm my way to a grown-up outline. Forget the fact that most of my best pieces have emerged first as discovery drafts. Forget that whenever I have used a tight outline, I've writhed like a sane person in a straightjacket (and Houdinilike, abandoned it ASAP). And forget that I am not Kenn Kremer. Though he's a talented writer, a smart man, and someone I admire, his ways do not have to be my ways. Are you listening, Ramona?

So I start over. Do I even want to write about this topic anymore? My original idea was to explore why teachers read so seldom for pleasure. I've heard several of them, even high school English teachers, sigh wistfully that they'd like to read more, "But I just don't have the time." Some of them like to crochet afghans or watch old flicks on cable, of course, which leads me to wonder if the problem is a lack of motivation, rather than time management.

I even thought of a few cool stories to flesh out the article. I was going to tell about the MLC professor who just shared with me her newfound love of reading. When her TV broke, she decided not to get it fixed and to read all summer instead. She bubbles over with excitement about the novels she's discovered: Anne Perry mysteries, Toni Morrison's *Beloved*, and a dozen more.

Just listening to her makes me want to curl up with a good book.

I was also going to use a *Star Tribune* filler about a man who helps the nouveau rich on Wall Street completely furnish their mansions. He was amazed to discover that although all of these young people wanted paneled libraries in their homes, none of them owned any books. His job was to scour bookstores for volumes to give the effect of a discriminating and well-read mind.

One day a client burst into his office, holding up a red leather volume with gilt edges and crowing, "Hey, look! I bought a real book." "So what is it?" the businessman asked. His client shrugged and said, "I have no idea...does it matter?" The book was *Moby Dick*.

I like the irony of that story very much. Not only does it underscore how society values appearances over reality, it could help me address the unwitting hypocrisy we reveal to students when we say, "Sip from this fountain of reading," and our own lips are parched.

Unfortunately, as I scribbled down ideas, I couldn't manage to bring them together in an outline that wasn't didactic. Everything I put down made me sound like a nagging mother. Everything, except the poem. That trifle, which I didn't want or expect to write today, seems to be the only thing that pleases me at all. Here it is:

"No Time to Read!"

Like squirrels who spare no time for acorns

Or dolphins for cavorting at sea

Some teachers sacrifice their lifeblood

To that monster, Expediency.

No time to read, to grow, to think,
 No time to challenge dreams,
Rush on to tasks and doubt the Maker
 Can do without your screams
 Of sacrificial martyrdom:
 must do, must do, must do.
But nuts sustain and waves delight.
 True riches will accrue.
For those who bend their heads in wonder
Will taste the earth and swim in thunder.

Of course, I see many problems with this poem too. It's using a rhyme scheme that seems lazy to me (no rhyming of lines a and c, etc.). In the middle it becomes too terse and predictable. But I like how it alludes back to the squirrel and the dolphin twice, and how they happen to exemplify the two best reasons I read (though they were just the first two examples to pop into my head): to learn and grow (sustenance) and to enjoy entering new realms (delight). Most interesting is that I never would have written this poem at all if I'd stuck to my agenda.

So by now you're probably wondering, what is this article all about? Is the main thesis, "Teachers should read," or "Ramona doesn't like outlines," or "A piece of writing will teach you how to write it"? I think the last one comes closest to what I'm struggling to say. But it took me all morning to get there, paragraph by halting paragraph.

As teachers of writing, you've been communicating "process" for years. Just like I do, you blithely list the steps students should go through on the chalkboard (prewriting, drafting, revising, editing, and proofreading—or similar

terms). You encourage them to do multiple drafts, and you withhold line editing until global revisions have taken place and the students care enough to edit for an audience. So far so good. But I'm beginning to wonder how honest we're being about how real world writing gets done.

Sometimes I do sit down and write a first draft that is my final draft (especially if I've been musing for days).

Sometimes I tear up drafts and start completely over (okay, often).

Sometimes I have to agonize over a title before I can set down a word, and sometimes, like today, I keep resisting where I think I'm going until either I or the topic calls out, "Uncle!" I don't know about you, but my mind rambles rarely resemble an orderly, linear process.

Do we ever show our students our own "failed" attempts, which are nevertheless "good failures"? Do we ever explain that sometimes you have to walk into the forest and down the wrong path because the right path branches off of the wrong path? Sure, it may have been circuitous, but when it's time to show others your destination, you can always cut a short cut.

It takes humility and courage to show our false starts and bumblings, but I believe it would hearten my students. They know how weak their own words and sentences seem, how far they fall short of what they meant to say, but they rarely suspect we have the same problem. It's also encouraging for them to hear that different pieces may require different processes. Sometimes we need outlines, sometimes we need breakneck

freewriting, sometimes we need meandering, and sometimes we need a trash

What works for Kenn as a writer may not work for my students nor me, at least not all of the time. Why should it? I certainly am not going to enjoy every book my friend on her reading honeymoon recommends. Each book speaks differently to each person, given our natures, experiences, and needs. Similarly, I contend each essay, story, poem, also speaks to us before it's even born. It says, "Discover me. I'm here. Find me." Sometimes, because we rush into an outline or have to turn in something on deadline, we don't part the bushes and find the lovely nymph we're supposed to. Instead, we bring home some emaciated wolf cub we found on the wide path.

Okay, so I've finally found my thesis. Typically, I'd now start over. I know what I want to say, I've found my path, and it's time to take you there by a more direct and pleasant route. But I don't think I'm going to do that. Maybe you should see all the undergrowth I had to tromp through today. Maybe you should have to be lashed by my half-formed ideas yourself. Then you'll get the message for sure: it's okay to wade through the mire of your mind—you can always clean it up for company later.

Recursively Yours, A Work in Progress

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REVIEWS

REVIEWS

Burtchaell, James Tunstead. *The Dying of the Light.* Grand Rapids, MI: Eerdmanns, 1998.

Picture this: In 2020 Martin Luther College has become another St. Olaf College and Wisconsin Luther College has become another Valparaiso University. Now pause a moment for your blood pressure to return to normal.

The subtitle of Burtchaell's monumental work is "The Disengagement of Colleges and Universities From Their Christian Churches." In his book this prolific Catholic author examines the major church bodies in the United States that established colleges, mostly in the 19th century. The colleges they established "disengaged" from their roots through malfeasance, ignorance, and happenstance. Burtchaell presents a parade of Congregationalists, Presbyterians, Methodists, Baptists, Lutherans, Catholics, and Evangelicals and the colleges they founded. One morning these church bodies woke up and realized that the colleges they had founded, nurtured, and sacrificed for had left them theologically, financially, psychologically, and morally. Sometimes the story Burtchaell tells is like the picture of the ungrateful prodigal son who forgets his patrimony and never returns. Sometimes the picture is of a vague and directionless parent who loses his child somewhere between the mall and McDonalds. In either case, the kids are

gone. Those who vaguely recall Ernest Gordon's classic, *The Leaven of the Sadducees,* will find interesting parallels.

For each of the denominations Burtchaell traces the history of two or three colleges of that denomination. There are stories of Dartmouth (Congregationalists), Ohio Wesleyan (Methodists), Wake Forest (Baptists), St. Olaf and Concordia/River Forest (Lutherans), Boston College (Catholics), and Dordt (Evangelicals). In these cautionary tales there are villains aplenty: church bodies who didn't have a focus in their own theology and practice, boards of control who worked to separate church and school, bungling administrators who sought money and students at the expense of the college, faculties who had no loyalty to or understanding of the founding principles of the college, and student bodies who wanted nothing to do with the theology or purpose of the institution. There were also historical circumstances that encouraged the disengagement: declining enrollments that pressured schools to relax enrollment standards, a loss of church interest and support of the college, escalating costs prompting the college to seek more students and government aid, accrediting agencies putting pressure on schools to change policies, changing neighborhoods, and difficulties in finding qualified staff. In some cases the stories are like a Greek tragedy where everyone but the actors see the

impending disaster. Each college's story is unique but there is a theme of how relatively easy it is for a church to lose a school.

Burtchaell's book is hard to pick up once you set it down, but that is only because of its massive 868 pages. His writing makes for easy reading; there is a dry humor and a wry sadness like watching a dear friend fall into an open manhole. In commenting on the drive for pluralism in a Catholic school, Burtchaell notes, "Rather than being an enlightened, identifiable participant in a diversified society, a Jesuit school would now reproduce all that diversity within itself and claim no peculiar enlightenment or perspective, let alone convictions." With an ecumenical evenhandedness Burtchaell comments on Azusa Pacific University (Evangelical):

"These evangelicals had little theological interest or tradition, and without that even their moral earnestness became jeopardized, especially in the Wesleyan tradition, because, after mistaking morals for faith, they were at risk of mistaking manners for morals. After that it was all the easier to fall into the misunderstanding which makes it possible to call a hotel and a college Christian because neither of them has a bar."

Burtchaell should be on the required reading list for every faculty member, board member, and administrator in a Christian college. And there will be a test.

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THE LUTHERAN EDUCATOR

THE LUTHERAN EDUCATOR