



Christian Educators Journal

VOLUME 18

NUMBER 1

OCTOBER-NOVEMBER 1978

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IN CHRISTIAN SCHOOLS 6**

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BETWEEN

THESE COVERS

When grades kindergarten through college are considered as one professional field, women predominate in education. In recent years more and more men are entering the ranks at elementary level. Are women entering the ranks at all other levels, including administration, at the same pace? The Faculty Questionnaire (pp. 15-17) was designed to initiate a study on the position and status of women in Christian schools. CHRISTIAN EDUCATORS JOURNAL is happy to cooperate in this study, and we encourage you to take time to fill out the questionnaire and return it promptly. Results will be reported in a later issue.

"Economics is a very difficult subject to teach at any level," says John Peter Tiemstra, in "The Bible and Economics in Christian Schools." Yes, and also difficult to understand. Tiemstra explains briefly and simply the "main Biblical themes relating to economic life," and we Christian educators must be keenly aware of them as teachers and as Christians. Along with Tiemstra's article is a practical "Materialism - Discussion Starter" by Wayne Joosse. The subject asks discussion in the faculty lounge as well as in the classroom. Consider the articles seriously, and let CEJ readers know by way of articles or letters to the editor what you are seriously doing in your school.

Not only must we understand ideas, but also we must understand the students, including children of missionaries. Missionaries' kids (MKs) often have difficult times adjusting to schools on the continent. J. M. Drake helps us understand how these students feel about domestic schools. To understand students better, also read Norman DeJong's article, "A 'What If . . .' Memo." In his first of three articles on grouping and reading, DeJong asks the teacher to share the feeling of being assigned to a group needing special attention, remedial help, and more diagnostic testing! (Not such a nice feeling, huh?)

In yet another practical article, Louise M. Hulst answers "The Christian School Library: Frill or Necessity?" by spelling out ways to begin or expand the library in your school. Sometimes the matter of "frill or necessity" is asked in relation to the arts. Loren Wilkinson answers this clearly in "Why Should a Christian Study the Arts?"

And, before you lay aside your CEJ, we invite you to look at the back cover. The special April-May issue will be devoted to "Government-School Relations." Take a look at the many topics, and share your contribution with other readers of CHRISTIAN EDUCATORS JOURNAL.

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MANAGING EDITOR

Lillian V. Grissen,
3109 West Christy Drive
Phoenix, Arizona 85029

BUSINESS MANAGER

Donald J. Hunderman
1500 Cornell Drive, S.E.
Grand Rapids, Michigan 49506

REGIONAL EDITORS

Gerald Baron
Trinity Western College
Box 789
Langley, British Columbia V3A 4R9

Allan R. Bishop
Ripon Christian High School
435 North Maple Avenue
Ripon, California 95366

Bette Bosma
Calvin College
Education Department
Grand Rapids, Michigan 49506

Lillian Eiten
Eastern Christian High School
50 Oakwood Avenue
North Haledon, New Jersey 07508

Harriet M. Eldersveld
Roseland Christian School
314 West 108th Street
Chicago, Illinois 60628

Bruce Hekman
Covenant College
Lookout Mountain, Tennessee 37350

Henry Knoop
Beacon Christian High School
2 O'Malley Drive
St. Catharines, Ontario L2N 6N7

Harlan Kredit
Lynden Christian High School
515 Drayton Street
Lynden, Washington 98264

Gary Regnerus
Unity Christian High School
216 Michigan Avenue, SW
Orange City, Iowa 51041

BOOK REVIEW EDITOR

Mike Vanden Bosch
Dordt College, Education Department
Sioux Center, Iowa 51250

MEDIA REVIEW EDITOR

Frederick Nohl

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The Christian Educators Journal Association, composed of several member or sponsoring organizations, publishes the Journal as a channel of communication for all educators committed to the idea of evangelical Christian schools, whether at the elementary, secondary, or college level. The general purpose of the Journal is to foster the continuing improvement of educational theory and practice in Christian schools. Therefore, its pages are an open forum for significant articles and studies by Christian educators on Christian teaching. Editorial policy encourages those contributions that evaluate as well as describe existing trends and practices in North American education. All articles and editorials appearing in it are to be regarded as the expression of the viewpoint of the writers and not as the official position of the Christian Educators Journal Association or its member organizations.

Indexed in Christian Periodicals Index

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EVALUATING SUCCESS

More and more parents are sending children to Christian schools. They see it as a viable alternative to problems associated with public education. Simultaneously, many graduates of Christian schools opt to send their children to public schools. Their reason lies not so much in what they learned; usually they are satisfied. More often they fault the *process*. They failed, during their years of Christian schooling, to see the difference between the process of public education and the process of Christian education. Further dialogue with lukewarm alumni reveals they usually mean that Christian school teachers failed to convey the distinctiveness of *Christian* education in their teaching or in their modeling and living.

A harsh indictment, yes. But it is one we Christian teachers and administrators do not lightly brush aside. We want to evaluate ourselves as objectively and as accurately as possible. What do we measure when we measure a Christian school, or more specifically, Christian teaching? What are good criteria for evaluating successful Christian education? What is success?

Success, according to Webster, is "a favorable termination of a venture, specifically: the attainment of wealth, favor, or eminence." Wealth, favor, or eminence — the world's criteria. Can it be we have been somewhat caught up in this definition of success?

Or are we persuaded our goal is more noble? We seek to glorify God and to get our students to do likewise. If this be our goal, our end, and I believe it is, we still cannot rest, thinking we are successful. We must look more closely. Our end, our goal, is excellent, but our school and our teaching may still lack success. The end, we may find, has not justified the means, the process.

Can it be that we too have succumbed in part to the Madison Avenue myth that if the package sells, we need not worry too much about the content? Do we assume that if we wrap the package with care and taste and excellence, the content will be beautiful as well? Perhaps if we look closely we will see we are wrapping our package with cultural and community paper and ribbon. Do we use wrappings of product and performance and ribbons of progress . . . and neglect the process?

Sometimes we confuse the symbol with the thing."

It must be a great school: look at that championship basketball team and those clean-cut young men participating. It must have high academic standards: look at the number of National Merit finalists and semi-finalists. It must have outstanding teachers: look at the books the professors have written and the outstanding awards they have won. It must have a fantastic music department: look at the number of students in the all-city band or chorus, and the number of excellent and superior ratings the orchestra wins. It must have a terrific speech department: look at how that debate team wins tournament after tournament. And what a tremendous drama department: those kids act like professionals!

As teachers we know that product and performance are not always the proof of the pudding. We know the internal workings of our schools, the *process* which precedes the public performance and the ballyhoo, the *process* of daily interaction among ourselves and our students.

God does not, however, look primarily at the performance or the product. He doesn't care so much that our team is No. 1, or that our students do right smart on the National Merit exams, or that our kids have several chairs in the all-city orchestra. Enjoy it He does; He wants those minds and abilities developed. Certainly it is not for nothing that He entrusts us with the task of helping youngsters develop the gifts He gives them.

He also says, "Be still and know that I AM GOD." Our hustle and bustle to be No. 1 create a maelstrom in which our God is often a whirl and swirl on whom we cannot sharply focus. When the focus blurs, we lose the Image, and God is then adjusted to man's image, and the image becomes a god of achievement and acclaim. We do our own thing and become so enamored of our self-created image we seem to give it divine sanction as we ready ourselves for the photographer. We allow our public to photograph us, and we evaluate ourselves in terms of the picture, taken in the criteria of public educators. If the self-portrait falls short of world-imposed criteria, we hastily touch up the photograph to make a better picture.

We need rather to remember more clearly that God is not a photographer; He doesn't have to be. He can look right through the picture into the heart of the matter. God sees the tender self-concepts of students that have been damaged and in some cases permanently maimed. He sees outstanding students and achievers who enhance our photograph, but He notes also the average majority and especially those with academic difficulties; after all, He distributed the abilities, interests, and aptitudes.

PROGRESS

Success is often also measured by progress or growth. We see growth in numbers: we started with 65 students; now we have 300. We see growth by facilities: we started with four rooms; now we have eight, or a science wing, a media center, a gymnasium, or the crowning achievement, a new fine arts auditorium. We note professional progress: salary scales reward those who obtain advanced degrees. We ourselves know, though, how many hours were spent to get the degree rather than to advance our professional competence. We take pride in experience: salary scales reward each additional year of teaching. But we know that fifteen or twenty years of service can be a detriment if cynicism or dog-eared lesson plans replace the enthusiasm and performance of the second- and third-year teacher.

These are visible evaluations, and do not misunderstand, we do need them. Even Christ has a rather visible system; He said if you want to be first, you had better be last.

Besides the visible things we use to measure success, we have other nonetheless real criteria as well. One is the absence of badness in our schools: the absence of smoking, drug-using, drinking, dancing, swearing, dirty books, etc. Or, we consider the presence of goodness: the orderliness of students, the respect shown teachers, the number of chapels we have, the regularity of our prayer and Bible reading, the sacredness of programs we perform. Or, we slip into measuring the knowledge that we and our students attain: the Bible facts we know, the texts we memorize, the doctrinal-faith knowledge we possess, the religious vocabulary we master, plus the facile use of this knowledge.

Such measurements are not intrinsically wrong. They can be valuable, even necessary. They measure aspects of goals and objectives essential in good Christian education, but they cannot and do not measure *success*.

SUCCESS LIES IN PROCESS

Webster says to succeed is "to turn out well, to attain a desired end" and that could be where we

get caught. We do see good results, many of them, but results are not enough. Success must lie in the process by which our students — and we — individually become and continually are becoming servants of a gracious King.

Jesus said in Luke 6:40 (RSV), "a disciple . . . when he is fully taught will be like his teacher." If that is true, do we even want to be successful? We administrators and teachers had better be very sure that we continue to be and become like our Teacher if we truly want success.

The development of understanding and commitment is never accomplished only by teaching facts and verbalizing ideas. The interaction between teacher and students is crucial; that is *process*. The sobering fact is that there is always interaction; whether the interaction be positive or negative, good or bad, is the choice we have to make. Not to make it is to have made it.

Only that which is genuine about the teacher's daily relationship with God can be truly shared with students. This will not come in the formal lecture; it can only come in daily interaction and sharing of experience. Paul didn't hesitate to say, "Imitate me, as I imitate Christ. . ." How often do we say this? Or dare to say it?

Teachers are either threatened or challenged by the ubiquitous "the teacher is the key." It is we who are being evaluated when Christian education is being evaluated.

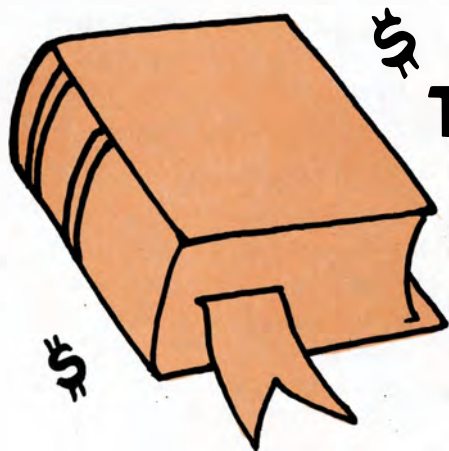
Christian education is a process of transmitting Christian life style — belief, values, attitudes, and behavior that together comprise the growing Christian. Sanctification is process. We are in the transforming business, but unless we ourselves are in the process of being transformed, the process of *Christian* teaching stops.

Neither sanctification nor spiritual success can be evaluated by conventional methods. Spiritual success is somewhat like a mirage. It hovers on the horizon; when we think we have arrived we find the horizon has moved on. Success is a growth *process*. As we grow in Christ we enjoy more, we bear more, we surrender more, and as we enjoy, bear, and surrender more in Christ, we in turn grow — a process. Only to the extent that this process is dynamic within us can we be *Christianly* educating our students.

Important as is the success of performance, product, and progress of a Christian school, it is the *process* among teachers, administrators, and students that determines spiritual success. "Unless God builds the house, they labor in vain who build it." □

There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self.

— Hindu proverb



THE BIBLE AND ECONOMICS IN CHRISTIAN SCHOOLS

by John Peter Tiemstra

Economics is a very difficult subject to teach at any level. It is complicated, abstract, and non-intuitive. The profession itself is divided on a number of important questions, and ideology has a way of creeping into the discussion. At the elementary level these problems are complicated by the students' lack of awareness of economic institutions and issues and their unfamiliarity with the terminology.

In the Christian schools, we have the added difficulty of relating economic thinking to the Christian faith. The received wisdom in economics isn't just secular in its origins and orientation, but also it is often contradictory to a Biblical understanding of economic life. This means that the Christian teacher of economics must often deny conventional thought in his field, and if he is not careful, he can cause much confusion among the students.

I have found that it helps to take some time at the very beginning of the course to review the main Biblical themes relating to economic life. Usually my students are familiar enough with the Bible that none of these ideas are new or shocking, and it is easy to draw the students into the process. Usually, however, it has not occurred to them that there is so much to be said. Having undertaken this review early, I find it is easier later in the course to contrast Christian and secular values, and reach results and conclusions different from the conventional ones.

BIBLICAL THEMES

Here then is my brief list of Biblical themes:

Stewardship. God claims ownership of the world and everything in it, because he made it (e.g., Lev. 25:23, Ps. 24:1). We are stewards or trustees, charged with managing God's property in accordance with his instructions and for his benefit (Matt. 25:14-30). God is within his rights to make

claims on the way we manage "our" property and wealth.

The usual point of view in economics is that people own their own property, they are not answerable to anybody for what they do with it, and they are expected or even encouraged to manage it for their own benefit, and nobody else's. So conventional economics has virtually nothing to say about philanthropy, about organized consumer movements, about the preservation of nature for its own sake, or other such altruistic behavior. Nor is there any discussion of shaping buying patterns to moral demands — not smoking, for instance. All these things hold great interest for Christians, of course.

Materialism. It is a most serious sin to worship things rather than God. Both theft and covetousness are proscribed in the Ten Commandments. What is more, the Bible suggests that rich people are more subject to materialism than others are. Everyone who sought to follow our Lord in his earthly sojourn was required to leave behind whatever wealth he had — the disciples, the rich young man (Matt. 19:21), and others. We are taught to rely on God's providence for all our material needs (e.g., Matt. 6:19-34). Since all of us "middle-class" Americans are rich, and since we live in a materialist society, we must be especially wary of this temptation.

Conventional economics asserts that people inevitably are and probably ought to be hedonists. While this can be excused as a recognition of our fallen condition, it does not allow the possibility and desirability of persons' behaving in a more righteous way. In policy analysis, too, the "more is better" assumption usually plays a key role.

Poverty. The Bible teaches that those who have more than enough are obligated to help the poor. Old Testament Israelites in poverty had the right to borrow money at no interest, the right to glean the fields, and the right to redeem property after a distressed sale (Lev. 25). The prophets often condemned the people for not recognizing these rights. Christ said that service to the poor was service to Him (Matt. 25:40), and He and the

*John Peter Tiemstra, Assistant Professor
of Economics, Calvin College,
Grand Rapids, Michigan*

apostles often exhorted believers to be generous to the poor (e.g., Lk. 14:14, I John 3:17).

The economics profession spends surprisingly little of its time worrying about poverty. Economists' first priority is efficiency, and they get around to distribution only after efficiency is taken care of, if ever. Even then, poverty is treated more as a political or sociological problem than an economic one. The Christian's priorities in this area are very different from the profession's.

Work. Even before the Genesis curse, the human race was given a mandate to keep the garden, i.e., to work (Gen. 1:28, 2:15). The apostle's injunction not to let them eat who do not work is an oft-quoted verse (II Thess. 3:10). All of this suggests that work is part of our divine calling, and that we are to find not only our daily needs, but also joy and fulfillment in work. Of course, the worker is worthy of his hire (Lk. 10:7), and the employer who withholds wages earns the Lord's disfavor (Jas. 5:4).

In conventional economics, work is thought of as an onerous necessity, which people must be bribed to perform. People are ready to quit their jobs at the slightest provocation. Unemployment is not terribly serious, provided that the unemployed receive some kind of dole to tide them over. In fact, a little unemployment (or a lot) can do wonders for the inflation situation. The Christian must reject these reversed priorities, and emphasize the necessity of a job for everybody who wants to work. Furthermore, dignity and responsibility must be given to labor, not just to keep people from quitting, but because it is really God's work that is being done.

Competition. The apostle teaches us to avoid enmity, strife, jealousy, factions, divisions, parties, and envy (Gal. 5:20-21). All of these things are characteristics of competitive situations, and so we might very well interpret Paul to say that we should avoid competitive situations where we can, since they lead to so many unfortunate consequences.

To an economist, competition is an unmitigated good. In a capitalist economy, competition is the only way there is to control and limit private economic power. So one can never have too much competition. The Christian must stress that there is a negative side to competition as well as its positive side, and that selfless cooperation is the ideal.

These comments are not meant to exhaust the subject, obviously. You and your class can no doubt add to the list, and also to the Biblical references and illustrations. It is important to highlight the contrasts with received thought, and to return to these points throughout the course.

RECOMMENDATIONS

Let me suggest some books and periodicals that take a Christian approach to economic issues, and are not too difficult for an average high school upperclassman:

Jegen and Manno, eds., *The Earth is the Lord's* (NY: Paulist Press, 1978).

Ronald Sider, *Rich Christians in an Age of Hunger* (Downer's Grove: Inter-Varsity, 1977).

Arthur Simon, *Bread for the World* (NY: Paulist Press and Grand Rapids: Eerdmans, 1975).

Richard Taylor, *Economics and the Gospel* (Philadelphia: United Church Press, 1973).

I have found that *Worldview and Christianity and Crisis* provide the best Christian discussions of current affairs, economic and otherwise. They are not necessarily evangelical or Reformed in orientation, however. You may want to look into *Sojourners* and *The Other Side* as well. They are "radical evangelical" monthlies. The *Reformed Journal* occasionally has articles or editorials on economic topics. □



"I DIDN'T UNDERSTAND ALL THAT STUFF HE SAID BETWEEN 'GOOD MORNING, CLASS' AND 'THAT CONCLUDES MY LECTURE FOR TODAY'."

FOLDING IN MKs

by J. M. Drake

MKs (missionary kids) are different, but not quaint nor odd. They are, in their own habitat, a most normal, well educated, and highly disciplined lot. Why, then, are they often uncomfortable while in domestic North American schools for their furlough year? Are that period's stresses the fault of the school? the teachers? the parents?

Listen to a few youngsters. Each is answering: (A) What was your response to the North American school system? and (B) What was your school experience in North American society?

Carol Numarit*, an MK from Pakistan, a senior at Biola College, California, replied. (A): "It took me my first full year to adjust to their ways. The studies were not hard, but having unused evenings and weekends, with so many people on every side, was. Second semester I enrolled in extra units to mix more and adapt faster."

(B): "Getting acquainted was rough. I did not establish a single meaningful relationship, except with other MKs, that year. Neither my dorm hostess, nor the regular prayer group leaders, in my building, ever introduced themselves to me. Instructors and other students were aloof and impersonal. Lack of being folded in made it harder to meet my needs. I might have complained to college officials, but I could never do that! I just gritted my teeth and pushed on."

Of his first summer and college semester, Ken Gordon, from Tokyo, reported. (A) "The faculty and students expect me to know and automatically react to the practices and customs they use! 'HurryDo everything fast....Accept social sin as a necessary evil....Know that American culture has been, is and will be the best....If you need something (physical, mental, spiritual or social) go and purchase it.'"

(B) "In the social area, ability to keep going on at meaningless chatter is an unwritten creed. Students are never more than tepidly interested in my background. Things that really matter, like preparing one's self for responsibilities of that big, hard, adult world out there, are shrugged off as matters of happenstance or personal pull."

Myra Paxe, a twelfth grader from Seoul, concluded (A) "Working after school for 'fun, clothes, and car money' seemed far more important

than making the grade point average to warrant college scholarships, grants, or loans. 'Hitting the books' isn't greatly encouraged by school authorities either. In our school in Seoul we were cheered and rewarded for any academic excellence. Competition is very keen."

(B) "The cost of a social event determined its success. It was not how much fun a class could have in creating it. Or how the affair would bind us classmates in deep friendship. Or how a senior prom could be personalized so we would never forget it. Only money talked!"

Sophomore twins Roxie and Rene Acosta from Burma-Thailand region stated their ideas. (A) "Those subjects we had been encouraged and taught to excel in — music, other languages, sportsmanship, world citizenship — had little or no emphasis."

(B) "Nearly all the other students had spent all their years in the United States proper, many in the same state and some in only one city. Their minds were not open to other cultures. The custom of group activities for *only* amusement, usually expensive and self centered, was set. The kids could not submerge themselves in the interest of things like projects for needy people, combining fun with a serious purpose."

From Malaysia, with parents in Irian Jaya, a freshman reacted. (A) "There was so much sophisticated equipment, paraphernalia, and furnishings at the school it was luxurious. I began to question whether my school was adequate. By year's end I knew such *things* did not make better scholars."

(B) "Socially there was little sharing of *deep* problems, such as one's family member becoming ill, dying, a prisoner of war, or forced by international events to change his country of work. It made me feel like people didn't want to become real friends."

Even the Junior High School youngsters had apprehensions. An eighth grader, Lois Bayl, from central Taiwan, replied. (A) "The classroom left me making top grades without having to study. With such a wonderful library to find new reading in, the kids still spent their study hours with comic books propped up inside their textbooks."

Many students abused the buildings and other properties, wasted supplies, took paper, pencils, and erasers for personal use. Yet authorities did not pinpoint the guilty ones, let alone punish them.

*Names given are fictitious.

Continued on p. 18

J. M. Drake, Associate, Career Outreach to Missionary Kids (COMK), Los Angeles, California, and free-lance writer.

MATERIALISM

Discussion Starter

by Wayne Joesse

Somewhat inadvertently, a few years ago, I came upon an effective teaching aid.* It was triggered by a lively class discussion we had on values and life styles which in turn was stimulated by the film, "What if the Dream Comes True?", a CBS documentary on an affluent American family. Many students expressed concern that the life style of Christians is often not appreciably different from non-Christian contemporaries. Others defended "the good life," arguing that God gives us things like summer cottages and snowmobiles to enjoy. We ended in a stalemate.

Several weeks later, I suggested that we break the monotony of my lectures with a game of "Let's Pretend." Despite the kindergartenish connotations, that sounded refreshingly different to the class. "Let's pretend," I began, "that Christ will come to earth three times, instead of twice, and that the second will be like the first — He will live here for a few years and then return to heaven." After emphasizing that this was hypothetical, not my particular theology (I could envision a visit from the Board), we expanded our fantasy.

"Well, where do you think He would live?" I tried to goad them by recommending a nice ranch-style house or perhaps a condominium... but they weren't buying. There was an amazing consensus among nearly eighty students that He would probably just rent a room somewhere like "the old Calvin neighborhood," a changing, central-city area.

We had assumed that again people would not be certain of his divinity and that He would have to support himself. "What if his part-time job paid about \$60 a week," I asked, "but He needed only \$30 for his room and food? What would He do with the rest?" Give it away in various ways. Unanimous opinion.

"Don't you think He'd buy a snowmobile?"

"Don't be ridiculous," their laughter said.

"Don't you think He would keep the money so He could buy more clothes when fashions changed?" They knew I wasn't serious.

In general, they were convinced that his would be a simple life-style with a clear focus on his central teachings. He would practice what He preached.

Because there had been a number of days between "Let's pretend" and our earlier discussion of values and life-style, it took some time for the

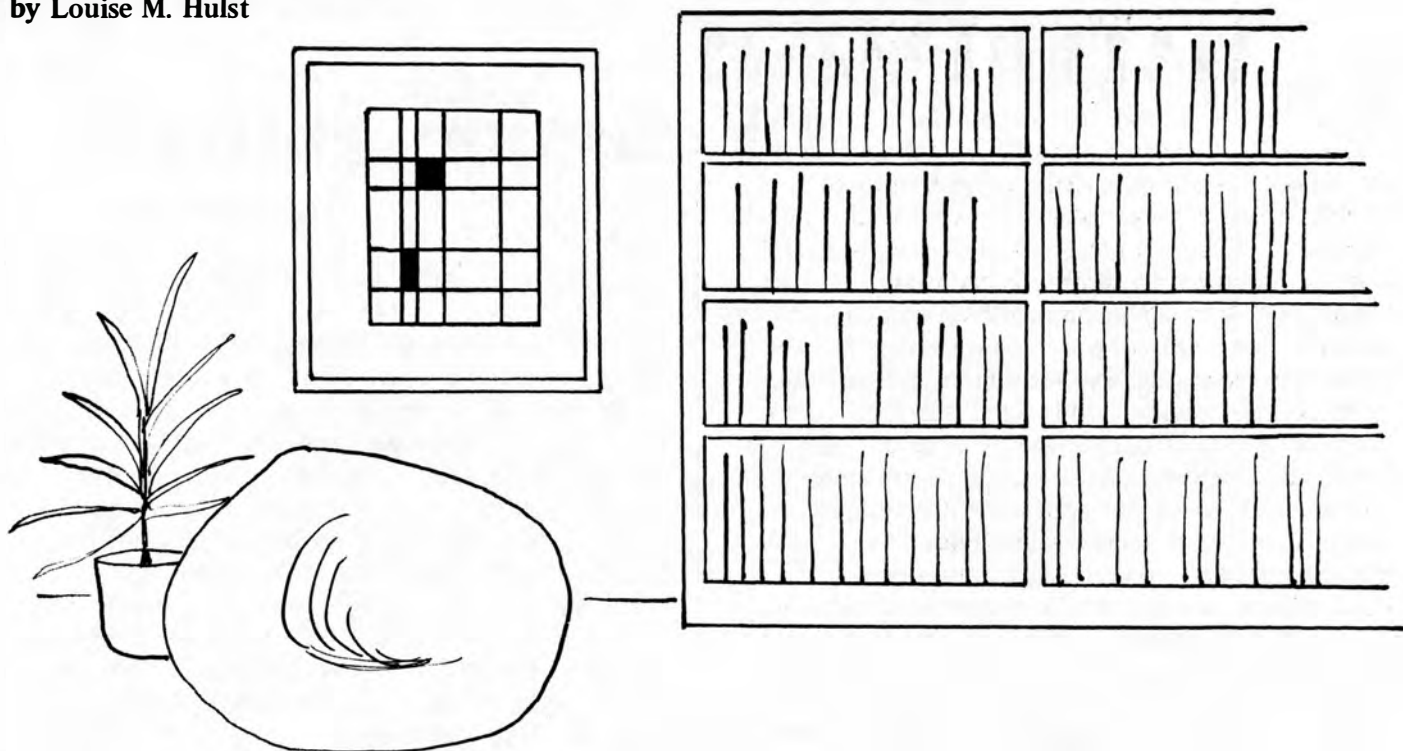
students to make the connection. Given this much-abbreviated and focused account, it likely was far more apparent to you. (Originally, the discussion filled a two-hour period.) In either case we are confronted with some important and difficult questions: Why is there such disparity between the life we think Christ would live in contemporary America and our own life-style? If we are his disciples, committed to promoting the work of his Kingdom, should our lives more resemble his? To recall our initial concern, should our life-style be distinctly different from that of our non-Christian contemporaries? Despite our proclaimed values, in actuality do we desire the American Dream more than the mind of Christ?

These concerns seem to me worth our consideration, individually and with our students.

Questions for Discussion

1. How valid is this how-would-Christ-live approach? Are there fallacies? Limitations?
2. It is difficult to shake the "robe and sandals" image of Christ even though He likely would not dress that way today. In a discussion like this, does that image mislead us in more important ways? How else would his life change? Would He use mass communication? Travel more?
3. What other concerns or issues could this approach help to address?
4. What about vocational choice? Would Jesus work in a bank? Work his way up in a corporation? Teach psychology in a Christian college? If "no" — does that mean we shouldn't either? Is all work redeemed... and appropriate? Does this technique collide with the "cultural mandate"?
5. Could this technique be used with students of any age?
6. Are there modifications of "Let's pretend" which would better fit your unique concerns?
7. Are there risks in using this approach? How will students report this activity? How will parents react? □

*This experience, originally described in *The Banner* (10/5/73), is recounted here by request of the Editor. This technique may have pedagogical value for a variety of teachers.



THE CHRISTIAN SCHOOL LIBRARY: FRILL OR NECESSITY?

by Louise M. Hulst

While many public schools are discussing the expanded function of their libraries and changing their names to Instructional Materials Centers or Media Centers, and their librarians are becoming Media Specialists or Media Generalists, some Christian school supporters are still discussing whether or not they even need a library. Despite educational research which shows that students read more, read better, and achieve higher scores on standardized tests when they have a full library program, some Christian school boards, administrators and societies still look at the library as a frill — as something nice to have, but not really necessary.

... it is a matter of concern that some Christian school students do not have the benefit of a full library program.

The name is not important — Instructional Materials Center, Media Center, Learning Center or Library — but it is a matter of concern that some Christian school students do not have the benefit of a full library program.

Louise M. Hulst, Reference Librarian,
Dordt College,
Sioux Center, Iowa

The goal of Christian education is to prepare covenant children for a life of obedience to their calling as prophets, priests, and kings by leading them to a greater understanding of God's Creation Kingdom and its history. The school must attempt

It is only by wide reading, the consultation of varied references, and the investigation of many sources of information that the student can be introduced to the varied aspects of the Creation order and its historical, cultural development.

to provide opportunities for each child to grow socially and intellectually in order to insure his becoming a qualified citizen of the Kingdom. It is only by wide reading, the consultation of varied references, and the investigation of many sources of information that the student can be introduced to the varied aspects of the Creation order and its historical, cultural development. The student cannot learn everything he has to know by personal experience. He must use every available medium of recorded knowledge in order to acquire and retain knowledge of God's Creation and to expand that knowledge.

That means the student must have access to books, records, films, filmstrips, pictures, maps, globes, artifacts, specimens, and other forms of media from which he can learn.

The creative teacher is already using a variety of media in the classroom. Probably each teacher in the school has accumulated a collection of such materials. Why doesn't it work just as well for each class to have its own materials as to have a central library? The obvious answer is economy. It costs less to have one collection of materials shared by a school than to have a mini-collection in each classroom. By having one collection, unnecessary duplication of materials is avoided and maximum use is made of all available materials. For example, a filmstrip and cassette or a set of study prints about man and his relationship to the environment could obviously be used in teaching science and in teaching social studies. But these materials could also be used as story starters in a language arts class or as the basis for a discussion of the ethical aspect of man's use of the Creation in a Bible class. If the materials were located in a central library and available to the whole school, their use would be limited only by the creativity and imagination of the teacher.



IF YOU HAVE NO LIBRARY

What can concerned Christian school supporters do if there is no library in their school? The following steps could be taken to start one.

1. Form a committee of all persons interested in starting a library. Include anyone who is interested — teachers, administrators, parents and friends.
2. Win the support of your administrator, who is probably already a member of your committee. He will help you convince the school board that the library is necessary.
3. Write a library philosophy to spell out the theoretical basis of the library, its purposes and objectives, and to identify the services which will be rendered.
4. Consult local librarians and visit other libraries. Buy and read a good "How-to" book, such as *Pathfinder*, by Patricia Freeman or *Steps to Service*, by Mildred L. Nickel.
5. Armed with ideas from your visits and your reading, begin to plan. Consider the philosophy of your school, its curriculum, its organizational pattern and its projected enrollment.
6. Find space — often easier said than done, but usually possible. Furnish your library. Buy supplies. Either of the manuals mentioned

above lists basic furniture and supply requirements.

7. Gather materials. Already owned by the school and scattered throughout the classrooms are books, records, kits, maps, globes, pictures, tapes, slides, transparencies, charts, posters and other items that can be used as instructional aids. The form of the medium is not important, but the content is. These materials already form a sizeable collection.
8. Catalog the collection. This is probably the most difficult step, especially if you have no trained or experienced personnel. You will need some basic tools such as *Sears' List of Subject Headings* and the *Abridged Dewey Decimal Classification* in order to catalog your materials in a manner consistent with established library practice. A very helpful feature of the 11th edition of *Sears' List* is the inclusion of a recommended Dewey number for many of the subjects. For instruction in how to use these tools, and a guide for the whole cataloging procedure, use *Simple Library Cataloging*, by Susan Akers. Keep a procedural manual, so the next person who catalogs will follow established practice, and your cataloging will be consistent. Include processing procedures in the manual also. Specify where to place the ownership stamps, the pocket and circulation card, and the label on books and other materials.
9. Establish circulation policies. Determine loan period, renewal policy, fine policy, faculty loan policy. Make decisions regarding circulation of non-print materials. Record all of the decisions in your procedural manual.
10. Write a selection policy to be followed in the acquisition of materials. Include policy on controversial materials, criteria for selection of materials, selection tools you plan to use, method of handling complaints concerning materials, how to handle gifts, and a plan for weeding the collection. One selection tool every Christian school library should have and use is *Library Materials Guide*, published each Spring and Fall by the National Union of Christian Schools.
11. Determine ordering procedure. Who will have the responsibility for ordering? From whom will materials be ordered? Who will check invoices against shipments and authorize payment of bills? Make the decisions and include the procedure in your manual.
12. Maintain the procedural manual. In addition to the items previously mentioned, include budget information and staff responsibilities, whether volunteer or paid. The manual should

answer any question anyone might have about the operation of the library.



IF YOU HAVE A START

If you have made a beginning but would like to expand your library and its services, start with a self-evaluation. What kind of library have you started? Is it the traditional kind with a few books — mostly fiction, unrelated to the school curriculum — a few magazines and a few seats for readers? Is the room used as a library only when

students come in to check out books? The rest of the time is it used as a study hall? Is the room too formal, too institutionalized? Is the collection so small that it stifles potential interest and meets the needs of only the poorest students? Is the philosophy of education of your school such that it provides little motivation or time for student use of the library? If you answer, "Yes," to these questions, the following steps could be taken to improve your library program.

1. Be sure you have a written library philosophy, selection policy, and procedural manual. These are not just regulations; they are plans for progress.
2. Buy a copy of *Media Programs: District and School*, published by the American Library Association. Read it carefully, share relevant sections with the principal and faculty. The standards are ideals for which to strive and may seem entirely beyond the reach of any Christian school, but do not be discouraged. Use the standards as guidelines to excellence.
3. Set goals each year. Design your plan for growth according to your available funds and your library objectives. Make these goals realistic and attainable.
4. Expand your collection by selecting from the free and inexpensive learning aids that are available from many sources. Several bibliographies of these materials are printed each year. The best known are published by Educators Progress Service.
5. Supplement your collection by borrowing from other sources. Many states and provinces have regional libraries or resource centers which loan materials to school libraries. Local public libraries are often good sources of supplementary materials. Travelling libraries, book-mobiles and access to regional information networks are additional services offered by some public libraries.
6. Invest more time and less money by producing

some of your own instructional materials. Posters, study prints, educational game boards, flash cards, flip charts and other media can be produced easily by using simple mounting and laminating techniques.

7. Prepare a handbook for the teachers, pointing out the services they can expect from the library.
8. Create a comfortable atmosphere with pictures, plants, and creative displays. Make the library interesting and inviting.
9. Do not use the library as a study hall. This turns the library into a forbidding place and discourages reading and research.
10. Have adequate staff. Ideally there should be one librarian for each 250 students. Even if it must be done with all volunteers, either parents or students, have the library staffed at all times. It may be possible to work out some cooperative program whereby a group of schools could hire one consulting librarian who would oversee the volunteer staffs of each of the libraries. Programs like this have worked in the area of art and music.



THE IDEAL

Every Christian school student has the benefit of a full library program. In the library all forms of printed and audio-visual materials are gathered and organized in such a way that they are easily accessible for use. The materials gathered there enrich and implement the curriculum. Students are taught how to locate

information and encouraged to use a variety of media for research, inquiry and independent learning. The library is a center for recreational reading, viewing, and listening. A wide variety of materials fills the needs and interests of the range of students from the reluctant to the gifted. All materials are circulated freely, and the use of library facilities is encouraged at all times.

With such a library program each Christian school student is assisted in interpreting God's Creation/Kingdom and in equipping himself for taking his place in it. He is introduced to his rich cultural heritage, led to a fuller understanding of that heritage, and helped to discover his relationship to it. Each teacher guides the student toward these goals in the classroom, and a full library program supports, complements, and expands the work of the classroom. □

NOTE: In keeping with editorial policy, footnotes and bibliography have been omitted. A copy will be sent on request. Ed.



Principal's Perspective

WHERE ARE THE ROOTS OF BASIC EDUCATION?

by Charles A. Pasma

Educators today live in a very interesting time as they watch the education pendulum swing back to the basics. Many senior educators are responding with pensive "I told you so's," and many new teachers are gathering up their "A-V and innovative education paraphernalia" wondering which way to scamper. The present national concern is to define what the basics are in our respective curriculums. I feel that the issue is much deeper than that. If we have to rediscover these basics, then maybe we have lost sight of our roots in education. I would like to assert that basic education should be the hinge upon which the pendulum swings rather than that part on which it is swinging.

Let's try to get a better look at this hinge. Life itself is basic. If one has the Son of God, then one has *life* (I Jn. 5:12). Christ is the source of life itself. Only through Him can a person know God, and it is through Christ's teachings that truth is revealed (Jn. 8:31, 32; Jn. 14:6). The scope and magnitude of this truth is far beyond human comprehension, and it provides an education with unlimited knowledge to explore. Scripture also teaches us that Christ is Lord of creation. Clearly, Christ is the link between man and God for the realities of all of life and creation. It is the duty of the educator then to help the student unfold these realities. Hence, basic education is really Christian education.

This conclusion is not meant to say that true education takes place only in a Christian school. A Christian educator will teach from his philosophical point of view *wherever* he is teaching (providing he knows where he stands). There is no such thing as

neutral education, especially in public schools, which claim to have no religious basis. Such a claim opens the door even wider for many and various philosophical bases.

COMMITMENT

An educator who has not personally claimed Christ as his own and committed himself to His teachings cannot be an effective educator. That is a very powerful statement. However, God clearly states that He will destroy the wisdom and knowledge of men with godless philosophies (I Cor. 1:18-19 or Is. 29:14). What profit is there for a student to gain all (worldly) knowledge and lose his eternal life? Knowledge must be presented in a truthful setting, otherwise it is folly.

Christian education is a commitment. A Christian educator must actively accept the fundamental truths of education; he must build his work on truths of education; he must build his work on principles that he has wrestled with and personally accepted as his own. Therefore, discussing exactly "what Christian education is" becomes very important; it is a discussion that must never stop. It is something that must be rediscovered (actively claimed as his own) by each new generation, by each teacher, and by each administrator.

CURRICULUM

It is in the area of specific curriculum objectives and goals that the American public is astir. Legislatures are trying to define basic education; parents are asking teachers what they are teaching; and communities are demonstrating their lack of confidence in educators by refusing funding. Many private schools are spared embarrassment only because of very gracious constituents. *Continued p. 22*

Charles A. Pasma, Principal,
Oak Harbor Christian School,
Oak Harbor, Washington



It Worked

As I was thinking of a "welcome back" to the regular readers of this column, and a special welcome to new teachers and readers, it occurred to me that this is the last school year lying entirely within this decade. Many of us are amazed that a whole decade has passed since the innovative and turbulent sixties. Some will be happy that the seventies have brought a degree of tranquility and equilibrium to both society and education; others may miss the excitement and challenges of the past. On the other hand, new teachers always see excitement and challenge ahead as they begin their careers, and it is their enthusiasm coupled with the shared wisdom of seasoned teachers that makes teaching the satisfying teamwork it is.

Sharing is the purpose of this column. It does not deal with weighty issues of a philosophical or controversial nature. Rather, it is intended to present "practical" hints and ideas that worked in Christian school classrooms. So, whether you are a student teacher or a quarter-century veteran, you are invited to send me your articles about interesting and successful experiences you want to share.

Although this column is of primary concern to elementary teachers, we are indebted for this month's article to a high school teacher whose concern for us prompted him to write of an experience which should be of use to many of us. G.R.

'SELL' YOUR STUDENTS ON OUTSIDE READING

by Joel R. Brouwer

Here is a reading stimulator which, for a class of 25 students, will cost you \$1.25. If your results are anything like mine, though, you will find it well worth the money. I used this idea with a group of average and below-average high school students, but I think it would work as well in upper elementary classrooms.

I used this idea in a literature class which was studying *The Outcast*, a nine-week thematic unit prepared by the National Union of Christian Schools. One requirement of the unit is that students independently read a number of books, using an annotated list as a guide. But poorly motivated students often have trouble working from lists, so the writers of the unit also suggest "sharing days" — days when students share with the rest of the class their reactions to books they have been reading.

*Joel R. Brouwer, English teacher,
Unity Christian High School,
Hudsonville, Michigan*

I wanted to use one of these sharing days as a general introduction to many of the books on the list; so I assigned oral reports, asking each student to show us a book, give a brief synopsis of the plot, and tell us about a favorite character. But oral reports, delivered by students who do not have a great deal of writing ability, often do not excite anyone. So I added a third part to the assignment. I asked the students to prepare a 15-30 second radio commercial for their book. The emphasis in the commercial was to be on the value of reading the book, and the purpose was to convince others in the class to read it.

Since the commercials were designed to "sell" the book, the best way to find out if they worked was to actually give people a chance to "buy" the books. So on the day of the reports I gave each student a nickel, with instructions to give the nickel to the person who did the best job of motivating him to check out a particular book. The rules were that students couldn't keep the nickels,

Faculty

Questionnaire

by Helen Sterk Van Halsema



TO ALL READERS:

The status and rights of women in all careers have been topics of interest to women and men in industry, government, family and church. The opportunities for women in the field of education are also being discussed. In the field of Christian education this is also true.

To enable a study of the status and opportunities for women in the Christian schools represented by the readership of *Christian Educators Journal*, Helen Sterk Van Halsema has prepared a "Faculty Questionnaire." (see next page)

The questionnaire requires very little time, and the effectiveness of the study will be increased by your participation. Your comments particularly will be helpful. The results of the questionnaire, with conclusions, comments, and suggestions will appear in a later issue of *CEJ*.

Please fill in the questionnaire, pull it out, and mail it to the editor.

Lillian V. Grissen, Editor
Christian Educators Journal
3109 West Christy Drive
Phoenix, Arizona 85029



MALE: _____ FEMALE: _____
 SCHOOL NAME: _____
 LOCATION (state or province): _____
 MARITAL STATUS: _____
 CHILDREN? _____ AGES? _____
 YOUR AGE: _____
 NUMBER OF YEARS TEACHING: _____
 ADMINISTRATOR? _____ TEACHER? _____
 GRADE LEVEL YOU TEACH: K-6 _____
 7-9 _____ 10-12 _____ COLLEGE _____

NUMBER OF WOMEN FACULTY MEMBERS: _____
 TOTAL NUMBER OF FACULTY MEMBERS: _____
 NUMBER WOMEN SCHOOL BOARD MEMBERS: _____
 TOTAL NUMBER SCHOOL BOARD MEMBERS: _____
 NUMBER WOMEN ADMINISTRATORS: _____
 TOTAL NUMBER ADMINISTRATORS: _____
 NUMBER WOMEN NON-TEACHING AND
 NON-ADMINISTRATIVE STAFF: _____
 TOTAL NUMBER NON-TEACHING AND
 NON-ADMINISTRATIVE STAFF: _____

PLEASE CHECK THE APPROPRIATE LINE AND ADD ANY COMMENTS IN THE SPACE PROVIDED.

YES	NO	DON'T KNOW	COMMENTS
_____	_____	_____	1. Are male and female salaries equally scaled at your school?
_____	_____	_____	2. Does your school have separate files for male and female job applicants?
_____	_____	_____	3. In your job interview were you asked questions such as: Do you plan to get married? Are you going to have children? Do you use birth control? What is your spouse's occupation? income? likelihood of transfer?
_____	_____	_____	4. If an applicant were known to be pregnant, would her application be turned down because of pregnancy?
_____	_____	_____	5. Are there differences in tenure, retirement ages, pensions and/or group life- and health-insurance plans for female and male employees? Are your spouse and children covered under your insurance? Explain and give specific examples, if you can.
_____	_____	_____	6. Does your school insurance plan pay maternity benefits?
_____	_____	_____	7. If a woman leaves to give birth, may she return to her previous job?
_____	_____	_____	8. Is a pregnant teacher required to leave at some arbitrary point in pregnancy, such as the fifth month?
_____	_____	_____	9. Are leave policies for childbirth in any way inferior to those granted for other temporary disabilities, such as heart attack or a hernia operation? Please comment.

YES	NO	DON'T KNOW	COMMENTS
_____	_____	_____	10. May women teachers in your school teach in pants or pant suits?
_____	_____	_____	11. Have you heard any of the following make disparaging remarks about the abilities or performances of women teachers as a group: school board members, administrators or male faculty members?
_____	_____	_____	12. Has a woman teacher in your school ever filed sex discrimination charges or complained of discrimination to school administrators? Please comment on how the complaint was received.
_____	_____	_____	13. Does your school have an official policy of non-discrimination towards women?
_____	_____	_____	14. Has your school prepared and put into effect a written affirmative action plan to eliminate all sex discrimination policies and practices, and to compensate for the effects of past discrimination?
_____	_____	_____	15. Would your school discourage you from being a member of a women's organization, such as NOW?
_____	_____	_____	16. Would your school seriously consider introducing a mini-course on women, women's rights, etc.?
_____	_____	_____	17. In your school, is sex a factor in committee assignments?
_____	_____	_____	18. Would your board permit a married woman to use her maiden name professionally?

GENERAL COMMENTS: _____

Send to: Lillian V. Grissen
CEJ Managing Editor
3109 West Christy Drive
Phoenix, Arizona 85029

(B) "My classmates could not identify with my living in a Chinese country. In speech class I said our missionary community had only three to five hundred in it. We have to eat, wear, and get by with what is for sale. We must respect the animals and things the Nationals hold sacred, and put up with their laws. A man can keep his car horn blowing all the time if he wants. Some students curled up their noses. One would think such differences make Taiwan not worth learning anything from."

Most of these MKs can also list positives from being on a domestic campus. Cross-culture living requires MKs to be highly adaptable in real life situations. Early maturity, due to total self-care from first school years, causes them to seem ahead of their age group in schools in North America. Prodding by loving dedicated missionary educators keeps them habitually stretching toward perfection. Sensitivity in things that matter, developed by practical application of Biblical principles, makes them quick to discern bluff, or any offer of meaningless relationship. In showdowns, they show their mettle and grit.

MKs' modesty is rarely shyness. Their quietness is not due to inferiority feelings. Their living in a non-pushbutton, non-English speaking culture and country has not made them dull. Those who have concluded otherwise are in for great shock. Underneath they are superhealthy, of real integrity, impishly full of fun and likely to keep themselves up-to-date.

They can be a great resource of knowledge and information to teachers who fold them in and tap their reserves. Christian educators do well to know and understand the MKs in their classes. Not only will the friendship benefit teachers and students, but also it will greatly decrease the stress experienced by MKs placed in domestic schools while they and their families are home on leave. □

There is nothing of which we are apt to be so lavish as of time, and about which we ought to be more solicitous; since without it we can do nothing in this world.

— William Penn

JUDGING A POETRY CONTEST

Cor Barendrecht

Expectantly we longed
for a day creative gifts
would find their way
into our world.

It seemed poetry
had been on the pill
— with side effects
of an air of well-being
and feeling good about
feeling guilty.

Today the gift has come
like an explosion of anxiety:
all unborn poems
crying in the womb of night
have come to light.

And we — panel called upon
to judge creations
with professional precision,
see our task merely
as abortionists

— eyes scalpel
body after body
to save what quality
of perception we can,
but finding more

premature
clubfooted
spineless
and
open-backed

bodies

than those
with a built-in future.

Looking the givers
in their open mouths
— breath wanting —
we listen to bloodstreams,
feel loose earth moving
deep within, like sand
passing through a time glass,
and sometimes we hear fire

and wind
in their slight movements.

Then, playing god,
we decide
which poetry to pass
through purgatory
and which to send
to final judgment.

But afterwards,
unlike abortionists,
we do not dare
discard a single body
for fear of mistakenly
throwing away
the poet with the paper.

We wished for life
for these creative gifts;
now we must learn
to live with them
and fall in step
with their life rhythms.

A 'WHAT IF' MEMO

by Norman DeJong

To: All principals
From: Superintendent Philmor Squigly
Re: Faculty organization for the '78-'79 school year

Fully cognizant of the individual strengths and weaknesses of our staff members, and consistent with the most enlightened educational practices of our century, I would strongly encourage you to organize your faculties according to the following guidelines. I might suggest that you not divulge the nature of these guidelines to your staffs, but employ euphemistic phrases whenever possible.

- A. At your faculty orientation sessions in early September, please administer the Minnesota Teacher Aptitude Inventory (MTAI) to all staff members. Hand-score the testing instrument and report the scores to my office immediately.
- B. Upon receipt of the above scores, my secretary will classify the faculty into three groups, ranked from high to low. The perceived high achievers will be assigned to teach all the students whose Lorge-Thorndike scores range between 121 and 148 and whose parents fall into the upper-middle social strata.

The faculty members whose MTAI scores fall into the mid-range should be commended for their fine performance on the test. They will be assigned to teach the average classes for the year. If you should prefer, you may substitute such non-descriptive terms as Cardinals, Y sections, or B group. These teachers should not be expected to serve on any faculty-board committees and are ineligible for election to the faculty Senate. They may serve on the cleanup committee after the board-faculty social and may also play on the faculty bowling team.

Those faculty members who scored in the bottom third will need special attention and some remedial help from you during the year. Before we make any specific assignment for these people, we will be calling them in for further diagnostic tests. By all means, you should not expect significant accomplishments from them. At the same

time, however, you must insist that these faculty members not give up or resign themselves to failure. We have designed some outstanding, popular remedial programs of in-service training which will help them overcome their deficiencies. Since we do not yet have suitable placement for these staff, they will also be assigned to teach the average or general classes.

- C. Each principal will be expected to administer the diagnostic instruments to those staff members assigned to his building. Copies of the Peabody Diagnostic Test for Teaching Effectiveness (PDTTE) can be picked up from my secretary any time after Tuesday, September 8. These tests should be administered either before school or during the noon hour. Should you not be familiar with these tests, they will measure the following teaching skills:
 - 1. ability to control student behavior
 - 2. ability to write daily lesson plans
 - 3. ability to read at a rapid rate
 - 4. ability to use A-V hardware effectively
 - 5. ability to grade non-objective papers in an objective fashion
 - 6. ability to comprehend performance-based, individualized learning programs
 - 7. ability to interact with problem-pupils' parents in a positive way.
- D. In order to help these teachers achieve a normal modicum of success in their chosen careers, we have contracted with nearby Slippery Rock School of Education for the following remedial courses:
 - 1. Remedial Teaching I - no credit
Professor Putdown will teach this course every morning on our campus, beginning at 9:15 a.m. Those teachers who need this course (based on principal's recommendations and PDTTE scores) will have to leave their classes during this hour.
 - 2. Remedial Teaching II - no credit
Professor Putdown will also teach this course. In order to cause the least interference with the normal teaching load, this course will be offered on M-W-F from 12:15 to 12:55 p.m. Since this course will be highly individualized to meet particular deficiencies, the participants are expected to meet in the conference room off the main library.

*Norman De Jong, Superintendent,
Eastern Christian School Association,
North Haledon, New Jersey*

- E. Please adjust the teaching expectations of those enrolled for the above courses to reflect their limited abilities. You may do so in any of the following ways:
1. Do not expect any of their students to achieve honors status
 2. Do not expect them to teach the entire multiplication tables. If they can master through 6 X 6, you should be satisfied
 3. Do not expect any of these teachers to contribute to the discussion during faculty meetings
 4. Do not embarrass any of these people by dragging them into discussions about such difficult topics as educational philosophy
 5. Do not ask them to conduct chapel.

Your prompt attention to these organizational plans will be appreciated.

P.S. - As you well know, we have had a disturbingly high rate of teacher dropouts during the past few years. I am convinced that we have not devoted enough attention to their problems and have not conceived enough creative programs to meet their needs. Although these faculty members may not have a wholesome outlook, encourage them to persevere and to hope. Help is on the way and will increase if we can persuade the Board of Directors to fund more remedial programs.

* * * * *

If your administrator distributed such a memo to your staff, what would your reaction be? Would such a directive help to create good faculty morale? Would you as a teacher want to be classified as average or seriously deficient? Would any teacher accept the assignment to a remedial class for poor teachers?

The answer to the above questions should be obvious, and obviously I am not recommending that such a ridiculous faculty memo ever be distributed with serious intent at any school. Yet, this is precisely what we repeatedly do to our students when we put them down in just such fashion. What does such treatment do to a person's ego or self-image? Do we really do unto others as we would have them do unto us?

Next month I plan to take a more pointed look at the effect of remedial programs which are becoming increasingly popular in our schools. □

Statement of Philosophy

The Board of Trustees of the Christian Educators Journal Association endorses the following position statements describing the philosophy and function of the *Christian Educators Journal*:

1. That Christian education, on all levels, not only seek to acknowledge, practice, and promote the Lordship of Jesus Christ; but also to stimulate and prepare students and teachers to exercise that Lordship through their service and witness as Christians in every area of life.
2. That Christian education seek to educate the student about the world that was, that is, and that ought to be, and that this education must be informed by competent scholarship and scripturally-directed thought.
3. That Christian education must depend on the entire Christian community for leadership, support, and involvement.
4. That Christian education nurture the student's growth as a physical, social, creative, intellectual, moral, and spiritual person.
5. That *CEJ* promote this vision of Christian education through both theoretical and practical editorials and articles.
6. That *CEJ* serve primarily those in Canada and the United States who are professionally interested in the continuing development of philosophical and pedagogical perspectives in Christian education.
7. That *CEJ* welcome contributions that will help define and refine our thinking and practice as Christian educators.

Adopted: June 3, 1978



READER RESPONSE

Readers are encouraged to respond positively or negatively to articles or ideas expressed in CEJ. Address your letters to the editor.

Wolterstorff and DeGraaff: Supportive viewpoints

Editor:

The March-April issue of *CEJ* arrived just yesterday. I want to compliment you on a fine issue which, at least in several articles, put the basics back where they belong, viz. in a fundamental approach to what our responsibility as Christians on the world is about.

I found the articles by Wolterstorff and DeGraaff to be most stimulating and rather supportive of each other although approaching the issue from different directions. You suggest that each Christian teacher must make his own decision with the implication that the two articles describe opposing views. I, for one, don't feel that these views are mutually exclusive but both contribute the same basic thrust — and a very good one at that. □

John Vanderhoek, Principal
East Edmonton Christian School
Edmonton, Alberta

Behaviorist label rejected

Editor:

Allow me a few comments on Dr. Arnold De Graaff's essay "Return to Basics." In many ways it was a very insightful essay, baring the shortcomings of contemporary education and presenting us with the challenge of finding Christian alternatives.

I was, however, troubled by the America-phobic thrust of the article. First, DeGraaff roundly condemns dehumanizing behaviorism, which, together with neo-rationalism and moralizing, create schools which "support a hedonistic materialistic way of life that fosters injustice, global poverty, inequality and a deep sense of alienation" (p. 23). Next, American Christian teachers are linked to behaviorism: Many [American Christian teachers] saw some aid in the precision and effectiveness of the behavioristic approach" (p. 23). A few paragraphs later the behavioristic approach has apparently become synonymous with American Christian education: "... American Christian

school teachers are challenged to work out their deepest convictions along the route of a different heritage and by means of the insights and vocabulary of behaviorism"! (p. 24). Presto! All American Christian teachers have now been consigned to the pits of behaviorism. Some may not like it, but they are, apparently, doomed to stay there. Even the possibility of rescue by the vision of their Canadian counterparts seems closed. This assumption (all American Christian educators are behaviorists) is further strengthened by the repeated assertion that Canadian Christian teachers have not fallen prey to this idol.

No doubt my exposure to both American and Canadian teachers is much more limited than Dr. DeGraaff's, but my limited experience suggests that such generalization is grossly unjust. Just two personal observations: our children's experience in a Tennessee Christian school showed American Christian teachers deeply concerned about fashioning an alternative curriculum which was properly critical of secular influences. In a study group we have in town here we are discussing Sider's *Rich Christians in a Hungry World* — six of the participants are American Christian teachers wrestling in a non-behavioristic way for a Christian lifestyle. Many, many other teachers try to work out a Christian lifestyle and curriculum, and to clip a behaviorist label on them is a gratuitous insult. I also happen to know a goodly number of Canadian Christian teachers who hardly measure up to what DeGraaff calls the "Canadian" alternative.

The same caricature pervades his general assessment of Canadian vs. American "vision." This European-Canadian Christian vision, says DeGraaff, has produced CLAC, Salem, AACS, Wedge Publishing, and the rest of the litany. And the implication is clear: American Christianity has failed to present any alternatives. But then I do remember *Sojourners*, *The Other Side*, Berkeley Coalition, Calvin's "Christian Stewardship and Natural Resources," Lamb's Players, our local Christian Counseling Service, Food for the Hungry, Church of the Savior, Yoder, Wallis, Mouw, Hatfield, Perkins. Could it possibly be that there are glimmerings of this vision south and west of Windsor?

I know that "can any good come out of the U.S." criticizing is the Torontonion, Canadian thing to do. No doubt much of the critique is well deserved. But if this critique becomes caricature, especially of fellow Christians, it hardly serves a common cause of the kingdom. □

Harry Boonstra
(Canadian citizen)
Hope College
Holland, Michigan

Continued on p. 22

Disagreement

Editor:

I certainly disagree with William Eskes' evaluation of the book "Physical Science for Christian Schools" by Williams and Mulfinger, which was reviewed in the January-February 1978 issue of *CEJ*. Among other things, some of the presentations in that textbook will mislead the reader. The authors misapply the second law of thermodynamics, and they ignore large amounts of persuasive data which support the view that the earth is very old.

One interesting feature of the text is the inclusion of brief biographies of famous scientists who were devout Christians. One such biography is that of William Thomson, Lord Kelvin. That fine Christian and outstanding scientist, who lived and worked about a century ago, was able to persuade his colleagues that the earth is at least 40,000,000 years old. The authors of this textbook, faced with much more persuasive data than Lord Kelvin had at his disposal, still insist that the earth is not more than a few thousand years old. Isn't that interesting? ☐

Clarence Menninga, Professor of Geology
Calvin College
Grand Rapids, Michigan

PRINCIPAL'S PERSPECTIVE (continued from p. 13)

All educators need to know *what* they are teaching. (That sounds ridiculous, but many educators cannot verbalize or write down the objectives of their task — teaching or administering.) It is here Christian educators need to stand tall and project basic education as Christian education. To do this effectively, curriculum objectives must be stated clearly.

Following is an outline of general curriculum areas which establishes four of the areas as primary. This is just a sample outline and it is not intended to be a model.

- A. Primary areas
 - 1. Teachings of Christ
 - 2. Reading
 - 3. Communication — oral and written
 - 4. Arithmetic
- B. Areas dependent upon primary areas
 - 1. Fine Arts
 - 2. Knowledge of Scripture
 - 3. Language Arts
 - 4. Physical Education
 - 5. Sciences
 - 6. Social Studies
 - 7. Vocational

Each school should establish the priorities of its curriculum. General goals should then be stated in each curriculum area. The basic premise that Christ is Lord of all of life and of creation must be evident in the goals of each curriculum area. Specific objectives should next be determined in each area. Teach towards these objectives, examine them, revise them, keep them current and relevant. This process of keeping the school's curriculum up-to-date provides a good atmosphere for diversity. Here, there is room for the pendulum to swing.

IMAGE PROJECTING

The standards and policies of the school program reflect the philosophy of the school. Every rule and policy of the school must be carefully examined and made obedient to Christ (II Cor. 10:5). The administrator who can substantiate with scripture every policy in his school will be a positive and effective leader. Individuals who oppose such policies stand against the very power of God. (What a privilege to have the Bible as the standard with which to gauge our actions.)

Passages in the Bible which refer to the education of children are directed to parents. Many private Christian schools are constitutionally founded on the scriptural principle that education is a parental responsibility. This is indeed a significant concept as it applies to the relationships between educators and parents. Parents must take their scriptural responsibility very seriously. Educators, on the other hand, must make sure they project the proper attitude towards parents. God did not set up the school as an entity in itself to solve the world's problems through education. Educators must see their proper position in this God-given directive. Only when parents and educators are functioning together within the framework of the body of Christ can they begin to discover their respective positions in God's directive.

"And now just as you trusted Christ to save you, trust Him, too, for each day's problems; Live in vital union with Him.
Let your roots grow down into Him and draw up nourishment from Him."

Col. 2:6, 7 (LB)



Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated?

— Henry David Thoreau

WHY SHOULD A CHRISTIAN STUDY THE ARTS ?

by Loren Wilkinson

Sometimes, the hard-pressed people who pay the bills for college begin to regard their education as though it were an investment portfolio: so many dollars in had better result in so many dollars out in the future, or they'd be better off investing their money elsewhere. Such reasoning seems to make sense when applied to courses that are obviously preparations for a career: CPA's need to know accounting, and if you're going to be a nurse, courses in biochemistry are a good investment.

The same kind of thinking applies to Christians, who feel the weighty words of the "Great Commission": Go into all the world and preach the Gospel. If evangelism is the goal, the desired return, then it's better to invest one's time in some courses rather than in others.

But many courses in the liberal arts curriculum don't make much sense in terms of these investment-return models. And most of these are courses in the arts: poetry, sculpture, and drama. From an investment point of view, they are wasted time and money. People don't make money with poetry, either writing it or appreciating it. And whoever heard of gospel sculpture? Why is it, then, that such courses flourish, and, at a school like Seattle Pacific University, keep attracting students who might otherwise make good businessmen and/or Christians?

Perhaps it is because such courses remind us — in a way in which the more practical investment-return courses don't — who we are and why we were made. Much of the time we act as though we were machines, defining ourselves by means of impersonal functions, instead of by the much more difficult quiddity: what we are.

It is not only our much-planned and difficult entry into the world of work which forces us into machine molds; our very language mechanizes us, subtly requiring us to think of the body as a

machine, and the mind as a computer. A person excited about an idea is "turned on." His participation in a conversation is "input." Worst of all, education itself becomes not growth in humanity, but programming: training in functioning like a machine.

Of course, we are not computers, nor are we made in the image of one. We were not made to function like a cog or relay in a machine geared for either worldwide production or worldwide evangelism. We are, each of us, a living, flesh-and-feeling uniqueness, product of loins of flesh and our own strange history — kin with starfish, stones and alligators. We live in a world of tastes and textures, and we were put here, as near as we can tell, to tend it like a garden, to love it like a child, to care for and rejoice in it as we do in the strength and fitness of our own bodies.

And so we come to the arts: those celebrations of the world's being through sound, color, texture, speech, and movement. A painter who is struggling with color and line is wrestling with the world and loving it. Music lifts that great mystery, time, into palpability, and lets us know and rejoice in the world's flow. Sculpture celebrates, and gives a space for the textures of stone, the mysteries of three-dimensional space, and the limits of light. The novel makes manifest the splendor, the boredom, and the grace of human inter-relationships. In all his arts, man rejoices in creation, and lifts that creation up for others to see.

Far from being froth or fringe, the experience of the arts is essential in the education of the Christian person. The arts remind him that he is not a cog in a machine, but a living person — creating, suffering, and rejoicing in the very world his Maker created, and rejoiced and suffered in. Such an understanding should keep all students and all payers of the college bills from regarding education as simply training for a future job. It is also, and essentially, growth in ability to rejoice in and give of himself to a world full of wonder, sustained by that Second Adam whose giving of Himself gave all things selves.

□

*Loren Wilkinson, Professor of English
Seattle Pacific University
Seattle, Washington.*

and they were to be honest enough to give their nickels to the person who delivered the most convincing commercial, not just to a friend. I suspected that, since a nickel is such a small sum, there would be little point in "cheating." Still, I hoped the nickel would be sufficient for adding suspense to the assignment, making it exciting enough for kids to put in some extra effort. Fortunately, I was right on both counts.

On the sharing day, I asked the students to form a circle with their chairs. The members of the class first delivered all their synopses and character introductions, which gave the listeners basic facts about the books. Then the commercials were delivered, many with much drama. I chose this method of organization for two reasons: first, the commercials weren't always factual, so the synopses and character introductions, coupled with showing the book, provided useful background for the listeners, and secondly, hearing the commercials one after the other, uninterrupted by the synopses, made it easier for the "buyers" to decide where to spend their nickels.

When all the commercials were finished, I told the kids to get out of their seats and pay the best advertisers, and encouraged them to ask more questions about the book at the same time. (Though I did not do this, the project could be taken one step farther by having the library books right in the classroom, so students could check out the books they "bought.")

I think this project could work in any classroom where students are assigned the reading of more than one book and where they have some freedom in choosing what they will read to fulfill the assignment. *The Outcast* and similar units are an ideal setting, because students often will have to read more than one book before they have to write the commercial, so they are quite likely in a position to choose a book they can honestly endorse. I should think it would also work, though, for outside reading or extra credit assignments in many classes — not just language arts.

The idea worked well for me. In fact, so many of the commercials were convincing that none of the advertisers made more than 20¢ — the nickels were pretty well spread around. Another benefit was that students who did not do the assignment received appropriate consequences — they didn't get any nickels. Though I was a bit worried about hurt feelings, I didn't detect any. There was not a negative return for poor work — merely no return at all.

The most satisfying part of the assignment, for me, was the interest generated in books. One student, commenting later in a journal entry, summed up the comments of many when she wrote, "That was fun. I got an idea of some books I'd like to read, even some that I thought wouldn't be any good. I really enjoyed it. I think that it was worth the time." □

ANATOMY OF THE INVISIBLE

What shape is electricity?
What does heat look like if
we have no skin? no eyes?

What stark form rises
in the black framework of
the house of our grief?

How heavy is gravity? with what
implacable patterns does it drag
at us from the earth's core?

Love is a quick rose liquid
or it may curl smokelike
around the tendrils of our minds.

Sound has color, as it pours
into us through our
two funnels of flesh.

Is light granular — a shaft
of sandgold from
beyond us to beyond us?

Or is it a bright wave
that breaks and washes clean
the old world's face?

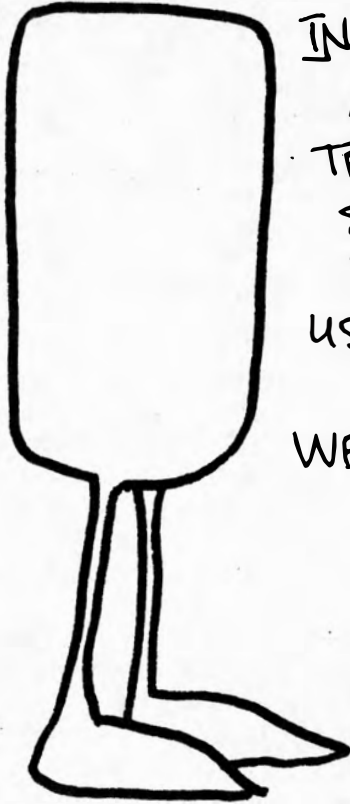
Fear seems to fall with small
punctiliar precision like
the cold stars of winter.

But blessing comes as a strong
warm wind in the oak trees,
clear, a golden wine flowing.

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Harold Shaw Publisher,
Wheaton, Illinois*

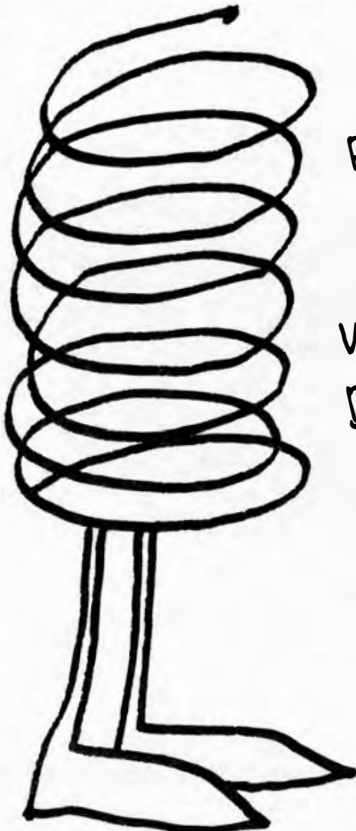
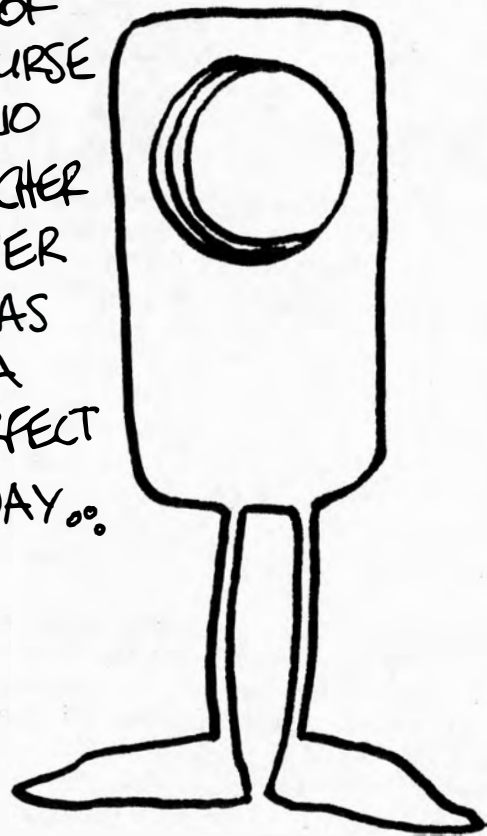
SOME WEEKS ARE ROUGH

I FEEL SO



INADEQUATE
AS A
TEACHER
SOME
DAYS...
USUALLY
ON
WEDNESDAY ☐

OF
COURSE
NO
TEACHER
EVER
HAS
A
PERFECT
DAY... ☉

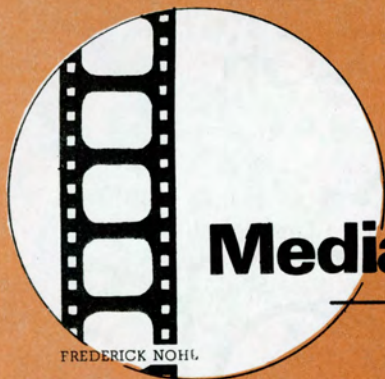


BY
FRIDAY
I'M
ALL
WOUND
DOWN... ☹

IT'S TOUGH
TO GET
GOIN'
ON
MONDAY
MORNING... ☹



ROBIN



Media Review

Most Bible story teaching pictures show only a single scene, usually the story climax. Not so those found in **OLD TESTAMENT PICTURES FOR TODAY** and **NEW TESTAMENT PICTURES FOR TODAY**, two full-color sets issued by Morehouse-Barlow Co., 78 Danbury Rd., Wilton, CT 06897. Each reusable picture tells a whole story through an imaginative blend of individual story scenes. Thus the picture for "Jesus Blesses the Children" shows mothers sending, leading, and carrying children to Jesus, a disciple trying to stop them, and Jesus ministering to the children around Him.

The art is clean, clear, contemporary, and often spiced with humor. Each set contains eleven 11" x 15-3/4" pictures plus a Teaching Tips leaflet. Old Testament subjects range from "The Story of Adam and Eve" to "The Story of Jonah"; New Testament, from "The Christmas Story" to "Philip Baptizes the Ethiopian." Especially useful with primaries and intermediates. Price per set: \$7.95.



Child safety in the Christian school is no accident. Rather, it is the result of attitudes that say "we care" and translate themselves into practices such as well-designed buildings, child-proof furnishings, and a staff both willing and able to cope with whatever emergency may arise. Child safety, in other words, does not just happen; it must be wanted, worked for, and given continuing attention.

Unusually helpful here will be **A SIGH OF RELIEF: THE FIRST-AID HANDBOOK FOR CHILDHOOD EMERGENCIES**. Produced by Martin I. Green, this oversize (8-3/8" x 10-7/8") 200-page paperback graphically describes both the

Frederick Nohl, editor of this column, is editor/writer for Intermed Communications, Horsham, Pennsylvania.

prevention and the treatment of many childhood injuries. Though mainly designed for use by parents, most of the book will prove equally useful for teachers.

Of special value are the detailed directions given for handling some fifty common emergencies such as back and neck injuries, electric shock, poisoning, and sprains and strains. Each is presented in a two-page spread — one side illustrates the first-aid procedures recommended, the other spells out the step-by-step suggestions in large type. A handy thumb index provides quick access to the pages for each emergency.

A copy of this book belongs in every Christian school, preferably in every Christian school classroom. Apart from any immediate use a teacher may give it, **A SIGH OF RELIEF** could also serve as a manual for group in-service education. Teachers should meet periodically to discuss selected pages, if possible under the guidance of a first-aid expert.

The book is priced at \$6.95. Copies are available at many bookstores. If yours is an exception, order from the publisher, Bantam Books, 666 Fifth Ave., New York, NY 10019.



Teaching the parables of Jesus only seems simple. In reality it is not, especially where children are concerned. First of all, the parables rarely stand alone but are part of a larger context of Biblical words and actions. To teach the parables apart from this context is to risk freightening them with meanings and morals never intended by their author.

The parables were never really meant for children. They were spoken by an adult to adults for the purpose of helping clarify adult-oriented issues. To complicate things further, the parables were spoken in a time and place, two thousand years removed from the present, and often dealt with subjects alien to the experiences of today's young learners.

These facts underscore the importance of an intriguing film-strip series for children issued by Marshfilm, P.O. Box 8082, Shawnee Mission, KS 66208. The series, which treats selected parables from Luke's Gospel, operates on the assumption that Jesus constructed his parables from his own childhood experiences. Though the assumption may be debatable, the end product certainly is not. The series works. Because it works, many children will be able to grasp at least some of the inner Biblical meanings of the parables.

Four titles, all scripted by Larry L. Thornton, are currently available: **FRIEND IN NEED**, **YOUR FRIEND INDEED** (prayer parables, specifically The Importunate Friend and The Widow and the Judge); **FINDERS KEEPERS**, **LOSERS WEEPERS** (The Lost Sheep, The Lost Coin, The Prodigal Son); **RICH MAN**, **POOR MAN**, **BEGGAR MAN**, **THIEF** (The Rich Man and Lazarus); **DOUBLE TROUBLE!** (The Unrighteous Steward). Each strip is done in a unique art style and is accompanied by a sound track with a contemporary beat. Price per title, including guide, is \$18 with record, or \$21 with cassette tape.

(Also available from Marshfilm is **THE CREATION**, a beautifully photographed rendering of Genesis 1 and 2 in King James English. This 90-frame filmstrip, a Larry Nicholson production, will prove useful in both worship and educational settings. With record the price is \$22; with cassette tape, \$25.)



Clowns have one simple function: to entertain. Actually, however, clowns do much more. They inform, they involve, and to all who will look, they mirror the pleasure and pain, the sanity and insanity of everyday existence.

Above all, clowns offer hope. There is reason to go into tomorrow, they say, for out of sadness can come joy, even as out of death can come life.

As symbols, therefore, clowns have for centuries held a special place in the church's life and worship. On the one hand they can play the role of Every-christian. On the other they can play the Christ

himself, who voluntarily chose the human role so that through Him the world might be renewed.

All this and more is caught up in **THE MARK OF THE CLOWN**, an exciting 15-minute color film that reveals the possibilities of liturgical worship. The film features Socataco, a clown who one Sunday morning moves in on a comfortable congregation about to go through the usual routines. By the time the service has ended, all present have become clowns themselves, in the process rediscovering the meaning and power of worship elements such as confession, proclamation, and communion.

In true clown fashion, not a word is spoken in the film. All the "talking" is done through pantomime, dance, and other nonverbal devices. Adding punch to the film is a lively piano score that effectively counterpoints the creative camera and editorial work.

The film is an outgrowth of a unique "clown ministry" conducted by Floyd Shaffer, a much-traveled minister whose Faith and Fantasy Network is based at 32185 Susilane, Roseville, MI 48066. Study groups of all kinds and ages should find the film a stimulant for serious conversation, not only about worship, but about the meaning of Christian life itself. In fact, if facilities permit, **THE MARK OF THE CLOWN** may well be shown as part of a worship service.

The rental fee for the film is \$20. Prints are available from many denominational libraries. Copies (along with a useful two-page Activity and Discussion Guide) may also be rented from the distributor, Mass Media Ministries, 2116 N. Charles St., Baltimore, MD 21218. □

NOTICE OF BULK MAILING

As has been our custom, the first issue of the year is mailed to your school in bulk.

The next issue will be sent to each teacher's current address. Your current list of teachers and their addresses will be much appreciated.

Thank you.

Donald J. Hunderman, Business Manager

Christian Educators Journal

1500 Cornell Drive, S.E.

Grand Rapids, Michigan 49506



GOALS FOR CHRISTIAN EDUCATION: PRIORITIES AND NEEDS

*Authors: Henry J. Triesenberg and
Donald Oppewal*

*National Union of Christian Schools,
Grand Rapids, Michigan, 1977*

Paperback, 61 pp., \$3.00

Goal Cards (Lots of 8), \$1.50

*Larry Reynolds
Professor of Education
Dordt College
Sioux Center, Iowa*

This is an excellent handbook for the administrator who wants greater community involvement and support for the tasks in which his Christian school is involved. This NUCS publication is the second module in the PACE series (Professional Advancement in Christian Education), and its authors envision its being used to implement a systematic program of curriculum revision in a Christian school. The program would begin with two school/community meetings to rank thirty curriculum goals. A task force with equal representation from parents, board members, professional staff members, and students or early alumni would then assess how the ranking of priorities matches the current practices in the school and prepare a proposal for the improvement of the educational program of the school.

The first three chapters (and 90% of the publication) focus on the first two meetings that involve the whole school community. Objectives for each meeting are given, advance publicity is covered, and copy for ten overhead transparencies is provided. I am impressed by the authors' stress on the covenantal basis of the Christian community and the Christian school, and the commitment that the community and school should have in extending Christ's influence in all of life and culture. I am also thankful that they took note of the importance of non-parents' involvement in the Christian school,

but would suggest that in any future edition they remove the inconsistency of their not including non-parents in the task force or on the copy for the transparency on the structure of the school community. These chapters also include some useful resource articles on a Phi Delta Kappan goals priority study and on some initial NUCS studies using the same materials that are in this publication.

The chapters dealing with the task force are necessarily brief and flexible because the job of the task force will be shaped by the first two community meetings. The authors raise some important items that a task force should consider in implementing a new program: use of school time, inservice programs, selection of curriculum materials, administrative coordination, use of school facilities, and use of public and community resources. The information, although briefly dealt with, is nonetheless helpful.

I stated at the beginning of this review that this is an excellent handbook for bringing about greater community involvement in a Christian school's educational program. I am convinced that the first two meetings as they are outlined in this module would greatly increase the dialogue within a Christian community on important issues in education and bring about a greater awareness of the processes involved in translating general goals into curriculum goals and classroom objectives. I have some serious misgivings, however, about a task force basing a proposal on the results of these meetings. I don't think a consensus is necessarily a good basis for educational reform. In fact, in some communities in which neo-pentecostalism or a shallow form of fundamentalism prevails, the consensus may provide a very poor basis for educational reform. In such communities solid reformed leadership is much more crucial than operating on the basis of consensus.

I also have some problems with the thirty curriculum goals that are used in the first two meetings.

Again, I would have no problem with these goals being used merely to generate discussion, but to use them as a prescribed basis for making educational changes traps the participants into the biases underlying these goals that I appreciate. The very wording of many of the goals reveals an attempt to establish a Christian perspective. The "intellectual," "decisional," and "creative" categorizing of goals has definite merit, especially when considered in the context of the original formulation of these divisions in earlier NUCS publications, but the application of these divisions to the thirty goals raises some serious questions. The intellectual goals seem to lack any real intrinsic Christian perspective that is based on a Biblically-based view of reality, and those phrases which do explicitly reflect a Christian point of view are directed more toward a decisional context (e.g., "committed to relate science and society through Christian ethics" and "commits himself to relate Christian values to social issues"). This could lead to the conclusion that intellectual goals are basically neutral and that our teaching really becomes Christian when we get down to dealing with decisional goals — a conclusion that runs, I believe, contrary to the intent of the originators of these categories. It is interesting that in a pilot study with administrators decisional goals took a slight precedence over intellectual goals.

Some of the individual goals are based on a rationale that doesn't do justice to the general subject area being referred to. The foreign language goal which is stated under a creative goal-fine arts heading is a good example:

Reads and writes in more than one language; discusses foreign literature; considers and evaluates foreign cultures; communicates throughout international Christian community.

The current revival of foreign languages in North American schools is based on a greater understanding of the nature of language and the importance of language in cross-cultural situations — neither of which is adequately stated in the above goal. Perhaps this partially explains why in all of the NUCS pilot studies foreign language received the lowest rating. I am not suggesting, however, that all these goals be thrown out, but that they be used only for discussion purposes and that the way in which the goals are presented and stated also be discussed.

While I have raised what I consider some important questions about this PACE module, I do not want to negate what I have also stated to be useful and valuable in this publication. To the best of my knowledge this is the only Christian guide of its kind available on the North American market. For that we should praise God, peruse or study the dialogue, and continue the refinement of future publications. □

BASIC ENGLISH REVISITED: A STUDENT HANDBOOK

Authors: Pat Sebranek and Verne Meyer

Illustrations: Chris Krenzke

*Basic English Revisited, Burlington, WI 53105,
1977*

Paperback, 116 pp., \$2.45

*Reviewed by
Mike Vanden Bosch
Professor of English
Dordt College
Sioux Center, Iowa*

This is an attractive, useful general handbook because it contains such a variety of material. Among other things, it contains a short glossary of words often misused; a short dictionary of common prefixes, suffixes, and word roots; a short dictionary of literary terms; a short guide on parliamentary procedure; a map illustrating the various time zones; a list of common weights and measures; the periodic table of elements; a page on common traffic signs; two pages of tips for emergency first aid; the twenty-six amendments to the U.S. Constitution; a dictionary of terms used in broadcasting; a section dealing with writing and delivering a speech; some tips on how to improve your reading skill; tips on the use of the dictionary and the library; tips on writing the letter, the book review, the essay, and the research paper. All of these sections are useful at certain times. I do not recall another book containing such a variety of information on such a variety of subjects.

Although the book contains such a variety of material, it is not good for every purpose. The authors themselves write in the preface that the book "... is neither a textbook nor a traditional handbook." This should be remembered, for those who purchase it to use as a textbook in grammar or usage for students who have had little exposure to grammar or usage may find themselves wishing for more careful explanations or wishing for more examples, or even wishing for exercises (which this book doesn't have). If a basic review is all that is desired, this book can be helpful.

The authors use the terms of traditional grammar throughout, so students who have been taught such grammar will have the easiest time using this book to review. The language of the explanations is usually stated in simple vocabulary, except that the term "copulative" is used for the more common term "linking" to describe the "be" verb. I find this an unfortunate choice since "linking" is more descriptive and simpler.

Most explanations and examples are adequate, but I did notice a couple of questionable illustrations. For example, to illustrate the transitive verb, active voice, the authors give this example: "The chick's

tiny heart pounded against her little fingers" (p. 4). Then they explain that *fingers* receives the action of *pounding*. This is an unfortunate example to use because *fingers* is actually the object of the preposition *against*, and the verb in this sentence has no direct object.

At other times the explanations could be stated more clearly. For example, one of the rules for the uses of the semicolon according to the book is this: "A semicolon is used to separate groups of words" (p. 20). Then this example is given: "I packed a razor, toothbrush, and deodorant; blue jeans, bathing suit, and jacket; tennis balls, fish hooks and golf clubs."

This leaves it up to the student to determine *why* such "groups of words" have been separated by a semicolon. (It also leaves him to wonder why a comma is used after "toothbrush" and "suit," but not after "hooks.")

Finally, the book missed some opportunities to update some time-worn definitions. It explains "malapropism" in the same way other dictionaries have explained it: with reference to Mrs. Malaprop in *The Rivals* who incorrectly used one word for another. Surely it could have added that the term "Bunkerism" may be the more common term for this mistake today because of "All in the Family" and Archie's propensity for spewing out "malapropisms."

Nevertheless, because of the very quantity of information contained in this handbook, it will be worth its price. Though it might more accurately have been called by its subtitle, "A Student Handbook," it does "revisit" many basic concepts in English.

□

CAREERS IN RELIGIOUS JOURNALISM

Author: Roland E. Wolseley

Herald Press, Scottdale, Pennsylvania, 1977

Paperback, 243 pp., \$4.95

Third Edition, indexed and illustrated

Reviewed by Merle Meeter,
Associate Professor of English
Dordt College
Sioux Center, Iowa

This work is a valuable research volume for high school and college teachers of journalism, librarians, and vocational guidance persons. In ten clearly written chapters it discusses such topics as communications as a vocation, secular job opportunities, religious job openings, missionary communications, media journalism, and free-lance work. An additional interesting feature is the interspersed biographical sketches on prominent Christians in communications and journalism. Following each chapter is a bibliography of ten to thirty related books and periodical articles.

Evangelistic outreach is greater for the Christian writer in the secular press if he can become established (*Reader's Digest*, for example, has a circulation of thirty million); but, although the scope is less and salaries smaller, Christian periodicals continue to employ writers in many capacities, and increasingly they are looking for formally educated applicants with background courses in communications-journalism.

Moreover, at least 700 persons are now employed as church and religion newswriters and editors by American dailies, news magazines, and news agencies. Christian radio and TV stations also need personnel already educated, if possible, to write news copy, plan programs, manipulate cameras, and prepare and use tapes and cassettes. Secular stations would provide more public-service time to Christian organizations if the latter could demonstrate more competence in their programming.

The author uses the word *religious* to imply *Christian*, both in conduct and professional work.

Wolseley quotes Erma P. Ferrari on this as follows: "If the Christian faith has any claim on our lives at all, it must be a total claim, otherwise it is only sham and make-believe. As applied to our vocational future, this means that to the Christian every job is a Christian job."

This is a wonderful field of potential witness for Christian young persons. More than one hundred United States colleges and universities already offer degree courses in journalism, and one-fourth of these institutions offering journalism or communications as an undergraduate major are Protestant colleges. To summarize: this updated reprint is relevant, rousing, challenging — a good handbook.

□

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Meditation

mistaken...

They were mistaken

Mary thought she knew her son.
Mary loved and yearned for him.
She followed and pleaded with him
to come home. Mary wanted
to protect him:
Mary was mistaken.

Peter thought he loved him most.
Peter felt he knew him truly.
Peter thought he would never fail
his Master;
Peter knew he would remain true
to him no matter what happened:
Peter was mistaken.

Judas thought he should organize.
Judas thought he should live up to
his view of the ancient promise and
hope, or give it all up.
Judas began to be disappointed,
and he began to distrust:
Judas was mistaken.

Thomas thought they were all very
gullible.
Thomas loved and revered him, and
Thomas missed him;
he grieved at his death.
Thomas didn't really believe
he would be back:
Thomas was mistaken.

Now, we know his ways.
Given years of scholarship and
prayerful perspective, we are
now ready
to box and label this man from
Galilee.
He's ready for the completed file.

We are mistaken.

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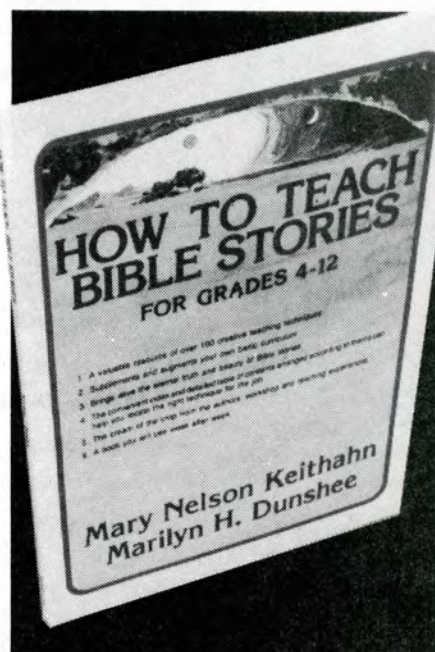
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SPECIAL ISSUE

GOVERNMENT-SCHOOL RELATIONS

*Your questions, suggestions, and articles will be
considered and appreciated.*

Send them to:

*Lillian V. Grissen, Editor
Christian Educators Journal
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Suggested

Topics:

TEACHERS:

Licensing:

*Examples
Methods suggested
Requirements
Control*

Legal Responsibility:

*Torts
Liability
Accountability
Case studies*

Teacher Education:

*Provincial or State
requirements
Federal requirements -
for special programs
Restrictions*

Civil Rights:

*Academic freedom
Compulsory retirement
Discrimination*

SCHOOLS:

*History: State or Province
Federal
Judicial*

*Implications: Legal
Philosophical
Scriptural*

Financial Aid:

*Examples of programs
Conditions
Effectiveness
Application procedure
Programs available*

Accreditation:

*Relationship to govern-
mental requirements
Importance
Course approval
Competencies required
Evaluation procedures*

CASE STUDIES

are especially invited.

THESE SUGGESTIONS

ARE JUST THAT '...'

ADD YOUR IDEAS TO THEM.

DEADLINE: JANUARY 1, 1979