



Christian Educators Journal

VOLUME 19

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NUMBER 3

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WORTH THE EFFORT**

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Meditation

Arthur L. Tjoelker

Just A Teacher?

SCRIPTURE: Ephesians 4:11 - 16

Some years ago while teaching in the Orient, my colleagues would relish telling this story: a lady from North America came to visit this foreign land. She, like many visitors, was given a brief overview of the work being done by the church in this country. Such an orientation concluded with a social so she could meet the North American workers. At the social the visitor suddenly asked: "Now which of you are *just* teachers?"

For all practical purposes you are just a teacher in our society. This attitude shows itself in the demand for teachers, in the pay of teachers and in the authority the teacher has. Much could be said about the demand for teachers, even more could be said about the teacher's pay, but it is the authority of the teacher in the context of this just-a-teacher-attitude that is our present concern.

It is a well known fact that the authority of many institutions has suffered within recent years. But we are seeing this erosion of authority in the teacher before our very eyes. By authority I do not mean classroom discipline, although it is also affected. By authority I mean basic respect

for the talent, calling, judgment, and life style of the teacher.

It would be well to pause in your reading now and ask yourself these questions:

In your opinion what is the present status of the Christian School teacher?

Are there outspoken members in your Christian School society? If so what is their training and experience?

Are your teaching priorities affected or altered or your energies depleted by your answer to the second question?

The point I am trying to make with these questions is this. There are many concerned parents and board members who have suddenly become professional educators over a cup of coffee, through an article in the Readers Digest, or by way of a CBS news special. Along with these self-styled educators (concerned and well-intended though they be) comes a lot of bad educational thought which obscures the cause and vision of Christian education in general and damages the dynamic of the Christian teacher in particular.

Don't misunderstand me! I am not against phone calls, suggestions, or discussions from or with parents or board members. I am concerned that we do not absorb trite answers or secular educational thought via parents, board members, or anyone else.

To counteract these self-styled and self-appointed educators it is necessary for us who are trained and God-appointed in Christian education to grasp the initiative and show greater leadership.

I would suggest three ways to take on the initiative: first, claim the gift. Ephesians 4 states that some are given the gift of teaching. This gift has come to us in the form of a talent, credentials, and a specific assignment. Our calling is from God himself. While society does

not have a great need for you as a teacher, it is God who is using you. Claim that gift. And in claiming that gift, praise the Giver!

Second, speak the truth. Could it be that the teacher's authority has eroded because we have permitted it to erode by our silence? Have we enunciated clearly the cause of Christian education? What do you and I really talk about with parents? In parent-teacher conferences does the discussion ever get higher than grades? Do we talk about our calling as a Christian teacher? Do we tell our students what really makes us tick? Do we talk about our relationship with Christ? Do we really get excited about Christian education and speak about our convictions? Parents and students no longer assume that because we are teachers in a Christian school we are automatically Christians.

... Many concerned parents and board members have suddenly become professional educators over a cup of coffee . . . Along with these self-styled educators . . . comes a lot of bad educational thought . . .

And we no longer can assume that the church and the minister will be our chief spokesmen. Churches are increasingly involved in education. Sadly but truly one can observe the competitive roles the church and school play. Witness, for example, the congregational prayers. Ministers often wax fervent over Cadets, Calvinettes, Busy Bees, etc., etc., etc., yet when it comes time to employ teachers, the minister can often be amazingly mute. This illustration is not intended to be a criticism of the church. It is an observation that the church does not speak out for

Arthur L. Tjoelker is a teacher in Lynden Christian Middle School, Lynden, Washington.

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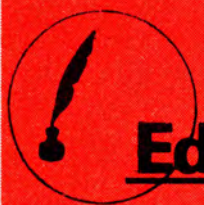
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Editorial

College? For Whom?

I'm not against college. I am for it. Enthusiastically so!

Education is very important, especially college education. The question is how much, what kind, and for whom? College is absolutely necessary for some and absolutely unnecessary for others. A vast difference stretches between a truly liberating college education and a hollow parchment that marks the end of four years in college.

Who is an educated person? A person educated in the humanities? A person educated in philosophy and science? What is the purpose of a college, a Christian college?

The central education task . . . is to provide genuine Christian insight on an advanced level . . . [to enable a person] to function effectively in a Christian technological and secular civilization . . .

The dimensions of reality are examined in order to obtain an understanding of the underlying unity in diversity . . .

Man's ability to develop creation depends on his insight. Consequently, man must study, examine, and understand his world.

(from *The Education Task of Dordt College*, Sioux Center, Iowa, 1979)

This concept suffers, however, under the pressure of students who insist that college should first of all "be practical" and "prepare" them for a specific profession or vocation. A rhetoric is flourishing today which calls for equipping young people with "skills" necessary to function in the complex technological world of tomorrow.

Not understanding that the purpose of college is to examine reality and provide insight, many students are disillusioned with their college education and, in reality, would be better off in another kind of educational institution. Also, too many students in high school, who do realize that college will *not*

fulfill the ends which they seek, too often feel inferior to college-bound students. We criticize those European schools which (perhaps wrongly, but more openly) "label" the students early for technical or trade schools, but teachers in the North American continent do the same, although more subtly and perhaps more injuriously.

Because several myths about college are perpetuated in and by the education system, consciously or unconsciously, many disadvantages accrue to students who attend college and to many who do not.

MYTHS ABOUT COLLEGE: WHAT ARE THEY?

MYTH 1 College will prepare a person for his profession. It does, of course, to a very limited extent and for few professions, but students are perplexed when they find out that only thirty to forty-five credit hours are needed to complete the major required for their chosen occupation. Is that all they need? Why can't they take all the courses listed in the catalog for their major? If one year's work will do it, they reason, then why spend two or three years on all the "other stuff" required for a general education? How come there are so few electives? Why can't they take just what they want?

MYTH 2 College education is necessary or beneficial solely to prepare for a rather narrowly defined vocation. In a world in which skills and even occupations become obsolete so very quickly, the preparation only in a specific major loses its value. It is the general education, the liberal arts education, which enables a person to gain insight and examine reality. But this is overlooked by the student.

The beauty of a liberal arts education is sometimes soft-pedaled today, especially as college enrollments decrease and new students are eagerly wooed. Colleges do explain this to

VALUES AND EDUCATION

Robert Paul Craig

Teachers today are confronted with students who possess exceptional problems. As the results of the recent National Scholastic Examination indicate, many students are graduating from high school who are "functionally illiterate." The recent interest in competency-based education is one attempt to develop these basic skills. And this development is essential. But there is another dilemma which perplexes many students: the quest for meaning. Recent interest in yoga, charismatic renewal and transcendental meditation are all indicators of attempts to grapple with values. Although the educator cannot be an incarnated yogi, he can do much to aid in the student's development of values.

Victor Frankl, a contemporary psychotherapist, has written extensively on the issue of human values. His best known work is *Man's Search for Meaning*. This article will explicate Frankl's ideas concerning human values and attempt to apply these ideas to the educational process.

STUDENTS AND THE ISSUE OF FREEDOM

At times each of us experience ourselves as being unfree. We have prespecified chores to perform, duties to engage in, and, as Robert Frost wrote, "miles to go before I sleep." Obviously, man is not absolutely free, but neither are we

absolutely determined. According to Frankl, freedom is the choosing of our attitude toward our predicament or condition. The choice is not in what we do, but in how we feel about our circumstances. As one utilizes freedom "he becomes capable of taking a stand not only toward the world, but also toward himself" (Victor Frankl, *Psychotherapy and Existentialism* (New York: Simon and Schuster, 1967), p.3). Since Christian education has traditionally been concerned with values and morality, I feel that Frankl's ideas have much to offer.

... teachers correct students hundreds of times a day. Why not lend some levity to this otherwise serious situation?

Take the issue of students clamoring for more extensive freedom. It's interesting to note what they may mean, and it seems that there are at least three senses of the term. "Freedom" may mean either freedom of unlimited choice, freedom of action or freedom of attitude. Even some educational theorists insist that students have rights and that any curtailment of these rights is an invasion of their freedom. Thus, students should be allowed to choose the curriculum, to create the rules of the school, and to develop standards of discipline. What these students and even theorists fail to note is that the school is a social institution, and

that the community fostered in the classroom is social in nature. Should each student decide the curriculum for himself? How are conflicts in the establishment of rules to be handled? Upon what kinds of judgments are the methods of discipline to be developed? To be free is not synonymous with making unlimited choice, for a precondition of freedom lies in the examination of the consequences of choice. Certainly students should have some participation in the curriculum. But this participation should not be unlimited. Educators have some idea about what is in the student's interest, even if the student isn't interested in the idea.

Many students also request freedom of action. And by this they mean politicalizing the classroom and the school. Social studies classes must relate to social action programs, for instance. The teacher is not to bore the students by an examination of irrelevant theory. In the final analysis, those who insist on freedom of action are putting the cart before the horse, for social action should not be undertaken without a systematic examination of the theoretical underpinnings of the various proposals.

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Robert Paul Craig is assistant professor of education and philosophy at St. Mary's College, Orchard Lake, Michigan.

THE ROLE OF VALUES IN COUNSELING CHRISTIAN STUDENTS

David R. Miller

Students in Christian educational settings live and study in an academic and social environment some have written off as extinct. Eddy asserts "we have dropped with a sigh of relief outmoded regulations on dress and chapel attendance" and adds "the days are gone of course, when a college or university could create a moral climate by devising and enforcing a distinctive set of regulations for behavior" (W. Eddy, "What Happened to Student Values?" *Educational Record*, 58 (1977), 8). However, a look at the governmental

Visibility and ease of access greatly enhance the counselor's role as psychoeducator.

publication *A Classification of Institutions of Higher Education* (1977) will reveal a minimum of three hundred colleges and universities, as well as seminaries, offering degrees in religion. These institutions are generally small but their combined enrollment is over one hundred thousand. Add to this the growing number of Christian high schools and it should be clear that the conservative Christian element is very much alive in education.

The issue of how to deal with personal values in a counseling context is important because of the growing enrollments in Christian schools at every level and because of the intensity of personal values. Students hold

values out of religious conviction, family influence, or philosophical orientation. Values can help or hinder an individual's personal growth and social effectiveness. Values act to reduce the degree of dissonance associated with difficult decisions, serve as defense mechanisms in times of stress, and guide an individual toward personal fulfillment. Though proclamation of one's values is often a sign of firm conviction, counselors must be aware that "students who self-righteously proclaim their values may be hiding behind a mask of fear" (K.E. Hultman, "Values as Defenses," *Personnel and Guidance Journal*, 1976, 269). Students will use values to maintain the status quo, to defend themselves against new ideas, and to avoid making important decisions.

Counselor values are as important to the success of counseling as are student values. Counselors have a moral and ethical responsibility to make their values known at the appropriate time. To avoid this responsibility or hedge on its significance can be nothing but deceit and should not be a part of the philosophy of any counselor. Ajzen states clearly that "in truth there is no way for the counselor to say anything at all without conveying his or her basic philosophy" (R. Ajzen, "Value and Counseling," *Personnel and Guidance Journal*, 52 (1973), 80). Concealment of values is simply another form of dishonesty.

Tyler has identified a counselor as one who participates as the helper in a process of working with an individual or a group seeking personal, academic, or vocational counseling. (L.E. Tyler, *The Work of the Counselor*, (New York: Appleton-Century-Crofts, 1961). This concept of working with, rather than on, a person is what makes a counselor unique and can be easily maintained within a values-oriented academic environment. The Christian student has questions of morality and personal behavior common to all students in some degree, and a Christian counselor must be willing to develop that morality and resolve questions in an atmosphere of tactful honesty. Counselor honesty is an absolute prerequisite to effective Christian counseling.

Psychoeducational Strategies

Problems and opportunities are inherent for counselors in Christian schools. Several steps can be taken to insure the maximum effectiveness of the counseling process.

1. The school or college counselor should become part of the educational process by participating in the orientation process. Visibility and ease of access greatly en-

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David R. Miller is professor of psychology at Bob Jones University, South Carolina.

Running Teachers

I HAVE THIS FEELING THAT
I'LL NEVER CATCH UP IN
TEACHING...



TEACHING IS JUST ONE
BIG DEADLINE ...



YOU HAVE TO RUN WHEN YOU
DON'T KNOW WHERE YOUR GOALS



I DO FEEL IN BETTER SHAPE
TRYING TO KEEP AHEAD
FROM THE STUDENTS



ROBIN

Musicals - - Well Worth The Effort

Marvin G. Vander Pol

In 1949, Lynden Christian High School presented a drama called *Old Doc*. As a member of that cast, I recall that much weighty discussion on the part of our teachers, administrators and board members preceded our first rehearsal. You see, this was our school's first dramatic presentation.

Many people wondered whether a Christian school had any business being involved with "acting" — pretending to be someone or something we were not. Fortunately for Lynden Christian, as for many other Christian high schools, the school board said, "Yes, Christian young people should be involved in drama and creative expression." Guidance in developing these kinds of talents for God's glory can contribute immensely to a young person's educational experience. I'm sure that any of you who have directed dramatic events can relate many stories and examples of how true this is.

One means of broadening the drama program to give more students an opportunity for dramatic experience is to perform a musical. For those of you who enjoy working with young people in drama but have never directed a musical, I would like to encourage you to consider the possibilities of producing one. The starting point is an analysis of available basic resources. In other words ask yourself: "Do we have what

it takes?" You can answer yes to that question if:

- 1) You, yourself, as director, have a real desire and interest to tackle the project.
- 2) Your enthusiasm is shared by one of the music teachers who would like to be musical director. (If you have musical ability yourself, this joint effort isn't absolutely necessary but is certainly beneficial if it can be arranged.)
- 3) Your school has a number of young people who like to sing and who enjoy drama.
- 4) Your school has an orchestra or band. (Very small ensembles or even just a piano can be very effective accompaniment, too.)

Assuming you have cleared the first hurdle, "talk up" the idea of a musical with other staff members, administrators and students. Musicals offer educational opportunities for many classes other than music and drama, such as art, home-ec., and shop. The broader your basis of support, the more enjoyable and profitable the experience will be for everyone concerned.

Of course, selecting the musical is another important decision. The vocal and dramatic talent available will certainly have a bearing on your choice of musicals.

There are many excellent musicals such as *Tell It Like It Is* and *Come Together* that have a Christ-centered message. These musicals can be effective with a very small group as well as with a large cast. *Tell It Like It Is* has a very helpful director's guide for lighting and choreography.

If you are fortunate enough to have a strong tenor soloist as well as a soprano soloist, you might wish to consider one of the Gilbert and Sullivan operas. Two of the more popular ones are *The Pirates of Penzance* and *The H.M.S. Pinafore*. Both of these operas have stage guides available on rental.

Some other musicals to consider are *The King and I*, *The Sound of Music*, *The Music Man* and *Fiddler on the Roof*. These musicals each have their own challenges for staging and producing, and all require a cast ranging from thirty to fifty performers.

A very effective musical that can be performed with a cast of twenty accompanied by two pianos is *Little Mary Sunshine*. The plot includes a little bit of everything from Colorado Rangers to a lovely Mary and girls from an Eastern finishing school. It's a musical spoof of songs and situations our grandparents enjoyed but "spoofed" in a way that the grandparents as well as the young people will enjoy it.

Don't let your courage waver when considering the costumes and staging. Even with the simplest of costumes, sets, and lighting equipment the illusion of reality can be conveyed by excellence in acting and singing.

Your tryouts and rehearsals will be similar to those of any play except you will be working with music as well as drama. And in approximately ten weeks you will be ready for opening night!

When the musical is finished, you will find that many students have grown socially and spirit-

Marvin G. VanderPol is the drama director at Lynden Christian High School, Lynden, Washington.

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Survey of Dramas and Musicals Performed by Christian Schools

Lynden Christian High School
Lynden, Washington
1977

TITLE	PUBLISHING SOURCE	PERFORMED BY (SCHOOLS)	TITLE	SOURCE	PERFORMED BY
DRAMA			I Remember Mama	Dramatics	12, 21, 27, 32
Admirable Critchton		11, 32	I Never Saw Another Butterfly	Dramatics	26, 34, 33
All My Dreams			I Want My Ma To Vote	Performance	19
All My Sons	Ashley	7, 26	Imaginary Invalid	French	7, 25, 29
American Dream			Importance of Being Earnest	Bakers	22, 29
Anastasia			Jabberwock	French	31, 34
Annie Get your Gun	Dramatics	3	Jane Eyre	French	1
Antigone	Anouilh Version- French	34	January Thaw	Dramatics	21
Arms and the Man		7	Late George Apley		11
Arsenic And Old Lace		5, 11	Lavender and Old Lace		23
Band Children			Life of the Party	Dramatics	3
Bald Soprano			Lion, The Witch, and the Wardrobe	Dramatics	3, 26
Barretts of Whimple St.		11	Little Women		18, 38
Beggars and the Lady			Lottery		21
Ben Hur			Love Is Eternal		6, 8, 12, 18, 32, 38
Boor, The			Man Called Peter	Dramatics	
Brother Goose	Dramatic	38	Many Loves of Dobey Gilles		15
Candles	Dordt College	27	Man Who Came to Dinner		11, 13
Chalk Garden	French	29	Many Moons		5
Charlie's Aunt	French	12, 13, 25	Match Maker		25, 31, 33
Cheaper by the Dozen		10, 12, 15, 27, 38	Meet Me In St. Louis		36
Christmas Carol	Performance	20, 36	Miracle Worker	French	7, 12, 13, 18, 21, 26, 29
Conecticut Yankee in King Arthur's Court			Miser	Dramatics	31
Crisis			Mouse on Mars	Dramatic	6
Crucible	Dramatists	7, 14, 24 25, 32	Mouse That Roared	French	12, 15, 18, 21, 32, 38
Cry the Beloved Country		12	Mousetrap		16, 30
Cup of Trembling	Seabury Press	34	Nit Wits	Baker	20
Curious Savage	Dramatists	18, 21	Old Lady Shows Her Medals		11
Curtain Going Up		20	Onions In the Stew		
Custard Caper	Performance	19	Our Hearts Were Young and Gay		30
Cyrano De Bergerac		13	Our Town	French	10, 12, 13 14, 16, 21, 25, 32, 36
Dark at the Top of the Stairs		11	Papa Was a Preacher		6, 18
David Copperfield			Pinochio	Dramatic	34
Deep are the Roots			Pollyanna	French	32
Defiance of David Charles	Dramatics	14	Pride and Prejudice	Performance	20, 32
Diary of Ann Frank		12, 13, 18, 21, 23, 25, 26, 32, 38	Prince and the Pauper	Dramatic	34
Doctor in Spite of Himself		28	Ready Made Family		20
Egg and I		21, 34	Ransom of Red Chief	Dramatic	4, 8
Enemy of the People	Dramatists	24, 25	Remarkable Incident at Carson Corners	Dramatic	18
Erasmus with Freckles			Servant of Two Masters		1
Except for John Leland and Memorial	Pioneer	4	Scarlet Letter	Dramatic	12
Family Nobody Wanted	Dramatics	18, 21	Scrooge	French	8
Family Upstairs		20	She Stoops to Conquer		25, 31
Father Knows Best			Skin Of Our Teeth	French	31
Flowers for Algernon	Dramatic	3, 12, 15, 25, 26, 27, 29, 30, 32	Strange Road	French	28
Glass Menagerie		26	Tale Of Peter Rabbit		22
Good Doctor	French	31	Tattletale		
Good Morning, Miss Dove	French	32	Ten Little Indians	Baker	29
Happiest Days of your Life	French	29	Thread That Runs So True		38
Harriet		29	Thwarting of Barron		
Heidi	Dramatic	26	Balligrew	French	4, 12, 20
Here Comes Charlie	Eldridge	19	Tinker		23
Huckleberry Finn	Dramatics	38	To Kill a Mockingbird		23

TITLE	SOURCE	PERFORMED BY	TITLE	SOURCE	PERFORMED BY
Tom Sawyer			Happy Journey to Trenton and Camden	Baker	26
Thunder On Sycamore St.			Marriage Proposal	Baker	26, 28
Twelve Angry Jurors	Dramatic	4, 27	Neighbors		
Twelve Angry Men		14, 19	Old Lady Who Shows Her Medals		27
Up the Down Staircase	Dramatic	5, 21, 33	Open Window		
We Shook the Family Tree		29	School for Husbands		
Who Says We Can't	Dramatic	19	Shut and Bar the Door	Baker	34
Wizard Of Oz		5	Sorry Wrong Number		27
You Can't Take it With You		11	Sisters McIntosh		34
MUSICALS			Spreading the News		24
Amahl and the Night Visitors	G. Schermir	9	Still Alarm		27
American Kleideoscope		21	Trifles		
Annie Laurie			Ugly Duckling	Ten Great One Act Plays	1
Celebrate Life		37	Valiant		
Come Together	Word	38	Welcoming		
Cool In the Furnace	Word	19, 38			
Brigadoon		20, 31			
Education of HYMAN KAPLAN	Dramatic	4	SCHOOLS INCLUDED IN PERFORMANCE SURVEY		
Fortune Teller			1. Beaver County Christian New Brighton, PA	21. Pella Christian High Pella, IA	
Fiddler On the Roof		11, 15, 38	2. Bradenton Christian Bradenton, FL	22. Philmont Academy Dresher, PA	
HMS Pinafore		21, 23, 27	3. Central Minnesota Christian Prinsburg, MN	23. Ripon Christian High Ripon, CA	
Jesus Is Coming	Singspiration	36, 37, 38	4. Central Wisconsin Christian Waupun, WI	24. Sheboygan City Christian Sheboygan, WI	
Light Shine		9	5. Chicago Christain High Palos Heights, IL	25. South Christian High Grand Rapids, MI	
Little Mary Sunshine	French	17, 36	6. Dakota Christain High New Holland, SD.	26. S.W. Christian High Edgerton, MN	
Mikado		23, 38	7. Edmonton Christian High Edmonton, Alberta, Canada	27. Timothy Christian High Elmhurst, IL	
Meet Arizona		23, 27	8. Evangelical Christian Cordova, TN	28. Toronto Dist. Christian High Woodbridge, Ontario, Canada	
Music Man		5	9. Flint Christian Flint, MI	29. Unity Christian High Hudsonville, MI	
My Fair Lady		5, 15, 38	10. Fort Lauderdale Christian Fort Lauderdale, FL	30. Unity Christian High Orange City, IA	
Oklahoma		11, 15	11. Grand Rapids Christian High Grand Rapids, MI	31. Valley Christian Cerritos, CA	
Oliver	Trans Witmark	5, 19	12. Hamilton District Christian Hamilton, Ontario, Canada	32. Watson Groen Christian Seattle, WA	
Once Upon a Christmas	Flanner Inc.	11, 19, 21	13. Holland Christian High Holland, MI	33. Western Christian High Hull, IA	
No, No, A Million Times No	French	9	14. Illiana Christian High Lansing, IL	34. West Mich. Christian High Muskegon, MI	
Pirates of Penzance		21	15. Kalamazoo Christian High Kalamazoo, MI	35. Westminister Christian Academy St. Louis, MO	
Pickles	Byron Hoyts Music Store: S.F., Cal.	23, 37	16. Lakeworth Christian High Lantana, FL	36. Westminister Christian Miami, FL	
Sound of Music	Rodgers and Hammerstein	3, 11, 15, 26, 34, 38	17. Lambton Christian High Sarnia, Ontario, Canada	37. Lewisburg Christian Lewisburg, PA	
Story Tellin Man	Ken Medema, Word	19	18. Manhattan Christian Manhattan, MT	38. Lynden Christian Lynden, WA	
Tell It Like It Is	Word	36, 38	19. Northern Michigan Christian McBain, MI	39. Calgary Christian High Calgary, Alberta, Canada	
You're A Good Man Charlie Brown		21	20. Ontario Christian High Ontario, CA		
Wizard of Oz					
In Grand Old Switzerland	Meyers and Carrington, Redwood City, California				
MELODRAMA					
Curse Of An Aching Heart					
Dirty Work At the Crossroads	French	24, 38			
No Mother To Guide Her					
ONE ACT PLAYS					
Abraham and Issac		1			
An Overpraised Season					
Bishop's Candlesticks	French	28, 32			
Boor		11			
Bear	Ten Great One Act Plays	1			
Bridges Are For Crossing		24			
Childhood		28			
Cup of Tea	Dramatic	32			
Dr. In Spite of Himself					
Last Trip Out	French	32			
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What a teacher would never know if he did not
grade papers:

A person should take a bath once in the sum-
mer and not quite so often in the winter.

PROGRAMMED READING

Janet Holman

The purpose of this paper is to give a brief outline of the reading program in the fifth and sixth grade of the Roseland Christian School. I set up the program after taking a summer course, Reading 311, taught by Kathryn Block, at Trinity Christian College. I'm sure I tackled the program with a great deal more confidence because I had taken the course.

Let us first examine some of the general ideas that apply to all areas of teaching:

- 1) I found as I reviewed much of the material I expected to use that most of it does have the reference example at the top of the page or paper. Children have to be reminded to refer to it.
- 2) I was surprised to find out much of the material claimed to teach one thing but really taught something else, or taught one thing and then provided practice material which was irrelevant.
- 3) I've used pretesting in a few additional subject areas, but have noticed that several of the children still insist on spending time on the material they already know. I hope to eventually convince them that they could better use that time on the unfamiliar, more difficult parts of the assignment.
- 4) Prefacing an explanation and assignment with the phrase, "This is difficult" was successful with some groups. The response ranged from those who

scoffed "Easy!" to those who simply gave up because anything that is hard isn't for them. I usually say, "Some of you will find this very difficult, but with just a little help I'm sure you'll succeed."

The week before school began, I spent some time lining up the various materials I had available for a reading program that I hoped would qualify as "programmed reading". Some of the materials I know I'll find useful because they lend themselves to independent work and to immediate checking on work (feedback). I used the "Group Placement Test for Word Recognition Skills" from Duffy and Sherman, *Systematic Reading Instruction*. I also made the necessary flash cards.

First day of school! What happened to the whole vacation? How can I ever get back into the mood for teaching? Fortunately, the children came slithering into the room, probably asking themselves the same questions, rather than "galumphing" in, the way they are apt to do now a month later. We tried the small discussion groups in which they talked about the things they enjoy doing, the things they thought they were good at doing, and the things they hoped to succeed in doing some day. Then we opened the discussion up to the whole class and gave any who wished a chance to tell everyone else. After just a moment's hesitation, they began and I'm pretty sure that by the end of the day everyone (all fifty-four students, in three classes) had expressed themselves. Some obviously copied the ideas of the class heroes, but we had enough variety to use the concept that

God gave each of us our own abilities and aspirations so each should do what he is best suited for. The remainder of the first week was spent in getting acquainted with the materials for independent work and we did a trial run with a "buffer."

By the second week of school I already had a good idea of who should be given the placement tests. The remainder of the class began their independent work and I began the testing. It didn't take too long to realize that the independent workers were all fascinated with the testing I was doing in the front of the room. The next day I mentioned that if they wished they could join us. Every one of them did. As it turned out I was surprised how many of them will benefit from just a few lessons on certain clusters (groups of reading skills).

For the independent work, each child has a folder with a chart stapled in the front cover. Within each category they will be working at various levels starting at easier levels and progressing rapidly to their most comfortable level. They do one lesson in a category and, where possible, check their work. Then they move down the chart to the next lesson. So far they have been able to do this with a minimum amount of help since all of the materials are lined up on a table at the front of the room. I'll have to admit that I appreciate the plan for organizing a reading class (Appendix D in Duffy and Sherman) not only for the suggested plan, but also for the encouragement I received when I saw that they realize that the teacher will have to go back and re-teach the independent workers to be independent.

Janet Holman is a teacher in Roseland Christian School, Chicago, Illinois

The following are some of the materials we are using:

- 1) McCall-Crabbs Standard Test Lessons in Reading - These do not have a reference, so we plan on doing one together that the students can keep in their folder for this purpose.
- 2) S.R.A. Reading Lab - Right now we encourage the children to read three stories at one level and choose one for which they will do the written work. Each child has an S.R.A. chart stapled in the back cover of his folder. The student indicates the color and lesson number at the top of the column and the number of the item or items in which they made errors. I also have a chart at my table on which they place a check in the corresponding box. When I get four or five checks in one box we have a "refresher" lesson in that skill. The students check their charts to see if they need the refresher, but anyone who wishes may join the group. For individual items I check the charts at regular intervals to give help to each child as his chart indicates his need.
- 3) Reader's Digest Skill Builders - We plan to use these for independent group reading and discussion, using the questions at the end of each story.
- 4) Reading for Meaning (Lippincott) - Includes a reference lesson at the front (I have to remind the children to use it) and "feedback" (answer book).
- 5) Farnell, Loft Series - I'll probably have to write a reference lesson for several skills. This series includes convenient feedback cards.
- 6) Worksheets - Taken from

- old or sample workbooks; some are from master sets, and some I made myself.
- 7) Preparation for oral reading - The students choose something they would like to read to the class. A group may read a longer story or play. Individuals may read shorter selections or poems. After they make their choice and have it accepted, they have time to go over it. When a few children have reached this point we set aside a period for their presentations. Since they work at different speeds through the chart, this can be done in a relatively short time slot.
- 8) Recreational Reading - The students may choose anything they please: a book or magazine from the library, a paperback book from the room, or a story, poem, or joke page taken from Scholastic Newstimes that are left over from other years.

It is already obvious that some children will have to be reminded to keep moving ahead on the chart. Others will have to be made aware that quality is more important than quantity. Generally speaking, they seem to be enthusiastic because they are working at a level that allows them to feel not only a degree of success but also a challenge to move to a more advanced level.

What a teacher would never know if he did not grade papers:

To remove dust from eye: Pull the eye over the nose.

For head colds: Use an agonizer to spray nose until it drops into your throat.

For asphyxiation: Apply artificial respiration until the patient is dead.

A magnet: something you find in a bad apple.

The Groundhog

The groundhog is, at best, a simple soul without pretension, happy in his hole, twinkle-eyed, shy, earthy, coarse-coated grey, no use at all (except on Groundhog Day).

At Christmas time, a rather doubtful fable gives the beast standing room inside the stable with other simple things, shepherds, and sheep, cows, and small winter birds, and on the heap of warm, sun-sweetened hay, the simplest thing of all—a Baby. Can a groundhog sing, or only grunt his wonder? Could he know this new-born Child had planned him, long ago, for groundhog-hood? Whether true tale or fable, I like to think that he was in the stable, part of the Plan, and that He who designed all simple wonderers, may have had me in mind.

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A PARABLE

P. Squigly, Sr.

The village of Demoville was typical suburbia. Nestled on the outskirts of Modernia, the little community had all the benefits of its megaloppian mother with none of her problems.

Demoville was quiet and usually peaceful, with only an occasional fire siren or ambulance piercing the still night air. The arson squad was nonexistent, although Junior Brownlee, the somewhat rotund fire chief, often bragged about the time he almost caught a long-haired juvenile setting fire to his neighbor's garbage can. No one could prove anything, of course, because no charges ever were pressed, and no one was actually apprehended. It made a good story, nevertheless, especially when things were dull at the downtown tavern on a Saturday night.

Demoville was typical America in other ways, too. Down near the end of Main Street, within walking distance of the central shopping plaza, was an impressive looking Chevrolet dealership. A large sign, floodlit at night, advertised the OK cars, both new and used, spread across the expansive lot. Encased in well-trimmed foliage and encircled by a triple-lane asphalt drive, the lot was really bigger than needed. No one complained, though, because the entire lot and the dealership were owned by the state. To live close, but not too close, was considered a privilege. During the height of the service hours and on Friday evening show-off time, the traffic in the neighborhood was a bit congested, but that could be tolerated since the neighbors themselves were at the heart of the congestion.

The fellow who managed

Demo Chevrolet was a dapper politician named John Brownlee. The older brother of Junior, John had grown up in Modernia, but then had matriculated at State University near Washington, D.C. John had no degrees in political science or anything that difficult, but had specialized rather in fraternal organizations while sporadically attending classes on a football scholarship. The political savvy had developed gradually, built mainly on hard knocks and survival training courses at G.M. Tech, where he had gone for advanced training after his knee surgery in 1957.

Demo Chevrolet was thriving under the capable managerial direction of Mr. Brownlee. A serious student after he had recovered from the blindside accident, John had pulled a B+ in both state-financing and model arrangement, with a straight A in Public Relations 202. Some pundits had called the latter course a farce, because P.R. was necessary only when sales were involved. The only selling that John Brownlee or Demo Chevrolet had ever been involved in was the job done on the paid politicians when Mr. Brownlee needed another showroom. The promotion was slick, although the case was weak. Not the show case, mind you, but the demonstrated need. There had been howls of protest, to be sure, but the local taxpayers soon capitulated when they realized that they could distribute the added millage over thirty years and the neighboring township.

Seldom seen at the Monday Rotary meeting was Philmor Squiglyhof, a somewhat austere and blond-headed German. Well educated and noted for his

studious character, Philmor was an outsider to Demoville. Dressed neatly but seldom in the pin-stripes that marked Mr. Brownlee, Philmor often strolled downtown on Saturday mornings. Trying to strike up stimulating conversations with the councilmen who came to Central Cafe, he often felt rebuffed, as though ice had been poured in his coffee. Sometimes John also showed up for coffee and Danish, and when he did, Philmor absorbed a double dose of cold politeness. Philmor and the rest of his German friends were tolerated, certainly, but it was almost impossible to cash the promises that the non-German townspeople made under duress.

Sometimes, in moments of despondency, Squiglyhof thought he was chasing dreams. Whenever he chased hard and long, the dream turned into a nightmare, jolting him awake and forcing him to turn on the light. That helped, usually, because the light shone all over a sparkling vision in the form of a beautiful new Mercedes. The Mercedes was expensive, to be honest, but there wasn't a better car built. At least Philmor thought so. A lot of other people in Demoville were convinced, too. Some 320 of the village's 8000 total drivers had also succumbed to Squiglyhof's frequent sales pitches and had shelled out anywhere from 12 to 15 thousand dollars for the privilege of driving a Mercedes out of Philmor's cramped sales room.

Most of Demoville's citizens had a different perspective, however. Sometimes suspicious of the Mercedes drivers' sanity and at other times convinced that the Germans were still

blinded by their immigrant roots, the majority of the townspeople tolerated them just like John and Junior Brownlee tolerated Mr. Squiglyhof.

Under the rules laid down long ago by the fathers of Modernia, every American was entitled to a free car as soon as he or she was old enough to drive. All one had to do was carry in a birth certificate, register as being a resident of the village, and take your pick. Demo Chevrolet, because of its size, always had a good selection. There were Chevettes and Malibus for the conservative, but there were also Monte Carlos and Corvettes for those with more extravagant tastes.

Most residents in Demoville, however, opted for the Caprice or the station wagons with their roominess and trailer-towing packages. As the Demovillites were often reminded, the Chevrolet was free, equipped for use with all the extras, with all taxes waived, and a full tank of gas besides. You couldn't get a better deal anywhere in Demoville, but then, you didn't have much choice either. If you didn't happen to like Chevrolets, you could still buy a Mercedes from the Squiglyhof Garage or even a Fiat from Parish Sales. Fiats, obviously, were not in the same class as either Chevrolets or Mercedes, especially when you considered their price tag of \$5900.

If you had acquired an aversion to Chevrolets and were not inclined to pay the price of either the Fiat or the Mercedes, you didn't have much choice. There had to be restrictions, not because selection was judged to be evil, but because there were limitations to the local tax rate. When your tastes ran to Plymouths or Fords or Cadillacs, your only choice was to move to another suburb. Each town of less than 25,000 population was limited to one tax supported

dealership. Ridgeville boasted of its Cadillac showroom, but who could afford to live there? Because of their Caddy image, no foreign dealer had even tried to open a sales room there.

Mario Andriotta, the portly little Italian who managed the Parish showroom, was also a dour character, shaped in his thinking by hard times and ridicule bordering on persecution. Although seldom seen together in public, Mario and Philmor talked often by phone, sharing shop-talk and mapping strategy for the next march on City Hall in downtown Modernia. The tie that bound them loosely together was the miserable tradition of Modernia, hated and yet respected because there seemed no way to overcome it.

Whenever anyone walked into Demo Chevrolet, he was impressed with the flag-draped walls and the pictures of President Jefferson, all the while tempted by the fresh smells of hot apple pie and steaming black coffee. On the house, of course. Parish Sales, on the contrary, had no such fare, although one could buy hot spaghetti in the workers' cafeteria and was usually tempted by the chance of winning at Bingo, a buck a game. Squiglyhof's was different still, in that a customer was confronted as he entered by an imposing Business Office, demanding advance payment before he entered the showroom.

Philmor racked his brains and often talked with his Mercedes customers. Sales were slow, even though he and his forebears had operated on the same corner for 38 years. Sometimes, in conference with Mario, his despondency was mitigated by Parish's sales report, showing no more than 800 Fiats in Demoville, even though their prices had risen only recently and their sales

office had been located somewhere in the village ever since cars had been imported from Europe.

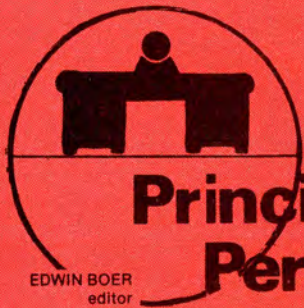
Squiglyhof's Garage had a good record. Very few of their cars ever broke down, and they didn't cost much to operate if they were tuned by good mechanics. But that price tag! 12,000 bucks! Sure, the car would last a lifetime, but who was willing to buy one? Who could be convinced that a Mercedes was worth the difference?

Mercedes owners were usually pleased with their investment, although they often asked for free service, something which Squiglyhof just could not afford. He had to pay his mechanics and his business office staff, he argued. Those who worked at Demo Chevrolet got paid a good wage, better in fact.

When Philmor's customers demanded free service, they also offered free advice. "Hire more salesmen" was the suggestion often made by other business leaders. "Take out full-page ads, put up posters on every corner, send out a monthly newsletter." One desperate fellow even suggested staging an accident on the corner so that the television cameras would pan the garage and the sales lot on the evening edition of the TV news. A wild-eyed woman suggested one day that Squiglyhof challenge Demo to a variety of races down Main Street.

On especially dark days Philmor was inclined to address the Modernia City Council. Twice recently they had agreed to listen, more out of politeness than out of sympathy for Philmor's cry for justice and government subsidy. Each time their answer was the same. To subsidize foreign cars in the manner reserved for those of American origin was contrary to the Constitution of Modernia,

Continued p. 26



Principal's Perspective

The Teacher As A Model

Alvin Vanden Bosch

Recent studies in human psychology indicate that a teacher's influence in the classroom is stronger and more effective than many had previously thought. When students view the teacher as a model after which they pattern their own behavior, he is more effective than the teacher as an oral communicator. That is, what a teacher *does* is as effective or more so than what he *says* when one measures the amount of affective change which occurs in the attitudes of the learner. (Remember the old adage - "What you are doing speaks so loudly I can't hear what you are saying.")

The person after whom others model their behavior does not need to be a physically present being. He can also be one depicted on television, or by photographs in posters, pin-ups, or other advertisements. It seems that once the personage is accepted and has credibility as a model, the influence is considerable.

As a model for students, you in your daily classroom are probably much more influential than you think. As a successful teacher with a high degree of credibility and extensive ac-

ceptance by your students, you should not underestimate the influence and thus the power you have over your students. Now, teachers can be "models" of many things, some imaginary, some real. We can be models of decency, of honesty, of dress, of decorum, or of speech. Although these may be good in themselves and even necessary to success in teaching, I'd like to suggest another. The model I'm suggesting for you is a model of *Christ-likeness*. This may be different than being a Christian model. Even though there may be no such thing as Christian art, or a Christian bicycle, there *is* such a thing as a Christian teacher, or more exactly a Christian in the classroom who is committed to living out his Christianity by *struggling* to be Christ-like in interaction with others. This is not the same as being like Christ, for in a very real sense we cannot yet, and in eternity will still not be like Christ as God. However we not only can but also are obligated, as his people, to clothe ourselves with the human attributes of God as fully as we are able. To learn that art our attention needs to be centered on the directions which Christ has left us in readily available, readable, understandable and attainable form.

Now as any one of you knows from first hand experience, you,

the teacher, are in control of your classroom. You are the self-styled and necessary center of attention in your classroom. You are in control. How you do that and why you do what you do is the essence of your influence as a model of Christ-likeness. You can at will build up the people in your classroom or you can demean them (cut them down to size we sometimes say).

... by what we do as well as by what we say ... teach in the name of ... Jesus Christ.

You can be Christ-like in your daily interactions with your students, or you can manipulate them as a king does his subjects. You can be that humanly warm, personally attractive teacher, or you can use people to call attention to yourself. You can also be on a constant ego trip in your classroom. It can provide you with endless stories of how you handled this kid or how you told off that parent. But as a Christian at the center of attention in your classroom you need to hold up Christ as your model.

The pattern for a Christian model is given in Colossians 3:12 - 17: "... as God's chosen people, holy and dearly loved, clothe yourselves with COM-PASSION, KINDNESS, HUMIL-

Alvin Vanden Bosch is vice-principal at Illiana Christian High School, Lansing, Illinois.

FEBRUARY-MARCH 16

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Contact Canada: An Experience In Terms Of Christian Education

Annette Vander Meulen



La Citadelle, Quebec City - waiting to mount the ramps!

Contact Canada 1978 was a three week cross-Canada trip taken by sixty-six grade twelve students and six chaperones from Edmonton Christian High School. We went from Edmonton to Winnipeg by train where we were met by our two chartered Grey Goose buses that took us through Thunder Bay, Sault Ste. Marie, Ottawa, Quebec City, Montreal, and on to our final destination, Toronto. On the way we saw a variety of sights and had many tours ranging from the asbestos mines in Thetford and the textile mill in Magog, Quebec, to the Shakespearean play *As You Like It* in Stratford, Ontario.

It is important to discuss the success of the trip in the context of what Christian education is. The goal of Christian education

Annette Vander Meulen was a senior at Edmonton Christian High School, Edmonton, Alberta, at the time the trip was taken.



Posing at the Carleton University, Ottawa

should be the **forming** of students who recognize God's call to claim every area of life for Christ. Furthermore, they must be prepared to unfold and develop (not exploit) creation for the benefit of all mankind. This requires an acknowledgement of God's call to be responsible stewards of this world and in our case, specifically, the land which we may be privileged to call our own, Canada.

Within this context, the trip was very successful.

We saw a lot of our country, Canada. We saw its beauty but we also saw where man had stepped in and distorted or warped what originally was a thing of beauty. For example, in Sudbury, because of the nickel mining, 87% of the vegetation had been destroyed and the area was destitute and barren. Thus, we were confronted in a very concrete way with the results of man's sin in the ravaged area surrounding Sudbury.

We also met people outside our school community of many backgrounds and denominations and we found that many of them struggle with frustrations and problems similar to ours. A

specific example is the chaplain ministry of Rev. Uittenbosch and Dr. Amar at the Montreal harbor. We also met those whose views differed greatly from our own; for example, we met those who firmly believe that there are economic solutions to all problems — for some students, meeting people who really believe in the dollar was a shock.

Nevertheless, throughout the trip we were greeted by all with hospitality and co-operation. In Thunder Bay, people opened up their homes to us for lunch. In Stratford, the Knox Presbyterian Church's Ladies Aid greeted us with a warm welcome and an abundance of food. Most of these people we had never seen before and will never see again, yet they went out of their way to extend to us true Christian hospitality. Thus, we learned to appreciate and to be open to other people's views. Neighborly respect is the first step to "knowing." We also learned that the Christian community is not limited only to our denomination.

We were also made aware of the problems created by our

Continued p. 26

The freedom of action advocates imply that they know what "correct" social action looks like. They can, in an *a priori* manner, identify a racist from a non-racist, for example. This view has remnants of the old Natural Law theory which held that certain specific actions are good or evil regardless of the circumstances or consequences. The Natural Law theorists maintained this view because they possessed certain theological commitments; the freedom of action group, on the other hand, base their views on a political philosophy.

If the freedom of action ideology were accepted it would mean that the schools become environments of indoctrinating the "correct" political view, as some schools in the past have been accused of indoctrinating the "correct" theological view. Shouldn't the schools be places where open-ended inquiry occurs? This cannot happen if political action is prespecified. Thus, freedom is not synonymous with freedom of action.

... many students feel that life is meaningless. This is evidence by the high rate of suicide and drug and alcohol addiction among adolescents.

Victor Frankl views freedom as freedom of attitude, and he suggests that moral dispositions can be developed through a process of confrontation. One's attitudes are clarified to the extent that they confront such issues as suffering and death, for example. It is this freedom of attitude, the freedom to choose one's perspective about suffering and death, that needs to be developed in students. In the first place, they need to discuss and clarify their values. Secondly they need to realize that their values are important. This is

tantamount to indicating that *they* are important. The teacher cannot merely teach skills, for the development of values goes hand in hand with the development of skills. It is necessary for teachers to realize this.

Developing The Student's Will To Meaning

Many educational theorists, especially behaviorists, believe that man acts in order to obtain pleasure and avoid pain. Thus, schedules of reinforcement are utilized to motivate students. But, the will to pleasure is not as fundamental as the will to meaning. Frankl contends that the will to pleasure is "a self-defeating principle inasmuch as the more a man would actually set out to strive for pleasure the less he would gain it" (Frankl, p. 5). Frankl feels that pleasure is a side effect of the fulfillment of our strivings. Thus, the will to pleasure is destroyed if we seek it for its own sake.

The individual finds himself to the extent to which he goes beyond himself. As the Gospel says, we need to lose our life to gain it. Man needs to confront meaning, for he is in a world which does not give him meaning. It must be discovered. As Frankl writes: "The meaning which a being has to fulfill is something beyond himself, it is never just himself" (Frankl, p. 11. Also see Victor Frankl, *Man's Search For Meaning*, (New York: Pocket Books, 1972), Part Two).

Thus, teachers need to help students confront meaning. They need to ask Socratic questions to open the student up to a world beyond his own dreams and problems, as important as these are. Likewise, a teacher should be cautious about behavior modi-

fication and competency-based programs which emphasize external motivation, i.e., the will to pleasure, and do not even recognize an internal sense of motivation.

Developing The Student's Meaning Of Life

Although no teacher can prescribe a "life-meaning" for a student, he can describe it. In other words, the educator can discuss with the student various aspects of experience they both find to be meaningful. An investigation of the student's feelings toward the subject matter is a good place to begin. After various facts are learned, the educator can delve into the realm of values. In social studies, for example, once the fact that Columbus discovered America in 1492 has been ascertained, the teacher can ask, "How would our world, or our values, have been different if Columbus had gone the other way?"

Frankl suggests that life can be meaningful in three ways: (1) By what we give to life, our creativity; (2) by what we take from the world, our experiences; and (3) by the attitude we develop toward our life. Does the contemporary school encourage such a search for meaning?

Many critics of the educational process insist that educators cherish passivity in students. Perhaps the structure of the child's day can be described by one word: "wait." The child must wait in line to get into school; must wait to go into the classroom; must wait to go to the bathroom; must wait to get a drink of water; and must wait to be recognized by the teacher to participate. I am not suggesting that children ought to have their immediate gratifications met. Various educational theorists are merely pointing out an

Continued p. 19

empirical fact: the schools encourage passivity.

Frankl's contention is that the meaning of life is in constant need of development; but is this development encouraged in many of our classrooms? Is it possible to encourage it in an environment which stresses passivity? Frankl further insists that since the development of meaning is neglected by many of our social institutions, the individuals experience "existential frustration." Thus, many students feel that life is meaningless. This is evidenced by the high rate of suicide and drug and alcohol addiction among adolescents.

Thus, the teacher needs to confront the students with meaning and purpose. This can be initiated by encouraging the students to keep personal diaries, or to take positions on various moral issues. In the study of history, for example, many problems arise concerning the treatment of minority groups. These issues need to be discussed. Education is not a value free activity. The educator necessarily deals with moral issues, for he is constantly prescribing "correct" behavior for students. Using Frankl's criteria, the educational process should not be completely objective; the teacher should also take a stand on various issues. This is not indoctrination; rather, it can lead to a free exchange of ideas. The students may begin to perceive the human qualities of the teacher. As Frankl suggests, transcendence is the essence; but when will education begin to deal with these human issues?

Strategies For Discipline

One method of developing strategies for discipline problems, and of aiding in the development of the student's

meaning to life, Frankl calls "paradoxical intention." By this he means the conscious attempt by the individual to emphasize the opposite of what he really intends. For one thing, this brings humor to the situation.

How does this apply to the educational process? Often teachers merely report the violation of classroom rules and procedures to the student without any means of modifying the undesirable behavior, except by using an authoritarian approach to the situation. Using Frankl's "paradoxical intention," the teacher could encourage the student to continue misbehaving. "Keep on yelling; keep on making noise," would be interesting responses on the teacher's part, for example. I have tried this method with great success, for many students laugh at themselves; and the tenseness of the situation is relieved. I am not suggesting to use this method when violence erupts in the classroom. There are times when "paradoxical intention" is not useful. Yet, teachers correct students hundreds of times a day. Why not lend some levity to this otherwise serious situation? At least by using this method the student has a chance to reflect about the particular behavior. This may lead to a modification of the behavior due to personal initiative on the student's part. It seems wise to use internal sources of motivation whenever possible.

Teachers must recognize that many of their students are experiencing a crisis in values. Some students find little meaning in life. We as teachers are willing to aid in the development of cognitive skills. When are we going to admit that the development of the cognitive and affective go hand in hand? Frankl's ideas offer a beginning.

MUSICALS (Continued from p. 9)

ually because of their dependence on one another and on God. You will also find many people in the community who appreciate this type of performance and the experience it gives young people, and I'm sure you will find yourself saying that is was worthwhile.

This has been our experience at Lynden Christian. Over the past years we have produced all of the musicals referred to in this article. Should you decide to produce any of them, we will be glad to assist in any way we can. Specifically, we have video tapes of three of the productions we did: *The Sound of Music*, *The Music Man*, and *Fiddler on the Roof*. We will be glad to loan a tape to you if you think it might be helpful.

Almost any musical you choose will take some careful editing and adapting. We follow a basic guideline that we cut or change anything that might cause offense. Little has been lost because of this editing and much has been gained in good will and general acceptance.

In closing again I would like to encourage you to produce a musical. You'll be glad you did! Sources for the musicals cited above are:

Tell It Like It is and *Come Together*

Word Inc.

Waco, Texas 76704

The Pirates of Penzance and *H.M.S. Pinafore*

G. Schirmer

609 Fifth Avenue

New York, N.Y. 10017

The King and I and *The Sound of Music*

Rogers and Hammerstein Library

598 Madison Ave.

New York, N.Y. 10022

The Music Man, *Fiddler on the Roof*, and *Little Mary Sunshine*
Music Theatre International
119 West 57th St.

New York, N.Y. 10019

ROLE OF VALUES *(Continued from p. 7)*

hance the counselor's role as psychoeducator.

2. The counselor should establish contact with classroom teachers and make known to them his willingness to help resolve thorny personal matters that may become apparent to the teacher in class.
3. The counselor should be available to students at off-schedule times. It should be known that the counseling office will be open during certain evening hours and/or on weekends. Crisis intervention is a term that can be easily applied to Christian school counseling.
4. Counselor participation in school or campus religious activities should be a normal thing. Students need to see a shared belief system at work, and this will reinforce the counselor's position as one who can deal with spiritual concerns.

In summary then, these methods and suggestions will help establish contact between counselor and student. The real challenge remains for the counselor to move from being seen as only a part of the institutional structure to being seen as one who can be helpful on a personal level. Groups and classes are fine for discussing basics, but as Litwin points out, most students, Christian or not, often do not share common meanings for values. (J.L. Litwin, "Value Conflicts and Moral Education Among College Freshmen," *Liberal Education*, 64 (1978), 63-74. Personal contact in a non-stress setting is essential.

CONCLUSION

R. L. Katz has observed, "Religion often affords the individual the answer to the question of the meaning of life.

The psychological health of the individual seems to hinge on this search for meaning" (The Meaning of Religion in Healthy People," in *Morality and Mental Health*, ed. O. H. Mowrer (Chicago: Rand McNally, 1967) p. 324).

A competent Christian counselor will be aware that a counselee's religious convictions provide an excellent mechanism for self-exploration. Counselors in Christian educational settings have an advantage not often available to those in secular settings. This advantage is a willingness to discuss one's professed religion in a personal rather than philosophical manner. Personal religious beliefs, far from being the handicap some claim them to be, are in fact an advantage to an alert counselor.

A Christian counselor must be willing to develop that morality and resolve questions in an atmosphere of tactful honesty.

Carl Jung believed that religion is necessary for health. Health involves the holding of rational values, an impossibility without self-exploration. Self-exploration is necessary because values that are not rationally held cannot be internalized. Values that are held but not internalized must create a state of dissonance in any adult mind. An individual in this state is doomed to live below potential until someone helps to create understanding and remove the dissonant elements. Good counseling can help in the following ways:

1. By allowing values, both for counselor and counselee, to enter the counseling process when the need is indicated. Professional ethics and personal honesty

require the disclosure of personal religious beliefs.

2. By assisting in an examination of the counselee's belief structure. The counselor must be constantly aware that neutrality is impossible in counseling. However, exploration and examination should not translate into a challenge of a student's personal beliefs.
3. By assisting in a resolution of dissonant mental states caused by the conflict of religious beliefs with the possibly unsure foundation for those beliefs.
4. By assisting in the growth process once the beliefs are held more rationally. The ultimate goal of any counseling process is growth toward the Christ-ideal. When the counselee gives evidence of such growth in progress, the counseling strategy is moving toward success.

And finally, it is contended that personal religious beliefs are important assets to counseling students in Christian academic settings. Beliefs, whether possessed or just professed, provide a capable Christian counselor with a wide avenue of approach to the needs of the counselee.

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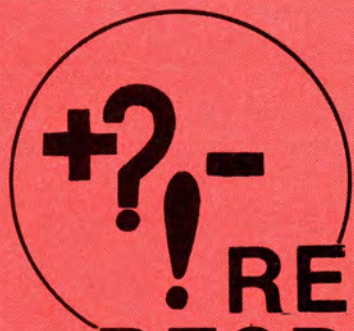


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! READER RESPONSE

MUDDLED THINKING OR MUDDLED READING?

Editor:

As writers of the new **Language Arts Curriculum Guide 7-12**, we appreciate the space **Christian Educator's Journal** allowed for Mike Vanden Bosch's review. We regret, however, that nearly two-thirds of the review focused on less than one-tenth of the **Guide**. In fact, some of Vanden Bosch's remarks make us wonder if he thoughtfully read all of the **Guide** or merely selected a few of his favorite targets for closer scrutiny.

We are puzzled, for example, by Professor Vanden Bosch's charge that we fail to identify the "basic concerns" in language arts, when we quite clearly spell these out on pp. 93 and 94. Vanden Bosch expresses doubt whether all high school literature courses should be organized thematically; we doubt that too, as our listing of survey courses in American, Canadian, and British literature on p. 6 clearly suggests. Vanden Bosch wonders what we could possibly mean by the use of language as a spiritual art; a careful reading of p. 102 will leave little doubt what we mean. It is essentially using God's gift, language, as Christians implementing its power to speak truth, to build up, to admonish, to give delight.

Professor Vanden Bosch charges us with muddled thinking about the nature and teaching of language. But his charge is based

at least in part on a misreading of p. 104. We acknowledge that a scholarly study of grammar is legitimate for a number of reasons; surely the academic study of the science of language has its rightful place in colleges and universities. But we question whether such a study is useful for all students in grades 7-12. We insist that the study of grammar in those grades be integrated as closely as possible with the study of usage, rhetoric, and literature. While we do not fully share Vanden Bosch's confidence that students who know the difference between verbs and nouns will **ipso facto** avoid noun-heavy writing, we do stress the study of grammar as an aid to the teaching of writing. We also insist that the study of language not be limited to grammar only, a notion that apparently fails to impress Professor Vanden Bosch.

We are indicted for not knowing what a creative goal is. While we concede that we sometimes had difficulty clearly distinguishing among categories (largely because we had to work with terminology and definitions not our own), we trust that a careful reader of the whole **Guide** will see that we know what creative use of language is and that we have incorporated a large number of goals for a variety of such uses.

We appreciate Professor Vanden Bosch's invitation to teachers to share their reactions and views

with the authors. We hereby extend our own. A mutual exchange will benefit all of us.

Henry J. Baron,
Calvin College,
Grand Rapids, Michigan

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Lillian V. Grissen, Editor
Dordt College English Dept.
Sioux Center, Iowa 51250

Yes we're late!

Next time we'll do better!
Publication problems cause delays
and we are sorry.

Editor

necessary, and good to be graciously and convincingly honest in word, deed, and mindset to students who should not go to college because their gifts are other than those which blossom in an academic world.

MYTHS ABOUT COLLEGE: WHAT CAN BE DONE?

Probably one of the most important actions teachers can take to encourage students who should not go to college to seek further education or training, is to convince the parents. Awareness of a problem, consciousness-raising, is one prerequisite for solution. This is risky at best because there will be mistakes, but mistakes done in love are not to be avoided out of fear. As I grow older I am more and more convinced that parents continue the deadly game of ego building through the accomplishments and attainments of their offspring, often at great expense to the children. Again, that is a wrong perspective of what the kingdom of God requires of its citizens.

Within the Christian community, education plays an especially significant role today, for the Christian's task of understanding God's handiwork is complicated by the extensive deformation brought about by centuries of secularization. This is reflected also in attitudes toward education, Christian education included; the taxonomy has become at the same time a hierarchy. For example, the physician in this hierarchy sees himself as more important and more necessary than the janitor. The janitor's wife (and this story is not apocryphal) reproached the doctor for his surgery bill, which seemed exorbitant to her. In response he said, "I work with my hands, and I have to charge a lot. If I lose a hand, I won't be able to do my work" Her eyes darkened, and her voice snapped, "And what do you suppose my husband will work with if he loses a hand?"

Teachers can become more aware of the metaphoric mind and its implications. To expect all students' minds to be verbally dexterous discourages the creative mind and its learning methods and also results too easily in unfortunate labels. Why is it that some minds in seventh grade can grasp (and even enjoy) the diagramming of a sentence, while others still cannot grasp even the simplest sentence pattern at college freshman level (and yet their owners can transfer a good motor from a wrecked car to another car without

formal mechanical training). Perhaps what teachers need in their preparation courses are lectures on brain-training.

Leslie A. Hart (*How the Brain Works*, Basic Books, 1975) suggests that efforts to teach the brain "how to think" may interfere with its natural ability to detect and compare patterns. Perhaps that is why the more methods and materials teachers offer the more the students learn. Learning, Hart suggests, comes "when the brain establishes programs and patterns from input. . . received at random. . . verbal and visual and other. The quantity matters, not the order. Learning is defined as the acquisition of useful programs."

Planting good programs and preventing the programming of wrong answers and ideas is what teachers must do if they accept the idea of a metaphoric mind. Much, much more about the mysteries of the brain needs exploration and study so that findings may be applied to methods of teaching during the twelve to twenty years students are in school.

CONCLUSION

It is not the value of a college education that is at issue here. It is not the question of an earnings differential. Rather it is the problem of directing and, more importantly, freeing young students to make decisions about post-high school education that are more closely related to their intellectual abilities, attitudes, values, and interests. College education is a blessing, a privilege, a stimulating and beneficial challenge to a person's whole development. But, this is true only when the student understands clearly that college is one option among many open to him after high school. The student who attends college will benefit much more richly from his education if he knows clearly what are the goals of Christian college education and he sees it as a contribution to his total development. L.V.G.

What a teacher would never know if he did not grade papers:

To collect fumes of sulphur: Hold a deacon over a flame in a test tube.

Parallel lines never meet unless you bend one or both of them.

Algebraic symbols are used when you do not know what you are talking about.

MEDITATION *(Continued from p. 2)*

Christian education and the Christian school teacher as much as we think it does.

The burden of speaking for Christian education is ours! It is only as we speak about a Christ-centered curriculum and objectives that truly edify students that Christian teachers will have authority. Authority based on the Author of our Faith.

A third way to encourage the authority of the teacher is to maintain a clear vision. Ephe-

sians 4 speaks of equipping the saints, the unity of faith, the knowledge of Christ, stability as opposed to being tossed to and fro, and maturity. Are not these goals mentioned in Ephesians also the vision of the Christian teacher? Are these goals obscured by our secular society? Is our life style, our example, our teaching methods, our relationship with and our expectation of students, our vision, clouded by secular thought?

It is true that every legitimate

job is a calling. But it is also true that the Christian teacher is on the front line of Christ's battle in this world. You are not just a teacher.

A European communist government has caught the message. It has permitted the church to function, but that government does not permit the church to maintain schools. They know the power, the authority of Christian teaching. Do you? Then claim it, speak it, envision it.

PRINCIPAL'S PERSPECTIVE *(Continued from p. 16)*

ITY, GENTLENESS, PATIENCE. Bear with each other and FORGIVE whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on LOVE which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the Word of Christ dwell in you richly as you teach and admonish one another with all wisdom as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. AND WHATEVER YOU DO, WHETHER IN WORD OR DEED, DO IT ALL IN THE NAME OF THE LORD JESUS, giving thanks to God the Father through Him."

Let your mind wander over your classroom experiences and interchanges of yesterday or the day before. Were you compassionate? kind? humble? gentle? patient? There are other elements of the Christ-like image -- the model of Christ-likeness. There is something about the peace of Christ, about thankfulness, about knowing God's Word, about wisdom. And then there's a summation. Whatever

you do whether in word or deed, do it all in the name of the Lord Jesus giving thanks to God the Father through him.

As we become more life-like models of Christ-likeness we will lose the superficial mannequineness of ourselves which is so evident apart from Christ. As our spiritual growth keeps pace with our professional growth, we will gradually and perceptibly become more adept at peace

As we become more life-like models of Christ-likeness we will lose the superficial mannequineness of ourselves which is so evident apart from Christ.

making, at living thankfully, at understanding God's Word, at becoming wiser, and our sense of gratitude will deepen. Then persistently, by what we do as well as by what we say, we will teach in the name of our Lord and Savior, Jesus Christ.

Philippians 2 provides another contour of the Christ-like model. (This is a personally paraphrased version):

"If you gain any encouragement from being united with Christ, if you feel any com-

fort from His love, if you experience any fellowship with the Holy Spirit, if you have any tenderness and compassion, then struggle for complete joy when you are in control of your classroom. You and your students work at being like minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others in your classroom better than yourself. Don't use your classroom to promote your own egotistical interests, but seek and nurture the interests of your pupils.

Our attitude as models of Christ-likeness should be the same as that of Christ, who being in fact very God, did not consider his equality with God something which was not expendable, but denied himself, became a slave in human form and, when recognized as a human being, sacrificed himself to death. Then God exalted and honored him to such an extent that eventually everybody will recognize him as God's very own."

WHO CAN USE WHOSE HANDBOOK

J.M. Drake

"Awww," says a high school senior, with the new book in hand, "it's the officials' book on limiting our social life around here!"

A group of lower graders, each with the same book, responds brightly, "It's an instruction book, a no-no and rule book. But it's just a sort of guide on what the wheels here expect of us."

The overhearing teacher calmly assures: "That's just a reference book, to provide specifics on our methods."

The subject of attention is the new school year's handbook, normally distributed to each student and parent at the opening of the school year. It is usually all of the above things cited, combined. Supposedly it puts all of a school's life into neat categories with its do's and don't's, so the school will be run smoothly.

- 1) It lists the acceptable moral requirements for acceptability on campus.
- 2) It describes the academic system, its standards, aim, and grading system.
- 3) It outlines what is social propriety for that school.
- 4) It states the disciplinary system in practice, and what corrective measures are used.

"My question is," remarks the first teacher to another, "since most of these handbooks cover the same areas why can't I save time and money by using my cousin's foreign MK (Missionary Kids) school manual at my new Christian school here?"

Indeed she cannot. Such a handbook is specifically de-

signed to meet its institution's unique needs. All school procedures must fit into the host-culture's environment, language, economic, political and educational situations. All mandates must deal with a lifestyle that can be neither truly North American, nor truly the host-country culture.

Consider other reasons. Nearly always the children of the host culture's citizens are, by law, prohibited from attending such an outsider-owned school. This means that as foreign students they must be prototypes for North America and for the Christian way of life, as well as model guests of the host country. The handbook regulations are more than simple do's and don't's that must be included for children as young as six years.

Further, an MK school must be completely indigenous. It can depend on outsiders for practically nothing. Faith Academy, Manila, the Philippines, had to spend thousands of dollars and much time and work to secure its own water supply. The Yarina-Chocha and Tambo jungle schools in South America must own and manage all of their support devices and their own source of supply. Even at the Christian Academy of Japan in Tokyo, the electrical system has not always been part of the city's system. Under such exaction the only way administrators can operate such a school is "as a community in itself." The manual must read accordingly.

What develops, automatically, is that, in the foreign Christian school, the community's adults semi-adopt the children. Each staff member plays a role as big sister or brother, or foster parent, in

addition to performing his or her specific duties. On campus behavior, then, is for students a matter of relationship instead of obedience to a dry and fixed school manual.

Some examples will illustrate what I mean. The "we're all one big family" idea gives meaning, both in deeper relationships and in the challenge to be as mature as possible. For sixth grader Stewart Brandt, at Okinawa Christian School, it means being treated like a full-fledged community citizen. During every vacation he has travelled great distances to get from school to home, forcing him to become as self-reliant and mature as possible. He can take the unusually heavy charges imposed by his manual in his stride.

Tom Colby is in Dalat School, Penang, Malaysia, a strongly Muslim area. His manual may require him to "make his hairstyle conform to that of the Malaysian male." Josie Penning, a student in the same school, should refrain from any American dress styles that would offend the local people.

Students in Taiwan must respect the several-day celebrations of nationals who are Buddhist or Confucian, or be regarded as discourteous, a very serious matter in Oriental culture.

Thus the foreign Christian school handbook is far more than a set of moral, academic, social and disciplinary regulations. It must serve many cross-cultural purposes, which prevents it from neatly categorizing life at the school.

The typical MK school manual has deep character-building principles underlying each mandate. Its moral portion reveals

Julia M. Drake, associate of Career Outreach to Missionary Kids, is a free-lance writer.

Continued p. 26

CONTACT CANADA (Continued from p. 17)

technological, economically-oriented society. For example, at Dominion Textile, in Magog, we saw how technological advancement has made possible greatly increased production. The same was true at the Ford Motor Company; because of the assembly line method of production 48 cars can be produced each hour.

However, we also saw that the cost in terms of human individuality and pride in work was very steep. If one's whole job is limited to fastening a few screws and doing a few welds, one inevitably loses something of his humanness. We saw concretely the problems that have arisen and as Christians we may testify to positive alternatives.

We also gained a sense of history in our trip across Canada. By visiting Fort William, Fort Henry, Upper Canada Village, Notre Dame Cathedral, and St. Anne's Cathedral, we realized that Canada too has roots and a history. She also has artists: for example we saw William Kurelek's "Passion of Christ" and we saw the extensive McMichael Collection in Kleinburg. Thus, we were also made aware of the need for Christian service in the arts.

The trip was successful! In many ways it tied together, concretized and gave a context to what we had learned in our twelve years of schooling. We gained a better understanding of Canada - of the land, of the people, the arts, . . .

Contact Canada 1978 will never be forgotten by those who were a part of it. It was a time of fellowship and growing closer together. It provided the opportunity to look more closely at the country God has given to us and come to a fuller realization of what that means for us as young Christian students!

A PARABLE (Continued from p. 15)

they said.

Exhausted but undaunted, Philmor retired each night to the security of his family and the comforts of his favorite chair. One night as he pushed himself back to full recliner position in his vinyl resting place, he let his mind drift aimlessly. Thoughts about cars, about schools, and the relationship between them. Picking up a well-worn copy of the Merced Manual, he thumbed through it until he stopped at Book V, Chapter 6. The great inventor of

the automobile said that he should never give up, but continue talking and explaining everywhere, every chance he had.

Still deep in thought, yet completely at peace, Philmor drifted off to sleep. Towards morning he dreamed again. Someday, somewhere, people would all begin to understand. Parents, hundreds of them, would come knocking at the door of Squiglyhof Garage, wanting to pay the price, wanting to come in.



HANDBOOK (Continued from p. 25)

an intent to promote a stout positive spirit. MK's must be preconditioned to not be easily fooled by superficial mores substituted for their values. They must be prepared to stand anchored in integrity when hit by swaying winds of style, trend, or popular custom.

The academic section concentrates on honing the student's desire to learn to its sharpest point. It constantly prods students to better study habits. Proficiency in the three R's, music and sportsmanship is held up as the basic structure that keeps one's education forever going and growing.

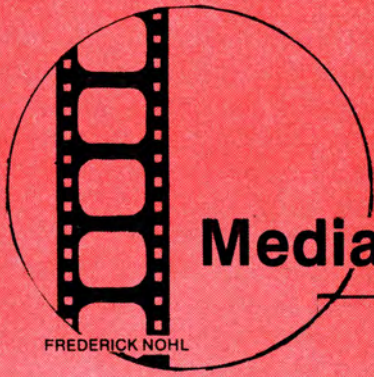
The social and disciplinary divisions focus on engraining in the students a firm resolve to cope with life, whether the sailing be raw or smooth. Students must become well versed on how to handle host-culture differences and challenges. Confidence and self-discipline are set forth as the stabilizers that keep rough seas from sinking one's ship or making one a soured, seasick traveller.

Lastly, in the manual adminis-

trators will be candid about themselves being the leaders by precept and pattern. Their important role in the school community compels them to see that the underlying purposes for all rules and regulations are manifested in the total community's daily life.

Thus the student is a product of both environmental influences and continuing gentle nudges toward the correct lifestyle. He is not considered, even by himself, as an academic slave complying with the commandments of an impersonal manual.

Therefore, a domestic North American teacher cannot simply apply, as written, the manual of a foreign Christian school to her domestic school. What she can do is make use of the ideas and purposes behind its tenets. Principles such as those I have just described can be profitably applied to a domestic school. School personnel could certainly leave indelible impressions on the spirits and hearts, as well as the minds, of their students, by applying such principles.



Media Review

You'll have to look far to find a more practical how-to book than *More Puppets With Pizazz*. Included in this oversize 160 page paperback are step-by-step photo-illustrated directions for making fifty rod, novelty, and string puppets. Scissorable patterns complement the directions — a decided plus for parents and teachers whose artistic talents are, well, less than extraordinary.

Actually, all the puppets shown can be made or adapted by children themselves. Says co-author Joy Wilt: "We believe children should not only be allowed but encouraged to make their own puppets. It is our experience that anything a child makes seems to have more meaning to him. It is our experience also that a child will find it easier to use a puppet that he has made himself; generally speaking, it is easier for a child to create a character than it is for him to adapt himself to one."

This \$5.95 publication will make a useful addition to Christian home and school libraries. Puppets, after all, are much more than toys. They are a tool for communicating information, insight (including Biblical and spiritual), and human feeling.

Frederick Nohl is a senior editor of Nursing 80, a monthly professional magazine published by Intermed Communications, Inc., Horsham, PA.

Publisher of *More Puppets With Pizazz* is Creative Resources, a division of Word, Inc., 4800 W. Waco Dr., Waco, TX 76703. By the way, this book is only one of a dozen Can-Make-and-Do Books. Though I've not seen the other eleven, their titles sound equally promising, as the following list will confirm:

Puppets With Pizazz (finger and hand puppets)

Puppet Stages And Props With Pizazz

The Great Pretenders (make-up, masks, disguises)

More Great Pretenders (costumes)

Game Things (indoor and outdoor games)

Seasonal And Holiday Happenings

Listen! (listening experiences, rhythm and musical instruments)

Touch! (tactile experiences, toys, projects)

Taste And Smell! (includes food recipes)

Rhythm And Movement (body coordination activities)

Given its name and location, you'll not be surprised to learn that Ave Maria Press (Notre Dame, IN 46556) is a Roman Catholic publisher. But don't let that stop you from considering its products for possible use in your Protestant classroom. With just a few (if any) adaptations, some may be just what you've been looking for to add that

certain something extra to your teaching.

Consider, for example, the following Ave Maria releases:

Child's Play. In this 96-page paperback, author David B. Gamm shows how you and third-to eighth-graders can translate 15 Bible passage into lively dramatic skits. Besides arranging the Biblical text for each passage in dramatic form, Gamm supplies production notes, suggestions for simple costumes and props, and discussion points to help students penetrate the passage's meaning. Each page is perforated and punched for easy removal and storage, and the publishers give permission to "duplicate these materials for study or for use in performances." Thirteen of the fifteen passages are taken from the life of Christ and all are arranged according to the liturgical year. This versatile resource can be yours for \$3.95.

God Is The Best Of Everything. This unique production by Patricia Scanlon is subtitled "A Children's Poster Book." Its twenty 7¼ by 8-inch glossy pages open up to form ten successive 7¼ by 16-inch posters. Each poster combines a simple, colorful illustration with an intriguing, sometimes elusive text that speaks of God's nature and His continuing presence in the world. "God," says one poster, "is like the numbers which never ever end." "God," promises another, "is a happy

Continued p. 28

time with friends." A punch through each page allows the posters to be hung anywhere you can drive a tack or nail. Ninety-five cents will get you this book, which converts to a cost of 9½ cents per poster. Mighty cheap, to say the least!

God Loves Me: Three Psalms For Little Children. Kathryn Kelly's art in this 96-page paperback is warm, winsome, and spiced with just a touch of humor. Even better, it meshes beautifully with Julie Walters' simplified texts for Psalms 139 ("God Knows Me and Is Always Near Me"), 91 ("God Helps Me and Protects Me"), and 23 ("God Loves Me and Cares for Me"). The result is a book that accomplishes the purpose for which it was written: to introduce preschool and primary grades children "to these God-inspired prayers which, as they pray them, will help them understand the kind of relationship God the Father wants to have with them and how the Father wants them to respond to Him." A good buy at \$1.95.

Because rock records often tackle ethical, religious, and other serious questions, they make useful classroom resources, especially with older children and youth. I was reminded of this the other morning when a local rock station spun a Doobie Brothers' biggie titled *Jesus Is All Right*. Though the recording's been around for some years, this was the first time I'd heard it.

In any case, I was intrigued enough to stop at a record shop, drop a dollar, and walk out with a 45 rpm pressing of the song (under a Warner Bros. Records label, code GWB 0313). Now, after listening to the record several times, I'm eager to try it on a class to let them tell me what they think. And whether the faith the Doobies seem to confess is really solid enough to stand up under stress.

One thing's for sure: the lyrics don't speak traditional theological terminology. Nor do they waste a lot of words. Though the cut lasts nearly four minutes, in characteristic rock fashion the song has only six lines of verse.

During the song's hard-driving beginning and end, the Doobies (speaking as one) state that no matter what people may say or do, they "don't care" because "Jesus is just all right with me." Between the repetition, the song mellows both instrumentally and vocally, while the singers confess that Jesus is "my friend." And He's that because "He took me by the hand [and] led me far across this land."

As I said, I'm eager to try the record on a class. I'm sure we could get some profitable conversation going about the nature of Christian faith, its meaning in day-to-day life, and what happens to faith in the face of determined opposition.

We've had overhead projectors with us for a long time. What we haven't had is a large supply of printed transparencies especially designed for Christian school use. Many publishers, it seems, have simply been unwilling to risk their capital on a product for which the demand is sometimes minimal.

But maybe things are changing. Recently, for example, I ran across an ambitious and useful series called the *Abingdon Bible Map Transparencies*. Included is an assortment of easy-to-use and easy-to-store maps tracing developments in Biblical lands from the earliest days to the present.

All transparencies are based on Harry T. Frank's 1977 paperback *Discovering the Biblical World* (Hammond, Inc., 515 Valley St., Maplewood, NJ 07040; \$9.95). Overlays are an integral part of the series, allowing teachers to build up

from base maps to show the changing sequence of events. The maps are color-printed on sturdy film and may be written on with water-soluble felt pens or grease pencils.

The series divides into six sets, with contents and prices as follows:

- 1) Palestine - - Old Testament, \$13.95.
- 2) Palestine - - New Testament, \$9.95.
- 3) Palestine - - Contemporary, \$13.95.
- 4) Lands of the Bible - - New Testament, \$19.95.
- 5) Lands of the Bible - - New Testament, \$19.95.
- 6) Jerusalem - - Old Testament/New Testament, \$19.95.

Each set is boxed and contains a leader's guide. Sets 3, 5, and 6 contain a pin register system that ensures accurate placement of overlays. The complete series is available in a specially designed slipcase for \$85, a savings of \$5.70 over sets purchased individually.

The *Bible Map Transparencies* are a product of Abingdon Press, 201 Eighth Ave. So., Nashville, TN 37302. You'll find them at many religious outlets; if not, order from the publisher. Once purchased, they'll prove a valuable resource for years to come.

The higher grace

Beth Merizon

Since we're commanded to forgive,
Can forgiving be divine?

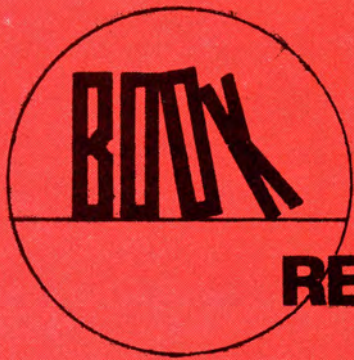
Where love is,
Forgiveness is;
And practice makes for ease.

Forgetting is another thing:

A burr once thrust against the mind
Is barbed to anchor and to cling
And many-pronged to sting
And is not loosened by the wind.

To err is human;
To forgive is, too.
Forgetting is divine.

Reprinted from *The Secret Trees* c. 1976. Harold Shaw, Publisher, Box 567, Wheaton, IL 60187. Used by permission.



REVIEWS

SEARCH THE SCRIPTURES

Author: Cornelius Vander Waal
Translator: Theodore Plantinga
Paideia Press, St. Catharines,
Ontario, 1977
10 volumes

Reviewed by
Robert L. Otte
South Christian High School
Grand Rapids, Michigan

Most librarians will agree that publications that fit under the heading "Religion" fall into two categories. On the one hand, most theological writings are extremely scholarly; so scholarly in fact that only fellow scholars can read them. On the other hand, other publications are so simplified as to be either flippant or, worse yet, false. Not much is written that can be comprehended by the junior or senior high school student or the non-scholarly adult reader. *Search the Scriptures* bridges that gap. It is not difficult reading; in fact, the Fry Readability Scale rates this set at an eighth grade reading level, and the average volume length is about 120 pages. However, VanderWaal is not flippant or overly-simplified but has managed to compact a lot of very useful perspective on the entire Bible into ten volumes.

Search the Scriptures, one should note first, is not another commentary; that is, one does not use this set to look up comments upon specific chapters and verses. Instead, it is a

guide to major themes of Scripture and is meant to be used along with a reading of Scripture. The major benefit of this set, it seems to me, is that the reader can see the forest for the trees.

VanderWaal's approach to Scriptures goes something like this. First, "... the Lord chose to reveal Himself in redemptive history, the history about which Scriptures tells us. The Lord descended into the midst of human history, as it were. He accommodated Himself to man. After the fall into sin, He promised deliverance through a certain line of descent. The entire Bible tells of that deliverance." Second, Scripture is also written in "the language of redemption": "Thus every page of the Bible has something to tell us about Jesus Christ." And, third, Scripture is a record of "God's covenant faithfulness." (v. 1, p. 47) God's working out of that covenant, then, is VanderWaal's perspective; that is the forest he allows the reader to see. Each Bible book fits into that total perspective on Scripture.

While the simple style and brevity of *Search the Scriptures* are an advantage, they do on occasion prove to be disadvantages. First, the easy reading can lull a reader into thinking that what is being said is not really important, when, in fact, some very profound and important ideas are being expressed. Second, sometimes one wishes the author had said more. For

example, following the discussion of Samson (v. 2, p. 110), VanderWaal says, "But what do all these violent deeds have to do with Christ? For one thing, they remind us that Christ will make His enemies feel His wrath." He simply has not said enough about Samson or Christ's wrath to make that a believable connection. Yet, that kind of over-generalization is rare and not a major shortcoming.

Search the Scriptures, then, is a welcome addition to most school libraries because of its perspective and because it is written for the general reader and not for scholars only.

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PHOTOGRAPHY FOR STUDENT PUBLICATIONS

Author: Carl Vandermeulen
Middleburg Press, Box 166,
Orange City, Iowa 51041
Paperback, 159 pp., \$12.95 [\$10.50 to CSI schools]

Reviewed by the editor

Responsibility for student publications too often falls upon the hapless teacher who hasn't learned the art of the convincing refusal. Otherwise it is assigned to the equally hapless English teacher who valiantly attempts and fails to prove that a journalistic venture such as the school's newspaper or yearbook is not by definition a function of the English department.

But when all noble attempts fail to relieve one from advising the school's yearbook or newspaper staff, Carl Vandermeulen's *Photography for Student Publications* will provide friendship and silent instruction for the activity which for most teachers is either foreign or difficult or both.

In addition, the book is for "editors who assign coverage and select photos for printing, writers whose stories will be illustrated with photos, and designers who try to combine stories and photos into effective layouts." It teaches them to "think visually and communicate effectively" with the publication's photographers, for whom the book is primarily written.

The nine chapters are packed with help and good advice beginning with the instructions in photojournalism and the difference it makes in the end product, an excellent yearbook or a superior newspaper. Four chapters detail clearly the techniques of handling the camera, analyzing the light, developing the negatives, and making prints. The art of the author is demonstrated in his ability to teach in a manner simple enough for a beginner and challenging enough for the professional.

Additional chapters include "covering the school," and the all-important "stretching the budget." The book is generously splashed with photographs which not only illustrate Vandermeulen's talent in the field of photography, but which also illustrate vividly the techniques he explains.

The author capably fills a special need that all schools which publish yearbooks and newspapers have. It is a *must* book.

Vandermeulen clearly writes with a purpose. He says:

... I've stressed that the main goal in photography is not self-expression or embodiment of an idea, belief, or perception formed by the photographer or his staff. Similarly, the book stresses that journalism cannot be entirely 'objective' — that it must have values and purposes that give it a sense of direction. I've tried to counter the popular secular notion that the artist and journalist leave behind their beliefs when they go about their work.

In addition, I have tried to stress throughout the ethics of photography with advice such as this: get good cutline information partly to guard against insulting cutlines; don't treat your camera as a toy or as a way to bother people and refuse to use pictures whose main interest is the embarrassment they will cause someone; understand what you photograph so that your photos can reveal understanding instead of ignorance.

The author makes no claim that his book defines a precise Christian approach to Christian photojournalism, but he has "tried to counter some prevalent secular trends in photography and journalism."

Although the book is offered for \$10.50 per individual copy to schools associated with Christian Schools International, the price is \$8.90 when bought in lots of four or more. Orders should be placed directly with the publisher.

Both advisers and staffs will benefit much from this practical book.

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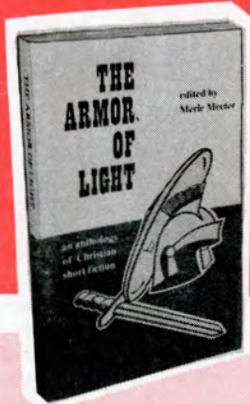
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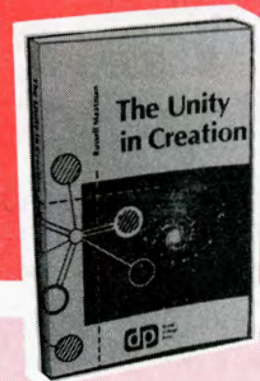
The Armor of Light

ed by
Merle Meeter



The Unity in Creation

by Russell
Maatman



English teachers:

At last an anthology of Christian short fiction is available for English classes. **The Armor of Light** contains fourteen stories by both well-known Christian writers and unknown ones. Designed for classroom use, the book provides study questions for each story.

In his preface to the volume, Merle Meeter states, "What we need today is realism, we do not deny it, but realism with a vision of hope." **The Armor of Light** provides that balance of realism and hope. Some stories, in one way or another, show a world in need of Christ the Savior. Others point more explicitly to people who found Christ as the answer to life's problems and riddles.

Authors included in the volume are: Joseph Bayly, Cor Barendrecht, Paul Borgman, Hugh Cook, Lawrence Dorr, Everett Huizenga, Walter Lockwood, Merle Meeter, Flannery O'Connor, E. William Oldenburg, James Schaap, Mike Vanden Bosch, Larry Woiwode, and Mildred Zylstra.

A textbook examination copy is available to English teachers upon request. Please include the name of the course for which it is being considered and the expected enrollment.

Science teachers:

"Is there a Christian physical science?" students ask. Russell Maatman, in **The Unity in Creation**, answers, "Yes!" Physical science is possible, he says, only because men know (even though they might suppress the idea) that God created the world and controls it. The history of physical science confirms what the Christian knows: There is only a single cause of the events that are responsible for all physical observations.

"The book is a masterpiece of logical progression," states a **Presbyterian Journal** review. "I would recommend it to the Christian teacher who sometimes desires help in witnessing to the truth that our God is who He claims to be, our Creator Redeemer and King."

Maatman establishes the thesis that the way scientists work rests on man's knowledge that God created the world and upholds it. How does this thesis affect the way physical science should be taught? **The Unity in Creation** attempts to answer this question and others. It is an excellent resource for Christian science teachers and students.

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