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A Golden Chain Around the Neck

“A golden chain around the neck.” That’s the way Luther speaks about the Fourth Commandment. Luther says that when we look at a person who is our father or mother with regard to “their noses, eyes, skin, and hair, flesh and bones” they may not be very attractive. A parent may even be ugly and detestable. We might wonder why we should think of this person more than others. But because God says, “Honor your father and mother,” we see a person “adorned and clothed with the majesty and glory of God.” The Fourth Commandment is “the golden chain around the neck, yes, the crown on the head, which shows me how and why I should honor this particular flesh and blood” (*The Large Catechism*, Baptism 20).

We live in a very superficial age. If a person looks good, if a person is popular and successful, we like him or her. Just take a look at the posters adorning the walls of many a child’s room. But Luther says it is a “much higher thing to honor than to love.” Regarding parents he says, “Honor includes not only love, but also deference, humility, and modesty directed (so to speak) toward a majesty concealed within them” (*The Large Catechism*, The Fourth Commandment 106).

It’s something we need to teach our children. It’s something we need to remember ourselves, because the Fourth Commandment applies not only to parents, but to all those in authority over us in the government, in the church, or in our place of employment.

A child naturally loves a parent who is kind and loving, a parent who provides for physical and emotional needs, a parent who listens, who takes time to be with a child. But what about a parent who is demanding and unreasonable? Who is harsh and cruel? Who has little time for his child? How do you help a child “honor” such a parent?

You can teach the Fourth Commandment. You can say, “Listen children, God says you are to honor your parents.” But it is only the love of Christ that can cause that to happen. Only as children understand what Jesus did for them can they gladly and willingly seek to do his will in their lives. Only when they learn that Jesus as a twelve-year-old boy perfectly honored and obeyed Mary and Joseph. Only when they understand that Jesus honored and provided for his mother even as he hung dying on the cross. Only when they understand that Jesus did all of this for them and for their sins can they see the Fourth Commandment as a “golden chain around the neck” of their father or mother. But what a beautiful thing it is when they do. There’s no jewelry like it.

MJL



...and others

"So I find this law at work: when I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!" Romans 7:21-25

Isn't it instructive when Scripture points out the truth about the people the Lord used to carry out his purpose? No one is guiltless. The "heroes of faith" all struggled with their sinful nature. Some gave in.

Noah got drunk. Abraham lied. Moses murdered. David was an adulterer and murderer. Jonah refused to obey God. Peter denied his Lord. And then there's Paul.

Paul, whom we would like to stereotype as a super hero, felt the full force of the Old Adam. He was not the perfect saint. He admitted that sin still lived in him and wanted to gain the upper hand. Two contrary principles were at work in him, as he writes (v. 15), "What I want to do I do not do, but what I hate, I do." Paul had once been Saul the Pharisee; now he was Paul, the missionary servant of Jesus Christ—a thoroughly changed man. But the sinful flesh still

Assurance of Victory

John R. Schultz

plagued the Spirit-wrought New Man within him. How this troubled Paul! "What a wretched man I am. Who will rescue me from this body of death?" The sinful nature hung on him like a dead body he could not get rid of. Freedom from the Old Adam's clutches could not be gained from the Law. The victory over the sinful nature comes only through Christ. "Thanks be to God through Jesus Christ our Lord!"

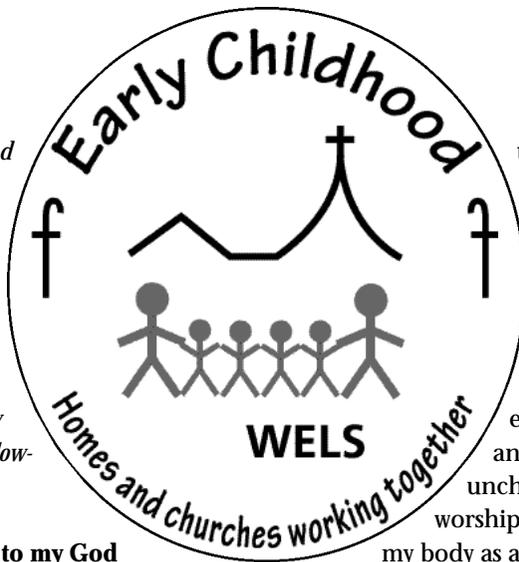
No, there are no perfect stained glass Christians in God's kingdom on earth. There are just Christians with a composite make-up: the New Man and the Old Man. The old sinful nature troubles us as principals: greed, selfishness, and lovelessness are still in us, creating tensions. But in us, in whom the Holy Spirit lives, the victory against sin is won through Jesus Christ. Like Paul, we are dead to sin and alive to Christ. "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me." Galatians 2:20.

Read some more: Romans 5:7-25

Dear Jesus, amid the many sinful voices within me clutching for my attention, give me the victory so that only your voice may prevail in my life. Amen.

John R. Schultz until recently served as principal/administrator of Minnesota Valley Lutheran High School. He is currently retired and living in New Ulm, Minnesota.

A Code of Ethics for Teachers in Early Childhood Education Programs



Understanding and believing by faith through God's grace, that "Christ Jesus came into the world to save sinners, of whom I am the worst," I strive, with God's help, to live my life of faith in the following areas:

A. Responsibilities to my God

I will seek to share the good news of salvation at every possible opportunity. I commit myself to a continual personal study of Scripture and to a regular use of the means of grace (worship and the Lord's Supper) (Ps 122:1). Recognizing that I can do nothing of my own power, I will seek the Lord's help through prayer. I will honor my call, first to the Lord, and, second, to the congregation that has called me (1 Ti 1:12). I will serve in this ministry joyfully and wholeheartedly. I will use the ECE program as a focus of Kingdom ministry and an opportunity for evangelism outreach into the community (Mt 28:19, 1 Ti 2:3). I will strive to serve all in love as

the Lord gives me opportunity (Co 3:23). I will encourage families to nurture their faith also through the use of God's Word. I will encourage others to and I myself will invite unchurched parents to worship with us. I will view my body as a living sacrifice to God (Ro 12:1) and strive to have my life be a model of Christian sanctification in and out of the classroom.

B. Responsibilities to the congregation I serve

I recognize my position as a minister serving a particular congregation, and I understand that the congregation, formally or informally, has called me to this service. I will enthusiastically support and promote all educational and outreach activities of the congregation, and I will participate in those programs to the extent I can (for example, choir, committee work, Sunday school teaching), understanding that the responsi-

bilities of my call take priority. I accept and will support the policies and practices of the congregation I serve. [When such policies determine the enrollment precedence of members of the congregation, I will carry out those policies. When such policies prescribe that all persons who serve as teachers or assistants in the classroom be in fellowship with us, I accept and support those policies.] I will strive to help the members have a sense of ownership in the child-care center. In the finances, staffing, and business activities of the program I will be accountable to those elected or appointed by the congregation to oversee the operation of the ECE program. If it is my responsibility, I will report regularly on the activities of the early childhood center to the responsible person or board or the voters' meeting. I will respect the pastor as the overseer/shepherd in his responsibilities for the spiritual welfare of the entire congregation (He 13:17). I will respect the physical facilities of the congregation and will exercise good stewardship in caring for them.

C. Responsibilities to the children

I will always remember that the children have been placed in my care by God and the parents to whom God has given them. I will see children as fellow-believers and heirs with me of eternal life. I will never discriminate against any child because of race, gender, economic circumstances, or physical, intellectual, or emotional impairment. I will seek to have an early childhood center that

accommodates to children regardless of their circumstance or handicap. To help them grow in their faith life I will have daily religious instruction in my classroom (Bible stories, prayers, and song), I will model Christian behavior, and I will carefully plan other activities that will help them grow spiritually, cognitively, physically, emotionally, and socially. In my discipline I will use both Law and gospel. I will encourage children to attend other Christian educational programs of the congregation such as Sunday school, weekly worship, and vacation Bible school. I will provide for the children a developmentally appropriate as well as individually appropriate curriculum. In keeping with a Christian understanding of self-concept, I will seek to encourage children to see themselves in positive, healthy ways, helping them to understand that what they are is a gift of grace from a loving God. My classroom will have centers or areas that will stimulate the children to play with sound, rhythm, language materials, space, ideas, materials that arouse curiosity, exploration and problem solving in individual ways. I will encourage self-help and independence skills. One goal of the early childhood center will be to prepare children for the exciting world of school learning. My classroom also will build a climate of emotional safety and a feeling of community. I will show children the love and affection that reflects my love for my Savior and I will treat them with respect, which includes listening carefully to them and responding quickly and appropriately to their feelings. I will

teach them to regard their parents with the same respect and love. I will regularly pray for the needs and spiritual well-being of the children I minister to and their families.

D. Responsibilities to parents

I will always remember that parents are also God's children who need the help and guidance that God's Word can give. I will respect them as the parents/caregivers/guardians of the child (Eph 6:4) and I understand that they are to the child the most important persons in that child's life. I will respect the family life style/arrangement/customs insofar as it is in harmony with Scripture. I will do all I can to assist parents in their work of training children (Pr 22:6). I will strive to be a Christian role model to the parents (Mt 5:16). I will encourage them to grow in God's Word by attending worship services, the Bible information class, or Bible study classes. I will make myself available to parents at all reasonable times. If they are active members of another Christian church, I will encourage them to continue a faithful use of the means of grace in that church. I will speak truthfully of the differences between their church and mine, but I will not coerce or force them away from their current church home. I will encourage them to provide spiritual growth at home through family devotions, private Bible study, and discussing Bible lessons with their children. I will provide where appropriate parenting classes and literature to help them in their important responsibilities

as parents. I will keep parents informed of the activities and goals of the ECE program and health issues through newsletters, personal notes, and personal communication. I will provide them the opportunity and training to serve as a helper in my classroom. I will honestly inform parents of any assessment I conduct of their children, I will report such assessment in a positive and constructive manner, and I will refer them to resources or persons who can supplement my assessments. I will suggest to parents competent, and, if possible, Christian professionals (for example, WLCFS) or resource persons for counseling or other services. I will provide parents opportunities to interact and socialize with other parents.

E. Responsibilities to colleagues

I will seek to strengthen my colleagues in their lives of sanctification even as they strengthen me (Eph 5:19,20). I will seek to have a relationship with them that reflects God's love and understanding and which includes trust, cooperation, respect, and open communication. If it is my responsibility, I will provide inservice training and instruction and do all I can to make them competent caregivers. I will share with my colleagues materials and ideas that will help them be better caregivers. I will work with them to make decisions in the childcare center that are based on what Scripture and professional practice suggest to be appropriate learning environments. I will support them in their professional development and I

will help them receive due recognition for their work and professional achievements. I will speak positively of them to other persons (2 Ti 2:16-17), but I also recognize my responsibility to correct them for unprofessional behavior or a life that does not reflect their ministry.

F. Responsibilities to my profession

I will always try to conduct myself in a professional manner, which includes my appearance and my communication skills. In keeping with my professional responsibilities, I will put the needs of children and parents before my own preferences and emotions. I will be honest about the nature and extent of services that are provided by the childcare program and I will not promise services or skills that are beyond my or the program's resources. I will not serve in positions for which I am not qualified or for which there are not adequate resources for me to fulfill the responsibilities of that position. I will clearly communicate the goals of the ECE program. I will be familiar with laws and regulations that pertain to the childcare programs in my state and insofar as these regulations do not conflict with my Christian beliefs or the Christian goals of the center, I will comply with them and seek to have the responsible church board comply. I will keep myself informed of the latest developments and research in early childhood education through reading and attending workshops or seminars. I will accept constructive criticism graciously and view it as a means through which my ministry may be improved. I will par-

ticularly seek to develop professionally in the uniquely Christian aspects of early childhood education.

I willing commit myself to this because of the children I serve, the parents I assist, and the fellow believers who have given me this responsibility. But, primarily, I do this because of the God who created me, who redeems me, and who sanctifies me.

This code of ethics grew out of a workshop conducted in Lansing, Michigan in 1997. Our thanks to the following authors: Carol F., Carol H., Carol J., Carol K., Jo M., Julie M., Judi M., Gail N., Susan O.



School Bullying

Cheryl Loomis

SCHOOL SHOULD be a place where children feel safe and secure. Media reports indicate that school is no longer a safe haven. Incidents of school violence and even homicide occur at alarming numbers. Bullying is one of the most underreported yet serious problems related to safety in schools today (CFL, 2002). In a 1998 survey, the United States Department of Justice found that bullying affects 30 percent of sixth to tenth grade students. Students surveyed reported bullying others, being victimized, or both. School personnel were found to minimize or underestimate the extent and effects of bullying. Bullying can lead victims to take matters into their own hands. In 37 school shooting incidents, the U.S. Secret Service learned a majority of the shooters were victims of bullying (Ericson, 2001). Most bullying occurs in and around school buildings. School size is not a factor in bullying. It occurs in both urban and rural schools.

Bullying is defined as physical or psy-



chological intimidation that occurs over a period of time to create an ongoing pattern of harassment and abuse (Banks, 1997). There is little empirical evidence to support the notion that children who bully others have low self-esteem (Ericson, 2001). A student who bullies needs to feel powerful and in control. Bullying is not gender specific. While both males and females engaged in or were victims of bullying, males are more frequent bullies and targets.

Bullying among boys is more physical in nature. Girls will resort to more psychological tactics. These tactics include gossip, rejection, and name-calling. Bullying has been identified as a precursor to violence by both perpetrators and victims and often leads to criminal behavior in adulthood (Bullock, 2002). Research indicates that by the age of 24, 60 percent of children who bullied as children or youth have had a criminal conviction (CFL, 2002).

Bullying starts at an early age. The National Institute of Child Health and Human Development surveyed children ages six to ten. These survey results found that 17 percent of children bul-

lied others sometimes or weekly while only six percent of children admitted they were being harassed. This behavior has even been identified among preschoolers (Bullock, 2002).

Adults often ignore or don't recognize bullying as a problem. Educators and parents alike may think bullying is typical childhood behavior or consider it a rite of passage. Children who bully have difficulties establishing friendships with peers and maintaining relationships in adulthood (Lumsden, 2002).

Family dynamics are identified as factors that contribute to bullying behavior. Parents who use physical force and intimidation to punish are teaching their children to treat their peers in the same manner. Parental involvement and warmth has usually been found to be lacking among children who bully others (Lingren, 1997).

It is worthwhile to note the perceptions of bullying. Some children felt that bullying toughens up "wimps." Others indicated that the victims brought the situation upon themselves. Twenty-four percent of children said they would not intervene when witnessing a bullying situation (Banks, 1997). Children reported that talking with an adult would only make the situation worse. Often adults have trouble discerning what is normal childhood teasing and what constitutes bullying. Adults need to be patient listeners and take the child's concerns seriously. Raising awareness of what children are thinking would be a good starting point for discussion of the topic. Discussion could be encouraged by asking children

open-ended questions regarding their experiences with bullying. Problem solving skills need to be modeled and opportunities given for practice. Letting children know the experience of others is a good way to teach empathy. Bullies are not empathetic and educators need to work to encourage empathy among children.

Some effects of bullying on victims include poor academic performance, anxiety that can lead to physical or emotional ailments, absenteeism, a higher depression level, and, ultimately, suicide or homicide. The National Association of School Psychologists and the U.S. Department of Justice estimate that 160,000 students miss school every day because they fear being bullied (CFL, 2002). Public areas in schools (bathrooms, cafeterias, playgrounds) leave children particularly vulnerable. Forty-three percent of children fear being harassed in the bathroom (Bullock, 2002).

Recommendations to combat bullying are three-fold in nature, school-wide, classroom, and individual. Schools can set policies stating that bullying will be taken seriously. Schools that developed programs to address the problem of bullying found at least a 50 percent decrease in bullying instances over a two-year period (Ericson, 2001). Teachers need inservice training to identify bullying behaviors. Most bullying occurs in cafeterias and restrooms away from the eyes and ears of watchful adults. Making sure that public areas in schools are properly supervised can send a message that the school is serious

about stopping bullying. Families need to have support and training, too. If the same approach to bullying is used at home and at school, the incidence of bullying will decrease. Bullying is a group phenomenon. Students need to be taught to respect one another and to solve problems without the use of violence. Finally, individuals must be trained to act promptly. Thirty-seven percent of children ages five to seven said that if they saw someone being bullied, they would do nothing as it was none of their business (Bullock, 2002). One frequently misunderstood component of bullying is the passive bystander. When bullying occurs, those who witness it may not realize that by standing by and simply watching they are encouraging bullying behavior (CFL, 2002). Assigning buddies or mentors to individual children could guard against bullying. Classrooms need to be safe places where children are taught cooperative communication skills. Research on bullying leads educators to the conclusion that bullying exists in all educational settings, even in our Lutheran schools. Christian teachers have a powerful tool, God's Word, to use in combating bullying. Christian educators are in a unique position to point children to the perfect model, Jesus Christ. May we all encourage our students in their lives of sanctification to treat others with love and compassion as Christ has loved us. ✪

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Cheryl Loomis is a professor in the early childhood education program at Martin Luther College, New Ulm, Minnesota.

Thank You, Lord, for Your Gift

Elsa Manthey

DO YOU REMEMBER your favorite gift? Was it a person, place, or thing? How people react to gifts can be very interesting and extremely different.

One person looks at a gift and asks, “What am I going to do with this?”

Another responds, “Isn’t this wonderful! I know just what I am going to do with it!”

A third person responds by putting the gift in a “special” place but not giving it special note or use.

These responses parallel how parents, teachers, and schools may react to a gifted/talented child. We know that all children are special gifts from God. He has blessed all of them with unique gifts. Unique gifts in a classroom setting can present a very interesting challenge. In a classroom setting it is important to keep both the goals for the class and the needs of the individual child in balance.

As a school works with a child whom both observation and testing have designated as a “gifted/talented” child, the following actions are to be encouraged:

1. Appreciate *how God provides* good gifts to his church.
2. Appreciate the *child* as a *person* who is gifted.
3. *Appreciate rather than be challenged* by the gifts demonstrated by the child.
4. Work with parents to *plan cooperatively* for the educational program that will provide for both horizontal and vertical growth in the child’s skills and knowledge.
5. Allow for *challenge thinking* but help the child *grow in respect* for others and self so that relationships with people are valued.
6. *Become knowledgeable* about computer programs, community programs, and other resources that can be used to help the child grow.
7. *Provide opportunities* for the child to use the special gifts in the service of the congregation and the church at large.
8. Let the *love of the Lord* be the *chief motivator* in the dealing with child and parents.

Where knowledge in a given subject or activity is already mastered, more drill and assignments are not needed, but where new learning is required to build a skill, it is provided. The educational planning calls for creative minds working together. The school might address the learning needs of the gifted

child by tailoring assignments to the abilities of the child, providing release time for extended learning, adding new courses to the school curriculum, and allowing the child to be part of upper grade classes.

The most important guiding principle is that this child of God needs to be allowed to be a child. Being part of the family of God and appreciated as Jesus'

little lamb will be extremely more valuable than the academic wisdom the curriculum provides.

Thank you, Lord, for all of the gifts you provide for your church. ✠

Elsa Manthey, M.S., is a counselor with Wisconsin Lutheran Children and Family Service in Appleton, Wisconsin.

We do not presume to suggest an activity for the young peoples' society in your congregation, but the announcement below does have a certain charm. Courtesy of St. Paul's Archives.

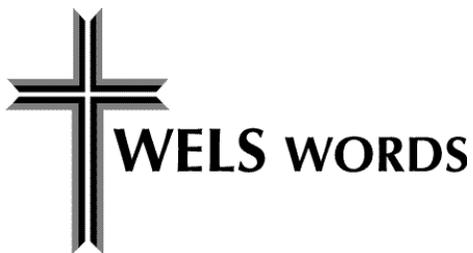
The St. Paul
Young Peoples Society
OF THE
LUTHERAN CHURCH
NEW ULM, MINN.

ANNOUNCES A
Handkerchief 
   Bazaar,

FOR OCT. 22, 1901,
At the home of Mrs. H. Schapekahm
Commencing at 6 o'clock P. M.

Kindly send a handkerchief,
Red bandanna, silk or lace,
Linen, good for cold or grief;
Everything will find its place.
We shall have a charming sale--
Don't forget the date and call!
'Spite of wind or rain or hail,
Heartily we welcome all.

Handkerchiefs should be sent to
Miss Lydia Schapekahm not later
than Oct. 19, 1901.



Fellowship

Geoffrey Kieta

FELLOWSHIP IS ONE of those WELS Words that we can tire of very easily. You can't be an active member of the Wisconsin Synod without hearing this word or a called worker in our church without wrestling with it. People outside of our church body often feel that we are a "one issue" Synod. I disagree with that point of view, but I do understand where it comes from. If you are outside our Synod looking in, one of the first things you will run into is our practice of fellowship.

A sad reality of our church's approach to fellowship is that we often think of it only in negative terms. I would be willing to bet that if I took a poll of what fellowship means in any congregation in our Synod, I would get a list of "we-don't's." Fellowship means that we don't pray with other Christians, we don't commune members of other churches, and so on. While there is good scriptural reason for every one of the "we-don't's," I don't believe that's where our thinking about fellowship should begin.

The word that the Bible uses for fel-

lowship literally means "sharing." Fellowship is sharing our joys and our sorrows, sharing our burdens, our opportunities and the "Hallmark moments" of our lives with other Christians. Our fellow Christians are treasures God has given us, treasures that mean as much to us as we mean to ourselves.

The Bible is full of positive expressions of fellowship. St. Paul proclaims that we have "one Lord, one faith, one baptism and one God and Father of all" (Eph 4:5). The Bible calls fellow Christians "brothers." It calls the Church the body of Christ, and then goes on to point out how each member of the Church, like each organ of the body, contributes to the whole. Eyes don't do what noses do. Ears don't do what feet do. But the body needs all the different parts. If one part hurts, the whole body hurts. If one part is honored, the whole body is honored. Our Christian fellowship is a gift from God, a gift that an unbeliever cannot begin to understand.

Christian fellowship is unity in the faith. Before God, all Christians are per-

factly united because we have “one Lord, one faith, one baptism, one God and Father of all.” That unity comes from the gospel. Living in the heart of each Christian is the New Man who understands what God has said and believes it. In heaven we will all be “in fellowship” with each other—no matter what denomination we belonged to on earth. When God looks at the true Church now, he sees all true Christians as one Church.

But does that mean that our Synod’s practice and belief regarding fellowship are wrong? Not at all. We don’t live in heaven. We live here. Spiritual realities are true even in this world, but they are not always visible in this world. The true fellowship of the Christian Church is an invisible reality. We can’t see the New Man. We can only see what’s on the outside. In truth, even the members of the congregation I serve don’t know if I am really a Christian or not. I hope that they believe that I am because they hear my sermons. But they can’t look into my heart, just like the children in your classes cannot look into your heart. Our words and actions are all they have to go on.

That reality makes “church fellowship” necessary. By “church fellowship” we mean the practice of churches joining together to work and to confess their faith. The Bible commands us to observe “church fellowship.” Again and again we are exhorted to be one in faith, to agree together, to work together for the truth. At the same time, the Bible itself commands us to mark and avoid those who don’t teach what we

received in the Scriptures (Rom. 16:17,18).

So we do practice the “we-don’t’s” of church fellowship. We don’t join with others who don’t believe what we believe. Our actions confess what God’s Word tells us. But we do it to protect our fellowship, not to destroy it. True Christian fellowship is unity on the basis of the gospel. It is agreeing to confess what God’s Word says. Disunity and divisions, in the sense that the Bible talks

“
*Christian
fellowship is
unity in the
faith.*”

about them, is refusing to accept what God has said. We don’t create divisions and disunity when we refuse to join with someone who doesn’t teach what God’s Word teaches — they do. We simply recognize that they exist.

When we obey God’s command to separate from those who teach something different from what God teaches, we do it to protect the Christian fellowship God has given us. The Bible says that false teachings are like yeast. Once yeast gets into a lump of dough, there is no way to get it out again. It will just keep growing and multiplying until it

works its way through the whole mass. In the end, I suppose a kind of unity does result from false teachings working their way through one church body after another—a unity in denying what God says. We see that in the way that the majority of churches today deny what God says about the role of men and women in the church and about homosexuality. They may not agree on everything that they believe, but they all agree that what God has said is not true.

So we mark and avoid those who don't teach what God has commanded us to teach. But there are twin dangers associated with that confession. On the one hand, we all feel a tremendous pressure to conform to the thinking of the world on this subject. It's hard to refuse to pray with other groups. Our children often don't understand why they can't join the scouts when all of their friends do, and it's hard for us to be "the bad guy" and tell them that it's wrong for them to do something they desperately want to do. So, sometimes, we're tempted to "down-

play" this doctrine.

On the other hand, it's very easy for us to answer that difficulty by pointing to the list of "we-don't's: we don't pray with others, we don't commune others, etc. The problem with that is that it very easily becomes legalism. We aren't

thinking about preserving the unity of the faith any more, we just want a set of rules that we can obey. We aren't wrestling with what it really means to stand on the Scriptures or with what really makes the Lutheran Church unique among Christian bodies. And we aren't teaching those truths when we chant the "we-don't's" like a mantra. That's a very

great danger. It leads to appearing and even feeling smug about ourselves. Or it leads to a kind of "don't ask/don't tell" approach to fellowship—just don't bring certain things up to the pastor or our teachers, and we'll be OK. That's hypocrisy.

It's a sin to let the world tell us what to believe about unity and disunity. It's



God is faithful;

**by him you were called
into the fellowship of his Son,
Jesus Christ our Lord.**

1 Corinthians



a sin to ignore the differences that exist between us and other churches. God commands us to separate ourselves from false teachers. But it's also a sin to do it without thinking and explaining why. God commands us to "speak the truth in love." All too often, we mem-

“

We can only sincerely speak the truth with hearts full of love for our fellow Christians because God the Holy Spirit is working in our hearts through the gospel.

”

bers of the WELS have spoken the truth, but without much love. We have given the impression at times that we think that we will be the only people in heaven. That's simply wrong.

A person who doesn't accept this teaching is probably not going to accept that what we believe is sincere and based on God's Word. He or she will probably not accept that we are trying to protect and celebrate real unity by identifying and avoiding false unity. But

we do need to take care that their refusal is not because we have been arrogant or hypocritical. It's only by the grace of God that we are a part of the Christian church. It is only by the work of the Holy Spirit that we understand what God says on this point.

If we're honest, we all have to admit that we have failed to live up to speaking the truth in love with our lives and our lips. We either have not spoken the truth by caving in and going along with those who disagree with us, or we have not spoken the truth in love. Either way, it is a sin. But either way, Jesus died for our sins. He paid for every time we caved in to the pressure of the world. He paid for every time we failed to take the time to love the person that we were separating from. He paid for the creeping legalism in our hearts that just wants a set of rules to obey. We are forgiven. God has erased those sins. God does still call us to speak the truth in love. But we can never do it on our own. We can only sincerely speak the truth with hearts full of love for our fellow Christians because God the Holy Spirit is working in our hearts through the gospel. Trust his work! Trust it, and commit yourselves to speaking the truth in love. ✠

Pastor Geoffrey Kieta serves Grace Lutheran Church, Muskego, Michigan.

Fine Arts in Lutheran Education

Jason Jasperson

ART SERVES COUNTLESS purposes. In the Christian tradition it has often been a tool to teach ideas and to move spiritually. Christian art is often thought to be a Catholic phenomenon that Protestants sought to destroy. Less often we hear about the Lutheran art tradition. Great names in the history of art shared a similar belief in salvation by faith and the Bible as God's inspired Word. Today our Lutheran education system seems to gloss over the potential that art offers its students mentally and spiritually. It seems to exist in the periphery in our schools when it ought to be part of the core. Its importance is acknowledged by Scripture, Luther, and recent learning research. This paper proposes the idea that art has God-pleasing purposes and is a vitally important element in education, and that teachers of art in our area Lutheran high schools need to be properly trained.

The first words one encounters in the Bible depict God as maker of all things, "In the beginning God created the

Heavens and the Earth. Now the Earth was formless and empty." God created. We recognize that God had standards of quality when we read, "God saw that it was good." The quality of his work was of some importance to God. God is the ultimate example for any artist. He made all that is known and said it was good. His work has been and will be the root of any art of any time. Without his creation there are no plants, skies, bodies, birds, thoughts, or motions to draw, paint, sculpt, dance, or compose. God's creating work inspires awe in humanity.

Mankind expresses this appreciation by mimicking the varied, complex product of God's creating work. Some do so unknowingly. Let's say an unbeliever paints the motion of waves striking a rocky shore because it seems to be a powerful, beautiful experience to him. He is like a youngster who tries to sing like the singer on the radio just because it appeals to him. Regardless of whether they know who is responsible for what they admire and mimic, their imitation is homage.

God's creative work is ongoing. Isaiah

tells us, "Yet, O Lord, you are our Father. We are the clay, you are the potter; we are all the work of your hand" (Is 64:8). Similarly Jeremiah was commanded to go to the potter's house for a visual sermon:

Go down to the potter's house, and there I will give you my message." So I went down to the potter's house, and I saw him working at the wheel. But the pot was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him. Then the word of the Lord came to me: "O house of Israel, can I not do with you as this potter does? ... Like clay in the hands of the potter, so are you in my hand, O house of Israel (Jer 18:2-6).

This is a vivid illustration of God's relationship to his creation. What a

humbling thought for a student to contemplate while throwing pottery on a wheel. It clarifies God's power in the same way a parable does. In the building of Solomon's temple much consideration was given to the way the building would look. It was not merely a functional enclosure, but a space in which all thoughts were to focus on God.

The inside of the temple was cedar, carved with gourds and open flowers.... In the inner sanctuary he made a pair of cherubim of olive wood.... The height of each cherub was ten cubits.... The wing of one cherub touched one wall, while the wing of the other touched the other wall, and their wings touched each other in the middle of the room. He overlaid the cherubim with gold.... And on the two olive wood doors he carved cherubim, palm



Jhesus kam aus Galilea an den Jor-
dan zu Johanne/das er sich teuffen lieffe.
Vnd sihe/ da ward der hymel vber yhm
auffgethan/vnd Johannes sahe den geist
Gottes/gleich als eine taube herab faren
vnd auff yhm tomen/Vnd sihe/ Eine stim-
me vom hymel erab sprach/ Das ist
mein lieber son/an dem ich wol
gefallen habe/ Matt. iij.
5 4

Baptism of Jesus from Luther's Passional

trees, and open flowers, and overlaid the cherubim and palm trees with beaten gold. (1Ki 6:18-32)

The temple's furnishings listed in 1 Kings 7:13-51 extend the artistic reach even farther (remember that a cubit is about 18 inches or a 1/2 meter long, a handbreadth is 3 inches, and a bath is 6 gallons).

King Solomon sent to Tyre and brought Hiram.... Hiram was highly skilled and experienced in all kinds of bronze work. He came to Solomon and did all the work assigned to him.

He cast two bronze pillars each eighteen cubits high and twelve cubits around, by line. He also made two capitals to set on the tops of the pillars; each capital was five cubits high.... The capitals on top of the pillars in the portico were in the shape of lilies, four cubits high.... He made the Sea of cast metal, circular in shape, measuring ten cubits from rim to rim and five cubits high.... Below the rim, gourds encircled it—ten to a cubit. The gourds were cast in two rows in one piece with the Sea.

The Sea stood on twelve bulls, three facing north, three facing west, three facing south, three facing east. The Sea rested on top of them, and their hindquarters were toward the center. It was a handbreadth in thickness, and its rim was like the rim of a cup, like a lily blossom. It held two thousand baths.

Though there are more artistic

endeavors listed thereafter, I believe the point is clear. Much artistic thought and labor was dedicated to the Lord. These passages record a picture of a powerful, lovely, God-pleasing space. God later appeared to Solomon saying "I have consecrated this temple, which you have built, by putting my name there forever. My eyes and my heart will always be there." (1Ki 9:3) God said that it was good.

God also gives accounts of improper uses of art. We find accounts of the Golden calf, Shadrach, Meshach and Abednego refusing to bow to Nebuchadnezzar's statue, the Philistine idol Dagon failing face down to the Ark of the Covenant, the riot in Ephesus over the gospel's threat to the sales of Artemis statues, and many other warnings about idols. God most definitely does not approve of this use of art. It is a direct violation to the First Commandment. What is important is not that the skill or product of the artist/craftsperson be honored, but that God be honored by the artist's/craftsperson's skill or product.

Martin Luther dealt with fanatics who believed any image of God became an idol. "Luther was no iconoclast; works of church art, old works of pagan secular art, if properly used did not have to be smashed. What mattered was that Christ be glorified. What mattered was that Christians be edified. What mattered was that scripture be made available in a language the people understood" (Hartwig, 1999, 178). Also, "Luther sharply criticized the breaking of images that constantly accompanied the

Reformation in the cities. Theological objections to images were either untenable or uncertain; experience, on the other hand, demonstrated images to be ‘sermons for the eyes’” (Oberman, 1989, 282). Luther drew his Christian freedom from, among other passages, Romans 14:14, “I know, and am persuaded by the Lord Jesus Christ, that there is nothing unclean of itself.” He took an active part in the illustration designs for his 1534 Bible translation. His 1529 “Passional” was a book of Bible stories aimed at children and simple folk. Because of his involvement in designing the illustrations for this book, “[t]he illustrations in Luther’s ‘Passional’ have to be taken as seriously as the facing pages of print” (Bottigheimer, 1996, 28). Luther saw religious imagery as another means of communicating to the laity. Paintings, sculptures, stained glass, and book illustrations all had potential to be “sermons for the eyes.” Images enforce learning and help one to remember. Strong emotions make memories more accessible and powerful art can produce lingering empathetic emotions. Dr. Luther seemed to realize the didactic and communicative power of images and used them to further God’s kingdom.

Luther’s view of art in education places it on the same plane with languages, history, literature, mathematics, and the sciences, all of which surround and are taught in conjunction with the Word (Hartwig, 1999, 184). This curriculum allowed students to be exposed to the works and ideas of man presented in the light of the gospel.

The Christian tradition in art is summarized by Robert Broderick as follows:

The fine arts were used by the Church from the earliest times. Their Christian character is found in their expression and in the use to which they are put in the service of the Church. Many examples of primitive Christian art are found in the catacombs. From here more than any other place came the use of symbols that were both a religious and a “guarded” method of expression. Once the Christians were given freedom of worship, art became an expression in the decoration of churches and a method of teaching, since reading was enjoyed only by the scholars. It became the means of expressing Christian ideas and doctrines, in mosaics, paintings, stained glass, calligraphy, illumination of manuscripts, metalwork for vessels of the Mass, woodcarving, and textiles. It became a part of church architecture and centered around the doctrine and teaching of the Church. Later it allied with the whole of fine arts, influencing writing, music, and sculpture as well as painting. It remains a part of the life of the Church, depicting the truths of the faith. (Quoted by Tirro, 1989, 13)

We’ve all seen religious imagery. To what extent is our understanding of the Bible based on what artists have shown us? Have we ever been misled by art? Have we ever been enlightened by art? Art can be a visual means of understanding the events and ideas of the

Bible. Pieter Breugel's "Blind Leading the Blind" illustrates Jesus' words of Matthew 15:14 in a way that is memorable, accurate, and artistically sound. Rembrandt van Rijn, who was seriously dedicated to biblical imagery painted "The Blinding of Samson" in such a vivid, disturbing way that any one who searches over it for longer than twenty seconds will surely imprint it upon his memory. The German Albrecht Durer rivaled the greatest artists in Rome with his engravings of biblical subject matter. These artists and many, many others leave us with an artistic tradition in line with our faith. They were vital members of their eras and dedicated immeasurable time, skill, and insight to the Lord's work. Much can be learned from them.

Conversely, there is a history of art that does not fall within our beliefs. The sculptures of ancient Greece, wall paintings of Pompeii, political propaganda of Napoleonic imagery, Impressionists' perceptual studies, and the vegetable soup of Twentieth-century art all have little to do with Confessional Lutheranism. In the spirit of Luther's large-minded Christian freedom (Hartwig, 1999, 178), we need not shy away from these aspects of history in favor of "Lutheran" artists. All of art should be taught with the benefit of the Word close at hand. If God-pleasing artistic thought and execution are to be nurtured in our youth, it follows that there need to be teachers qualified to present it. What are the qualifications of a secondary art teacher? What are proper approaches to teaching art in our Lutheran secondary schools?

Consider this. An art teacher must realize that artistic training can provide a means of exploring with wonder God's complex work and exposing this wonder to others. Artistic endeavors allow students to offer their talents to God in gratitude. Essentially art can be a visual sermon to the artist (by looking at God's Word and/or creation) as well as to the viewer (by seeing the product of the students' explorations and meditations).

Then the teacher must realize that nearly everyone can learn to draw or paint or sculpt. Some will be more apt than others because of mental strengths. Art begins as a set of skills that need time, energy, and instruction to be honed. According to Betty Edwards, author of *Drawing on the Right Side of the Brain*, "...if you can catch a baseball, thread a needle, hold a pencil and write your name you can learn to draw skillfully, artistically, and creatively" (Edwards, 1987, 7). I am reminded of the Suzuki method of violin teaching, which makes decent players out of all of its students. Despite the "talent" mystique that surrounds art, it begins as fundamental skills much like phonics, basketball dribbling, piano scales, and multiplication tables. They are tedious but manageable skills with the proper guidance.

The magic ingredient is motivation. Knowing why the assignment is important is so key to adolescents. Is a math wiz that way from birth or from realizing that aptitude is attainable? Is a master mechanic a natural or does he have goals? I contest that "talented" individu-

als are simply motivated ones who work harder and longer in their field. They find joy in this work. The art students that we eventually call “talented” are simply the ones motivated enough to take on ever-increasing challenges.

Achieving that motivation is up to the individual instructor. Exposing the students to a wide variety of art (past and present) is a beginning. Meeting real artists and seeing their work and processes can be life-changing for some. The pressure of a public exhibit causes a seriousness in other students. Honest evaluations of students’ work is priceless. Make sure that they know when they have done something well, and help them find solutions to what needs developing. Be sensitive to a student’s strengths and likes and you will find enough motivation to begin with.

Also of vital importance to a teacher of art is the ability to teach by example. Infants learn by example and so do graduate students. “The teacher is as much a model as an information processor. The learner is more an imitator than a sponge” (Gerlach, 1999, 193). You can not expect students to understand a visual process unless they see it. I believe demonstration is the most effective way to teach art techniques. Demonstrations do not have to happen entirely “before your very eyes.” Portions can be prepared ahead to illustrate techniques and stages a student can expect to encounter. Lectures exist in an entirely different realm of learning. In fact while demonstrating an artistic technique, I find myself trying to talk about what I’m doing and stalling

mid-thought as the demonstration continues. The art classroom needs to be a place of experiences in order to be effective.

This idea of teaching by example puts some pressure on the teacher. The teacher needs to perform what is expected of the students. For this reason I feel it is important that the teacher has a post-secondary background that includes studio art. These classes involve deadlines, high standards, peer critiques, and, most importantly, a wide range of artistic experiences and ideas. The professors should be practicing artists and will inevitably offer differing approaches. Peer art students will provide an exchange of ideas and an opportunity to form a stand in artistic conversation. As Luther said of learning with others, they will “come together and practice on one another and stir each other up and drive each other on” (quoted in Hartwig, 1999, 180).) By gathering these experiences and, of course, developing one’s artistic skills and sensitivities, an art teacher gains valuable tools for the classroom. Howard Gardner asserts that “one basically teaches as one was taught” (Gardner, 1996, video). Art teachers should be taught art.

Situations like this abound at nearly any state university, most private colleges, and at fine art schools around the world. Situations like this can be found in WELS/ELS circles at Bethany Lutheran College in Mankato, Minnesota, and at Wisconsin Lutheran College in Milwaukee, Wisconsin. A graduate of any of these institutions will

need to undergo several courses for synodical certification in order to teach in a WELS/ELS school. Bethany Lutheran College is developing an education program that includes synodical certification. Some day a student may be able to study education with an emphasis in studio art at Bethany.

Experience as a professional artist is an added advantage in the classroom. The teacher who "makes a living" with art is a living, breathing example that art is a viable career option. This teacher brings business experience and real stories of pricing, negotiations, contracts, mistakes, paperwork, taxes, and shipping, not to mention idea inception, cooperation with the clients on designs, and installation of the final piece.

Art serves countless purposes. I believe we do benefit from training our high school students in art. Some of these high school students become college art students and eventually mature lay people or called workers. Rather than depending on outside sources for art to decorate our sanctuaries and schools or fill our teaching materials, bulletins, and periodicals, we could have high caliber art from those in our fellowship. Two of art's many purposes are to teach and to move emotionally (e.g. "A Mighty Fortress"). We can be producing artists in whom we can be confident to teach what we believe with their art, to make enlightening art rather than misleading or mistaken art.

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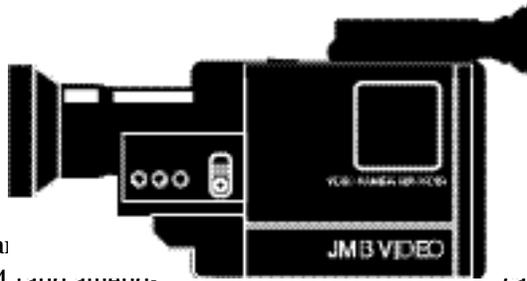
Videotaping in a Classroom

John Isch

WHEN CONGRESS passed the Family Educational Rights and Privacy Act (FERPA) in 1974 (and amended it nine times since), students and parents of minors received the right to control the disclosure of information from educational records.

The law applies to an educational agency which receives funds from any government program. This would, for the most part, include our Lutheran elementary, secondary, and post-secondary schools.

FERPA does not require a school to seek prior approval to collect or maintain educational records. The federal law only regulates disclosure which, with specific exceptions, does require parental consent. The law also distinguishes between what is termed "directory information" and "educational records." The law allows schools to disclose without parental or student consent directory information, but the law restricts disclosure of educational records that relate directly to the student and which are maintained by the



school. Educational records are everything a school maintains that are not categorized as directory information. Directory information sometimes varies but the statute lists such things as name, address, date of birth, major field of study, and grade level. Nor are records that are kept in the sole possession of the maker, are used only as a memory aid, or are not accessible to other people considered educational records. Educational records would, thus, include such things as grades, behavior reports, assigned papers and homework, class rank, and gpa's. These records cannot be disclosed without the prior, written consent of the student or the student's parents if the student is a minor. This restriction on disclosure of these records applies only to records that contain personally identifiable information, that is, information that would allow someone to identify a particular student. Such information could be the student's name, address, ID number, or "other information that would make a

student's identity easily traceable." Thus, for example, a person doing research in a school could obtain and use, with the school's permission, student grades or scores providing the scores did not identify the student.

FERPA allows some persons to see the records without parental or student permission. These persons are described as "other school officials, including teachers, within the agency or institution whom the agency or institution has determined to have legitimate educational interests." It isn't clear from the law what these "legitimate educational interests" might include. The model policy suggested by the U.S. Department of Education defines these persons as someone who "needs to review an educational record in order to fulfill his or her educational responsibility." Certainly, sending a videotape to America's Funniest Home Videos would not be to persons with a legitimate educational interest. Specific regulations in individual school districts and states suggests these persons are other teachers, supervisors, counselors, support staff, school board members, or administrators. The records may also be disclosed to other schools, law enforcement agencies through a subpoena, or as part of an application for financial aid.

Educational records can be in any form including handwritten notes, printed material, microfiche, or video and audio tape. Thus a video tape that shows a student's work, behavior, or grades and that is intended to be kept or maintained by the school constitutes an educational record and cannot be

shown to a third party (who has no educational interest) without the permission or parents or student.

There are, however, interpretations. A video tape which is made of a teacher for purposes of improving instruction and which includes children as an incidental part of the tape would likely not be considered an educational record of a student. A videotape which is made and viewed by persons who have a legitimate educational interest and then is erased would not be an educational record that is maintained by the school, and thus it would not require parental permission for disclosure. A surveillance tape made by a school for safety or health reasons would also be excluded from FERPA rules on disclosure.

Because there are potential differences in interpretation, particularly relating to videotaping, some states and local school districts have adopted regulations about videotaping. Texas is an example. Texas requires written parental consent before making or authorizing the making of a videotape of a child (Texas Education Code 26—099(a)(2)). The exceptions to this include (1) tape made for purposes of safety, such as a surveillance tape on a school bus; (2) a tape made of an extracurricular activity, such as an athletic contest; (3) a tape made which is related to regular classroom instruction, such as a tape made as part of a class lesson or project, or (4) coverage by the local media, such as a television program relating to the school. The Texas code also requires parental consent for viewing the tape unless the person who

views the tape has a “legitimate educational interest” in the words of FERPA. The Texas code does not define this term, but it lists some do’s and don’t’s. Other teachers could view the tape without permission as long as those teachers are instructing the child. Parents, however, could not view the tape of their child if the tape contained identifiable images of other students. A tape could be part of a student’s IEP (Individual Education Plan); parents would be giving their permission for making and disclosing the tape when they sign off on the IEP. The Texas regulations go beyond FERPA. Neither Wisconsin nor Minnesota has comparable state regulations and schools in these and other states without state laws operate on the basis of the FERPA statute. Local districts and schools may have regulations regarding videotaping but they tend to repeat the FERPA rules as general guidelines.

Conclusions

Except perhaps in Texas, the following appear permissible disclosure of a videotape without parental consent:

- ♦ A classroom supervisor tapes a student teacher and views the tape with the student teacher to improve instruction. The tape is erased after it has been viewed.
- ♦ A teachers tapes his or her own classroom and views the tape alone or with a principal or supervisor with the intent of improving instruction. Again, the tape is subsequently erased.
- ♦ A teacher tapes a class as part of instruction in social skills and shows the tape to the students as part of that instruction. The tape is erased after the lesson.
- ♦ A teacher continuously tapes a special education class and views the tape alone or with a supervisor for the purpose of improving instruction, either in general or for a specific student. The tape is regularly erased. Local regulations often suggest that this taping be indicated in an IEP.
- ♦ A teacher tapes one child and shows the tape to the child’s parents with the intent of helping the child with learning or behavior. The tape is edited so no other children appear on the tape. The tape could remain part of the student’s educational record and cannot be viewed, without parental written consent, by a third party without a “legitimate educational interest.”

A teacher who makes a videotape of his or her classroom as personal document, perhaps as part of a professional portfolio or as a keepsake should be cautious as to what is done with that tape. In some states (Texas) and districts, the teacher would have to obtain the permission of the parents for the taping. The teacher would also have to be discrete as to who views the tape without the consent of the parents of all students on the tape. This assumes that the tape shows students in an identifiable manner. Someone could tape a classroom from the back and the tape would only contain the backs of students (who never speak), presumably

rendering them unidentifiable. Whether such a tape would be worth making is another question.

Someone might contend that taping a classroom of students is no different than what a parent would do at a school play or concert (which, in turn, may be breaking copyright laws). The difference, however, is that such a tape is not made by the school and FERPA is intended to restrict schools and teachers. Nothing in the law applies to individuals who run around with the ubiquitous videotape recorder. In addition, a school play or concert is not likely to be classified as an “educational record.”

Some school districts have a “passive consent” policy that includes notifying parents that taping may occur at various times throughout the school year and giving the purpose of the taping. Presumably, parents who object to this would inform the school, but for those who don’t, “silence implies consent.” Such tacit agreement doesn’t excuse the school, however, from following the FERPA regulations regarding disclosure, but the notice does show a courtesy to parents. In fact, taping, either audio or video, without the subject’s knowledge may be legal, but it may be professionally unethical in a school. A teacher, for example, who wishes to document a student’s disruptive behavior, makes a videotape of the student without the student’s or parents’ knowledge or consent. This may be within the law, depending on who subsequently views the tape. One could question the teacher’s motives in doing this and perhaps the teacher’s professional ethics.

There are some schools that seek active consent with forms that solicit permission for any picture taking or taping of the students. That permission may include a waiver of disclosure beyond someone with a legitimate educational interest.

The world of education and schools and teachers seems to become a bit more complicated and rule-bound every year. Whether these developments are a natural process of more government interference in local affairs, or whether they are the result of abuses by schools and teachers in the past is difficult to tell. Sometimes, however, it is well to back off and reflect again on what our Lord said in his Sermon about how our attitude and behavior reflects God’s love in our lives: doing to others what you would have them do to you. The 31 subparts and the 12 pages of closely spaced type of FERPA may be overkill on this golden rule, but the statute does make a point about kind and considerate treatment of those we serve. We do well to consider that. ✪

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REVIEWS

REVIEWS

Kremer, Kenneth, *For One Another: Touching Hearts in a Changing World*. Milwaukee, Northwestern, 2001.

How does one respond to a request to write a brief review of a not-yet-published book? No, not for *The Lutheran Educator*, but for possible use on the back cover of the book. You have known the author for years, and you respect his work — but what if this particular writing turns out to be something you are less than enthusiastic about? Do you accentuate the positive and eliminate the negative to give a good sound bite? Do you write in vague, blessed generalities and hope that no one reads between the lines? Do you back out of the assignment as you mumble some obscurities over the phone?

Well, I said yes, and a read-through of the proofs showed that I had nothing to worry about. There are many books that uses compelling, real-life stories to hold a reader's interest. There are a fair number of books that deal with the Bible's "one another" statements. There are some books that look at contemporary life through a clear Lutheran lens of Law and gospel. *For One Another*, however, is the only book I know of that does all three.

The quality of the relationships that we have with our fellow believers is the yardstick Jesus hands to non-Christians for them to use in measuring our discipleship. Jesus said, "By this all men will know that you are my disciples, if you

love one another" (John 13:35). There are a number of other "one another" statements in God's Word: "Serve one another." "Honor one another." "Submit to one another." "Bear one another's burdens." Instruct one another." The title and the subtitle of Kremer's book are directly related; in thoughtful, practical ways, he shows us how, through Christ's power, we can live in ways that make those "one another" directives a reality in our lives, and thereby touch hearts with the gospel in a world that is changing.

Kremer takes an intriguing narrative approach in his text. He introduces us to a series of people: Mary, Kip, Sergio, Letti, Mick, and others. Their names have been changed, but their stories are real. You may see glimpses of yourself in some of them; you will see reflections of people who have crossed your path in others. Kremer sketches these people with grace and feeling, but as he applies the light of Scripture to their life stories, he helps us in meeting the challenge of living for one another. Classroom teachers here will find much material to use in nurturing their students in living out their faith in daily life.

Can you keep a secret? This is a book that responds to Postmodernism. It doesn't trumpet that fact (the word itself only occurs once in the text), and that's probably good, because that particular "ism" is variously defined, often misunderstood, and might drive away

readers who would benefit from *For One Another*. One of Postmodernism's key postulates, however, is that there is no such thing as "truth" in an objective sense. Something may be true for you, true for me, or true for someone else, but the Postmodern mind finds it absurd to think of a "truth" that would apply to all people.

The Lutheran Christian recognizes that there is objective truth. But how can we introduce the Way, the Truth, and the Life to those who do not? This is the thrust of Kremer's book. The scriptural starting point for this project 1 John 3:16: "This is how we know what love is: Jesus Christ laid down his life for us." The first chapter lays out the gospel in clear, specific terms. The ten chapters that follow then develop different "one another" statements to help us to examine our attitudes toward others and to consider ways that we can share Christ's love with others.

Take Chapter Three as an example. "Speak to one another with Psalms, hymns, and spiritual songs. Sing and make music in your heart to the Lord..." (Ephesians 5:19). Kremer first tells about his musical experiences as a sixth grader in the late fifties. One might expect to hear about his exposure to the nascent rock and roll of the time: Elvis, Buddy Holly, Roy Orbison, the Big Bopper. One might not expect to hear about a twelve-year old spending countless hours in the attic, listening to 78-rpm recordings of Mendelssohn, Tchaikovsky, Wagner, and Bach as he grew into an enduring love of classical music. And one might be surprised to

hear how a little white boy developed an appreciation for the joy of salvation expressed in the African-American spirituals brought onto his street by his new black neighbors.

We in the WELS have been spared the so-called "Worship Wars" that have raged in other denominations (although I sense that some who prefer a certain approach to worship, whether "traditional" or "contemporary," might be willing to start a battle or two). Kremer offers us some wise reflections on worship from the perspective of "for one another." Consider the "axioms of worship" that he offers:

- God gives. Our God is the God of our redemption—Christ given for us. This truth is the inspiration for our worship (28-29).
- A grateful spirit offers the firstfruits of the heart. That is what he deserves. Excellence—the best we have to offer—not measured by man's standards but by God's holy and just standard (29)
- In group worship, we proclaim God's revealed truth to one another. We cannot really speak the truth to one another without the selfless gospel love of Jesus in our hearts. Expressions like "my kind of music" have no currency among new creatures in Christ, not if those words betray a lack of concern that my kind of music may exclude others from the joys of corporate worship (32,36). This reviewer appreciates Kremer's balanced approach to what could be a divisive issue. He writes as one who has a tremendous respect for and love of tra-

ditional Lutheran worship, yet who also understands that “new” or “different” are not always synonyms for “bad.” “As we harvest the best ideas from a culture rich in raw materials, God is also teaching us to appreciate the diversity of gifts that he has distributed among us. By filling our hearts with love for one another, he provides a way for us to work together toward resolving our worship choices. God gives. In this case he also gives us the ability to rise above our personal biases to worship him together in diverse ways with one voice” (37). That approach will do much to avoid the excesses of the liturgical iconoclasts on the one hand, and the liturgical formalists or liturgical colonialists on the other.

How does a Christian reach out to a fellow believer caught in the web of alcoholism? How does a church-goer establish a relational bridge with an unchurched, self-described “badass biker”? These are some of the hard—but real—questions that Kremer will help you grapple with.

Let me let the author have the last word. After telling the story of seeing a man threatening to jump from the Hoan Bridge in Milwaukee, he asks, “How many others like him were there in the world, people flailing away at the wind on a bridge to nowhere, desperately in need of the hope we take so much for granted?” This moved Kremer to prayer: “I prayed for more opportunities to reach out to the millions whose lives still hang precariously between heaven and hell” (146). May God answer that prayer for us all.

Lawrence Olson



Schmidt, Wayne E. *The Lutheran Parochial School: Dates, Documents, Events, People*. Concordia Seminary Publications Monograph Series. Chelsea, Michigan: Sheridan Books 2001.

Dr. Wayne Schmidt taught in high schools (Luther High, Onalaska) and colleges (Dr. Martin Luther College) in the Wisconsin Synod. Later he taught at Concordia Seminary in St. Louis. Two years ago this past spring he passed away suddenly. He had been working on this book before his death and the final editing was done by his widow.

The book is arranged as a chronology of Lutheran schools, particularly Lutheran elementary schools of the Wisconsin Synod and Lutheran Church—Missouri Synod. Each chapter treats what the author believed to be a significant year in this history. Beginning with chapter five and the year 1864 the author describes in successive chapters the history of the colleges where teachers were training, the professional journals published for teachers, the Synodical administrations that dealt with Lutheran elementary schools, significant supreme court cases that related to private education, and some important publications that related to Lutheran schools.

The majority of the chapters deal with the Lutheran Church—Missouri Synod but there are also chapters on Dr. Martin Luther College, the *Schulzeitung* (an 19th century professional journal published for teachers in the Wisconsin

Synod), and descriptions of the synodical administration relating to schools in WELS. The history of the school systems in WELS and LC-MS ends in the late 40s and it does not deal with Lutheran high schools, a lack the author also notes in a postscript.

The author's voice is clear as he details the commitment and effort that both church bodies put into promoting, staffing, and supervising Lutheran elementary schools. These schools were worth the effort and their value is shown by their endurance and the faithful proclamation of God's Word to many generations. The author is evidently and wholesomely proud of Lutheran elementary education.

The book will serve, as the author intended, as a "resource for college and seminary courses in the history of

Lutheran education." He had access to extensive materials in the archives of both synods and he provides translations of documents that exist only in German. The text reads well and for someone interested in history and Lutheran education it provides engaging material. The arrangement of the chapters by years does tend to fragment the history and there is some repetition of facts and observations in the text.

It is a good buy and a bargain (available from the Concordia Seminary—St. Louis bookstore), well worth reading and including in a church or school library.

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