

FULLFILLING OUR OBLIGATIONS IN THE AREA OF CHRISTIAN SECONDARY EDUCATION

Essay Delivered

to the

Michigan District

June 10-12, 1980

in

Saginaw, Michigan

by

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2/11/81

Christian secondary education has been a rapidly growing movement in the Wisconsin Evangelical Lutheran Synod. The past year alone saw the opening of four new area Lutheran high schools. Growing interest may be seen also in the planning studies under consideration in eight other areas of the Synod.

Growth in the number of schools, of students enrolled in them, and of secondary teachers serving them is all the more amazing in the light of the reduced birth rate and of declining enrollments in many public and parochial high schools, forcing them either into closure or amalgamation. Vacated public and Roman Catholic high school facilities have become available to us in several areas. Our continued growth in spite of the reduced birth rate is evidence of growing interest in and zeal for providing Christian education at that time in adolescent life when many feel it is most needed.

The phenomenal growth of Christian secondary education has caused some concerns about provisions for manpower, manpower that will keep our schools Lutheran and true to their purpose. A resolution adopted by the 1979 convention of the Synod states:

- WHEREAS there is a rapid expansion of area Lutheran high schools in the Synod and thus an increasing need for secondary school teachers; and
- WHEREAS the work of properly preparing children for this life and for eternity requires dedicated teachers firmly established in the Word and its proper exposition and application; and
- WHEREAS the curriculum of Dr. Martin Luther College is structured to prepare Christian elementary day school teachers; and
- WHEREAS those who are to teach on a secondary level need additional course-study which at the present time is available only at non-WELS schools; and
- WHEREAS forty-seven percent of our present 259 secondary school teachers are not graduates of our terminal schools (Dr. Martin Luther College and Wisconsin Lutheran Seminary); and
- WHEREAS these facts seem to indicate a need for our own program for training secondary school teachers; therefore be it
- Resolved, a) That the Synod authorize the Conference of Presidents to appoint a committee to study again the feasibility of providing our own program for training secondary school teachers, and to study the advantages and disadvantages of our present system; and be it further

Resolved, b) That a report on the findings and subsequent recommendations of the committee be reported to the next convention of the Synod (Proceedings, 1979, page 92).

This ad hoc committee on secondary teacher education obviously faces some real problems.

Fears have been expressed also regarding the ability of our membership to support area high schools without doing it at the expense of the Synod's total work program. This concern became evident in 1977 when the Synod adopted the statement on Kingdom Work Balance, recommending careful planning and urging that one program in the church not be carried on at the expense of another. A policy statement of the Synod's Board for Home Missions regarding support of area high school or college associations by synodically subsidized congregations reflects the same concern. The statement reads:

Since the primary objective of the General Board for Home Missions (GBHM) is mission outreach in our land primarily through the establishment and subsidizing of mission congregations, and

- since the mission funds provided by the Synod are designated for this purpose, and
- since a primary goal of the GBHM is to assist a subsidized congregation to reach complete financial self-support as soon as possible, and
- since one of the top priorities of a subsidized congregation must be to further the wider mission outreach of the Synod through above average synodical offerings, and
- since the other top priority is not only to maintain operating support according to GBHM guidelines, but to attain full self-support (no operating nor interest subsidy), and
- since the PRIMARY objective of an area high school or college association is in another direction than mission outreach -- therefore

It is the policy of the GBHM that subsidized congregations (receiving operating and/or interest subsidy):

- shall not join an area high school or college association which requires member congregations to make any kind of financial commitment (dues, subscriptions, offerings, etc.) unless a special non-contributing membership is provided for synodically subsidized congregations.
- shall not make a congregational financial commitment to the program of such an association.
- shall not promote by congregational effort any funding campaign of such an association.

While rapid growth reflects blessings, it also raises problems not only with respect to manpower and finances but also regarding policies, administration,

discipline, etc. These problems were mentioned in the instructions regarding this paper. Thoughts discussed in connection with this assignment were motivation for beginning, proper financing, coordinated recruitment, evangelical control in curriculum and discipline, calling procedures, among others.

To view objectively this rapidly growing movement of Christian secondary education in the light of our purpose as a church is a challenging task. To suggest meeting some of the concerns cited above in a responsible manner is a very interesting assignment.

The nature of this essay, then, is practical rather than theological, and there are those who would quickly assert that to be practical rather than theological is the nature and limitation of the essayist. Bible passages and proof texts may be conspicuous by their absence. Judgments are expressed which may not be substantiated by scriptural truth. Hence, there may be strong differences of opinion.

The essay is divided into four parts, all of which reflect on

Our Obligations in the Area of Christian Secondary Education

- I Our obligation to learn from history
- II Our obligation to understand the mission
- III Our obligation to plan wisely
- IV Our obligation to sustain effectively

I Our Obligation to Learn from History

History is an excellent teacher. Much can be learned from the history and growth in our Synod of Christian secondary education; it is our obligation to learn the lessons well.

Education on all levels in this country grew very rapidly in the decades of the fifties, sixties, and seventies. The obvious reason was the rising birthrate. Another reason was compulsory education laws. M. S. Katz, in

A History of Compulsory Education Laws, states these interesting facts:

The first compulsory education law goes back to 1652. It was not until 1918, however, before all of the states in the Union had enacted compulsory schooling statutes. The last state to pass a compulsory school attendance law (Mississippi, 1918) was the first to repeal it in 1956. Between 1900 and 1930 compulsory schooling laws were transformed from simply dead letters into reasonably effective statutes. The law was challenged in 1972 by the Amish (Wisconsin versus Yoder). Chief Justice Burger stated that, for many, American compulsory secondary schooling is a legitimate and well fortified legal rule upheld by the courts and reinforced by social standards. Chief Justice Burger suggested that the two main functions of compulsory attendance are its custodial or child care function (that is, keeping children out of trouble, off the streets, and out of unhealthy, potentially harmful work) and its economic function of keeping children of certain ages off the labor market and in school. However, he found that the strongest inducement for most to remain in attendance through high school is the social compunction rather than compulsory education laws.

Other reasons for growth of secondary education were social and economic.

In this decade of the eighties, with a declining birth rate, the country is suddenly facing declining enrollments. Adjusting to this problems seems to be even more difficult than adjusting to growth. We dare not lose sight of the possible effects of the declining birth rate also in our educational system. To this point that possible decline has been more than compensated by the growth in the educational movement itself, by the establishment of new schools.

With the growth of education generally there has been parallel growth in Christian education particularly. Otto F. Kraushaar, in Private Schools: From the Puritans to the Present, made this interesting statement:

For the Lutherans it holds true that those church bodies subscribing to firm, explicit doctrinal convictions are the ones most intent on educating the young in their own schools. Besides the Missouri Synod the only other Lutheran body maintaining a true school system is the small, fundamentalist Wisconsin Evangelical Lutheran Synod. In the anti-German backlash of World War I, Lutheran schools with their bi-lingualism and German cultural orientation came under severe attack. Some closed during the depression of the thirties. But after World War II renewed interest ushered in a period of rapid growth.

That growth in education in our Synod has been almost breathtaking. From the early fifties to the present there has been a 35.6% growth in the number of congregations, a 48.2% growth in the number of parish pastors, a 28.0% growth in the number of baptized members, and a 40.5% growth in the number of communicants. In this same time span the number of parish schools has grown from 186 to 360 (93.5%); enrollments increased from 16,244 to 30,361 (88.6%); the number of teachers grew from 488 to 1,469 (201.0%) on the elementary level (564 men and 905 women); area Lutheran high schools increased in number from 2 to 18, from a very small number of secondary teachers to 268, from an enrollment of just several hundred to 4,104.

Whatever the reasons, there have been similar growth patterns on the various levels in public education and in our educational system: kindergarten, elementary, secondary, post-secondary. More recently there is emphasis in education on early childhood programs. This movement, too, is spilling over into our Synod. The following resolution was adopted by the Board for Parish Education in April of 1979.

- WHEREAS the Lord in His Word admonished parents to train and instruct their God-given children (Deut. 6:7-9, Eph. 6:4, Prov. 22:6); and
- WHEREAS the Lord in His word instructs His church to teach them "to obey everything I have commanded you" (Matt. 28:20); and
- WHEREAS many of our congregations and schools are involved in or are considering early childhood education programs; and
- WHEREAS conditions in today's society present a constant threat to families in our congregations; and
- WHEREAS there is a need for Scripture-based educational materials which will help our congregations train Christian parents; and
- WHEREAS there is need for Scripture-based educational materials which parents can use with preschool children in the home; and
- WHEREAS the ad hoc committee believes that assistance should be offered to our congregations and their called workers in helping them train parents to carry out their God-given responsibilities to their children; therefore be it

- Resolved, a) That the BPE appoint a standing early childhood education committee; and be it further
- Resolved, b) That this committee determine the needs of our Christian parents and our congregations in the field of early childhood education and then recommend appropriate action to meet those needs; and be it finally
- Resolved, c) That the committee be composed of a parish pastor, a principal of a Christian day school, a primary grades teacher, a DMLC representative, a lay mother, a BPE staff member who shall serve as chairman.

Speaking caustically, one might expect a movement of this nature to have originated under communism, for communism endeavors to take the child out of its home and bring it under communistic influence at a very early age. There are fears that early childhood education in the United States may be motivated by situations that prevail today in many homes, situations that make it expedient to initiate formal educational efforts outside of the home for children below age five. That might be called facing reality. How much better it would be to keep children at the tender age of four within their homes and under the influence of their fathers and mothers.

The effects of all this are far reaching. The growth of all these educational endeavors is tremendously expensive. They require intensive manpower training, that is, if there is to be any educational value in them and if this education is to be Christian. We better know where we are going and why in all of these educational programs; it is better to act rather than react, to plan ahead rather than to meet crises. Obviously, we don't remain untouched by what happens elsewhere.

Christian secondary education began in our Synod in 1903 with the establishment of a joint Lutheran high school, whose successor in our Synod now is Wisconsin Lutheran High School, today one of the largest Lutheran high schools in the United States, with a plant built in three stages at a total cost of about \$4 million and with an enrollment of 995 students. This was our only high school until the establishment in 1925 of Winnebago Lutheran

Academy in Fond du Lac, Wisconsin. Winnebago now has an enrollment of 324, with 18 fulltime teachers. These were our only secondary schools until the post-war years of the fifties. They didn't cause much of a ripple in the Synod. For many years their enrollment was several hundred at best, and providing staff caused no real problems or challenges for the Synod.

All of this changed quickly with the rapid growth that came in the decade of the fifties. Five high schools were established, four of them in Wisconsin (Fox Valley, Manitowoc, Lutheran Onalaska, and Lakeside) and one in the Twin City (Saint Croix) area. Generally these schools have flourished: Fox Valley has an enrollment over 600; Manitowoc, Onalaska, and Lakeside are between 300 and 400; and Saint Croix has an enrollment of 220. Together they have 112 fulltime teachers. No longer could this movement be overlooked as small or insignificant.

After a lull of over ten years, the rapid growth resumed in the decade of the seventies, with the establishment of seven more high schools. These schools included two more in Wisconsin (Shoreland and Kettle Moraine) and then carried the movement into Michigan (Michigan Lutheran and Huron Valley), the Arizona-California District (California Lutheran and Arizona Lutheran Academy), and into the Pacific Northwest (Evergreen). Some of these schools are in areas less concentrated, particularly with Wisconsin Synod Lutherans.

The movement boomed again this past year with the establishment of Minnesota Valley, Nebraska, Northland (Wisconsin), and West (Twin City).

With the establishment of these eighteen schools, opportunities for attaining a Christian secondary education have grown tremendously. The number of congregations now served by the area Lutheran high schools is approaching 400, or about 35.2%. The number of communicants served is well over 150,000, or 48.9% of our communicant strength. We might assume, therefore, that almost 50% of our high school youth in the Synod have access to

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Christian secondary education. However, this figure might well be overstated in view of distances, travel complications, and limited housing opportunities in some areas.

Questions may be raised already at this point as to how far distant the high schools can reach out not only in serving students but in drawing support. The rule of thumb generally is considered to be a 25 mile radius, depending on many different variables.

What kind of growth will the future bring? To what extent will secondary education still experience growth in our Synod?

The following areas of the Synod are considering the establishment of a Lutheran high school: San Francisco Bay; Denver Rocky Mountain; Florida; Madison and Mukwonago, Wisconsin; South Dakota; Texas; Hiawatha Valley, Minnesota. The potential number of congregations from which associations in some of these areas could draw members is somewhat limited. The San Francisco Bay area lists 8 congregations with a total communicant membership of 935. Four of these congregations, with 275 communicants, are Synod supported. The Denver Rocky Mountain area lists 20 congregations with a total communicant membership of 1,200. Fifteen of these congregations, with 600 communicants, are Synod supported. The Florida area lists 30 congregations with a total communicant membership of 2,300. Twenty of these congregations, with 700 communicants, are Synod supported. The Madison, Wisconsin, area lists 23 congregations with a total communicant membership of 8,850, but this cuts heavily into the Lakeside area. Two of these congregations, with 150 communicants, are Synod supported. The Mukwonago, Wisconsin, area lists 7 congregations at the present time, all of which are self-supporting. The South Dakota area lists 76 scattered congregations with a total communicant membership of 8,991. Twenty of these congregations, with 1,008 communicants, are Synod supported. The Texas area lists 20 congregations with a total communicant

membership of 1,320. Fourteen of the congregations, with 600 communicants, are Synod supported. No figures have been submitted on behalf of the Hiawatha Valley area. Some of these areas have membership that is scattered over hundreds of miles.

The following data may be of further interest and indicate the potential of these areas. (Chart - page 10)

Is there sufficient concentration of membership in these areas to provide the number of potential students necessary to make secondary offerings feasible and to support a secondary program adequately? Another pertinent consideration is the dearth in some areas of Christian day schools that could serve as feeder schools. This rule of thumb is frequently applied: 50% of the combined graduating classes of the feeder elementary schools multiplied by four indicates the potential enrollment.

In many areas there is strong determination to make secondary Christian education available. Is it always advisable? How many other areas now or in the future are considering the establishment of secondary schools is not known. Some of the areas may have to wait for future growth of the area congregations and of their elementary system. Developments of the past as well as difficulties of the present should be warnings enough that more than determination is needed to make high school operations feasible.

Another development of the past from which we may learn valuable lessons for the future is the transformation of secondary associations or federations from groups of individuals into groupings of congregations. The constituencies initially establishing area high schools in many cases have been weak in numbers but strong in motivation. Strongly motivated leadership, as few as three people, has been credited for the birth of a high school. But history shows that though most of the schools have begun with associations of individuals supporting them, they have in time, of necessity, become associations or

	SAN FRANCISCO BAY AREA Arizona/ California- North Conference		DENVER ROCKY MOUNTAIN Nebraska- Colorado Conference		FLORIDA South Atlantic- Florida Conference		MADISON* Western Wisconsin- Central Conference		MUKWONAGO** Southeastern Wisconsin- Metro South Conference		SOUTH DAKOTA Dakota/Montana- Eastern/Western Conferences & Nebraska- Rosebud Conference		TEXAS Arizona/ California- Texas Conference		HIAWATHA VALLEY Minnesota- Red Wing Conference	
	Number of Communi- cants	Congre- gations	Number of Communi- cants	Congre- gations	Number of Communi- cants	Congre- gations	Number of Communi- cants	Congre- gations	Number of Communi- cants	Congre- gations	Number of Communi- cants	Congre- gations	Number of Communi- cants	Congre- gations	Number of Communi- cants	Congre- gations
1 - 99	365	6	480	11	680	13	531	7			1,940	32	503	10	460	7
100 - 199	785	6	594	5	1,121	8	2,074	14	405	3	1,959	15	782	6	1,188	9
200 - 299	202	1	512	2			708	3	1,629	6	1,547	6	205	1	1,279	5
300 - 399					302	1	1,420	4	1,478	4	1,075	3			958	3
400 - 499	885	2					2,612	6	2,790	6	401	1			434	1
500 - 599							2,731	5	3,312	6					591	1
600 - 699							1,267	2	760	1						
700 - 799							712	1							714	1
800 - 899							800	1	1,682	2					856	1
900 - 999							1,960	2			993	1				
1,000+							11,823	8	6,818	5					1,510	1
Total	2,237	15	1,586	18	2,103	22	26,638	53	18,874	33	7,915	58	1,490	17	7,990	29

*Note that both Lakeside Lutheran High School and Northwestern Preparatory School are located in the central conference.

**Note that Wisconsin Lutheran High School is located in the Metro South Conference and that Shoreland Lutheran High School is just south of Milwaukee in the Racine area.

federations of congregations. Wisco, begun in 1903, was taken over by an association of congregations in 1918. Manitowoc resolved that a federation would not be formed until it reached a minimum of 13 congregations and 5,000 communicants. The school was established in 1956, but it was not until 1969 that the federation of 15 congregations was formed. Winnebago Lutheran Academy for many years was supported by an association of "patrons." An association of congregations was formed, of necessity, just prior to the construction of its first permanent facilities in 1955.

The need for ownership by congregations is inevitable both with respect to support of the on-going operation and of capital programs. Should the enthusiasm of a few individuals commit congregations to substantial support later on? The easier way is to establish a school supported by individuals; the more difficult way is to insist that a school not be opened until the congregations are committed to its support. It is the firm conviction of the essayist that congregations should be involved in the initial decision making process. Isn't there a parallel between intercongregational efforts and intracongregational efforts? Isn't it generally conceded that it is unwise for a group within a congregation to form some kind of a club or organization to establish and support a Christian day school? Experience has taught us that it is far better to involve the entire congregation in such a decision and to involve the entire congregation in its support. The high school association is an extension of the congregations' educational program, with a number of them joined together in a larger effort, even as they might join forces to establish an elementary program.

With growth in the number of area high schools has come growth in "togetherness." The high schools for years were outside of the synodical "structure." No board of the Synod as such was responsible for them. In some ways it wasn't all that bad to be detached from the synodical hierarchy.

For example, when they needed a teacher, they didn't go through the long calling process of the synodical schools; nor did they need any kind of synodical authorization for additional teaching positions. There were also many disadvantages, of course. Because of very limited interchange, each one found itself in almost every respect "reinventing the wheel." When more schools were established in the fifties, most of them in the state of Wisconsin, the principals got together informally and exchanged some ideas at the state convention of elementary teachers. A further development was the secondary teachers' conference, meeting at the same time as the elementary teachers but separately. In 1961 there was the beginning of a relationship with the Board for Parish Education and generally with the synodical system, when the Executive Committee of the Board for Parish Education met for the first time with the high school principals. Later, these meetings, held on an annual basis, included the respective board chairmen.

It is no secret, however, that there was a vacuum not only with respect to some kind of relationship between the high schools but also between the high schools and the Synod. This led to the formation of the Wisconsin Synod Lutheran High School Association in 1974. The purpose of this association is stated in its constitution: "The continuing purpose shall be to provide leadership, direction, and coordination for the efforts of the Lutheran high schools in providing Christian education on the secondary level consistent with the doctrine and practice of the Wisconsin Evangelical Lutheran Synod."

The objectives of this organization, now called the Association of Lutheran High Schools, are as follows:

1. To correlate the efforts of the member schools to the work of the WELS Board for Parish Education and to the work of the WELS Commission on Higher Education as the respective duties and responsibilities are outlined in the Constitution of the Wisconsin Ev. Lutheran Synod.

2. To share such policies, programs, and materials as may be of mutual benefit to member schools, involving such areas as recruitment and curriculum.
3. To direct the study of curricula as they relate to the overall program of education in the Wisconsin Evangelical Lutheran Synod.
4. To facilitate a program of self-evaluation, visitation, and improvement of instruction.
5. To serve on a consulting basis in business, financial, and organizational affairs of the member schools.
6. To aid in the staffing of the member schools in line with the orderly arrangement and accepted policies of the Wisconsin Evangelical Lutheran Synod (WELS).
7. To arrange programs and conferences that will be of benefit to administrators, teachers, boards, and students of the member schools.
8. To assist the Board for Parish Education in the possible establishment and development of new area Lutheran high schools.

The bonds tying our high schools and their associations together have been strengthened. Now they are ready to learn more by each other's experience.

With this development has come a closer relationship also to the Board for Parish Education and through it to the synodical "structure." Section 8.11 of the Synod's revised constitution states:

The Board for Parish Education shall supervise, and be responsible for, the activities of the Department of Christian Day Schools and High Schools, and the Department of Part-time Adult Education. The Department of Christian Day Schools and High Schools shall encourage, advise, and aid local congregations in establishing and maintaining elementary and high schools; it shall supervise the work of school visitation; it shall study materials and publications and recommend such as are helpful; it shall gather, prepare, and publish materials as needed in its department; and it shall generally cooperate with the districts in such manner as the Synod may from time to time determine.

The statement of purpose adopted by the Board for Parish Education indicates that it is policy of the Board for Parish Education "to conduct programs of school visitation for Christian day and Lutheran high schools" and "to encourage, assist, and advise Christian day school and Lutheran high

school faculties in the study of educational matters: administration, curriculum, in-service training."

To aid the implementation of a good working relationship between the high schools and the Board for Parish Education and to tie in as needed with the Commission on Higher Education, all within the Worker Training Division, both the Board for Parish Education and the Commission on Higher Education are represented in an advisory capacity in the Association of Lutheran High Schools by their respective executive secretaries, and they serve as well in an advisory capacity on the Executive Board of the association.

Moreover, an ad hoc committee has been appointed to study the question, "What is the relationship between the Synod's Board for Parish Education and the area Lutheran high schools within our Synod?" The committee is made up of representatives of both the BPE and the Association of Lutheran High Schools. The committee has reached the following conclusions.

From the viewpoint of the high schools, there are many services that are both needed and desired by our area Lutheran high schools for which there is now no adequate source. In an effort to supply some of these needed and desired services the Association of Lutheran High Schools was organized. This is a cooperative agency through which some of those needed services might be provided by mutual consultation.

The association cannot realistically supply many of these needed and desired services because of the nature of the forum. It meets but once a year for important decision making. Its committees, broadly representing the schools, can meet only on occasion to make in-depth studies and prepare recommendations. Its officers and committee members serve fulltime calls in the various area high schools, leaving insufficient time for extensive work on behalf of the association. Therefore, on the basis of time alone, the services cannot be prepared and provided to be of help when needed most. Furthermore, its members' representatives now are located throughout the nation, making the cost of more frequent meetings burdensome and perhaps prohibitive.

The high schools have recognized that an agency does exist through which such services can be provided. That agency is the Synod's Board for Parish Education. The association has sought and received services from the BPE in several areas of concern.

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The Synod's BPE has supplied the following services to the high schools and the high school association:

- A) In the area of curriculum the BPE provides only a repository for curriculum records as provided by the schools.
- B) In the area of school visitation it has provided wholesome advice and encouragement through participation on committees of the high school association.
- C) In the area of promotion and recruitment the BPE has served in the distribution of High School Planning Materials. It has provided these, together with consultant services, in the planning of new schools.
- D) In the area of staffing the BPE presently provides help in compiling call lists for high schools.
- E) The BPE also has cooperated in seminars and workshops between the high schools' principals and board chairmen and its own executive committee.

The BPE is envisioned as being the ideal source of additional services.

We recognize that the Association of Lutheran High Schools is a valuable agency and that it should continue its services to its members. This could well be more effective through cooperation with the Synod's BPE, which, if it is to be of greater service, will need a) direction regarding needed services; b) establishment of priorities; c) a sounding board for new materials and services; etc.

We must also recognize the fact that the staff of the Board for Parish Education, as presently structured, is not able to supply these many desirable services to our area Lutheran high schools.

We believe that these services, already recognized by the Synod as having their source in the Board for Parish Education, might best be supplied by the addition of a Secretary for Secondary Education to the BPE staff.

Yes, history has brought the schools as well as the schools and the Synod together.

History moves us to be grateful for rich blessings provided by a gracious God, who has done great things for us and through us, in spite of us. Without indicting anyone or aiming poison darts, we may learn to avoid

the mistakes and pitfalls of the past, not for the improvement of our own image but that God may be glorified in all of our programs of Christian secondary education.

If area Lutheran high schools are to be more than private community schools with a Lutheran orientation, then their mission and purpose will have to be viewed in the light of our mission as a church. To that end it is our intention to show

II Our Obligation to Understand and Appreciate the Mission and Purpose

"The continuing purpose of the Wisconsin Evangelical Lutheran Synod, as a gathering of Christians, is to serve all people of God's world with the Gospel of Jesus Christ on the basis of the Holy Scriptures." That stated purpose was adopted by the Synod in 1969. To fulfill this purpose the Synod has adopted the following objectives:

1. To share the Gospel of Jesus Christ with all people.
2. To uphold the Truth of God as fully revealed in the inspired, inerrant, infallible Holy Scriptures and set forth in the Lutheran Confessions.
3. To provide a preaching and teaching ministry qualified to proclaim the Word of God faithfully, effectively, universally in accord with the Lutheran Confessions.
4. To assist in counseling and equipping all members of the Synod for greater service to the Lord, to each other, and to the world.
5. To assist all members of the Synod in being active in deeds of love toward our fellow men in need.
6. To foster confessional unity of faith among Christians throughout the world.

It would appear to the essayist that these objectives have been arranged in priority. Note that programs of education apparently fall under the fourth objective -- assisting members of the Synod for greater service to the Lord, to each other, and to the world.

The function and means of the church are clearly set forth in the statement on "Governmental Aid to Education," adopted by the Synod in 1967:

The church is the communion of saints and thus also the church as we apprehend it on the basis of its marks has only one entrusted task and function: it is to preach the Gospel, it is to proclaim the whole counsel of God in Christ to men for their salvation. Its function is to convert sinners and bring them to salvation for time and eternity. Luke 24:47-48: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things; Mark 16:15: And he said unto them, Go ye into all the world, and preach the gospel to every creature; Matthew 28:19,20: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. This is the whole duty of the church unto the end of time to all men.

The means with which the church is to do its one function of saving sinners is the Gospel, and together with the Gospel the entire Word and counsel of God. The entire Word of God which the church is to proclaim to men stands in close relation to the central message of pardon and salvation in Christ. In proclaiming any part of God's Word to men the church is ever to keep it in close relation to this message and to divorce no part from this message and its purpose. Only thus will the testimony of the church remain a part of its one function which has been assigned to it. Faithfulness in its function means ever keeping the purpose in mind for which Christ asks His church to proclaim the Gospel, the whole counsel of God, and not supplanting it in any way with a purpose of its own conceiving. It is not bidden to reform sinners, to induce them merely to lead outwardly decent and orderly lives. It is not called to instruct and direct human government in performing its functions. It may indeed by supplying such instruction and direction, but it does so properly only when it supplies them as byproducts in the performance of its real task (Proceedings, 1967, page 170).

Our Wisconsin Synod is a gathering (and gatherings) of confessing Christians grouped together to preach the Gospel and administer the sacraments, in short, to execute the Office of the Keys. Acts 20:28: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood; Acts 14:22: Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God; Acts 17:27: And

when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

The means that the church uses to carry out its function are the Gospel in Word and sacrament.

We believe that God bestows all spiritual blessings upon sinners by special means, ordained by Him. These are the Means of Grace, the Gospel in Word and Sacrament.

We believe that through the Gospel of Christ's atoning sacrifice for sinners the Holy Spirit works faith in the heart of man, whose heart by nature is enmity against God. So then faith cometh by hearing, and hearing by the word of God (Rom. 10:17). This Spirit-wrought faith, or regeneration, brings about a renewal in a man and makes him an heir of eternal salvation (This We Believe, page 15).

Furthermore, with respect to the church and its ministry, we quote from This We Believe, page 18:

We believe that the holy Christian Church is a reality, although it is not an external, visible organization. Because man looketh on the outward appearance, but the Lord looketh on the heart (I Sam. 16:7), only the Lord knows them that are his (II Tim. 2:19). The members of the holy Christian Church are known only to God; we cannot distinguish between true believers and hypocrites. The holy Christian Church is therefore invisible and cannot be identified with any one church body or the sum total of all church bodies.

We believe that the presence of the holy Christian Church nevertheless can be recognized. Wherever the Gospel is preached and the Sacraments are administered, the holy Christian Church is present, for through the Means of Grace true faith is produced and preserved (Isa. 55:10,11). Moreover, where these Means are in use, we are confident that the Church is present, for the Lord has entrusted them only to His Church of believers (Matt. 28:19,20). The Means of Grace are therefore called the marks of the Church.

We believe that it is the Lord's will that Christians gather together for mutual edification and spiritual growth (Heb. 10:24,25) and for carrying out the whole of the Lord's commission (Mark 16:15). Since these visible gatherings (for example, congregations, synods) confess themselves to the marks of the Church and make use of them, they are called churches. They bear this name, however, only because of the true believers present in them (I Cor. 1:2).

The mission of the church is implemented in various forms and through different agencies. The local congregation, with all of its organizations,

is one of these agencies. That congregation by its use of the keys has as its purpose the proclamation of the Gospel. Only insofar as its organizations and its programs contribute to that mission do they have validity in the church. The Synod is a group of congregations joined together under God for a common purpose, to carry on the mission of the church. The Synod may fulfill its mission through various work programs among its divisions of worker training, home missions, world missions, benevolence, and administration and services. Only as they all contribute to the mission of the church do they have validity and purpose. With every endeavor proposed the basic question always is -- whether that endeavor be within a congregation or an organization of the congregation, within the Synod or an organization within the Synod -- how will this endeavor contribute to the fulfillment of our mission? Some efforts may contribute more directly than others, but they all should contribute, lest they lose the very purpose of their existence. This is true with respect to our charitable agencies, such as, the Arizona Lutheran Retirement Center in Phoenix; East Fork Lutheran Nursery, East Fork, Arizona; medical missions in Africa -- Mwembezhi Lutheran Dispensary in Lusaka, Zambia, and Salima Lutheran Mobile Clinic in Salima, Malawi; St. Michael's Lutheran Home for the Aged, Fountain City, Wisconsin; The Lutheran Home - For the Aged - For the Retarded, Belle Plaine, Minnesota; the Martin Luther Memorial Home, Inc., South Lyon, Holt, and Saginaw, Michigan; Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin; and all special ministries.

The blanket statement above applies equally to our programs of secondary Christian education. What is their mission? Using the Means of Grace, the high schools have as their basic purpose the strengthening of Christian faith in our adolescents as they pursue their secondary education. Although the programs are not generally offered for mission outreach, yet their mission is and ever must be the mission of the church.

Having set forth these basic principles regarding the function and means of the church, we may put to the test various high school statements of purpose:

Minnesota Valley Lutheran High School:

It is our firm conviction that an area Lutheran high school is both desirable and necessary in order that our youth may continue to grow in the knowledge of Holy Scripture for their strengthening in faith and ultimate salvation. Furthermore, it is also our conviction that since "the fear of the Lord is the beginning of wisdom":, all education must be pursued under the guidance and influence of God's Holy Word.

Northland Lutheran High School:

Our Lord expects us to give our children a Christian training to prepare them for a Christian life on earth and for eternal life in heaven.

To supplement the training in a Christian home with the training in a Christian school is the best way we as parents and congregations have to carry out our God-given responsibility.

1. There all secular wisdom is studied in the light of God's Word.
2. There our children sit daily at the feet of Christian teachers who share our faith and Christian convictions.
3. There our children become more thoroughly acquainted with God's Word and so are prepared to face life and, more important, to face death.

The Lord will help us to train a generation who will not be ashamed of His name, and He will provide the means for the support of a venture so evidently pleasing to Him.

Evergreen:

Evergreen Lutheran High School is governed and operated by the Pacific Northwest Lutheran High School Association, a federation of Lutherans concerned about providing a Christian secondary education for the youth of the Pacific Northwest. Association members are members in good standing of congregations of the Wisconsin Evangelical Lutheran Synod (WELS) and the Evangelical Lutheran Synod (ELS) in the Pacific Northwest District of WELS.

God's Word clearly stated that parents are to train up their children in the way that they should go, so that when they are old they will not depart from it (Prov. 22:6). Through the Apostle Paul, God tells us to bring up our children in the nurture and admonition of the Lord (Eph. 6:4).

Evergreen Lutheran High School is a tool by which parents in this area can carry out God's Will. Education at ELHS rests wholly and solely upon the Word of God as contained in the 66 canonical Books of the Bible. Such education prepares a student not only for life here on earth, but it also prepares him for his life in Eternity. All courses of instruction and school discipline at ELHS are pervaded by a Christian spirit.

Huron Valley Lutheran High School:

Young people have needs: physical, mental, emotional, social, and spiritual. For youth to cope with these needs the Word of God is required. Building relationships and learning responsibility also need Scripture's guidance. Lutheran high school education provides a workshop in which the Holy Spirit enables youth to grow in the nurture and admonition of the Lord.

A Lutheran high school allows parents to choose an educational program that will help carry out their God given responsibility over their children. It is God pleasing for parents and the Lutheran school to cooperate to "teach them diligently."

When we view the mission of Christian secondary education and recognize what it is, we might note well also what it is not. The purpose of our high schools is not to offer an "escape." This may be a byproduct of our program, to be sure, and yet it is not the *raison d'etre*. There may be problems in public education. The following material was prepared by the Commission for Educational Tax Credits, printed in *INFORM*, Vol. II, No. 3, May 1980, a publication of the Center for Independent Education by the Cato Institute:

Children's educational performance in public schools has been declining for a decade and a half;
 many public schools have turned into prisons where help-
 less children are exposed to a daily diet of drugs, vioence,
 and sadism;
 millions of parents disagree with what the schools teach;
 taxes keep skyrocketing though school enrollments have
 been shrinking.

The mission of the church is not to provide an escape, but in carrying out that mission an escape may be provided. Above all, our system may provide the "escape" from the humanistic philosophy that prevails today in public education.

Understanding the mission and purpose of the church as well as the

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mission and purpose of all of its agencies will indicate the motivation that should lead to the establishment of Christian secondary schools.

In meetings of areas considering the feasibility of establishing an area high school, the statement may be heard, "We need to establish this school because our public schools are rotten with drugs and sex." That statement may reflect a motivation which is questionable at best. If Christian high schools are established by this motivation, what happens when these problems occur within our own schools? And they do. We would be naive if we were to boast that adolescents are not exposed to the drug culture, that our teenagers did not live liberated lives and bear children out of wedlock, that there is no graffiti on the walls of washrooms in our schools, and that cursing and swearing are never heard within our facilities or on our athletic fields. Our schools should not be sold on this basis. Their purpose, rather, is to expose our young people further to the Gospel of Jesus Christ. That's why our high schools should be ever vigilant that they are built on this foundation and that this Gospel pervades everything.

Our mission is to preach and teach the Gospel. The Gospel will have its effects. Because some agencies may contribute more directly than others to the mission of the church, because there may at times be limitations on the funding of the church's mission, the essayist believes there are legitimate priorities in carrying out our mission. The statement on kingdom work balance underscores these priorities:

WHEREAS the church's assignment from the Lord Jesus Christ is to preach the Gospel to every creature; and

WHEREAS the implementation of this assignment has led and will lead to the establishment of many different programs carried out by individual congregations, groups of congregations, districts, and the Synod; and

WHEREAS these programs of the church entail Christian education on every level, evangelism efforts, mission outreach at home and abroad, charitable endeavors, and social concerns; and

- WHEREAS emphasis in any one area may cause an imbalance that could implement one program at the expense of another or could jeopardize one or another's effective implementation; and
- WHEREAS fears have been expressed that the overall work of the church could be adversely affected by well intentioned endeavors of groups to meet the needs of the aged, the youth, the mentally retarded, and others; and
- WHEREAS enthusiasm of a minority for a particular program should be guided by the will of the Lord and should seek support by the majority of God's people; and
- WHEREAS our mutual interest in the total program of the church as well as our brotherly concerns lead us to follow order and decency; and
- WHEREAS proper and thorough planning contributes to kingdom work balance, and faithful stewardship requires careful planning of all new as well as existing programs, particularly giving attention to their implications for and effects upon the total program of the church.

The writer believes that the first, basic priority in meeting our purpose must be given equally to the local congregation and to the Synod. Which one of these is the proverbial cart and which the horse? That's debatable. How many congregations today could be established were it not for the help provided by the Synod? How many congregations could be established and grow and fulfill their mission without a pastor? Where does that pastor come from? Who trained that pastor? How do congregations fulfill their obligation to reach out beyond their neighborhood with the Gospel except through the Synod? How do they carry out the Lord's directive to go to the nations with His Gospel except through the Synod? How do they carry out programs of broad benevolence except through the Synod? How do they exercise stewardship of our wider mission except through the Synod? What is the source of materials for our mission, such as Bibles, hymnals, Sunday school materials, Bible class materials, etc. except through the Synod? To be sure, it is not impossible for a group of Christians to exist as a congregation without the Synod, and yet all of these practical considerations convince the writer that neither

the Synod nor the congregation should be in an inferior priority position. Without the Synod there probably wouldn't be the local congregation; without the local congregations there wouldn't be the Synod. How selfish for a congregation to insist upon taking care of all of its own needs first and then placing the Synod in second priority! What salutary effects there would be were congregations to eliminate priority between these two. This essayist proposes that we quit, that we cease and desist, placing the congregation first and the Synod second. This would solve many, many problems, particularly when we now place Christian education and Christian service into our priorities. The former involves sustaining the faith and the latter exercising the faith. Both are within the mission of the church, both are important, but it seems obvious that both should be viewed in perspective.

At the last convention, data were gathered and statistics presented to show that the Synod is involved in a squeeze for the percentage of the dollars contributed by our people. The charts showed that the home congregation is using a larger percentage of that dollar and that other purposes are using a larger percentage of the dollar, giving the Synod a lesser percentage. If that trend continues, the problems we are experiencing today budgetwise will be greatly intensified.

Should we not clarify our priorities in the light of our mission as a church? Emphasis upon mission and purpose indicates all the more the need for clarifying and understanding and appreciating the mission of Christian secondary education. We ought to know where we are going and why. Not only each unit of the Synod but every high school should adopt a mission statement that presents clearly its purpose, its objectives, and its goals. Then all will know where we intend to go with God's blessings and why.

To know where we are going as God gives us vision we need to plan wisely. This, too, will help us fulfill our obligation in the area of Christian

education. It is

III Our Obligation to Plan Wisely

Some argue that insistence on planning loses sight of the faith factor. "We don't really need to plan," they say, "just have faith that God will take care of things. If the budget of our school calls for \$100,000 and we have reason to expect income of only \$90,000, don't worry about it. Go forward with faith."

What is the role of faith in the planning process? There are some things it is not. It is not simply trust in another's enthusiasm. It is not tempting God. It is not placing all reasonable evidence aside and blind insistence on moving forward. It is not bent on bankruptcy.

There is a role for faith in our planning, but it is faith in the Word and promises of God, wherever His promises apply.

With such faith in our hearts we should use all the wisdom God gives us to plan wisely. Moreover, help is available in planning Christian secondary education. Areas that now have Christian secondary schools or that are studying the feasibility of such schools are well advised to follow carefully Planning for Lutheran High Schools. This planning study follows sequentially step by step through various areas in which planning is necessary. The sequential steps are: exploring, surveying, planning, implementing, operating.

The exploration phase will determine if there is sufficient congregational and pastoral interest to proceed. The survey phase will indicate whether or not it is feasible even to begin the planning phase. The planning phase will determine whether everything can be placed in readiness to open a school. The implementation phase carries out the planning, and a school is opened only in the operational phase.

At each step the planning study has to determine whether the situation is "go" or "no go." If a group has already determined to "go," even so far

as setting the date for the proposed school to open, and then decides to look at the facts, that group can never really come up with a "no go" situation.

Through the sequential steps the planning study looks into the following areas: organization, enrollment, financial matters, site and facilities, instruction. Let's look briefly at each of these areas.

The planning study suggests strongly that the organization for an area high school involve congregations with their pastors, teachers, and lay people. Again, if there can be ^{no}~~any~~ congregational involvement, perhaps there should be no school. The essayist, for one, would be ready to insist upon congregational involvement in any endeavor that involves more than one congregation.

The study calls for a survey of potential enrollment. How many parochial schools will feed into the system? With respect to philosophy of enrollment, to what extent will enrollment be solicited outside of WELS fellowship? Enrollment projections are necessary not only for beginning; they are even more critical for operation "down the road." How will busing and distance affect the enrollment? Enrollment projections need to be updated constantly.

Another area to be explored thoroughly in sequential steps involves financial matters. The study suggests that the survey phase secure and analyze all congregational financial data, that the congregational support system be established, that congregational commitments be made for the first year, and that there be five year financial projections.

With respect to site and facilities, careful planning will include not only the initial site but the next or permanent site. It isn't too difficult to get a school off the ground using some temporary Sunday school classrooms in an unlikely location with minimal enrollment. But if the surveys indicate good potential for enrollment and each of the early years adds another year to the curriculum, difficult problems may be encountered at an early date.

Still another important area for short and long range planning is instruction. What will the curriculum include? Will the school be a general high school, meeting the needs of all our teenagers in that community, or will it be more elitist, offering only college preparatory courses? How many tracks will be followed? Will the tracks include vocational training, college prep, pre-ministerial? How will these various tracks in turn affect the enrollment, the site, and the facilities that will be necessary? What financial implications do they have?

Included under instructional planning is provision for staffing. Is qualified staff available? Where will it come from? What will the establishment of this school mean for the Synod's manpower? What kind of educational background do we want our staff to have? How will this be provided?

In all this planning we better have a wider vision. In other words, we need to consider what implications our planning may have on our church's total program. We need to explore whether the financial requirements may impinge on others and tighten the financial squeeze. We need to ask whether the staff requirements may bring greater pressure to bear upon our worker training schools. The following letter addressed to the Synod's Coordinating Council in March of 1979 underscores this problem:

Tremendous growth has taken place and is taking place within the Synod educationally, the impact of which has really not been assessed. We have been long on thanking God over the fact that Christian day schools and area Lutheran high schools have been opening in unprecedented numbers but seemingly short on real concern over the implications associated with the opening of over 15 new Christian day schools on an average each year over the past five years with 15 additional openings projected for next fall. Even if each school utilizes the service of only one teacher, the implications are startling, if not overwhelming. If you add to the picture the seven area Lutheran high schools which have opened over the past three years together with those scheduled to open this fall, the implications are no longer startling but are overwhelming...We cannot ignore the fact that every school opened has a financial impact on the Synod and, whether we like it or not, affects balance in kingdom work...Some one had better tell the congregations opening elementary and

secondary schools that they must include in the overall cost of opening these schools the cost also of preparing the teachers necessary to staffing them....These financial implications necessitate a second consideration, the erosion of financial resources for synodical programs because of the opening of so many elementary and secondary schools during a period of virtual runaway inflation. How productive, humanly speaking, will appeals be for increased synodical contributions in those sections of the Synod struggling to open and maintain area Lutheran high schools, again in an inflationary environment? How responsive can those congregations be to cries of synodical financial distress when they themselves are confronted with capital and operating costs, and escalating at that, associated with maintaining these elementary schools?... Growth purely for growth's sake can have disastrous consequences. In the face of this, perhaps we need to concentrate on doing a better job of measuring our growth and the many-faceted implications of it. Above all, instead of emphasizing growth as though it were the only criterion for faithfulness, perhaps we should devote more serious attention to strengthening our present base. Those whose major criterion is growth need to be apprised in no uncertain terms of the cost and attendant implications for them personally and for others who are expected to share such costs with them. To do otherwise, it seems to me, is an exercise in unfaithfulness. We simply cannot go out on new tangents until we have the staff and programs necessary to assimilating what we already have.

In all the phases of planning for Christian secondary education, as these phases are pursued sequentially, step by step, there is ever the danger of using the planning to prove our own preconceived ideas. Objectivity in planning is a vital ingredient, and that's difficult because it may involve "my" child. Reaching a "no go" decision may be equated with speaking against motherhood. But let's remember that to be orderly also is scriptural. We thank our Creator-God who has given us our senses, our reason, and all our faculties. He wants us to use them in planning and implementing His kingdom work. Thorough planning will contribute to more healthy programs of Christian secondary education, programs which will aid the church in its mission of preaching and teaching the Gospel of Jesus Christ.

Once the child is born it needs to be sustained. What is our obligation in this respect?

IV Our Obligation to Sustain Christian Secondary Education

The Commission on Higher Education is committed to a thorough self study of our worker training system. In this self study there are nine working committees giving particular attention to assessment of problems and offering recommendations for improvement in the following areas: continuing purpose, administration, recruitment and retention of students, teaching staffs, curricula, property and facilities, auxiliary staffs, fiscal matters, policies. These are the areas to which we should give attention in meeting our obligation to sustain Christian secondary education.

Purpose

The purpose of Christian secondary education requires the continued attention of each faculty, board, and association of congregations. What are we about? What are we trying to accomplish? What is our mission? Who owns this mission? How do we contribute to the purpose and function of the church? What will this mission require of us? When we lose sight of our purpose, we lose the reason for our existence. The Synod has acquired facilities in Prairie du Chien, Wisconsin, which had been vacated by a school which had lost sight of its purpose; its demise, therefore, was inevitable. Could this happen in our circles? Our purpose will have an effect upon everything that follows here.

Administration

Again we state our conviction that the only feasible way in which we can adequately sustain Christian secondary education in our midst is through associations of congregations. Schools may be opened without them, but how long can they continue without them?

Associations of congregations administer high schools through a board of control or directors, answerable to the association in the same manner that a church council is answerable to a Christian congregation.

High school associations are served by the Synod through its Board for Parish Education. The area high schools are represented on the BPE. The Board for Parish Education works through its District Boards for Parish Education. The district boards of those districts where there are high schools also are to have a representative from the area Lutheran high schools. The Board for Parish Education is structured as a unit within the Worker Training Division. The Worker Training Division is coordinated by the Commission on Higher Education, and the area Lutheran high schools are represented also on the commission. Thus the high schools now are represented in the administrative structure of the Synod.

The district president also has a role in high school administration. He is held responsible for the doctrine and practice of the district. He maintains vigilance of the congregations -- also groups of congregations -- in his district, and he does this by advising them and providing them with lists of candidates for pastors and teachers. Even as the district president is not an advisory member of every church council, there is no reason why the district president should be an advisory member of every Lutheran high school board. He will deal with groups of congregations even as he deals with single congregations. When there are disciplinary problems, they can be dealt with in an evangelical manner even as they are dealt with in the congregations.

"Should there be a more closely defined membership of the high schools in the Synod?" Ten years ago our answer may have been positive. Not today. We believe that recent developments have brought the high schools into a closer relationship with the Synod and its boards and commissions.

The internal administration of a school will follow the policies set forth by the board with whatever kind of administrative structure is deemed necessary for that particular school. The largest high school now is

administered by an administrator or superintendent answerable for the overall operation to the conference and a principal who is responsible for the academic program within the school. Others are administered solely by a principal. The structure serves only to facilitate the operation and implementation of the board's and the conference's policy statement.

Recruitment and Retention of Students

Is there an unwholesome rivalry for students developing between the synodical preparatory schools and the area Lutheran high schools? Both of them serve different purposes; the high school programs will augment preparation of our future pastors and teachers on the secondary level only insofar as they are able. If they aren't equipped and staffed to meet the requirements, perhaps they would be better off advising those students to transfer to synodical preparatory schools. On the other hand, the synodical preparatory schools do not exist to serve as general area high schools. We can work together in a constructive way; we need and can help each other.

Recruitment areas of the high schools will be limited by the transportation available, the distances involved, and the nature of the area high schools. Some make limited housing arrangements for students from a greater distance. Synodical schools serve not just an area but the Synod as a whole. Should an eighth grader who wants to prepare for service in the church and who lives in an area where both programs are available enroll at the area high school or at the synodical preparatory school? Obviously, that student has a choice, and the choice should be made which best fits that particular student and his future goals. We deem it inadvisable to set down blanket rules; neither are they necessary. Since we now are working more closely with the area high schools, any problems that may develop regarding recruitment or recruitment boundaries can easily be resolved.

What is essential is that every school clearly define its overall recruitment policies. Whom will the school endeavor to serve? What percentage of Lutheran students outside of our fellowship will be admitted? What percentage of non-Lutherans will be admitted? Far better to determine these policies than to look upon such enrollees just as additional sources of revenue.

Another important factor with respect to recruitment is reliable projections. They enable us to plan better for the future and to sustain Christian secondary education on a more stable basis. Again, valid projections enable us to plan and act rather than to react and meet crises.

Every high school in today's world faces problems in student retention. To meet these problems and others counselling programs are a vital part of secondary education. Just because our students come from Christian homes and are in Christian schools does not mean that they are isolated from problems. In many respects we're in a different ballgame today. Although we don't have statistics to prove it, it is reported that many more of our students today come from single parent homes. Many face problems we didn't face. Maybe we didn't need such strong counselling programs years ago. Maybe we did and didn't know it. But we surely need them today. Provisions for counselling are not a luxury; they are needed to sustain Christian secondary education.

Teaching Staffs

Who are the teachers in our secondary system? The following data provide some answers regarding the teachers on the staffs of the 18 secondary schools in the 1979-80 academic year.

Elementary Education:	
Parochial schools	50%
Public schools	29%
Parochial and public schools	9%
Information not on file	12%

Secondary Education:	
Synodical preparatory schools	27%
Area Lutheran high schools	28%
Public high schools	27%
Other high schools	2%
More than 1 type of high school	5%
Information not on file	11%
College Education:	
Northwestern College	18%
Dr. Martin Luther College	25%
State college/university	20%
Other college/university	5%
More than 1 type of college/university	31%
Information not on file	1%
Highest Degree:	
Bachelor's	70%
Master's	25%
Doctorate	1%
No degree	4%
Information not on file	1%
Experiential Background:	
Elementary teachers	36%
Pastors	16%
Other (business, military, etc.)	2%
No other experience	36%
More than 1 area	9%
Information not on file	1%
Age Range:	
20-29	18%
30-39	36%
40-49	23%
50-59	11%
60+	3%
Information not on file	9%
Average Age:	36
Marital Status:	
Married	79%
Single	21%
Children at Home:	
Have children at home	81%
Do not have children at home	19%
Years at Present Position:	
0- 5	54%
6-10	24%
11-15	6%
16-20	5%
20+	10%
Information not on file	1%

Synodical Certification:

Certified	74%
Not certified	26%

Uncertified teachers teach in the following academic areas:

	<u>Over 5 Years</u>	<u>Under 5 Years</u>
Men --		
English	3	11
Economics	2	-
Languages	-	6
Mathematics	-	5
Music	3	11
Physical Education	2	8
Religion	-	3
Sciences	4	-
Social Studies	3	-
Women --		
Business Education	9	10
English	-	2
Home Economics	2	6
Physical Education	5	2

Teachers grounded in the Word are the heart of the school. How can we sustain effective teaching staffs today? In 1975 the following was recommended to and adopted by the Synod regarding secondary teacher education:

1. To continue limiting teacher education to the elementary level and to in-service programs.
2. To advise our secondary schools as often as possible to use people presently serving as pastors or teachers in the church.
3. To subsidize academic programs for those presently serving as pastors or teachers who are called to area high schools up to 18 credit hours in the major field required to qualify for secondary teaching.
4. To establish a clearinghouse at Dr. Martin Luther College for all certification programs.
5. To reaffirm our certification program (18 credits in religion) for secondary teaching.
6. To subsidize one fourth of the Synod's base salary when certification is pursued after the call is accepted but prior to service.
7. To monitor more closely, through the clearinghouse, programs of those enrolled as undergraduates in secondary education and in the certification program.

In 1979 the question of secondary teacher education again came before the Synod (Cf. page 1).

Members of the committee charged with the responsibility of reviewing our need for secondary education are working diligently. They have been to the campuses of Concordia College both in River Forest, Illinois, and in Seward, Nebraska. Incidentally, both of these colleges indicated that the LC-MS high schools often seemed to prefer seasoned elementary teachers or pastors with experience as opposed to secondary teacher education graduates. Are we able to provide a program of secondary teacher education? Is it academically and financially feasible?

The alternative has been to call people who are equipped academically and to provide the necessary religion credits through the secondary teacher certification program. That program follows.

Requirements for Certification

- A. Graduates of schools other than Dr. Martin Luther College and Wisconsin Lutheran Seminary who wish to become certified but who do not qualify for a colloquy shall have the requisite academic training for a teacher in their field and shall meet the certification requirements outlined below. The sequence in which courses are taken should be determined in consultation with the Clearinghouse for Teacher Certification.
1. Six semester credits in the following prescribed courses:
 - a. Lutheran Confessional Writings (to be taken after 12 semester credits in this program are earned)
 - b. Principles of Christian Education
 2. Nine semester credits, any one course from each of the following areas:
 - a. Old Testament Studies
 - 1) Genesis
 - 2) The History of Israel
 - 3) Other courses which qualify under Old Testament Studies
 - b. New Testament Studies
 - 1) The New Testament History
 - 2) New Testament Epistles
 - 3) The Life of Christ
 - 4) Other courses which qualify under New Testament Studies
 - c. Christian Doctrine
 - 1) Christian Doctrine I
 - 2) Christian Doctrine II
 - 3) Other courses which qualify under Christian Doctrine

3. The student may elect the additional required three semester credits from any one of the three areas listed above or from courses keynoting religious perspectives, such as
 - a. Lutheranism in America
 - b. The Reformation Era
 - c. Comparative Religions
 - d. Lutheran Worship
 - e. Foundations of History
 - f. Religious Perspectives in Modern Drama

B. Eligibility for Entrance into the Program

The certification program shall be open to those who are in fellowship with the WELS and who are

1. Graduates of schools other than DMLC and WLS who are now teaching in our system with a provisional call,
2. Graduates of schools other than DMLC and WLS who have taught or are now teaching in public schools, and
3. Students enrolled in a secondary teacher education program of another college and who are interested in teaching in the secondary schools of the Synod.

It is assumed, of course, that our schools will use the "calling" procedure and that they will call from lists approved by those whom the districts elect for this purpose.

Properly trained teaching staffs! That is the critical need of our high schools.

Curricula

The curricula of the area high schools should reflect the needs of the area as well as the purposes of the school. Some courses that are offered in Milwaukee, Wisconsin, may not be necessary in Waco, Nebraska, or Phoenix, Arizona. With respect to curricula, it is policy of our Commission on Higher Education

- a. To conduct continuing analyses of the curricula, the chief concerns being their consistency with our Christian philosophy of education and with our educational goals and objectives and their correlation and integration with the worker training program;
- b. To provide evaluations of the present programs in the worker training schools;

- c. To make recommendations for possible improvement of the quality of existing programs;
- d. To review and seek authorization for the initiation of new programs in the worker training division;
- e. To coordinate the self study program on a rotating basis within the worker training schools;
- f. To review critically policies of accrediting agencies and, as long as the policies are consistent with synodical principles, to implement the steps necessary for achieving accreditation;
- g. To promote uses of technology in our system;
- h. To coordinate the academic calendars and activities of the worker training schools;
- i. To evaluate the need for extra-curricular and co-curricular programs;
- j. To assess continually the need in the Wisconsin Evangelical Lutheran Synod for secondary teacher education;
- k. To coordinate special pre-seminary ministerial programs, e.g., Bethany, minority ministries;
- l. To receive regular reports from the CHE Committee on the Coordination of Summer Programs;
- m. To foster expansion programs for the in-service training of our ministry;
- n. To assist in the coordination of the World Mission Seminary Exchange Program.

Most aspects of this policy are applicable to the area Lutheran high schools as well and to their boards. Included in the WELS Duties and Responsibilities of the Boards of Control are the following policies:

- A. The Board shall exercise approval of the curricula as presented by the school president, after he has consulted with the faculty.
- B. The curricula shall serve to fulfill the school's purpose, goals, and objectives.
- C. The Board assumes ultimate responsibility for all that is taught and done at the school.

These, too, are applicable to our secondary schools.

Property and Facilities

The acquisition or construction of facilities and their proper maintenance often present difficult problems for the area Lutheran high schools. The board should be responsible and answerable to the conference or association for coordination and review of master planning, long-range and short-range; it should keep abreast of various code requirements as they relate to school needs; it should be concerned about the safety of facilities and about meeting federal (OSHA), state, and local requirements as they may apply; it should make provisions for the proper maintenance of all facilities through adequate budgetary allocations. To cheat on proper maintenance may be "penny-wise" but "pound-foolish." Underscored again is the necessity of careful planning with respect to property and facilities as well as the absolute necessity of shared decision-making.

Auxiliary Staffs - Volunteers

Careful attention must be given also to the needs for managerial staff, food service staff, maintenance/custodial staff, clerical staff, and health services.

There is an interesting development in the use of volunteers at Wisconsin Lutheran High School which might be commended to other schools, if they are not already involved in volunteer programs.

Board approval was granted to initiate a conference-wide volunteer maintenance program. Under this organized program congregations of the conference have been asked to furnish a corps of volunteers for specific, minor maintenance tasks such as painting, varnishing, wall and window washing, and the like. Some tasks requiring specialized and skilled workers like carpenters, electricians, welders, and so forth also are involved.

Many conference churches have shown interest in their high school by joining the effort. This program and its acceptance by the conference churches

have given a professional trimming to shrubs and trees. Two buildings -- the maintenance engineer's home and the equipment garage -- were reroofed recently. Several corridors and classrooms have clean, bright coats of paint. Thousands of dollars have been saved. Who can be against that? But a program of this nature requires good organization and administration.

Fiscal Matters

This is the area presenting perhaps the greatest difficulty in sustaining Christian secondary education. There are different ways in which secondary education has been supported.

1. The Per Communicant Assessment Plan

The annual budget is developed, and a percentage of the total (e.g., 50%) is assigned to congregations. The congregation total is divided by the total number of communicants in all association congregations and prorated according to the number of communicants in each.

2. The Per Student Assessment on Basis of Tuition-Cost Differential Formula

Tuitions are subjectively set first on the basis of what might be acceptable by parents. After the total budget is figured, that portion not covered by tuition or other income is assessed each congregation on the basis of the number of enrolled students from the congregation.

3. The Sliding Per-Communicant Base with Sliding Tuition Level Plan

A per-communicant base assessment (e.g., \$7 per communicant) is set. Each congregation chooses a range of participation in terms of the percentage of the base assessment (A=95-100% of base, B=75-94%, C=50-74%, D=25-49%). A different tuition level is tied to each level of congregation support.

4. The Percentage of Congregation's Total Budget Formula

Determine the subsidy budget and calculate the percentage it represents of the total of all congregations' budget. Assess each congregation that percentage of its own total budget.

5. The Communicant/Congregational Giving/Student Enrollment Average Percentage Assessment

The average of five-year average percentages in three categories is multiplied by a dollar amount required annually from all association congregations. The three categories of five-year

average percentages are percentage of communicant membership, percentage of total congregational giving, and percentage of students enrolled.

6. The Voluntary Participation Toward Goals Plan

Any congregational contribution qualifies for membership, and the amount does not influence student tuition or fees, which are the same for all association students. Goals are set for each association congregation on the basis of a 40% collective goal.

7. Percentage of Home-Purpose Receipts

A quota work sheet based on the past fiscal year is submitted by each congregation in order to determine their net home-purpose receipts. A percentage of total home-purpose receipts (e.g., 14%) is set to cover a predetermined percentage (30-40%) of the high school budget. Congregations seeking a larger or smaller share submit their own proposal for board approval.

8. The Harrisburg Formula

This formula is used for Roman Catholic inter-parochial programs similar to the Lutheran high school association concept. The average of three percentage factors (population, income, and interest) is applied to a predetermined subsidy total. The population factor is itself an average percentage of four factors: membership, infant baptism, elementary enrollment, and secondary enrollment. The net income factor is arrived at by taking the ordinary congregational income and either: a) subtracting 10% of the net debt from incomes; or b) adding 10% of net reserve to the ordinary income. The interest factor reflects each parish's accessibility to and interest in the high school. Larger percentages are assigned to parishes close to the school.

9. Combined Plans

Some high schools combine the first two plans giving each congregation a choice between a straight per communicant assessment or the difference between tuition and actual costs on a per-student basis.

In our Synod we have operated customarily on a quota system, dividing the total needed by the number of communicants and requesting support on that basis. Other ways have been tried by our schools, some rather successfully. It is assumed, of course, that stewardship practices in our circles will be consistent with scriptural principles.

Policies

Recent developments in the Association of Lutheran High Schools and in the Board for Parish Education regarding self study and visitation programs will help our schools not only in adopting purpose and policy statements, but also in accomplishing what they have set out to do.

Conclusion

This, as the writer sees it, is our obligation in the area of Christian secondary education. Fulfilling our obligations to sustain Christian secondary education is not easy and will not be easy. May we learn well the lessons taught by the history of this movement. May we ever view it with the full understanding of our mission as a church. May we together plan wisely and sustain effectively. Then Christian secondary education in the Wisconsin Evangelical Lutheran Synod will serve to the glory of God.

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