



Discernment

SO THAT YOU MAY BE ABLE TO DISCERN WHAT IS BEST. PHIL. 1:10

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Discernment aims to stimulate interest in the moral dimensions of contemporary issues; to provide a forum for Christian reflection; and to foster the teaching of Christian ethics across the curriculum. Published three times a year.

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Ethics in Education: Roaming the Wild Prairie

At the Medicine Lodge Creek Council in Kansas, October 1867, American Indian chiefs were told by representatives of the U.S. government that the Great Father in Washington wanted to provide comfortable houses for them on rich agricultural land, namely the largely vacant Kansas territory. After listening to the government's words, White Bear, chief of the Kiowas, was reported to have stood to his feet and said, "I do not want to settle down in the houses you will build for us. I love to roam over the wild prairie. There I am free and happy. When we sit down, we grow pale and die."

The life of the mind works like that, too. If we "settle down" with prescribed, easy, static answers to the swirl of life around us, our minds grow pale. We lose the edge. The curiosity that becomes Christian inquiry stagnates, grows moldy, calcifies. Growth decelerates. Intellectual safety becomes our top priority and rehearsal of old adages our best creative work.

What the government was offering to White Bear and his people was an educational curriculum more than a residential plan. Similar plans are offered in countless venues today. Learners are told: "There's the reservation. Go get yourselves settled, pacified. Build your fences, tend your garden. No roaming intended or allowed."

You can tell where this is leading—Education that is truly Christian is searching, probing, and honest. It centers on the Word of God as truth, without presuming apostolic certainty in every application of that truth. It treasures the complexity of the natural world, without reducing all truth to measurable quantities. It digs deep for historical background, presses hard for sociological insight, and celebrates the distinctive human capacity for symbolic expression. It leads surely to reverential awe and worship.

The ethics of such an educational vision has occupied the Center since last May when a delightful northwoods faculty retreat initiated this year's theme. Inside this issue are gleanings from the interim—a "debate" on the proper delivery of K-12 education, thoughts on the meaning of a college education, reviews of recently released books, and an interview with the producer of TV's popular "Home Improvement." Argh, argh.

So we invite you to roam the wild prairie today—pick up a new idea, sort through your own educational philosophy, get an insight from a good book, or make plans to attend the Center's strategic Dialogue workshops this March 18-20.

God has called us to this time and place. Stay lively, keep growing, and finish well. ■

**"Receive instruction
in wise dealing,
righteousness, justice,
and equity; that
prudence may be
given to the simple,
knowledge and
discretion to the
youth..."**

—Proverbs 1:3-4 (RSV)

Mark Fackler

Where should children learn? Moral development in public, private, and home schools

Three capable Christian educators stake their claim for three vastly different learning environments. Is there a “right choice” for parents who want the best for their children? Here’s what these advocates believe...

The public school

by Tom Paulsen

Historically, people have said that it is important for citizens to be educated in a way reflecting the values of society. Hence, in America, the public school was born. Early in public education’s history, teaching and learning occurred in a Christian framework. The 19th century *McGuffey Reader* contained lessons underscoring Christian values. In the mid-20th century, prayer and the Bible were part of daily life in many public schools. However, as our society became increasingly pluralistic and secularized, so went our public schools. Should Christians now leave them?

We must frame the answer within the context of Scripture. The Bible has much to say about raising children, educating them, and the Christian’s role in society.

Deuteronomy 6:7 puts the learning of God’s commandments inside and outside the home. “Impress them on your children. Talk about them when you sit at home, and when you walk on the road.” The training occurs at home and “on the road.” Learning God’s commands needs to be in the context of the institutions encountered “on the road”—some of which will not always be friendly toward things of God—like the public schools.

Scripture tells us that the truth of God’s commandments are tempered and tried “on the road,” where the Christian finds a societal role. Jesus said: “You are the salt of the earth. . .the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl” (Matthew 5:13-16).

1 Peter 2:13-15 commands Christians to be submissive to “authority instituted among men: whether to the king, as the supreme authority, or to governors. . .for it is God’s will that by doing good, you should silence the ignorant talk of foolish men.”



Tom Paulsen

Theologian Reinhold Niebuhr said about government: “The sad duty of politics is to establish justice in a sinful world.” This statement should encompass public institutions such as the school. For the last 150 years, the Christian church has stepped away from institutions in our society. We have removed the “salt and light.” If Christian families step away from public schools *en masse*, will Christian values survive there?

Vice President Al Gore said, “We must reconnect teachers with parents, and families with schools. . .this entire relationship. . .this wholeness. . .is the source of transformational power.” Even though I don’t think the Vice President was talking about Christian transformation, the concept is the same. Connecting parents with educators in the schools can be transformational. For this to happen, Christian families must be invested there.

Public schools are part of the “road of life” on which the learning of God’s commandments takes place. Public schools need the transformational influence of Christians as salt and light. Public schools are also a mission field.

This note came from a public school student: “In Matthew chapter 28, Jesus gives us the Great Commission to go and preach the gospel. My years in school have presented the greatest mission field I

will ever face. God has brought people into my life that I can share Christ with, which in other circumstances, I probably never would have met. My foundation as a Christian was developed at home and church and tested at school. I would never trade the experiences, difficulties, and lives I have seen changed while attending a public school for anything.”

I have worked with parents who have chosen to home school their children for part or all of their school. I respect the decision they made and feel that home school or private schools are viable options for those led of God in that way. But, as a Christian public school educator, I pray that many Christian families, as one parent said, “be called of God” to stay in the public school system in order to be salt and light.

“School houses are the republican line of fortifications.”

—Horace Mann

Mr. Paulsen is the principal of Naperville (Illinois) Central High School.

The private Christian school

by Gary B. Arnold

When I think about American public schools, I cannot help but reflect on the historic divide between our faith and our government—commonly referred to as the wall of separation.

To read or to teach the Scriptures as truth to children in American public schools today is both inappropriate and illegal. Many Christians are bothered little by that fact and accept it as a proper separation of the church and state. I ask: Is the separation doctrine the founders' original intent?

I offer four thoughts concerning Christians choosing to leave the public school to attend a Christian school of quality.

Integrity. To be whole, complete, and consistent is to exhibit moral strength. I believe children deserve wholeness and consistency in their education and should not be forced to live in separate worlds depending on the day of the week and the time of day.

Democracy. This has always been a dangerous and slippery word. In our post-modern culture, democracy is regularly deconstructed to the extent that there are no reference points for orientation to the truth. Good, better, worse, right and wrong—are all homogenized.

C. S. Lewis warned of this years ago in *The Abolition of Man*. "Such is the tragicomedy of our situation—we continue to clamor for those very qualities we are rendering impossible." He adds, "A dogmatic belief in objective value is necessary to the very idea of a rule which is not tyranny or an obedience which is not slavery."

Christians believe that democracy is not the equality of ideas but rather, a common respect for the individual and the individual's beliefs. It is respect for distinct groups and group beliefs. When unique and valid beliefs are funneled into a limited number of "equal" world views, democracy melts down and becomes amorphous and useless. Schools must allow for individual beliefs and not become bastions of political correctness.

Identity. Good religious schools teach our children to be distinctive, but not divisive. Before we can help others, we have to know who we are—and Sunday does not afford enough time. Before our children can effectively impact the world, they need to securely know who they are and understand their own culture. Before they can interact and transform the culture at large, they need to be transformed through Christian interaction. Hence, the Christian school.

Neutrality. In one sense, to be religiously neutral is to be neither for nor against religion. But the common practice in case law,

public opinion, and school decisions tend to equate neutrality with opposition, particularly against the Christian religion.

I ask, Are there moral and spiritual purposes at your public school? Are you satisfied with them? Are some moral purposes welcome while, perhaps, your religious purposes are not?

As you continue to examine the public school/Christian school question, I leave you with five challenges:

- Seek a complementary role in society's effort to educate its citizenry.
- Familiarize yourself with the history of American public education and, I might add, as one grafted into the vine of Israel, the history of Jewish education.
- Never mistake avoidance and religious censorship for neutrality.
- Thoughtfully seek ways to remain distinctive as a Christian, without being divisive.

Ultimately, as citizens, we are all in different boats with different flags upon the same sea. If we squeeze into the same boat, we run the risk of greater loss. If the boat sinks, who is there to pick us up? As the teacher tells us in *Ecclesiastes*: "If two lie down together, they will keep warm. But how can one keep warm alone?" My hope is that the Christian church and the Christian school would lie down together and keep each other warm.



Gary Arnold

Mr. Arnold is headmaster of Westlake Christian Academy and President of the Illinois Coalition of Nonpublic Schools.

The home school

by Virginia Vagt

"After the October Blizzard last fall, they had all moved to town, and for a while, Laura had gone to school there. Then the storms had stopped school, and all through that long winter, the blizzards had howled between the houses, shutting them off from each other so that day after day and night after night not a voice could be heard, and not a light could be seen through the whirling snow." From *Little Town on the Prairie* by Laura Ingalls Wilder

"Laura" is Laura Ingalls, heroine of the classic children's series, *The Little House Books*. Laura spent more time out of school than in school due to her family's pioneer life. Was Laura deprived because she often did not attend school? Though her family had meager resources, they had enough for Laura to study at home. And later, Laura enriched millions of lives with her books.

Agatha Christie grew up unschooled, reading in her parents' home, imagining characters, creating stories,

eventually apprenticing to a pharmacist where she learned about poisons. She became the bestselling author in the history of publishing.

Woodrow Wilson was tutored at home by his father. In his biography of the 28th President, Sigmund Freud acknowledges that Wilson's father "taught him his love of words and rhetoric, giving him assets that led him to be on the side of the angels, always endeavoring to think about serious matters." Wilson became a professor of rhetoric, president of Princeton University, and President of the United States.

These three homeschoolers were educated with few resources except parents, books, and daily life. Some homeschoolers today have many resources, but most educate their children on a shoestring. The average annual expenditure for each home-schooled child is \$546. Critics portray homeschoolers as middle or upper income, well-educated, white, conservative Protestant Christians. Many fit that profile, but many do not.

U.S. and Canadian studies show homeschooled children achieving above national norms on standardized tests: Ray (1990 and 1995), Richman, Girtner and Snyder (1990), Washington State Superintendent of Public Instruction (1985), and Priesnitz & Priesnitz (1990). Wartes studied the Stanford Achievement Test results of homeschooled children in Washington state and found them a grade above public-schooled students. Ray's 1997 survey of 5,200 homeschooled children examined factors correlated with achievement. Parental level of education is a predictor of achievement among schooled children. Among the homeschooled, it is not.



Virginia Vagt

According to Ray, homeschoolers from families with incomes of less than \$15,000 do as well as homeschoolers at any income, and homeschoolers whose parents lack a high school diploma do as well as homeschoolers whose parents have a college degree.

The reason homeschooler achievement levels are high, regardless of income, parental education, or ethnicity, is because of parental involvement. This seems to mitigate other factors that affect achievement in the schooled population.

In our country's history, education has been variously defined as: (1) a means of social control, enhancing scientific progress, and producing citizens capable of self-government (Franklin and Jefferson); (2) a means of producing people who

will fit society's needs (John Dewey and today's School to Work proponents); (3) a means of providing developing all persons to the limits of their capacities. (The Illinois State Constitution).

For the Christian parent, education is training a child to be able to love and serve God and fulfill God's purpose for that child. Deuteronomy 11:19 tells me as a parent to "teach (God's decrees and laws) to my child, talking about them when I sit at home and when I walk along the road, when I lie down and when I get up."

God did not instruct Moses to set up schools and teachers to teach children in groups of 20 or 30 or 40 depending on what the community could afford. God told Moses to tell parents that they should be the teachers.

Training a child is a tall order, especially since I cannot claim to know all that God wants my child to do. But I assume it will help if she is fluent in her language, if she loves books, if she can understand one or two of the ancient languages the Bible was written in, if she understands mathematics, if she has a knowledge of history and science, if her spirit has been elevated by the arts, if she comes out of childhood with one or more manual skills, and if she is

socially adept.

My child has participated in YMCA programs and community soccer and swim teams. She has served our communities at a homeless shelter, gardened with her 4-H Club friends at the PADS center in Wheaton, and volunteered at a Mennonite Central Committee warehouse in Pennsylvania. While I don't normally count the diversity of people in our life, we have friendships with Jewish, agnostic, Muslim, and New Age homeschoolers.

We couldn't do homeschooling without others' support. When we left Pennsylvania, there were 116 support groups including Black Families Educating at Home, Full Time Christian Workers, Single Parent Homeschoolers, Parents of Special Needs Children, Parents of Learning Disabled Children, Deaf Support, Blind Support, a parent group of fetal alcohol syndrome children, and a military homeschool support group.

Childhood is a limited resource—a time to imagine, do artwork, read, bake cookies, climb trees, plant gardens, go roller-blading, talk to your parents and neighbors, visit grandparents and cousins. I believe that Laura Ingalls, Agatha Christie, and Woodrow Wilson had that wonderful stretch of childhood time. While their local schools might have missed them, the world gained two artists and a president whose body of work the world will not forget.

Home education is not new. It is an age-old practice experiencing a rebirth. We choose it for our family, and we recommend it to you. ■

Mrs. Vagt is a homeschooler and leader in CHOICE, a homeschool coalition.

"What does education do? It makes a straight-cut ditch of a free, meandering brook."

—Henry David Thoreau

The 1997 Penner Lecture “What is a College Education for? The Moral Issues”

The Penner lecture at Wheaton College invites leaders from business and the professions to bring timely commentary concerning the year’s CACE theme. Last fall, four educators, representing distinctive educational philosophies, presented practical and ethical arguments for education that is classical, service-oriented, pre-professional, and liberal. Two from Wheaton’s community of scholar-learners respond here.

Jillian Lederhouse, Ph.D., Assistant professor of education

The central question of this forum should interest, in particular, the Christian liberal arts college, which regards the education of the mind as a special form of biblical stewardship.

Peter DeLuca of Thomas Aquinas College advocated education (and inferred that all education is moral learning) centered on the Great Books of the Western world. We honor the Western canon at Wheaton, but reach beyond it as well, in ways noted by Goshen College president Shirley Showalter, whose model of student-professor collegiality was stunning in its humility and simplicity. Learning happens “on the job,” she noted as well. And I agree. Training quality teachers depends on in-class experience. Our model in the education department might find appropriate application in other liberal arts departments as well.

I could identify Glenn Heck, recently retired vice president of National Louis University, which proffers professional preparation as the carrot to a growing number of Chicago-area students. Why should our classrooms assume one age-group, one demographic?

I can see that old patterns of educational delivery are changing fast. David Bouchier posed the question: If knowledge is free, why pay for a college education? This challenge takes on new relevance with the increase of internet access. Can we acquire the same benefits of attending a four year liberal arts college like Wheaton by merely connecting to the internet? I think not. The transformative model of education requires learners to interact and reflect on what they observe in order to change the way they think. Reading the biography of Harriet Tubman should help us understand new dimensions of courage, rather than merely memorizing date concerning the Underground Railroad (the mimetic model). The transformative model speaks to the moral dimension of education: how a person’s values interact with course material.

Parker Palmer defines community as a group of learners committed to mutual encouragement and mutual testing. This is essential to discussing the Great Books, to applying

knowledge through service, to integrating theory with professional practice, and seeing life in a new light. Education that counts is really grounded in a community of interchangeable teachers and learners.

Early childhood educator Judith Collier defines teaching as inviting students to participate. Even at the primary grades, teachers must be knowledgeable in a variety of fields as they call children to participate as authors, readers, scientists, mathematicians, artists, or historians. They introduce children to individual disciplines, in addition to enabling their young students to see the connections between them. The task of these educators is to create a community of learners who support each other, yet hold each other accountable. So it should be also at a Christian liberal arts college.

Christopher Bunn, M.A. candidate in communications

I have often asked myself, what exactly is a college education good for, and why is it so expensive, and why is so much time spent in classrooms? If one is not to be a doctor or a lawyer or a scientist, is four years and eighty thousand dollars a smart investment? I blush to use such crass terms but, after all, many graduates do not even work in the field of their study.

It was, therefore, with interest that I attended this year’s Penner Lecture. Finally, I would hear a studied argument concerning the reason for a college education. The evening proceeded and I was dismayed to find it end without the question being addressed. Mr. Peter DeLuca of Thomas Aquinas College wandered close, perhaps, when he mentioned that theology is the jewel of a Christian liberal arts education.

Dr. Shirley Showalter of Goshen College surrendered her address to a Goshen student majoring in peace studies. He spoke of his humanitarian work in Bosnia and that he was opening an organic restaurant after he graduated. This revelation had me grumbling, “Why, then, your liberal arts education? You needn’t have one to run an organic restaurant—you’ll only need to know how to wash the lettuce well.”

Dr. Glenn Heck of National Louis University delivered an infomercial about National Louis University. The fourth speaker, Dr. David Bouchier spoke about the bureaucracies that colleges generate within themselves.

Their addresses only served to strengthen my skepticism about the value of a liberal arts education. If professors and administrators —pillars of the liberal arts institution — cannot coherently explain the merit of a college education, why should students and parents be expected to invest?

Do we obtain a college degree for a sense of identity? If so, eighty thousand dollars is a large amount to pay to validate ourselves. I venture that, as Christians, there are wiser and more economical ways to establish who we are in the fellowship of man.

Perhaps a liberal arts education delivers an intangible. Perhaps it teaches one how to live. True, we have populated

Concerning Ethics and Working in Hollywood

David McFadzean is one of the executive producers of the hit ABC show, *Home Improvement*, and a founding director of *Wind Dancer*, a television and film production company in Los Angeles. He recently joined the Center for Applied Christian Ethics' National Advisory Council.

The easiest way to talk about ethics is to separate the business issues from the programming decisions. The business of Hollywood, with its agents and contracts, has a set of ethical problems that every writer, producer, and actor deals with. The ethical issues that arise here are probably not that much different from any other business.

The creative side—entertainment programming—is a little more interesting because it puts moral values up against economic viability. If something will sell, but doesn't match my values, and the network wants it: should I still do it? Up to this point in my career, I haven't had to actually face this dilemma. My projects have reflected my values.

Sometimes, scenes in *Home Improvement* violate my values. On occasion, I can correct that. Other times, I cannot. We did a show in which Al, Tim's partner on "Tooltime," intimated that he had had sexual relations with his girlfriend. It was a joke, and I said, "I don't want that in there. Al would never do that!" We created Al to be a person who has a tremendous respect for women, even though he is naive. Unfortunately, because I was working someplace else, it had already gone to tape so I couldn't get it out.

I don't want *Home Improvement* to make fun of a person's job. On one show Tim made fun of a manager of a fast-food hamburger joint. I said to the writers, "Wait, stop. What if I'm sitting at home, and I'm the manager of Burger King, and I say, 'Home Improvement's on, son. Come on, sit with me, let's watch,' and suddenly there's Tim Allen making fun of my job."

We shouldn't project this elitist look at different classes of people, as if some occupations are lower or lesser than others. That hamburger episode went to air, but when time came for the second run we were able to edit that scene out.

Ethical questions present themselves to me every day: Are



David McFadzean

we saying the right things? Are we telling people the right things? On *Home Improvement* I'm not the final say. I have two partners, and then there's the network to deal with. With the Al joke, nobody else had any problem with it. Everyone was much more sympathetic about the job issue—making fun of a man's job—than they were about the premarital sex issue.

Our challenge is to find mutual agreement so that, at least, we don't violate each other's values. People aren't in Hollywood trying to put anti-Christian values into shows. I have a set of values as a Christian. Others in Hollywood have values according to their world view. They haven't derived their values in opposition to mine. They've derived their values through a different belief system.

Many people think that Hollywood is anti-Christian. Maybe in some obscure ways it is; but people there are really pro-their-values, not anti-mine. Their values happen to not correspond with Christianity. Hollywood is not out there to destroy Christianity. They're out to support their religion or, oftentimes, their point of view.

The other ethical concern that I find in Hollywood is that, oftentimes, there's no respect for the individual. The business is about product, and it becomes an ethical issue when the lowest people on the totem pole are abused in terms of their rights and their benefits. Certain personality types have a lot of control in Hollywood, and

they are allowed to demean people publicly because of who they are. That behavior is reprehensible and sometimes, probably, bordering on illegal. It is tolerated because it's a big name person, a big name producer, a big name star.

After our experience with Roseanne, where there was a lot of butting heads, we—Matt Williams, Carmen Finestra, and I—decided that we were going to run a company that valued every person. We were not going to allow people to emotionally abuse people, or become prima donnas. The minute we made that decision, we worked with people who didn't behave like that anyway. Tim Allen isn't like that at all. Dan Ackroyd's not like that all. They both are tremendously concerned for everyone on the set. They both have strong feelings about the dignity of each person's job. So, we haven't had to enforce anything at this point. Occasionally, somebody gets out of hand. But that's an issue that people deal with constantly in Hollywood: the tail wags the dog. ■

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our society with well-educated people. But education does not equate with the wisdom that instructs one in living. Therefore, I must reject that answer also because, for the most part, our well-educated people, if they are good, lack passion and fade away into the doldrums of life; contrariwise, those of immoral or amoral natures seem driven by passionate sincerity.

I will revise my opinions if someone explains the wisdom and stewardship of a college education. Until then, I am not convinced. Unhappily, I find myself musing with Emerson:

"We are students of words: we are shut up in schools and colleges and recitation-rooms for ten or fifteen years, and come out at last with a bag of wind, a memory of words, and do not know a thing." ■

Discernment welcomes your response to the question raised on campus and in these pages: What is a [Christian] college education for? To the extent we are able, we will publish your letters in the next issue.

Book Review

Ethical Dilemmas in Church Leadership

Michael R. Milco • Kregel Publications, Grand Rapids, MI, 1997 • 192 pp. paper

Faith Dilemmas for Marketplace Christians

Ben Sprunger, Carol J. Suter and Wally Kroeker • Herald Press, Scottsdale, PA, 1997 • 79 pp. paper

Two books filled with dilemmas. Real-life problems in the church and in the work environment that do not have easy solutions. Case studies ideal for small group discussion. I can't say it's enjoyable reading, but it's necessary.

Michael Milco's dilemmas are the torturous ones that devastate churches—the deacon found guilty of sexually abusing his daughter, a pastor's infidelities, an HIV-positive homosexual member suddenly exposed. Few pastors are ready for these. Milco's primer on pastoral ethics offers a way to respond. Utilize a decision-making framework, he suggests, that clarifies the exact nature of the problem, sorts out principles, ethical and biblical, from personal loyalties and values. Factor in personality preferences (he includes the Myers-Briggs inventory). Do some careful Bible study. Add a dose of moral philosophy (Kant's categorical imperative and Mill's greatest-good principle are both discussed and applied). The sum total is considerable clarity and options for action.

Milco is a seasoned veteran when it comes to pastoral crises. "In my first five years of the ministry," he confesses, "I encountered within the church body two cases of incest, two attempted suicides, a runaway, several divorces, a convicted drug dealer, a case involving a woman whose actions resulted in the death of a six-month-old baby, and wife abuse. By the fourth year in ministry I was exhausted." To cope with all of these and apply biblical principles effectively is a demanding assignment to say the least, and Milco is to be commended for providing much-needed help. Milco now serves on the pastoral staff of Moody Church in Chicago where he deals with crises like these on a fairly regular basis.

The three authors of *Faith Dilemmas* serve with Mennonite Economic Development Associates, a North American organization promoting Christian witness in the marketplace and operating development programs in ten countries. Their dilemmas come from the workplace where laypersons live out their Christian commitments. Springer, Suter, and Kroeker offer thirteen simple yet intriguing stories, each of them with a hard decision to make—to be loyal to a longtime employee now ill and ineffective, to be honest with the public about a company's decline, to blow the whistle on another employee's misdeeds. Though not as wrenching as Milco's dilemmas, these situations can cause sleepless nights. The three authors provide no decision-making model, just discussion questions and Scripture references. Milco does the same but he adds extensive commentary which, under the circumstances, is of great value.

Dilemmas look manageable when they appear in books. The names aren't flesh and blood to the reader. The crises

challenge the mind but do not grip the emotions. Only when it's your own dilemma are you fully engaged. And then the dilemma is more of a mess than a puzzle.

Most crises in the church I have known come to the attention of the pastoral staff well after any meaningful intervention is possible. A couple announces they are divorcing, a rebellious teenager leaves home, or an alcoholic addiction surfaces. There isn't much to do but help family members endure the consequences. Nor is it easy to keep the crises contained to those immediately affected. Other church members have loyalties and become enmeshed. Even pastors struggle to stay neutral. Most pastoral crises end badly. Relationships are terminated. Matters are left unresolved. Offended parties find another church.

Such pessimism doesn't mean case studies are of no value. One needs to examine what others have done with similar situations, partly to learn from the mistakes. Milco's candid treatment of Moody Church's mishandling of an HIV-infected child in its Sunday School is an excellent example. Every pastoral staff needs to contemplate: "How will we handle our first AIDS case?" The Moody Church story has great pedagogical value.

And it leads to a further question: "What can we do to avoid such a crisis?" If case studies get us to "think prevention" they will truly serve a purpose. Good teaching, effective mentoring, greater accountability, relevant preaching, proper communication procedures, better supervision, all can reduce the chances of a crisis developing. When a crisis erupts, there is a sense in which the church has failed. We know the dilemmas won't stop coming, but the church's task is to do those things that result in healthy relationships and mature behavior.

Both of these books compel us to look critically at ourselves as we reflect on what to do when things have gone seriously wrong. ■

Paul Heidebrecht is minister of congregational life at Immanuel Presbyterian Church in Warrenville, Illinois.

CACE Monograph Booklets

- **On Being Truthful**, by Lewis Smedes, Ph.D. (1991)
- **Is There a Right to Health Care?** by David B. Fletcher, Ph.D. (1991)
- **The Bible, Ethics, and Health Care: Theological Foundations for a Christian Perspective on Health Care**, by John F. Kilner, Ph.D. (1991)
- **The Sin of Greed and the Spirit of Christian Generosity**, by Robert C. Roberts, Ph.D. (1994)
- **Understanding and Responding to Moral Pluralism**, by Alister McGrath, Ph.D. (1994)
- **Distinctive Responsibility for the Environment: A Christian Perspective**, by Susan Power Bratton, Ph.D. (1995)
- **Understanding Homosexuality**, by Gilbert Bilezikian, Ph.D., Stanton Jones, Ph.D., Don E. Workman, Ph.D., Dallas Willard, Ph.D., and Judy-Rae Karsen (revised 1995)

(Cost is \$3 per booklet, \$4 for **Understanding Homosexuality**)
Just write CACE at Wheaton College.

CACE News and Notes

CACE will sponsor a three day series of plenary and workshop sessions on "Ethics in Education" on March 18–20. On Wednesday evening, March 18, Dr. Douglas Groothuis, author, professor will address the subject, "The Soul in Cyberspace, Ethics in the use of computer technology in education." On Thursday evening, March 19, British filmmaker, Nathan Stone, together with Coleman Luck, Hollywood TV producer, and Dr. C. Everett Koop will discuss, "Film and Television in a Post-modern World: Moral Education or Entertainment?" Write us for a brochure or see CACE web page.

We are interested in your comments and contributions on this issue of *Discernment* or on any aspect of applied Christian ethics. Our emphasis for the 1998–1999 school year will be, "Recovering Personal Responsibility." Thoughtful, cutting edge articles not previously published (1000–2000 words) will be considered for publication. ■

The Center for Applied Christian Ethics is on-line, including recent issues of *Discernment*! Tell your friends. Watch for upcoming current issues pages with Dr. Koop and others responding.

<http://www.wheaton.edu:80/CACE>

Dr. Ken Chase to lead CACE



Dr. Kenneth Chase

The Center for Applied Christian Ethics has always been a team effort—faculty, students, the distinguished members of the National Advisory Council. But one person guides the enterprise, and after nine successful years at the wheel, Dr. Alan Johnson returns to full-time teaching next fall. Dr. Ken Chase, associate professor of communications, will succeed him.

Dr. Chase came to Wheaton in 1994 after teaching at Biola, the University of Illinois, Illinois Wesleyan, and Wabash College. His research in ethics, public address, and popular culture will enrich the CACE conversation, and his leadership skills are well suited for the challenge of leading the Center to its next step.

"To understand the world our graduates are entering, we've got to understand communication and the arts. And CACE needs to think profoundly and strategically about the kind of preparation we can provide students, and the kind of challenge all of us need," Chase said. He intends to partner with academic departments around the campus, seeking scholars and leading practitioners to make theologically sound and pragmatically helpful recommendations on justice and truth in the professions which shape our culture. ■



CACE, Dr. Alan Johnson

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