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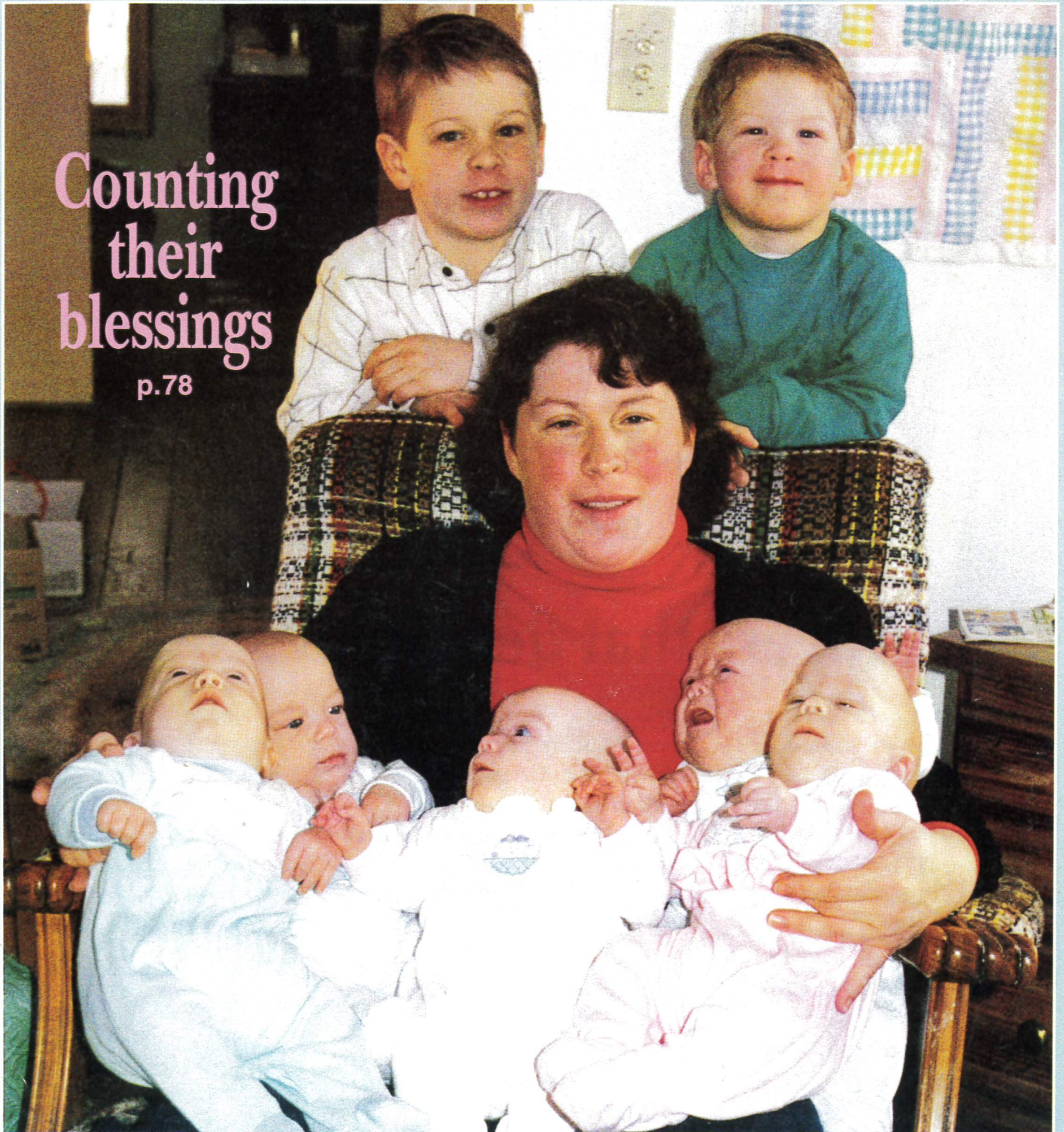
NORTHWESTERN

March 1993

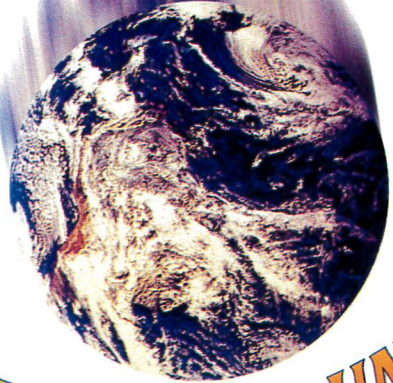
LUTHERAN

Counting
their
blessings

p.78



PRAVERS



FOR PEOPLE UNDER PRESSURE

Donald L. Deffner

Actual
type size

Expect the Unexpected

When the unexpected happens
Lord

give me the grace to say
"Now what do you
have up your sleeve
today?"

Let me face the new
with excitement
rather than tension
with interest
rather than dread
with irony and humor
rather than fear
with stimulation
rather than
feeling threatened

With the Apostle Paul
let me affirm

*"I can do all things
through Christ
who strengthens me"*

In the Name of
the Father
and of the Son
and of the
Holy Spirit

the Surpriser

Prayers that deal with stress

"Only you and God know fully the burdens you bear, the stresses and pressures you live under every day. There are times when we are compelled to plead with God to change a bad situation. . . . But some trying circumstances will not change immediately, if ever at all. Then we are called to live under continuing stresses, and to learn how 'just to endure is victory'" (from the author's Preface).

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For weeks Michelangelo, the Italian artist, had been on the scaffold, painting the ceiling of the Vatican's Sistine Chapel. So accustomed had his eyes become to looking up that it hurt to turn them downward to the ground.

Our problem often is the opposite. We fasten our eyes on the ground and have trouble raising them to heaven. This Lenten season it's time again to raise our eyes heavenward and to marvel anew at the love of God behind our salvation.

Our stain

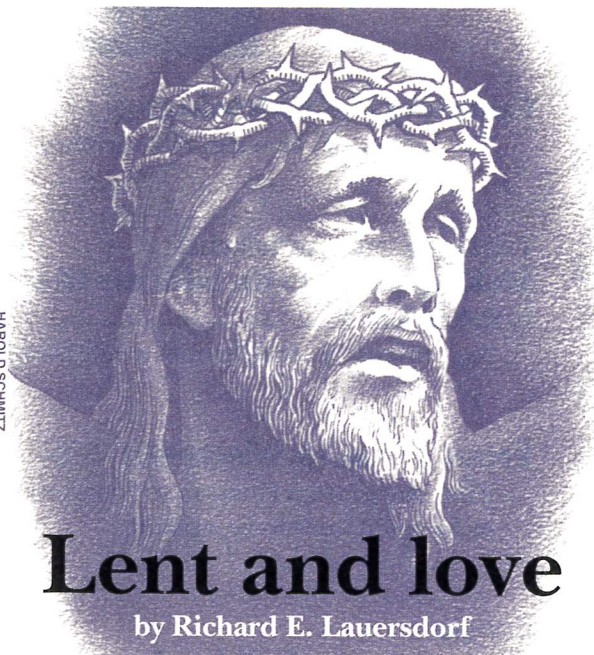
He "has freed us from our sins," John wrote. Lent is not only time for the upward look at God's love, but also for the inward look, the one which gazes inside ourselves to see what we really are. The more we scrutinize ourselves honestly, the more marvelous God's love appears.

So what do we see when we look at ourselves? People worthy of God's love, or people with sin's dirt deeply imbedded beneath the fingernails of daily life and with sin's stain thoroughly ingrained in the fibers of our being? People whose thoughts, words, and deeds are squeaky clean, or people whose minds, tongues, and actions look as though they've spent time in sin's mud holes? People who are painfully aware of what has gone wrong in their lives, or people who ignore, alibi, and excuse when sin is finally recognized? Let all of us write our own specifics. Sin's there for each one of us, sin from which only God could free us.

It's time again for that inward look at ourselves, wouldn't you say? And then time to look up at God's amazing love which would reach down so low to sinners like us.

His pain

What did it cost God to free us from our sins? "Blood," John said. The cross which we position on our altars or place on jewelry chains around our necks was no thing of beauty for Jesus. It was filled



HAROLD SCHMITZ

To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father —to him be glory and power forever and ever! Amen
(Revelation 1:5,6).

with pain and flecked with blood. No Roman citizen or respectable person was to be subjected to the shameful, slow death which the cross brought. Such torture was reserved for the worst criminals and for God's Son.

Even worse were the tortures of hell. All the bitter dregs which the cup of the world's sins contained were his to drain. All the pains of hell which were sin's wage were his to collect. Who can describe the suffering which washed wave after wave over him on that Good Friday? Only the devils and the damned in hell can begin to understand his anguished cry, "My God, my God, why have you forsaken me?"

But there he hung on that cross, held by a force greater than metal nails and men's hatred. Love took him to the cross and kept him there, love which only a gracious God could display. Time

again to marvel at such love, wouldn't you say? A love that would suffer so much.

Our gain

To be free from sin's punishment would be gain enough. But there's more. John says that we are God's "kingdom." We are royalty. We share God's treasures, carry his name, look forward to our own room in his heavenly palace. We are also his "priests." Without hindrance or fear we can go to him, bringing our biggest concerns and our best offerings. With willing hearts we can also go for him, representing and relating his love wherever he places us in his world. What exalted position and awesome responsibility are ours.

And what divine love that would raise us so high!

It's Lent again, time to raise our eyes heavenward and to marvel anew at God's love.



Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin, and the synod's first vice-president.

May the Lord our God be with us
as he was with our fathers;
may he never leave us
nor forsake us. 1 Kings 8:57

NORTHWESTERN LUTHERAN

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

MARCH 1993 / VOL. 80, NO. 3

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Production

Production services of Northwestern Publishing House. Production, layout: Clifford Koeller. Subscription: Suzanne Giese (manager), Sandy Arndt.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. Phone 1-800-662-6093, press 8 (Milwaukee area phone 414/475-6600, press 5). Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)

U.S.A. and Canada—**One year, \$8.50; two years, \$17.00; three years, \$22.50.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$5.50 per subscription. Every home mailing plan at \$6.00 per subscription. All prices include postage.

All other countries—Please write for rates.

Northwestern Lutheran is available on **cassette** for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, MN 55107.

NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published monthly by Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *Northwestern Lutheran*, c/o Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. ©1993 by *Northwestern Lutheran*, magazine of the Wisconsin Evangelical Lutheran Synod (WELS).

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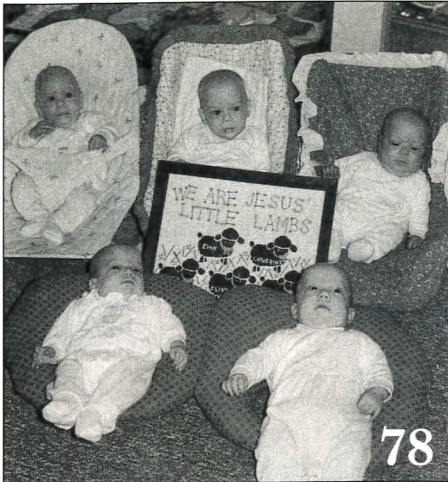
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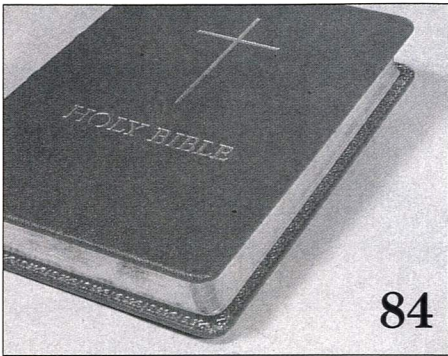
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■ It was front-page news last August: “Quints born to Wisconsin couple.” Andy and Debbie Seibel of Fond du Lac were the parents of the first quintuplets to survive in Wisconsin history (the only other quints born in the state—in the 1800s—died at birth). The news created an extra stir in WELS circles, because the Seibels are members of Faith in Fond du Lac.

Their survival, however, seemed uncertain; the babies spent their first months in the neonatal unit of St. Joseph’s hospital in Milwaukee. NL reported the quints’ birth in the October 15 issue in a story by reporter Jane Niedfeldt (also a member of Faith). Baby Alex’s condition at the time was so critical that we were not sure we should run the story. Niedfeldt called the Seibels. Go ahead, Debbie told her.

Happily, Alex improved, and when the babies were finally strong enough to go home, we asked Niedfeldt to update the news about the Seibels. She obliged with the story and pictures you’ll find on the next page.

Debbie and Andy Seibel asked us to convey their thanks to all the WELS members who remembered their family with prayers, gifts, and cards.

Dorothy Sonntag

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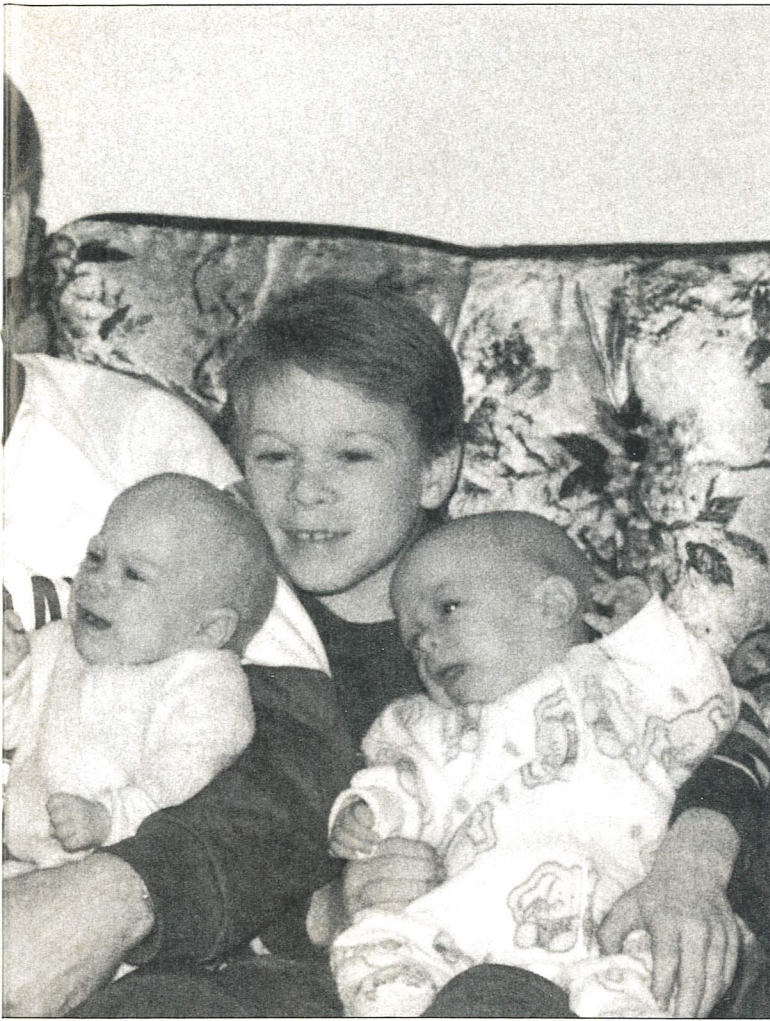
Counting their blessings

© by Linda Jane Niedfeldt

Debbie and Andy Seibel of rural Fond du Lac, Wis., have found many ways to count their blessings since the birth of their quintuplets on August 13, 1992. They are the first quintuplets to survive in Wisconsin history.

When Olivia, Alex, Evan, Catherine, and Andrew were born three months prematurely, Debbie and Andy added those five to the two blessings they already cherished—Anthony, 6, and Phillip, 3. They were thankful for the birth of five healthy babies, but they also understood the critical situation ahead.

While three babies—Evan, Catherine, and Olivia—progressed on schedule



L. J. NIEDELDOT

Debbie and Andy Seibel, with older sons Phillip and Anthony and quintuplets, Alex, Andrew, Olivia, Catherine, and Evan.

through the maze of intravenous tubes, respiration assistance, and monitoring, the other two tested the skills of medical personnel at St. Joseph Hospital in Milwaukee.

Andrew had the first setback with a pulmonary bleed into his lungs. "He needed a transfusion the first weekend," Debbie said.

Then when the other four grew out of a condition called "patent ductus," a fetal opening in the heart that closes naturally in full-term babies, Andrew again struggled. "He was getting close to needing surgery," Andy explained, "when the doctor decided to try a third, sometimes dangerous, dose of a medicine. It worked. Andrew improved drastically. In 36 hours he progressed through what had been a two-week process with the others."

But as the Seibels breathed a thank-you prayer for one's improvement, another's health deteriorated. "It started with a staph infection that followed the line through Alex's wrist into his heart and set up a colony in a major heart valve," Andy said. "An echocardiogram revealed that a clot had formed

around the infection."

"First a blood thinner was tried," Debbie explained, "but he got worse and another echo showed that the clot had grown. Being so little, Alex was not a good candidate for a clot dissolver, but we had no choice.

"The hospital staff started the medicine on Wednesday. On Thursday they called us and said that Alex was worse and there was nothing else they could do," Debbie continued. "I remember praying as we drove down to Milwaukee, 'He's five weeks old today and never been held. Please just let us hold him.'"

Alex stabilized. "But for two more weeks we were walking the line," Debbie continued. "Then on a Saturday night Alex stopped breathing. The staff resuscitated him within three minutes; that seemed to be his turning point. He's done better ever since. The nurses joked that he must have met his guardian angel and been sent back!"

"The doctors can't tell how the blood is now getting around the clot, but it is," Andy said.

"And as Alex gets bigger, the clot will get proportionately smaller," Debbie said, adding confidently. "It's something Alex can live with."

During Alex's traumas, the Seibels were thankful to have four other babies who were steadily growing stronger. In a ten-day period all four headed home—Oct. 6 for Evan and Catherine, Oct. 13 for Olivia; and Oct. 16 for Andrew.

The routine of efficient, day-to-day baby care shifted into action. A recent addition to the Seibels' house, built before there was a hint of quintuplets in their future, has eased the transition.

The addition, planned to be the master bedroom, has been transformed into the master nursery instead. Its 16 by 16 foot area now accommodates three cribs—the babies share—and three rocking chairs. The walk-in closet and future master bath are now used as storage space for five. The closet holds stacks of diapers (up to 300 diapers are used each week) and cases of formula (from 30 to 40 bottles are used each day). The bath-turned-utility room houses a washer, dryer, refrigerator, microwave, and

"They're not quints anymore to us—they're our children."

—Debbie Seibel

changing table.

"We never have to leave this room to care for the babies," Andy said, as he sat feeding Evan. "Everything is as convenient as possible; the more convenient it is the less we'll have to rely on help."

Help has been readily available to the Seibels. Gifts have come in from various congregations and organizations. Baby companies, like Gerber and Similac, have provided free access to their product lines. Faith, their home congregation, had a card shower and Faith's AAL branch, through a program called "Helping Hands," provided the Seibels with a triplet stroller, outdoor swing set, five night stands, two toy chests, two rocking chairs, and five high chairs.

Volunteers from Faith and family members have also been eager to help care for the babies. "At first we had two people per day coming, a day person from 9 a.m. to 3 p.m. and an evening person from 3 to 9 p.m." Debbie explained. "The schedule was going to repeat every two weeks; we were very blessed with willing people, but having an extra person in the house all day was stressful for me. Then one day Anthony asked, 'Are we going to have people at our house again?' That's when I knew we had to cut back."

About the same time they decided to cut back on help, the Seibels brought home their fifth blessing. Alex joined his siblings on Nov. 12 and has received plenty of cuddling since.

Debbie now solos the nursery during most days while Andy is at work with an architectural firm; one volunteer joins the Seibels each evening for the babies' fussy time, 4 p.m. to bedtime. And a retired nurse tends the nursery three nights per week.

"That's when we crash," Debbie said. "The rest of the week we get along on about three hours of sleep per night. God has certainly given us the strength. Before this I could have never kept this pace and not gotten sick."

Debbie and Andy share the workload. "Whoever is



(Left to right) Back row: Catherine, Evan, and Alex. Front row: Olivia and Andrew.

closest does whatever needs to be done," Andy said, as he tried unsuccessfully to get a burp from Evan.

Debbie, too, and a volunteer sat patting little backs. "I think God could have made one improvement on the human anatomy," Andy added. "It would be a lot easier if babies had burp buttons."

They laughed together—much as they often do. Even though the nursery walls occasionally close in, the couple still feels extremely blessed that God chose them to have quintuplets.

"It's not as hard as we thought it would be," Debbie said. "They're not quints anymore to us—they're our children."

Then she added, laughingly individualizing each, "Andrew is so impatient. When he folds his hands, we say he's praying for patience. Evan is our gentleman, always quiet. Alex is very alert and Catherine very content. Olivia is still the tiniest, but feistiest; she'll probably be the leader of the pack.

"It's really been a magnificent blessing," Debbie concluded, "and when I'm overwhelmed by the workload or the media attention, I remind myself that it's also a great way to witness to God."



Jane Niedfeldt, a feature writer and photographer, is a member of Faith, Fond du Lac, Wisconsin. She is the author of *Red as in Russia* and *Measles and Love to be Released* soon by Northwestern Publishing House.

Making change

An address to church leaders

by Robert Raasch

It's not easy to change "pew potatoes" into disciples who are building the body of Christ.

Conditions need to be right for change. People learn best and change best when there is a problem. It's hard to change people who feel no dissatisfaction.

We must identify those areas where comfort is inappropriate and raise the kind of wants in people's minds that makes them candidates for change. Someone expressed it as "comforting the afflicted and afflicting the comfortable."

In previous articles I've mentioned some of the perils, obstacles, and morale-busters we may endure or even create while body-building. But maybe it is time for pointed suggestions.

Have a plan

- Pray for guidance at each step.
- Identify your leaders. You may want to create a strategic planning group, or start with a self-analysis effort or update.
- Establish or reaffirm your mission statement and a vision for what you believe God wants your congregation to be. Get everyone involved—people develop great commitment to what they produce themselves and the group with which they produce it. Try for a slogan to catch the theme (and the people) in your mission. Our mission board came up with "Saving some souls—by all means." Slogans are not unprecedented; think of "A sword for the Lord and for Gideon!"
- Determine specific objectives and goals with plans and programs to accomplish them. At appropriate points, expand the level of participation. Don't get too far ahead of the congregation. A step or two ahead makes you leaders—twenty steps and you may be targets.

Make use of gifts

- Think about the gifts or skills you have in your congregation which these plans and programs require. Give no pulpit calls, for example, for "anyone who wants to canvass an area." If you believe someone has a needed gift, recruit one on one, face to face.

Don't try to put square pegs in round holes just because you have only square pegs. If you need round pegs, work to develop them. Remember, one of the

Lord's answers to prayer is "Not yet."

- If the problem is "pew potatoes," pray and work out a plan. Motivation starts with the love of God, and that comes from the knowledge of the word, so it all takes us back to Bible study. People respond to love, enthusiasm, and good models. Encourage your leaders to display all three.

Give committees real jobs

- Committees! George Washington said, "My observation is that whenever one person is found adequate to the discharge of a duty by close application thereto, it is worse executed by two persons, and scarcely done at all if three or more are employed therein." Somebody else said "committees keep minutes—and waste hours."

My real complaint about committees and boards is that they often allow people to feel like they have done something just by attending a meeting. Make sure committees have real jobs, give them a charge, authority, and a budget, and turn them loose to do the job. If they report to another board, require them to come back only with actions or clear recommendations which are either accepted, rejected, or referred back to them. Don't do their job for them.

- You may give people tasks you feel they will not handle perfectly (or as well as you would). Remember—the woods would have little music if only those birds sang who sang best. And the trust you display will do wonders.

You improve the likelihood of retaining members if you promptly involve them in the church's work. And the more rigorous the "entrance requirement" for new members, the more likely they are to stay with the congregation. On a recent visit to our Hong Kong mission, we were surprised by the ease with which new believers spoke of Jesus to the unchurched. I was less surprised after I read the Hong Kong strategic plan which laid great emphasis on "equipping the saints" and increasing expectations for Christians to reach out.



Robert Raasch, a retired business executive, is a member of Christ, Brainerd, Minnesota, and the WELS Board for Home Missions. This series is adapted from an essay he delivered at the 1992 Minnesota District convention.



WILKINS

Bonnie and Karl Erdmann were married in May 1992.

From Texas to Wisconsin

**They turned their commitment to God's word
into a desire for Karl to become a pastor**

by John A. Braun

Karl and Bonnie Erdmann moved from Houston, Texas, to Watertown, Wisconsin, this past summer so Karl could begin his studies at Northwestern College. Bonnie's southern accent found a warm place among Yankees and snow. Karl had to get used to going back to

school. He is one of the second career students studying for the pastoral ministry and is finishing his first year at Northwestern College.

Karl already knew about northern winters. He comes from Michigan and played organ for church services in Portage; he even played the organ for his

own confirmation. After finishing high school, Karl earned a bachelor's degree from Central Michigan University with a major in hotel management. The hotel chain Karl worked for after college transferred him several times until he found himself in Houston. After a time, Karl became disillusioned with the hotel business and finally found a good job selling furniture at Foley's Department Store in Houston.

Bonnie grew up in Pasadena, Texas, as a member of the Southern Baptist Convention. When she was about 6, her father, a doctor, and her mother, a registered nurse, took their family to Mbeya, Tanzania, for 18 months as missionaries. Bonnie met Karl through a mutual friend at Foley's Department Store in June 1991. Even the first telephone conversation seemed to imply a deeper relationship.

A commitment to God's word

Like all young couples they talked a great deal about many things, including religion. After college Karl's work seemed to crowd out time for church. He always wanted to get back to it, and he remembers how his grandmother called him her "little minister." Through their discussions both Karl and Bonnie moved closer to God's word.

Eventually they attended Pastor Vilas Glaeske's doctrine class together. Bonnie confesses, "I hadn't been given the full gospel before. I had not seriously considered some of the Scriptural truths before, and now I know why I believe what I believe."

When Karl saw how much Bonnie appreciated what he had known since his confirmation, he rediscovered how important the word of God is in people's lives.

It was an easy step for both of them to turn their commitment to God's word into a desire to come to Northwestern College so Karl could prepare to become a pastor.

A commitment to marriage

They were married in May 1992 and found another commitment which gives them strength—their marriage. In spite of classes, study, and work, their marriage comes first.

"Our marriage has to be number one," Karl said. "Even if I've got a Greek test or a paper to do, it's more important to work out the tensions that come with marriage."

Bonnie believes "we have both become so much stronger through it all."

She has been working to make ends meet. And although there have been times when they didn't know where the money would come from, Bonnie says, "the Lord provided for us."

Once when Karl and Bonnie were "at wit's end wondering how to pay the bills," Christ the Lord Lutheran Church in Houston unexpectedly helped with a special gift. Gifts from family members and the financial aid of Northwestern are invaluable.

No regrets

It has been difficult for Karl but he has no regrets. He "wanted something I could put my all into." He has no illusions about being a pastor. "It will be tough and at times discouraging. But I know the truth, and someone must be the shepherd to proclaim God's truth." They both thank Pastor Glaeske and Vicar Joel Jenswold for encouraging them and also warning them about the difficulties they would

experience in coming to Wisconsin to prepare for the pastoral ministry.

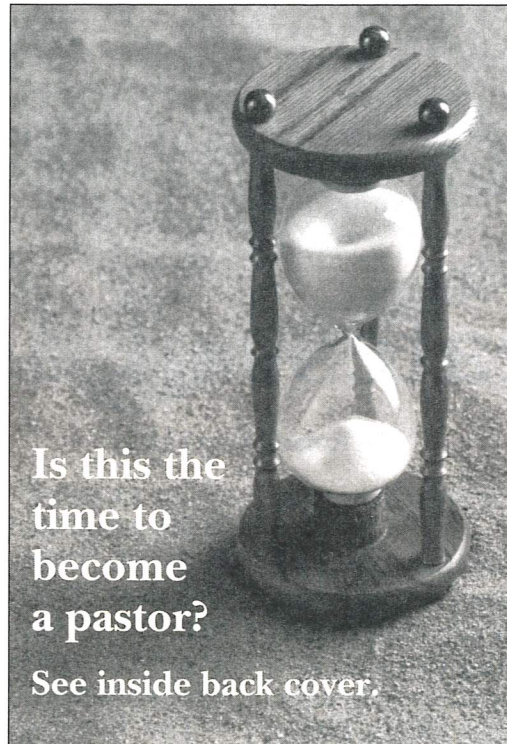
Should others consider coming to Northwestern? "The blessings far outweigh the hardships," Bonnie says. "Even the hardships seem to strengthen us."

Karl encourages others to look into the possibility of becoming a pastor. "If you ever thought about being a pastor, check it out. Talk to your pastor. Talk to people at Northwestern. You may find out it's not right for you, but check it out."

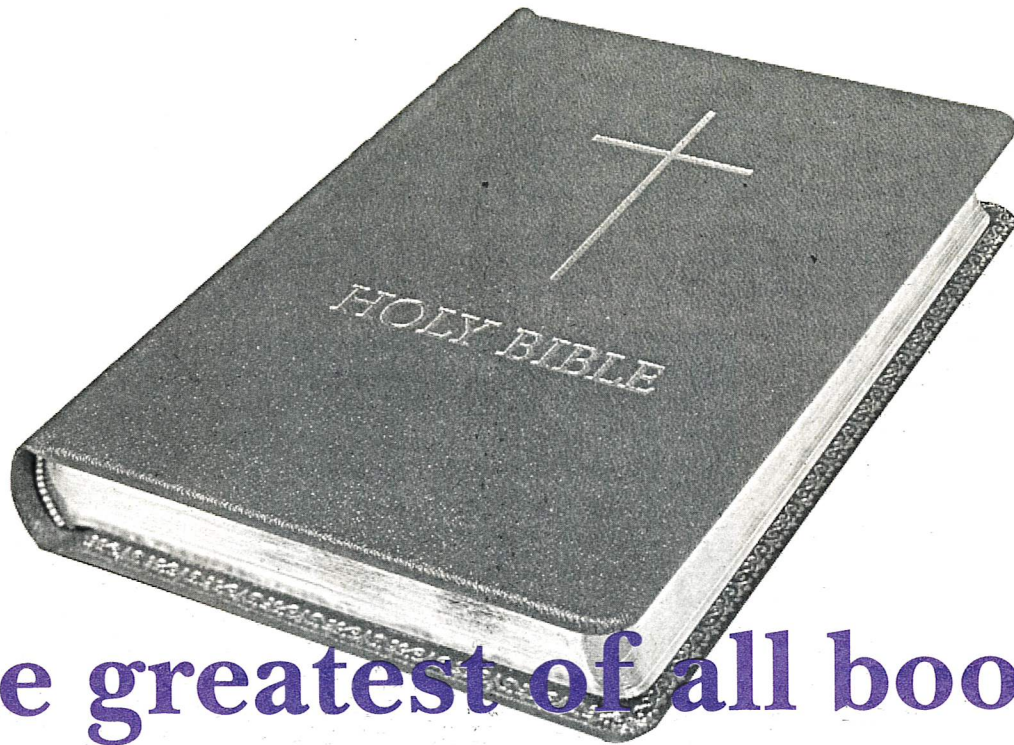
The Lord's work needs men who are willing to prepare to become pastors and then say, "Here am I. Send me."



John Braun is director of admissions at Northwestern College, Watertown, Wisconsin.



**Is this the
time to
become
a pastor?
See inside back cover.**



The greatest of all books

by Roland Cap Ehlke

The Bible, the Holy Scriptures. What an amazing book!

More than 10,000 handwritten copies of the Bible have come down to us from ancient times, thousands more than any other book. Since the invention of the printing press, it has topped the best seller list year after year, century after century. It's estimated that nearly four billion Bibles have been published in the last 175 years. Each new year sees the distribution of another 100 million Bibles. The entire Bible or parts of it have been translated into 2000 languages.

President Abraham Lincoln called it "the best gift God has ever given to man." Philosopher Immanuel Kant declared it "the greatest benefit which the human race has ever experienced." The general Napoleon Bonaparte described it as "a living Creature, with a power that conquers all who oppose it."

The reformer Martin Luther wrote, "Let the man who would hear God speak read Holy Scripture."

God's book

Indeed, the Bible is the very word of God. From beginning to end, the Bible states that it is God's word. The expression "thus says the Lord" or its equivalent occurs well over 2000 times in the Bible.

Jesus Christ, the cornerstone of Christian faith,

often equated the Scriptures with God's word. Referring to an Old Testament text, for instance, he declared, "Have you not read what God said to you" (Matthew 22:31). And he told his disciples, "The Holy Spirit . . . will teach you all things and will remind you of everything I have said to you" for the writing of the New Testament (John 14:26).

The Bible also proves its divine power in our hearts. It contains the good news of Christ, the gospel, which is "the power of God for the salvation of everyone who believes" (Romans 1:16).

The word bible comes from the Greek language and means "the book." Actually, the Bible is a collection of 66 separate books—39 in the Old Testament, written before the coming of Christ, and 27 in the New Testament. Over a period of 15 centuries—from about 1400 BC to AD 100—some 40 different men wrote the various books. Yet behind it was the almighty God, inspiring them, breathing into them the exact words to write. "All Scripture is God-breathed" (2 Timothy 3:16).

Since the Bible is God's own book, it is perfect. "The Scripture cannot be broken," said Jesus (John 10:35). "Not the smallest letter, not the least stroke of a pen," he adds, "will by any means disappear from the Law until everything is accomplished" (Matthew 5:18).

Time after time, Scripture has been challenged. In

1806, for instance, the French Institute counted 80 geological theories which were hostile to the Bible. Not one of those theories now stands. Whether speaking of nature, history, or theology, the Bible is without error. Yet each new generation of skeptics continues to level its attacks against the word. Then they fade and pass away like grass and like the flowers of the field. "The grass withers and the flowers fall, but the word of our God stands forever" (Isaiah 40:8).

Because it is God's word, the Bible is our highest authority. Throughout the centuries, believers have echoed the words of the early Christians, "We must obey God rather than men!" (Acts 5:29). No earthly authority stands above God's word. God's people would rather suffer death itself than go against his word.

The Savior's book

The master author begins the Bible by recounting his creation of heaven and earth. Then he describes the first man and woman's life in paradise. The third chapter of Genesis brings us to the dreadful history of the fall into sin. Adam and Eve gave in to the devil's temptation, and thus brought sin and death upon the entire human race. Yet immediately after this tragic history, we read the first promise of the Savior, the one who would "crush" the devil's power (Genesis 3:15).

There, early in the Bible's first book, the pattern is set for the entire Scripture. It is the story of people's sin and God's grace. Like a dark thread, the story of sin runs through the Bible. But alongside it runs the golden thread of the promise of the Savior in the Old Testament and the fulfillment of that promise in the New.

Toward the end of his Gospel, John sums up the purpose of that book, as well as the rest of the Bible: "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31). Everything in the Bible centers around Jesus.

The Scriptures, says Jesus, "testify about me" (John 5:39). He is the long-awaited Savior who has died for the sins of the world and risen again for our salvation. The purpose of the Bible, then, is to make us "wise for salvation through faith in Christ Jesus" (2 Timothy 3:15).

"Take Christ out of the Scriptures and what will you

find in them?" asked Luther. Without Christ the Bible would be empty. With him, it is the door to heaven.

Moreover, the Bible shows us how to lead a godly life while we still live on earth. We learn how to live in response to Christ's love for us.

As the Savior's book, the Bible is sufficient. In telling us about Jesus, it contains everything we need to know for our salvation. The holy writers make it clear that we are not to look for another gospel or for further divine revelations. "But even if we or an angel from heaven should preach a gospel other than the one we preached to you," Paul says, "let him be eternally condemned!" (Galatians 1:8). The Bible's last

book warns against adding to or subtracting from it (Revelation 22:18,19)—a warning that applies to all of God's word.

Religions such as Islam and Mormonism add new revelations. They preach another "gospel" and stand eternally condemned.

The Bible alone brings to us the only Savior. It is his book.

Our book

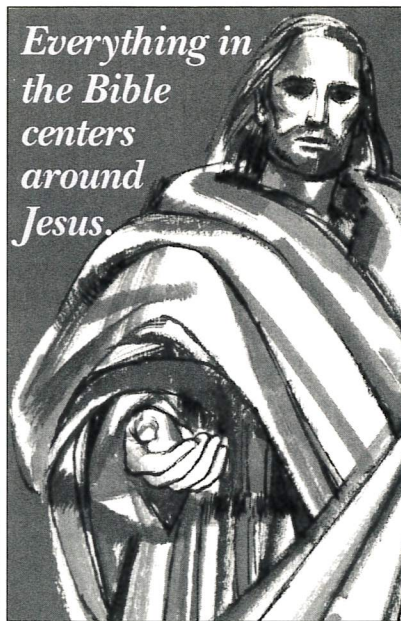
The Bible is also our book. The apostle Paul asserts, "Everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope" (Romans 15:4).

Since God wants to teach us, ought we not want to learn? Sadly, we all too often neglect the word of God. "More Bibles are bought and fewer read than any other book," laments one Christian author. But he goes on to say, "If you see a Bible that is falling apart, it probably belongs to someone who isn't."

God did not give us the Bible to gather dust on the coffee table. It's ours to use and wear out. It's ours that we might grow in knowledge, strength, and faith.

The Bible is also ours to share. There is absolutely no greater gift that we can pass on to the next generation. There's no greater gift to share with our dying world today.

Next: The Pentateuch, the Bible's first five books.



Roland Cap Ehlke is an editor at Northwestern Publishing House.

God's grace to Cibecue

Our Savior had been preparing me for this unique work all my life

by Theodore G. Bodjanac

Before I came to Cibecue, Arizona, I knew there was a place called East Fork Lutheran Mission, but I had no idea what they did there other than preach to Apache people. I did not know there were other mission stations in Apacheland.

This all changed on July 10, 1991, the day I, a May graduate from the seminary, was assigned as pastor to Gethsemane Lutheran in Cibecue and Cedar Creek Lutheran in Cedar Creek. I looked at several road maps of Arizona before I found one that had Cibecue and Cedar Creek on it.

Suddenly it hit me that this young man from Chicago, Illinois, was on his way to one of the most remote places in the United States. More than that, he was on his way to a nation within a nation, to a people with a different culture and language.

Our Savior gently led me to Cibecue and made me realize he had been preparing me for this unique work all my life. He worked out all the details so my wife and I could come to Cibecue to serve his people.

Cibecue is the most remote of all our synod's Apache missions. It sits in the Cibecue Valley, surrounded by the majestic White Mountains of east central Arizona. Cibecue, a small town of about a thou-

sand people, is located on the west end of the White Mountain Apache Reservation. The elevation is about 5000 feet. We are surrounded by trees of various types; most common of all are the Ponderosa pine.

Lumber is the main industry.

When I arrived in Cibecue, the people at our congregation were discouraged, for that spring both their pastor and teacher had been led by our Lord to other places. It was truly a time of testing for the congregation. Their spirits were soon lifted, though, as they began to witness our Lord's answer to their prayers.

First, their vacancies were filled. Nelson Zimmermann had agreed to come and be their teacher, and I had been assigned to be their pastor.

Then our Lord blessed the one-room grade school here. Since the public school had begun to have school year-round, many people came to our mission school as an alternative. Unchurched and

delinquent members alike came to our school and to church as well. Our school, by God's grace, is full and other children are on a waiting list.

Mrs. Phyllis Zimmermann, a graduate of Dr. Martin Luther College, has volunteered a 40-plus hour work week. She teaches grades 1-4 and operates the hot

A visit on skis

Last February, Cibecue had a 14-inch snowfall. The plow did not arrive near the mission; they had to clear Cibecue Mountain first so that the ambulance and emergency vehicles could get in and out.

That day Ted was to have a short pastoral visit at a wake. He did not want to break his word to the people, but he was snowbound.

When he came to Arizona, he brought with him a pair of cross-country skis. He got out the skis and poles and started down through the Cibecue valley to the home where the wake was being held. His actions were the talk of the valley. They had never seen a missionary ski through town to make a visit.

In years past, Lutheran missionaries walked or rode horseback, two-wheeled carts, surreys, buckboards, Model T Fords, and modern cars, but Ted was the first to ski to a pastoral call.

—Arthur A. Guenther, circuit pastor, Apache Indian Missions.



(Top) Gethsemane Church, Cibecue, Arizona.



(Bottom) Cedar Creek Church, Cedar Creek, Arizona.

breakfast and lunch program with our cook, Lora Kessay.

Deborah, my wife, has taken on the role of organist. She had never played the organ for church before this, but she is growing in her confidence and ability. She is also teaching piano to several Apache children.

This spring I discovered that one of our eighth graders, Hersha Gregg, could also play the piano. Twice during the Lenten season she played the closing hymn. God willing, perhaps she will one day become organist here in Cibecue.

The people here are a true joy to work with and the faithfulness many of them display in their lives is humbling.

An eighth-grade girl came about 50 miles from Whiteriver every Thursday for catechism class. "The Lutheran Church in Cibecue is my church," she said, "and that is where I want to be confirmed."

Then there is Mr. Kenny Dale, a 77-year-old gentleman who walks a mile and a half to church every Sunday. One snowy morning I went out to open the church about an hour before worship and there was Mr. Dale with about three pounds of wet, heavy snow covering his cowboy hat.

Mr. Dale was also the first person I ever confirmed. One Sunday he asked me to come by and teach him about the Lord. So the next day I went over to his lit-

tle one-room shack, where he had set out two milk crates for us to sit on under a big tree.

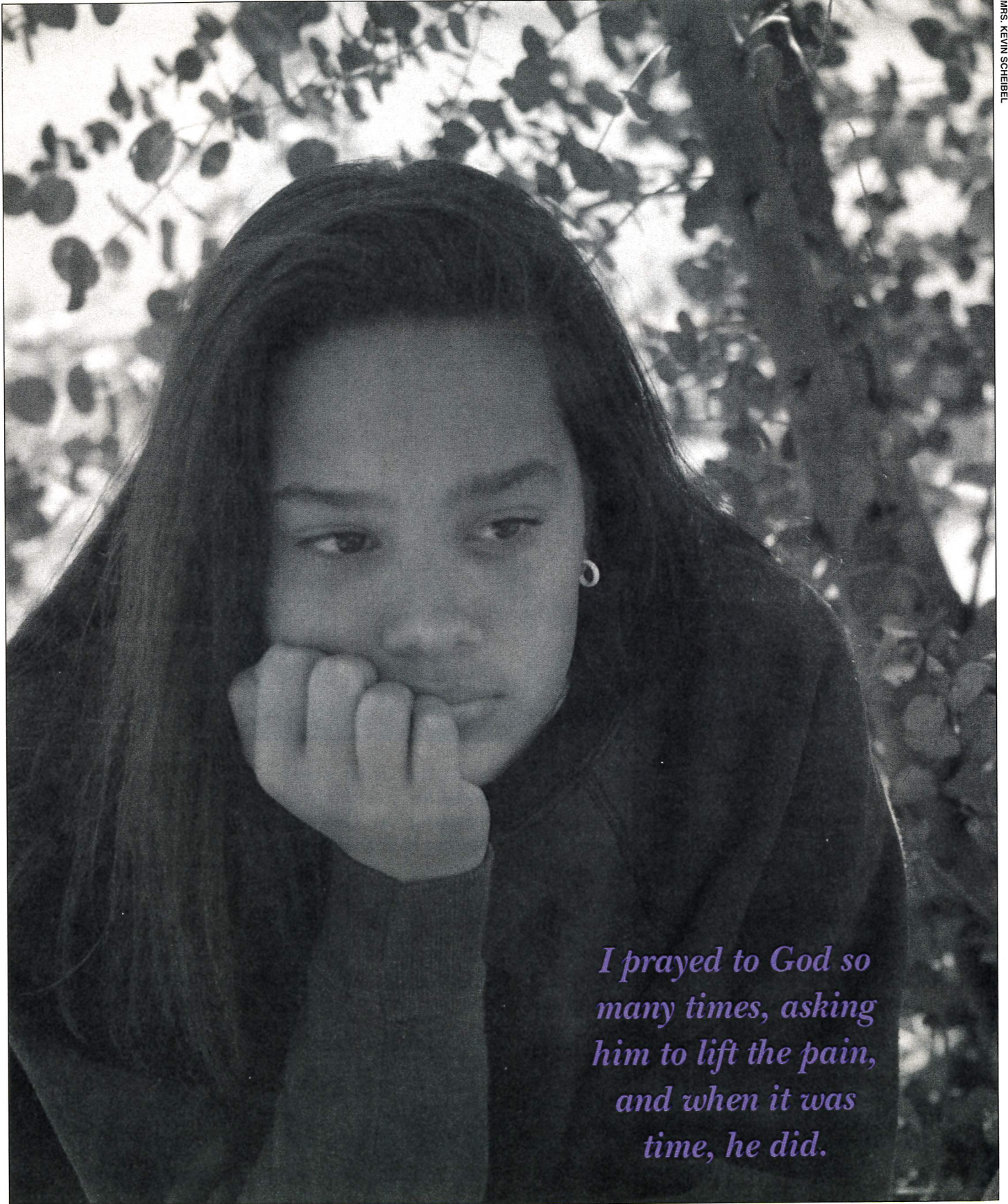
After I carefully taught him the first lesson, I asked him if he had any questions. He opened his Bible to Romans and said, "Tell me, what does justification mean?" This was when I discovered just how far ahead of me he was. Every Monday for months I taught him about Jesus and he taught me Apache history.

At the Cedar Creek congregation, some 29 miles away, Mr. Joseph Henry helps with worship services by reading the Old Testament, epistle, and gospel lessons in Apache. Since Apache is not really a written language, Mr. Henry translates from English to Apache, using an English Bible.

The Lord is blessing our synod's efforts here in Cibecue and throughout Apacheland. Every Sunday hundreds of Apache people fill our churches in Bylas, San Carlos, Peridot, East Fork, Canyon Day, Whiteriver, Cedar Creek, and Cibecue. In 1993 our synod will celebrate 100 years of mission work in Apacheland. The result is, as a fellow missionary put it, "thousands of Apache people are now in heaven."



Ted Bodjanac is missionary to the Apaches in Cibecue and Cedar Creek, Arizona.



I prayed to God so many times, asking him to lift the pain, and when it was time, he did.

An assault survivor tells her story

Heather (not her real name) is a teenage survivor of sexual assault. She is sharing her story, hoping it will help others who share her experience.

I guess the worst thing about being sexually assaulted is that you can never see it coming. It's not the way people think: it's not always a stranger in a dark alley. It can be someone you know and trust.

As a sexual assault survivor I struggled with many feelings. I felt full of shame. I kept wondering if maybe I did something to instigate it. I wondered if maybe I could have done something to prevent it, and so I started to blame myself. I was also afraid, because it was my manager who assaulted me, and I didn't want to lose my job. So I kept it to myself.

The truth finally got to my parents when two friends told them. They could not believe something so awful had happened to our family. They called the owner of the store where I worked and told him the whole story. He assured my parents that I'd never have to work with the man or see him again.

The night I finally got the courage to go back to work, my former manager came in. He brought his wife with him, and she started harassing me and grabbing me indecently. I was scared. I didn't know what to say to her. She kept telling me she wanted answers and then telling me I was lying every time I would say something.

That night I came home from work early and we called the police. An officer told us there was nothing we could do.

After that my parents decided to press charges. The manager's wife was fined for sexually harassing me. That gave me a feeling of relief. But the court battle with my manager is still going on.

Recovering with God's help

In looking back, I would have told my parents sooner, and I would not blame myself; it was not my fault.

I didn't trust men for a long time; but of all my feelings, the chief one was depression. I was always sad; I cried almost all the time. I felt like a failure and even tried to commit suicide.

I'm recovering. My family and friends are helping

me. Knowing I was not at fault helps too. But the most important thing is my faith in Jesus.

I prayed to God so many times, asking him to lift the pain and when it was time, he did. At first I blamed God, saying, "Why me? What have I done to deserve such a painful thing?" But God was helping me grow from this experience, and he has caused my faith to grow.

I know God was there through it all. I was afraid to sleep. I asked God to stop the dreams or at least keep me from being so frightened. He did, and I sleep much better now.

Well-intentioned Christian friends told me, "Just forget it and move on." But it's not something that can be forgotten; it's something I will have to live with for the rest of my life. The wounds will eventually heal, but the scars will be there as long as I live. The pain gets better, but there will always be memories of it. If I'd try to forget, I'd never fully recover. It's something I have to face. It is a hard and painful experience, but it does get better.

A long road to recovery

Being sexually assaulted affected my home life, my ability to cope in school, and my personal relationships. The memories of the assault keep being stirred up because I have to repeat the story so many times as the case goes through the legal system. Half the time I feel as though I were on trial and the officials hearing my case didn't believe me, but I have hung in there, stuck with my story, and the truth has always come out in the end.

Even though my wounds are starting to heal, it has been a long road to recovery. Counseling has helped a lot. You're a stronger person if you talk about it than if you keep it bottled up inside.

To all who are troubled by things like this in your lives, remember God put people on this earth to help us in our need, and he answers prayer.

Although the author wishes to remain anonymous, she can be contacted through Pastor Phil Merten, 6320 N 103rd St, Milwaukee WI 53225; 414/353-7337.

To save my soul

by Jan Mosher

I thank God for his gift of faith and for all the people who taught and guided and comforted me.

To save my soul I can't tell you what my Social Security number is. But I can tell you that Sunday, April 6, 1952, was a snowy, nasty day, and furthermore, I can tell you what I wore to church that day. You see, it was my confirmation day.

Eight years of Lutheran elementary school with two years of catechism classes, and here it was, confirmation day. I had already been the guest of honor at the homes of my sponsors. There, as tradition dictated, I had stood before them and recited a verse of thanks to them for having spoken for me at my baptism. Gifts were exchanged. It was official. I was mature enough, wise enough, spiritually strong enough to renew those vows on my own.

Now my husband and I are enrolled in our pastor's adult instruction class. There have been countless sermons and Bible classes since 1952, but somehow it seemed especially appropriate to take instruction classes again.

As I listen to our pastor's presentation, I try to feel I am hearing it all for the first time: creation, the fall into sin, the flood, the births of Isaac to aged Sarah and John to Elizabeth, the virgin birth of Christ, the Trinity, the power of the Holy Spirit, unworthiness on my part, grace on God's part, the cross, the empty tomb, justification, sanctification.

Would I really be able to understand and believe this if I were hearing it for the first time? Would my reasoning mind, the world around me, my pride and self-confidence get in the way if I had never heard this before?

It occurs to me that God knew I would be a

doubter, a humanist, a cynic, and that's why I was born to Christian parents who had me baptized in infancy. I can envision the Trinity conferring: "By the time she's 13, or 25, or 53, we will have so many sermons and classes and passages and hymns in her head and heart that even in her times of weakest faith they will be there for her to grasp and be strengthened."

The two men who confirmed me seemed ancient to me then and the man before me now is nearly young enough to be my son and still the words are the same, the promises are the same, the comfort is the same. The Father who created me, the Son who saved me, and the Holy Spirit who sanctifies and keeps me in the faith are still the same. The way it is presented has changed but the truths are the same.

Now I come before God with my verse of thanks for his gift of faith and for all the people he provided through the years who taught and guided and comforted me. How truly wonderful is the work of my God!

Someday, sooner or later, I will come before his throne of grace. I'm relieved he won't ask me what my Social Security number is. I'm grateful he's done all that needs to be done to save my soul.



Jan Mosher is a member of Memorial, Williamston, Michigan.

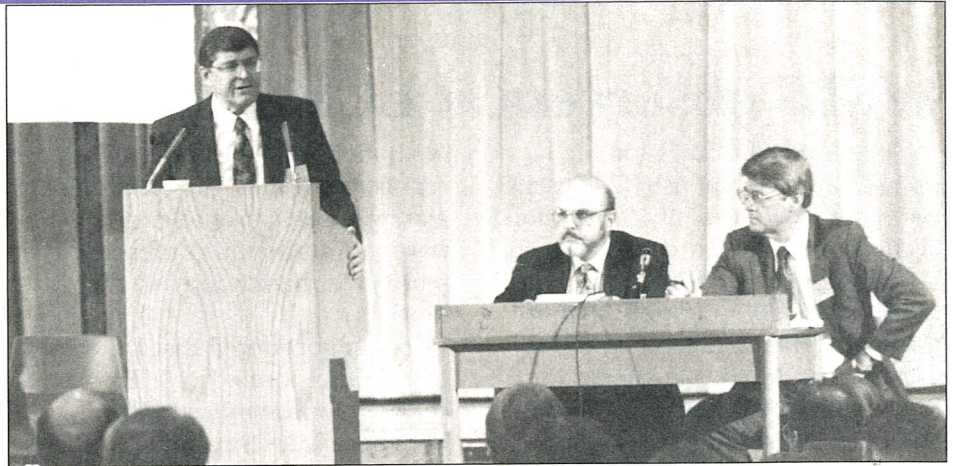
Symposium on the ministry held

Inserted between Christmas and New Year's Day, December 29-30, was a symposium on the ministry, held at Northwestern College, Watertown, Wis.

The symposium was developed after the 1991 synod convention approved the creation of four staff ministries: family and youth, evangelism, administration, and deaconess. At the same time the convention authorized Dr. Martin Luther College to host the staff ministry program.

Pastor Wayne Mueller, administrator of the Board for Parish Services, told the 153 participants that a number of questions were to be explored. Among them were the relationships of staff ministers to the traditional ministry of pastor and teacher and the differing terminology used in connection with the words ministry, office, form, and lay ministry.

Discussion took place around four papers: "Ministry in the minds and lives of the confessors" by Prof. Arnold Koelpin of Dr. Martin Luther College; "The scriptural basis and historical development of WELS doctrine of ministry" by Professor emeritus Edward



(Left to right) Prof. Arnold Koelpin at the podium, with Pastors Wayne Borgwardt and Wayne Mueller looking on.

Fredrich, formerly of Wisconsin Lutheran Seminary; "Coworking of pastors, teachers, staff, and member ministers" by Prof. David Valleskey of Wisconsin Lutheran Seminary; and "How beautiful the feet: the dignity of public gospel ministry" by WELS President Carl H. Mischke.

Also included was a 893-page two volume compendium covering the significant articles and papers on ministry in the synod's history. The documents trace the growing understanding of synodical theologians about the meaning of ministry in the New Testament. Spirited discussions with audience participation followed each paper.

The symposium closed with an urgent appeal from President Mischke:

"The mission of the church has not changed and it won't. But the environment in which you and I are

called to lift high the cross has changed dramatically and is changing constantly. So the challenge for our synod in this decade is to be sensitive and alert to that changed environment and, without sacrificing a single word of God's eternal truth, to examine all that we're doing and how we're doing it and why we're doing it, always with the aim of reaching one more soul with the gospel, of lifting high the cross and more faithfully nurturing those already in the church and reaching out to those who do not yet know Christ as their Savior, that by all possible means we might save some."

The two-volume set of documents is available in limited supply for \$25.00 postpaid from WELS Parish Services. Ask for WELS Ministry Compendium. The address is 2929 N Mayfair Rd, Milwaukee WI 53222.

—James P. Schaefer

Synod has new real estate manager

David M. Ames is the synod's new real estate manager, replacing Warren Hanson, who retired. Ames, 43, assumed the position Dec. 1.

A graduate of the University of Wisconsin-Madison, Ames studied real estate in graduate school there and architecture at the University of Wisconsin-Milwaukee, and has extensive experience in real estate development.

One of his responsibilities is to assist congregations with building or buying chapels or parsonages. "I want to stress the word 'assist,'" said Ames. "The congregations make the decisions, but I can provide the expertise."



His work also includes disbursing and maintaining mortgage loans, purchasing or selling land or property for the synod, and overseeing the synod's insurance.

Ames is a lifelong WELS member who grew up in East Troy, Wisconsin. He and his wife, Caroline, were married in 1989. They are the parents of a daughter, Ellen, born last fall.

WELS observers at LCMS convention

The synod's Commission on Inter-Church Relations (CICR) sent two members to the July convention of the Lutheran Church—Missouri Synod. The report of the two observers—Pastors John F. Vogt of Lansing, Mich., and Paul H. Wilde of Escanaba, Mich.—appeared in the fall issue of *Wisconsin Lutheran Quarterly*, the synod's theological journal. The CICR is responsible (among other matters) to "keep itself informed on the doctrinal trends in other church bodies."

The report called the election of Dr. Alvin Barry, president of the Iowa East District, over the incumbent Dr. Ralph Bohlmann with a final vote of 580 to 568 a "startling election," though "startling" was diluted by the re-election of the five

incumbent vice-presidents. The report stated that "the election of a man who takes his stand on the word and Lutheran confessions is a reason for thankfulness to the Lord."

The report noted that Dr. Barry has a WELS connection. "He was certified for the ministry by Wisconsin Lutheran Seminary. He vicared and then served as a pastor from 1956 to 1960 at Pilgrim, Minneapolis, a WELS congregation."

The report briefly reviewed some of the more important issues that were considered by the convention: the adoption of a new process for conflict resolution, service of women in the church, a case of unionism, and the settlement of a dispute which arose because the

board of regents of Concordia Theological Seminary, Fort Wayne, Ind., honorably retired Dr. Robert Preus as president of the seminary. Dr. Preus had strongly opposed his retirement and had appealed it to the synod.

"We rejoice," the report said, "at the many expressions of commitment to the Scriptures and the Lutheran confessions and the repeated emphasis to tell everyone with great boldness what the Lord has done."

The convention showed, the report concluded, that the LCMS remains divided on many issues, but "it is our prayer that the spirit of reconciliation and peace with which the convention ended will continue in Missouri."

"I can't wait to teach!"

Pastor Keith Tullberg of Siloah, Milwaukee, recently received a letter from Michelle McElroy, a junior at Dr. Martin Luther College. "As far as I know," says Tullberg, "she is the only black student at DMLC from the inner city of Milwaukee. Michelle is a gifted student. As a footnote, an anonymous donor is paying off Michelle's tuition debt of \$12,000." We share Michelle's letter with our readers:

Dear Pastor Tullberg,

Classes are more and more exciting because this year we have methods courses; everything we do is geared towards the classroom. It makes me anxious for early field experience, student teaching, and call day. I can't wait to teach!

Children are so precious. I love the expressions and smiles they have on their faces when they hear God's word. I have joy in my heart—I can't wait to have more of this joy in my life when I have my own

classroom! I can imagine somewhat the joy you have when you reach an unbeliever's heart or when you bring someone back to Jesus.

The ministry is so precious. I thank God for having me in his plan, to be one of his called servants of the word. I know he will make good use of me in the teaching ministry.

Sometimes the road seems tough, but I'm sure the final destination is where it is all at. I know the work, sweat, and hassles are worth it.

Thank you very much for all you have been doing for me—I cannot begin to put into words how much I appreciate it! I thank you so much for encouraging me and pushing me to seek my dreams. Sometimes things happen in my



Michelle McElroy

life and I lose focus, mainly for selfish reasons, but somehow God finds his wandering sheep and brings me safely home, making me realize the world is evil and can be extremely rude—teaching me to watch out and take my loving Father's word with me always.

I smile when I read the card you sent me, "God will guide us through all of life's challenges . . . and help us realize our dreams," because I realize all of the challenges I have faced so far are getting me closer to my dreams, and it is God's plan for me to accomplish them.

I am thankful for having a wonderful, loving congregation! I appreciate everything. Who knows, one day I might be able to encourage and help one of God's precious lambs the way you and others have encouraged and helped me.

Thanks again,
Michelle

New radio series titled "Lifetalk" premieres

A new radio series titled "Lifetalk" premiered February 2, sponsored by Emanuel of New London, Wis.

"Lifetalk" is a weekday series of contemporary devotional meditations focusing on life-related issues. Each week's program—five two-minute messages—will focus on a

central theme.

This radio outreach, according to Pastor Robert Hartman, administrator for WELS Commission on Evangelism, "will be particularly useful for groups of congregations in rural and small town settings."

Eight weeks of programming are ready for broadcast. Speaker for the

series is Pastor Joel Gerlach, of St. John, Wauwatosa, Wis.

The "Lifetalk" series was developed and produced by mass media director, John Barber, under a grant from the Siebert Lutheran Foundation of Wauwatosa, Wis.

WELS news capsule

A **sign language class** has begun on the campus of Northwestern College. Sponsors expecting a dozen or so students were amazed when 56 students signed up.

Instructors are Mrs. Ann Lischka and Ms. Kimberly Wiesman. . . .

The **Commission on Parish Schools** has been awarded a \$2,500 grant for the 1992-93 school year from Aid Association for Lutherans. The grant will be used for Lutheran high schools selected for exemplary ministry to young people. The grant is part of AAL's Lutheran High School

Enrichment program, which will provide more than \$750,000 to 94 Lutheran high schools in the US this year. . . . **California Lutheran High School** at Huntington Beach won the Class C state championship for eight-man football this last season. The high school has an enrollment of 69 students. Coach is David Bartelt. . . .

Recently **Florence Bloedel** was recognized with the Lysistrata Award by Wisconsin Women in the Arts for her outstanding contributions in the field of art. Mrs. Bloedel is a member of Grace, Milwaukee. . . . The Board of Trustees has elected **Dale W. Anderson** of Rochester, N. Y., to fill the term of Clair Ochs until the next convention. At that time a regular election will take

place. Anderson is with the FBI in Rochester, N. Y. . . . **Pastor David Dolan** of Fond du Lac, Wis., has been appointed to the Board for World Missions and the Executive Committee for Southeast Asian Missions. He will complete the unexpired term of the late Pastor Kurt Koeplin which runs until this year's convention. At that time a regular election will take place. . . .

Over 400 WELS Lutheran high school students from 20 schools participated in a **choral fest** at Kettle Moraine Lutheran High in November. Miss Mary Prange, Dr. William Braun, and Prof. James Tiefel served as clinicians. Mrs. Lila Snyder was the organist. A sacred concert climaxed the weekend activities on Sunday afternoon. . . . Three essayists have accepted assignments for the synod's **1993 convention** in August at Michigan Lutheran Seminary, Saginaw: Pastor Forrest Bivens, of Saginaw, Mich.; Dr. Wayne Borgwardt, administrator for the Board for Worker Training; and Pastor Philip Koelpin of Tucson, Ariz. . . . **Wisconsin Lutheran College, Milwaukee**, has been awarded a \$24,500 grant from Aid Association for Lutherans to fund projects designed to help the college increase enrollment. The college hopes to increase enrollment to 600 full-time students. . . .

Arizona Lutheran Academy recently received a gift of almost eight

acres of land in Phoenix. The land was a gift from the Sunburst Corporation of San Diego, Calif. Dan Degner, ALA's development director, estimates that after taxes and other incidentals the school will net \$130,000. The land has a fair market value of \$182,000. . . . Aid Association for Lutherans has awarded grants totaling \$135,000 to nine **Lutheran high schools** throughout the United States to help them carry out "total quality" initiatives. Three of the high schools were WELS: Fox Valley, Appleton; Lakeside, Lake Mills; and Wisconsin Lutheran, Milwaukee. Seventy schools submitted applications for grants. . . . Re-elected to the board of directors of Bethesda Lutheran Home was **William F. Mundt** of Madison, Wis. A Madison attorney, he is a member of Eastside, Madison. Stanley E. Reinholtz, of Madison and a member of the Evangelical Lutheran Synod, was also reelected. . . . **Prof. Martin Moldenhauer** of Northwestern Preparatory School was elected president of the Doctoral Student Assembly at the annual National Council of Teachers of English convention. Moldenhauer is presently working on his doctorate at Illinois State University. . . . Youth leaders are expecting about 1200 youth at the **WELS International Youth Rally** to be held at the YMCA of the Rockies, Estes, Colo., this summer, July 14-18.

Students volunteer at nursing home: everyone benefits

Students from Emanuel Lutheran School, West St. Paul, Minn., are building new relationships with the residents of Inver Grove Care Center in Inver Grove Heights. Every Tuesday and Thursday afternoon, seventh and eighth grade students read, write letters, help with bingo games, or pitch in as needed at the nursing home.

"We want the residents to know we're Christians," said Randy Schmeling. "We want them to know we are dependable and trustworthy, helpful and caring."

"I was really afraid at first," said Sarah Steber. "I'm not afraid anymore." She echoed the sentiments of many of the students. "I didn't know what to expect," said Marc Sell. "I felt more comfortable, though, as soon as we walked in the door." Shaun Stripling and Jenae Pieper found the residents were "friendly, more cheerful that we thought they'd be."

"I thought I'd find a lot of sick people who had been left alone at



Jeanna Oberg (left) and Heidi Smith (right) are among the students who visit at Inver Grove Care Center.

the nursing home," said David Kogler. Instead of sadness, David and the others found joy. "One lady used to teach Sunday School and she told me she really enjoyed seeing young people again," David said. "That made me feel good."

"Some people think old people can't teach you anything," said Hanni Wenker. "That's not true. They can teach a lot." The youngsters are eager to learn. They are curious about the depression, wars, hardships. They want to hear about the residents' childhoods, children, and grandchildren. One child mentioned, "We want them to know we appreciate what they have done for our country."

The students believe they bring encouragement to their new friends. "We want them to know that

someone else besides their family cares about them." Another said, "We love the Lord and want others to hear about him."

The original plan, developed by Laura Gibson, their teacher, and Terri Jo Lambach, volunteer coordinator at the nursing home, called for the students to visit for one quarter of the school year. The students asked to extend the program throughout the year. Many are talking about visiting their new friends during the summer.

Two youngsters who were reluctant to go were encouraged by parents and school friends to try it just once. They became eager to go again. "More schools should encourage visiting nursing homes," they said.

—Vicki E. Schmeling

Touch of laughter

We bought our 2-year-old daughter a tape with children's praise songs on it. Soon one of her favorites was "Angels Watching Over Me." However, she thought the words were "All night, all day, angels washin' off their feet" and sang it that way. I guess even angels have to have clean feet. The question is, do they scrub behind their ears, too?

*Karen Spiegelberg
North Hills, California*

Our granddaughter, Alyssa, age five, asked, "How old is God?"

"He's older than the world—he made the world," I replied.

Alyssa responded, "He must be about 73."

*H. Linberts
Fort Atkinson, Wisconsin*

My cousin, a retired pastor, was visiting his daughter in Ohio. She had not told her young son that grandpa would be preaching in their church. When he appeared in the pulpit the boy exclaimed, in a very surprised and loud voice,

"That's Grandpa. Let's go home—we've heard him before."

*Frieda Behnken
Lake Mills, Wisconsin*

Our daughters, Melissa and Nicole, loved to play "cops and robbers." Missy was always the "good guy." To stop the "robber Nicole" she always shouted "Stop, in the name of the Lord!"

*Mrs. Nancy Beach
Saginaw, Michigan*

Contributions are welcome. Please send them to LAUGHTER, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398.



Marjorie and Julius Zeller, formerly of Northwestern Lutheran Academy, 65 years ago and today.

Dakota-Montana District

Julius and Marjorie Zeller of Leith, N. Dak., celebrated their 65th wedding anniversary Jan. 20. Former students and teachers at Northwestern Lutheran Academy, Mobridge, S. Dak., will remember that from 1958 to 1972 Mr. Zeller was janitor and Mrs. Zeller taught piano at NLA. The Zellers are members of Trinity, Carson, N. Dak. "Letters of recognition would be welcome," said their pastor, Wayne Rouse. Their address is RR 1 Box 153, Leith ND 58551.

—Ronald L. Kruse

Michigan District

Appointments: Pastor Rick DeRuiter was appointed chairman of the district Care Committee for Called Workers, to replace teacher Charles Ruege who resigned due to the press of other commitments. Pastor Phil Heyer was appointed to a second term on the district CCFS; Craig Ehinger was also appointed. Ed Stadler and Walter Martini were appointed as cluster communicators. . . . **Christ our Savior, Rockford**, was dedicated Feb. 28. Tim Gauger is the pastor. . . . Jerome Birkholz recently became the new principal of **Michigan Lutheran High School** when Curtis Franzmann returned to a full teaching load.

—James L. Langebartels

Southeastern Wisconsin District

Wisconsin LHS and **Illinois LHS** have been named recipients of Lutheran Exemplary Secondary School awards by a fraternal insurance company. Each school was awarded a grant of \$2500. . . . Pastor Robert Michel, executive director of Wisconsin Lutheran Child and Family Service, announced the appointment of **David Margraff** as director of the health care division. He serves as the licensed administrator of the agency's 161-bed skilled nursing facility. . . . **Siloah, Milwaukee** (average attendance 261), shared God's word with 480 people at a Friendship Sunday service. Ninety-six Bibles were given to non-member families. Congregation members canvassed 500 homes prior to the event. . . . **St. Marcus, Milwaukee**, with the help of Wisconsin Lutheran College, served over 150 free meals to the poor and homeless on Thanksgiving Day. . . . **Jean Bell-Calvin**, parish nurse at Siloah, Milwaukee, provides free medical care to the members of the congregation in a setting which recognizes that all healing ultimately comes from God. Her work is limited to testing and counseling. . . . **Gertrude Schroeder**, wife of pastor em. Arnold Schroeder, died Nov. 22. He died Jan. 15.

—Robert A. Sievert

Western Wisconsin District

Zion, rural Marathon, celebrated 50 years on Oct. 11. Zion was formed from a merger of two churches which burned down within three weeks of each other in August, 1942. The causes of the fires have never been determined. . . . Members and friends of **St. John, Doylestown**, joined in a centennial celebration on Oct. 18. The founders purchased a Methodist church which served until 1918, when the present church was built. The congregation refurbished the exterior as a centennial project. . . . **St. Mark, Eau Claire**, climaxed a year-long observance of its 25th anniversary on Oct. 18. Activities began with participation in "Living Free in Jesus" outreach. The congregation then committed over \$30,000 to Lift High the Cross. A new organ was the congregation's local gift to commemorate the quarter century of grace. . . . On Dec. 8, **St. Matthew, Oconomowoc**, dedicated its new office/fellowship facility, and celebrated the 70th anniversary of the congregation and the 25th anniversary of Pastor Kent Schroeder. . . . **St. John, Cornell**, observed its 75th anniversary Jan. 24. The congregation purchased a pipe organ in commemoration. . . . **Our Redeemer, Ladysmith**, a daughter congregation of St. John in Cornell, began building its first house of worship. Our Redeemer is one of the "flagship" congregations to be founded since the Board for Home Missions has encouraged established congregations to expand in this manner. Funding for the new church was obtained through the Church Extension Fund. Both congregations are served by Pastor Jeff Seelow.

—Elton C. Stroh



A book club for Lutheran schools

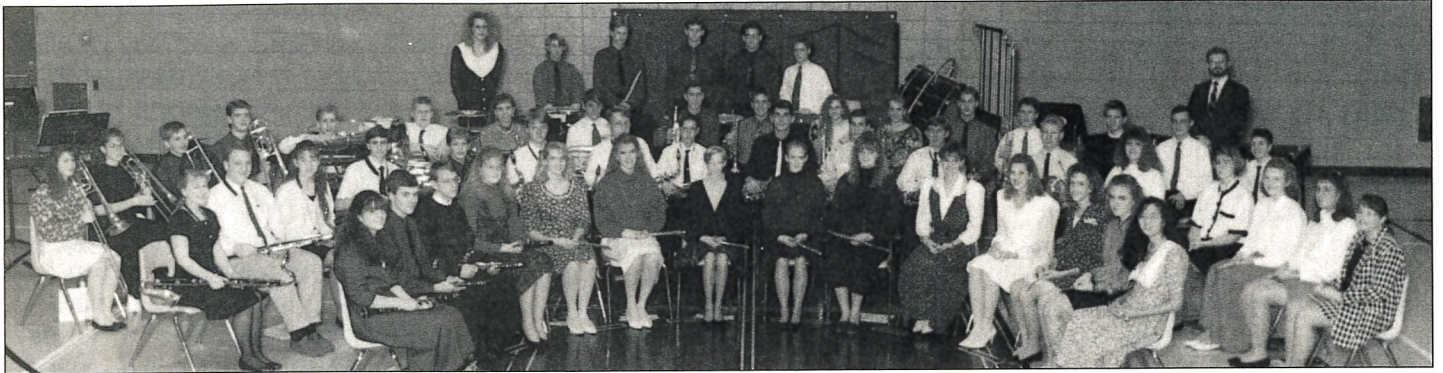
Northwestern Publishing House, Milwaukee, has launched the "Jesus & Me" book club, offering doctrinally sound, reasonably priced books that children like to read. Books are reviewed by the same process that all NPH books receive. In addition, an advisory committee

of teachers and parents assists NPH in selecting books for the book club.

Since over 200 schools responded to the first mailing, sent in September to every Wisconsin Synod elementary school, NPH will increase the number of mailings

from three to four in 1993.

For information, contact Lori DeClue, 414/475-6600, ext. 119.



Kettle Moraine Lutheran High band to represent state

The concert band from Kettle Moraine Lutheran High School in Jackson, Wis., has been selected to represent Wisconsin at the bicentennial musical salute to America in Washington, DC this spring. The

celebration commemorates 200 years since the founding of the nation's capitol.

The band was chosen by recommendations of officials in state music educators associations and

the results of participation in local and area competition.

The concert band, made up of 55 students, is under the direction of Craig Kitzrow, assisted by Wes Schmandt.



Martin Luther School, Madison Heights, Mich., entered a "school bus" in the Warren, Mich., Thanksgiving parade. Parents also passed out pamphlets to many of the more than 100,000 people along the parade route. "This was all in the hope of publicity for our area association school," said principal Doug Fillner, "as a mission arm for the churches." The float was a way, he said, to "publicize the school at minimal cost."

Obituary

Frances L. Sonntag 1904-1992

Frances L. Sonntag, nee Ebert, was born August 9, 1904, in Watertown, Wis. She died November 29, 1992, in Janesville, Minn.

She attended Northwestern College and taught for thirty years in Lutheran elementary schools in Plymouth and Two Rivers, Wis.

She is survived by four children, Robert (Darla), Richard (Dorothy), LeAnn (Robert) Marzinske, and Lyle (Lois); fifteen grandchildren; seven great-grandchildren; one brother and one sister.

Services were held at St. John, Two Rivers.



Junior Choir Festival—Over 900 young people took part in a junior choir festival Jan. 17 in Milwaukee. Students from Milwaukee area WELS elementary schools, joined by the Dr. Martin Luther College

choir, presented a concert of sacred music to an audience of 3200. The concert was held at Wisconsin Lutheran College's recreation complex.

Book notes

Prayers for People under Pressure by Donald L. Deffner. Northwestern Publishing House. 120 pages, softcover, \$7.99 plus \$3.25 for postage and handling, stock no. 06N0692.

A book of 97 prayers for the stressed, which at last count includes just about everybody. The prayers are neatly crafted and thoroughly biblical. They reach into one's heart and direct mind and heart to the source of all comfort, our Lord and Savior. Each prayer ends with a number of Scripture passages which offer opportunity for reflection.

Dr. Deffner spends half of his time as visiting professor at Concordia Seminary and travels widely, conducting education workshops for pastors.

The Wisconsin Synod Lutherans by Edward C. Fredrich II. Northwestern Publishing House. 314 pages, hardcover, \$16.99 plus \$4.25 for postage and handling, stock no. 15N0541.

Edward C. Fredrich, professor emeritus of church history at Wisconsin Lutheran Seminary, has finally put it all together: a history of the Wisconsin Synod from its beginnings in the mid-1800s to the presidency of Carl H. Mischke. A previous history of the synod written by Prof. J. P. Koehler, president of the seminary during the 1920s, ended with the year 1929. With some revisions the years covered by Koehler still form the basic text for the same period in Fredrich's history. From 1929 on, however, the present history reflects Fredrich's easy style, irenic spirit, and eagle eye for detail.

Three hundred pages of Wisconsin Synod history may be more than some may believe they need, but the book also lends itself to selective (and easy) reading—a chapter here or there as the eye catches an interesting topic. Some errors have crept into the text. On page 253, the Called to Serve program and the Missio Dei offering were not “concurrent” as Fredrich states. The former followed the latter. On page 252, the “major shake-up” came in the later 1960s,

not the 1950s.

The history underlines the inadequacies of our archives—especially as it relates to events and persons not found in either the synod convention proceedings or *Northwestern Lutheran*. A case in point is what Fredrich calls a “hinge event,” a five-day administration seminar in the fall of 1967. Although the Administration Survey Commission's files which contain the minutes, protocols, and correspondence of the commission have been transferred to the archives, they were not apparently available to Fredrich. The commission met over a four-year period and the availability of the commission's material would have enhanced the comments on the “major shake-up.”

We hope this book about Wisconsin Synod Lutherans finds its way into pastors' libraries, church libraries, and the homes of faithful laity.

—James P. Schaefer

These books may be ordered from NPH by calling 1-800-662-6022 and in the Milwaukee area call 475-6600.

Conservative churches found to be more active

A recent study says theologically conservative churches are more active in helping social-service ministries. It is a common assumption that liberal congregations are more committed to social-service ministries than their conservative counterparts. Researchers find it's not so.

The study directors were Carl S. Dudley and Thomas Van Eck of the Center for Church and Community Ministries in Chicago.

"Evangelical theology does not automatically restrict a congrega-

tion from engaging in community ministries, nor does a liberal theology inevitably lead to attitudes that support social ministries," the report said.

In fact, "evangelical churches, when compared with moderate and liberal churches, indicated higher priorities on local social ministries, a greater concern for how systems cause poverty, and more liberal social ideology."

These differences, the report says, oppose traditional expecta-

tions.

The study reported no support for the thesis that large rather than small churches were more likely to support community ministries.

"Our data show that our smallest churches were nearly as likely as the largest to be in favor of church involvement in the local community and were much more supportive of the view that the church should work for justice," the study said.

Concordia seminary dedicates chapel

Some 1700 attended the November dedication of the new chapel of Concordia Seminary, St. Louis. Named the Chapel of St. Timothy and St. Titus, the chapel is the first free-standing worship facility in the history of the seminary.

Construction of the \$5.8 million, 28,000-square foot chapel was funded by the seminary's 150th Anniversary Thankoffering Appeal.

Church warns against extremes

Members of the Christian Reformed Church are being urged not to go to extremes on either side in using gender language for God.

At the annual synod of the 225,000-member church located in Grand Rapids, Mich., delegates voted to approve a set of language guidelines for use in developing a new church school curriculum. They warned against overusing masculine pronouns on the one hand and on the other hand cautioned against "naming God with

feminine nouns or pronouns."

The guidelines also advise making no changes in scriptural language and imagery for God, reflecting the rich range of imagery Scripture uses in speaking of God and using language that full reflects the personal nature of God the Father, Son, and Holy Spirit.

In addition to serving as guidelines for curriculum materials, the suggestions were sent to local churches as pastoral advice.

Germans largest US ethnic group

Nearly half the nation's populace considers itself to be descended from the Germans, the Irish, or the English, according to the Census Bureau.

One American in four is of German ancestry, making it the largest ethnic group. Next are the Irish, one American in six; followed by the English, one in eight; Afro-American, one in 10, and Italian, one in 17.

A long version of the 1990 census

form, which went to one household in six, asked people about their ancestry. The Census Bureau used these answers to estimate national totals for each group. In last place are the Swiss and the Japanese, each with a national population of one million.

Wisconsin, where well over half of Wisconsin Synod Lutherans live, is the most heavily German state with almost 54 percent of the people claiming German ancestry. Also

heavily German are North and South Dakota with slightly over half the population of these states claiming German ancestry.

Said John Gurda, a Milwaukee historian: "I don't think people realize how German Milwaukee and Wisconsin are. Germanness here is sort of background music. It's ever present, but not audible, because it's so much a part of the atmosphere."

Shevardnadze baptized . . . A Catholic press service has reported that former Soviet foreign minister, Edward Shevardnadze, now president of Georgia, was baptized in November in the Orthodox cathedral of Tbilisi. The 64-year-old Shevardnadze, who has always kept an icon of the Virgin Mary in his office, told an interviewer that his alienation from atheism had begun long ago and that the decision to be baptized followed a long process of reflection about himself and the world.

Location of the "Bible Belt" . . . The term Bible Belt was coined in about 1925 by H. L. Mencken, the noted author, critic, and editor whose writings were a favorite among Americans in the first half of the 20th century. According to the dictionary, the area encompasses "those regions of the US, particularly areas in the South, where fundamentalist beliefs prevail and Christian clergy are especially influential." A recent survey shows that the South is clearly dominated by conservative Protestants. According to the survey, the Southern Baptist Convention claims half of all adherents in one of the South's three regions and in the other two, one fourth and one third of the total.

Don't mention God . . . The Children's Discovery Center of Toledo, Ohio, has filed suit in the U. S. District Court because it was told by the Small Business Administration that the center would be granted a loan only if it "promised not to mention God" in its programs. Larry Crain, a Rutherford Institute lawyer handling the case, said in a prepared statement that the loan was denied under the SBA "opinion molder's rule" that prohibits government loans to businesses that profess any ideology. The Rutherford Institute is a Virginia-based civil liberties group assisting the center in its claim. "Under this rule, whole categories of legitimate business concerns are subject to discrimination if they advocate any set of values, philosophies or ideologies, whether sectarian or not," said Crane. The institute is asking the court to declare the rule unconstitutional, set aside the SBA findings, and grant the loan to the Discovery Center.

Exempt from gay rights law . . . Churches in New Jersey will be exempt from provisions prohibiting discrimination against homosexuals. The conservative Orthodox Presbyterian Church had sought an injunction prohibiting the state from enforcing the law. The court rejected the request. However, in a recent ruling the court said attorneys from the state's Division of Civil Rights had agreed to an exemption for churches with sincerely held beliefs against homosexuality. Enforcement of the law against churches that oppose homosexuality, lawyers for the Presbyterian church said, would infringe on the churches' rights to speak out against homosexuality and would also require those churches to hire homosexuals.

The commercialization of Sunday . . . A group in Atlanta has a concern about the commercialization of Sunday. Jack Lowndes, new executive director of the Lord's Day Alliance, admits the fight to honor the Sabbath commandment is a losing battle if measured by the number of stores that remain open. Just how much ground has been lost is obvious from the history of the Alliance. It was formed in 1888, in the days when Sunday closing laws were and malls were not. The organization has some latter-day heroes. They include Truett Cathy of Atlanta, whose restaurants were closed on Sunday. Another is Vince Dooley, retired University of Georgia football coach, who withstood the temptation of television revenues and refused to allow his 1980 national championship team to play on Sunday. Lowndes is grateful to the Southern Baptist Convention, which passed a resolution attributing a large part of the "moral breakdown" in society to a disregard for the "Lord's Day."

Church contributions as percentage of income . . . Roman Catholics put less than one percent of their incomes in Sunday collection plates in 1991, with more than 60 percent of households giving less than a dollar a week, a study found. "People have resources to give if they can be reached," the study said. "The Catholic community is not being strapped at the present time in the amount they are giving to the church." Other surveys show that Mormons gave 5.6 percent of income, Baptists gave 2.9 percent, and Lutherans 1.3 percent. The surveys covered the years from 1987 to 1989.

Lutherans in Congress. . . There are 22 Lutherans in the new Congress. Four are in the Senate: Conrad Burns of Montana, Byron Dorgan of North Dakota, Ernest Hollings of South Carolina, and Paul Simon of Illinois. Simon and Burns are members of LCMS and Hollings and Dorgan are members of ELCA. In the House, Rod Grams of Minnesota and Dave McCurdy of Oklahoma are members of the Missouri Synod. The 20 other representatives are members of the ELCA. Five of the eight representatives from Minnesota are Lutherans, one of whom is a Missouri Synod Lutheran. The rest are members of the ELCA.

K Mart and Waldenbooks targeted . . . Managers of the pension funds of the nation's two largest Protestant denominations have decided to use their clout as shareholders to move against the sale of sexually explicit magazines. They have announced they will file shareholder resolutions with K Mart, which owns Waldenbooks, in an effort to get adult books and magazines off the bookstores' shelves. The two boards, who could be joined by others, include the Annuity Board of the Southern Baptist Convention and the United Methodist Board of Pensions.

News items appearing in *News around the world* represent current events of general interest to the readers of *Northwestern Lutheran*.

NOTICES

The deadline for submitting notices is five weeks before the first of each month.

POSITION AVAILABLE: ADMISSIONS COUNSELOR

Applications are invited for the position of admissions counselor at Bethany Lutheran College, Mankato, Minnesota. Responsibilities: To assist the director in recruiting students. Specific responsibilities include visiting high schools, attending college fairs, phoning prospective students, organizing campus visits, counseling students in making a college choice.

Candidates should possess strong oral and written communication skills and should have at least a bachelor's degree. Some experience working with young adults is preferred. Commitment to Lutheran liberal arts education is understood. Salary is commensurate with qualifications and experience. Position begins July 1. This is a twelve-month position.

Send letter of application and resume by April 15 to Mr. Steven C. Jaeger, Director of Admissions, Bethany Lutheran College, 734 Marsh Street, Mankato MN 56001.

ALCOHOLISM AWARENESS RETREAT

If you are struggling from the effects of alcoholism in your life, you are invited to attend "Recovering without shame—Through Christ." Through the keynote presentation, workshops, devotion, and worship services, Christian alcoholics, family members, and other interested individuals will hear of the only true relief from the shame that often accompanies alcoholism—our Savior, Jesus Christ.

The retreat will be held April 30-May 2 at the Cousins Center in Milwaukee, Wis. For more information contact John Cook, Wisconsin Lutheran Child and Family Service, 6800 N 76th St, Milwaukee WI 53223; or call 414/353-5000.

CHURCH LIBRARIANS

WECLO (Wisconsin Evangelical Lutheran Church Librarians' Organization) will meet April 24 at Peace, Sun Prairie, Wis., from 8:30-4:00.

The program will include a representative from Demco, Inc., who will present a "hands-on" lesson on book repair. All repair supplies will be provided by Demco; you bring the books. NPH will provide a book display, and we will have a book exchange between libraries.

The \$10 registration fee, which includes lunch, must be received by April 15. Please mail registrations to WECLO, WELS, 2929 N Mayfair Rd, Milwaukee WI 53222-4398. For further information call Joanne Weber at 414/425-4225.

LUTHERAN PIONEERS A Silver Celebration

On Saturday April 24 the Lutheran Pioneers will hold its 25th biennial convention at Emanuel First Lutheran Church and School in Lansing, Michigan. Every Pioneer unit is asked to send delegates to this convention. Friends and former leaders are encouraged to come. For more information contact Lutheran Pioneers, Inc., P.O. Box 66, Burlington WI 53105; phone 414/763-6238.

LAUREL GARDEN ART FAIRE

The WELS Art Guild invites you to attend the Laurel Garden Art Faire on May 22, 10 a.m.-4 p.m., at Wisconsin Lutheran College, 8800 W Bluemound Rd, Milwaukee WI 53226. The fair will feature paintings, calligraphy, and a variety of craft items, available for sale. The fair will also include a "Kid's Korner" at which children can express their artistic talents and enjoy entertainment. A variety of food and drink will be available for purchase.

VACATIONING PREACHER NEEDED

Preach in exchange for staying in our Deltona, Fla., parsonage. Thirty miles from Daytona Beach, 50 miles from Disney and Sea World, 60 miles from Kennedy Space Center. August 15, 22, and/or 29. Contact Pastor Mark Johnston, 407/321-7510.

NAMES WANTED

BRANSON, SPRINGFIELD, MISSOURI—Pastor Edwin Lehmann, Zion, Springfield; 417/887-0886.

JOHNSON CITY, KINGSPOUR, BRISTOL, or GREENEVILLE, TENNESSEE—Pastor Thomas Kock, 1200 High St, Johnson City TN 37604; 615/928-5309.

SPECIAL EDUCATION MATERIALS AVAILABLE

The following materials for teaching people with special learning needs are available free of charge.

Joy in Jesus' Love by *Ardis Koeller*—a foundation series of twenty basic Bible truths lessons for persons with very limited vocabulary and understanding.

Learning and Living God's Word by *Jane Zimmerman*—a three-volume set of pre-confirmation lessons for persons with developmental disabilities; volume 1 covers the Apostles' Creed, and volume 2 is the Ten Commandments and Confession; volume 3, the Lord's Prayer, will be available in the summer of 1993.

The Confirmation of Mentally Retarded Persons by *Keith Kruck*—guidelines for confirmation instruction of persons with mental retardation, along with determining readiness for confirmation and simplified vows.

Beginning a Special Needs Bible Class: A Step-by-Step Checklist by *Jane Zimmerman*—a twelve-page checklist and explanation booklet designed to help people take the first steps toward forming special classes.

Bible Studies for the Developmentally Disabled from the Wisconsin Lutheran Institutional Lay Ministry, Dorothy Sonntag, Ed.—a 52-week set of lessons about God's plan of salvation for those teaching Bible classes for the developmentally disabled and elderly living in health care centers or rehabilitation facilities.

Understanding Your New Student by *Jane Zimmerman*—a guide for pastors and Bible class teachers working with students who have special learning needs; assists in determining the level of new students and how to meet their needs on that level.

To receive any of the materials listed, please send your request to the WELS Special Education Services Committee, Commission on Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

MANUSCRIPTS REQUESTED

Northwestern Lutheran welcomes unsolicited manuscripts. These must be typed and double-spaced. Please send one copy only. Manuscripts not accompanied by a self-addressed, stamped envelope cannot be returned. Although there are exceptions, feature articles should not be less than 500 words or more than 1,000 words. Send manuscripts to Northwestern Lutheran, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

ANNIVERSARIES

MILWAUKEE, WISCONSIN—North Trinity (100th). Mar. 28, Confirmation Reunion Sunday, 8 and 10 a.m. June 6, Anniversary Sunday, 8 and 10 a.m. Dinner and program at 12 noon at Wisconsin Lutheran High School. Reservations required, call 414/461-2051. Aug. 22, Christian Education Sunday, 8 and 10 a.m. Picnic and open house at school following.

OAK CREEK, WISCONSIN—St. John (150th). March 21, 7:45 and 10:15 a.m. DMLC choir will sing. Dinner at 11:30.

ITEMS AVAILABLE

Mimeograph—AB Dick model 530, about 25 years old. Also stencils, ink, and correction fluid. Available for cost of shipping. Helen Hacht, First Lutheran, 1101 Logan St, Lake Geneva WI 53147; 414/248-3374.

ADDRESSES

PASTORS:
Kock, Mark A., 4925 Sunbury Rd., Columbus OH 43230
Henderson, John A., 55391 Colby, Dowagiac MI 49047
Schultz, Thomas J., 2414 E. 32nd St, Davenport IA 52807
Spevacek, Kirby, yl. Leshnikova Gora No. 51, Dragalevtsi, 1415 Sofia, Bulgaria; 359-267-10-64

TEACHERS:
Kopczybski, Keith, 11966 182 Ave, Bristol WI 53104

CHURCH:
Grace, Scroggins, Texas, 903/860-3749

DR. MARTIN LUTHER COLLEGE Study Tours

Whole language in New Zealand

This tour is an opportunity to pursue a study of literacy instruction in New Zealand schools. The tour includes observing New Zealand teachers in their classrooms, team teaching with a New Zealand teacher, learning how to adapt New Zealand ideas and strategies for a classroom, and consulting with educators from the Dunedin College of Education. The tour may be taken for three credits. Tour leaders are Dr. David Wendler, professor of education at Dr. Martin Luther College, and Mrs. Marlene Wendler, teacher at St. Paul, New Ulm, Minnesota. Tour dates: June 14 to July 12.

European civilization and culture

This five-week, six-credit course is conducted as a tour of specific countries and areas of Europe. Applicants may take the tour on a credit or non-credit basis. The tour is planned to include Istanbul; classical and New Testament sites in western Turkey; Minoan and Greek civilization on Crete; places of historical interest in Greece and Italy; scenic spots in Switzerland; and places of historical importance in France. Tour leaders are Arnold Koelbin and Theodore Hartwig, professors of religion and history at Dr. Martin Luther College. Tour dates: About June 8 to July 11 or 12.

Organ design and midwest organs

This two-week, two-credit tour will include instruction in basic principles of organ design. Participants will see, hear, and play pipe organs in various locations in the Midwest, and will visit organ builders' shops. Dr. Edward Meyer, professor of music at Dr. Martin Luther College, will lead the tour. Tour dates: July 5 to 17.

Further information about these tours may be obtained from the Director of Special Services, Dr. Martin Luther College, 1884 College Heights, New Ulm MN 56073-3300.

CHANGES IN MINISTRY

PASTORS:

Agenten, Richard A., from Bethlehem, Urbana, Ill., to Trinity, Winona, Minn.
Ahlsweide, Eugene F., from Christ, Eagle River, Wis., to southwest central regional mission counselor.
Backhaus, Curt S., from King of Kings, Suffolk, Va., to Michigan Lutheran Seminary, Saginaw, Mich.
Birkholz, Gerhard W., from St. Paul, Litchfield, Minn., to retirement.
Ewald, Gregory E., from Hope, Lexington, S.C., to Good Shepherd, Burton, Mich.
Festerling, Howard H., from Resurrection, Toledo, Oh., to mission explorer, Vancouver, British Columbia
Gaertner, John P., from Abiding Word, Weslaco, Tex., to Holy Cross, Oklahoma City, Okla.
Grundmeier, David A., from Abiding Word, Maineville, Oh., to Good Shepherd, Novi, Mich.
Kelly, John A., from Wisconsin Lutheran Student Center, Milwaukee, Wis., to exploratory, Terre Haute, Ind.
Kenagy, Darryl W., from Redeemer, Hastings, Neb., to St. Paul, Lomira/St. Luke, Knowles, Wis.
Kelm, Daniel W., from Divine Savior, Indianapolis, Ind., to exploratory, Bulgaria, CIS
Metzger, Paul W., from Good Shepherd, Fond du Lac, Wis., to Apostles, Billings, Mont.
Panning, James A., from Redeemer, Tucson, Ariz., to Mt. Olive, Las Vegas, Nev.
Raasch, Charles A., from Trinity, Smith's Mill, Minn., to Shoreland LHS, Somers, Wis.
Rosenbaum, David A., from Peace, New York, N. Y., to Peace, Boulder, Colo.

TEACHERS:

Barnes, Glenn R., from Dr. Martin Luther College, New Ulm, Minn., to retirement.
Bauer, Gerhard C., from Dr. Martin Luther College, New Ulm, Minn., to retirement.
Callies, Nancy L., to St. John, Peshtigo, Wis.
Eggert, Sandra, to Grace, Oshkosh, Wis.
Ehke, Delbert F., from St. John, Milwaukee, to retirement.
Haemker, Ione I., from Trinity, Crete, Ill., to retirement.
Hoenecke, Rachel S., to Our Savior, San Antonio, Tex.
Nelson, Pennie L., to St. John, Milwaukee, Wis.
Schallert, Mildred L., from St. John, Milwaukee, to retirement.
Stindt, Douglas J., from St. Paul, Saginaw, Mich., to retirement.
Tierney, Joan, to Arizona Lutheran Academy, Phoenix, Ariz.
Zellmer, Ruth J., to Beautiful Savior, Milwaukee, Wis.
Ziecker, Mara Lisa E., to Zion, Chesaning, Mich.

No majority rules

by Paul E. Kelm

Conservative Christians went into depression following the November presidential election. Conversations laced with gloom and predictions of doom were repeated in gatherings at churches and in homes. It was as though a decisive battle had been lost in a war we were supposed to be winning.

Hadn't the Moral Majority swept conservative values into office? Hadn't Reagan and Bush stacked the Supreme Court with conservative justices who would unravel the skein of immorality caused by *Roe v. Wade* and the libertine left? Hadn't Dan Quayle focused the debate on the American family? Weren't Christian lawyers organizing to turn back the tide of atheism in communities and their schools?

Then, in one day, it all came apart. Now an agenda of gay rights, abortion rights, and so-called children's rights is being shoved down America's throat. Will the country choke, cough, and spit out the poison? Or is this the beginning of the end for our "one nation under God?"

The Lutheran perspective

Lutherans have another perspective on all this, the product of Scripture.

Most important, Lutherans are evangelical. They understand that only the gospel moves hearts, changes lives, and takes away sin. Law—even in the hands of conservative Christians—can only inspire fear, guilt, shame, and rebellion. They understand that Christianity is about being perfectly right with God in Jesus Christ, not being relatively right on some "Judeo-Christian" scale of morality or politically "right" in some *tour de force*. They understand that transforming lives with the gospel, not reforming society with rules, is why Jesus established the church.

So-called "evangelicals" have missed the point. While they were winning political skirmishes, America was losing the spiritual war. The real mission to America may be more clear today because of the election. The stark contrast between a failed socio-political agenda and new life in Jesus Christ should become more apparent in the aftermath of the election. We will retake America one soul at a time with the gospel, or it will be an America better "left" to the consequences of unbelief.

Lutherans teach that God established two kingdoms. To government he entrusted the responsibility

for protecting life and preserving order. Reason, hopefully rooted in conscience-bedded moral law, and power, the exercise of which should restrain evil, are the tools of governing. In a democracy, government rules by majorities and compromises. To the church, God entrusted the responsibility for bringing people to faith by proclaiming the gospel and nurturing them in the faith by teaching his word. Absolute and authoritative Scripture is the tool of ministry.

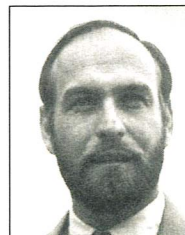
Citizens of two kingdoms

Christians are citizens of both kingdoms. They exercise judgment, they vote, they lobby, and they get involved, always remembering who they are in Christ but never abusing the government's tools to accomplish the church's mission. They worship, they witness, they teach their children, and they serve, always grateful for the religious freedoms they enjoy but never imposing their convictions on their country by political force.

Perhaps God's wisdom in distinguishing the two kingdoms is more apparent in America today. As Republicans jump ship because it isn't politically correct to be anti-abortion, homophobic, and on the wrong side of Murphy Brown, the folly of aligning God with a political party is striking. As the strange bedfellows of politicized religion seek new coalitions for an old agenda, complete grace, absolute truth, and uncompromised mission make Christ's church look beautiful.

The apostle Peter addressed his first epistle to "God's elect, strangers in the world, scattered throughout. . ." They were in good company. Hebrews 11 describes the patriarchs as "still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. . . . They were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them." Today Christians can perhaps more clearly see themselves in this biblical portrait.

Life is looking up!



Paul E. Kelm is administrator for the Commission on Adult Discipleship.

Fellow citizens

Heavenly citizenship provides exceptional privileges

by James A. Aderman

“We are Roman citizens.” Paul’s declaration dissolved the backbones of the city fathers at Philippi (Acts 16:35-39). Luke describes them as “alarmed” to find out Paul and his associate Silas were Romans.

What was so terrifying about Paul and Silas being Roman citizens? Under the law, Roman citizens were protected from punishment without a trial and from flogging and incarceration. Yet the Philippian officials had allowed Paul and Silas to be scourged, placed in stocks, and imprisoned for a night. Now the officials were in a wasps’ nest of trouble. It’s no wonder they left their chambers to go to the jail and beg Paul and Silas’ pardon.

Philippians knew the value of Roman citizenship. For the last century their city was a colony of the empire. The citizens of Philippi enjoyed all the privileges of the citizens of Rome. They were of first class rank in an empire filled with second, third, and slave classes.

Citizens in heaven

Now consider how the value of Roman citizenship might have flavored the way the Philippians understood Paul’s claim, “Our citizenship is in heaven” (Philippians 3:20). The Philippians would have expected that heavenly citizenship, like Roman citizenship, had to provide them with exceptional privileges. And more, citizenship in heaven meant their real hometown was with God in his position of power and splendor. They were spiritual expatriates, but expatriates who still were granted liberties no one else possessed.

Our citizenship is in heaven. A day is coming when we will leave this colony and go to our real home. Even now our Savior is preparing a place for us there. His welcome will be warm: “Well done, good and faithful servant! Come and share your master’s happiness” (Matthew 25:21). His gracious promise will then be fulfilled, “To him who overcomes, I will give the right to sit with me on my throne” (Revelation 3:21).

But just because “our citizenship is in heaven” doesn’t mean that there are not special privileges we already enjoy.

Look at Colossians 1:13-14. “[God] has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.” At one point we held citizenship in Satan’s kingdom of darkness and death. But God has rescued us from that through his Son. Satan has no rightful claim on any Christian. As naturalized citizens of Jesus’ kingdom, we have the privilege of complete redemption; we have been ransomed from our slavery to sin.

Part of the royal family

There is more. “Now in Christ Jesus you who once were far away have been brought near through the blood of Christ. . . . Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household” (Ephesians 2:13, 19). Citizenship in Christ’s kingdom includes a closeness with God no one else can enjoy. Citizenship means we are no longer foreigners (people who are just passing through) or aliens (people who are not nationals but have a “green card”). We are fellow citizens.

Citizenship in heaven makes us saints, just as becoming a naturalized citizen of the United States makes one an American. But we are also “members of God’s household.” That takes us beyond being just citizens. We are part of the royal family, the king’s children who have even greater rights and privileges than his subjects.

All this—and much more—belongs to all citizens of heaven. It is theirs because God’s Son won it for them and, through faith in Jesus, gives it to them. This citizenship is yours as you trust Jesus to be your Savior. That’s your place in the Son.



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

The golden age is not always so golden

Several readers remarked to me that the photograph which appeared for the first time with this column in the December issue of *Northwestern Lutheran* made me look old. In truth, since the previous photograph was taken, I have aged. And, dear reader, whether you like it or not, so have you.

At least by some people's reckoning (the threshold is not plainly marked), I've become a golden ager. Life in these golden years conjures up in TV commercials a picture of idyllic relaxation on golf greens and shuffleboard courts, carefree days of retirement filled with happiness and contentment.

The fact is the golden age is not always so golden. That's the conclusion one must draw from a recently released survey by the Gallup organization as reported in the *Chicago Tribune*. It found Americans over the age of 60 often depressed by feelings of worthlessness in a youth-oriented society, fearing a future of lost control over their lives, and killing themselves in record numbers.

The survey indicates that six percent, or a statistical projection of 600,000, have considered suicide and that senior citizens, who make up 26 percent of the US population, actually commit 39 percent of its suicides. Of elderly people who reported suicidal thoughts in the survey, one-third cited loneliness as the motive, and 10 percent gave financial problems, bad health, and depression as reasons.

The aging process is not just happening out there in society; it's happening within our congregations and families. Most religious denominations in the United States report that persons over the age of 65 make up a higher percentage of their membership than in the general population.

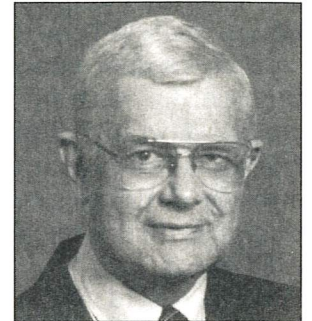
The golden age is not so golden for many of our fellow believers. They face the same problems as those surveyed by Gallup. There's a mission here for members of our congregations. If you want suggestions as to what you might do to help, contact our synod's Commission on Special Ministries at 2929 N Mayfair Road, Milwaukee WI 53222-4398.

One of the secrets of getting through difficult times is to look ahead. Prepare for what is coming. Old age never comes suddenly. Usually when people talk about getting ready for old age, they mean financial readiness. We act as if someone who is without money problems really has no problems.

Preparing for old age means getting ready spiritually for days of possible loneliness and pain. It means accepting the fact that we are getting older. It means developing in our younger years the spiritual discipline of living daily in the word of God and prayer.

As physical powers decline, the aging process offers an opportunity for growth in faith and life. Luther suggests in his *Large Catechism* that the longer we live, the more gentle, patient, and meek we ought to become, the more freed from greed, hatred, envy, and pride. To become that kind of person is to be a golden ager.

Victor H. Prange



Victor Prange is pastor of Peace, Janesville, Wisconsin.

by John F. Brug

Is there any hope of salvation for a child who has been killed through abortion?

Scripture does not answer this question directly. The same is true of the closely related question, "Can an unbaptized child be saved?" Our answer must be limited to pondering four points which Scripture does make.

All children are by nature sinful and in need of salvation. "Surely I was sinful at birth, sinful from the time my mother conceived me" (Psalms 51:5). "Like the rest, we were by nature objects of wrath" (Ephesians 2:3). We cannot assume that unborn children are innocent and, therefore, automatically saved.

We are told of no other way that God works saving faith in people other than through the means of grace, the gospel in word and sacraments. We should never deprive children of baptism, "the washing of rebirth and renewal by the Holy Spirit" (Titus 3:5).

We know of one extraordinary case in which the Holy Spirit worked in a child before its birth, the case of John the Baptist (Luke 1:41-44).

We are told again and again that God is a compassionate God, whose judgments are fair. "The Lord is compassionate and gracious, slow to anger, abounding in love. . . . He does not treat us as our sins deserve or repay us according to our iniquities. For as high as the heavens are above the earth, so great is his love for those who fear him" (Psalm 103:8-11).

Putting it all together, we see that we can in no way minimize the seriousness of depriving an unborn child of its opportunity to be baptized. The only hope we can hold out is the mercy of God and the hope that, although God has limited us to baptism as a means of working faith in children, he has not limited himself.

Luther wrote, "God can, to be sure, save without baptism, as we believe that the little children who at times because of an oversight of the parents or some other chance did not receive baptism are not damned on that account. However, in the church we are to teach and judge according to the ordained order of God, namely, that without the rite of baptism no one can be saved." (A summary of Luther's thoughts on

this matter can be found in Plass, *What Luther Says*, pp. 49-50.)

Often, in the comfort which he gives in connection with the death of an unbaptized child, Luther points to the prayers of faithful parents who have entrusted their child to God as one basis of hope for the child. In cases of abortion very often there will have been no such prayers. To those who are contemplating abortion and to society in general we must speak the strongest possible warnings of God's law against the horrible sin of placing an obstacle between a child and the Savior (Matthew 18:5-6). Those contemplating abortion should realize that they are not only depriving the child of life on this earth, but are also depriving it of its opportunity to be baptized and to hear the gospel. This multiplies the horribleness of this sin.

To those who grieve because of the death of such children, such as perhaps its grandparents, we can offer the hope of the grace and mercy of God as Luther did in the statements referred to above.

To those who grieve because they have committed the sin of abortion we can offer the gospel assurance that this sin too was paid for by Christ and will be forgiven to the repentant. This in no way minimizes the seriousness of the sin. It emphasizes the greatness of Christ's merit and his mercy.

Finally, when we have said everything which we can on the basis of Scripture to offer both warning and hope, we must become silent and confess as Paul does in Romans 11:33-36, "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! Who has known the mind of the Lord? Or who has been his counselor? . . . For from him and through him and to him are all things. To him be the glory forever! Amen."



Send your questions to *QUESTIONS*, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

John Brug teaches theology and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

What's going on among Lutherans

My pastor loaned me a book titled *What's Going on Among the Lutherans?* The book analyzes the doctrinal differences between Lutheran groups. Every Bible-believing Lutheran must read this book in order to appreciate God's blessing of doctrinal purity we are privileged to possess in the WELS. This book clarifies and strengthens a Christian's faith. It also contains some church history. You will become more thankful for your congregation and synod.

Byron Kern
Richardson, Texas

Photographer brings beauty

In the December issue you have an index of the articles and authors who contributed them during the year. I would like to add the name of someone else who has contributed to the quality of NL, photographer Patty Scheibel. She brings beauty to your magazine in much the same way that music brings beauty to a worship service.

She is a member of our family and one of those few "saints" you meet in a lifetime. She loves the Lord and her photography.

It's a great joy for us to open the NL and see a family member, Patty's front porch, or our sanctuary pictured. In fact, it's quite a coup to be the first one to find NL in the mailbox and get first dibs on looking through the pictures and guessing which ones are hers.

By the way, we also read all the articles and enjoy their quality, Christian guidance, and information.

Judi Scheibel
Simi Valley, California

Two examples of Patty Scheibel's photography are on pp. 88 and 90.

In the interest of conciseness, letters are subject to editing. Full name, address and daytime phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to READERS FORUM, Northwestern Lutheran, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

Get them while they're hot

Robert Raasch made some excellent points in "Get them while they're hot" (January). Us oldsters in the WELS certainly can learn a few lessons from the enthusiasm of those who have recently learned to know the love of Jesus.

And yet isn't too much being said when he writes of the "the unfortunate model of some of our yet unrenewed oldsters"? If someone is unrenewed, he is an unbeliever, not just a weak believer. Also, when he later speaks of a difference between "disciples" and "believers" in our congregations, isn't that making an unscriptural division in the ranks of the saints? Let's not use terms that can lead to an uncharitable labeling of God's people. Every disciple is a believer and every believer is a disciple. All disciple-believers, not only those lukewarm or cold about evangelism, need the daily renewal of repentance and forgiveness if we are going to grow from infancy to maturity.

Richard Gurgel
Jackson, Wisconsin

(The word "unrenewed" should have been in quotation marks. Mr. Raasch was not accusing anyone of being an unbeliever. He was referring to our past ways of doing evangelism in contrast to the way we do it today. The use of "believer" and "disciple" reflect the Greek words behind the two expressions: the Greek word for "believer" means exactly that; the Greek word for "disciple" is "learner.")

His distinction is illustrated by the complaint not unheard in our circles that many believers never get beyond their confirmation faith, and hence never grow in their understanding of their faith. Even this not uncommon complaint should not be interpreted as impugning the faith of someone who neither reads the Bible nor attends Bible class. We are sorry that Mr. Raasch was misunderstood, but welcome the opportunity to clarify his intent.)

Christmas or Xmas

I thought the article "About Xmas" (December) was unfair towards people who want to keep Christ in Christmas. Most people don't know that X stands for Christ. Christians are to let people know about Christ. Why would we want to use X when most people don't know the meaning? Let us all proclaim Christ in English so people can understand and not hide behind the Greek X.

Mark A. Stuebs
Neenah, Wisconsin

April '93

- 1. Numbers 33—35
- 2. Mark 1:1-15
- 3. Mk. 1:16-34
- 4. Mk. 1: 35—2:12
- 5. Mk. 2:13—3:6
- 6. Mk. 3:7-19a
- 7. Mk. 3:19b-35
- 8. Mk. 4:1-20
- 9. Mk. 4:21-34
- 10. Mk. 4:35—5:20
- 11. Mk. 5:21—6:6a
- 12. Mk. 6:6b-30
- 13. Mk. 6:31-56
- 14. Mk. 7:1-23
- 15. Mk. 7:24-37
- 16. Mk. 8:1-26
- 17. Mk. 8:27-38
- 18. Mk. 9:1-29
- 19. Mk. 9:30-50
- 20. Deuteronomy 1
- 21. Dt. 2
- 22. Dt. 3
- 23. Dt. 4:1-40
- 24. Dt. 4:41—5:33
- 25. Dt. 6
- 26. Dt. 7
- 27. Dt. 8
- 28. Dt. 9:1—10:11
- 29. Dt. 10:12—11:32
- 30. Dt. 12, 13

One of the marks of God's people is their love for his word. Many have said, "I will start at Genesis and read the Bible through to the end." But the project is soon abandoned. These proposed readings—5 to 10 minutes each day—will take you through the entire Bible systematically and with variety. The next month's readings will appear in the next issue.

THROUGH MY BIBLE IN THREE YEARS

Most of you read in February about the results of an exit poll of the delegates to last summer's district conventions. If each delegate responded to the survey, there were 3,316 responses: 2,095 from pastors and male teachers and 1,221 from congregation lay delegates. The article reported 2,300 responses, not a bad response for a mail survey.

Subject of the survey was the realignment of our ministerial educational system which presently consists of three prep schools (Michigan Lutheran Seminary, Northwestern Preparatory School, and Martin Luther Preparatory School); two colleges (Dr. Martin Luther College and Northwestern College); and a seminary (Wisconsin Lutheran Seminary). As the cost of this system is projected into the 21st century, it sends a chill not only throughout the congregations of the synod who are responsible for funding the budget but also the synod boards responsible for the schools and their budgets.

After approximately six years of study, the 1991 synod convention resolved that "the long range plan for our worker training system be to move Martin Luther Preparatory School to the Northwestern College campus, where it would be combined with Northwestern Prep and that Northwestern College be moved to the New Ulm campus to operate in conjunction with Dr. Martin Luther College." The convention also provided for a special committee, to be appointed by the district presidents, "to study this proposal to determine its feasibility." The poll results, reported in our February issue, came from this seven-man committee, whose chairman is Pastor Herbert Prahl of Eau Claire, Wis.

Reviewing the action taken by the twelve district conventions last summer, Prahl reports that "most conventions favored a 'status quo' approach—though some by a close vote—calling for the school network to remain in its present form and urging an increase in offerings to cover expenses."

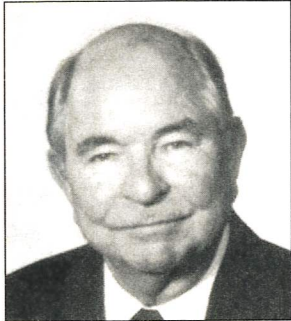
Judging from the exit poll and the district resolutions, it is clear that the long range plan adopted by the 1991 convention is controversial. After the 1991 convention the report of the convention action triggered a slew of letters to the editor. Whenever the topic has been referred to since, it has brought letters on both sides of the issue.

As has been pointed out on the pages of this magazine, the issue is not a doctrinal one. Christians can differ with one another without violating the word or will of God. Neither does anyone claim that his view is the final settlement of the issue. Nor does it mean that all possible answers have been explored or that the answer which the synod finally adopts is the right one or the only one.

As the debate continues, as it surely will, we hope to maintain a fair balance among differing views. We do not wish to stifle debate. Challenging our minds is one way of improving them. We sometimes learn more, I have found, by debating the opposition than by supping with our friends.

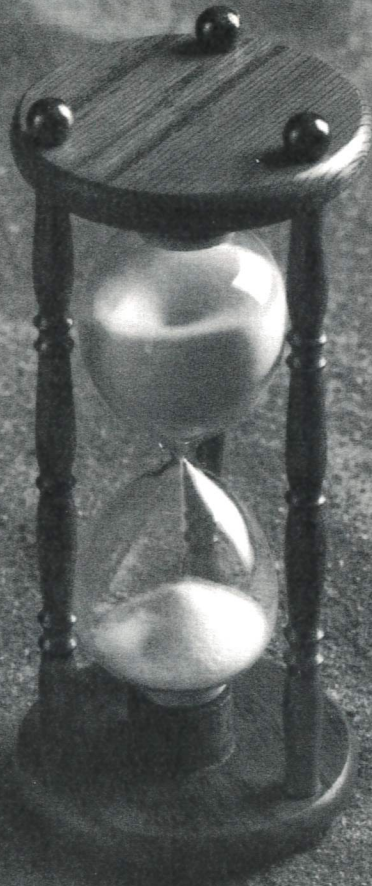
Our sympathies lie with those on both sides of the solution proposed so far: either status quo or major change, major because cosmetic changes will not be a solution to the problem. We pray for guidance whichever side of the debate we may stake out. Wisdom is God's to give, not ours to command. Let the debate continue—part of it on these pages—and may the final answer unite us, not divide us. If it does, Satan has won again.

James P. Schufes



*Let the debate
continue—
part of it
on these pages—
and may
the final answer
unite us.*

Thinking about a change?



Now may be the time.

After attending another college or university, receiving a degree in an unrelated field, working at another career, or just doing something else, is this the time that you should be thinking about becoming a pastor?

But there are so many questions. To help answer those questions and provide information for men and their families to make decisions, Northwestern College will sponsor a retreat this summer, June 11-13, entitled ***Is This The Time?*** Northwestern encourages men older than 21 desiring information about the pastoral ministry to attend the retreat with their wives.

To receive additional information use the coupon on this page or call the Recruitment Office at Northwestern College in Watertown, Wisconsin. (Phone: 414/261-4352 Ext. 20 or 21.)

Since 1865 **Northwestern College** has prepared men for their seminary training at Wisconsin Lutheran Seminary now in Mequon, Wisconsin. Northwestern's student body includes second career students as well as recent high school graduates and transfer students from other colleges and universities. The liberal arts program provides a well-rounded education with special emphasis on the original languages of the Scriptures and the languages of the theological literature of the Christian church. No matter what your age or circumstances, Northwestern can prepare you for the pastoral ministry. Just ask for information.



Please send me information about becoming a pastor.

Name _____

Address _____

City _____

Telephone Number _____

State _____

Zip _____

Return to: Prof. John A. Braun
Northwestern College,
1300 Western Avenue,
Watertown, WI 53094
Phone: 414/261-4352
Ext. 20 or 21

Let's beat sin!

We're here to tell you about a word called sin,
It makes you feel bad way deep down in.

Sin is not cool, not macho, not neat,
Yet we're full of this stuff from our head
to our feet.

Sin is all over up high and down low.
Let's face it, we're never gonna beat this foe.

Yo! We're gonna tell ya what'cha gotta do,
So listen good while we're rappin' to you.

Ya gotta listen, gotta learn, and ya gotta believe,
If ya want God's forgiveness, just take it from me.

So come on everybody and join the cause
To save God's people 'cause he's the boss.

Jesus died for you and for me
Upon the cross at Calvary.

His death brought us the forgiveness of sins.
Let's not forget to praise and thank him.

Hey, we gotta go, but remember this:
Believe and you'll share God's heavenly bliss.

*This rap was written by Katie Bertsch, Carla Linzner,
Laura Klaus, Mike Killinger, and Nick Linzner,
students at New Salem, Sebawaing, Michigan.*

TeenTalk is edited by Karen Spencer. Young people ages 12-18 are invited to send brief articles, artwork, photos, or news on teen activities to *TeenTalk*, Karen Spencer, 2297 E 25th Place, Yuma AZ 85365. Include your name, address, school, church, and a self addressed stamped envelope for return.



Excel in godliness

A wooden sculpture in the entryway at Minnesota Valley Lutheran High School, New Ulm, illustrates the school's theme, "Excel in godliness." John Barenz, social studies instructor, put in over 100 hours of labor creating the wall hanging. It includes three different kinds of wood and seven different colors of stain.

When I see it, I am reminded of doing my best to show my love for God. He has blessed me with so many things that I can't help but share them with others. I think of the passage, "Let your light shine before men, that they may see your good deeds and praise your Father in heaven." We should strive to be good role models by spreading the gospel and truly "excelling in godliness."

*Melanie Fluegge
Minnesota Valley LHS
New Ulm, Minnesota*

Rainbow

God's silent promise
The red rainbow arch
stretches wide across the sky.
A silent promise.

Next is the orange
Coming close after the red,
Burning bright.

The yellow shines, too.
It shines like the big bright sun,
Giving off its light.

The green is like grass
Growing over earth's great sphere;
But soon dies away.

Brilliant bright blue
Reminds me of sparkling seas.
It flows in the blue waves.

Purple is the last.
It is the most majestic
Promise told again.

Annette Rutschow, Good Shepherd School, Downers Grove, Illinois