

LUTHERAN



Patiently putting up with pain

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But God does

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To be, or not to be, Lutheran

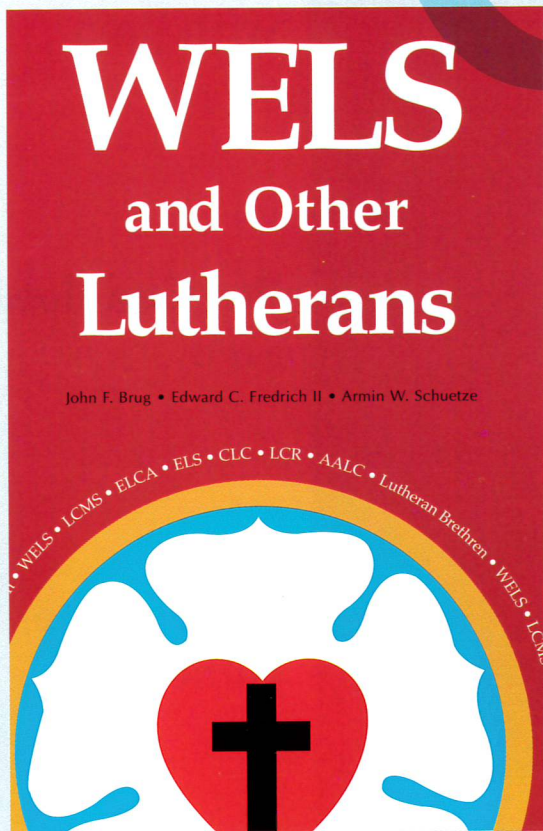
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Caught up in a net

And they left their nets and followed him. Mark 1:18

Eric S. Hartzell

It is possible to get caught in your own net.

Think of the entrapment of the nets in the early disciples' lives. Even after a long, dreary, unproductive night's work, the nets had to be cleaned and folded. They had to be repaired and mended. They had to be purchased originally. They would have to be replaced. Nets kept bill collectors away from the door. They were necessary. Fishermen did a lot of fussing and worrying about nets. We could say they got "caught up" in thinking about nets.

We leave our nets

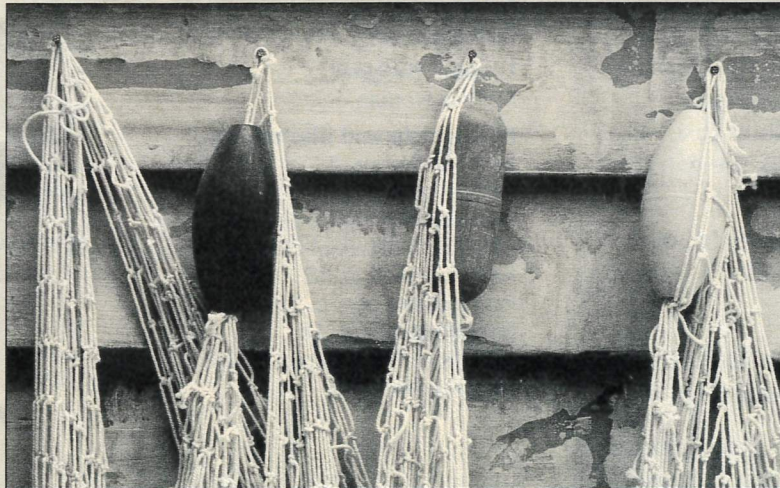
Jesus saved these men from the nets. He extricated them from the strands, and they left their nets and followed him.

There is something about taking up a cross that first requires leaving the nets. Human hands can't deal with both. It isn't that Jesus calls any of us to empty-handed lives. It isn't even that there won't be nets any more in our lives. Jesus says that the kingdom of heaven is like a net. And a net is involved in catching men too. But certain nets entangle, and Jesus calls us to get up quickly and follow him and leave those nets behind.

The writer to the Hebrews encouraged, "Let us throw off

everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us" (12:1). Sin entangles us. Wealth can too. A rich man was encouraged to sell what he had and give it to the poor, and then to follow Jesus. But he couldn't do it. His net had caught him.

Struggling to make ends meet and to fulfill obligations can be a net that catches too. Jesus taught us to pray,



"Give us this day our daily bread." He didn't teach us to pray, "Help us net our daily bread."

God strengthens our nets

The disciples even had to learn that nets they mended were nets God tended. When they threw the nets and caught all those fish, Luke says, "They caught such a large number of fish that their nets began to break"

(5:6). Any fisherman can tell you what is going to happen when he catches a big, flopping fish, and his net begins to break! It breaks, and the fish is gone. Actually, with the nets that day there were two miracles: the first was that there were so many fish, and the second was that the failing nets didn't fail. Who are we to suppose that our puny nets are going to be able to hold our God's rich blessings unless he strengthens the net! After the resurrection, Jesus repeated the lesson when he sent the 153 big fish to the fishing disciples, and we read, "But even with so many the net was not torn."

The one who commissions fishers of men supplies his own nets. The disciples left their nets and followed him. Jesus knows about the fish. Jesus knows about the fishermen too, and he cares and provides for them. When we know this, we are happy, and we escape from our own nets.

Oh, what tangled nets we leave, when first we practice to believe!

Eric Hartzell is pastor at Cross and Crown, Georgetown, Texas.



■ We are family under God. We kick off the synod's new two-year theme at this month's synod convention. Our theme will focus on three aspects of family: our biological family, our family of faith, and bringing others into our family of faith.

Three Bible studies at the convention will focus on relationships within our physical family. We'll bring you summaries of these Bible studies. Read the first one on page 10.

■ When we focus on our earthly pain, it's easy to lose sight of God's eternal plan. Three articles discuss how, by relying on God, we can face our problems confidently.

✓ The events in our lives and in the world are in God's hands. (p. 12)

✓ We can face pain patiently, knowing heaven awaits. (p. 6)

✓ If God knows we are going to sin, why does he let it happen? Find answers on (p. 30)

■ This issue ends our series on being single. Julie and I learned a lot, laughed a lot, and lamented a lot because of these articles. We hope you enjoyed reading them as much as we enjoyed writing them.

—LRB

Cover photo by Gerry Koser

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Patiently putting up with pain

As a mother puts up with the pain of childbirth knowing she will soon hold her baby, we too groan with the pains of this world knowing heaven waits for us.

Paul O. Wendland

In the spring of that year, I had to make an unplanned trip back from Africa to the States to see my parents. The trees were in full bloom, the earth seemed bursting

with new life, and my mother was dying of cancer.

I don't remember much from those sad days, but I do remember her patting her belly, now distended

by the horror growing inside, and saying with an odd smile on her face, "My baby!" Seven children she had brought into the world. Seven times she had given birth to life. Now, she was preparing to deliver her own death.

Pointless pain

A question often comes to those in pain: "What's the point? Why is this happening? Can there be any reason?"

Let's admit: there are no easy answers. To give the devil and folks like Jack Kevorkian their due, there's really nothing noble to be seen on the surface of suffering, and there seems to be no point to pain. What do you say to the one whose body is eaten up by cancer, to a parent grieving over a wayward child, to a schoolboy whose days are made a misery with the taunts and jibes of his classmates? What words really cover the situation when your best friend calls crying and says her husband has been unfaithful? The world seems full of senseless woe.

Let's admit, too, that at times it's hard for us to bear these things with proper Christian patience. It might even be harder for Christians because we hear the Spirit use a vocabulary of perfection and completion to depict the way God sees us. "No condemnation . . . all things are yours . . . now are we the children of God . . . light in the Lord . . .



you have been clothed with Christ . . . Christ has set you free.” Such lovely words!

And more than words—God’s saying makes it so. Yet we don’t see it now, we don’t feel it now, and our present distress seems to give the lie to our hopes. As Luther points out, there is no pain so great as the spiritual anguish of feeling as if we have lost God.

Pain with a purpose

Truly, it’s all too much for us, and if it weren’t for Christ and his Spirit, we’d have fallen under the weight long ago. We could not bear it. But he could, and he did.

Because he has already carried our sorrows on his own back, we know that in each one of our griefs, he’ll send the Comforter to help us stand firm. In him, we can face death and say, “I see you! All the same, Jesus lives.” There’s no need for us to pretend. We accept suffering as suffering, and heartache as heartache. But we also live by faith in the one who made all these things serve our good.

Jesus helps us make sense of the pain. In John 16, we read how he comforted his disciples after he said, “I must leave you now and go to my Father.” We know that his “going” included his sufferings, death, and resurrection. But even though he is referring to his own dark hours, he does not speak of them in a way that lays the emphasis on the pain he is about to suffer.

Instead, he looks forward to that eternal purpose he will achieve through his bitter anguish. He’s going to his Father. Yes, that means suffering and dying. But it also means rising again, mission complete. Most of all it means returning

in triumph to the perfect joy he had known before.

The life of Christ becomes the pattern for all that truly bear his name. Our Baptism means Christ has been put on us, and that has profound consequences for our daily living. Being transformed into his image, we must pass through sufferings to glory.

All the while the mother is feeling her anguish, she can console her heart with the thought that . . . soon she will hold her baby in her arms.

That is why Jesus went on to tell the disciples about the pain that lay in store for them. Soon, they would not see him. They would not enjoy his presence as they had during the last three years when they walked the roads of Judea and Galilee together.

But he would only be gone a little while. “A little while,” he repeated for emphasis: not long, not forever, nor for always, but for a brief space, a time to which his love had set the limits. During this “little while” they would know the grief of separation, watch in anguish as he died, and mourn while God’s enemies gloated. Then the disciples would feel the scorn of a world that would not even recognize God’s own Son.

To bolster their courage, he pointed to a distress in which even the most hardened cynic has to perceive some purpose: A woman giving birth to a child has pain, but when her baby is born, she forgets

her anguish because of her joy that a child is born into the world. All the while the mother is feeling her anguish, she can console her heart with the thought that, though this is the way it must be for now, soon she will hold her baby in her arms.

Free from pain

So, too, we know that we and all creation groan together. But we do not suffer pointless pain under an empty sky. Jesus teaches us to regard each twinge we feel as a birth pang. We groan now as we wait for that great day when we will be set free from decay. Then we will rise up new from the womb of the earth, dressed in glory as God’s children, and transformed by Jesus’ triumphant return.

Our guarantee is Jesus, who told his disciples that they would have to endure these things before his coming. He left their side only so he could carry alone all the sorrow, all the woe, all the pain we sinners deserved. He left their side only so he could be with us forever with his good gifts and Spirit. He left their side only so he could walk close to each one of us when our time comes to descend into the valley of the shadows. With him beside us we can bear it.

Pain may linger awhile in our house like an unwelcome guest, turning our spring into autumn, and our light into darkness. But we know that joy will come in the morning. And so, however gloomy it gets, we watch and we wait. The dawn will break. God has guaranteed it, and the joy of that new day will shine on us forever.



Paul Wendland is a professor at Martin Luther College, New Ulm, Minnesota.

A “single-friendly” congregation

An active ministry to singles works to get an active ministry from singles.

Julie K. Tessmer

By the year 2000, it's estimated that over half of the members of Christian congregations will be single.

“What?” you say. “That can't be true.”

But have you taken the time to find out? Do you know how many singles are in your congregation? And how many of them serve?

Although singles may have more time and energy to serve the Lord than others, many do not get actively involved in the congregation. They may feel uncomfortable in an atmosphere they feel emphasizes only the family. They may feel they don't fit in at fellowship activities or church meetings.

“As a single person, you can easily feel left out. Whether you are or not, you just get that feeling,” said Steve Bilitz, director of family ministry at Christ, N. St. Paul, Minn.

Congregations need to get singles involved at church. An active ministry to singles will work hard to get an active ministry from singles.

Awareness of singles

Having an active ministry to singles requires knowing who the singles are. Although churches keep yearly records of weddings, births, and deaths, many are unaware of

Want to get more involved?

Here are some suggestions:

- Volunteer at the hospital or nursing home. Visit shut-ins or hospitalized congregation members.
- Be a friend to a developmentally disabled person through Jesus Cares Ministries.
- Write letters to prisoners through the WELS Special Ministries pen pal program.
- Volunteer to help with building projects with Builders For Christ or serve in others areas through WELS Kingdom Workers.

how many members are single.

“The numbers secretly, silently add up,” said Bilitz, who was surprised to discover that 25 percent of the members in his congregation were single.

You might be surprised too. Find out how many members in your congregation are single.

Remember that number. It will keep you thinking about the importance of making the congregation more “single-friendly.”

And don't forget—widows, widowers, and divorcees are single people too. It may be difficult for them to attend church activities without a spouse. Don't avoid them because you're not sure what to say. Encourage them to keep attending. Keep them involved.



“A congregation needs to have a constant awareness in order to get the number of singles involved to grow,” said Bilitz.

Opportunities for singles

Awareness of singles and their needs prompted Christ, N. St. Paul, Minn., to make singles more comfortable when attending church activities. One way they did this was changing the name of their “Couples club” to “Fellowship club.”

Many times small changes like this can make all the difference. Although a separate singles' group may fill some needs of singles, integrating singles into already existing committees and groups will help them feel connected to the congregation, their family in Christ.

There are many ways congregations can serve singles while at the same time getting singles involved:

Extend a personal invitation to singles to participate in church activities and committees. “One-on-one contact is very important,” said Bilitz. “They want to be involved. It's just no one has asked them.” At Christ, Bible class numbers were significantly higher when singles were personally invited.

Encourage fellowship with other singles in the church—either



in a group or by teaming them up to perform services traditionally done by couples. Have them be greeters before services or host fellowship between services. Besides meeting singles, they will get to know other members of the congregation.

Keep in touch with college students. Show students you remember them and care about their well-being. At Christ, quarterly letters are sent to students. A letter is also sent to the pastor close to the colleges the students are attending, informing him of their presence. The ladies' group sends care packages. "It's an easy way of connecting to single members," said Bilitz.

Facilitate networking of services. Some singles may need accounting or legal advice, help with child care, or home and auto repair. Even simple things, like helping single mothers by watching their children when they take communion, are a big help.

Keep singles involved. Singles can also offer much to the congregation. Singing in the choir, serving on committees, helping out with youth groups, maintaining the church. Once singles become involved, help them feel comfort-

able so they stay committed.

Give equal time to both groups. Have a Bible study on singles' issues. Then have one on marriage/family-based issues. Invite single and married people so both groups can understand the issues faced.

Involvement of singles

Although congregations can offer many opportunities for singles, singles have to be willing to take the plunge and get involved.

Serving God through service in the church can offer a heightened fulfillment to their day-to-day lives.

But singles have responsibilities at home and may also serve God in other capacities. Don't judge them if they don't have time to be involved in every congregational activity.

Instead, be encouraging and build them up in the faith. Because in the end, every Christian's first priority is to grow in faith. And this faith will inspire us all—whether married or single—to serve our God.

Julie Tessmer is communications assistant for Communication Services and Northwestern Lutheran.

NL

Thanks to Allen Sorum, pastor at Garden Homes, Milwaukee, Wis., for providing some information for this article.

A WELS singles group in the Milwaukee area is working hard to offer additional support to singles outside of the congregation.

SHARE (Singles Helping one Another on the Road to Eternity) provides opportunities for singles from different congregations to gather for Christian fellowship.

"Many churches don't have fellowship geared toward singles. Singles often feel like third wheels. The fact that we're all single in this group gives us a common starting ground," said Doris Collins, a SHARE board member and member at St. John, Burlington, Wis.

Movies, picnics, sports, Bible studies, a yearly seminar, several retreats at Camp Phillip—all give singles a chance to come together to share their faith and their lives. There are about 95 members mostly from Wisconsin and Illinois.

"Our group gives Christian fellowship that can't be found in a secular singles group. Our basis is Christ-centered," said Collins.

For more information about SHARE or for advice on getting a singles group started in your area, contact Doris Collins, 414/534-7852.



We're born into a family

The "family" is not whatever people decide it is. It's God's own creation—the way things were meant to be.

Kenneth A. Cherney

If you are a single parent, you are as capable as any two parents of raising healthy, happy children" (John Rosemond, *Parent Power*).

The results are in. John Rosemond, and others like him, are dead wrong, and a nation that continues to believe them is in denial. "Single parenting"—most often a euphemism for homes with no fathers—lies at the root of our most persistent social problems. Children who live apart from their fathers are more likely to be expelled or suspended from school, to develop emotional problems, to have trouble getting along with peers, and to be in trouble with the law (Robert Blankenhorn, *Fatherless America*, p. 31). A 1990 study found that the best predictor of a community's crime rate is the number of single-parent homes it contains. When this variable is controlled, the community's predominant race or income level becomes unimportant (*ibid*).

The heart of the problem

What "breaks" a home? Today, most often, divorce or illegitimacy is the culprit—the two great contributors to what author Maggie Gallagher called *The Abolition of Marriage*. Gallagher writes:

"The overthrow of the marriage culture and its replacement by a postmarital culture is the driving force behind almost all of the gravest problems facing America—



crime, poverty, welfare dependence, homelessness, educational stagnation, even child abuse."

Gallagher documents her case thoroughly. But she proves only what, until recently, everybody already knew. A "family" means a mother and a father who are mar-

ried to each other and raise their children together. That's the way it works best.

Say this out loud though, and the reaction you'll get is predictable: "What are you trying to do? Single parents need help, not guilt trips."

Naturally, we agree. Single par-

ents, and the children they're trying to raise, need all the prayers and support we can give them. They are the casualties in Satan's war on the institution of marriage. Their wounds are painful already; the Church gains nothing by rubbing salt in them.

But perpetuating the world's lies—pretending, for example, that other arrangements are just as good for kids as a married couple raising offspring of their own, or that a “friendly divorce” can turn squabbling spouses into better parents, or that a father's role can be performed just as well by a slice of his paycheck, by a friend or relative, or by the government—this merely adds to the confusion of these profoundly confused times. As issues like gay marriage demonstrate, our world doesn't know what a “marriage” or a “family” is anymore.

The heart of the family

Christians do. Almighty God has made pronouncements on this subject in his Word. His Word is true and timeless, and what God ordains is always good. Out of love for God's Word, and for those whose lives the world's lies are destroying, we need to tell the world what God said. The “family” is not whatever people decide it is. It's not one among many “alternate lifestyles.” It's God's own creation—the way things were meant to be. And in God's design, the beating heart of a family is a marriage: the lifelong union of a man and a woman.

Read Genesis 2:18-24. It's the sixth day. Creation is nearly finished—but something is still “not good.” The man God made is still all alone. He has no corresponding partner—no “suitable helper”—

nobody strong where he is weak and weak where he is strong, to complement him and make him whole. “Human completion is not a solo act,” Robert Blankenhorn writes, and God never intended it to be.

**A “family” means
a mother and a father
who are married to
each other and raise their
children together.**

So God takes action. He makes a woman from the man's rib and brings her to the man—and Adam can't conceal his joy. This bone of his bones and flesh of his flesh will make him whole at last. Taken from him, she returns to him, and the LORD God himself unites them in what is not only the first marriage—it's the first relationship of any kind between human beings, the foundation upon which all future relationships are built.

Ever since, God says, men have left fathers and mothers (v. 24) to form new families. In a family, the bond between parent (especially mother) and child is obvious, rooted as it is in biology. But in God's plan, that bond lasts only until the day the child “leaves” to form a family of his own. The parent-child bond is temporary. As such, it's not the primary relationship in the family. The husband-wife bond is.

Compare God's plan (husband and wife together in a permanent union; children as the result of that union) with the world's plan (mother and child together on center stage; in the background, a string of

men who come and go). The difference is obvious—as are the advantages—for all concerned when doing it God's way.

Loving each other from the heart

Children result when God blesses the primary, husband-wife relationship. That doesn't mean children are an afterthought—they're central to God's plan (Malachi 2:15). But it does mean that children's needs are best served by a solid marriage, in which father and mother love each other and “stick like glue” to each other (Genesis 2:24). Children thrive when the same love that gave them birth, between the same people who gave them birth, is visible in their own home every day. A parent of grown children was once asked what he would do differently if he could raise his children over again. He said, “I'd love my wife more openly—for my children's sake.”

Do you come from a home like that—where Mom loved Dad and Dad loved Mom, and you saw it every day? Do you live in a home like that now? If so, thank God. You have an incalculable advantage over people who don't know what that's like. Those people are all around you. Reach out and help them where you can. Where they're guilty and know it, bring them the comfort and peace of the gospel.

But don't let anybody deny that when God ordained the family—mother, father, and children—he knew precisely what he was doing.

NL

Ken Cherney is pastor at Living Hope, Mandeville, Louisiana. He is one of three essayists at the 1997 WELS Convention.

But God does

God uses his omniscience, omnipresence, and omnipotence to take care of us.

Kelly S. Koepsell

In 1994 Kelly Koepsell went to Saudi Arabia and Kuwait to enforce the "No Fly Zone" over southern Iraq. His experience of serving the U.S. government while witnessing his faith ran in NL's July 1995 issue.

Now, Captain Koepsell has been sent to Italy, Bosnia-Herzegovina, and Croatia to pursue peace in the former Yugoslavia. Here he shares what this experience taught him about God's presence in his own life and in the world.

God is omniscient

Throughout Bosnia-Herzegovina people must walk on established paths or pavement because of landmines.

When people were driven from their homes during the civil war that tore this country apart, many used landmines to protect their property from the enemy. When these people were killed or unable to return home, no one could tell authorities where landmines were placed. Mine clearing operations were necessary.

After almost a year of clearing, many landmines remain. Parks and fields, even front yards, are cordoned off with rope or multi-colored tape to warn people not to trespass for fear of detonating landmines.

Militarily, landmines immobilize a fighting force, making it an easy target. When used in an area populated by civilians, however, landmines target anyone—enemy or

neighbor—who has enough weight to detonate the mine. As peace slowly returns, people are rebuilding their lives. They are going into the woods to gather firewood or plowing fields to plant crops. These survival practices are dangerous because people do not know the location of all the landmines.

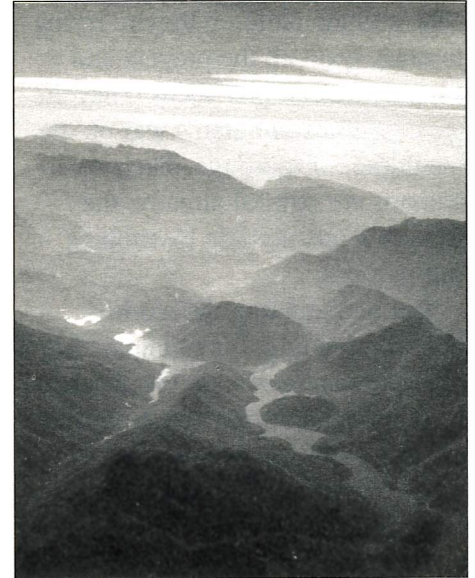
But God does.

Our God is omniscient: he knows everything, he sees everything. He knows where every landmine is, and who placed it. He knows whether a landmine will be removed safely by an expert, or whether it will be detonated by a farmer plowing his fields. Because God is omniscient, he has the "big picture" of events in Bosnia-Herzegovina, and more comforting, he has the "big picture" of events in our lives.

Whether we will experience a new life or a sudden death, happiness or pain, peace or problems, God knows it all and is in control of it all. He ensures that everything works for our eternal good. The reassurance of the passage "in all things God works for the good of those who love him . . ." takes on a new meaning.

God is omnipresent

I am assigned to the Combined Air Operations Center for Operation Decisive Endeavor. My main responsibility is managing airspace over Bosnia-Herzegovina. I ensure that Implementation Force (IFOR)



This is the main river valley leading into Mostar. Before the war, beautiful Bosnia-Herzegovina was a popular European vacation spot.

aircraft have the necessary area to complete their assigned mission, and that no one flies into each other.

I coordinate a large number of different flying units. Because the operation forces are from different countries, IFOR aircraft fly from bases all over Europe. To guarantee safe airspace for all the aircraft, I sometimes adjust where aircraft are operating.

Contacting the pilot is a challenge. All NATO counterparts have separate military telephone systems that rarely connect. For example, to talk to British squadrons, I must find an office on base that has a British telephone. Likewise for the rest of the countries' flying units. After contact is made, the language barrier makes communication difficult.

Access to pilots is critical to completing my responsibility, but I cannot be everywhere in Europe at once.

But God can.

Our God is omnipresent: he is at all places at all times. He is with

you and me—right now. We do not have a God that must be “accessed.” We have a God that accesses us. He comes to us, and he will always be with us to hear our prayers and protect us. He is with those we love, and those we don’t love so much. He knows what is happening in our lives because he is at our side.

God is omnipotent

IFOR wields a great deal of power. The Dayton Peace Agreement gave IFOR the authority to move freely within Bosnia-Herzegovina, to move populations and refugees, to restore basic necessities of life, and to wage war in pursuit of peace. This power is essential to establish peace.

The power is used in two different ways. First, IFOR shows its power to the people in the former Yugoslavia. The presence of soldiers and military aircraft deters hatred from turning into bloodshed. The former warring factions in Bosnia-Herzegovina are reminded daily that if they consider a violent act against those they hate, they must also deal with IFOR.

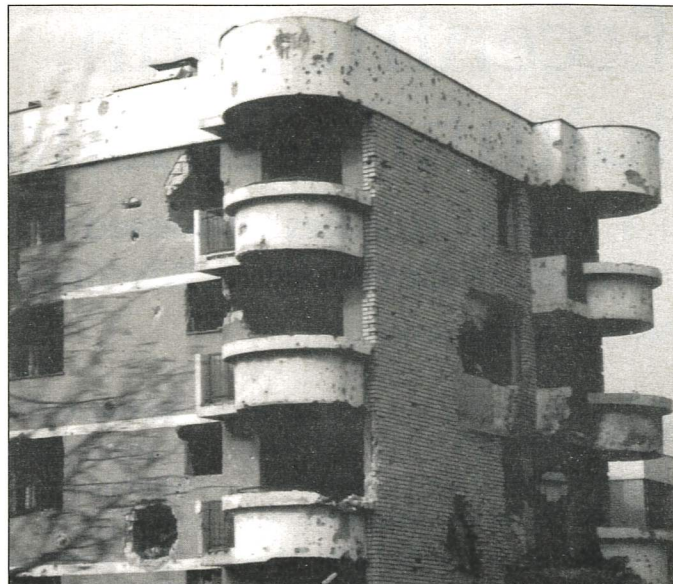
Second, IFOR wields its military power to stop aggression through armed intervention. IFOR not only projects a powerful presence but stops violent acts being committed by anyone in the area.

However, looking at the results of years of warfare in Sarajevo, Gorazde, and Mostar, we are reminded that we do not have the power to stop the hate that caused this conflict.

But God does.

Our God is omnipotent: he is able to do anything by his will alone. He used his power to create the universe in six days. He uses his power to control events in Bosnia-Herzegovina and in our lives.

God has the power to keep his promises, although sometimes that is hard to see through the tears of



The “front-line” of the war ran straight down the road in front of these apartment buildings. The holes in the walls are made from a variety of weapons: mortar rounds, artillery, and small arms.

family violence and divorce or civil strife and warfare. However, we know that whatever happens, God is in control, and he controls events for our eternal good. It is impossible for our human brains to comprehend God’s power, and that, by sending Jesus, he uses his power to forgive our sins and to preserve his church on earth. But we have that assurance from God, and his Word is true.

When our vision is cluttered with sin and the results of living in this sinful world, it is hard to see what our omniscient, omnipresent, omnipotent God has planned. But we place all our cares on him and rely on him to take care of us.

And he will. And he does.

NL



A view of sniper alley. The trams started running again last summer.

Captain Kelly Koepsell is temporarily assigned as the senior U.S. Airspace Control Officer to the Operation Decisive Endeavor Combined Air Operations Center. He is a member of St. John, Montrose, Colorado.

Eccentric man, faithful Christian

J. F. Gustav Harders witnessed to everyone he met—from Germany to Wisconsin to Arizona.

Morton A. Schroeder

Countless Europeans considered America their future. Like them, Johann Friedrich Gustav Harders believed his options were more plentiful there. To that fabled land he would take his still-to-be-discovered talents as speaker, builder, trailblazer, artist, and writer. He never dreamed he would travel some 9,000 miles across Earth to an unearthly place called Globe, Ariz., to grow those talents in his Savior's work.

Beginnings in Germany

Born the same year the Wisconsin Synod seminary began, Harders completed his elementary schooling and gymnasium in Kiel, Germany. His first position, secured through Rauhe Haus, a mission group that helped the ailing and the destitute, especially troubled boys, was in Riga, about 700 miles northeast of Kiel. Three years there were followed by a two-year stint in a boys' school in Liepāja, a town 110 miles southwest of Riga. Then, off to the United States in 1886.

Before Harders set sail, he stopped at Rauhe Haus. The manager of the organization's publishing arm, a family friend, urged Harders to give Rauhe first rights to his writings, and a deal was struck. Later, when his novels were translated into English, these rights were secured by the Wisconsin Synod's publishing house.

Serving in Milwaukee

Harders arrived in an exploding Milwaukee; its population grew from 115,587 in 1880 to 204,468 in 1890. Germans were the majority. The city laid wooden sidewalks for pedestrians, put down iron tracks for horse-drawn cars, built an opera house for music lovers, and boasted about its fine beers.

Also in 1886, Geronimo, the Apache chief, lost his futile fight for freedom, and the Statue of Liberty, a symbol of freedom, was dedicated. Harders would bring the good news of a different kind of freedom to a people who had lost theirs.

Dr. Adolf Hoenecke, pastor of St. Matthew Church and president of synod's seminary, urged Harders to study for the ministry. When Harders' accelerated program was completed, Hoenecke, who had founded Jerusalem Lutheran Church, urged that congregation to call Harders. The day after his ordination-installation, Harders began teaching the 74 children in the congregation's school. Though he was no musician, he also directed "the singing group."

Harders was pastor of Jerusalem for over 18 years. Amenable to his guidance, the parish grew until it numbered over 300 families. More than 400 school children were taught by five teachers.



Born Friday, Dec. 18, 1863, Kiel, Schleswig-Holstein, Germany, to Heinrich Harders and Henriette Gerstenkorn Harders.

1886-1889, theological education in Springfield, Ill. (only briefly), and Milwaukee, Wis.

May 5, 1889, ordained and installed as pastor of Jerusalem Ev. Lutheran Church, Milwaukee.

1889, married Isabella Schmidt.

Nov. 1893, new church dedicated.

1903, helped found Wisconsin Lutheran High School, Milwaukee. Member of first faculty.

1905-07, leave spent in Peridot, Ariz.

Sept., 1907, resident superintendent of Arizona missions.

1907, met Theodore Roosevelt at dedication of Roosevelt Dam.

1911, founded Grace, Tucson, Ariz.

Died, Friday, April 13, 1917, Globe, Ariz. Buried in Globe.

1953, *Yaalahn* published*

1958, *Dohaschtida*, published*

1968, *La Paloma*, published*

*Northwestern Publishing House (out of print).

Spreading the Word in Arizona

A tall and gaunt man, Harders had his "thorn in the flesh"—a recurring voice and throat problem. Harders asked for several leaves-of-absence, briefly seeking relief in Colorado and then, for nearly a year,

with a friend in Peridot, Ariz., on the San Carlos Indian Reservation.

The family remained in Milwaukee presumably so the children's schooling could continue. Father drew romantic, story-telling pictures of nature, mission, and mines; scribbled on them now largely illegible notes; addressed them to "Meine Liebe Mama"; and sent them as handmade postcards to his family. They are a romantic, heart-warming measure of a remarkable, God-driven man.

Harders' love for the Indians, the work being done among them, and his unidentified, unresolved health problem prompted the synod to call him as superintendent of the Apache Indian Mission. He accepted the call and settled at Globe.

Aptly named, it was worlds apart from anything the Harders had ever known. Its 9,000 inhabitants came from all parts of Earth, drawn by mining, its promise of easy wealth, and every activity associated with people who live on the far edge of society's normal restraints. Harders, in his inimitable way with all people, did not flinch. Whomever he met on Broad Street or in front of old Dominion Hotel or in the welcome shade of the water tower was part of that field ready for harvest.

Combating challenges

Father's call became family's challenge. Lumber for a chapel named "New Jerusalem" was scrounged from railroads, mines, and drapers who contributed used wooden packing boxes. First daughter "Miss Irmgard," who had just graduated from the new Lutheran high school in Milwaukee, taught in a building Harders also managed to build; her pupils ranged in age from four to 44. Second daughter "Miss

Hilde" was in charge of feeding the pupils; the menu was day-old food from Chinese restaurateurs. Still only a child, she taught a Bible class to Chinese men! Four sons who were of an age to help delivered newspapers and ran errands.

Times were trying. Learning the Apache language was hard. History and grandchildren tell conflicting stories about Harders' skill with it, this of a man who mastered German, Russian, and French and learned English haltingly. Synod seemed disinterested, and no peer relationships existed. Mrs. Harders, desperate for companionship, was found under the porch crying, too ashamed to cry where her children could see her.

Eccentricities

Harders wrote in the early morning hours, his work consisting of miscellany of all kinds, unpublished short stories, and novels set in Apacheland: *Yaalahn*, *Dohaschtida*, and *La Paloma*. At one time best-sellers, especially in Germany, but now seldom read, the novels reveal the thinking, spirit, and life of the Apaches—and Harders' deep and

abiding love for them.

Harders was an eccentric. At Jerusalem, he built a special pulpit which, during the appropriate time in the service, was pushed on a track from the side to the chancel center. Each child had a nickname: Jens was called "Pumpnickel." The last child was named "Holton" after the street in Milwaukee where the church stood and "Globe" after the town where he was born. Harders, given passes that permitted him to use trains free and freely, once rode to Milwaukee, walked up and down Wisconsin Avenue for an hour, got back on the train, and returned to Arizona.

Harders lived long enough to know that President Wilson's "peace without victory" was not to be. Congress declared war on Apr. 6; Harders died a week later. Ailing for three weeks, he was spared the pain of seeing son Hans, who had military training in Phoenix, fire a gun against soldiers of his native land.

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Morton Schroeder, a retired DMLC professor, lives in Appleton, Wisconsin.



While living in Arizona, Harders sent handmade postcards to his family in Milwaukee. Through these, he told stories of Arizona—the land, the church work, and the life.

reTREAT yourself

Busy women relax with their Savior at weekend retreats.

Linda R. Baacke and Julie K. Tessmer

Times have changed. What used to be a handful of women in a church basement is now a horde of women in a convention center.

Because more women work outside the home, it's harder for them to meet weekly or even monthly. That's why ladies' aid attendance is declining.

These days, it's easier for women to plan one weekend away once a year. That's one reason women's retreat attendance is rising.

But lack of time is not the only reason.

Often women don't get to meet others outside their own congregation. With retreats, women expand their circle of Christian friends.

And these friends are from all walks of life—from college

students to grandmothers, from marrieds to singles, from city dwellers to country folk, from Northerners to Southerners, and everyone in between.

No matter what their differences, they all have this in common: a desire to learn more about their God and apply his love to their lives.

Different retreats, same goals

That's not only the goal of all the women who attend retreats, that's the goal of all the retreats held throughout WELS. Here is a sampling of the various retreats.

At a March retreat in Oconomowoc, Wis., 775 women from the Midwest states and Maine, Montana, Texas, Alabama, and Kansas gathered around one common theme: Lord, teach us to pray.

In Michigan, 455 women met for the third annual retreat. This retreat started because one woman wanted to promote a spirit of joy among the women in her church. It helps them focus on what women can do in the role God has given them.

Women from Minnesota had been attending retreats at Oconomowoc, Wis., but decided to have their own because they disliked the driving. This year over 250 women attended the fourth annual spiritual renewal weekend for women. Their main goal is

No rest for the weary

Women's retreats don't happen overnight. Unless of course, you count the late hours that organizers often put in.

A committee of six women from Christ the Lord, Brookfield, Wis., spends one year planning each Christian Woman Today retreat. As soon as one is over, they meet to plan the next one.

By now, these women are experts. They ought to be; the 1997 women's retreat was the 15th annual. At the first retreat, only 100 women attended. In 1997, 775 women gathered.

Because of their experience, women from Christ the Lord are often contacted by women from other states who want advice on how to run a retreat.

If you are interested in learning more about conducting a retreat, contact Jae Ring, 414/796-0271.



Women at the Oconomowoc, Wis., retreat had plenty of time for fellowship and fun.

keeping the retreats focused on God's Word, not on issues.

And women's retreats don't happen only in the United States. Twelve women from Zambia and Malawi drove through the rain to Kariba, Zimbabwe for a weekend of encouragement and Bible study. They built each other up in faith for their special work as missionary wives and co-workers in Africa. This was their sixth retreat.

Different women, same purposes

It's easy to read those statistics and forget that "real" women, with real joys and real sorrows attend retreats.

Some are devoted wives, some are devoted mothers, all are devoted Christians. You may think the following stories are unusual. They aren't. These stories came from the Oconomowoc retreat, but there are women like this at every retreat, in every congregation, women who serve humbly and faithfully.

The first story started before the retreat. One registrant's house burned down, so she was unable to attend. The women were moved by her story and took a special collection. They raised almost \$2,500.

One attendee was away from her six children for the first time—ever. Her oldest is 14. She obviously recognizes the need to be with her children, but she also saw the need to spend time with other women, to grow in her faith.

Another woman took the opposite approach. She brought her three daughters, who range from grade school to college age, to grow in faith with her.

One woman commented that the first year she attended she wasn't sure she liked being around all the

Over the river and through the woods

How far would you travel to attend a weekend retreat? Fifty miles, 100 miles, over 200 miles?

How about over 1,200 miles? Karin Beaster and her mom, Joan, traveled from Maine to Wisconsin to attend the Christian Woman Today retreat in Oconomowoc in March.

The Beasters are used to traveling. Joan lives an hour and a half from Beautiful Savior, the only WELS church in Maine. Most of the church's members have to travel quite a distance to church, making fellowship events difficult.

That's why this retreat was so inspiring to Joan and Karin.

"It felt good to be with so many WELS members," said Joan.

But that wasn't her favorite part. "The best part was going with my daughter and sharing the Word together," said Joan.

Karin listed retreat benefits such as spiritual fulfillment, support from other women, time with her mom, and ideas for the church. "It was a great boost. You can feel the power and the message of love God has for you," said Karin.

women because retreats can get emotional. Now she's on her eighth retreat, and she always keep tissues in her pocket—just in case.

It's true, times have changed. Although ladies' aid groups are still around, not everyone can take advantage of them. That's where women's retreats come in. They give all women the chance to get together for one weekend, to study God's Word, to laugh, to cry, to inspire each other.



Karin and Joan Beaster

But her most vivid memory was far more personal. In one workshop, she remembers an overhead that showed Jesus at the top of the stairs with a box on his lap. People were putting their problems in that box.

"It made you think," said Karin. "You may think you're alone and isolated, but you can't let that weigh heavy on you. Jesus will never leave you. He's as much in Maine as he is in Wisconsin. You just need to open your hands, and he will fill them up."

Both want to return to Wisconsin next year for the retreat.

"What you gain is far greater than the stress of getting there," said Karin.

Refreshed by this time with their Savior, the women return home, eager to share this inspiration through their example.

Linda Baacke is the senior communications assistant and Julie Tessmer is the communications assistant for Communication Services and Northwestern Lutheran.

“I believe in Jesus Christ, his only Son our Lord . . .”

When the world hears about Jesus' ordinary birth, it yawns. When Christians hear about it, they bow in reverence.

Wayne A. Laitinen

In one of his sermons, Martin Luther mentioned a curious worship custom of the middle ages. During the creed, everyone in the congregation would bow in reverence at the words, “. . . and became fully human.”

Most people might think that Jesus' humanity is the least impressive part of the creed. You might find a cover story in *Time* or *Newsweek* entitled, “Was Jesus God?” But you'll never see: “Was Jesus Fully Human?” There's nothing particularly newsworthy about a Jewish woman who gave birth to a son in much the same way as your mother gave birth to you. It happens every day. So when the world hears about Jesus' ordinary, everyday birth, it yawns and walks away.

Guilty by association with us

But the church bows before Jesus' manger in deep veneration. Her eyes have been opened to see that this baby is no



ordinary baby. God entered our race with a slap and a cry. From that moment on, our future was restored to the brightness of Eden's glory days. It was as if God had parachuted behind enemy lines, put on the enemy's uniform, suffered strafing, bombing, mortar attacks, and all the horrors of war. In leading us to freedom, he ultimately took our bullet. Luther put it this way, “Lord, you became what you were not, and made me to be what I was not.”

Why all this talk about “becoming” something that we aren't? Because our problem has more to do with who we are than what we've done wrong.

From the moment of our conception we must lament, “Surely I was sinful at birth, sinful from the time my mother conceived me” (Psalm 51:5). We call it original sin or the old Adam. It is the inheritance our first parents bequeathed to all their children. And it is the mother of all birth defects.

WISCONSIN LUTHERAN SEMINARY

MEQUON, WIS.

1997 GRADUATES

At the Wisconsin Lutheran Seminary graduation service on May 30,
46 graduates received their Masters of Divinity degrees.



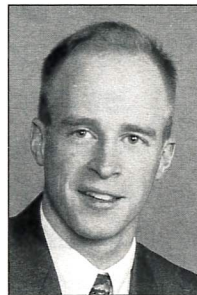
Darin D. Aden
Olivia, Minn.



Timothy L. Bode
Sussex, Wis.



John H. Boggs
Indianapolis, Ind.



James F. Borgwardt
Waukesha, Wis.



John M. Borgwardt
Waukesha, Wis.



Aaron L. Christie
Sanford, Mich.



Matthew D. Doebler
Lindenhurst, Ill.



Edward A. Frey Jr.
Chicago Heights, Ill.



Mark D. Gabb
Watertown, Wis.



Michael G. Geiger
Belmont, Calif.



John P. Gierach
Sheboygan, Wis.



Jeffery J. Halldorson
Calgary, Alberta, Canada



Jonathan R. Hein
Saginaw, Mich.



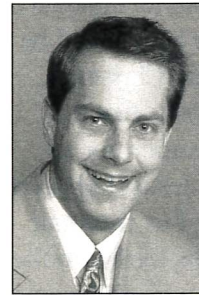
Michael D. Helwig
Waukesha, Wis.



Timothy W. Johnson
Saginaw, Mich.



David J. Karow
Madison, Wis.



Kevin V. Kroll
Mequon, Wis.



Steven L. Lange
New Ulm, Minn.



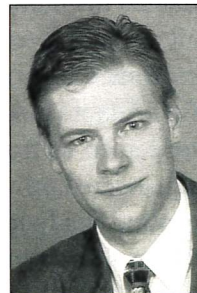
Martin N. Mielke III
Loveland, Colo.



Michael D. Neumann
Melstone, Mont.



Paul R. Nolte
St. Joseph, Mich.



Timothy M. Otto
Saginaw, Mich.



Christopher K. Pratt
Ann Arbor, Mich.



James K. Price
Elizabeth, Ill.

Because of it, our best attempts to please God are ruined by pride and self-promotion. It is the fountainhead of “evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander” (Matthew 15:17). Our inborn sin is the reason why no one living will be justified in God’s sight by keeping the law. The proof that we have tested positive for original sin is that the mortality rate for the human race is still 100 percent.

Who are we by nature? We are flesh born of flesh. We are the bad fruit of a bad tree. Reforming ourselves or changing a few bad habits simply won’t do. God doesn’t want to lop off a branch or two. He wants the whole tree out—branches, roots, stump, and all. And he wants a good tree in its place.

Innocent by association with him

From the roots up, Jesus is that good tree. Our conception was the problem, but his conception is the solution. “He was conceived by the Holy Spirit, born of the virgin Mary.” The angel Gabriel announced to the virgin that her Son would be holy (Luke 1:35). The Christmas angel told the shepherds that this holy birth meant salvation for all people (Luke 2:11). Jesus’ holy conception has redeemed us from our sinful conception. His birth into the human race has given us all a new identity before God. O blessed communion between God and man! More than 30 years before he was impaled on Calvary, our heavenly Brother was willing to become guilty by association with us so that we might be innocent by association with him.

Jesus’ perfect childhood redeemed us from the sins of our youth (Luke

Apostles' Creed

I believe in God, the Father almighty,
maker of heaven and earth.

I believe in Jesus Christ,
his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended into hell.

The third day he rose again from the dead.

He ascended into heaven
and is seated at the right hand
of God the Father almighty.

From there he will come to judge
the living and the dead.

I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

2:41-52). He associated with sinners when he was baptized with them (Luke 3:21). In that water he became infected with our guilt, but we contracted his holiness. He said “no” to all of Satan’s temptations and redeemed us from the curse of the first Adam (Luke 34:1-12). He redeemed us from the hours we squandered on vanity, laziness, and apathy. His food and drink—the very things that sustained his life—was to do the will of his Father in heaven.

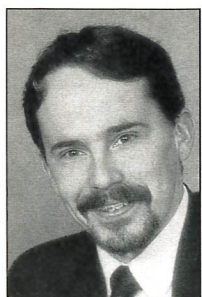
Nor was our heavenly Father shy in approving our Brother’s work for us. On two separate occasions the Father spoke from heaven: “This is my Son. With him I am well-pleased.” On one other occasion Jesus prayed, “Father, glorify your name.” The Father’s voice replied from heaven, “I have glorified it and will glorify it again” (John 12:27-33). In this way, the Father approved of the way Jesus came into our world to live for us and the way he would later die for us. He confessed that he could ask for no higher glory than to be known as the Father who loved the world so much that he sent his Son to live and die for his condemned creatures.

On the Last Day, those who are not ashamed to be associated with their heavenly Brother will hear the same judgment of the Father spoken to them: “With you I am well-pleased.”

Luther once used an old legend to illustrate how Jesus’ incarnation is: One Sunday, when the words “. . . became fully human” were spoken, everyone bowed—except one man in the back of church. At that moment the devil appeared in front of him, slapped him in the face, and cried, “You stupid fool! Why didn’t you bow? If God had taken on the nature of fallen angels, I would bow down to the ground . . . even under the ground . . . to thank him! But for you there is hope. For he did not come to redeem fallen angels, but fallen man!”

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Wayne Laitinen is pastor at Gethsemane, Oklahoma City, Oklahoma.



Roger G. Riedel
Camino, Calif.



Robbin M. Robbert
Beaver Dam, Wis.



Paul D. Rutschow
Downers Grove, Ill.



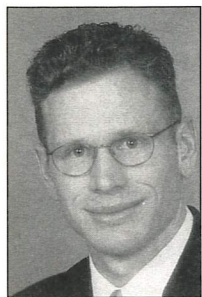
Daniel J. Schmidt
Mequon, Wis.



Johnathan C. Schnose
Prescott, Ariz.



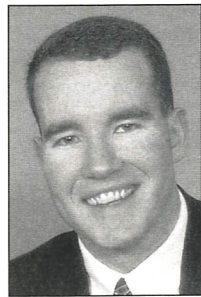
Donald G. Schultz
Milwaukee, Wis.



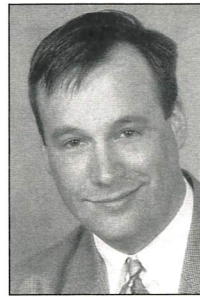
Joel A. Schulz
Madison, Wis.



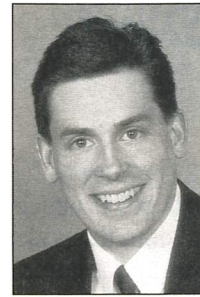
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Saginaw, Mich.



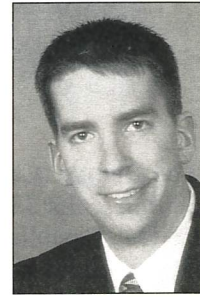
Daniel R. Sims
Gladwin, Mich.



Thomas C. Spiegelberg II
Grand Junction, Colo.



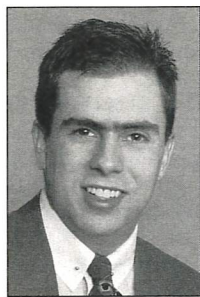
Paul S. Steinberg
Waupaca, Wis.



Aaron P. Steinbrenner
Fond du Lac, Wis.



James C. Strand
Racine, Wis.



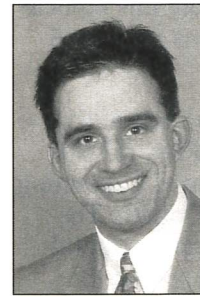
Nathan W. Strutz
Racine, Wis.



Richard A. Tuttle
Perry, Ga.



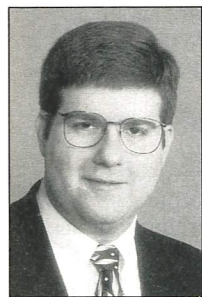
Matthew J. Vogt
Lansing, Mich.



Mark R. Walters
Brown Deer, Wis.



David M. Warskow
Phoenix, Ariz.



Martin N. Wegner
Darien, Ill.



Robert D. Williams
Sparta, Wis.



Luke A. Wolfgramm
Bulgaria



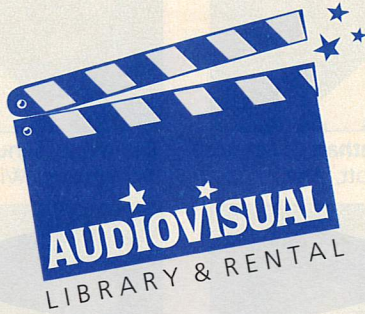
Jon F. Zabell
Watertown, Wis.



During a Pioneer outing to the museum, the presenter, Tim, walked to the exhibits. He was explaining and taking questions when one of the boys asked what the different heads represented, starting with the monkeys.

Tim started to explain evolution, but was interrupted by odd looks and loud whispering. He then asked the boys where they thought they came from. Almost all the boys in unrehearsed unison blurted out with complete authority, "God created us!"

From "The Wednesday Note," the grade school newsletter of St. Paul, Muskego, Wis.



The Deluge (Code 8271)—1996, 28 min. color JSCA (\$7.50) Produced for Dutch public television, this video features John Morris of the Creation Research Society. He describes Noah's Flood and the physical evidence resulting from this biblical event. He also explains the search for Noah's ark.

David and Goliath (Code 8265)—1996, 25 min. color PIJA (\$7.50) This video covers David's anointing and his conquest of Goliath. The animation is well done. A careful preview is suggested so that the presenter can point out minor discrepancies between the video and the biblical record.

Videos are available for rental by congregations, schools, and church groups. Order from Audiovisual Library Services, Northwestern Publishing House, 1250 N 113 St, Milwaukee WI 53226-3284; 414/475-6600; 1-800-662-6093.

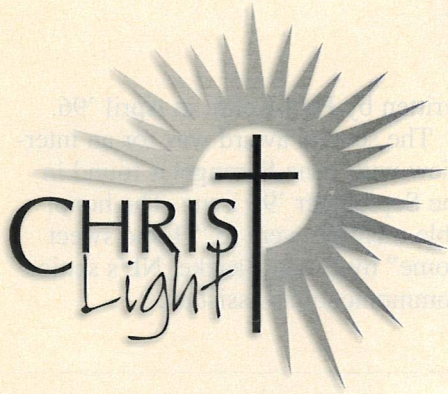
**DON'T
KEEP THIS
MAGAZINE!**

Share It!

A S S I G N M E N T S

The Conference of Presidents assigned calls to these Wisconsin Lutheran Seminary graduates. Assignments include graduates from previous years.

- Aden, Darin D.**, exploratory outreach, Oakdale, Minn.
- Bode, Bradley E.**, Resurrection, Rochester, Minn.
- Bode, Gary D.**, Martin Luther College, New Ulm, Minn.
- Bode, Timothy L.**, Nebraska LHS, Waco, Neb.
- Boggs, John H.**, Luther Preparatory School, Watertown, Wis.
- Bonack, Jeffery A.**, St. Paul, Muskego, Wis.
- Borgwardt, James F.**, exploratory outreach, Savannah, Ga.
- Borgwardt, John M.**, Good Shepherd, Kearney, Neb.
- Christie, Aaron L.**, Faith, Antioch, Ill.
- Doebler, Matthew D.**, St. Peter, Chilton, Wis.
- Frey Jr., Edward A.**, missionary to Lilongwe, Malawi, Africa
- Gabb, Mark D.**, Michigan Lutheran Seminary, Saginaw, Mich.
- Geiger, Michael G.**, exploratory outreach, Cary, N.C.
- Geiger, Stephen**, Prince of Peace, Yankton/exploratory outreach, Vermillion, S.D.
- Gierach, John P.**, missionary to Choma, Zambia, Africa
- Halldorson, Jeffery J.**, exploratory outreach, Kelowna, British Columbia, Canada
- Hein, Jonathan R.**, Beautiful Savior, exploratory, Summerville, S.C.
- Helwig, Michael D.**, Christ, Grand Island, Neb.
- Hennig, Brian K.**, King of Kings, Garden Grove, Calif.
- Johnson, Timothy W.**, Ascension, Mitchell, S.D.
- Karow, David J.**, Hope, Chino Valley, Ariz.
- Kroll, Kevin V.**, St. Paul, Crandon/Christ, Hiles, Wis.
- Lange, Steven L.**, Martin Luther College, New Ulm, Minn.
- Melso, Stephen C.**, Divine Word, Nepean, Ontario, Canada
- Mielke III, N. Martin.**, St. John, Red Wing, Minn.
- Neumann, Michael D.**, Peace, Isabel/St. Paul, Timber Lake/First English, Dupree, S.D.
- Nolte, Paul R.**, Cross of Christ, Coon Rapids, Minn.
- Otto, Timothy M.**, St. Thomas, Phoenix, Ariz.
- Pratt, Christopher K.**, St. Paul/Our Redeemer, Grant Park, Ill.
- Price, James K.**, Zion, Eitzen, Minn.
- Riedel, Roger O.**, Grace, Powers/St Paul, Hyde, Mich.
- Robbert, Robbin M.**, St. Peter, Weyauwega, Wis.
- Rutschow, Paul D.**, Our Savior, Strongsville, Ohio
- Schmidt, Daniel J.**, Living Hope, Savage/Bloomington, Bloomington, Minn.
- Schmidt, Stephen J.**, Martin Luther College, New Ulm, Minn.
- Schnose, Johnathan C.**, Mt. Olive, Iron Mountain, Mich.
- Schultz, Donald G.**, Martin Luther College, New Ulm, Minn.
- Schulz, Joel A.**, Michigan Lutheran Seminary, Saginaw, Mich.
- Semro, Jonathan M.**, Redeemer, Pierre, S.D.
- Sims, Daniel R.**, exploratory outreach, McFarland, Wis.
- Spiegelberg II, Thomas C.**, exploratory outreach, East Boise, Idaho
- Steinberg, Paul S.**, St. Paul, Mauston/St. Luke, New Lisbon, Wis.
- Steinbrenner, Aaron P.**, Redeemer, Edna, Tex.
- Strand, C. James**, Good Shepherd, Burton, Mich.
- Strutz, Nathan W.**, Good Shepherd, Holmen/Bethel, Galesville, Wis.
- Turiff, James E.**, Redeemer, Huntsville, Ala.
- Tuttle, Richard A.**, Messiah, Nampa, Idaho
- Verbeke, Jeffrey A.**, James Valley, Jamestown/St. Paul, Valley City, N.D.
- Vogt, Matthew J.**, exploratory outreach, SW Las Vegas, Nev.
- Walters, Mark R.**, Divinity, St. Paul, Minn.
- Warskow, David M.**, Our Shepherd, Lancaster, Calif.
- Wattles, Kevin L.**, Grace, Falls Church, Va.
- Wegner, Martin N.**, St. Matthew, Spring Valley, Wis.
- Williams, Roger D.**, Faith, Huron/Willow Lake, Willow Lake, S.D.
- Wolfgang, Luke A.**, missionary to Novosibirsk, Russia
- Zabell, Jon F.**, Gethsemane, Omaha, Neb.



Christ-Light™ FAQ

Christ-Light™, the synod's new coordinated religion curriculum for cradle roll through grade 12, will be phased into congregations over four years, starting in 1998. Gerald Kastens, youth discipleship administrator, answers questions frequently asked about Christ-Light™.

How can it be possible to meet the needs of Sunday school, Lutheran elementary school, and a midweek program at the same time?

There is no-one size-fits-all when it comes to curriculum planning. The variety and amount of material available provide a great deal of flexibility and make it possible for congregations to coordinate cradle roll, Sunday school, confirmation class, Lutheran elementary school, midweek and vacation Bible school nurture.

Will the level of parental involvement improve?

In public ministry we preach the ideal and deal with the real. Not all parents will take responsibility for the spiritual nurture of their children. That doesn't mean we shouldn't make the effort. It has taken several generations for things to deteriorate; it will take a generation or two to turn things around. We must begin to raise our church's expectation of parents. The current "Share the Promise with our Children" effort will help parishes train parents. God will bless our efforts.

Learn about WELS work in BORAM

You can learn more about the work WELS does for your church, the nation, and the world. For each biennial WELS convention, a book is published—*Book of Reports and Memorials* (BORAM). In this book, every area of ministry under supervision of WELS gives a comprehensive report of the work they've done in the past two years.

You'll read about "big" things.

World missions—how your offerings support work in 26 countries. But that's not all, read about the joys and challenges the missionaries face.

Home missions—how your congregation supports work in 111 mission settings. Also, find out how your congregation can get involved in home mission work.

Parish services—how congregations, schools, and those without a church home are being served. Also, you'll hear of the work of evangelism.

Ministerial education—how WELS is preparing future pastors and teachers for work in your congregation.

But you'll also hear about "little" things, important things that happen in WELS but rarely are recognized. The following is only a small sample.

WELS members reach out to those hit by tragedy through the WELS Committee on Relief.

Are you interested in the history and heritage of WELS? Read about the WELS Historical Institute, and become a member.

Learn about the conversations carried on with other church bodies by the WELS Committee on Inter-Church Relations.

You'll also see charts and graphs that may answer your questions about WELS financial matters, insurance, and benefits.

There are also two special reports.

The first is by the Seeking Our Neighbor Committee. Committee members interviewed workers in a variety of cultural situations and specialized ministries. They also interviewed people from various cultures and backgrounds, geographical areas, age groups, and social backgrounds. In its report, the committee shares its recommendation of how WELS can reach out with the gospel to people of every culture.

The other report is from the Synodical Restructuring Committee.

In the present administrative structure, it's easy to wonder who is responsible for what. The SRC members worked for three years to propose a structure that is easier to understand. The convention delegates will vote on whether or not to accept these changes.

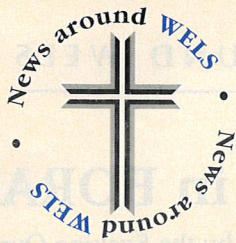
A copy is sent to every delegate, pastor, male teacher, and congregation. Ask your pastor for a copy. BORAM may not look exciting, but the work reported on is the most exciting work in the world.

Take some time to read—or even glance at—the reports. When you finish, you will thank God for how much he has blessed WELS.

rē · li' giōn

Defining religion

Athanasian Creed: A statement of Christian teaching concerning the Trinity and the person of Christ. This creed was probably written in the early sixth century in Gaul by an unknown author. An early tradition falsely ascribes it to Athanasius, the fourth century defender of the deity of Christ. It is often recited on Trinity Sunday.



Obituaries

Lester Martin Hieber 1916-1997

Lester Hieber was born Feb. 21, 1916 in Lone Wolf, Okla. He died March 22, 1997 in Mooresville, Ind.

A 1940 graduate of Concordia, St. Louis, Hieber served at Grace, Indianapolis, Ind.

He is survived by wife, Ruth; a daughter, a son, and grandchildren.

Winfred B. Nommensen 1924-1997

Winfred B. Nommensen was born Jan. 31, 1924 in Oshkosh, Wis. He died Feb. 26, 1997 in Milwaukee, Wis.

A 1948 graduate of Wisconsin Lutheran Seminary, he served at Grace, Sugar Bush/Immanuel, Maple Creek, Wis., and Salem, Milwaukee, Wis. He was president of the Southeastern Wisconsin district for nine years.

He is survived by wife Helen, his mother, two sons, two daughters, two brothers, and one sister.

From Reformation News, Reformation, San Diego, California:

Now there's proof that the pastor's teen confirmation class has gone to the dogs. On their first class back after the Christmas holiday, a large German shepherd mix dog walked into the classroom and wouldn't leave. He spent the hour sleeping on the floor, not making a sound. When class was over he quietly left again. Pastor commented that it was the best behaved student he ever had. Students were overheard saying that the pastor is so dull that even the dog fell asleep.



NL wins awards

Northwestern Lutheran won two awards at the Associated Church Press convention in April.

The first award was an honorable mention for magazine graphics for a story. The award went to NL's designer, Melissa Homan, for her work on "An interoffice memo from hell,"

written by Paul Kelm, in April '96.

The second award was for an interview with Erna Sprengeler found in the September '96 issue. The honorable mention went to "Home sweet home" by Linda Baacke, NL's senior communications assistant.

Stewardship program available

A Bible study based on 2 Corinthians 8-9 will be the emphasis of the 1997-98 discipleship/stewardship program, *Privilege, Principles, Promises—A Model of First Century Stewardship for the Twentieth Century Church*.

A new program feature is the celebration event, a guide for holding a special event at the end of the four to six week program. The program will

also be offered on computer diskette for the first time.

Privilege, Principles, Promises includes a Bible study, program planner, worship planner, sermon studies, and bulletin inserts.

To order, contact the Commission on Adult Discipleship, 414/256-3278 or 1-800-567-8669; <usr8@sab.wels.net>

Variation on a theme

Every year, the choir from Salem, Owosso, Mich., goes Easter caroling the Monday after Easter. They visit the sick and the shut-ins and sing favorite Easter hymns.

Because most people expect carol-

ing at Christmas time, they are often surprised to see the carolers. "Another benefit is the warmer weather" says Lynn Numerich, member at Salem. "When we Easter carol outside, people in the neighborhood stop and listen."



Members of the Salem, Owosso, Mich., choir, from left: Judy Welch, Lynn Numerich, Robert Mueller. The choir goes Easter caroling each year to visit shut-ins.

District news

Minnesota



A worship service was held on Apr. 27. to celebrate the anniversaries of these Martin Luther College professors: (from left) Prof. Kermit Moldenhauer (25), Prof. Theodore Hartwig (50), and Prof. Wayne Wagner (25).

Arizona-California

Reformation, San Diego, and Beautiful Savior, Carlsbad, held special services on May 1, the National Day of Prayer. . . . On Apr. 27, Pastor Hermann John of Ascension, Escondido, Calif., and Pastor Silas Krueger, of Beautiful Savior, Carlsbad, took their 15 seventh

and eighth grade students on a **four-day field trip to WELS missions in Apacheland**. They met preschool/ kindergarten teacher, Priscilla Goseyun, at Peridot Lutheran. Her 15 students sang for the visitors; one song was entirely in Apache. One highlight was the presentation by Pastor

Guenther, of Open Bible, Whiteriver, Ariz. Guenther retired in 1996 after serving the congregation for 50 years. . . . On Feb. 23, the members of **Reformation, San Diego**, surprised their pastor, Lowell Smith, with a pastor appreciation Sunday.

Hermann John



Pastor Guenther, of Open Bible, Whiteriver, Ariz., the only living white man adopted by the Apaches, gives a presentation to seventh and eighth grade students from Ascension, Escondido, Calif., and Beautiful Savior, Carlsbad. The students learned survival tactics that use only plants that grow naturally in the field.

Meet your district reporters

Arizona

Rev. Kenneth Pasch
832 N Meridian Dr
Apache Junction AZ 85220

California

Rev. Herman John
525-332 W El Norte Pkwy
Escondido CA 92026

Dakota-Montana

Rev. Phil Paustian
404 Adams Ave
Terry MT 59349

Michigan

Rev. David M. Zahn
2320 Rocky Weed Rd
Stevensville MI 49127

Minnesota

Rev. Jeffrey Bovee
510 S Jefferson
New Ulm MN 56073

Nebraska

Rev. Keith Petersen
618 Franklin Ave Box 448
Burke SD 57523

North Atlantic

Rev. Kevin Schultz
391 Phoenix Crescent
Orleans ON Canada K1E 1V6

Northern Wisconsin

Rev. Joel Lillo
c/o Trinity Lutheran
W6399 Cty Rd O
Appleton WI 54915

Pacific Northwest

Rev. David Birsching
5025 South K St
Tacoma WA 98408

South Atlantic

Rev. Philip Wilde
2222 Englewood Rd
Englewood FL 34223-6316

South Central

Rev. Charles Learman
4425 FM 2351
Friendswood TX 77564

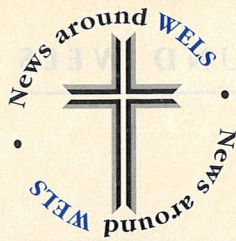
Southeastern Wisconsin

Rev. George Ferch
9538 W Brown Deer Rd
Milwaukee WI 53224

Western Wisconsin

Rev. Elton Stroh
251 Luther Dr
Sun Prairie WI 53590-1310

These are your district reporters for *Northwestern Lutheran*. You can submit news to them or directly to the NL office at 2929 N Mayfair Rd, Milwaukee WI 53222-4398.



Pastor caught in crossfire

Scott Martz, pastor at Shepherd, Albuquerque, N.M., was uninjured during an episode of gunfire. On Apr. 17, someone attempted to cash a forged check at a nearby business and was confronted by police.

The man fled the scene on foot and headed toward the church, which was located down the street. Martz was in the parking lot unloading school supplies.

After firing at police, the fleeing man ran toward Martz. Martz heard the shot and hit the ground just as the police returned fire and wounded the man. At least four shots were fired.

Afterwards, a news crew interviewed Martz for the evening broadcast. He said he was not afraid because he knew his Savior, Jesus Christ. He thanked God that no children were present and said guardian

angels must have been watching over the school. He also thanked the police for doing their duty.

But that's not the end of the story. The man apprehended by police was a local gang member. Because Martz can identify the suspect, members of the gang have made personal threats against Martz and his family. Please keep the family in your prayers.

Stephen G. McLin

YOUTH NEWS

Kettle Moraine Lutheran, Jackson, Wis., now has a fully operational weather station. The weather station is bolted on the roof, 40 feet above ground level. A remote display unit, phone modem, data logger (capable of holding four months worth of data), computer, and monitor make up the classroom setup. Students can access weather network data from 11 southeastern Wisconsin schools and can download 150 hours of "historical" data from schools nationwide.

Please send photos or news on teen activities to: youth news, *Northwestern Lutheran*, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

Jesse Wrzesinski, a sophomore at Manistee High School, Manistee, Mich., was named to the All-State first team class B-C-D in ski racing. She came in fifth in the slalom at state. She was also named to the All-Conference first team and earned All-Regional honors. Wrzesinski is a member of St. Paul, Manistee, Mich.

News briefs

The last portion of Martin Luther Prep School, Prairie du Chien, Wis., has been sold. In August 1995, the major portion of the campus was sold to the State of Wisconsin. The remaining 43 acres were sold to a developer of homes, apartments, and condominiums.

NAMES *in the news*

Kay Rogers-Gray, a teacher in the Janesville, Wis. public school district, is codirector of the Janesville Middle School Honors Orchestra, an orchestra open at no cost to all local string students in grades six through eight. The orchestra gives students an extra opportunity to hone their skills. Both directors volunteer their time. Rogers-Gray is a member at Peace, Janesville, Wis.

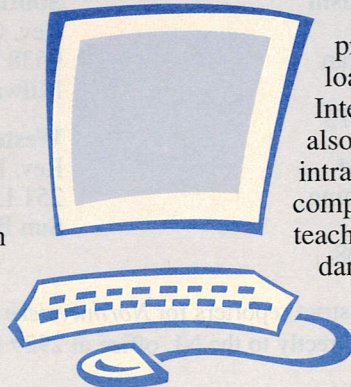
Technology in the classroom

Northland LHS, Wausau, Wis., has found a creative way to provide technology to students and teachers—they use donated or hand-me-down computers. They have a computer hooked to the Internet on every teacher's desk and one computer for every 1.7 students.

Northland received 30 used computers from Martin Luther College, New Ulm, Minn., at a nominal cost. Local business also provide some older models.

Although these aren't the best computers on the market, they serve Northland's purpose—and stay within their budget.

Students use programs downloaded from the Internet. Northland also created an intranet (a network of computers) in which teachers e-mail attendance, grades, and other material to the office.



WISCONSIN EVANGELICAL LUTHERAN SYNOD **Financial report**

CONGREGATION MISSION SUBSCRIPTION PERFORMANCE

Three Months Ended March 31, 1997

District	Communicants 12/31/95	1997	Year to date projected	March offerings	Three months offerings	Percent of sub.	Annizd Ave. per comm.
		Total Subscription		Offerings Received			
Arizona-California	16,630	\$990,894	\$200,500	\$88,878	\$193,513	96.5%	\$46.55
Dakota-Montana	9,375	427,354	66,525	27,939	69,269	104.1	29.55
Michigan	36,926	2,134,950	406,303	127,707	396,062	97.5	42.90
Minnesota	43,642	2,381,269	393,267	154,712	395,342	100.5	36.24
Nebraska	10,110	573,107	89,592	43,667	91,827	102.5	36.33
North Atlantic	3,646	312,620	67,374	29,788	66,459	98.6	72.91
Northern Wisconsin	61,574	2,491,834	422,304	150,663	390,960	92.6	25.40
Pacific Northwest	4,770	273,134	57,725	25,411	63,478	110.0	53.23
South Atlantic	6,303	426,791	101,912	29,296	97,141	95.3	61.65
South Central	4,126	377,004	82,161	37,479	84,474	102.8	81.89
Southeastern Wisconsin	58,087	3,340,777	541,555	217,096	516,505	95.4	35.57
Western Wisconsin	59,910	3,036,217	506,940	221,097	498,535	98.3	33.29
Total - This Year	315,099	16,765,951	2,936,158	1,153,733	2,863,565	97.5	36.35
Total - Last Year	315,099	16,520,895	2,906,144	1,136,275	2,842,116	97.8	36.08

CURRENT BUDGETARY FUND

Statement of activities / Nine months ended March 31

	1997 actual	1996 actual	1997 budget
Changes in Unrestricted Net Assets			
Revenues:			
Congregation Mission Offerings	\$ 12,205,712	\$11,996,519	\$ 12,068,000
Gifts and memorials	3,775,906	1,710,935	4,243,000
Bequest/planned giving	821,905	506,317	711,000
Tuition and fees	6,661,457	6,075,753	6,440,000
Other	119,613	87,460	92,000
Transfers-endwmt/trust earnings	219,496	198,242	189,000
Transfers-gift trust	5,763,249	5,958,823	5,743,000
Transfers-continuing programs	2,602,990	2,437,946	2,375,000
Transfers-other	20	100	-
Total revenues	32,170,348	28,972,095	31,861,000
Expenditures:			
Administration Division	2,553,561	2,035,041	2,753,000
Home Missions Division	5,381,624	4,693,726	5,694,000
World Missions Division	5,999,403	5,315,362	5,879,000
Ministerial Education Division	14,157,173	14,538,722	14,534,000
Parish Services Division	1,020,275	993,483	1,154,000
Fiscal Services Division	983,336	971,299	1,120,000
Total expenditures	30,095,372	28,547,633	31,134,000
Changes in Unrestricted Net Assets	2,074,976	424,462	
Changes in Temp Restricted Net Assets			
Gifts and memorials	93,645	-	-
Bequest/planned giving	12,053	-	-
Change in value of trust agreements	(44,759)	-	-
Satisfaction of restrictions	(2,510,644)	-	-
Total revenues	(2,449,705)		
Change in temp restricted net assets	(2,449,705)		
Net assets - beginning of year	5,109,960	627,702	
Net assets - end of period	4,735,231	1,052,164	

STATEMENT OF FINANCIAL POSITION

	Mar. 31, 1997	Mar. 31, 1996
Assets:		
Cash and cash equivalents	\$3,119,130	\$1,781,213
Due from other funds	40,207	18,162
Accounts receivable-cash adv.	101,750	99,250
Cash advances-schools	-	-
Other accounts receivable	141,548	102,732
Contributions receivable	2,263,211	-
Mortgage note receivable	17,790	19,567
Allowance for doubtful accts	(92,000)	(92,000)
Prepaid expenses	16,862	11,171
Total assets	5,608,498	1,940,095
Liabilities and net assets:		
Due to other funds	-	-
Due to schools	659,331	725,188
Accounts payable	213,936	162,743
Total liabilities	873,267	887,931
Unrestricted net assets	2,487,669	1,052,164
Temp restricted net assets	2,247,562	-
Total net assets	4,735,231	1,052,164
Total liab. and net assets	5,608,498	1,940,095

—Randy Matter, Controller

Volunteers

Despite negative images, teens are going about doing good. According to a 1996 study, an increasing number of young people are volunteering.

In 1995, 13.3 million youths between the ages of 12 and 17 spent 2.4 billion hours volunteering. The numbers reflect a seven percent rise in the number of teen volunteers and a 17 percent increase from the number of hours donated in 1991.

Involvement in groups, especially religious organizations, proves to be a significant factor in determining the rate at which teens volunteer.

The survey reports that 74 percent of teens attending weekly religious services are volunteers, while only 43 percent of those who never attend services volunteer. Seventy percent of teen volunteers attend services weekly or once or twice a month.

The survey was conducted by Independent Sector, a coalition of volunteer organizations that tracks nonprofit activities.

Reality check

Data from 78 U.S. denominations (not including Mormons, Jehovah's Witnesses, or Roman Catholics) shows that 190,420 congregations registered an annual membership gain of 32,951 people. That averages out at less than two new members for every five churches. [1997 Yearbook of American Churches, in Pastor's Weekly Briefing, Mar. 21, in *Current Thoughts & Trends*, May]

rē·li·giōn sufficiency of
Defining religion Scripture:

The truth that the Bible contains everything necessary for faith and life. The Holy Scriptures are able to make us wise for salvation and to equip us for every good work (2 Timothy 3:15-17). If people do not believe the Scriptures, they will not believe even if they see great miracles (Luke 16:31).



Most news reported in this section is derived from Religion News Service. Items do not necessarily reflect the views of WELS or *Northwestern Lutheran*.

Teen-sex rate drops

The percent of teens having sex dropped in 1995 for the first time in 25 years. Half of all girls between 15 and 19 have had sex at least once.

The percent of girls having sex had risen steadily, from 29 percent in 1970 to 55 percent in 1990, before dropping to 50 percent in 1995.

But Donna Shalala, Secretary of Health and Human Services, says teen pregnancy remains a problem. About 40 percent of young women become pregnant before they are 20.

The National Campaign to Prevent Teen Pregnancy, a campaign launched by Shalala, aims to cut teen pregnancy rates by one-third over 10 years.

The campaign rejects the idea that sex education and access to birth control prevent pregnancy. Instead, organizers want to convince teens that getting pregnant is a bad idea.

From the 1995 National Survey of Family Growth, an in-depth government study conducted every five years.

In brief

Divorce strikes born-again Christians at about the same rate as those who don't profess a born-again experience. The Barna Research Group even found that those who characterize themselves as "fundamentalist" had a slightly higher divorce rate than the general public.

Although devout Christians divorce at about the same rate as others, they do so for different reasons. The number one cause for the general population was incompatibility, but "in the Christian population, the reasons are adultery, abuse (including substance, physical, and verbal abuse), and abandonment," said Tom Whiteman, a Philadelphia psychologist.

Church attendance drops to six-decade low

Weekly attendance at houses of worship has dipped to its lowest level since 1940, according to a new Gallup Poll.

In 1996, 38 percent of U.S. adults said they had attended a church or synagogue in a given week. In 1995, 43 percent of Americans said they attended church weekly. The all-time low for church attendance was recorded in 1940, when just 37 percent said they had attended a house of worship.

The all-time high was in both 1955 and 1958, when 49 percent said they attended church weekly.

The Gallup Organization has been measuring church attendance each year since 1939, and most years church attendance measures in the low-40 percent range.

The poll surveyed 3,007 adults and has a margin of error of plus or minus two percent.

Teens: God is relevant

The most recent Gallup Youth Survey on religion found that strong majorities of teens feel religion provides both answers and guidance to some of modern life's thorniest questions. Not only do teens not feel that turning to religion is old-fashioned and uncool, but most cherish its presence in their lives.

Teens were most certain of religion's value in a marriage. Some 65 percent said religion is perhaps the most appropriate place to turn when spouses need help or when divorce is imminent. Far more young men than young women—by a margin of 70 percent to 59 percent—said they would turn first to religion if they were experiencing marital problems.

And on the topic of drugs and alcohol? A solid majority of teens—54 percent—believe they could find answers in church services, in the Bible, or through talking with clergy when trying to cope with drug and alcohol abuse. Again, young men are somewhat more likely to think they would turn to religion in such a situation, to the tune of 58 percent. Demographically, southern teens (65 percent) and teens from blue-collar households (63 percent) say they would rely more frequently on religion to help them cope with drug and alcohol problems.

When asked if they felt religion could shed some light on how the world was created, a rousing number of teens—64 percent—said, in fact, it provides perhaps the best answer of all.

Teen responses: What modern questions can religion answer?

	Can Answer	Out of Date	Not Sure
Problems of marriage and divorce	65%	33%	2%
Problems about drugs and alcohol	54	45	1
Sexual issues, such as AIDS and abortion	53	45	2
Morality in government	48	46	6
Scientific questions, such as how the world was created	64	33	3

Bulletin BOARD & NOTICES

To place an announcement, call 414/256-3231; FAX, 414/256-3899; <n@sab.wels.net> Deadline is six weeks before publication date.

CHANGE OF MINISTRY

Pastors:

- Fisher, Kenneth J.**, from Russia to developer, world mission literature program, Milwaukee, Wis.
- Holtz, John**, to Zambia
- Kahrs, Steven R.**, from St. Paul, Las Animas, Colo., to St. John, Firth/Zion, Clatonia, Neb.
- Kienetz, Alvin R.**, from Ascension, Rochester, Minn., to retirement
- Klein, Carl M.**, from St. John, Wrightstown, Wis., to retirement
- Luchterhand, Martin P.**, from Ascension, Mitchell, S.D., to Shining Mountains, Bozeman, Mont.
- Nitz, Paul E.**, from WLS, Mequon, Wis., to retirement
- Schulz, Alvin E.**, from Prince of Peace, Yankton, S.D., to retirement
- Wendt, David R.**, from St. Paul, Faith, S.D., to Mt. Zion, Missoula, Mont.

correction: Thomas J. Schultz from Gethsemane, Davenport, Iowa, not Thomas J. Schultz from Trinity, Elkton, S.D., went to Christ the King, Palatine, Ill.

Teachers

- Albrecht, Michael P.**, from St. John, Montello, Wis., to St. Jacobi, Greenfield, Wis.
- Arndt, William J.**, from Samuel, Marshall, Minn., to Palos, Palos Heights, Ill.
- Becker, Denise L.**, from St. James, Milwaukee, Wis., to Wisconsin LHS, Milwaukee, Wis.
- Berg, Darrell T.**, from Peace, Livonia, Mich., to St. Luke, Vassar, Mich.
- Beyersdorf, Scott D.**, to Faith, Reedsburg, Wis.
- Biedenbender, Steven W.**, from Shoreland LHS, Somers, Wis., to LPS, Watertown, Wis.
- Bode, Jeannette R.**, from Redemption, Milwaukee, Wis., to Pilgrim, Menomonee Falls, Wis.
- Burmeister, Joel R.**, from St. John, Burlington, Wis., to Trinity, Brillion, Wis.
- Cereske, Kurt N.**, from Bethlehem, Hortonville, Wis., to St. Paul First, North Hollywood, Calif.
- Kieselhorst, Jerome N.**, from Kettle Moraine LHS, Jackson, Wis., to Minnesota Valley LHS, New Ulm, Minn.
- Klug, Kristine D.**, from St. Mark, Bemidji, Minn., to Luther HS, Onalaska, Wis.
- Kneser, Jeffrey**, to Northland LHS, Wausau, Wis.
- Kramer, Randall A.**, from Illinois LHS, Crete, Ill., to Manitowoc LHS, Manitowoc, Wis.
- Marowsky, Gerald R.**, from Immanuel, Medford, Wis., to St. Paul, Franklin, Wis.
- Matthews, Kelly**, to Zebaoth, Milwaukee, Wis.
- Maurice, Amy L.**, from St. John, Jefferson, Wis., to St. John, Waterloo, Wis.
- Ohm, Ronald C.**, from St. John, Sleepy Eye, Minn., to Minnesota Valley LHS, New Ulm, Minn.
- Price, Kathleen M.**, from Immanuel, La Crosse, Wis., to St. John, Red Wing, Minn.
- Raasch, Virgil N.**, from Emmaus, Phoenix, Ariz., to retirement
- Ratzburg, Susan A.**, from St. Paul, Wisconsin Rapids, Wis., to Bethlehem, Menomonee Falls, Wis.
- Rosenberg, Kari L.**, from St. Lucas, Kewaskum, Wis., to Luther HS, Onalaska, Wis.
- Schleusener, Lynelle**, from St. Paul, South Haven, Mich., to Siloah, Milwaukee, Wis.
- Schuh, Cheryl A.**, from Apostles, Billings, Mont., to Immanuel, Hutchinson, Minn.
- Schuh, Timothy B.**, to Immanuel, Hutchinson, Minn.

- Schultz, Debra A.**, from Christ, Milwaukee, Wis., to St. Paul, Cudahy, Wis.
- Sebal, Sandra**, to Faith, Sussex, Wis.
- Spiaer, LuAnn M.**, to Illinois LHS, Crete, Ill.
- Stelljes, Gretchen M.**, from Immanuel, Medford, Wis., to Emmanuel, Tempe, Ariz.
- Thiel, Daniel F.**, from Wisconsin LHS, Milwaukee, Wis., to St. Paul, Muskego, Wis.
- Thrams, Judith K.**, from St. Marcus, Milwaukee, Wis., to St. Mark, Citrus Heights, Calif.
- Tjernagel, Joan B.**, from Emanuel, West St. Paul, Minn., to St. Andrew, St. Paul Park, Minn.
- Wittig, Marvin S.**, from St. John, Caledonia, Minn., to Mt. Calvary-Grace, La Crosse, Wis.
- Zabel, David J.**, from St. John, New Ulm, Minn., to St. John, Dakota, Minn.

CALL FOR NOMINATIONS

The Board for World Missions invites the voting members of the synod to submit names of candidates for the position of associate administrator. The BWM is realigning the responsibilities of its office. Candidates should be ordained ministers, have administrative experience and skills, good "people" skills, effective communication abilities, some financial acumen, mission vision, and initiative.

Submit nominations with pertinent information by Aug. 10 to Pastor David Dolan, 51 E First St, Fond du Lac WI 54935; <ecseadave@aol.com>

COMING EVENTS

- Convention**—WELS mission for the deaf and hard of hearing. July 25-27. Radisson Hotel, La Crosse, Wis. Gene Seidel, 414/536-1651.
- Retreat**—26th WELS Labor Day retreat. Aug. 30 - Sept. 1 in Berkshire Mountains, Mass. Select from six educational seminars; concurrent programs for children and teens. Outdoor Sunday worship. Stay in cabins; all meals included. Phil Becker, 603/472-5551.
- Camp**—Aug 1-3 at Camp Jefferson in Southeastern Nebraska. For second- through eighth-graders. Darren Green, 402/759-3732 (office) or 402/759-4016; <dg62739@navix.net>
- Convention**—WELS Kingdom Workers. July 25-26. Luther Preparatory School, Watertown, Wis. Contact WELS Kingdom Workers national office, 414/771-6848 or 800-466-9357.

ANNIVERSARIES

- Ridgeland, Wis.**—St. Paul in Dallas Township and St. Paul in Prairie Farm Township (125). Aug. 3—catered meal, noon; joint congregation service, 2 PM at Prairie Farm Township church. Aug. 17—potluck, noon; service for St. Paul in Prairie Farm Township, 2 PM. 715/949-1650.
- North Mankato, Minn.**—St. Paul (75). Sept. 27,28—mission fest. Nov. 22,23—anniversary thanksgiving. Services on Saturday at 5:30 PM and Sunday at 8 AM and 10:30 AM. Lunch follows 10:30 AM services. 304 Monroe Ave, N Mankato MN 56003; 507/345-4939 for reservations.
- Livonia, Mich.**—St. Paul church (125) and school (50). Aug. 24—outdoor school anniversary service, 10 AM. Oct. 5—mission festival celebration, 8:30 and 11 AM. 17810 Farmington Rd, Livonia, MI 48152; 313/261-1360.
- Mankato, Minn.**—St. Mark school (20). Sept. 7. Service, 9 AM; dinner, program, picnic follow. 502 W 7 St, Mankato MN 56001; 507/388-2013.

Greenfield, Wis.—St. Jacobi (125). July 27,28—missions/evangelism. Sept. 28,29—church leaders. Oct. 12,13—all missions. Nov. 30, Dec. 1—reaffirmation of faith. Services at 8:15 and 10:45 AM on Sunday, 7 PM on Monday. Summer hours, 8:15 and 10 AM. 8605 W Forest Home Ave, Greenfield WI 53228; 414/425-3030.

NAMES WANTED

(Northwest Richmond) Short Pump/Ashland/Mechanicsville, Va.—Joel D. Albrecht, Living Water Exploratory, 13005 Chancery Ct, Richmond VA 23233; 804/360-9431; <jalived20@aol.com>

St. Paul, Minn.—name, address, year confirmed, and school years attended at St. John, St. Paul, Minn. For 125th anniversary celebration. Ea Reichow, c/o St. John, 765 Margaret St, St Paul MN 55106; 612/771-6406 by July 20.

Fort Hood, Tex.—Kevin Mau, Abiding Savior Exploratory. 817/628-8399.

ITEMS AVAILABLE

- Choir robes**—30 blue. Free. Petoskey, Mich., 616/347-2368.
- Bibles**—NIV. In disrepair but can be repaired. Free for cost of shipping. Our Savior, Freeport, Ill.; 815/235-3219 or 815/232-8659.
- Stairclimber**—battery powered stairclimber with wheel chair and charger. St. John, Sturgeon Bay, Wis.; 414/743-5343; <stjohns@mail.doorcounty-wi.com>

NEEDED

- Preacher**—Stay in the East Providence, R.I., parsonage in exchange for preaching Aug. 9-10. Minutes away from Boston, Mass., and other New England sites. Jeff Wegner, 508/761-5051; <WEGS@worldnet.att.net>
- Preacher**—Stay in Colorado Springs, Colo., parsonage in exchange for preaching Aug. 10, 17, or 24. Wayne Vogt, 719/495-4889.
- Collection plates**—six, preferably wicker. Great Plains LHS, 612 Third St NE, Watertown SD 57201; 605/886-0672.
- Pen pals**—for prisoners. You will receive a kit containing a name of a prisoner, stationery, and suggestions of what to write and what not to write. All letters go through a PO Box in Minn. Must be high school senior or older. Write Harold Runke, c/o WELS Special Ministries, PO Box 452, New Ulm MN 56073 or call 507/354-1784.
- Photographs**—of people, events, and buildings related to the synod and its work. Please identify people and buildings and indicate date of photo. Send donated materials to WELS Archives, Wisconsin Lutheran Seminary, 11831 N Seminary Dr 65W, Mequon WI 53092.

SERVICE TIMES

Benton Harbor, Mich.—Good Shepherd summer worship times. From June through August, worship at 9:30 AM on Sundays and 7 PM on Thursdays. 1965 Broadway, Benton Harbor MI 49022; 616/925-5186.

For a weekly updated version of the bulletin board, check out the WELS website at <www.wels.net>.

When temptations come alluring

Temptations from the outside appeal so because they find an eager ally in our sinful self.

Mark E. Braun

The newspaper reports the latest suburban craze: coed sleepovers, among children as young as fifth grade. Edgy at first, some parents are now nonchalant. "She's a good girl," one mother says. "It's not that big of a deal." What if sleepovers include sex or drugs? What if a girl gets pregnant? "These are not that kind of parties," another parent insists.

Absent from parents' comments is the word temptation.

Coed sleepovers may be new; temptations aren't. They're as old as our first parents.

The cause of temptations

"When tempted," James wrote, "no one should say, 'God is tempting me'" (1:13). Who would blame God? Adam did. "The woman you put here with me—she gave me some of the fruit from the tree, and I ate it."

The logic seems inescapable. God can do anything; everything, ultimately, is under his control. He knows what we're going to do. Isn't it his fault if we fail?

But God isn't the cause of our temptations, and James doesn't mention the devil (though he does later). "Each one is tempted when,

by his own evil desire, he is dragged away and enticed" (1:14). Cooking away inside each of us is our sinful self, that will never be converted, that can be counted on only for evil. Though our "new man" is alive and growing, the old self won't just shrivel up and die. Temptations from the outside appeal so because they find an eager ally in our sinful self.

The course of temptations

Satan's too smart to let us see the whole temptation at once—especially the shame and panic and hurt it will lead to. "Each one is dragged away and enticed." Even a casual fisherman knows you won't catch anything on a bare hook. A fish is attracted by a worm, a minnow, or a brightly-painted lure. When the fish bites, a good fisherman jerks the rod to set the hook. Another fish is yanked lip-first into the boat, to become somebody's lunch.

Desire conceives to become sin, and sin, full-term, gives birth to death. David is our best example. What began as a glance across the rooftops, and an itch for someone not his to have, led to fleeting pleasure, then horrid realization, followed by lies, betrayal, and murder.

And the death of his child. David was never the same.

"The safest road to hell," wrote C. S. Lewis in *Screwtape*

Letters, "is the gradual one—the gentle slope, soft under foot, without sudden turnings, without milestones, without signposts."

The cure for temptation

Adam and Eve gave in to temptation, and we have all stumbled down that path. It won't help telling us to try harder, or urging us to look to our own resources to fight temptation. We'll lose every time.

The cure lies outside us. Our second Adam faced the cleverest, deadliest temptations Satan could invent. Satan's goal was to get Jesus to avoid the cross. "Sinners aren't worth saving," Satan whispered. "Why not look out for yourself?" Though Jesus had no sinful self, Satan's temptations were real. Jesus' victory over temptation, throughout this ministry and at the cross, is ours to share. He was faithful where we were not, which makes him a "merciful and faithful high priest" who is "able to help those who are being tempted."

We need to recognize the enemy in our hearts. We need to cling to Word and sacrament. We need to let go of whatever hampers our faith. We need to do it now.

Mark Braun is a professor at Wisconsin Lutheran College, Milwaukee.

To be, or not to be, Lutherans

Joel C. Gerlach

The Evangelical Lutheran Church in America (ELCA) will consider ecumenical proposals at their Churchwide Assembly in August. These proposals call for full communion with the Episcopal Church and also with The Presbyterian Church, U.S.A.; The Reformed Church in America; and the United Church of Christ.

Full communion means three things according to Dr. Edgar Trexler in an article in the ELCA magazine *The Lutheran*. "Each church says the other rightly preaches the gospel. They may administer the sacraments to members of other churches. Clergy can be interchanged if desirable."

Trexler insists that full communion would not dilute a Lutheran identity. If agreement exists on the gospel and administration of the sacraments, conformity in additional doctrines and practices would not be required. To the question, "Would an Episcopal priest serving in an ELCA congregation have to adhere to the Augsburg Confession?" he replies, "Lutheran and Episcopal seminaries would include instruction in each other's confessional documents. Each church's pastors would be expected to teach the host church's doctrines."

ELCA's 65 bishops (district presidents) met to discuss the ecumenical proposals and to prepare the way for their adoption.

The bishops reported mixed reactions. Discussion focused on how to sell the proposals to constituents. Bishop Peter Strommen of Duluth observed that "a well-articulated argument against the proposals has never been published by the church," giving people in the pews no way to evaluate pros and cons. Northwestern Pennsylvania Synod Bishop, Paul Spring, wrote an article for *The Lutheran* oppos-

ing full communion with the Reformed bodies. His counterpart in the Southeastern Pennsylvania Synod, Bishop Roy Almquist, said those who oppose the proposals "do not really care about the future of the church." Touché, as they say.

Denver's Bishop Allan Bjornberg offered a questionable definition of ecumenism when he said, "Ecumenism means giving and receiving; it's a conversation with two or more tenable positions."

Neither the Bible nor the Lutheran Confessions understand "ecumenical" as allowing "two or more tenable positions" on doctrines. The authors of the Confessions would find that idea abhorrent. Jesus did not leave room for agreeing to disagree about his teachings. He commissioned his disciples to make disciples by "teaching them to obey everything" he commanded (Matthew 28:20).

Martin Luther discerned a non-negotiable difference between biblical and Reformed teaching on the question of real presence in the Lord's Supper. That difference compelled him to reject the hand of fellowship offered by Reformed theologians. Now that difference has become one of "two or more tenable positions." The ELCA's Presiding Bishop notes that the proposal holds that this difference is not church-dividing. "We must decide if this is true," he suggests.

That has more of a Roman Catholic than a Lutheran ring to it. Historically Lutherans have insisted on "Scripture alone" as the basis for determining issues of doctrine. It appears that the real issue at the ELCA's Churchwide Assembly is a decision about whether to be, or not to be, genuine Lutherans.

Joel Gerlach is pastor at St. John, Wauwatosa, Wisconsin.

*Jesus did not
leave room
for agreeing to
disagree about
his teachings.*

Of fellowship and false teaching

John F. Brug

In an NL article [Jan., p. 18], the author said he avoids the preaching of evangelists like Billy Graham because of false teaching. But doesn't Graham preach Christ crucified? What then is false teaching?

False teaching is any teaching that departs from God's Word. Some false teachings are a greater danger to faith than others, but no false teachings can be safely ignored.

Among the most dangerous false teachings common among television evangelists are a denial of the power of infant baptism, failure to recognize the real presence of Christ's body and blood in the Lord's Supper, and the idea that we can contribute something to our own conversion by making a decision for Christ. Many TV evangelists teach that we should look for a millennial kingdom of Christ on this earth. All these errors are a danger to faith.

I discontinued participating in a group that provides support to alcoholics and their family members because of prayer fellowship at its meetings. Could a person stand apart from the prayers of such groups and use the rest of the program? I have not been able to locate a Christian, let alone Lutheran, support group in our area. Why is this a low priority in our age of hurting people?

It's good you are concerned about practicing the scriptural principles of fellowship by avoiding joint prayer and worship where

there is no doctrinal agreement.

It might be possible to refrain from praying with support groups from outside our fellowship and to benefit from aspects of these programs if the prayers are optional. But some groups regard the spiritual elements of their program as essential.

**The best solution is a
support group of Christians
who share your beliefs.**

You correctly recognize that the best solution is a support group of Christians who share your beliefs. It is sometimes difficult to arrange support groups in areas where we have few congregations, but providing help is a priority of our Wisconsin Lutheran Child and Family Service, which has offices in Wisconsin, Minnesota, and Illinois. If you are near a branch office of this group, inquire if they have a group or would be ready to start one. The address and phone number of the nearest WLCFS office is on p. 198 of the 1997 WELS Yearbook.

*Send questions to Your question,
please, Northwestern Lutheran,
2929 N Mayfair Rd,
Milwaukee WI 53222-4398;
FAX 414/256-3899;
<nl@sab.wels.net.>*

In February, this column stated that birth control pills don't always prevent conception but may cause an early abortion by preventing implantation of the fertilized egg. Shortly after that column, the following information was publicized by a government agency and is provided as a follow-up.

The Food and Drug Administration recommends high doses of birth control pills as safe "morning-after pills." These are ordinary birth control pills containing estrogen and progesterin. Used as an "emergency pill" after intercourse, they effect a 75 percent reduction of pregnancy by preventing implantation of the fertilized egg. Very high doses of mini-pills and IUDs also achieve the same effect.

The website at Princeton University that promotes using high doses claims the pills prevent pregnancy and do not cause abortion since "science defines the beginning of pregnancy as implantation." This is hardly an honest presentation of the issue.

In short, the FDA now recommends high doses of birth control pills as a means of preventing implantation. It doesn't address the issue of how often regular doses, used on an ongoing basis, may have the same effect.

John Brug is a professor at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Greetings in the name of our Savior and King, Jesus Christ!

I'm a member of WELS. My home church is Trinity, El Paso, Tex. I'm a Christian confined in the Texas prison system. I want to give you my deepest heartfelt thanks for continuing to send me *Northwestern Lutheran*. I really enjoy reading them. I then pass them on to other Christians here in prison. Please forgive me for not extending my thanks earlier.

Also, please extend a thank you to a couple of people through "Reader's Forum." To Pastor David Schultz of Trinity, El Paso, Tex., for his patience and support in leading me to Christ and in my Bible studies. When I had nothing in life and needed a friend, he offered his friendship. To Pastor Timothy Spaude of Universal City, Fla., for visiting me, knowing I have no other visitors. He reminds me that others have me in their thoughts. And to the secretary Barb Parmelee for sending me weekly sermons. Thank you very much.

Robert L. Koepke



My two-year-old daughter called for me in the middle of the night, and said, "Daddy, would you be Jesus to me?" Too sleepy to think through all the theological implications of this, I said, "Sure, Abby."

And she said, "Oh Jesus, I'm so sick."

I said, "I know, Abby, but I'll make you better," and I held her for a little while.

Abby whispered, "I love you, Jesus."

I stroked her hair and said, "I love you too, Abby."

A moment later she looked up and said, "Jesus, would you get me some milk?"

*Mark R. Paustian
Rockford, Illinois*

After enjoying "Children belong in church" [Jan.] and reading the letter in NL [Apr.], I want to say: You're both right. Prepare at home through daily life and prepare for church with special treats, just in case.

Just don't forget—children belong in church!

My children are grown, and still it is good to have them sitting beside me at worship whenever possible and knowing that they are sitting in another church building most other Sundays.

This may be the best example we can give our children.

*JoAnn Kottmeyer
Broken Bow, Nebraska*

I came across Judge Borke's "Slouching Toward Gomorrah," and I wondered how many people pay attention to what he has to say about the moral decadence in our country.

Then an article by Prof. August Pieper, who taught at our seminary in 1919, came to my attention. Prof. Pieper warned that we were sliding toward Calvinism with our transition from German to English. I began to wonder how many people

paid attention to what he had to say at that time. It would be well to read carefully what he anticipated at the time to see how far we have come to what he anticipated.

*F.C. Knuettel
Sturgeon Bay, Wisconsin*

Send your letters to Readers forum, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; FAX, 414/256-3899; <nl@sab.wels.net>. Include full name, address, and daytime phone number. Letters are edited for clarity and conciseness. Writers' views are not necessarily those of WELS or *Northwestern Lutheran*.

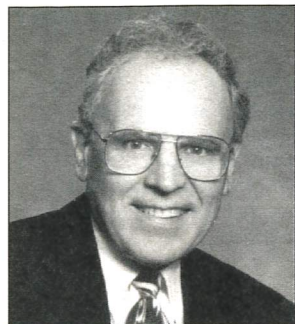
Through my Bible
in 3 years

August 1997

- 1. Nehemiah 12
- 2. Neh. 13
- 3. Psalm 90
- 4. Ps. 91
- 5. Ps. 92, 93
- 6. Ps. 94
- 7. Ps. 95, 96
- 8. Ps. 97, 98
- 9. Ps. 99, 100
- 10. Ps. 101
- 11. Ps. 102
- 12. Ps. 103
- 13. Ps. 104
- 14. Ps. 105
- 15. Ps. 106:1-33
- 16. Ps. 106:34-48
- 17. Haggai 1
- 18. Hag. 2
- 19. Zechariah 1, 2
- 20. Zech. 3, 4
- 21. Zech. 5, 6
- 22. Zech. 7
- 23. Zech. 8
- 24. Zech. 9, 10
- 25. Zech. 11
- 26. Zech. 12, 13
- 27. Zech. 14
- 28. Malachi 1:1—2:9
- 29. Mal. 2:10—3:6
- 30. Mal. 3:7—4:6
- 31. James 1:1-18



Potpourri



Gary P. Baumler is editor of Northwestern Lutheran and WELS Director of Communications.

**Remember, don't
throw NL away,
give it away.
Save it. Tell your
friends about it.
Ask us, and we'll
provide a
complimentary
copy to anyone
you choose.**

The editor's "pen" needs a housecleaning, so today I offer you a potpourri of items.

:-) NL's mission: "The purpose of NL as the official periodical of WELS is to promote the synod's gospel ministry by providing inspiration, instruction, and information. . . .

" . . . NL endeavors to testify faithfully to God's truth as it is revealed in the inspired and inerrant Holy Scriptures. It strives through the printed word to nourish the faith of God's people and to extend the borders of Christ's kingdom. It seeks to inform its readers about the programs, policies, and activities of the synod and its members."

:-) NL welcomes unsolicited manuscripts from WELS members. Here are some things you should know about submitting them:

1. Topics should interest lay people.
2. Articles should have a Christian viewpoint but not be sermons.
3. To get an idea of the type and length of articles we are likely to print, please read NL carefully before submitting.
4. We will read all manuscripts, but we won't be able to use all of them.
5. Please allow two to three months for us to review your manuscript.

:-) We enjoy reading poetry, but experience tells us our readers often don't. Therefore, we do not publish poetry in NL.

:-) Do you have WELS news to share? You can submit it through your NL district reporter (see p. 25) or directly to the NL editorial staff. Remember, we are at the Synod Administration Building, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; FAX, 414/256-3899; <nl@sab.wels.net.>.

We welcome your submissions and will use them if they are appropriate. We do not

acknowledge receiving news or bulletin board items.

:-) Do you have an address change? Please contact NL Subscription Services at Northwestern Publishing House, 1250 N 113th St., Milwaukee WI 53226-3284. (Note: the address is different from the editorial staff's.)

:-) Do you wonder why some material seems to run late, e.g., some obituaries? We depend on families or others to get the information to us. We need to have information no later than six weeks in advance to get it into an issue. Help! Also, please note that the obituaries are restricted to former called workers and are made to fit a basic format (cf. "WELS news").

:-) Is there somewhere you can get WELS news more quickly? Try the WELS homepage on the Internet at <www.wels.net>. We also are rerunning some NL features on the site. In any case, check it out and be welcomed to WELS and to a witness for Christ in cyberspace.

:-) The NL name change has been put on hold for now. We're not ready.

:-) NL promotional program: Do you know someone who would benefit by getting NL? Does your congregation provide subscriptions for all members? Are you getting the most out of NL? Watch for ways to spread the blessings.

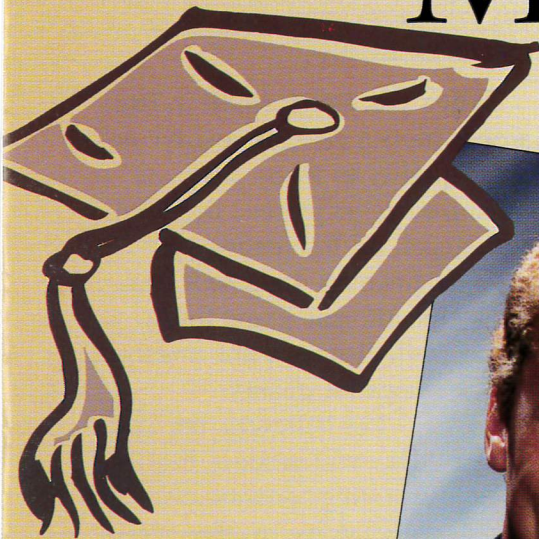
:-) NL is written primarily for all WELS laity but also for called workers—everyone. We want you to profit from every article, but we cannot realistically make every article fit everyone. Let us know how we are doing. Share your ideas for what we might also do in the future.

That's all the "stuff" for this time. It's like having a garage sale. What fits sells. What doesn't . . .

Gary P. Baumler

Going to College or Tech School?

WELS Campus Ministry Is for You!



“Campus ministry provided the opportunity for my faith to mature, preparing me for a strong future in Christ... it was also a great way for me to make Christian friends in a college environment that was not always so Christian oriented.”

Nathan Torgerson
University of Wisconsin,
Platteville, 1992

WELS Campus Ministry offers you a chance to meet new Christian friends and to grow in faith and Christian service during the vital college years. Get your name on the student file and you will:

- Receive Meditations and The Northwestern Lutheran if requested on the form below.
- Get Lightsource, a periodical filled with ideas for spiritual growth
- Learn about the regional and national campus gatherings
- Get in touch with the church/campus ministry that serves your school

Fill out the form below and return to:
WELS Campus Ministry- 2929 N. Mayfair Road
Milwaukee, WI 53222-4398

NAME:

Last _____

First _____ Middle Initial _____

Birth Date: _____ / _____ / _____

Sex: Male Female

Home Address:

Street Address _____

City, State, Zip _____

E-Mail Address: _____

Home Phone: _____

Church Name (at home): _____

Church Address:

Street Address _____

City, St, Zip _____

Pastor: _____

COLLEGE INFORMATION:

College Name: _____

College's Address:

Street Address _____

City, State, Zip _____

Living with parents when college is in session?

Yes No

School Year: _____

College Graduation Date: _____

Program Major: _____

Address while at School:

Street Address _____

City, State, Zip _____

Phone No. while at school: _____

FREE SUBSCRIPTIONS

Yes please send me my FREE subscription to *Northwestern Lutheran* and *Meditations*.

There's going to be fireworks

Will Jesus' second coming be loud like the rapid kaboom, boom, boom of those white-hot grand finale explosions?

Joel Nelson

The date: July 4, 1980. The place: the Chicago lakefront. The event: The Grucci Brothers, world famous pyrotechnics experts, presenting the "Greatest Fourth of July Fireworks Spectacular of All Time." My wife and I were there, along with close to 100,000 others, and believe me, it was everything they said it would be!

From five barges, each a half mile out into Lake Michigan, the Gruccis launched over 5,000 different fireworks, 1,500 of them in the grand finale alone. To top it all off, the whole show was synchronized with the music of the "1812 Overture," presented live by the Chicago Symphony Orchestra playing in nearby Grant Park and broadcast at the lakefront on scores of large speakers. The fireworks show was so unbelievable that four lanes of cars stopped dead still on Lakeshore Drive in order to take it all in. I will never forget what I saw, heard, and felt that night. Before you could get out the traditional fireworks watching "ooooooooos!" and "aaaaaaahs!" for one cool explosion, five more were bursting and sizzling in an incredible array of reds, greens, blues, whites, and golds.

Though it was nearly 20 years ago, I can vividly remember wondering, during the Grucci Spectacular—and during other really cool fireworks shows since—what Judgment Day will be like. Will Jesus' second coming be loud like the rapid kaboom,



boom, boom of those white-hot grand finale explosions?

When Jesus and the heavenly hosts appear, will it be bright like those huge spraying fireworks that fan out with neon intensity across the dark sky? When the King of Kings and Lord of Lords comes again, will people be compelled to stop dead still and watch in utter amazement? God's Word doesn't share a whole lot of specifics, but what it does share certainly paints a spectacular picture:

"At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming in the clouds of the

sky with power and great glory" (Matthew 24:30).

When you think about it, fireworks have a certain positive/negative quality to them. They are organized yet explosive, beautiful yet dangerous, fascinating yet frightening. Judgment Day, the ultimate grand finale, will also have this positive/negative quality.

For believers, the Last Day will produce heart-warming "ooooooooos!" and "aaaaaaahs," as they welcome the friend and Savior they loved and served. For unbelievers, the Last Day will produce heart-wrenching shrieks and wails as they shudder before the Righteous One they hated and denied. For believers, the Last Day means no more tears. For unbelievers, no more laughter. For believers, everlasting celebration with angels and fellow saints. For unbelievers, eternal agony with demons and fellow fools.

For you and me, and hundreds of thousands of other believers, the Last Day will be the most spectacular happening of all time. We'll be taken to heaven where it will be every glorious thing God said it would be, and more. The Gruccis have nothing on God!

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