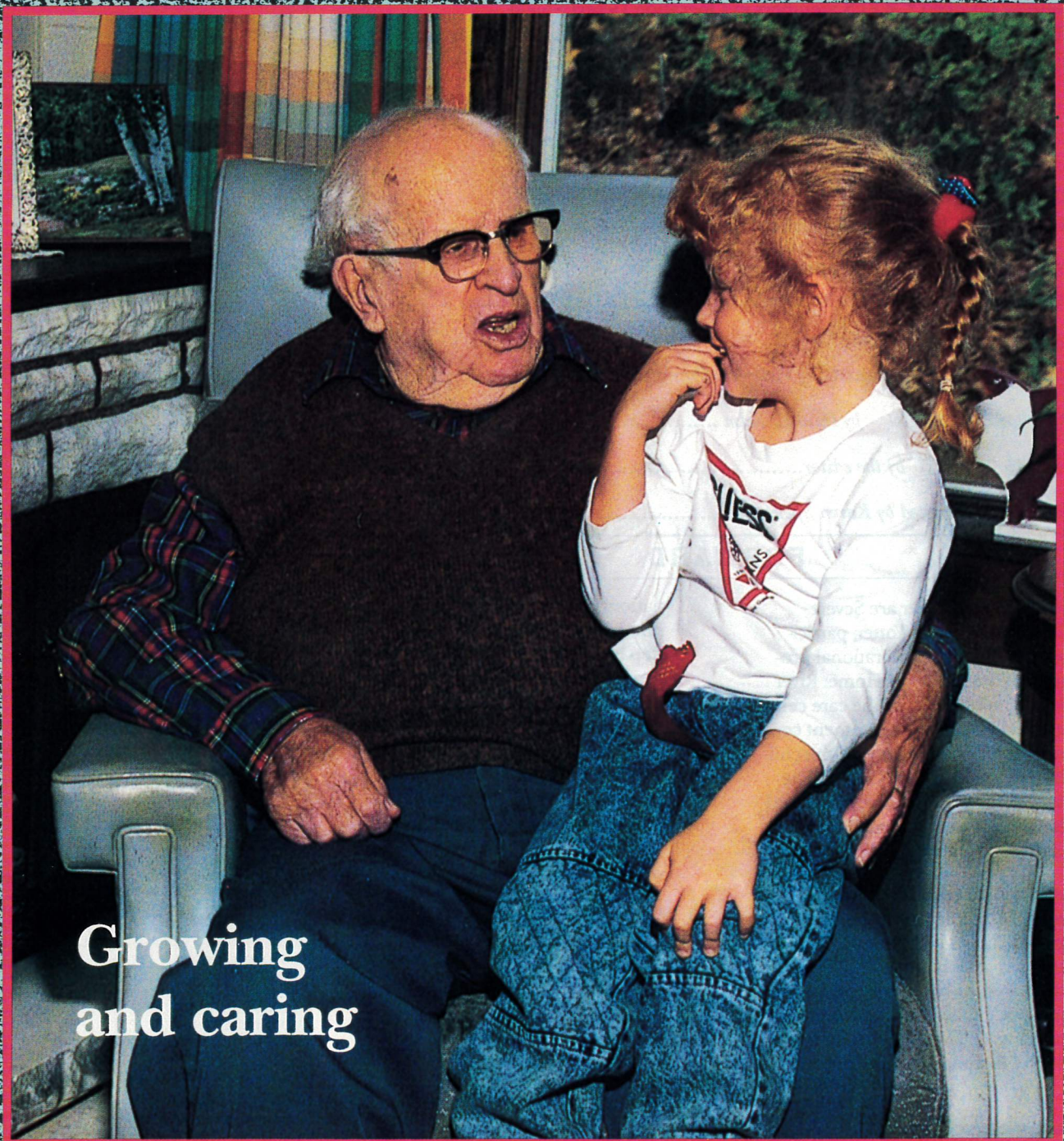


February 1, 1991

the
**Northwestern
Lutheran**



**Growing
and caring**

FEATURES

THE LUTHERAN HOME Growing and caring by Dorothy J. Sonntag.....	44
The joy of giving by Paul S. Soukup..... An insight into Lift High the Cross offering	46
I was haunted by Laura's question by Jason M. Nelson.....	48
Sending a Christmas card to America by John Barber.....	50

NEWS

New teacher training course • Doors open in Europe and the Soviet Union • Counselor installed • WELS members in Operation Desert Shield • AAL literacy grant program • Seminary auxiliary meets • California news • Michigan District news • Also in the news.....	52
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DEPARTMENTS

A WORD FOR TODAY Someone's in trouble by Richard E. Lauersdorf.....	43
AMOS: WARNING A WAYWARD PEOPLE Warnings and promises by James A. Aderman.....	55
EDITORIAL COMMENT To chant or not to chant by Victor H. Prange.....	56
I WOULD LIKE TO KNOW by Paul E. Kelm	57
FROM THIS CORNER by the editor.....	59
TEENTALK coordinated by Karen Spencer	60

FORWARD

- Pictured on the cover are Severt Carlson and Bailey Yotter, participants in the intergenerational program at the Lutheran Home: River Falls. The residents of the care center and WellHaven, the retirement community, enjoy activities with the children of the Kids Care Center. The story of the River Falls complex and the other homes operated by the Lutheran Home begins on page 44.
- Statistics show television is the most powerful media tool in America today. That's why the synod's evangelism and mass media ministry have developed a plan to reach out to millions via TV. Under the direction of mass media director John Barber, a video Christmas card designed for

nationwide network and cable television has been produced as the first step in an outreach program planned to assist WELS members to invite neighbors, friends, and family to join them in worshipping the Savior. Delegates to the twelve district conventions held last summer previewed a sample. See page 50 for information about the nationwide Christmas '91 outreach and pictures from the videotaping.

- With this issue we begin a new Bible studies series written by James Aderman. The first of eight parts on the shepherd/prophet Amos begins on page 55.

DJS

*May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us.* 1 Kings 8:57

the Northwestern Lutheran

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Someone's in trouble

by Richard E. Lauersdorf

He said to them, "Go into all the world and preach the good news to all creation" (Mark 16:15).

The meeting lasted longer than expected and the streets of Milwaukee were clogged as I headed for the freeway and home. All at once coming up behind me was the sound of a siren. I pulled over to the curb. In a hurry or not, you stop when the siren of that emergency medical vehicle screams because it's a sound of danger.

Danger

"Someone's in trouble," that siren sounds out to us. So does God's urgent command to "preach the good news to all creation." That command is a siren call to every one of Christ's followers and ought to stop them in their busy tracks. "People are at risk," that command indicates, "immortal souls face a life or death situation." The wage of every sin, be it thought, word, or deed, is still death. Every human being, because each one is sinful, has earned that wage and has only the horrible prospect of death on earth and eternal death in hell to look forward to. Sounds serious, doesn't it?

So how come we poke along in that effort called mission work? How come we can treat evangelism, that work of telling others of the Savior who died to pay for their sins and to rescue them from death in hell, as if it were a "do it when and if you feel like it" affair?

Can it be that we think a holy God is no longer serious about what the wage of sin is? That the fires of hell have gone out and hell's torments are no longer real? That we have no heart for the 75 percent of the world's more than five billion population across our globe and in our own backyard which doesn't know who and what Christ is? Can it be that we hear God's siren call to "go into all the world and preach the good news to all creation" only faintly?

Rescue

"Help is on the way," that siren also sounds. The emergency medical technicians are on their way. We only hope they can get there on time and do something for the person in trouble. How much better is God's siren call. It not only promises help on the

way, but help which is sufficient and effective. His good news is that the problem has already been solved and the danger eliminated. Pardon has been prepared, Satan subdued, death defeated. Christ has done it all. That's the good news he calls us to hurry out and bring to all creation.

So how come we hesitate? How come we take our good-natured time? How come we have a hard time telling our neighbors and putting our dollars where we say our hearts are? Could it be that we need to hear and hear again what rescue we have received in Christ? Oh, yes! Only as we treasure for ourselves the pardon and peace we have in Christ will we become increasingly serious about sharing what we have. Then God's siren call to "go into all the world and preach the good news to all creation" will not only stop us in our tracks, but propel us forward in fervent activity.

Urgency

Nor is there any time to waste. That's why we get out of the way of that emergency vehicle. So also with the mission the risen Savior has given all of his followers. His command "Go" has a certain sense of urgency about it. Earlier the Savior, as he went about his work of preparing salvation, told those who were to proclaim it, "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work" (John 9:4).

It is urgent! Who knows when that lost soul next to me on life's road will step into eternity? Who knows when that final step will come for me myself? Then what happens to my good intentions about reaching for people next to me or future offerings for reaching those across the world from me? When we hear God's siren sounding, we dare not delay. The night keeps coming.

Epiphany season is a good time for our ears to be opened again to God's siren call, "Go into all the world and preach the good news to all creation."



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

Growing and caring

by Dorothy J. Sonntag

The Lutheran Home continues to grow. In the past four years the agency, which has operated a home for the elderly and developmentally disabled in Belle Plaine, Minn., since 1898, has acquired four group homes and a large complex in River Falls, Wis., more than doubling the capacity to provide Christian care to people with special needs.

Located in northwestern Wisconsin, the River Falls complex includes a nursing home, apartments for retirement living, and a day care center. In addition the Lutheran Home: River Falls offers a number of services to the elderly and disabled in the community. The "Helping Hands" program offers cleaning, yard work, laundry service, and even pet care and house-sitting. Nurses, therapists, and health aides are available through the home health service. Adult day care provides an alternative to inpatient nursing home care.

As at the Lutheran Home: Belle Plaine, the River Falls complex has a full-time chaplain who leads devotions and Bible classes.

The Lutheran Home: River Falls is a 140-bed skilled care facility providing a number of specialized



Jerri Romanowicz with residents of the care center at the Lutheran Home: River Falls

nursing services. It offers rehabilitation therapy as well as long-term care. Glenda Zielske, the administrator, is also certified by the American College of Health Care Administrators.

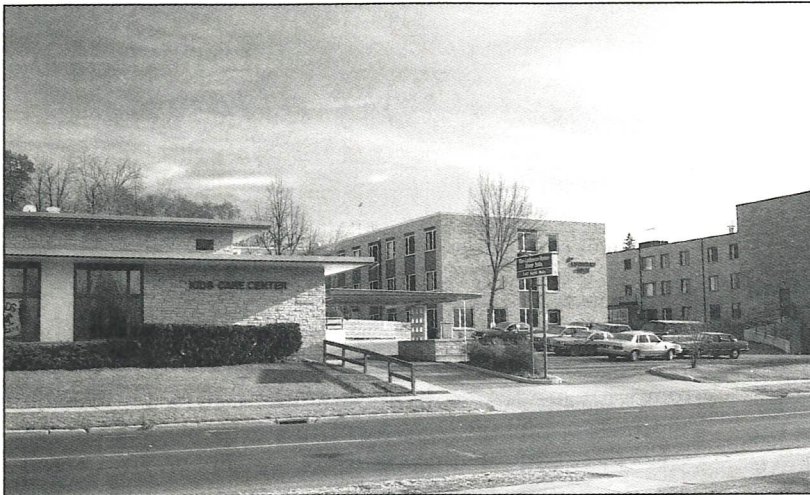
She is especially pleased with the intergenerational program which links the apartment and nursing home residents and the children in the day care center. The retirees and the youngsters enjoy sharing activities. "They celebrate holidays together," says Mrs. Zielske, "and even have a choir made up of seniors and children." The University of Wisconsin has observed the program for use in training students preparing for careers in health care.

The Kids Care Center provides day care for 130 children. About 20 percent are children of staff members. "That's one advantage of the day care," says Zielske. "We get to know the families of our staff."

WellHaven is an attractive apartment complex of sixty units. The building is linked to the nursing home by an enclosed walkway and each apartment is equipped with an emergency call system, so that medical care is immediately avail-



Kay Dodge in her WellHaven apartment



The Lutheran Home: River Falls, Wisconsin



The Kids Care Center at the Lutheran Home: River Falls

able in emergencies.

Residents eat their noon meal in the spacious dining room. "Lunch is a social event," Glenda Zielske notes. "They dress up for meals. One big advantage of living here is that they don't isolate themselves. They do a lot of things together."

Regular social activities are one of the services provided, along with weekly housekeeping, free grocery and pharmacy delivery, and a shopping trip by van or car once a week.

The Lutheran Home: Cedar Haven, a twin complex built for assisted living, is located in Mankato, Minn. The 24 residents have private baths and bedrooms. Community living and dining areas offer companionship and space for group activities.

"The most precious thing is privacy," says Reliance Fredericksen, who came to live at Cedar Haven after suffering a stroke. "There aren't many nursing homes that offer it." She's glad she came to Cedar Haven. "They do a lot for you here."

The Lutheran Home also operates group homes in Cataract, Hillsboro, and Reedsburg, all in western Wisconsin. The residents are aging, developmentally

disabled, or chronically mentally ill. Each home has between six and ten residents.

Prayers, devotions, and regular church attendance contribute to the residents' spiritual care, and most effective is the Christian love shown by the house parents, who live at the home for nine days and then have five days off.

Being a group home supervisor is "not for the timid," says Walt Zimmerman, who helped establish the homes. "You've got to be flexible, you've got to be dedicated, you've got to be a self-starter. And you have to have faith."

Faith and dedication are evident in the loving care provided at all the facilities of the Lutheran Home, whose motto is "The care of the soul is the soul of care." Those words aren't just a catchy phrase to the Christians ministering to those with special needs. They care.



Dorothy Sonntag is assistant editor of the Northwestern Lutheran.

The joy of giving

An insight into Lift High the Cross offering

by Paul S. Soukup

It happened again at an organizational meeting for Lift High the Cross. We had completed the training of volunteers to make calls in the special giving phase, had reviewed the Lift High the Cross case book, and had talked about the basic principles of Christian stewardship.

Then the thought was expressed that we shouldn't hesitate to ask our people to increase their giving. God gives many promises to bless our giving, such as, "Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap" (Luke 6:38). Or "Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this, says the Lord almighty, and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it" (Malachi 3:10).

At that point our Lift High the Cross vice chairman said, "You, know the very next week after I made my commitment, the Lord blessed me with a bonus at work of the same amount, and furthermore I got a promotion and a special employee contract for additional job security. It was absolutely unbelievable!"

Such stories aren't made up. They truly happen in the lives of people like you and me when we give the Lord the opportunity to fulfill his promises.

An important key, of course, is that you and I don't approach God's promises with a "mathematical mind" but with a "faith heart." We don't give \$100 in order to receive \$100, and, if we don't receive the

\$100, threaten to sue God for misrepresentation.

Rather we give joyfully, out of love for him who gave his life for us and out of thankfulness for all his countless blessings. We continue to work and manage faithfully after giving as well as we did in the past. Because we didn't give in order to receive we are surprised when God blesses us in a totally unexpected way.

It may be cold cash or any of a host of other ways. Perhaps that old car that already has 180,000 miles on it runs another year, or the washing machine that should already be in the Guinness Book of World Records for having washed the most children's clothing groans and creaks on for another two years. It takes eyes of faith to see God's blessings, but they are always there.

Our God is in the business of giving. He gave his Son. He has given us all that we have. He gives in another way, too. The Lord gives us many opportunities to reach out with the gospel, and Lift High the Cross enables us to capitalize on an increasing number of them.

Our synod has the goal of opening 300 new home missions in the '90s. Our district mission boards have selected 150 places we would like to open a new mission right now. In 15 of those places all preliminary work has already been done. In September eight of those were granted exploratory status. Without Lift High the Cross, there probably would have been no new openings granted.

We are increasing our efforts in cross-cultural work, a vast field of opportunity. We are broadening



our outreach efforts among Hispanics in Miami and El Paso. We are increasing our work among the poor and homeless in New York. We are developing more materials to work with the Hmong in Minneapolis. Preliminary efforts among the Koreans in Los Angeles are underway.

In world missions our goal is to increase our missionaries from 54 to at least 70. God is opening new doors for us in Nigeria, Mozambique, Germany, Brazil, and the Caribbean. There are millions of people in these countries who have never heard the wonderful message of forgiveness of sins through faith in Jesus Christ.

The emphasis upon expansion brings an equal emphasis for more workers. Our goal is to graduate 70 pastor and 140 teacher candidates annually. Lift High the Cross funded one additional fulltime recruitment officer last year and a second will be funded this year, so that we can better help our young people realize the opportunities to serve the Lord as pastors and teachers.

A reaction I hear over and over at Lift High the Cross meetings is approval of the goals of the synod in light of the many opportunities the Lord is giving us. Then comes the question: "I want to give. How can I do it?"

Our members acknowledge that the Lord has been very good to them, but they have their money invested, an indication of good management, but also a cash flow problem.

One couple in particular struggled with this problem before finding a solution. They own a real estate

company and decided to give a percentage of every real estate closing to Lift High the Cross. After making this commitment the husband said, "And I want to start it out with this check for \$1,000."

Another member said, "I'm going to give 300 shares of stock." This too is wise management, because our government allows an income tax deduction for the full value of the stock at the time it is given to the church, and the donor does not have to pay any capital gains taxes.

I don't know of anyone who has canceled a world trip yet, but don't be surprised if it happens. Wouldn't that be a tremendous witness! "Why aren't you going on your trip?" "Oh, I prayed about it and decided to give that money for the preaching of the gospel of Jesus Christ."

Offerings to Lift High the Cross are not dollars taken from local congregations. At every meeting it is pointed out that our gifts to Lift High the Cross are to be above and beyond our regular offerings to our congregations. Believe it or not, when this is explained we have had people say they could raise their giving level and they were going to do so, first of all for their congregations. After that they made their commitments for Lift High the Cross.

Another benefit of our work is that people have decided to do some estate planning, updating wills to include congregations and the synod, and investigating trusts that can provide ongoing income for loved ones as well as a charitable gift for the Lord's work. If you would like help in this area, please call the synod administration building and ask for assistance (1-800-827-5482).

In February and March, important meetings for members of church councils and stewardship committee members will be held in all circuits of our synod. At these meetings, plans for the congregational commitment phase of the offering will be introduced, and congregational leaders will begin to make decisions for implementing this phase of the offering. This is in accordance with the synodical resolution that information and opportunity to give to Lift High the Cross should be given to all members of the WELS.

Do you want to give? The Lord will help you find a way. Doing so can be an exciting and joyful experience and it will help us to lift high the cross of Jesus Christ throughout the world.



Paul Soukup is a special giving counselor for the WELS.

I was haunted by *Laura's question*

by Jason Nelson

The night before I entered the hospital for my first back surgery was perhaps one of the tenderest moments I have ever experienced as a father. After five months with pain from an unknown source and then languishing at home in bed under the influence of muscle relaxers, anti-inflammatory drugs, and pain killers, I was finally going to be admitted for surgery. Survivors of back operations are not among surgical medicine's most satisfied customers. I was aware of this and was very anxious. So was my family.

My wife and children sat on the bed around me and we talked about the upcoming ordeal. Justin, our inquisitive and technically oriented five-year old, wanted to know exactly what was going to happen to me. I explained that the doctor was going to make an incision in my back, peel away the flesh and muscle, cut out some bone, and carefully set aside the sciatic nerve and remove the protruding disc. There was a tense silence. After several moments, 8-year-old Laura looked deep into my eyes, sensed my uncertainty and asked, "Dad, what if it doesn't work?" I swallowed hard and there were several more minutes of profound silence.

Finally, quick-thinking 11-year-old Amanda began a brief homily designed to lift our spirits and give us

confidence. She reminded us that God loves us and expressed certainty that he wouldn't let anything bad happen to her dad. With beautiful faith, she applied that cherished scriptural truth that all things work out for good to those who love God. We all nodded in agreement, had a prayer, and went to bed.

Seeing my family the day after the surgery was one of the happiest moments of my life. Hospitals are lonely places and I don't do loneliness with style. My children responded to their bed-ridden father characteristically. Amanda read several thoughtfully written poems and handmade cards. Laura silently laid her head upon my chest. And Justin wore me out with questions about the IV, adjustable bed, call buttons, and the other gadgets of this sterile wonderland. At that moment it appeared that the surgery worked and that all things were working out for good.

In the ensuing weeks and months, I was haunted by Laura's question, "what if it doesn't work?" At first it seemed like needless worry. I was doing fine. But as the months wore on, the alarming little signals returned. Pain in the legs. Pain in the back. Even greater pain of spirit, wondering whether the entire ordeal would have to be repeated, or even worse,

*“Dad,
what if
it doesn’t
work?”*



REBECCA HAFEMEISTER

whether anything more could be done to relieve the deteriorating state of this low-back syndrome.

More than a year and a half since that first surgery, a second became necessary because the first didn't work. In the last year, the Lord and I have had some pretty intense discussions over the tension that often exists between the things that don't work and the things that work out for the good of those who love God.

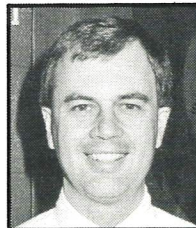
Because we are sinful people who live in a world that is marred by the scars of sin, things don't always work in our lives. Surgeries become necessary and then sometimes fail. Relationships fail. Finances fail. We seize what appear to be golden opportunities only to find that all that glitters isn't gold. People we love die. Other people we love disappoint us. It is a sad truth that sometimes things just don't work.

But it is an even more glorious truth that because we are the beloved and blood-bought sons and daughters of the living God all things will work out for our good. Things won't always work, but they will always work out for the eternal and spiritual good of those who, in faith, wrap their hearts around their Savior. It would seem that negotiating the difference between what doesn't work but what works out for good is one of the

subtle skills of mature Christian living.

As part of my recovery, I have been immersing myself in the healing words of Romans, chapter 8. When I got to verse 28 I paused for this activity. I made a column of all the things I could remember that just didn't work in my life. It was interesting to reflect upon some of the silly and some of the serious things that had gone awry. Next to that column, I made a list of all the things that I could think of which God had worked out for my good. The correlation was amazing—and inspiring. This phenomenon is not unique to me. It is universal in the lives of all of us who love God.

Before the second surgery, my surgeon couldn't guarantee that this procedure would work the way we would want it to. Laura's question was ringing in my ears all over again. But, we went ahead anyway because my Savior gave his unconditional assurance that it would work—for my good.



Jason Nelson is principal of Lakeside Lutheran High School, Lake Mills, Wisconsin.

Sending a Christmas card to America

by John Barber



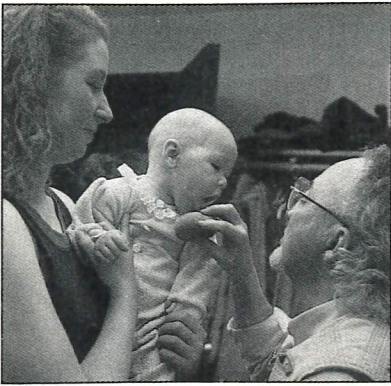
How do you reach millions of unchurched souls with God's word and then, by his grace, bring them into our churches? Reach out to where they are—in front of their television sets. This is the basic plan of action for a WELS nationwide Christmas '91 outreach—"Precious is the Child."

The Christmas '91 outreach will see the WELS using the most powerful of all media tools—television (primetime, network, and cable)—to send America a video Christmas card. But the TV message is just a first step in a coordinated outreach which includes the use of Christmas invitation to worship cards, ornaments, newspaper ads, publicity releases, and

two specially written services with music. All of these media tools and materials are designed to assist WELS members in extending a personal invitation to others.

Details of this outreach were unveiled at the WELS district conventions last June. Since then, informational updates have been mailed to all congregations on a regular basis. The Evangelism/Mass Media office will continue to keep congregations posted. A list of the television stations carrying our





message along with broadcast schedules and dates will be available this summer.

The focus of the TV message is captured in the words of the angel (to the shepherds) as recorded in Luke 2: "Do not be afraid. A Savior has been born to you; he is Christ the Lord."

The TV spot serves to point people to that most precious child born long ago, Jesus the Savior. Congregational members inviting their neighbors, friends, and families to join together in worship of God's most precious gift is the natural follow-up to the TV message.

To date, "over 400 congregations have voiced enthusiastic support for this unique witness opportunity and indicated a need for 75,000 ornaments," said Robert Hartman, administrator for Evangelism.

A special packet detailing every aspect of this national outreach has been sent to all WELS congregations. The packet included a full-color brochure and poster and a video documentary on the production of the TV spot.



John Barber is director of WELS Mass Media Ministry.

New teacher training course

The WELS Board for Parish Education has developed a new teacher training course, *Principles and Methods of Christian Education*. It was prepared by Prof. David Kuske, Wisconsin Lutheran Seminary. The course has six parts: seven principles for all age groups, the learning process, the physical and emotional development of the learner, four basic teaching techniques, types of questions, functions of the parts of a religion lesson.

"This course will benefit all those teaching in the congregation," William Fischer, assistant

administrator for part-time education, stated, "especially those who are teaching Sunday school, VBS, and Bible class. It is part of a training program for future teachers."

Principles and Methods is intended to be used with the Sunday school teacher training program, *Feeding His Lambs*, according to Fischer.

Principles and Methods is on audio cassette, has printed outlines, notes, and involvement exercises, and is packaged in an attractive three-ring binder.

It is available from the Northwestern Publishing House. See the order form on page 58.



KENT KRUEGER

Graf

Counselor installed

On November 25 Pastor John Graf was installed as the synod's planned giving counselor for the Southeastern Wisconsin District at Atonement, Milwaukee, Wis. Pastor Clayton Krug, father-in-law of Graf, read the rite of installation and Pastor Daniel Malchow, administrator for communication and financial support, preached the sermon.

Graf is a 1967 seminary graduate and served congregations in Cuyahoga Falls, Oh.; Sturgis, Mich.; and Hustisford, Wis., before accepting his present call.

While in Michigan he was a member of the board of the Lutheran Association for Church Extension and of the district board for parish education. While in Wisconsin he was a member of the board of regents of Wisconsin Lutheran College and a circuit pastor.

Graf married Kathleen Krug, who attended Dr. Martin Luther College and taught in Lutheran schools.

There are four children: Heidi, Matthew, Ethan, and Anna. Ethan and Anna are still at home.



John and Maria Sullivan



Harris and Thelma Kaesmeyer

Doors open in Europe and the Soviet Union

The Lord is opening doors for us in Europe and the Soviet Union. On September 25 Pastor and Mrs. John J. Sullivan arrived in Frankfurt. (Pastor Sullivan was commissioned in Wetaskiwin, Alberta, on August 19.)

With no language study necessary, Pastor Sullivan hit the ground running. He conducted services in Steeden and Augsburg on October 14 and is busy gathering Lutherans and other interested persons in several other cities.

Pastor Harris Kaesmeyer was commissioned in October (see Michigan District news, page 54).

He and his wife arrived in Germany in December.

The assignment of Missionaries Sullivan and Kaesmeyer is to assist the Evangelical Free Church in outreach and to explore the possibilities of expanding our radio ministry into Germany and possibly into neighboring countries. Their assignment is for a two-year period.

An exploration visit to Leningrad and Moscow is scheduled for January 1991. The goal is to begin a gospel broadcast in the USSR by Easter 1991. Your prayers are solicited.

—Ronald F. Freier

WELS members in Operation Desert Shield

The Special Ministries office has received several hundred names of WELS members currently serving in the Persian Gulf. The synod provides spiritual support to men and women in the armed forces including those serving in the Persian Gulf area.

The spiritual support includes a monthly worship service in several forms, copies of Meditations and the Northwestern Lutheran, and other literature.

In addition, our two chaplains in Europe correspond with WELS Persian Gulf personnel. Our civilian chaplains are not permitted to enter Saudi Arabia, but they stand ready to minister to synod members at Gulf naval bases and to Gulf personnel returned to Europe for

rest and recreation.

The Special Ministries office has received numerous requests for names from those who would like to send letters and packages to our men and women in Operation Desert Shield. We asked our soldiers there if they would like a pen pal or a care package. Responses will be forwarded to those who have requested names.

A word of caution for those who send care packages to Saudi Arabia. Check with the post office before sending a package to be sure it does not contain items prohibited by Saudi Arabia customs—religious articles, pork and its by-products, and anything in pressurized cans.

—A. L. Woldt, administrator
Special Ministries Board

AAL literacy grant program

The 389 WELS elementary and secondary schools will benefit from a \$1 million Literacy Grant Program announced by Aid Association for Lutherans.

AAL will award a \$500 grant to each of more than 1,600 Lutheran elementary and secondary schools nationwide. The schools have a total enrollment of more than 300,000 students. The purpose of the one-time grant is to help the schools expand their literacy programs.

"We know that Lutheran schools are leaders in providing excellent education for students," said AAL. "We hope the grant money will enable the schools to go above and beyond their existing literacy efforts."

An additional \$35,000 was granted the WELS parish education office to coordinate and structure the use of the individual grants to the WELS schools.

Seminary auxiliary meets

The eighteenth annual meeting of the Wisconsin Lutheran Seminary Auxiliary was held on the seminary campus, Mequon, Wis., on October 6.

Seminary President Armin Panning was on hand to greet the 333 auxiliary members in attendance and thank them for their support.

Prior to the business meeting, tours of the beautiful 80-acre campus were made available as well as a display of African artifacts in the library.

The afternoon business meeting was called to order by the auxiliary president, Mrs. Elizabeth Sebald. Elected to offices were Lee Abraham, second vice-president; Mary Wilde, recording secretary;

Kathy Weihing and Naomi Mahnke, representatives at large. For the next year Prof. James Tiefel will serve as faculty representative, and Pastor David Hussman will serve as pastoral advisor.

The projects selected for the seminary were a utility vehicle, binding machine, and video camera tripod. At the conclusion of the business meeting Mrs. Lila Snyder assumed the office of the new president.

The annual meetings continue to provide opportunities to become more knowledgeable about the work of the seminary, to support projects for the seminary, and to enjoy the Christian fellowship of other Wisconsin Synod women.

—Joy Chasty



Come to the WELS—"Our congregation was trying to find a new way to conduct outreach," writes Pastor Ross Henzi of Trinity, Brillion, Wis., "when we came up with the idea of putting a well on the church lawn." Eugene Olm drew up plans. The well has a cement base and stands over six feet tall. The stainless steel basin will serve as a flower bed. Mr. Olm will send copies of the well's dimensions to anyone who might be interested. His address is 710 Lee Ave., Brillion, WI 54110; 414/756-2512.

California news

On October 14, **Prince of Peace, Yucaipa**, celebrated its 25th anniversary. With 128 communicants, the congregation supports its full-time pastor, Richard Kogler, and an assistant pastor, Patrick Winkler, in a shared-time ministry. . . . Two congregations in San Diego County dedicated remodeled churches in November: **Ascension**, Escondido on Nov. 18 and **Reformation**, San Diego on Nov. 25. . . . A retirement service was held for **Armin Keibel** on Jan. 6, 1991, at Hope, Fremont. Pastor Keibel retired from the full-time ministry after 45 years of service. He and Pastor



Keibel

Frederick Knoll started the first two WELS congregations in California in our synod's centennial year, 1950. Pastor Keibel began Gethsemane, Los Angeles. Pastor Knoll began St. John, Tarzana. Pastor Keibel served Gethsemane until 1966, when he moved to Bethany, Concord, in northern California. He continued to serve Bethany until his retirement. The Bethany property has now been sold. The congregation is helping to form the nucleus of a new WELS mission doing exploratory work in Antioch under the direction of Pastor Larry Pautz. . . . **Christ the Vine** is the name chosen for the new mission in Temcula Valley, a valley abounding with vineyards. Pastor Joel Albrecht plans to conduct the first worship service on Palm Sunday.

—Hermann K. John

Michigan District news

On September 22, three weeks before the members of **St. John, Riga**, planned to celebrate the ninetieth anniversary of the dedication of the church building, the steeple was struck by lightning. Upwards of \$46,000 damage was done by what the insurance adjustor called one of the most powerful strikes he had ever seen; fortunately there was no fire. Church was held in the education building the day after the lightning struck, but the festival service was held in the church building on October 14th. . . . Pastor David Rosenau was appointed to the **District Mission Board** to complete the term of Pastor Jim Mattek, who resigned because of the press of congregational duties. . . . **Prof. Harris Kaesmeyer** was commissioned as missionary to Germany on October 14 in a service held at St. Paul, Saginaw. Many attended the fellowship gathering at Michigan Lutheran Seminary afterwards to wish him well. . . . Sixty of the 71-member senior class at **Michigan Lutheran Seminary** are involved in the school's Taste of Ministry program for the teaching ministry. The volunteer program gives each student four weeks of experience working with a teacher in one of the three Saginaw area WELS Lutheran elementary schools. Twenty-seven senior boys are participating in the Taste of Ministry program for the pastoral ministry. Each boy spends an extended week-end with a pastor in the Michigan District to learn more about the joys and challenges of the pastoral ministry. . . . Twenty-nine members of the Michigan Lutheran Seminary senior class are also volunteers in the local READ program. Each spends an hour a week helping students at a nearby public elementary school in the after-school program. . . . **Centennial anniversaries** were observed by St. John, Saginaw, on October 7, and by Zion, Toledo, on October 14.

—James L. Langebartels

Also in the news

The Conference of Presidents has lifted the moratorium on accepting eligible candidates into the elementary **synodical certification program** at Dr. Martin Luther College. The presidents emphasized this is not the regular way to get into the WELS teaching ministry. Individuals interested in applying for entrance into the program should apply to Dr. Arthur Schulz, vice-president for academic affairs, DMLC, New Ulm, MN 56073. . . . Ken Leverence is serving as acting principal at **Wisconsin Lutheran High School**, Milwaukee. The board is in the process of calling a permanent replacement for Dr. Dan Schmeling, who accepted a call as administrator for the Board for Parish Education. . . . This year additions to the faculty of **Wisconsin Lutheran College**, Milwaukee, include Dr. Peter Fraser, associate professor of English; Edie Siemers, instructor in psychology; and Ken Rupnow, assistant professor of mathematics. . . . Wayne Baxmann, principal at Kettle Moraine Lutheran High, Jackson, Wis., has been appointed to the **Compensation Review Committee**. One of the long-time members of the committee, Robert Kritzer of Fond du Lac, has requested not to be reappointed. Arthur Klemp of Appleton, Wis., a vice-president at AAL, has been named to succeed him. . . . Recently elected to the Board of Directors of **Bethesda Lutheran Home**, Watertown, Wis., was Dr. G. Thomas Yungman, a vocational rehabilitation and counseling chief with the Veterans Administration. He is a member of Grace, Falls Church, Va. Reelected was Dr. John Juern, a psychologist in independent practice. He is a member of Bethlehem, Menomonee Falls, Wis. . . . Aid Association for Lutherans has awarded grants totaling \$24,900 to **Wisconsin Lutheran Seminary**, Mequon. The money will be used to help pay continuing education expenses for 75 pastors attending summer courses at the seminary in 1991; to fund 10 scholarships for seminary students; and to pay faculty development expenses.



Warnings and promises

by James A. Aderman

Only the final grains of sand in the hourglass of God's patience were left when Amos prophesied to the citizens of Israel. For over two centuries, since the secession of the northern tribes from their union with Judah, the Lord had cautioned his people that their unchecked immorality was causing his anger to

build and his patience to erode. His warnings made no difference.

Jeroboam, first king of Israel, had set the tone. King after king did not turn away from any of the sins of Jeroboam. The rest of Israel's society joined the chorus.

Amos was used to deliver one of the Lord's last pleas to his people. The message is a "come to your senses" slap in the face for a people spiritually run amok.

Still today, Amos' message is unsettling. So we should expect, since the Spirit writes here for us as well. His prophecy is as current as this morning's newspaper. It speaks to our entire planet. It speaks to all Christianity and to our synod. It speaks to our churches and to each one of us.

In Amos our God seeks to move us to bow, no, prostrate ourselves before him in repentance because of our spiritual shortcomings. But he doesn't leave the penitent to grovel in painful despair. He raises us to our feet, hugs us tightly, and with a loving look assures us we are his through his Son. And more. He comforts us with his promises of never-flagging faithfulness.

In coming installments, we'll seek to better understand the shepherd-prophet God used to pen these words and the culture to which Amos was sent, as well as the core of this message. We'll also seek to learn the value of Amos for the late-20th century church and Christian.

The place to start this journey toward heightened spiritual alertness is by reading Amos. Don't put off lis-

tening to the Lord's prophet. His words cry out to be read: to be read daily, to be meditated on, to be memorized, to be treasured and shared. The nine chapters of Amos can easily be read in one sitting. That's an excellent way to begin our journey.

Bible commentator J. A. Motyer offers a helpful three-part outline of Amos. Page through the prophecy with these parts in mind:

The roar of the lion (1:1—3:8)

Notice how the section begins with the lion's warning roar and concludes with the same thought. Those roars sound the Lord's alarm that destruction is about to strike not only the surrounding nations, but his own people. Notice, however, the lion is roaring; he has not yet pounced on his prey. There is still time to escape.

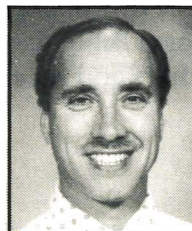
The encircling foe (3:9—6:14)

The middle part of Amos warns of a more imminent destruction by a foreign invader. It begins with a call to Israel's heathen neighbors to be spectators as Israel is destroyed when an enemy overruns the land. That theme repeats at the end with God's threat that he will smash the great house of Israel into pieces by stirring up a nation against them.

The sovereign Lord (7:1—9:15)

The final section reveals the horror of the promised destruction. The focus is on the sovereign Lord who now acts just as he threatened. (The term "sovereign Lord" occurs nineteen times in Amos, eleven of those times in this section.) Here God is the almighty one who means business. But be sure to notice how God's grace shines through the dark clouds of his anger. The closing verses of this prophecy contain an impressive portrait of the spiritual and eternal kingdom the Messiah will create at his coming.

Ask the Lord to speak to you through Amos. Ask for a heart ready to apply his words to your life. And ask for help in finding and treasuring the gems of his grace in Amos' message.



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

To chant or not to chant

One can say without fear of contradiction that people's musical tastes differ. Some like country and western whereas others will listen only to classical music. There are people devoted to the opera but a larger number who wouldn't listen to such singing even for a minute.

That same difference in musical tastes is evident in the church. Everyone has a list of hymn favorites. Some rate highly the hymns which have come to us from the Lutheran church of Germany; others denigrate them. Opinions will differ on the spiritual value of "gospel hymns."

And when it comes to the subject of chanting as part of worship, strong feelings are elicited. There are those who would like to replace all chanting with hymns. On the other hand some would like to introduce more chanting into our worship.

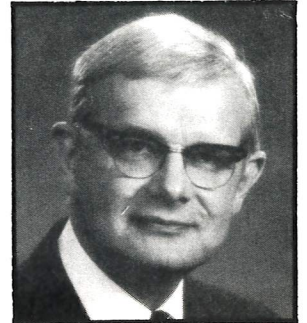
What we all need to realize is that there is a considerable amount of chanting in the services presently included in *The Lutheran Hymnal* and in the *Sampler* revision. As the word is defined by one American dictionary, chant is "a short, simple melody in which a number of syllables or words are sung on each note." An example is the Song of Praise, *Gloria in Excelsis*, found in *The Lutheran Hymnal* (pp. 7 and 17). Here one finds a number of words or syllables sung on the same note.

The word "chant" goes back to the Latin word for song: "cantus." In the early church the songs most often used in worship were the psalms. The psalms were sung using various chant tunes. Chant tunes are still being used today to sing the psalms.

Most of our congregations are willing to accept the familiar chants which we have learned as part of our liturgy. But many people draw the line when it comes to having the worship leader chant his lines in the service. Yet is there any reason why it is good for people to chant and not the worship leader?

Of course, musical tastes will differ. Not all might agree with the statement made by one of the writers in the Lutheran publication, *Key Words in Church Music*: "To hear a good choir chant the psalms at Evensong (Vespers) is often more moving spiritually than an anthem." Some would also argue that a service which is entirely chanted, when done well, better captures our attention than a service which is entirely spoken.

What all of us in the church need to guard against is an attitude which is not ready to listen to the opinions and feelings of others. God has not bound us to only one kind of music or worship form. To chant or not to chant is not a matter settled by quoting a Bible passage. It is rather something for Christians to discuss as brothers and sisters called on to glorify God and to love one another.



Victor Prange is pastor of Peace, Janesville, Wisconsin, and chairman of the synod's Commission on Worship and the Joint Hymnal Committee.

Victor H. Prange

by Paul E. Kelm

What is happening in our WELS churches when women speak in the meetings of our congregations? For over 85 years women did not speak in my church. Now the pastor and chairman have invited and encouraged women to attend meetings and to speak. Is woman suffrage and holding church offices next? Even women pastors? After all, it has happened in other Lutheran churches.

Focused study in our synod has reaffirmed the biblical principle that women should not "teach or have authority over a man" in the church (1 Timothy 2:12). The application of that principle to the pastoral office and elected leadership in the church is apparent. Since voting is perceived as an exercise of authority, the principle has been applied to suffrage as well.

That leaves a number of areas in the church's program and structure where this principle and others must be carefully applied. We will want to avoid the offense of appearing to accommodate public opinion on one hand, and the legalism that goes beyond what Scripture says on the other. We don't want to blur gender roles and relationships which God's word has defined; but we also don't want to frustrate sincere Christian women whom the Holy Spirit has endowed with gifts for service in the church.

The very invitation to women to express themselves in a public forum on the church's business recognizes that there is a biblical principle to which the church is sensitive. That women should speak in such a forum is not, of itself, a violation of the biblical principle—any more than a woman sharing her insight in a Bible class, singing a solo during worship, or serving on a committee which reports to the church council.

Where the preceding paragraph is not commonly shared conviction, patient and persistent study of God's word should introduce any change in practice. The Spirit, through the word, will foster in Christian women a spirit of "quietness" and "submission" (1 Timothy 2:11), while leading men to behave with "consideration" and "respect" (1 Peter 3:7).

Past practice reveals how an earlier generation applied Scripture to its structure, in its culture. Not the practice, however, but the doctrine which lies behind it must determine how we will express God's will in our day. For centuries no one contested the sweeping application which separated men from women in virtually every aspect of the church's life. Cultural mores made more precise application unnecessary. Today's culture has challenged the church to state precisely and apply carefully what Scripture says. However difficult that may be, we will be better students of God's word for it.

Why can't the earth be millions or even billions of years old as some scientists claim? Genesis 1:27 clearly states that God created man and woman first. Then later in Genesis 2:7 God formed a man from the dust and gave him a "living soul" (Adam). There is no record of time between the first created man (man without a soul, "cave man") and the formed man (Adam)—the first man with a living soul.

Genesis 1:27 and 2:7 are not two different creation accounts. Chapter two elaborates on the creation of man and woman introduced in chapter one, for God's word is focused on his saving relationship with humankind.

Read Genesis 2:4 and following, which preclude any mega-years time gap between God's creation of earth and formation of Adam. "When the Lord God made the earth and heavens . . . and there was no man to work the ground . . . the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life."

Genesis 1:26-29 describes, not a soulless sub-human, but man created in God's image and entrusted with the management of all God created on earth. Genesis 5:1-3 affirms that the man created in God's image (Genesis 1:27) was Adam.

All kinds of problems occur if one tries to force millions or billions of years between Genesis one and two. For example, death—the consequence of sin—does not occur until Adam and Eve succumb to the tempter. A few thousand years of immortal "cave man" would overrun the earth with the procreative blessing in Genesis 1:28. The people who brought us a four-billion-year-plus age for the earth won't accept your hypothesis of human life going back that far anyway. There is no reconciliation of atheistic, evolutionary theory and God's verbally inspired and inerrant word.

In Matthew 19:4-5 Jesus answers your question by combining the words of Genesis 1:27 and 2:24 in reference to "the beginning." The male and female of Genesis one are Adam and Eve of Genesis two.

The Bible doesn't tell us how old the earth is, but every attempt to stretch its age to millions and billions of years ends up denying the Bible's credibility. Not science, but a theory of origins that has no room for God, forces faith in such incomprehensible eons of evolution. It is still "by faith we understand that the universe was formed at God's command" (Hebrews 11:3).

Paul E. Kelm is director of the synod's spiritual renewal program.

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

NOTICES

The deadline for submitting items is five weeks before the date of issue

PRESENTATION AVAILABLE

Peace Lutheran in Park Slope has immediately available either videotape of slide presentations (with audio tape) of the mission opportunities in Brooklyn, N.Y. Both run about 20 minutes and feature what the Lord has done in New York so far. Please contact Pastor Dan Krause, 376 Sixth Ave., Brooklyn, NY 11215; 718/788-2880

YOUTH ART MONTH

All students from grades K-12 (public or Christian schools) are invited to participate in a youth art exhibit at Wisconsin Lutheran College. Paintings, drawings, prints, designs, sculptures, or mixed media works are welcome entries. Work must be submitted by Feb. 15. For more information, contact Prof. Debra Heermans, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226; 414/774-8620.

A SIX LESSON STUDY COURSE ON THE BASICS OF TEACHING

PRINCIPLES & METHODS of CHRISTIAN EDUCATION

By David P. Kuske

- AIMED AT BETTER EQUIPPING YOU TO TEACH STUDENTS OF ANY AGE
- ADAPTABLE TO INDIVIDUAL OR GROUP STUDY USAGE
- AUDIO TAPE AUGMENTED
- OUTLINES, NOTES, INVOLVEMENT EXERCISES
- PRACTICAL INSTRUCTION ON HOW TO BE A TOOL IN THE HANDS OF THE HOLY SPIRIT WITHOUT GETTING IN THE WAY OF HIS WORK OR HAMPERING THE POWER OF GOD'S WORD

1
SEVEN PRINCIPLES OF LEARNING FOR ALL AGES

2
THE LEARNING PROCESS IN THE HUMAN BEING

3
PHYSICAL, MENTAL, EMOTIONAL AND VOLITIONAL DEVELOPMENT

4
THE FOUR BASIC TEACHING TECHNIQUES

5
TYPES OF QUESTIONS

6
FUNCTIONS AND QUALITIES OF THE PARTS OF A RELIGIOUS LESSON

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CHURCH OR ORGANIZATION _____
RURAL RT. OR STREET _____
CITY _____
STATE, ZIP _____

PRINCIPLES & METHODS of CHRISTIAN EDUCATION

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CHURCH MUSICIANS NEEDED

King of Kings, an exploratory mission in Chesapeake, Va., is looking for WELS musicians to assist in a ministry of music. We have a Roland M660 keyboard and Brother MIDI sequencer. Musicians who have compatible equipment and are interested in sequencing hymns, liturgies, and other music for use in our services may contact Pastor Curt Backhaus, 5113 Dominion Dr., Suffolk, VA 23435; 804/483-9782.

CONFERENCES

WESTERN WISCONSIN DISTRICT teachers, Feb. 7-8, Immanuel, Medford, Wis.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

HOUSTON, TEXAS—Pastor Roland W. Welch, 100 Bayou Woods Dr., Angleton, TX 77515; 409/849-2269.

EXPLORATORY SERVICES

CHESAPEAKE, PORTSMOUTH, AND SUFFOLK, VIRGINIA—King of Kings, 3325 Taylor Rd. Suite 101, Chesapeake. Sunday school and Bible class, 9 a.m.; worship, 10:30 a.m. Pastor Curt Backhaus, 804/483-9782.

PALM SPRINGS, CALIFORNIA—Prince of Peace, first and third Sunday of each month at 2:30 p.m. Contact Pastor Rich Kogler, 31785 Yucaipa Blvd., Yucaipa, CA 92399; 714/794-2554 or 794-8535; or Herb and Joanna Pence, 619/343-0018.

CHANGE OF TIME OR PLACE OF WORSHIP

FLAGSTAFF, ARIZ.—Mt. Calvary, 2605 N. Fort Valley Rd., worship 9 a.m. Bible class, 10:15 a.m. Pastor Michael Schultz; 602/774-8811

GALESVILLE, WIS.—Bethel. Worship 9:30 a.m. Pastor Andrew Bauer; 608/526-4829.

HOLMEN, WIS.—Good Shepherd, 1500 Sand Lake Rd., worship 8 and 11 a.m. Pastor Andrew Bauer; 608/526-4829.

CHANGES IN MINISTRY

PASTORS:

Janisch, Bruce A., from Cordero de Dios, Miami, Fla., to Ascension, Plymouth, Minn.

Kaiser, Howard W., from St. Paul, Milwaukee, Wis., to retirement.

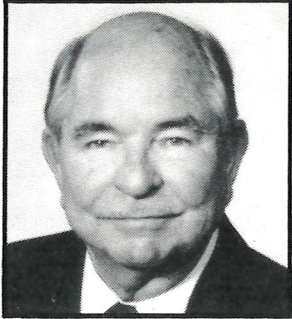
Keibel, Armin K., from Bethany, Concord, Cal., to retirement.

Wietzke, William H., from St. James, Evanston, Ill., to retirement.

ADDRESSES

TEACHERS:

Berg, Stephen R., 207 Campus View Dr., West Baraboo, WI 53913; 608/356-7005



A review book has crossed my desk, *Memoirs in Exile* by John H. Tietjen. It is a full account of the events in the doctrinal history of the Lutheran Church-Missouri Synod from 1969 to 1974. The years span the time the Missouri Synod elected a conservative president until the time the bulk of the faculty (charged with and convicted of false doctrine) and their students marched off the St. Louis campus to set up shop elsewhere as “exiles,” as they called themselves.

Dr. John H. Tietjen, president of the St. Louis seminary, was in the eye of the storm. He tells the story as a moderate (liberal) would see it after 15 years of reflection. Tietjen—as charming and intelligent a person as one would care to know—was elected president of the seminary less than two months before the election of Dr. Jacob A. O. Preus—as charming and intelligent a person as one would care to know—to the presidency of the Missouri Synod. Preus, president of the synod’s Springfield seminary, was a conservative, elected to “clean house,” said many.

In our synod’s resolution suspending fellowship with the Missouri Synod in 1961, we saw the issue as “unionism,” Missouri’s fraternizing with those with whom there was no agreement in doctrine or practice. But the basic issue, as the memoirs acknowledge, was opposing views of the Bible. The liberals were convinced, beyond any doubting, that they were moving “away from the legalisms of the past to a full appreciation of the centrality and sufficiency of the gospel.” In promoting this view, extensive use was made of the “historical-critical” method. The conservatives in Missouri charged that the method was a full-scaled assault on the plenary inspiration of the inerrant Scriptures, a radical departure from Missouri’s past. This issue was the centerpiece of Missouri’s civil war.

If there is a villain in Tietjen’s memoirs, it is Preus. The white hats are mostly confined to the St. Louis campus. Some alleged backdoor dealings are reported occurring at the height of the controversy which we would just as soon not have heard about. But given the importance of the issue, the events are not very much different from other such controversies in the church, dating back to its first centuries.

In the opinion of many of us, I’m sure, Tietjen’s memoirs will not supplant the best book so far on the subject, *Anatomy of an Explosion*, written by Prof. Kurt E. Marquart of Concordia Seminary, Fort Wayne, Ind. Unfortunately it is out of print but available in our seminary library. Tietjen’s *Memoirs* is available from Northwestern Publishing House.

James P. Schaefer

No time for God

Caught up in all the daily activities involved in a teenager's life, it becomes very easy to find an excuse not to spend time with God. Too much homework to read the Bible for even 15 minutes, too tired to say my prayers before I fall asleep. The list is endless.

I'm still learning the hard way that life becomes very heavy and quite impossible without the helping hand of God. I will never stop needing God to steer me in the right direction, because I'm forever wandering from his fold.

Every class, every activity, every friend, and my family demand attention. It always seems easier to put a broken-hearted friend before time with God. Easier, that is, until the candle is almost burned out and there is no joy in my heart.

Then my heart calls out to the Lord and he is waiting for me. His word reaches out and protects me. Again I see that God will have a solution to every problem, giving me more time to lead a Christian life, full of trust and free from worry.

Gina Junior

Mustard seed

Faith the size of a mustard seed is supposed to be able to move a mountain.

That's pretty small, isn't it, a mustard seed? I can't even move a little rock, a fist-sized stone, with my faith.

Maybe it's too small. . . .

Lord, why does my faith wane, turn cold, just when I need you the most?

Why does it seem like you're not there?

Are you, Lord?

Maybe my heart's not in it the way it should be.

Please help me, Lord, to seek you with all of myself.

And have faith the size of a mustard seed.

Sue Hegerty

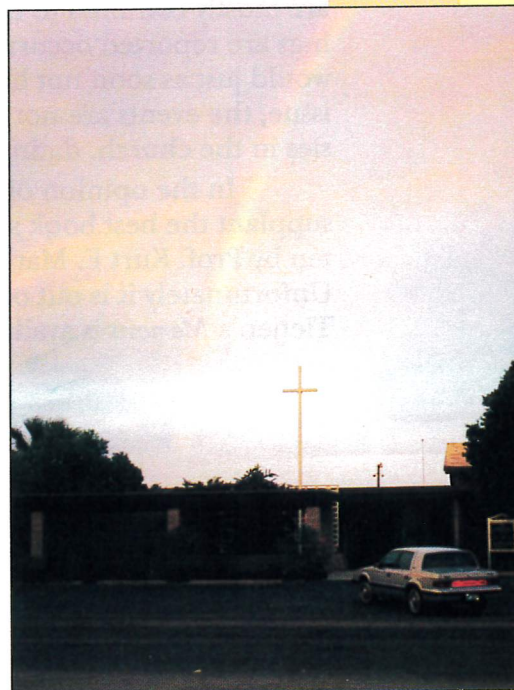
Let me be colorful

Lord, when I look at the beautiful things you daily bless us with, I am thankful with all my heart—sometimes. Everything is so amazing, yet so often taken for granted. For instance, that rainbow you sent the other day was displayed perfectly over the busy city. All its colors were present and its shape correct.

But what if it only praised you on and off, as we Christians do? What if only blue and green decided to show up, or if each color ran off in its own direction rather than in an arch? What if the ocean only occasionally made waves? A rainbow without all its colors would be boring; an ocean with never so much as a ripple would lose its vitality.

As God's children we have an incredible potential to be beautiful. But by giving God praise on and off we are corrupting and taking for granted all the beauty he gives us. A Christian who glorifies God off-handedly might as well not be glorifying him at all. We are rainbows gone astray; we are oceans lying still. What colorful skies and fierce storms we would have if everyone praised him to their potential!

Laura Kiecker



This month's writers are students at Wisconsin Lutheran High School, Milwaukee. The photo was taken by Heidi Spencer, Prince of Peace, Yuma, Arizona.

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