

The survey says p.46

Sexual assault p.48

Building for Christ p.50

Lift High the Cross update p.57

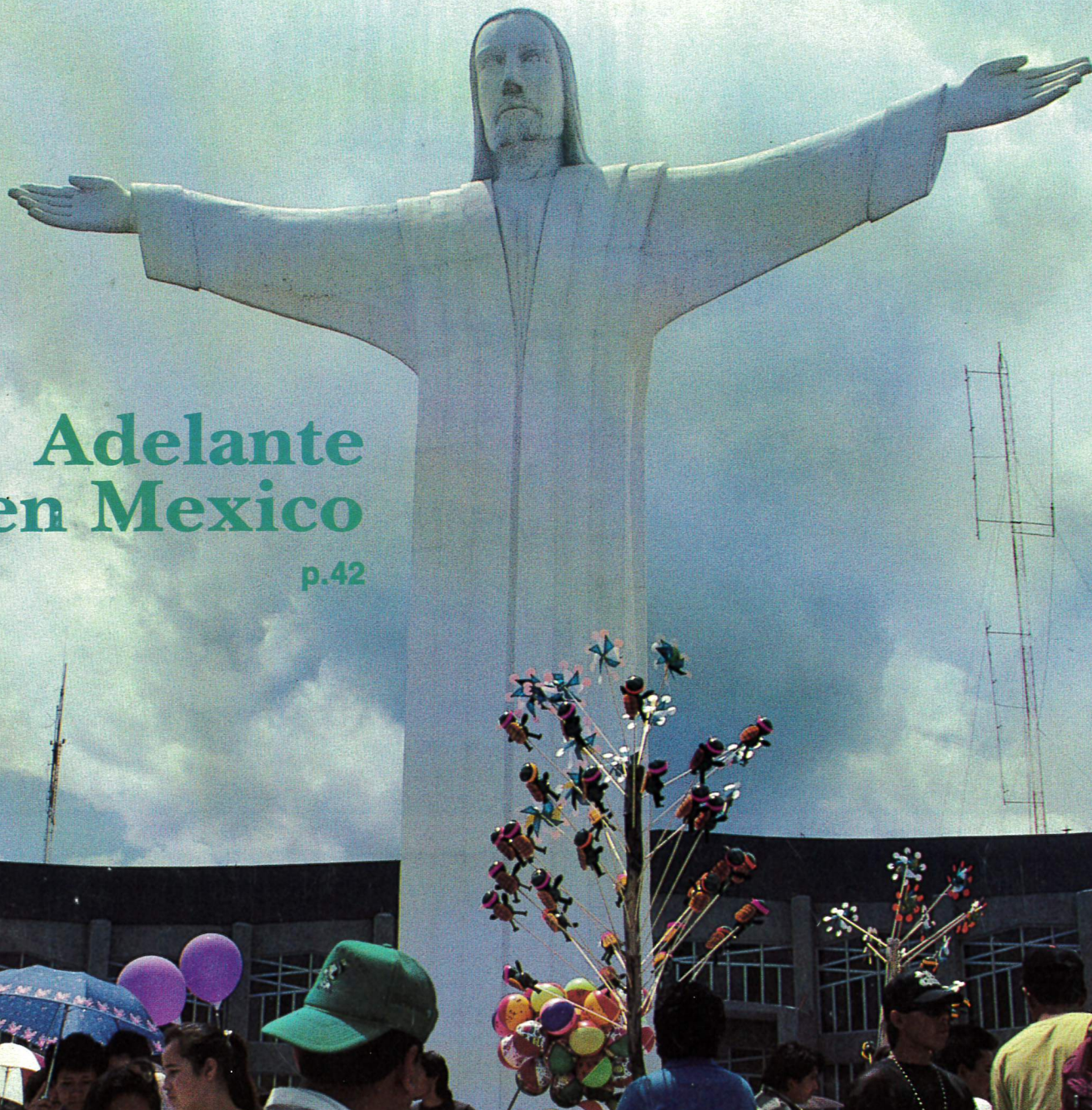
NORTHWESTERN

February 1993

# LUTHERAN

**Adelante en Mexico**

p.42



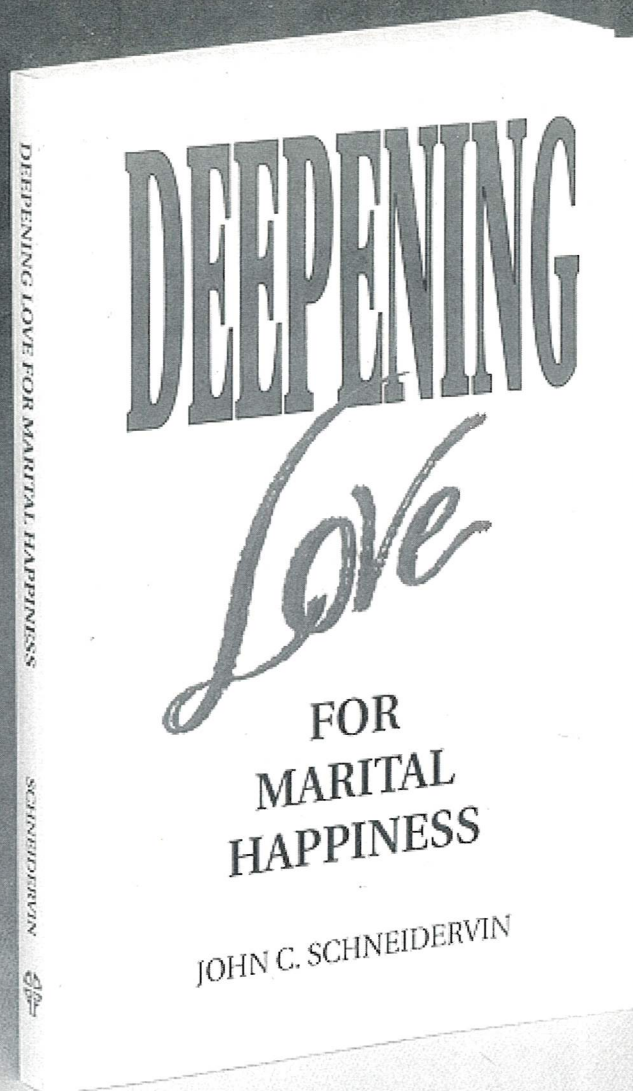
NMLL 19436 0 0 1 2/94  
REV FREDERIC H NITZ  
9901 N 103 AVE  
N. CITY  
AZ 85381



# The holy estate of marriage

No one knows more about marriage, about husbands and wives, and about happiness in marriage than the Lord, who created men and women and instituted marriage. Therefore, we must look to the Bible for guidance in "building a mutually pleasing marriage as God planned it." This is the premise of *Deepening Love for Marital Happiness*.

Author John C. Schneidervin is an experienced counseling pastor. Either a married or engaged couple will benefit from reading this book. In 200 pages the book covers a wide range of topics which



include identifying your type of marital relationship, improving communication skills and curbing conflicts, growing in the knowledge of sexual love in marriage, recognizing marital problems, dealing with anger, and identifying types of love in marriage.

Order your copy of *Deepening Love for Marital Happiness* (12N1755) at \$9.99 plus \$3.00 for transportation and handling.\*

\* To order these books call **1-800-662-6022** and in the Milwaukee area call **475-6600**. Phone weekdays between 9:00 a.m. and 4:00 p.m. Mastercard, Visa, and Discover cards are accepted. You can also order the books by sending your check to Northwestern Publishing House.



**Northwestern  
Publishing House**

1250 North 113th Street  
Milwaukee WI 53226-3284

## Order the 1993 Yearbook

The 1993 *Yearbook* of the Wisconsin Evangelical Lutheran Synod includes the directory of all WELS and ELS congregations including their times of service. The 176-page spiral-bound book also lists the current addresses and phone numbers of active and retired pastors and teachers, all WELS schools and institutions, church related organizations, and charitable organizations. The 1993 church calendar is also included.

Order your copy today of the 1993 *Yearbook* (40N1993) at \$9.50 plus \$3.00 for transportation and handling.\*





# Be what God has made you

Let us be what he has made us

by Richard D. Balge

**T**he words are taken from the sermon on the mount. Like the rest of the sermon, they do not tell us how to be saved, but how saved people are to live. We have already heard and we believe that Christ has saved us, winning the forgiveness of sins for us. By his grace we believe it, and believing we have it. Now we have the responsibility of imitating our Father and representing his Son.

## You are light

The world needs to be lighted because it is in darkness. It is dark where knowledge is god, where money is god, where people make decisions as though there were no God, when young lives are thrown away because young people can see no purpose in life.

But you are the light of the world. God sent his Son to be the light of the world. His Son called us from darkness into his marvelous light. We are the light of the world as reflectors of his light. He does not say, "Become light." He says, "You are." Indeed, what you are cannot be hidden: "A city on a hill cannot be hidden." Nor is there any good reason why we should try to hide the light: "Neither do people light a lamp and put it under a bowl." In the presence of scoffers, with people who call themselves enlightened because they have turned away from the light of God's word, the temptation is there to hide what we are, to put the light under a bowl. That would

frustrate the purpose for which God leaves us on this earth. He redeemed us, called us, and leaves us here to "give light to everyone in the house."

## Let your light shine

We are not on earth to gain the praise of men for ourselves. We are here to let our light—our reflected light—shine so that people will praise our Father in heaven. How can that happen? Through what Jesus calls "good deeds." Words and actions which express neighborliness, kindness, a forgiving spirit—these bring people to acknowledge: "Those Christians must have a good Father, a wonderful Savior. That Christian church must be a good family."

You may not be known a block from home, but you are known to your neighbors. You may never shine in school or at work, but you can shine on the person who

works next to you. What a terrible mistake to think there is nothing we can do, or to take our cue from what godless opinion makers want us to be and do. Our Savior has told us what we are and what we are to do. Let us be what he has made us.

*You are the light of the world.  
A city on a hill cannot be hidden.  
Neither do people light a lamp  
and put it under a bowl.  
Instead they put it on its stand,  
and  
it gives light to everyone in the house.  
In the same way, let your light shine  
before men, that they may see  
your good deeds and praise  
your Father in heaven  
(Matthew 5:14-16)*



Richard Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.



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

# NORTHWESTERN LUTHERAN

OFFICIAL MAGAZINE OF THE  
WISCONSIN EVANGELICAL LUTHERAN SYNOD

FEBRUARY 1993 / VOL. 80, NO. 2

#### Editorial office

Rev. James P. Schaefer, Editor  
Dorothy J. Sonntag, Assistant Editor  
Linda R. Baacke, Editorial Assistant  
*Northwestern Lutheran*  
2929 N Mayfair Road  
Milwaukee WI 53222-4398  
Phone 414/771-9357 FAX 414/771-3708

#### Editorial Commission

Prof. Richard D. Balge (chairman), Mr. John  
Barber, Prof. John A. Braun, Mr. Mark C. Brunner,  
Rev. Victor H. Prange.

#### Contributing editors

R. D. Balge, M. E. Braun, T. B. Franzmann, J. C.  
Gerlach, R. H. Hochmuth, P. E. Kelm, R. E.  
Lauersdorf, F. E. Piepenbrink, V. H. Prange, C.  
Toppe.

#### District correspondents

K. H. Pasch (Arizona), H. K. John (California), R.  
L. Kruse (Dakota-Montana), J. L. Langebartels  
(Michigan), R. M. Edwards (Minnesota), K. E.  
Petersen (Nebraska), J. R. Bitter (North Atlantic),  
J. C. Eggert (Northern Wisconsin), J. S. Blum  
(Pacific Northwest), J. C. Voss (South Atlantic), C.  
L. Learman (South Central), R. A. Sievert  
(Southeastern Wisconsin), E. C. Stroh (Western  
Wisconsin).

#### Production

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

#### Subscriber service

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

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

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

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

## FEATURES

**Adelante en Mexico** by Eugene G. Schulz .....42  
A visit to our Mexican churches

**The survey says . . .** by Herbert H. Prahl .....46  
How WELS members feel about  
combining or moving our synod schools

WOUNDED BY SEXUAL ASSAULT, HEALED BY JESUS  
**Sexual assault—more common than you think**  
by Susan Bondow .....48  
Someone you know may have been a victim

**Building for Christ** by Marvin A. Radtke .....50  
Volunteers help hold down church construction costs

**Advice for Lutherans from an evangelical**  
by Bryan M. Gerlach .....52  
How to make worship meaningful

**Getting our priorities straight** by Thomas B. Franzmann .....54  
Is your schedule too full?

THE LAY/PASTOR PARTNERSHIP  
**Factory-installed or retrofitted** by Robert Raasch .....56  
The proper understanding of discipleship  
should be original equipment

## NEWS

**Around the WELS** • Money for missions and ministry—Lift High  
the Cross update • Communication skills seminar • Child care  
centers offer opportunities for ministry • DMLC graduates  
eight in mid-year • Lakeside LHS boys take state championship  
• WELS to study church membership initiative • WELS Historical  
Institute seeks members • Minnesota District news • Also in the news .....57

**Around the world** .....62



## FORWARD



■ It is a beautiful picture, but we weren't sure we wanted to use the cover photo of the Christ statue on a mountain near Torreón, Mexico. What disturbed us was the revelry at the statue's base. Eugene Schulz, who took the photo, says the statue is the site of a Good Friday tradition. Crowds of people make their way to the mountain top, where a carnival atmosphere prevails. Schulz and his wife Eleanore also visited the Lutheran church in Torreón. That service, he said, "was in stark contrast to the revelry on the mountain top. Here was no gaudy, noisy throng—only worshipers who quietly meditated on the events of the first Good Friday." The Schulzes toured all the WELS churches in Mexico. For a report on what they saw, turn the page. To order a video of our Mexican missions, see the Audiovisual Lending Library notice on page 64.

■ Our synod's ministerial school system has become a controversial topic recently, as shrinking enrollments and dwindling funds have led to recommendations to make changes. The committee appointed to study the problem conducted a survey to measure responses to the idea of moving and combining schools. For the results, see "The survey says . . ." on page 46.

Dorothy Sonntag

## DEPARTMENTS

### THOUGHT FOR TODAY

**Be what God has made you** by *Richard D. Balge* ..... 39

NOTICES ..... 64

### LIFE IS LOOKING UP

**Somebody got it right** by *Paul E. Kelm* ..... 65

### OUR PLACE IN THE SON

**Able to tread on the lion and the cobra** by *James A. Aderman* ..... 66

### EDITORIAL COMMENT

**To follow what is just** by *Carleton Toppe* ..... 67

YOUR QUESTION, PLEASE by *John F. Brug* ..... 68

READERS FORUM ..... 69

FROM THIS CORNER by *the editor* ..... 70

TEENTALK edited by *Karen Spencer* ..... 72

### TO ORDER

*Northwestern Lutheran* for one year

Call 1-800-662-6093, press 8

(Milwaukee area call 475-6600, press 5).

Charge (Discover, MasterCard, or Visa accepted), or we'll bill you. A subscription is \$8.50 for U.S.A. or Canada.

### Or send coupon

with \$8.50 check or money order  
to: Northwestern Publishing House  
1250 N 113th Street  
Milwaukee WI 53226-3284

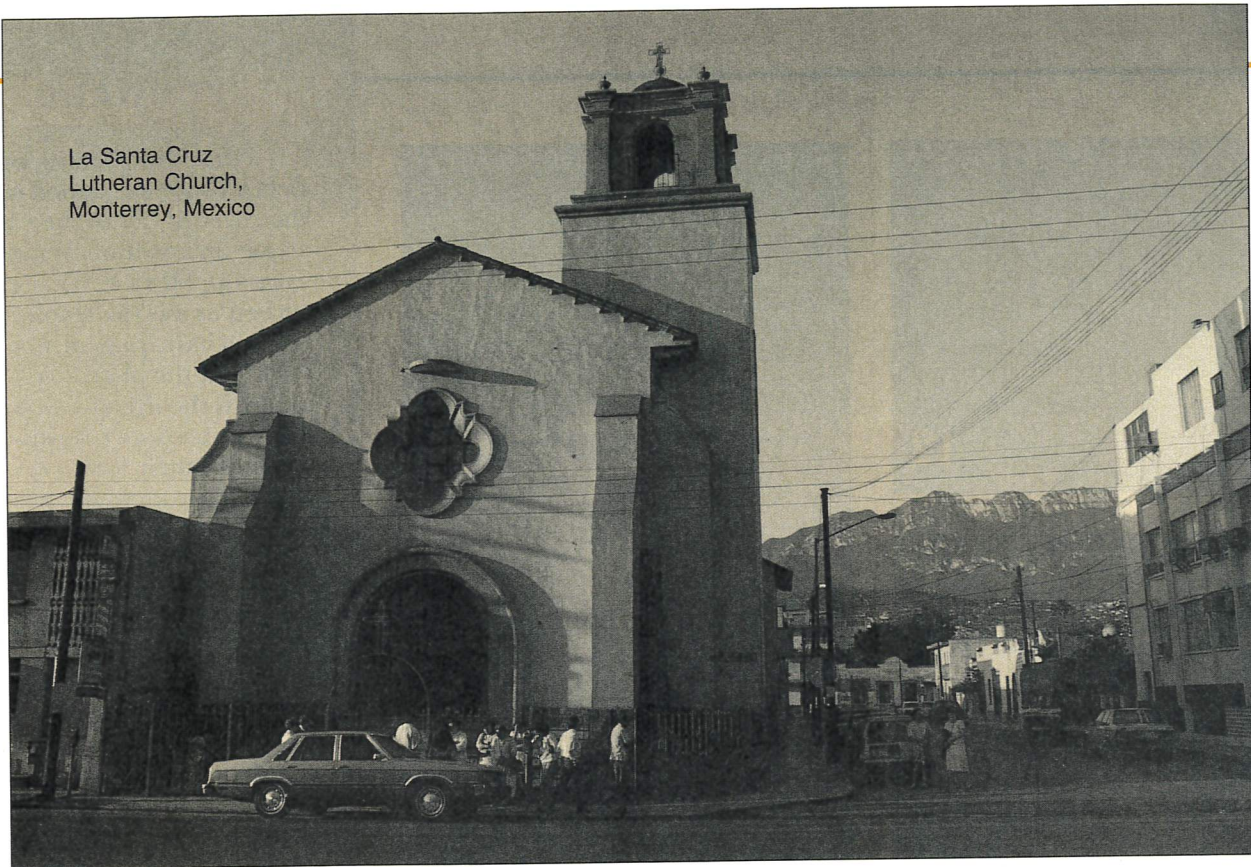
Name (print) \_\_\_\_\_

Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_



La Santa Cruz  
Lutheran Church,  
Monterrey, Mexico



PHOTOS BY EUGENE SCHULZ

# Adelante en Mexico

by Eugene G. Schulz

“**A**delante” is a Spanish word that means “go forth.” New opportunities stand before us to “go forth” into Mexico to spread the gospel.

In 1992, the Mexican government relaxed laws that prohibited expatriate missionaries from working within the country. Church buildings had been property of the government, and congregations could not have their own bank accounts. Now foreign missionaries will be permitted to work in Mexico, and congregations will be permitted to own property.

In 1968, the Wisconsin Evangelical Lutheran Synod decided to establish a church in Mexico. It took time, however, to find and train native pastors. In spite of obstacles and growing pains, the Lord blessed the synod’s efforts so that today there are five mission congregations in Mexico. These are shepherded by three Mexican pastors, one Mexican lay minister, and one expatriate American missionary.

Mexico is the third largest country in Latin America, about one-fifth the size of the United States. Mexico City, the capital, is the largest city in the world, with a population of over 18 million people.

More than 81 million people live in Mexico, and

over 90 percent of them profess Catholicism, but the number who actively practice it is much lower. Studies reveal there is ignorance about Jesus Christ and a lack of Bible knowledge.

There is considerable emphasis on worship of the Virgin Mary. Also, many Mexican Indians still adhere to ancient Indian religious beliefs and practices.

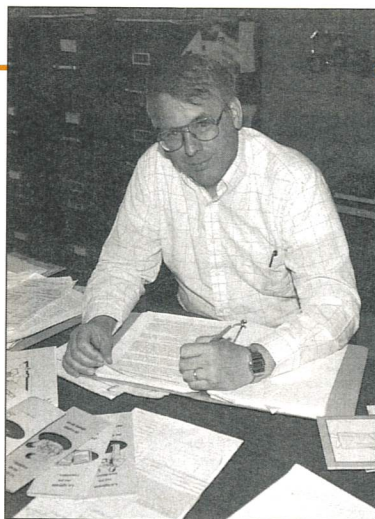
The Catholic church has little meaning in the daily lives of the people. They do not know the gospel, and they are looking for a church that will give meaning to their lives.

## El Paso, Texas

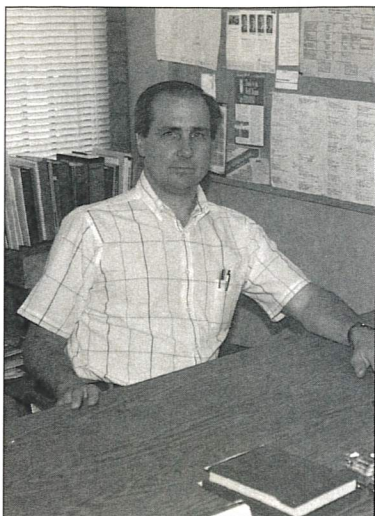
In El Paso, Texas, the WELS has two missionaries



**El Paso, Texas.**  
 Missionary Paul Hartman,  
 director of mass communications,  
 translates materials for those  
 entering the ministry.



**El Paso, Texas.**  
 Missionary James  
 Connell serves a cross-  
 cultural congregation.



**Ciudad Juárez, Mexico.**  
 (Above) Cristo Redentor  
 is served by Pastor  
 Vincente Guillén, pictured  
 with his family (left).

who work with the Lutheran church in Mexico.

Missionary James R. Connell is a pastor of San Juan Lutheran Church. This cross-cultural congregation reaches out to both American and Hispanic people, many of whom are Mexicans living in El Paso. Worship services are in English and Spanish.

Missionary Paul J. Hartman is the director of mass communications. He translates evangelism and theological materials that are used to train workers for the Latin American mission fields.

Last year my wife Eleanore and I visited our Mexican missions. Here is what we saw.

### **Ciudad Juárez**

South of the Rio Grande River is El Paso's twin city of Ciudad Juárez, Mexico. The WELS church in Juárez is "Cristo Redentor" (Christ the Redeemer). Vincente Guillén, a national pastor, has been at this church since 1972 and has developed a significant ministry with children and teens.

### **Puebla**

Puebla, a city with over one million people, is about 80 miles east of Mexico City. The WELS church is

"Tempo Cristo Glorificado" (Church of Christ Glorified). The lay minister is Carlos Monzón, a supervisor at a factory. He and his wife, Paulina, are the parents of three children.

On Palm Sunday, Paulina Monzón decorated the altar with fresh flowers. Carlos began the Bible class by singing a hymn accompanied by his guitar. During the worship service, Carlos read a sermonette from "La Vida de Cristo" (The Life of Christ). Twenty-three people attended the service. Afterward, several families brought food for a pot luck dinner. Using a hot plate, they prepared chicken in a spicy "mole" (chocolate) sauce, and served rice, salads, and tortillas.

### **Mexico City**

On a rainy Monday evening, a group of believers met for worship at "Cristo Resurrectado" (The Risen Christ) Lutheran Church in Mexico City. Congregational singing was without organ, and the pastor chanted the liturgy.

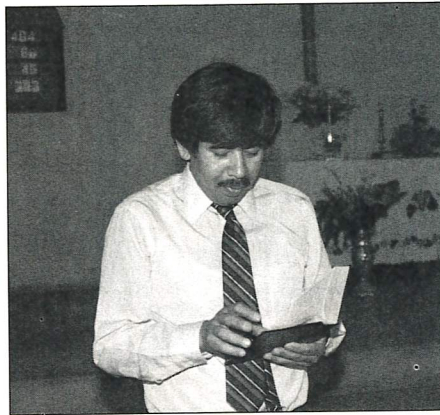
The church is located in a quiet residential neighborhood on the south side of the city. The building was dedicated in 1970, and a plaque on the door shows the names of the WELS officials who attended



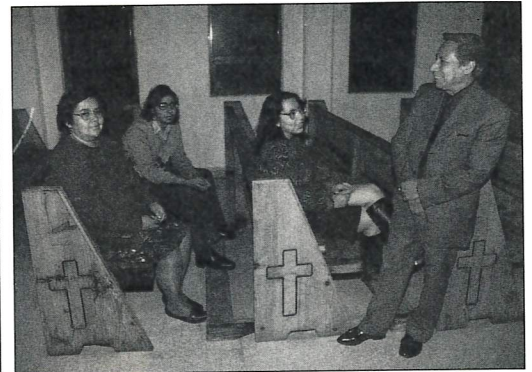


**Puebla, Mexico.**

(Above) Members of Tempo Cristo Glorificado gather to worship. They are led by lay pastor Carlos Monzón (above, right).



**Torreón, Mexico.** (Above) Pastor Otoniel Rodriguez and his family. (Right) El Redentor Lutheran Church.



**Mexico City, Mexico.** (Above) Pastor David Chichia, shown with his family, serves the members of Cristo Resurrectado (left).

the celebration.

The national pastor is David Chichia, who was received into WELS fellowship in 1969, and went to the city of Guadalajara to start a mission. The Mexico City congregation was being served by Dr. Orea Luna, a medical doctor, who founded the Confessional Lutheran Church in Mexico. When Dr. Orea died in 1972, Pastor Chichia went to Mexico City to serve that congregation. Pastor Chichia speaks English very well.

**Torreón**

A very active congregation is in Torreón, a city of 500,000 located in north-central Mexico. The work in Torreón is shepherded by a national pastor, Otoniel Rodriguez. He and his wife, Velia, have four daughters. Pastor Rodriguez has boundless enthusiasm and a unique combination of gifts which help him provide for the physical and spiritual needs of the people.

He is a medical doctor who spent several years serving people in poor, rural areas of Mexico. Then he entered the WELS seminary in El Paso and became the pastor at "El Redentor" (The Redeemer) church in Torreón in 1989.

It is a tradition in Mexico that Good Friday of Holy

Week is celebrated with processions, pageantry, and revelry. South of the city of Torreón is a mountain which has on its summit a 70-foot statue of Christ with extended arms. Midmorning on Good Friday a procession of people slowly made their way to the top.

The most popular route to the Christ statue was on a wide, paved path. Many people, however, chose a more difficult climb up a steep slope covered with rocks and cactus bushes. Young people carried blaring radios. An elderly woman who had difficulty walking was literally pulled up the hill by two young men.

On the mountain top was a chapel packed with worshipers. Thousands of people were milling around the plaza, eating picnic lunches and having a good time. It was a carnival atmosphere, as vendors hawked saint medals, trinkets, food, and colorful balloons.

A table at the foot of the statue held a crucifix. People knelt before it and made a sign of the cross, and some kissed the figure of Jesus, while a woman sat at a table accepting coins.

When the chapel service ended, the throng poured into the plaza. A man with long hair, dressed in a robe and barefoot, led a procession down the mountain. Flanking him were men dressed as Roman soldiers





**Monterrey, Mexico.**

(Below) Pastor Ernest Zimdars and his family.  
(Right) The choir of La Santa Cruz on Easter morning.



**Torreón, Mexico.**

(Above, left) People flock to the statue of Christ.  
(Above) As part of a Good Friday tradition, people kneel before the crucifix. The woman receives their coins.

who were leading this Christ figure to his “crucifixion.” Then we heard the sirens of motorcycle police as they escorted a limousine conveying the bishop who smiled and waved as he roared past the procession.

That evening, the Good Friday service at El Redentor was in stark contrast to the revelry on the mountain top. Here was no gaudy, noisy throng—only worshippers who quietly meditated on the events of the first Good Friday.

**Monterrey**

The largest WELS mission in Mexico is in Monterrey, a city with 2.5 million inhabitants. This beautiful city lies in a valley at the foot of two mountains. There are flower-filled plazas, centuries-old colonial style buildings, and the gorgeous ecclesiastical architecture of the old Spanish cathedrals.

The church is named “La Santa Cruz” (Holy Cross). Its expatriate pastor is Ernest H. Zimdars, who with his wife Christina and two youngest children, arrived in January, 1991. Pastor Zimdars serves as the mission coordinator for all the Mexican missions.

Easter Sunday was observed with a sunrise service and a festival service, with over 100 people attending.

The worship was enhanced with Easter anthems sung by a youth choir and an adult choir. Two men accompanied them with guitars. Lay readers presented Scripture readings.

After the service everyone watched an Easter drama enacted by members. Later, families drove into the country for an Easter picnic at the vacation home of a member. There were games for the children, and even adults tried to “pin the tail on the donkey,” but the highlight for the children was the Easter egg hunt.

What does the future hold regarding the expansion of mission work in Mexico? Missionary Zimdars is optimistic. “With the changes in the Mexican constitution, American pastors can work in Mexico with the support of government,” he said. “The door is opening wider. For that we need the support of all our brothers and sisters in the States, because the work must go on and will go on, by the grace of God.”



*Eugene Schulz is a member of Atonement, Milwaukee.*



**T**he 1991 convention of the Wisconsin Evangelical Lutheran Synod authorized major changes in our network of ministerial education schools. We now operate three preparatory schools (Michigan Lutheran Seminary in Saginaw, Mich., Martin Luther Preparatory School in Prairie du Chien, Wis., and Northwestern Preparatory School in Watertown, Wis.), two colleges (Dr. Martin Luther College, New Ulm, Minn., for teacher training, and Northwestern College, Watertown, Wis., for pastor training), and Wisconsin Lutheran Seminary in Mequon, Wis.

Faced with the expense of under-utilized campuses and low growth in synod mission offerings, the convention called for the combining of the two Wisconsin prep schools on the Watertown campus, at the same time amalgamating the two colleges in New Ulm.

Is this feasible? A seven-member study committee, authorized by the convention, presented a preliminary report last summer, saying that the synod's resolve was in fact feasible. It offered one major revision in light of serious concerns: locate the combined college somewhere in Wisconsin, closer to our population center.

The twelve districts all received and reacted to this preliminary report in their conventions last summer. Most conventions favored a "status quo" approach—though some by a close vote—calling for the school network to remain in its present form and urging an increase in offerings to cover expenses.

### The poll

The Feasibility Study Committee conducted a post convention "exit poll" of all pastors, male teachers, and lay convention delegates. The 2,300 responses are summarized here.

- 1) *The 1991 synod resolution on school structure is feasible.*  
Agree: 61% Disagree: 30% No opinion: 9%
- 2) *The 1991 resolution is feasible with respect to dollars.*  
Agree: 55% Disagree: 32% No opinion: 13%
- 3) *Cost savings should be a high priority in making the decision to restructure our worker training system.*  
Agree: 47% Disagree: 45% No opinion: 8%
- 4) *It is vital for the consolidated prep school to be co-located with Northwestern College.*  
Agree: 19% Disagree: 66% No opinion: 15%
- 5) *It is vital for the consolidated prep school to be on the Watertown campus.*  
Agree: 35% Disagree: 45% No opinion: 20%

# The survey says . . .

by Herbert H. Prah

- 6) *Closing MLPS and not combining the colleges is the best long range plan for our worker training system.*  
Agree: 23% Disagree: 70% No opinion: 7%
- 7) *The combined prep school operating as the only occupant on the Watertown campus will be a strong, growing, and viable school.*  
Agree: 47% Disagree: 35% No opinion: 18%
- 8) *I believe that the area Lutheran high schools will significantly increase their number of students enrolling in the pastor training program.*  
Agree: 39% Disagree: 46% No opinion: 15%
- 9) *Combining the colleges is a good idea.*  
Agree: 52% Disagree: 41% No opinion: 7%
- 10) *New Ulm is a good location for the combined college.*  
Agree: 29% Disagree: 59% No opinion: 12%
- 11) *Relocating the pastor training program to New Ulm will cause a significant drop in the number of students in the program.*  
Agree: 40% Disagree: 46% No opinion: 14%
- 12) *Relocating the pastor training college in New Ulm will result in a significant increase in students in the pastor training program.*  
Agree: 14% Disagree: 61% No opinion: 25%
- 13) *I fear a loss of pastor training program students due to crossover to the teacher training program.*  
Agree: 34% Disagree: 51% No opinion: 15%



**Delegates to the 12 district conventions last summer express their views on the synod's six-school ministerial education system.**

14) *I fear a loss of focus on the pastor training program if the colleges are combined.*

Agree: 36% Disagree: 54% No opinion: 10%

15) *I fear a decrease in doctrinal purity if the colleges are combined.*

Agree: 11% Disagree: 78% No opinion: 11%

16) *I feel that a combined college will improve the relationship among called workers.*

Agree: 63% Disagree: 21% No opinion: 16%

17) *I feel there will be an improved overall college experience (education) for both pastors and teachers at the combined college.*

Agree: 58% Disagree: 25% No opinion: 17%

18) *I would prefer the combined college be located somewhere other than on our New Ulm campus.*

Agree: 42% Disagree: 29% No opinion: 29%

19) *I would personally support raising funds to build a new campus for this combined college to optimize its location as well as to provide a first class facility for the long term.*

Agree: 34% Disagree: 51% No opinion: 15%

**The conclusions**

Some conclusions these results suggest include:

- A relatively simple "Let's sell Martin Luther Preparatory School and be done with it" approach to

the ministerial education issues of our synod is strongly opposed (6).

- There is uncertainty over the role of our prep schools and Lutheran high schools (7 and 8).

- The majority do not fear the loss of pastoral candidates due to combining the colleges (13 and 14).

- Combining our colleges is perceived as enhancing our quality of education (17) and the relationships among all public ministers (16).

- New Ulm, Minn., is not seen as the best location for a combined college (10, 12, and 18), although the issue is not strongly supported in any clear direction as yet (18 and 19).

- Many are clearly willing to set aside tradition (4—NWC and NPS need not share the same campus; 5 and 10—Watertown and New Ulm need not remain the site of our schools).

**Other elements**

The complexity of the issue overrides many other elements in the current discussion. Simplistic approaches often ignore the larger picture. The changes in our school structure tie into virtually every segment of our synod at work. Beside the obvious effects of moving and combining schools, faculties, curricula, and student bodies, our synod's efforts to reshape its worker training system for the 21st century must reach a delicate balance. Proper stewardship of limited financial resources, supporting growth in congregational and synodical ministry and mission, generating a sufficient supply of public ministers, particularly pastors, maintaining doctrinal integrity, and strengthening the involvement of area Lutheran high schools are just a few issues which must be considered. We must also take into account what works well for us, and the goals and projections of the WELS.

While many favor a "status quo" approach, the stewardship issues are putting pressure on our synod's financial resources. These will be addressed in a future article.

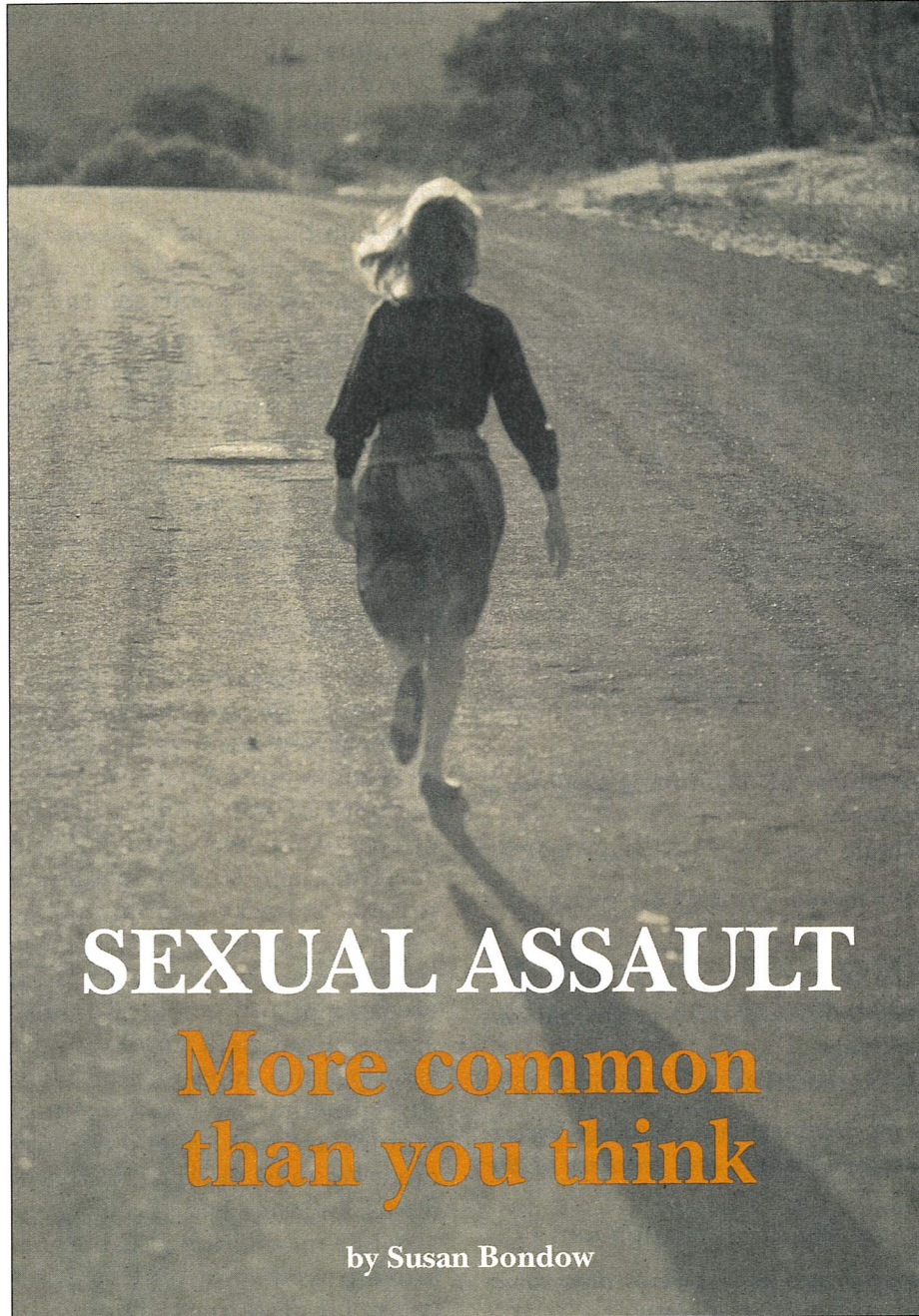
Since the long-range plan adopted by the 1991 convention affects the whole synod, we encourage you to study the exit poll tabulations, be informed, discuss

the issues with your pastors, teachers, and lay leaders. Most certainly, pray for the Lord's wisdom in guiding our synod, particularly at its 1993 convention this August.



*Herbert Prah is pastor of St. Mark in Eau Claire, Wisconsin, and chairman of the feasibility study committee.*





MRS. KEVIN SCHEIBEL

## SEXUAL ASSAULT

More common  
than you think

by Susan Bondow

**S**haron can't drive by a fast-food restaurant without picking up something to eat. When she feels depressed, she turns to food. Food is safer than people; it nurtures, comforts, and makes her feel better without risks. Also, her obesity protects her from having to deal with her sexuality.

Joyce's little boy wonders why his mommy always sleeps with a light on. He is not aware of her fear of the dark and her recurring nightmares. He also wonders why so many men come in and out of their lives. Unable to distinguish between love and sex, Joyce

searches for closeness, comfort, and nurture through the only means she knows—her sexuality.

Compulsive dieting and exercise give Martha a feeling of control; if she could just be in control, then bad things wouldn't happen. She demands perfection from herself in her work, school, and home life. She calls the shots in her marriage, never allowing herself to be vulnerable or spontaneous. Her husband feels frustrated, manipulated, and angry at the lack of closeness and intimacy in the relationship. If he shares his feelings with her, Martha uses them to push



him further away.

Jill is struggling to fill in the gaps in her memories of childhood. Flashbacks haunt her as she seeks to put the pieces of the puzzle together. Her deep sense of personal worthlessness keeps her feeling insecure in her marital relationship, where she gives messages of "come close, go away."

What do these women have in common? All are exhibiting behaviors characteristic of sexual abuse; in fact, all have been sexually abused.

### **Victims among us**

These are not people tucked far away from the mainstream of society. They could be any of us, our neighbors, relatives, and best friends. Sexual assault is much more common than we care to admit. Statistics indicate that 34 million women in the United States were victims of sexual abuse as children; 97 percent of molesters and rapists are men. It is estimated that a child is molested every two minutes. A Los Angeles Times poll revealed that nearly one out of every four people in the U.S. has been molested as a child. For every known victim, nine more remain hidden.

Society does not like to face the problem; the church does not like to face the problem; perpetrators do not want to face the problem; and victims deny or block out the problem until it re-surfaces in other ways later in life.

Denial allows us to avoid looking at something very painful, and also frees us from having to do something about it. "A Christian would not engage in incest or abuse. Perpetrators are dirty old men with alcohol or drug problems, certainly not anyone we know. Most child molesters are homosexuals, or lonely, unmarried men." Also, myths which lead people to believe that victims of sex crimes somehow asked for it, that sexual abuse is committed mainly for sexual pleasure, and that sexual offenders are usually strangers help keep us isolated from and ignorant of the real problem.

### **Offenders among us**

The fact is, 75 percent of offenders are not strangers, making it all the more difficult for a child to say no. Some offenders are religious men, who attend church regularly, and may even have positions of leadership. Sexual abuse is primarily motivated by a need for control, power, and superiority rather than a need for sexual gratification.

An offender is often a lonely, unfulfilled man, even though he may be married and have a family. He is socially immature, has poor impulse control, and suf-

fered abuse as a child. Unable to relate on an intimate, adult level, he struggles for assurance, power, and control. These may be momentarily attained through the victimization of someone smaller and weaker. Many offenders probably view women as inferior to men or as non-persons who can be used.

Incestuous homes are often closed systems, isolated from and distrustful of outsiders. Loyalty to the family is stressed so that victims cannot obtain help without betraying the family.

### **Lasting scars**

Almost every victim continues to feel something is wrong with her even when she is an adult. "I never felt the same again. I still feel dirty." Brooding inside are all the repressed memories, hurts, distrust, rage, betrayal, and loss experienced, but never dealt with, from childhood.

Common characteristics of sexual assault victims include:

- Guilt and shame. Victims feel that somehow they were to blame.
- Depression. Many victims feel a recurrence of the helpless, hopeless feelings from childhood.
- Fears and phobias. Many fears are associated with flashbacks, or triggered by situations that bring back memories of the abuse.
- Control. Being perfect, not making mistakes, is the only way to keep from losing control.
- Anger. Anger is often misdirected toward spouses or other loved ones.
- Repeated victimization. Feelings of worthlessness keep victims repeating old patterns.
- Difficulties in intimate, trusting relationships. Having been betrayed by someone who was trusted leads victims to need close relationships, and yet to be afraid to allow themselves to be vulnerable. This becomes most obvious in marital relationships, but also plays a role, spiritually, in their relationship to God.

Professional Christian counseling can help to deal with the pain of sexual assault. Sexual assault victims must be able to acknowledge the abuse, admit they were victims, and recognize it was not their fault. They must admit the abuse has caused destructive, unhealthy patterns and that they are powerless to bring about change and healing in their lives. Only through Christ and the cross is there hope for true restoration and healing. He heals the broken hearted and binds up their wounds.

*Susan Bondow, a professional counselor, is a member of St. Peter, Appleton, Wisconsin.*





# Building for Christ

by Marvin A. Radtke

**“W**e got the go-ahead to build our first church. It was a thrill—until we saw the bill.” Construction costs are enormous. They can have devastating effects. Large loan payments can hinder a congregation’s primary purpose of making disciples, because its outreach program cannot be properly funded.

The synod’s Board for Home Missions searched for ways to cut construction costs. They found people, some with construction experience, others just handy with tools, willing to help. The Builders for Christ program was born.

Under the program, the congregation builds its own church. The congregation seeks help from its own members, but most mission congregations are not able to provide a full construction crew. Builders for Christ maintains a roster of people willing to serve as construction managers or builders, from which the congregation may draw an adequate crew.

Peace Lutheran of Hayward, Wisconsin, was chosen as a pilot project. Builders for Christ constructed a 2300 square foot worship facility. The second project, nearly double in size, was Risen Savior of Elk River, Minnesota.

Men and women from the congregations helped in construction, painting, staining and finishing, providing coffee breaks, and preparing and serving meals to the workers. From Builders for Christ both congregations obtained construction managers and builders.

Some were able to commit themselves for the entire time of construction; others worked two, three, or four weeks. A few took a week of their vacation. Some of them supplied their own housing by means of trailers, campers, or RVs. The congregations provided housing for those who needed it.

**I**t was amazing how quickly the congregational volunteers and Builders for Christ merged into an effective crew. The projects were completed in about the same amount of time as if the buildings had been constructed by a general contractor.

“When we started, I was concerned about the quality of workmanship,” said the architect for our pilot project, “but I am happy to report it is superb.”

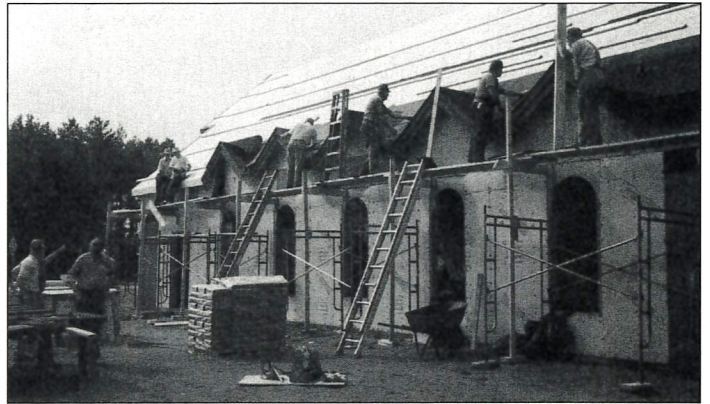
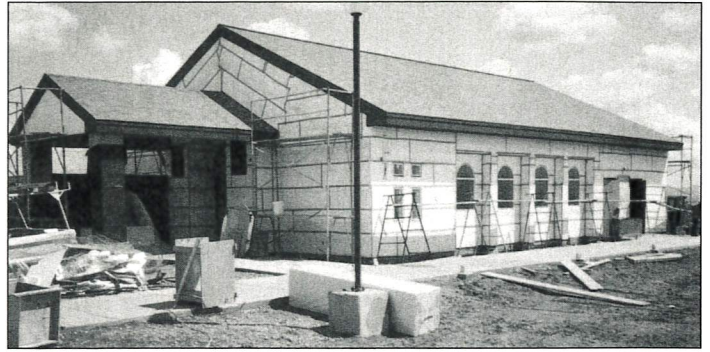
The architect’s cost estimate for the church in Hayward was \$150,000. Under the Builders for Christ program, the congregation needed only \$99,000. The savings are even greater considering that interest does not have to be paid on the \$51,000 saved. The costs of





(Left and clockwise)

- Laying a foundation for the Lord's work.
- Trinity, Sierra Vista, Arizona
- Peace, Hayward, Wisconsin
- Risen Savior, Elk River, Minnesota
- Many supply their own housing.
- Builders gain a sense of accomplishment.



the Elk River project have not been determined, since all bills have not yet been paid.

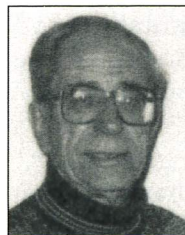
But more than quality buildings at considerable savings resulted. The caring attitudes, the Christian spirit, the dedication and cooperation made a positive impact on the communities. The congregation members and Builders also found they made cherished friends during the projects.

One young family spent vacation time working on the Elk River project. "That was the best, most enjoyable vacation we ever spent," the father wrote. "I have already made vacation arrangements so we can work on next summer's project."

"I said for years," said another volunteer, "if the Lord gives me strength and health when I retire I

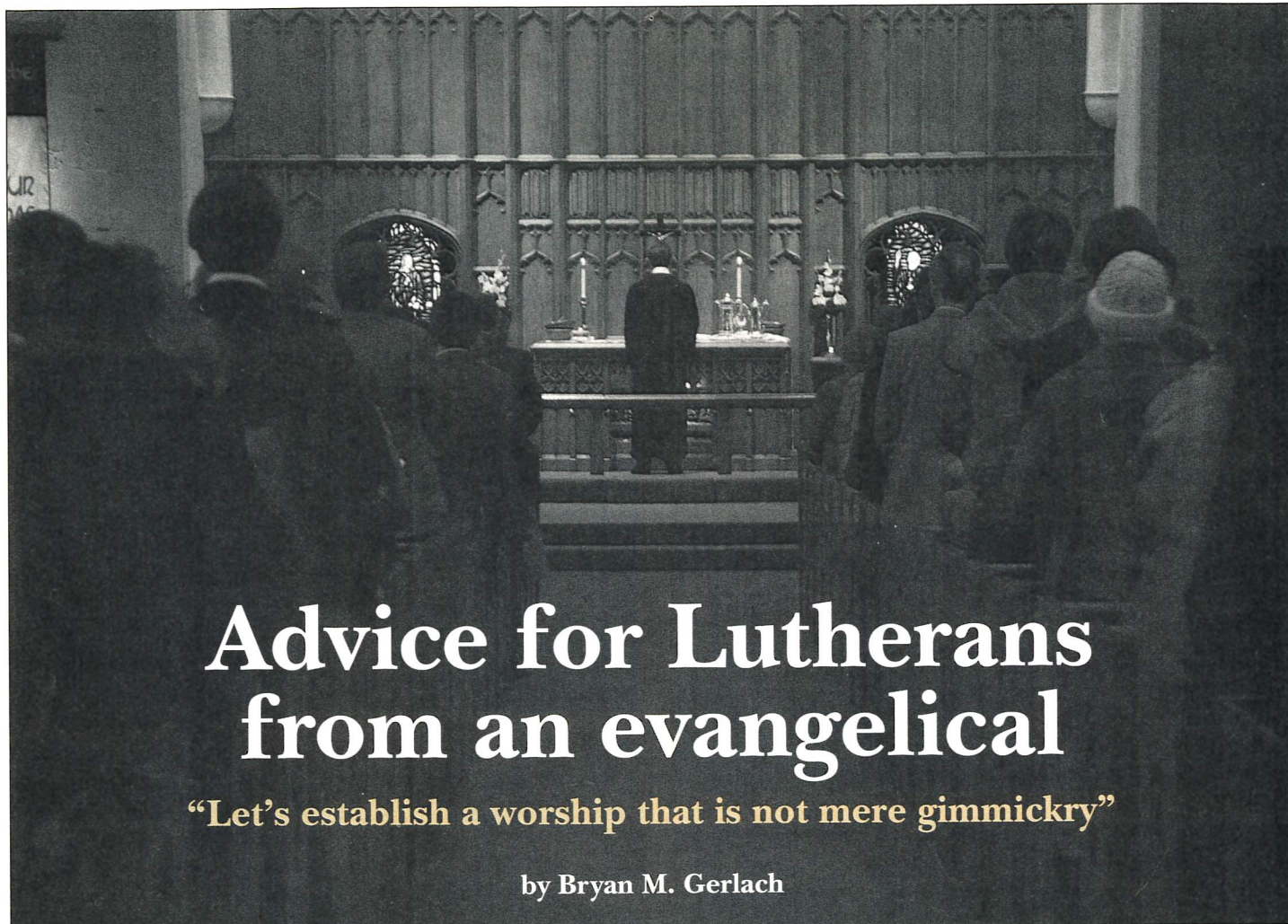
would like to build churches or parsonages. When you work like this on the Lord's church, it's a lot of fun."

Are you willing to serve as a Builder? If you know how to drive a nail or cut a board, we need you. Contact the director of the Builders for Christ program and request an application form. The more construction managers and builders on our roster, the more mission congregations we will be able to help. For more information, write to Marvin Radtke, Builders for Christ, Rt 7 Box 7841, Hayward WI 54843.



*Marvin Radtke, a retired pastor, is director of Builders for Christ.*





# Advice for Lutherans from an evangelical

“Let’s establish a worship that is not mere gimmickry”

by Bryan M. Gerlach

**R**ecently I drove from Milwaukee to Wheaton, Illinois, to interview Dr. Robert Webber, author and lecturer who has produced a videotape series, “Principles of Worship.” The drive to Wheaton was the first leg of a cross-country trip back home to Sacramento, California, a drive that offered time for thinking. After a two-hour visit with Dr. Webber, I had much to think about.

Robert Webber is the most influential voice for worship renewal among Evangelical Christians. The breadth of his influence is apparent as one notices the unusual places he turns up. The spring 1990 *Youthworker* magazine was devoted to worship, and Webber was there. He wrote, “The worship of the future is not innovative or new, but a contemporized version of early Christian worship. Let’s establish a worship for teenagers that is not mere gimmickry.” He has also been quoted favorably in materials prepared by the consultant Win Arn, a well-known advo-

cate for the “use whatever works” theory of worship.

Webber came from a Baptist family. His father was a missionary in Africa and once was an editor of *Christianity Today*. Webber attended a fiercely conservative fundamentalist school, Bob Jones University. He earned his doctorate at Concordia Seminary, St. Louis (because it was the closest school, he says). He has had training at Episcopalian and Presbyterian seminaries. He wrote about his trek from intellectual, propositional, teaching-oriented worship to worship with a richer dimension in his book *Evangelicals on the Canterbury Trail*. The phenomenon discussed in the book was notable enough to catch the attention of even the secular press (*U.S. News & World Report*, January 15, 1990). Webber has taught at Wheaton College since 1968.

## Discovery of liturgical worship

Webber’s books have helped many to discover the value of liturgical worship. A worthwhile book is



*Worship Is A Verb*, recently reissued by Abbott Martyn of Nashville. Webber describes five worship emphases which are really substitutes for worship the way the Bible understands it: lecture hall, evangelistic tent, psychiatric couch, entertainment, and thematic or topical.

One or another of these five, Webber contends, dominates the function, feel, and mood of worship in thousands of Christian churches. When one of these five replaces the kind of worship Scripture encourages, worship ceases to be a God-dominated interaction between God and his people. In fact, worship may not occur at all, but may be replaced by a Bible study, an outreach event, or a spiritual variety hour.

In Webber's opinion, worship is often "too cerebral, too passive, and too verbal." His corrective is to "restore mystery, participation, and symbolism." He urges Christians to come before the Lord at worship with reverence and awe; he contends that a clear theocentric priority in worship can correct the "worship as entertainment" emphasis championed by the church growth movement as well as the "laid back and easy" attitudes of so many of today's church members. Webber sees high irony in the fact that 400 years after the Reformation restored worship to the people, many Protestants have become passive in worship. He wonders if God must feel, on Sunday morning, like a dad trying to communicate with a teenager: Christians don't respond except in minimal, mumbled fashion. He wonders if too many Christians don't speak and sing liturgical responses with nothing more than tolerance for these "intrusions" as they wait for the real reason they've come to church, that is, to sit down and listen to the sermon.

Webber insists that all elements of the liturgy (spoken, visual, musical, and ceremonial) must be understood and valued by today's worshipers. Without understanding these things, people may employ a liturgical structure, but will have no liturgical piety. They will use the liturgy, but fail to see its value for faith and life.

#### **Advice and caution**

Dr. Webber is convinced that worship is best learned by experience, not by talking about it. He often says, "Experience precedes reflection." In other words, we won't get very far by telling people what they ought to do and then hoping they will do it.

For example, uncertain people will be more powerfully convinced and encouraged by singing the psalms than by hearing ten good reasons to sing them. Webber says, "Experience precedes reflection. . . .

Experience is a powerful way to lead to reflection."

Worship renewal is hard work. Webber told me, "Sometimes I wish the Lord had called me to a different ministry." He doesn't have academic training in worship or liturgy; he is self-taught. He understands our situation; our worship "experts" are parish pastors and Lutheran elementary school teachers rather than academics.

Some of us have tried to achieve worship renewal by adding variety to our worship services. But as we strive for variety we must also be able to articulate the pitfalls that come with having too much variety or with using inept variety. Webber made a point which is easily overlooked: "Variety, per se, is not that helpful. . . . Rather, rediscover what the liturgy does. If the people are dead, they'll be dead in variety, too."

If people don't know what the liturgy does and what their role in the liturgy is, then variety may function as nothing more than a pious diversion. "I have talked with ministers and church leaders," Webber wrote, "who have made slight changes in their order and practice of worship and who, because of these changes, feel they have entered into worship renewal. . . . Worship renewal is not primarily changing the order of worship, introducing new elements, or even celebrating the Eucharist more frequently."

What is worship renewal? It is leading people to understand that at worship they come into the presence of the living Christ; it is encouraging them to participate with joy and eagerness in their prayers and praises; it is helping them to lift up their hearts to the Lord in a new, faith-filled song.

#### **Spiritual renewal and worship renewal**

Those who see the key to spiritual renewal in a renewed life of worship will benefit from being conversant with Robert Webber's ideas. The volumes previously mentioned in this article will strike responsive chords in those who love the WELS for its doctrine but are at times frustrated by its collective deficiencies in worship, music, and the arts.

Readers are wise to read Webber's writings with a critical but sympathetic eye. But his insights and correctives speak beneficially to our church, poised as it is on the verge of a new hymnal and of an effort toward spiritual renewal.



*Bryan Gerlach is pastor of St. Mark, Citrus Heights, California. This article first appeared in Focus on Worship.*



# Getting our priorities straight

by Thomas B. Franzmann

**O**ur society moves at a fast pace. Many things claim our attention, some quite important. Among the more pressing, we have our families, jobs, homes, social lives, educations, church activities, hobbies, obligations to our country and community.

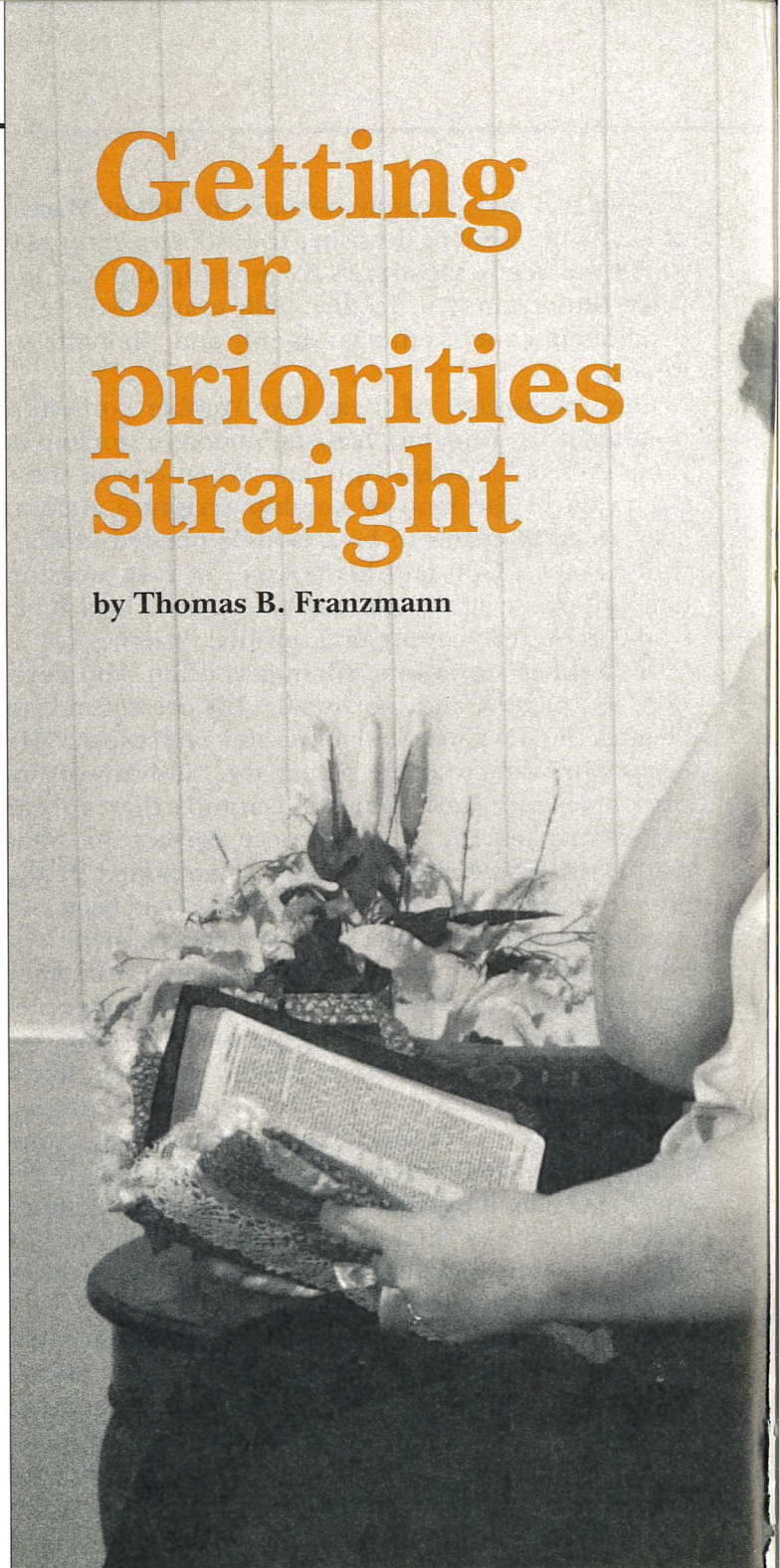
Since we can't get everything done, we must pick and choose the activities in which we are going to be involved and eliminate the others. It is hard to know which things are going to be most important in the long run. But Jesus can help make the task easier. In the familiar story of two hostesses, Mary and Martha, he is urging us to get our priorities straight.

## It's not wrong to be busy

Unfortunately some wrong impressions are connected with this event. You can easily get the idea that Mary was a good person and Martha was bad. Not so. Martha loved her Lord deeply. She "opened her home to him." Jesus had just come from a hot, dusty trip. He had worked hard, teaching, fielding trick questions, and guiding doubt-filled disciples. Martha invited him to her home and did her best to make him feel comfortable. She wanted to set out a meal fit for a king—the King of kings. And she went at it. As Martha bustled in the kitchen, Mary chose her place at Jesus' feet.

It's not wrong to be active and busy; it was not wrong for Martha to invite Jesus to her home and busy herself in the kitchen. It would be wrong, however, if we just sat around and neglected the stewardship responsibilities God gave us.

It is also wrong if our involvement and concern become so important they distract us from what is more important still. Jesus noticed that about Martha: "Martha was distracted by all the preparations that had to be made." She had gone to work to serve Jesus out of love, but she went overboard. She was so worried and upset about whether or not she was going to get everything done, she complained to Jesus: "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" Jesus gently

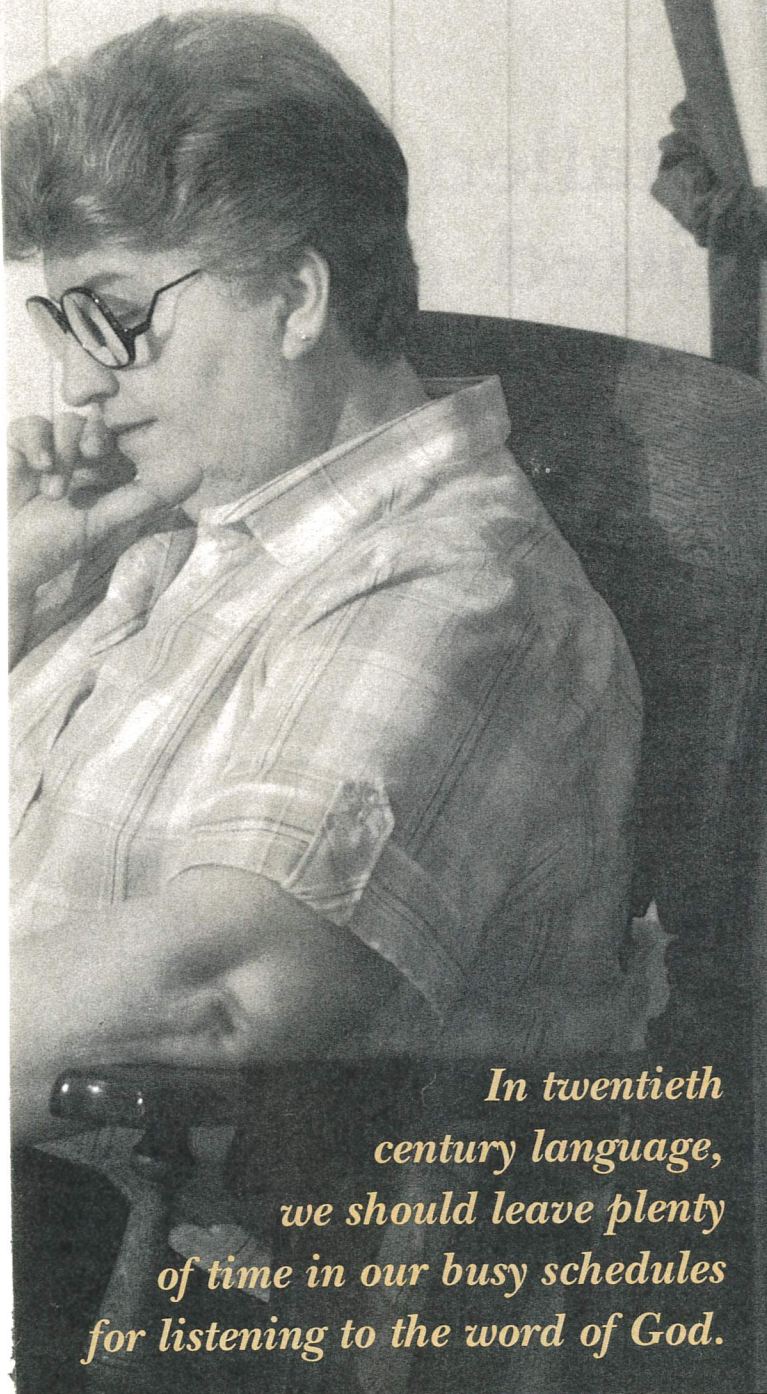


chided her, "Martha, Martha, you are worried and upset about many things."

## Our time gets used up

Our Lord at times has to say that to us, too. In our effort to live responsible lives we get caught up in the stream. We need exercise, so we join a health club. We need companionship, so we make friends—who have friends. We join a church which asks us to get





MRS. KEVIN SCHEIBEL

*In twentieth century language, we should leave plenty of time in our busy schedules for listening to the word of God.*

involved. We need job security so we take night classes to improve our skills. We get involved in children's programs. We feel the need for Christians to get involved in current issues.

No one dare say these things are not important. But we get caught up in two or three of them and our time is used up; four or five of them and we begin losing sleep. We are trapped. Once in them it is hard to get out without feeling like a quitter.

We're distracted from Bible reading and Bible classes. Sunday morning comes too often, or church is in the wrong place. Devotions with our children seem to get put off until we have more time, whenever that might be.

In her busy schedule, that's the mistake Martha made. Mary did not make that mistake. One part of her may have wanted to be in the kitchen helping Martha. But she was already following the great principle Jesus taught here: "Only one thing is needed. Mary has chosen what is better." That means, in twentieth century language, we should leave plenty of time in our busy schedules for listening to the word of God.

**We have to budget our time**

Through his word we become close to him so that he becomes a part of our life and breath. The word offers comfort and guidance. The word puts life's agenda in proper perspective. The word prepares us for eternal life. The word is everything or it is nothing.

All earthly things will let us down. But not the word. Friends move away, money is spent, food is eaten, businesses fail, houses rot, inflation eats up savings. But God's word remains. Mary chose the word. And Jesus said: "It will not be taken away from her."

Mary chose the word. It didn't just come her way. We also have to choose it, to budget our time, to make room for it, to erect a protective wall around the time we have set aside for God's word so nothing else will infringe upon what is most important.

Jesus was very gentle with Martha. He knows the old Adam doesn't want to hear and study God's word. How lovingly and gently Jesus urged, "Martha,

Martha, you are worried and upset about many things." So also lovingly and gently Jesus urges us. Pray for the faith not to ignore his gentle urging to get our priorities straight.



Thomas Franzmann is pastor of Our Redeemer, Santa Barbara, California.



# Factory-installed or retrofitted

The disciple of Jesus is not a finished product

by Robert Raasch

**T**he concept of a Christian as a disciple, so well explained by Professor David Valleskey in a 1987 synod convention paper, addresses discipleship. "The word disciple," Professor Valleskey says, "comes from a Greek word which means 'to learn.' . . . The disciple of Jesus is a learner. He is not a finished product. There is always something incomplete about him."

At confirmation I did not have this clear view of being "work in progress." Nor did I have a good view of what pastors' and teachers' jobs were.

Professor Valleskey also clears that up. "It is unfortunate that for years the full meaning of Ephesians 4:11-12 was: 'He gave some . . . pastors and teachers: for the perfecting of the saints, for the work of the ministry . . .' (KJV).

"Note the comma between 'saints' and 'for,' making it appear as though the pastor's call is to perfect the saints and to do the work of the ministry. The original Greek makes it clear that this is not the meaning of this verse. . . . Spiritual leaders are not called to do the work of the ministry by themselves. Their primary ministry, or service, is to get God's people ready for their ministries."

The NIV translation is much better: "He gave . . . some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up." With Pastor Valleskey's help, we can understand ministers' roles as equippers and our roles as disciples.

## Air conditioning and discipleship

If air conditioning is to be placed into a vehicle, it is usually best to have it installed at the factory. The suspension system, cooling system, or configuration of the car accommodates it better if it is factory-installed.

Like that air conditioner, it is best if the proper understanding of discipleship is installed as "original

equipment." Pastors and teachers should instill in believers the expectation for continual learning, growing, and ministering. New Christians should see that they are being equipped not just to be hearers or consumers, but doers, producers—builders of the body of Christ.

My pastor, Arthur Frenz, presented a paper on confirmation. One point that came through loud and clear was that confirmation is too often considered as an end. While rapid integration of the confirmand into the congregation will help, even that integration will be helped by a "factory-installed" understanding of discipleship.

The problem is different for "existing models," that is, long time Christians who need to be retrofitted, or re-educated as to their roles. For them, the prescription is clear: get them back into the word.

## Retrofitting is a long, slow process

This analogy about installing this or retrofitting that may make it seem pretty simple. You know better. You don't lift the hood, loosen a couple of bolts, and put in a new part. It's a long, slow process, especially if you are retrofitting older models.

It reminds me of the time I went into a new job and some of the people I managed had a different mindset from what I thought was needed. After trying for some time, I told my boss I just might have to get new people.

He gave me some counsel I remember to this day.

He said, "Robert, they will change half as fast as you want them to, but that will be twice as fast as they want to."



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



## Money for missions and ministry— Lift High the Cross update

Lift High the Cross has received gifts and commitments exceeding \$18 million. Here are just three examples of how those gifts are being used.

**Bethlehem Lutheran Church, Carmel, Indiana:** If you were part of Bethlehem, a new mission, your experiences would include selecting and participating in any or all of three Bible classes; rejoicing that space for Sunday activities had been secured in the public library; going out on Saturday afternoons to invite new neighborhood residents; telephoning people to invite them to special events and services; planning and sharing in a Family Growth Sunday (described as a “one day VBS for the whole family”); welcoming visitors at Bible study and worship services.

Pastor Ed Ungemach and the members of Bethlehem are working hard to share God’s love and forgiveness with the people of Carmel. God is blessing their efforts. The people are coming; the mission is growing.

**Christ the King Lutheran Church, Abak, AKS, Nigeria:** Professors Larry Schlomer and Harold Johne will return home in December. They went to Nigeria to develop the seminary training for seven men

who had completed two years of pre-seminary studies. In December they will be assigned to a one year vicarage before being ordained as pastors.

Christ the King currently has only three pastors and a number of lay preachers for its 20 congregations and 2,000 baptized members. But Christ the King will have a very difficult time affording the blessing of seven new pastors.

The economy of Nigeria is terrible. Many of the members are in poverty, eating only one or two meals a day. The church is struggling to pay its current pastors and lay preachers. Taking the responsibility for seven more salaries will be a real challenge. Your prayers on their behalf are sought.

**Staff ministry training, Dr. Martin Luther College, New Ulm, Minn.:**

Our Board for Worker Training has developed a program to train WELS members for four staff ministry positions.

Ministers of family and youth will encourage parents to conduct daily Bible study and prayer, teach families to support and minister to other families, and provide help with family problems.

Ministers of evangelism will educate, motivate, and train members

to reach out to others, work with the pastor and elders with visits on straying members, orient new members, and provide evangelism resources to every member.

Ministers of administration will serve as executive officers for the organizational work of the congregation, coordinate the work of boards and committees, administer the maintenance of buildings and grounds, devise budgets, and serve as catalysts for congregational planning.

Deaconesses will provide spiritual service to the women and youth of the congregation, will promote Bible study and Christian life, may work with children and youth ministries, may participate in special ministries, mercy ministries, and ministry to unwed mothers, single mothers, and widows.

Next year the training for staff ministry will begin. Pastor Larry Olson has accepted the call to be the director.

We thank you for your generous and loving support of this offering. We pray that you find joy in the gospel work that God is giving all of us the privilege of doing.

—Ronald D. Roth

*Director of Planned Giving Ministry*

## Communication skills seminar

The WELS evangelism/mass media ministry will premiere a communication skills seminar at Wisconsin Lutheran College’s REX Center, Milwaukee, on February 27.

“Minding the Message,” the title of the communication skills seminar, is designed to enhance personal communication skills and presentations for church leaders. Pastors, teachers, adult, youth and chil-

dren’s Bible study teachers, council members, organists, choir directors, officers of women’s auxiliaries, and youth advisors from eight Milwaukee area churches have been invited to participate in the initial presentation.

The four-hour seminar was produced under a grant from AAL with technical and professional assistance provided by Executive

Communications Group, New York.

“Minding the Message” presenters will be Pastor Robert Hartman, administrator for WELS evangelism, Dan Krueger, development director for Wisconsin Lutheran High School, and John Barber, WELS mass media director.

Another seminar is planned after Easter in the Madison area. An exact date has not been set.



## Child care centers offer opportunities for ministry

WELS members from around the country met in West Allis, Wis., Dec. 7 to focus on Christian child care centers. Participants from California, Florida, Michigan, Minnesota, Texas, and Wisconsin were present at the symposium, sponsored by the synod's Board for Parish Services.

Pastor John Vogt, of Emanuel, Lansing, Michigan, said his congregation opened its center four years ago. "I was not a zealot—or even an advocate—of opening a day care center in our congregation," he admitted. "I have been made a believer, however." When he came to Emanuel in 1979, the congregation was made up primarily of older people. The center drew younger families into the church; in the last year there were 51 child baptisms. "You should hear the commotion in church on Sunday mornings now," Vogt exulted.

Representatives of the synod's evangelism commission and the Board for Home Missions also were present. "Opening day care centers can be a way to plant new missions," noted Pastor Peter Kruschel of the BHM. "We'd like to know more about it."

Colleen O'Connor, administrator of the child care center in Lansing, and a member of the synod's early childhood task force, acknowledged that some church members believe that offering child care encourages parents to relinquish their responsibilities. But the growing number of single parent families and families in which both parents work make child care a necessity, she said. "If we don't, who will? And the children have Christian care."

Most of the child care centers are self-supporting. The preschool and child care center at Jordan in West Allis contributes monthly to the congregation's mortgage payment. "But we're not trying to make



Rachel Krueger, director of the daycare and preschool at Christ, Milwaukee, helps Stephanie Scherr and Benjamin Chadwick play the autoharp.

money," said Jordan's principal, Elmer Baacke. "Our program is an extension of our church's ministry, and our finances are mixed. The day school, the preschool, the day care, they're all one. Money-wise, we're no farther ahead than we were before we started the day care—but the congregation has grown by ten percent."

Participants agreed that adequately trained teachers are scarce. "Staffing is a big problem," said Pastor Jonathan Voss, whose congregation, Ocean Beach in Pompano, Florida, operates a child care center. "We would like DMLC graduates, or synodically certified teachers."

But "recycling teachers is not the

best," said Prof. Beverlee Haar of Dr. Martin Luther College. "Teachers have to be retrained. They have to learn to play with little children."

Pastor Kerry Kronebusch, of Apostles, San Jose, California, which operates a child care center and preschool, agreed. "DMLC graduates aren't trained to understand preschool children. We need directors and teachers who are called, trained, and dedicated."

Information from the symposium will be used by Parish Services in planning programs and providing resources for congregations interested in establishing child care centers.

—Dorothy J. Sonntag



## DMLC graduates eight in mid-year

On December 18, Dr. Martin Luther College, New Ulm, Minn., graduated a mid-year class of eight. Pastor David P. Kolander of St. John, New Ulm, was the speaker. The Bachelor of Science in Education degrees were awarded the graduates by President Lloyd Huebner and Arthur J. Schulz, vice-president for academic affairs.

The graduates were Wendy J. Cross, Saratoga, Calif.; Ginger L. Drake of Houston, Tex.; Mark D. Frailing, Milwaukee, Wis.; Brooke L. Herman, Freeland, Mich.; Mark A. Kahrs, Sleepy Eye, Minn.; David A. Knittel, New Ulm, Minn.; Linda M. Kohrs, Lake City, Minn.; and Shannon I. Tesch, Watertown, S. Dak.

After acquiring 18 credits in religion, one kindergarten teacher,



Wendy J. Cross  
Saratoga, Calif.



Ginger L. Drake  
Houston, Tex.



Mark D. Frailing  
Milwaukee, Wis.



Brooke L. Herman  
Freeland, Mich.



Mark A. Kahrs  
Sleepy Eye, Minn.



David A. Knittel  
New Ulm, Minn.



Linda M. Kohrs  
Lake City, Minn.



Shannon I. Tesch  
Watertown, S. Dak.

four elementary teachers, and seven secondary teachers were recommended for synod certification.

Four graduates were assigned calls. Mark Kahrs was assigned to Zion, Sanborn, Minn.; Ginger

Drake to St. Paul, Tomah, Wis.; Brooke Herman to St. John, Two Rivers, Wis.; and Shannon Tesch to Christ, Marshall, Minn. All assignments are until the end of the present school year.

## Lakeside LHS boys take state championship

The Lakeside Lutheran High School, Lake Mills, Wisconsin, boys' cross country team, coached by Gerald Walta, capped an undefeated season by taking first place in the WISAA Class B state meet. Senior Bart Gurgel had the second best time of all runners and was selected as an all-state runner. The championship led to the following thoughts by Barbara Gurgel:

"Our hearts raced as they came through the chute. First place—second place! The blue and white uniforms sprinted across the finish line. The sweaty anxiety on each face broke into a grin. Victory became a reality. Excitement rippled through the teammates and fans. Parents



and friends hurried to be part of the hugs, back pats, and hand shakes. Competitors offered congratulations.

"There is dancing in the park. After thousands of miles of training in heat, sleet, and snow, after consuming pounds and pounds of macaroni, a dream is realized. The group moves arm in arm, jubilant, victorious, ecstatic.

"Quietly, seven blue warm-up clad young men walk to a pine grove a stone's cast away. They form a circle. Heads are bowed. Hands are clasped. Their parents watch as, one by one, each speaks. Our celebration turns to blissful gratitude.

"Thank you, Lord, for our youth who love you and share you with each other. Thank you for a coach that led them to you as their captain."



## WELS to study church membership initiative

A research project designed to assist Lutheran congregations work toward membership initiatives will be carried out in a meeting at Orlando, Fla., Feb. 4-7. The project, called "Church Membership Initiative" (CMI), is sponsored by AAL. A number of Lutheran church bodies have been invited to send representatives.

Approximately 80 Wisconsin Evangelical Lutheran Synod members will attend the program, 56 from representative congregations, 12 district officials, and 12 from the national office and seminary.

CMI will provide suggestions for evaluating and planning approaches to ministry, making it possible to save time and money by learning from the programs and experiences of other churches.

Each church body will discuss and study the gathered information within its own group. Plenary sessions will be only reporting sessions.

When the WELS was invited to be a part of CMI, AAL representatives affirmed that they respected the synod's position on fellowship and the impact its position has on activities sponsored by fraternal benefit societies. They assured the WELS representatives there will be no evaluation of the means by which church bodies carry out their ministry.

There will be no plenary session Bible studies, worship, or prayers. Each church body will arrange its own devotions.

WELS representatives stated their concern that there be no hint of "Church Growth." The CMI name was chosen to represent the planners' intentions not to involve church growth theology.

Every effort has been made to avoid forbidden fellowship or accepting "church growth" theology. In view of the Christian liberty the Scriptures and our confessions

grant, it may be well to recall a statement of Luther to the Anabaptists who criticized the Lutherans for borrowing from the heterodox:

"They act like those who would have nothing of the Antichrist. . . . This is indeed a shaky foundation; on it they will build nothing good. If they pursue this principle, they will also be obliged to deny the entire Holy Scripture and the office of the ministry. For we certainly have all these things from the pope, and on this principle we would be obliged to make even a new Holy Scripture. On the same principle we would also be obliged to abandon the Old Testament so as to be sure to receive nothing from the unbelieving Jews. . . . All this is foolishness. Christ also discovered the abuses of the Pharisees and Scribes among the Jews (Matthew 23:3) but he did not for this reason reject everything they held and taught" (*What Luther Says*, #3774).

## WELS Historical Institute seeks members

The board of the WELS Historical Institute is asking for assistance in broadening its membership among the synod's pastors, teachers, and congregation members. The board feels that every congregation or its library should become a member to make publications of the institute available to its congregation members.

Annual membership includes a spring and fall issue of the *Journal*, two newsletters and support of institute projects. Annual membership costs are \$10 for an individual, \$15 for the family, and \$25 for a congregation, school, or library.

Remittances or requests for further information should be mailed to WELS Historical Institute, 2929 N Mayfair Rd, Milwaukee WI 53222.

The institute was organized in

1981 as a service organization supervised by a board of directors. The institute's purpose is to promote interest in the history of Lutheranism, especially the history of the WELS; stimulate historical research and publish its results; collect and preserve articles of historical value; serve as the official department of archives and history of the synod and as the official depository of Lutheran materials.

In keeping with its purpose, the institute accepts correspondence and records and other papers from the officers, boards, committees, organizations, and agencies of the synod and its districts; all records and materials relating to the work of ad hoc committees of the synod and its districts; articles and materials of archival significance from individu-

als; historical materials of the synod's institutions, congregations, and organizations; and the records and historical materials of institutions, congregations, and organizations that are permanently disbanding.

### WELS Connection videotapes

#### February topics

- Feasibility Study Committee

#### March topics

- Bill Shadd from Siloah, Milwaukee
- Northwestern Lutheran magazine

#### April topics

- "Training Christians for Ministry"
- President Mischke's Easter message

For more information, contact *CCFS*, WELS Administration Building, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Cost of a year's subscription is \$48.



## Minnesota District

October 18 was a festive day as more than 1500 friends of **St. Croix LHS** gathered for a service of dedication for the new facility. Pastor David Ponath was the guest speaker. . . . Friends of **campus ministry** gathered on Nov. 15 for the dedication of the campus student center at U Minnesota-Minneapolis. Sunday worship

services are now being held there. Joel Lintner is the campus pastor. . . . **St. Peter of St. Peter** celebrated its 125th anniversary during 1992. Former pastors preached for special services throughout the fall. St. Peter's pastors are Charles Degner and David Arndt. . . . **Mt. Olive, Shakopee**, celebrated its 40th anniversary Aug. 23. Pastor Oliver Lindholm was guest speaker and the contemporary Christian musical group

Ex Corde gave a concert. Mt. Olive is served by Pastor Mark Schwertfeger. . . . **Timothy, St. Louis Park**, celebrated its 40th anniversary Oct. 18. The first resident pastor, Robert L. Schumann, returned to preach for the occasion. Timothy is served by Pastor Robert Edwards. . . . **Loretta Mae Schlicht**, wife of Lutheran Home executive director Robert Schlicht, was called to eternal rest July 7.

—Robert M. Edwards

## Also in the news

The **Apache mission** in Arizona will be celebrating 100 years of mission work on the reservation October 2 and 3. Special services have been planned. . . . **Southeast Asia Lutheran Evangelical Mission**, a WELS sister church in Hong Kong, has five evangelists who are being prepared for ordination in spring. . . . The Siebert Lutheran Foundation has given a \$5,000 grant to assist in developing material for the preparation of **Lutheran elementary school principals**. The Commission on Parish Schools will work closely with Dr. Martin Luther College in the development of such a program. . . . The Commission on Parish Schools has endorsed the concept of **membership in state associations of non-public schools**, if such does not compromise the synod's doctrine and practice, as an appropriate means through which better service can be provided to WELS Lutheran schools. . . . Lift High the Cross funds have made possible the establishment of a mission on the Caribbean island of **St. Lucia**. The mission has exploratory status and is served by Pastor Joel Jaeger, formerly one of our civilian chaplains in Germany. . . . Northwestern College has received a \$27,500 grant from Aid Association for Lutherans. The funds will support a special retreat

promoting the pastoral ministry for **second-career students**. The retreat is scheduled for June 11-13 on the Northwestern campus. . . . All pastoral candidates from **Wisconsin Lutheran Seminary** have now been assigned. . . . Wisconsin Lutheran Seminary, Mequon, has been awarded grants totaling \$22,400 from Aid Association for Lutherans. Part of the grant will provide tuition assistance to students and post-graduate students and faculty. . . . On June 13, the **Minnesota District** will observe its 75th anniversary as a district of the synod. Prior to that time it was one of three synods which formed the 1892 federation, the General Evangelical Lutheran Synod of Wisconsin, Michigan, Minnesota and Other States. . . . **Brian Terrel**, a 1974 graduate of Wisconsin Lutheran Seminary, who is continuing his studies toward a doctorate at the University of Arizona, has been named executive director of the newly formed "Lutheran Counseling Services Southwest" organized by WELS congregations in the Tucson area. He is available for seminars. . . . **Prof. Ernst H. Wendland**, 77, presently teaching at the Lutheran Seminary in Zambia, has announced his retirement as of June 30. Back in the early 1970s Prof. Wendland began the seminary in Lusaka. . . . The Saginaw, Mich., synod convention in August will include a one-hour presentation and dedication of the

synod's **new hymnal**. Directly thereafter the books will begin to be shipped to congregations and individuals. . . . The **Commission on Parish Schools** is developing a self-study tool for use in evaluating the school program. Schools will be encouraged to use it as a part of their program evaluation and to consider seeking accreditation through a recognized accreditation agency. . . . **Arizona Lutheran Academy**, Phoenix, won the state's football championship in Class IA. It was the school's first title in eight-man football. . . . Lutheran Brotherhood has again provided a grant to the **home mission board**. The \$92,000 grant was allocated in 1992 to 69 congregations in 22 states and two Canadian provinces. The grant is used to provide financial assistance for outreach efforts, especially through the use of various mass media materials. . . . **Appointments:** Pastor Keith Kruck of Madison, Tenn., and Pastor Peter Naumann of Moberge, S. Dak., have been appointed to the Support Committee to fill existing vacancies. Pastors Curtis Jahn and Mark Jeske have been appointed to the board of the WELS Historical Institute to fill existing vacancies. . . . In **Laos** the John Chworowskys report they are teaching a total of 110 Laotians in English as a second language. They are scheduled to return to the states July 31.



## Top religion stories of 1992

The political activity of Christians in this election year, churches' efforts to address homosexuality, and the church-state debate ranked among the top stories of 1992, according to six newspaper religion writers interviewed by *Christianity Today*.

Noted here will be the top three by each writer. David Briggs of the Associated Press listed religion and politics, church debate on homosexuality, and decline in denominational giving (as percentage of income).

David Crumm of the *Detroit Free Press* listed church debate on homosexuality, religion and the presidential campaign, and abortion.

Steve Rabey of the Colorado Springs *Gazette Telegraph* listed the (political) "righting" of American evangelicalism, popular culture wars, and the Supreme Court graduation prayer decision.

Gustav Niebuhr of the *Washington Post* listed religion and the presidential election, ethnic cleansing in the former Yugoslavia, and the Supreme

Court and religious freedom.

Richard Vara of the *Houston Chronicle* listed Christian political activity, church debate on homosexuality, and continued demise of televangelists.

Geyle White of the *Atlanta Journal-Constitution* listed the religious right at the grassroots, the Supreme Court and church-state relations, and restructuring of mainline Protestantism.

## Leisure time puts teens at risk

In a report carried by the Washington Post news service, a study funded by the Carnegie Corp. found that leisure puts teens at risk. Adolescents devote most of their time to the basics, the study found, such as school, homework, eating, chores, or paid employment. But about 40 percent of their time—five hours a day—is discretionary.

"By any standards, America's young adolescents have a great deal of discretionary time," the report said. "Much of it is unstructured, unsupervised, and unproductive for the young person."

Teenagers, on average, watch 21 hours of television per week, compared to 5.6 hours spent on homework and 1.8 hours reading for pleasure. For the most part, the study reported, the time spent with their families is not one-on-one interaction with a parent but is devoted to meals or watching television.

The report, written by a special task force, estimates that half of the nation's 20 million young adolescents, ages 10 to 15, are at some risk because of the opportunities they face for destructive activities in their free time. The task force pointed to the increase in one-parent homes, dual-working couples, and the rela-

tively new risks of drugs, AIDS, and gangs.

The large block of free time offers many opportunities for young people to fall into dangerous activities. For example, unsupervised time after school is the most common occasion for adolescents to have sexual intercourse, often at a boy's house while the parents are at work.

Another study cited in the report found that nearly 30 percent of eighth graders are home alone after school for two or more hours. And low-income students were most likely to be home alone for more than three hours.

The report said that never before have young people needed out-of-school programs so desperately.

## Ballot results mixed

Sociologist James Davison Hunter says, according to *Christianity Today*, that electoral politics has become an important field of conflict in the struggle for American values. A number of states had referendums on social and moral issues.

• **Euthanasia:** California rejected a measure that would have allowed doctors to assist the terminally ill to commit suicide.

• **Abortion:** Two abortion referendums went prochoice. Maryland voters rejected abortion restrictions and Arizona rejected a measure which would have banned most abortions.

• **Homosexuality:** Oregon voted against a measure barring the state from recognizing homosexuals as a

protected class under civil rights laws. Voters in Colorado, however, voted for such a measure.

• **School choice:** Colorado rejected a measure that would have given parents vouchers to use at the public, private, religious, or home school of their choice.

• **Gambling:** Idaho voted to ban casino gambling. Missouri voted to allow riverboat gambling. Georgia approved a state-run lottery. Mississippi voted to permit lotteries. Kentucky approved charitable bingo. And South Dakota defeated a measure to repeal the video lottery.

• **Death penalty.** The District of Columbia defeated a congressional-approved death penalty.



**Baby boomers on church . . .** Baby boomers are not returning to the churches they left as adults, and their children probably are not going to be part of the institutional church either, a major new study says. The findings came from a survey of 500 Presbyterians conducted over a two-year period by researchers from Hope College, Holland, Mich., Catholic University of America, and the University of Oregon. Researchers say the data can be applied to other Protestant denominations. Boomers are not angry about religion nor are they turned off by it. "It's just that the church doesn't do anything for them," said Benton Johnson, a sociology professor at the University of Oregon.

**What constitutes a megachurch? . . .** Pastor John V. Vaughan of the Church Growth Research Center in Bolivar, Mo., defines a megachurch as one that holds weekly services for more than 2,000 people and offers a variety of ministries and programs, ranging from help for street people to onsite bowling alleys. According to Vaughan, there are more than 300 megachurches in the United States.

**Mormons oust right-wingers . . .** The Mormon church is engaged in a massive housecleaning, excommunicating hundreds of Mormon dissidents whose ultra-conservative views are at odds with those of Mormon leaders. The purge, believed to be one of the largest since the 1850s, when thousands of Mormons were excommunicated, was aimed at church members said to be unduly preoccupied with a belief that the world is about to end. Numbers are impossible to obtain because excommunication records are closely guarded by the church.

**Billy Graham has Parkinson's disease . . .** Billy Graham, the world's best known evangelist, has Parkinson's disease, but is continuing his normal crusade activities. The Billy Graham Evangelistic Association reported that Graham has had mild tremors that make it difficult for him to write and that he has had some difficulty walking and descending steps without a rail. "He continues to affirm," the association said, "that he will preach the gospel as long as he lives, because this is what he was called of God to do."

**ELCA reports membership increase . . .** For the second year, the Evangelical Lutheran Church in America has reported a slight membership increase. Baptized membership in 1991 grew to 5,245,177, a net increase of 4,438 over the 1990 figure. In 1990 the church reported its first-ever membership gain of 1,959. The last membership increase recorded by any of the predecessor churches was in 1983 by the Lutheran Church in America. The nation's largest Lutheran body, the ELCA was formed in 1988 with the merger of three Lutheran churches.

**Where the unchurched live . . .** West of the Rocky Mountains the American landscape contains large areas where less than one-fourth of the residents are claimed by any religious group. The nation's southeastern states and its mid-section are areas of high religious affiliation. A study shows that virtually the only part of the West where more than half of the population is claimed by a religious group are Utah—Mormon country—and New Mexico. The areas in the West where the unaffiliated outnumber the affiliated by at least three to one are large pockets scattered throughout Nevada, California, Oregon, Washington, and Montana.

**Catholic colleges get "F" in religion . . .** Roman Catholic colleges and universities, rated on their performance during the past generations, are getting a bad report card from Newsweek's religion writer. Kenneth Woodward, a graduate of the University of Notre Dame, rates the Catholic schools poor to failing in religious formation, faith history, and Catholic intellectual tradition, and suggested that some programs, including business and journalism, were out of place and should be scratched. Woodward said he is thinking of writing a book, "College: Is it worth it?" If he did, he told a gathering of Catholic educators, his answer would be "No."

**Reasons for changing churches . . .** Almost one-quarter of US adults has switched religious affiliation at least once, according to a new Gallup survey. The study found that switching to Protestantism is nine times more common than converting to Catholicism, 81 percent and 9 percent respectively. Among Protestant bodies, 19 percent of the switchers left Baptist denominations, followed by Methodists with an 11 percent loss and Presbyterians with a 6 percent loss. The Roman Catholic Church lost 18 percent. Asked why they changed their religion, 24 percent cited marriage to a person of another faith, 14 percent preferred the religious teaching of the church they joined, and 11 percent cited relocation.

**Euthanasia is bad theology . . .** Rev. Harmon Smith, an Episcopal priest and professor of moral theology at Duke University, said that suicide is inconsistent with Christianity. Smith was referring to physician assisted suicide. Smith cited the early opposition to suicide by Plato, Pythagoras, and Augustine. Smith said Christians who take their own lives, no matter how grave their suffering, are claiming for themselves a right belonging only to God. "All human life belongs to God," Smith said. "We do not own our own lives. It is God, not ourselves, who is in control."

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



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

**EVANGELISTS FOR RUSSIA AND BULGARIA**

Share the gospel with the millions of people in Russia and Bulgaria. The Executive Committee for Japan, Europe, and Asia seeks volunteers for short and long term service. Needed are WELS members who are:

- Proficient in Russian or Bulgarian to correct literature for doctrinal accuracy.
- Able to translate English into Russian or Bulgarian.
- Educators with masters' degrees or higher willing to teach the following at Russian and Bulgarian universities on a short or long-term basis: Church history, English, practical English speech, Christian ethics, doctrine, science, economics, mathematics, computer science, pharmacology, medicine, or other.
- College students with some knowledge of Russian or Bulgarian (or willing to acquire the same) who are interested in a student foreign exchange program.
- Willing to serve as teachers of missionaries' children, evangelists, vacation Bible school or Sunday school teachers, nannies, house sitters, using whatever talents they possess.
- Financially able to sponsor a college-age foreign student for 4-6 months while he or she attends a local university or college.
- Retired pastors, teachers, or lay people willing to serve short or long-term in one of our mission fields.

For more information, contact WELS Kingdom Workers, 2401 N Mayfair Rd, Suite 204, Wauwatosa WI 53226.

**COUPLE NEEDED**

WELS couple needed for maintenance/custodial position at Arizona Lutheran Academy. The couple will be required to live in campus home. Send complete resume to ALA, 6036 S 27th Ave, Phoenix AZ 85041.

**CHRISTIAN CONTEMPORARY CONCERT**

Revelation, from Wisconsin Lutheran College, and Inspiration, from Wisconsin Lutheran High School, will present an evening of Christian contemporary music on March 19 at 7:30 p.m. at Wisconsin Lutheran High School, 330 N. Glenview, Milwaukee. Admission is \$2.00 for adults and \$1.00 for children. Call 414/453-4567 for more information.

**HANDBELL FESTIVAL**

The western region handbell festival will be held April 24-25 at Luther High School, Onalaska, Wis., and hosted by St. Matthew, Winona, Minn. For additional information contact Sandy Graves, 507/452-8515 or Julie Haessig, 507/454-6283.

**AUDIOVISUAL LENDING LIBRARY**

**GO FORTH IN MEXICO—ADELANTE EN MEXICO**

(VHS - 126 - MEX)

1992 24 min. 1/2" VHS color JSCA

Recent changes in government policy have improved the climate for mission work among the people of Mexico. This video describes the work being done there. A Kingdom Workers production.

With annual subscription or rental, order from AUDIO-VISUAL LENDING LIBRARY, Northwestern Publishing House, 1250 N 113th St, Milwaukee WI 53226-3284. Phone 1-800-662-6093, press 7 (Milwaukee area call 475-6600, ext. 127).

**MANUSCRIPTS REQUESTED**

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

**ARTISTS**

The WELS Art Guild will host the Laurel Garden Art Faire at Wisconsin Lutheran College on May 22. Quality artists and craftspeople are invited to submit 5-10 slides for jurying by Feb. 28. Each slide or photograph should be labeled with the artist's name, title, medium, and dimensions. Send slides, name, address, phone, and a self-addressed stamped envelope (for return of slides) to WELS Art Guild, 8800 W Bluemound Rd, Milwaukee WI 53226. All submitting artists will be notified of the jury's selection by March 12. For more information, contact Debra Heermans or Edith Boatman at 414/774-8620.

**DR. MARTIN LUTHER COLLEGE Study Tours**

**Whole language in New Zealand**

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

**European civilization and culture**

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

**Organ design and midwest organs**

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

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

**SPECIAL EDUCATION MATERIALS AVAILABLE**

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

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

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

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

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

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

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

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

**THE BIBLE ON COMPUTER**

Readers of Northwestern Lutheran will be pleased to learn that the Bible is now available on software for the home computer.

*Biblesoft* of Seattle, Wash., has introduced PC Study Bible, which comes with one Bible translation—either the King James or New International Version—plus a concordance and Nave's Topical Bible, which cross-references more than 100,000 passages of Scripture into nearly 20,000 topics, people, and places.

The PC Study Bible, which also features multiple note pads for taking notes on screen, sells for \$69.95. It is available at Christian bookstores and major software stores. It is also available from Northwestern Publishing House. Other additions are also available.

**WINTER VISITORS**

**Sebring, Florida**—Worship with us at New Life (ELS). Sunday service, 10 a.m. Bible class and Sunday school, 9 a.m. 2345 US Hwy 27 South, in the Banyan Plaza. Pastor Joel Willitz, 813/385-2293.

**Bullhead City, Arizona/Laughlin, Nevada**—Family of God (ELS) worships at 1863 Panadero Rd, just south of Bullhead City. Sunday worship, 8:30 a.m.; Sunday school and Bible class, 9:45 a.m. Pastor Michael Smith; 602/763-5303

**SYNOD CONVENTION**

The fifty-second biennial convention of the Wisconsin Evangelical Lutheran Synod will be held August 2-6, 1993 at Michigan Lutheran Seminary, Saginaw, Michigan. Details will be announced later.

Any memorials that are to be included in the Book of Reports and Memorials (BoRAM) must be submitted to the office of the president by April 7.

*David Worgull*  
WELS Secretary

**ITEMS AVAILABLE**

**Pews and altar furnishings.** Call Don Struebing, 402/367-3869.

**CHANGES IN MINISTRY**

**PASTORS:**

- Grundmeier, David A.**, from Abiding Word, Maineville, Ohio, to Good Shepherd, Novi, Mich.
- Kock, Mark A.**, from Prince of Peace, Lehigh Acres, Fla., to Lamb of God, Columbus, Ohio.
- Reid, Pieter G.**, from Trinity, Sturgis, So. Dak., to Indonesia.
- Renz, James A.**, from Trinity, Winona, Minn., to St. Peter, Balaton, Minn.
- Schultz, Thomas J.**, from Martin Luther, Neenah, Wis., to Gethsemane, Davenport, Iowa.

**ADDRESSES**

**PASTORS:**

- Boehringer, John F.**, 919 Labree St, Watertown WI 53094
- Lehrkamp, Robert W.**, 75 S Manhattan Ave, Indianapolis IN 46241
- Pope, Stephen D.**, 940 E Florida Ave, Appleton WI 54911
- Radtke, Marvin A.**, 715/462-9790
- Sherod, James**, Heights Higashikurume-306, Hon-Cho 2-3-1, Higashikurume-Shi, Tokyo 203, Japan
- Suckow, Joel**, 220 Summer St, Schofield WI 54476

**TEACHERS:**

**Manthe, Theodore E.**, 1300 Western Ave, Watertown WI 53094

**STAFF MINISTERS:**

**Ochs, Clair V.**, W222 N2892 Timberwood Ct, Waukesha WI 53186

**CHURCHES:**

- St. John** (Pastor Paul N. Reede), N6455 Cty Hwy G, Neillsville WI 54456
- St. John's** (Pastor Richard F. Weber), 711 W. Fifth St, Neillsville WI 54456

**SCHOOL:**

**Dr. Martin Luther College**, 1884 College Heights, New Ulm MN 56073-3300; FAX 507/354-8225



# Somebody got it right

by Paul E. Kelm

“Why can’t anyone get it right?” The long line of irritable consumers returning merchandise add their monosyllabic assent. The harried clerk behind the consumer service desk doesn’t answer. “Why can’t anyone get it right?” A red-faced and not-so-proud owner of a new car doesn’t want an answer from the service manager. He’s just venting frustration. “Why can’t anyone get it right?” You’ve heard that commentary on government agencies and American manufacturers, the person who serves your fast food or delivers the newspaper. But seldom do you hear: “Why can’t I get it right?”

The consumer mentality demands perfection in what I buy, but accepts mediocrity in what I do. Life is always somebody else’s fault. And when it isn’t somebody else’s fault, the system is to blame. High expectation of others; low expectation of self.

The consumer mentality has also affected the church. “Why can’t anyone get it right?” is an attitude toward the publishing house that supplies educational materials and the seminary who supplied the pastor. “Synod-bashing” is a vent for frustration. When you sense that things aren’t right and somebody has to be at fault, you’ll look a comfortable distance from self for the culprit.

The consumer mentality wants a quality-conscious pastor to conduct user-friendly worship with a sermon that is relevant to my life but doesn’t ask me to get involved. It takes elected leaders to task for the way the church’s money is spent, and

makes sure they don’t have any more money to spend foolishly. It blasts teachers for lousy discipline in the classroom, while exonerating one’s own indulgent parenting.

And the people who need to see themselves in the preceding paragraphs won’t because, of course, it’s somebody else’s problem.

Permit some musing.

We ain’t ever gonna get it right. Not here, not now. Sin did that. And God loves us too much to let us wallow in the hog heaven of our own making.

The early church to which everyone wants a return was a flawed body of conflict and problems. The heroes of faith in Bible history had warts. And the good old days

of Lutheranism are mostly old. St. Paul explains: “We have this treasure in jars of clay to show that this all-surpassing power is from God and not from us” (2 Corinthians 4:7).

Jesus got it right. He did everything God asked of us, perfectly. Then he suffered God’s judgment on all our screw-ups. He got it right for us.

Now you and I don’t have to be so defensive, so self-justifying and perfectionist. Now we don’t have to make each other pay for screw-ups. We can enjoy and apply forgiveness. We can encourage growth. We can celebrate grace. We can be part of God’s solution instead of mere critics of the world’s problem.

Life is looking up!



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

---

*The consumer mentality wants a quality-conscious pastor to conduct user-friendly worship with a sermon that is relevant to my life but doesn't ask me to get involved.*

---



# Able to tread on the lion and the cobra

We share in Jesus' victory

by James A. Aderman

**"N**eato! Hey, Jim, look at this!" The world is filled with fascinating phenomena when you're a boy of ten. At least that's the way it was for me growing up in a small Wisconsin town. As I rushed to see the marvel my pal had discovered on the road, I realized his excited invitation didn't come close to describing the treasure embedded in the asphalt.

A snake, about two feet long, had been crushed by the weight of numerous cars and trucks. It appeared fossilized, pressed so thoroughly into the sun-warmed blacktop that it became part of the road.

We remembered the times snakes had startled us, and the pulse-quickenning fear that raced through our bodies. Seizing the opportunity to repay the world of snakes for the fright they had caused us, we stepped on the crushed serpent—delicately at first. Then we jumped up and down on it in triumph.

Jesus has made roadkill of another serpent, Satan. And that victory has given us the ability to dance in joyful triumph over that ancient dragon. That's the place in the Son that Psalm 91:13 promises is ours.

In the psalm a believer describes the God who gives him peace and security, then assures someone newer to the faith that God will protect and provide for him as well. Finally the Lord speaks.

Focus on verse 13: "You will tread on the lion and the cobra; you will trample the great lion and the serpent." Remember how the Spirit describes Satan. "Your enemy the devil prowls around like a roaring lion" (1 Peter 5:8). "The great dragon was hurled down—that ancient serpent called the devil, or Satan," (Revelation 12:9).

Don't miss the verbs: tread and trample. When we

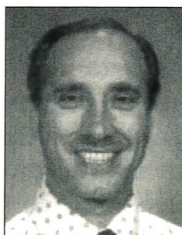
believers deal with Satan, we do it as people who enjoy victory over him. He is our prisoner; we are not his. God has promised, "We are more than conquerors through him who loved us," (Romans 8:37).

We who are "in Christ" share Jesus' victory over Satan as surely as all Americans are victors over Saddam Hussein. Even though most of us did nothing directly to contribute to Desert Storm's triumph, we share the victory because the brave men and women who fought there represented us. We share in Jesus' victory because he came to represent us before his Father.

And what a victory. "The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8). So thoroughly did he defeat Satan and all his demons that before his resurrection on Easter morning, after having "disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross" (Colossians 2:15).

But Satan has not capitulated after his defeat. Much like Saddam Hussein, Satan continues the conflict even though he has lost the war. And he is powerful, dangerous, crafty, a heartless liar, and a remorseless murderer. We jeopardize our souls when we taunt him by dabbling in the occult, in false religions, in unrepented sin.

Nevertheless, when we take our stand in Jesus, we are safe, we are triumphant, we are empowered actually to "tread on the lion and the cobra," "trample the great lion and the serpent." That's our place in the Son.



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.



## To follow what is just

**E**ven before he won the race for the presidency, Governor Bill Clinton knew what he would do first if he was successful in his quest for that goal. He said, "I am going to thank God."

This should not be surprising. In his childhood Bill Clinton was "super-responsible in school and church" (*Time* 7/20/92). He has continued his association with the Baptist church, the church of his youth. The *Baptist Press* has depicted both Clinton and Gore as committed church goers. A pastor who met Clinton at a Bible camp meeting eight years ago admired him because "he loves the Lord with everything in him." It would have been out of character for Bill Clinton, at the successful conclusion of his campaign, if he failed to thank God as he promised.

The praise and thanks of his people are a "pleasing aroma" to the Lord. He delights in the thanksgivings of his believing children for the blessings they have received from him, above all, the blessing of their souls' salvation.

But to say, "I thank you, O Lord," without obeying his will makes a mockery of a praise offering, even if it acknowledges that the Lord is good and that all blessings come from him. The prophet Samuel bluntly rejected the sacrifice and praise of Saul when he challenged the king, "Does God delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord? To obey is better than sacrifice."

That "voice of the Lord" is also unmistakable when it speaks to rulers of nations and peoples today. God holds every human ruler, Christian or non-Christian, responsible for seeing and serving the welfare of all his or her citizenry. Rulers are responsible, above all, for dealing justly. Moses reminded the judges and officials of Israel, "That which is altogether just shalt thou follow" (Deuteronomy 16:20, KJV). This commandment applied not only to Israel's leaders; it also applies to all who are in authority in any nation—as both Old Testament and New Testament writers enjoin.

In behalf of justice God requires of every ruler, above all, Christian rulers, that they restrain and punish those who do wrong and that they commend and defend those who do what is right. God therefore requires of rulers that they devote themselves to safeguarding human life, whether from earliest infancy (yes, from the womb) to decrepit old age. The God who has established family life requires that rulers commit themselves to defend and protect the family foundation of human society from defilement by sexual immorality and from perverted practices that are crumbling the foundation of our nation. He requires that rulers assure justice for the hapless victims of HIV and AIDS carriers who incubate and then transmit these plagues. God also requires, in keeping with other commandments, that rulers protect property and employment and good name and other natural rights. In all human relations God requires rulers to be just.

God bless our nation with a president who seeks justice above all and who will dedicate himself to following it.

Carleton Toppe



*Carleton Toppe,  
president emeritus  
of Northwestern College,  
lives in Watertown, Wisconsin.*



by John F. Brug

**What is the relationship of confirmation to baptism? Is confirmation a renewal of our baptism?**

Confirmation is not a renewal of baptism. In fact, confirmation and baptism are opposites.

The essence of baptism is God's promise that he will forgive our sins and we will be his children through faith in Jesus Christ. Baptism needs no renewal, since God's promises always stand firm. Even if we fall away from the faith which was worked in us through baptism, we do not need to be rebaptized. We need only to return to the faith from which we have fallen.

The heart of the rite of confirmation is our promise to God that we, with the help of his grace, will remain faithful to him. The rite of confirmation is not a means of grace through which God works faith and offers forgiveness of sins to us. The confirmation vow is our response to God's grace. The real confirming of our faith does not take place through our confirmation promise, but through the instruction in God's word which precedes confirmation.

Some of our Lutheran writers have used phrases like "renewing our baptismal vow" in connection with confirmation. Some of our baptism and confirmation literature also reflects such language. Such language, however, is apt to be confusing and is best avoided. This is one of the areas in which the new hymnal will be an improvement over the old.

The practice of confirmation arose out of the vows and confession which were made in connection with adult baptism in the early church. It then became customary for the sponsors to make a confession in the name of an infant who was being baptized. However, neither vows or confessions can be considered a part of baptism. They are simply an accompanying ceremony.

Furthermore, sponsors cannot make a vow for an infant, any more than they can believe for the child. The only vow sponsors can properly make is that they will do everything in their power to see to it that the child is raised in the nurture and admonition of the Lord.

The confession of faith which the sponsors make is not a confession for the child, but a confession of "the faith into which the child will be baptized." It expresses confidence in God's promise to work faith in the child through baptism and through instruction in the word.

All the power and blessing of baptism comes from the promise of God. We receive this and all other spir-

itual blessings through the faith which God works in us. However, none of the power nor any of the blessings are due in any way to a promise which we make to God. They are due to God's promise to us.

We should be careful to preserve a clear distinction between baptism, which is God's gracious promise to us, and confirmation, which is our response to God's gracious promise.

**When I was growing up, it seemed like everybody knew that "minister" meant the same as "pastor." Now it seems like we call everyone "ministers." Is this a change in our idea of what a minister is?**

The English word "minister" originally meant servant, but by long-established tradition it was used almost entirely as a technical term for two types of service. My English dictionary lists "clergyman" or "pastor" as the number one meaning of "minister." The other main meaning of "minister" is a government official like the Prime Minister of England.

What complicates this seemingly simple situation is the fact that older English translations of the Bible used "minister" and "ministry" to translate a group of words in the Greek New Testament which more recent translations, such as the NIV, translate with the concept of "service." This word group is not limited to describing the service rendered by men whose work corresponded to that of our pastors. It was also used to describe other kinds of service, such as that provided by the men in Acts 6 who managed the distribution of help to the widows.

When we use the word "minister" and "ministry" to refer to other forms of service in the church besides that of the pastor (such as the service provided by Christian teachers), we are simply reflecting this wider usage of the term "service" or "ministry" in the New Testament. This wider usage also agrees with a less common use of the English word "minister," which my English dictionary also defines as "one who acts as the agent of another." In this sense everyone who is called by the church to carry out some service in their name is a "minister." This is what we often call "public ministry."

If we are going to use "ministry" in this wider sense, a number of cautions are necessary. Since the wider usage of "ministry" is called archaic (outdated) by the dictionary, to avoid confusion we must make it clear to our hearers that we are returning to a wider usage of the term "minister" than that which has been com-



mon in the recent past. We must be careful that we do not confuse the service which Christians do on their own initiative as part of the priesthood of all believers with the "ministry" which they carry out in response to the church's call and in the name of the church (public ministry). We must be careful that we do not diminish respect for the pastoral ministry, the most

comprehensive form of the public ministry of the word, which was established by Christ.

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

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

## READERS FORUM

### Man or human

In our new hymnal that will be coming out in 1993, there will be a change in wording in the Nicene Creed: "and was made man" will be changed to "and was made fully human." A spokesman for the Joint Hymnal Committee has said that "man and men are losing their generic human meaning and becoming gender specific." It's only the feminists and their supporters that are having problems with "man" and "men." Are some of our people listening to what the world is saying?

*Marvin Krueger  
Burlington, Wisconsin*

*Pastor Victor Prange, chairman of the Joint Hymnal Committee, replies:*

The decisions made by the JHC concerning language revision were the result of our desire to speak the language of the 1990s. Our goal was to express in the worship language the teaching of the apostle Paul in Galatians 3:28: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."

The JHC attempted to find substitutes for words like "men, sons," etc., when these words referred to people in general, both female and male.

As an example of this policy, "He comes, for men procuring" (TLH 58) was revised to read "He comes, for us procuring"; and "For all God's sons securing" was changed to "his children thus securing."

This language policy was also followed in the liturgical section of the hymnal. The translation "he . . . became fully human" in the Nicene

Creed was accepted by the 1991 WELS convention as "soundly confessional." This English translation expresses well the meaning of the original Greek text of the Nicene Creed. The pronoun "he" indicates that Jesus was male. The words "fully human" say exactly what we read of him in John 1:14 ("The word became flesh"), Philippians 2:7 ("being made in human likeness"), and Hebrews 2:14 ("he too shared in their humanity"). It is a great comfort for us human beings to believe and confess that the second person of the Trinity "became fully human" for our eternal salvation. The Son of God is truly one of us whether we are male or female, rich or poor, young or old.

Bear in mind that to be "fully human" does not mean that a person is a sinner. To understand "fully human" to imply sinfulness would mean that before Adam and Eve fell into sin they were not fully human. They were fully human even before they were sinners. So Jesus is also fully human without being a sinner.

The Joint Hymnal Committee made these language changes because we believe that they express in the language of today what the church has always believed, taught, and confessed about the true human nature of Jesus Christ and the benefits of his saving work for all people, male and female.

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

## March '93

- 1. Hebrews 10:1-18
- 2. Heb. 10:19-39
- 3. Heb. 11:1-22
- 4. Heb. 11:23-40
- 5. Heb. 12:1-17
- 6. Heb. 12:18-29
- 7. Heb. 13:1-8
- 8. Heb. 13:9-25
- 9. Number 1, 2
- 10. Num. 3, 4
- 11. Num. 5:1—6:21
- 12. Num. 6:22—7:89
- 13. Num. 8:1—9:14
- 14. Num. 9:15—10:36
- 15. Num. 11, 12
- 16. Num. 13:1—14:10a
- 17. Num. 14:10b-45
- 18. Num. 15
- 19. Num. 16:1-35
- 20. Num. 16:36—18:7
- 21. Num. 18:8—19:22
- 22. Num. 20
- 23. Num. 21
- 24. Num. 22
- 25. Num. 23, 24
- 26. Num. 25, 26
- 27. Num. 27 and 36
- 28. Num. 28, 29
- 29. Num. 30
- 30. Num. 31
- 31. Num. 32

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

THROUGH MY BIBLE IN THREE YEARS

THROUGH MY BIBLE IN THREE YEARS



**M**ilwaukee, Wisconsin, in the heartland of the WELS, was once a city of peace with a crime rate envied by its sister cities across the land. In these last years, however, Milwaukee has joined the big time. After years and years with an annual homicide rate of 50 or less, it now averages around 150 and counting. But even in a city in which Jeffrey Dahmer had committed his diabolical crimes, it stunned the citizens: Four teens slain—execution style, each shot five times—in a north-side drug house, leaving a fifth victim fighting for his life.

Two of the teen-age victims were buried the other day. The service was held at a place familiar to some of us: 3512 W. North Avenue, the address of the WELS national offices for 20 years prior to 1984 when the offices were moved to the Mayfair address. The funeral service was held in the second-floor auditorium in which so many meetings of WELS boards and committees were held in those 20 years. My recollection is that in those years much wisdom was heard as the course of the synod was debated within those walls.

Wise words are still ringing out in that auditorium. In that auditorium friends and relatives of two of the teen-agers gathered to be comforted. Pastor James Carrington of Lighthouse Gospel Chapel, the current occupant, delivered the sermon. Standing before the bodies of the 13-year-old Patricia and 14-year-old Kizzy, Pastor Carrington asked, “What more does God have to do to get our attention?”

“You can’t let it be business as usual,” he declared, almost shouting. “You can’t let it be just a news event this week and then forget about it. It’s all our problem.”

He pointed out that Patricia and Kizzy had made some bad decisions. And yes, he said, they were somewhere they shouldn’t have been.

“But isn’t that what children have a tendency to do?” Carrington asked. “Aren’t children supposed to have guidance?”

“These girls would much rather have had your help than these flowers,” Carrington said. “Do you really care? Do you really care? City of Milwaukee, aren’t you tired? Haven’t you had enough?”

As I read the *Milwaukee Sentinel* account of the funeral, I was struck by the two questions which bracketed the newspaper account: “What more does God have to do to get your attention?” and “Haven’t you had enough?” Pastor Carrington—to make a fair assumption—was not only speaking to the 250 people who crowded the auditorium for the funeral. He was addressing the question to America.

Ironically, *The Milwaukee Journal* (which also owns the *Sentinel*), two Sundays later, the first one of 1993, offered its readers a “clear statement of what The Milwaukee Journal stands for.” The paper’s editorial nabobs came up with 21 items of about 150 column lines, and not one of them was about the root of the crime problem, the disintegration of the family. The 150 lines included two sentences, two sentences, which referred to the family, the basic social, moral, and educational center in a child’s life, where the child is molded for its role in society. One sentence urged parental involvement in schools, and the second sentence called for renewed efforts to “encourage government policies that strengthen families.” Two sentences. That’s it. *They still don’t get it.*

Nice try, Pastor Carrington!

James P. Schuyler




---

*Two sentences.  
That’s it.  
They still  
don’t get it,  
Pastor  
Carrington!*

---





# WELS PARISH SERVICES

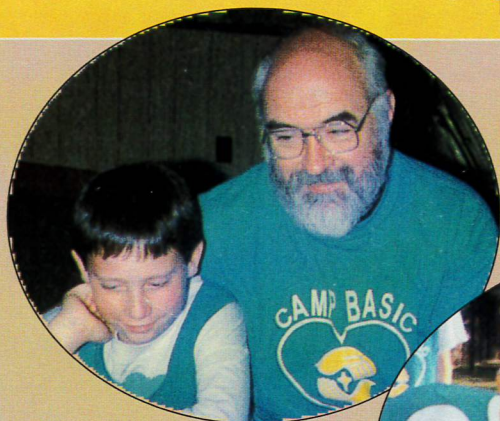
Assisting WELS Congregations  
to make Disciples  
for time and for eternity,  
using the Gospel to  
win the lost for Christ  
and to nurture believers  
for lives of Christian Service  
all to the Glory of God.

**EVANGELISM  
WORSHIP  
YOUTH DISCIPLESHIP  
PARISH SCHOOLS  
ADULT DISCIPLESHIP  
SPECIAL MINISTRIES**

*"...To prepare God's people  
for works of service,..."  
Ephesians 4:12*

Wisconsin Evangelical Lutheran Synod • Division of Parish Services  
2929 North Mayfair Road • Milwaukee, Wisconsin 53222-4398 • Telephone (414) 771-9357





(Left and clockwise) • Chad Schmeling with his counselor, Paul Snyder.  
• Peter and Chad enjoy a game. • Chris Warner with Peter Weisflog.

## A special camp for special people

by Christopher Warner

Last summer I made new friendships that will last a lifetime. I met my new friends at camp BASIC (Brothers and Sisters in Christ), a camp for Christians ages 10 to 85 with mental retardation. The camp is held each year for two weeks in June at Wyalusing State Park, near Prairie du Chien, Wisconsin.

Every counselor was assigned to one camper. My camper was Peter. At first I felt awkward because he was two years older, yet I was in charge of him. Peter and I had a lot in common, and since we both talk nonstop, there was always a conversation brewing between us.

Four counselors and ten campers were in our cabin. Although the counselors were supposed to have the upper hand, it never seemed to work out that way. This made mornings and evenings difficult, but fun.

I never knew mentally handicapped people could swim, dance, bowl, or play like the rest of us. Was I wrong! Not only could they do these things, but they did them better than most of the counselors. I soon realized that although the campers were physically different, inside they are people like us who have feelings and like to have fun.

Everything at Camp BASIC is based on God's word. There were daily devotions and prayers. We sang hymns and other songs. It really made me happy to know that some day I will see my friends in heaven.

The campers taught us something, too. They don't

judge other people or leave them out because they are not in fashion or the most popular.

Everyone received at least ten hugs per day.

Although that may seem awkward, let me assure you, it's not. In fact, it's kind of nice.

The campers also appreciated many things we took for granted—sunsets, birds' songs, passing clouds, the tranquility of the forest—and they make the best of what they have. They don't dwell on the fact that they are not the same as everyone else.

They are loving, too. When Sara, a counselor, was having a rough day, Terry, a camper, gave her a big hug and told her things would be better soon. The amazing thing is, it worked. Terry's happiness cheered up Sara almost instantly.

Before I went to Camp BASIC, I never dreamed I would want to work with people with mental retardation. Now I cannot picture myself not working with them. I plan to return to camp, because the people I met there are true friends. They all have a special place in my heart.

*Chris Warner is a senior at Wisconsin Lutheran High School, Milwaukee.*

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

