

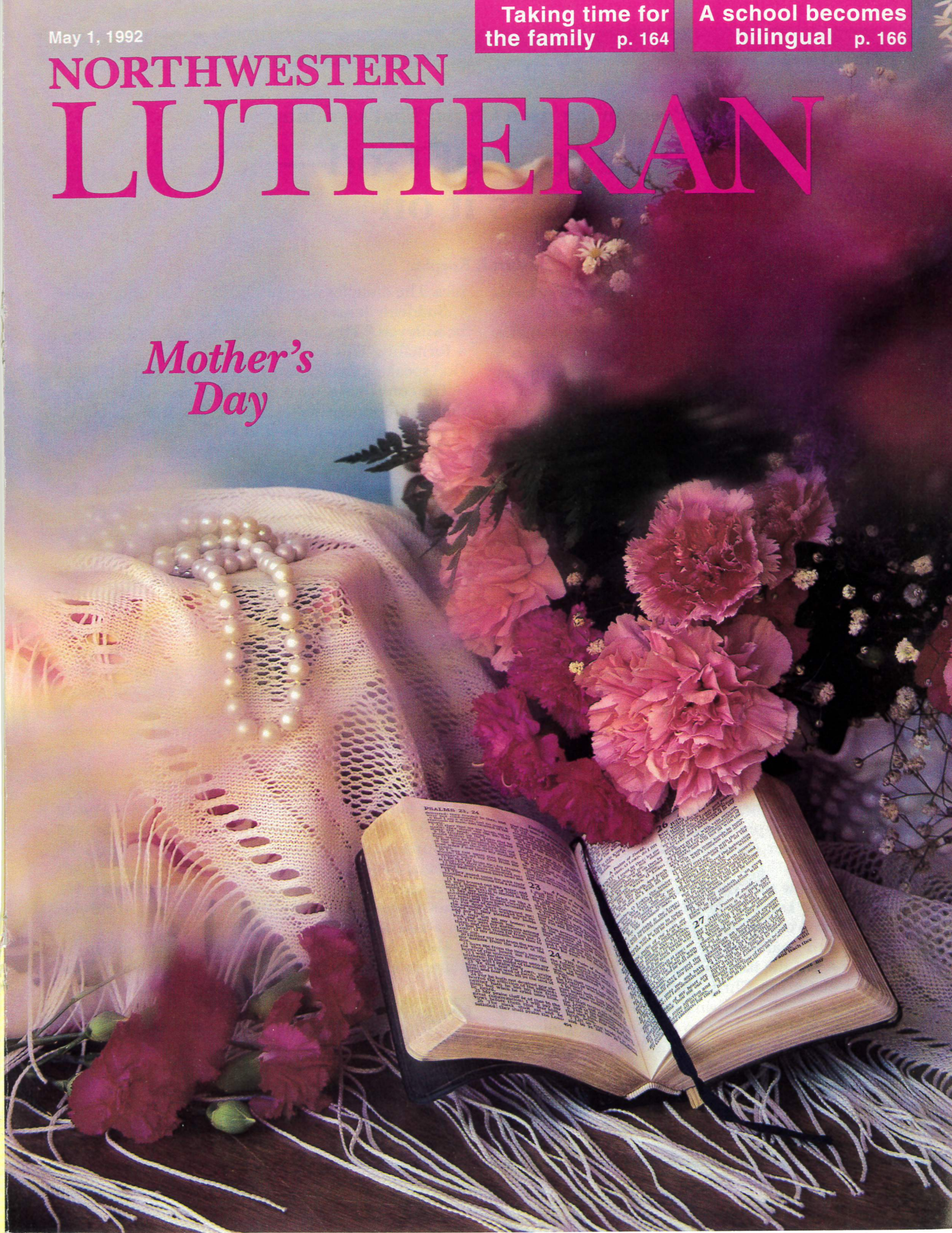
May 1, 1992

Taking time for  
the family p. 164

A school becomes  
bilingual p. 166

# NORTHWESTERN LUTHERAN

*Mother's  
Day*



## Peace in the risen Christ: That's exciting

# The love of God— pass it on

by Kurt F. Koeplin

**H**appy Easter to all of you! May every blessing of our living Lord Jesus be yours.

The casual reader might think that a strange greeting. "Either that fellow is a week late or 51 weeks early. I guess it's true; Lutheran Christians are a peculiar lot."

Indeed, we do know it was but days ago that chancels were filled with flowers, choirs sang, bells were rung, trumpets blew, a special early service was added, crowds thronged pews.

But is it not also true that the modern Easter has become like the ancient Palm Sunday? That was the day crowds surged around Christ; there was high excitement and drama. There was a feeling that something great was taking place.

Today, in Christian churches the world over, crowds and enthusiasm are down. In the Sundays ahead attendance figures will not approach Easter's total until, perhaps, Christmas Eve.

### Easter brings peace

Nevertheless, "the remnant of the disciples" will be present because they know what happened. They know what an empty tomb means. They know that because of Easter there is meaning, direction, and purpose to life.

We also know that Easter is the foundation of our faith. It is the keystone of all we do. It is the cornerstone of our worship, life, and attitudes. It shapes us and makes us what we are.

Easter is also the basis for our message of the forgiving love of God in Christ. Because of Jesus' victory over the grave, that forgiving love is not a theory, not an unrealized dream. It's also not stored in a museum somewhere, but is here among us. It is among his people to be dispensed.

Jesus said the words quoted on Easter evening. The reports of the morning had come from the women, then Peter and John, and finally the Emmaus disci-

ples. The disciples were still in a mind-muddling mess.

Suddenly Jesus appeared and said, "Shalom. Peace be with you." This was more than a standard greeting, a formality. This was the triumphant, living, Son of God speaking familiar words after his resurrection.

He could have blasted them, censured them for their faithlessness, their cowardly behavior, their dullness of heart. He had the right.

The same with us. He could censure us. We know the "rules." Which one haven't we broken? He could point out all of our flaws and failings and follies; but he doesn't.

### Peace is for sharing

"Peace be with you."  
Peace with God is yours.

Calvary and the empty tomb proclaim that the war is over. God and people are reconciled. Former enemies are now at peace, because of Christ, because of Easter.

This peace is for sharing. Peace brought about by forgiving love is not for selfish enjoyment, but is to be disseminated.

"As I was sent," Jesus reminds us. A banner on a church wall said, "God had an only Son and made him a missionary." The Father delegated his Son to leave his throne, dwell here as one of us, pay our total ransom price, and give people the blessings he earned. That's mission work. That's our task. That's what our synod has been doing: domestically for 142 years, cross-culturally for nearly 100 years, worldwide for about 50 years.

God still has work for us to do. We are still in his plans to share his forgiving love with a world. That commission, "I send you," didn't die with the first disciples on the first Easter. It has been passed on to us.

Peace in the risen Christ be with you and the world. That's exciting.

*Jesus said, "Peace be with you!  
As the Father has sent me,  
I am sending you"  
(John 20:21).*



Kurt Koeplin is pastor of Atonement, Milwaukee.

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

MAY 1, 1992 / VOL. 79, NO. 9

## Editorial office

Rev. James P. Schaefer, Editor  
Dorothy J. Sonntag, Assistant Editor  
*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.

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## Production

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

## Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. Phone 414/475-6600, extension 5. Allow **four weeks** for a new subscription, subscription renewal or change of address.

## Subscription rates (payable in advance)

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

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

NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *Northwestern Lutheran*, c/o Northwestern Publishing House, 1250 N 113th Street, Milwaukee, WI 53226-3284. ©1992 by *Northwestern Lutheran*, magazine of the Wisconsin Evangelical Lutheran Synod.

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## FORWARD

■ No time for your family? Too busy? Too harried? That's what James Aderman used to think, until he realized that his problem was not a time problem, but a priority problem. He came to realize that "the Lord grants us all 24 hours every day." Aderman shares helpful suggestions for ways busy parents can find time for family activities, and make it time well spent. "Taking time" begins on the next page.

■ Teachers know that just one new student in a school can cause a temporary, though minor, disruption of routine. What of 19 new students enrolling on a single day, students who speak no English? To learn how Faith, in Antioch, Ill., met that challenge when 19 Ukrainian orphans came to their school, we visited Antioch (p. 166).

DJS

# Taking time

**Expect that friends will not understand that you won't play softball every Tuesday night, in order to be at home with the kids**

by James A. Aderman

“I just don't have the time,” I sighed in exasperation. “I dearly want to be a good father to my daughters, but pastoring a congregation demands my time from early morning until late evening. I'm left to sandwich in family time wherever I can. There just isn't time to be the father I want to be.”

A brave—and loving—friend breathed deeply before responding with a smile. “Jim, you're lying to yourself. You have as much time to be a father as everyone else. Rich or poor, everyone has 24 hours to spend each day. How we choose to spend those hours shows what our real priorities are. Your choice says that your job is more important than your family. Your frustration as a father really isn't a time problem; it's a priority problem.”

Dr. Ross Campbell in his book *How To Really Love Your Child* stresses, “It is not possible for me to take care of every obligation and every responsibility. . . . I must face that fact. If I do not, I will naively assume that everything will somehow get taken care of, and, when I assume that, I will become controlled by the tyranny of the urgent (rather than by the truly important). . . . We must determine our priorities, set our goals, and plan our time to accomplish them. We must control our time in order to take care of the important things.” And how do we get that control?

✓ Recognize change is not easy. Swimming against the flow of society's values will be tiring. Christian researcher George Barna (*The Frog in the Kettle*) reports, “As a nation, we believe that the more different experiences we have, the more likely we will be to find fulfillment. . . . Because we want to experience so much, but have limited time in which to do so, our best option is to give up time-consuming endeavors.” No wonder family relationship building is taking such a beating in America.

✓ Expect that friends will not understand that you won't play softball every Tuesday night, in order to be at home with the kids. Your sister may puzzle over your spending time with the family rather than joining her for shopping. Even be ready to explain to your pastor that serving on another committee is not important enough to keep you out of the house one more night.

✓ Set proper priorities. What are the important goals you want your family to achieve? A close relationship with Jesus? The security of a husband and wife who are working on improving their relationship with each other? Joy, peace, contentment, love, satisfaction?

Search God's word for the directives he would have you pursue. Pray over what he tells you. Ask him to help you make some decisions about how much money your family needs to attain his (rather than your) goals. Think through how television affects the achievement of your priorities. Then change whatever needs to be changed to meet the Lord's goals.

✓ Work out a covenant. With your spouse and your children talk about restructuring your family's time. Study the Bible together on time use and hammer out a written agreement.

✓ Establish a family routine that insists on time together.

Family time must be written into the weekly schedule before any other activities or it will be rendered non-existent by frequent violation.

My 1992 daily calendar is highlighted in pink daily from 3:30 to 6:30 p.m., Friday nights, and Sunday afternoons and evenings. Those are family times. People who want me to schedule things then hear, “I'm sorry. I already have an appointment at that



MRS. KEVIN SCHEIBEL

time.” We also have supper together. Even if one of us has plans to eat away from home, she joins us at the table.

Another family I know uses each morning as family time. Everyone has a set time to be up, to take care of grooming, and to practice his musical instrument before eating together. That’s also time for the family to listen to their heavenly Father speak to them and for them to speak to him.

✓ Don’t overschedule. Dr. James Dobson has found that fatigue and time pressure create major stress in families. “It is obvious that many families live on this kind of last minute, emergency schedule, making it impossible to meet the demands of their own over-commitments. . . . But guess who is the inevitable loser? . . . It’s the little guy who is leaning against the wall with his hands in the pockets of his blue jeans. . . . The lad gets the message—his folks are busy again. So he drifts into the family room and watches two hours of pointless cartoons” (*Hide or Seek*).

As important as it is for families to plan their time, schedules need to be flexible. Avoid stuffing weeks full of have-tos: activities, duties, responsibilities, and work. Allow for sabbaths: blocks of time for kites, Nintendo, reading, personal time with Jesus, “vegging” out, and uninterrupted listening. Our kids need

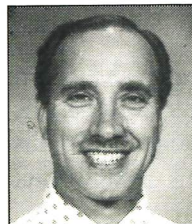
to know that when they ask, “Dad, got a minute?” the answer will be “Sure. What do you need?”

✓ Make your time together user-friendly. When my children were little it was often a chore for me to entertain them. Playing dollies was not my favorite way to spend an hour. But then I discovered that we could do things we both liked. Playtime with Dad improved immensely.

Ask your children to list their ten favorite activities. Mom and Dad should add their list. Over the next couple of months, where might you go and what might you do that would satisfy everyone’s top three choices? Some choices might dovetail. A movie at a mall might include time for shopping. Other choices will require compromises. A couple of years ago we spent four days backpacking, followed by four days in a resort setting.

✓ Be prepared for your plans to go awry. When they do, simply start again. At times schedules may be so assaulted they collapse. Or over time they may imperceptibly drift off course. When that happens, don’t look for someone to blame. Don’t pillory yourself. Only refocus on God’s grace and goals; then begin again.

When it comes to having time to be effective parents, everyone is an equal. The Lord grants us all 24 hours every day. Following the Lord’s directives for using those hours is an exciting adventure—an adventure that pays off in rich treasure when applied to our families.



James Aderman is pastor of Fairview, Milwaukee.

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# Ukrainian orphans come to Faith

by Dorothy J. Sonntag

**I**t's 8:15 and time for classes to begin at Faith Lutheran School in Antioch, Illinois.

In a makeshift classroom at one end of the school gymnasium, the children stand and recite the Lord's Prayer, first in Ukrainian and then in English.

Faith has become a bilingual school.

In January, over 120 Ukrainian orphans, ages 6 to 15, were brought to the United States for the winter to escape food shortages and severe cold in their homeland. The airlift was coordinated by Thoughts of Faith, a missionary organization affiliated with the Evangelical Lutheran Synod.

Over 60 children are living with Lutheran families in southeastern Wisconsin and northern Illinois. Nineteen children are attending school at Faith.

When they arrived, the children spoke little or no English, and the eight teachers at Faith knew no Ukrainian.

"If we had realized ahead of time how much work it would be, we might have thought twice about it," admitted principal Richard Baumgart.

Baumgart says they couldn't get along without Barbara Rawlins.

Barbara Rawlins says she couldn't get along without William Polyniak.

Rawlins, a member of Faith and foster mother to an 11-year-old Ukrainian boy, is teaching the children English. Polyniak is a native of Ukraine who translates for the teachers and children.

**O**n this day, Pastor Darald Gruen is present to teach the Bible lesson.

Gruen says a phrase in English and Polyniak translates it into Ukrainian. When the students have questions, Polyniak translates from Ukrainian to English.

Except for the difference in language, the scene might be any American classroom. Some children listen attentively. Others squirm in their seats and whisper to each other. One small boy rolls a pencil back and forth.

Three aides gently remind the squirmers and whisperers and pencil-roller to pay attention to the lesson.

English class follows, taught by Barbara Rawlins. She shows a large picture of a house. The children repeat sentences: "Outside the house is the grass. Outside the house is a tree." They learn the names for everything in the picture.

Rawlins gives each child a picture of a house. "Draw a tree in the yard," she tells them. "Draw some flowers outside the house."

The aides—volunteers who come daily—move among the students to help them. Some children work diligently. Others have to be urged to stay on task.

At 10:15 the children are dismissed to study with their American classmates. They will come back again for 45 minutes in the afternoon for an English lesson with another teacher.

**A**fter she dismissed the children, Barbara Rawlins talked about the class.

"We could not plan ahead," she said. "We didn't know the children or their backgrounds. We had to wait till the children were here and work from there.

"Without William I don't know where we would be. They wouldn't be able to ask questions, because I only know about a hundred words of Ukrainian."

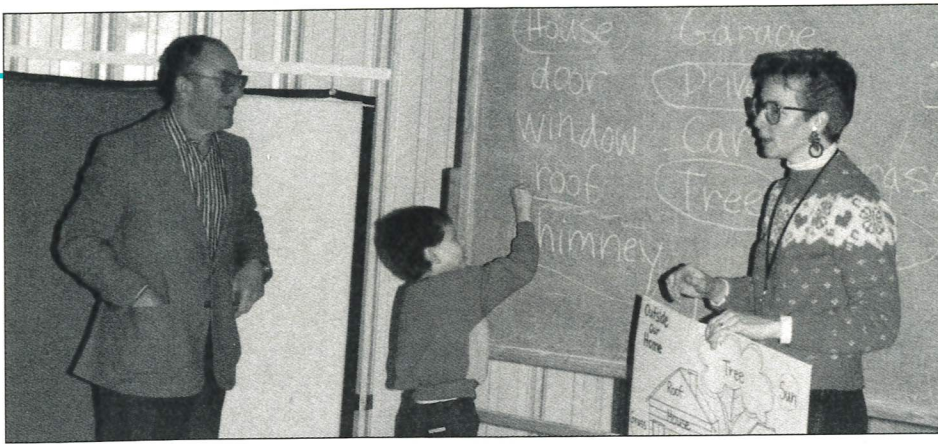
She met Polyniak by going to the Ukrainian village near Twin Lakes, Wis., before the children arrived. "I started knocking on doors. I said, 'I'm Barbara Rawlins. We're getting a Ukrainian boy, and I don't speak Ukrainian. Can you help me?'"

"I was praying for a grandpa—a retired man who could take time and would relate well with a boy. God answered my prayer almost right away. The second person I met was William."

Polyniak came to school to help for the first day. He's been there every day since.

Rawlins didn't plan to teach.

"The first morning all the kids were here, we could see they really needed to be in a class of their own so



William Polyniak and Barbara Rawlings watch as Vlodymyr Markevych finds an English word.



Barbara Rawlings helps Tatanya Zayatz find a Bible verse.

they could learn English. We couldn't find anyone else to do it, so William and I said we'd do it together."

Rawlings had no experience teaching and no curriculum guide.

"I'm making this up as I go," she said. "When the kids came, we all wanted to share Jesus with them. But when they don't speak English, and we don't speak Ukrainian, there have to be steps to take to get to that point. One of the steps was English class."

"When I teach, they're listening to the words, writing the words, singing the words.

"I try to have hands-on things. We had a fashion show when we were learning clothing. We do the Hokey-Pokey to learn body parts. I try to make it fun and interesting."

Except for English, the children are as knowledgeable as their American classmates. "They spend six days a week in school in Ukraine," said Rawlings, "and have one or two hours of homework each night."

Not everything goes smoothly. "It's only to be expected that it would sometimes be difficult," acknowledged Rawlings with a shrug, "because they're kids. And they come from a different cultural background."

Rawlings is grateful for the aides who come in daily.

"There are almost always three moms helping, and that's wonderful. Without them it would be chaos."

Under an agreement with the US State Department and Ukrainian officials, the children have to return to Ukraine May 12. Some of the families are hoping to adopt the children and have retained a lawyer to work toward that goal.

DOROTHY SONNTAG

Rawlings pointed out that not all the children want to stay in

America. "We love our son dearly," she said. "But he has family back home. He doesn't have a mother and father, but he has a sister and a grandmother he loves with all his heart. That is true in a lot of cases. They do have relatives who love them and want them back.

"I pray that each of these children who learns of Christ takes it back," said Rawlings. "Just think—all these children going back to Ukraine who know Christ. Think what they can share."

Even for those children who return to Ukraine, bringing them here was worth the cost and effort, said Gruen. In addition to the spiritual benefits, they can now speak English. The children also received necessary health care, especially dental work.

Rawlings believes the members of Faith learned from the experience, too. "Before the children came, we thought of it as a rescue mission. It turned out to be more of a cultural exchange."

Richard Baumgart hopes those children who are being adopted will be back at Faith next year. But he's not planning separate classes.

"They'll have time during the summer to learn English," he said.

He sounded relieved.



Dorothy Sonntag is assistant editor of *Northwestern Lutheran*.



There is always a smudge somewhere, so I'm always in need of forgiveness

# The dirty thumbnail

by Bonnie L. Wasser

**I**t's a typical Sunday morning. Nick can't find a matching pair of socks. Okay, wear two blue ones with different stripes on top—but keep your pant legs down.

The bad smell in the kitchen is getting worse. "Josh, you forgot to take out the trash last night. I know it wasn't full, but when we have fish you have to get the remains out—immediately. Yes, I see you're all ready for church, but if you don't get the wastebasket out now, we'll have to move out by the time we're

back from church. And turn the exhaust fans on."

And then there's always a clincher. "What do you mean you're supposed to sing in second service? Why didn't you tell me last night and we could have slept another hour? No, I don't mean you should go back to bed now; now we're ready and we're going to the early service. You can also attend the second and we'll send someone back to pick you up. Yes, I promise I won't forget like last time."

Ah, on our way. I have a few minutes to pull myself



together. Oh, dear, I forgot to get something up from the freezer to thaw for dinner. Well, as Bob would say, that's what we bought the microwave for.

**A**s we walk into church I remind myself to be careful not to let my mind wander this week to things like—who was it last week I said couldn't sit together anymore because they giggle during the sermon?

But back to today. The service has begun. It's communion Sunday and I feel a great need to commune with my Lord. I'll really have to concentrate during confession:

"O almighty God, merciful Father, I, a poor miserable sinner, confess unto thee all my sins and iniquities with which I have ever offended. . . ."

What is Megan doing over there? She was supposed to sit by me this week.

Oops, where am I? Guess I missed the confession of sins, so I'd better do this on my own.

Well, Lord, here's my list: There's my tendency to procrastinate with making dinner, and then getting upset when everyone wants to eat and dinner isn't ready.

And Lord, don't let me feel so full of pride when someone says what a great job I'm doing raising all these kids. You and I know I struggle just like other mothers do. Help me find an honest reply.

And what about my own mother? How is she feeling this week? I've been so busy, once again I've put her needs at the bottom of my priorities. Yet, like you, Lord, she's never done that with mine.

And I never did send that card to my neighbor having surgery. The list is getting too long, yet let me keep trying:

I was impatient with Josh when he didn't set the table for the right number of people at dinner last night (and I know how difficult that is with all our teenagers coming and going).

I growled at Tara when she wanted help with her social studies.

I was less than enthusiastic when making Bob dinner at 10 PM, the time he finally got home from work after leaving at 7 that morning. He was in a great mood; I was cranky.

Since time is passing in this service, I'd better hurry it up or I'll never be ready before communion starts. Let's see: maybe a more general approach.

Lack of consideration for others (I should have let that lady go ahead of me with her half full shopping

cart at the supermarket instead of making her wait for my heaping cart to be checked out); reluctance to walk by faith (maybe the 2-year-old boy offered by social services was meant to be our son; why did I close the door so fast just because 2-year-olds are not my favorites to parent?) Lack of good judgment, caring, trying.

**T**he sermon is over. I've only minutes left. Lack of fairness, lack of giving of myself, lack of kind thoughts about others, lack of putting the best construction on things done by others, especially my kids. Not spending enough time studying your word, Lord. For example, I've just missed another sermon opportunity.

There. I must have covered everything. I can't think of one other area. Please let me approach your table, Lord, forgive me and help me to stop doing all these things.

"Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, 'Take, eat. . . . After the same manner also he took the cup when he had supped, and when he had given thanks, he gave it to them, saying, 'Drink ye all of it.'" The Lord's words—for me.

**F**olding my hands, I bow my head—and catch my breath. There on the thumb of my right hand, under the nail, is a black mark. But I washed my hands this morning just before we left for church (to make sure I'd gotten the fish smell off).

Yet how many "smudges of sin" did I encounter between home and here? Between the pew and the altar? The realization hits that I can never be "clean." There is always a smudge somewhere, so I'm always in need of God's forgiveness.

Like Paul, "I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing."

So here I am again, Lord, with my dirty thumbnail and my sinful life. Forgive me and strengthen me, for Jesus' sake.



*Bonnie Wasser is a member of First Lutheran, Lake Geneva, Wisconsin. She is author of A Time for Everything published by Northwestern Publishing House.*

# The Nicene Creed

by Wayne A. Laitinen

**L**ike the Apostles' Creed, the Nicene Creed is included among the Lutheran confessions. We confess the creeds so that the world may know that what Lutherans believe is historic, biblical Christianity.

The Nicene Creed is found on page 22 of *The Lutheran Hymnal*. You will notice it has the same three-part form as the Apostles' Creed. However, more attention is given to the second and third persons of the Trinity.

We may take the teaching that God is triune for granted. However, there was a day when Christians met to defend that cardinal doctrine of Scripture. Here is where history will help us.

## Problems in the church at Rome

The last of the Roman persecutions had ended. In 313 AD, Emperor Constantine signed the Edict of Milan, which declared Christianity a lawful religion. In fact, Christianity was more than tolerated by the emperor. It was practically elevated to a state religion. The emperor gave government funds to build Christian churches and subsidize some of the clergy. Christian clergy were exempt from military and civil duties. They were also declared exempt from paying property tax.

This newfound prominence allowed Christians throughout the empire to turn their attention away from the enemy without to the housekeeping problems within the church. Many Christians wanted a uniform date for celebrating Easter. There was hot debate over whether or not those who denied the Savior during the persecutions should be readmitted to the fellowship. If so, under what conditions? There seemed to be concern about uniform qualifications for pastors. Many Christians were anxious to protect their clergy from both the temptations and accusations of greed and sexual immorality.

## Trouble among Christians in Egypt

Trouble was brewing among some Christians in Egypt, too. A handsome, talented, and devout presbyter of Alexandria did not agree with some of the things his bishop taught. Bishop Alexander was

reported to have said, "God is always, the Son is always." To this, Presbyter Arius replied, "the Son has a beginning, but God is without beginning." Arius tried to wrestle the mystery of Jesus into some kind of reasonable explanation. He finally concluded that Jesus was neither God nor man, but a demi-god of sorts.

When discussions failed, Bishop Alexander held a local meeting of the clergy and had Arius and his followers banished. While in exile, Arius continued to spread his views by sending letters to Christians in the eastern part of the empire. Alexander felt compelled to write and circulated a rebuttal. In this way the controversy found a wider audience.

When word about the controversy reached Emperor Constantine, he was distressed. First of all, the emperor was new to the Christian faith. All of this seemed like theological hair-splitting to him. What is more, such subtle distinctions paled in significance to the weighty political affairs of the newly-Christianized empire. So

Constantine sent a letter of his own to Arius and Alexander, insisting that they forgive each other and shake hands.

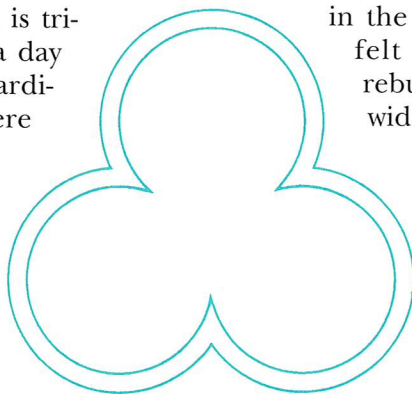
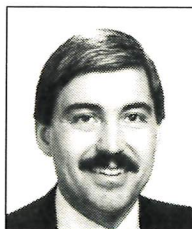
## A convention at Nicaea

When this effort failed, Constantine decided to call together all of the bishops in the empire. The council was scheduled to be held in Nicaea of Bithynia, near Constantinople. The year was 325 AD. More than 200 bishops and 100 assistants arrived in Nicaea. Although travel expenses were paid by the government, many churches in the west were not represented. Even the bishop of Rome sent an emissary in his absence.

Arius arrived with a band of followers. Bishop Alexander arrived, accompanied by a brilliant and capable secretary named Athanasius (later, the Athanasian Creed would be mistakenly attributed to him). The council was thronged with curious laymen as well.

*Next:* The conclusions of the Council of Nicaea.

Wayne Laitinen is pastor of Palos, Palos Heights, Illinois.



**The Lord moves in mysterious ways . . .** Under this headline TIME magazine (3/30) reported that “the former Soviet Union has approached the Pentagon for an unusual form of assistance. Its armed forces need chaplains. But with seminaries in Mother Russia shut down for the past 70 years, nobody is sure how to proceed. The Pentagon plans to help its new brethren-in-arms establish a chaplains corps. Looks like pretty soon the Vatican will have officers in the KGB’s homeland.”

**T-shirt cleared for school wear . . .** A Florida school board has agreed to allow a fifth grader to wear to school a T-shirt with a Christian message. The decision was a response to a federal lawsuit filed in December by the American Family Association Law Center on behalf of an 11-year-old student at Glen Cove Springs Elementary School in Jacksonville. The student had been ordered to stop wearing in school a T-shirt bearing a drawing of a “brain in hell” with a reference to a passage from the Gospel of John. When the school district signed a consent agreement allowing the student to wear the T-shirt, the lawsuit was dropped.

**Catholic priests defect to Episcopal altars . . .** According to an article by Religious News Service, the path between the Episcopal Church and the Roman Catholic Church has become well worn in recent years by priests switching allegiance from one to the other. According to data collected by the Episcopal Church, at least 345 former Catholic priests are now serving as Episcopal priests. That compares to about 90 former Episcopal priests who have gone the other way since 1981, the year the practice was approved by the Vatican. It is common in some Catholic circles, according to RNS, to characterize the switch to the Episcopal priesthood as a result of nothing more than dissatisfaction with the Catholic Church’s rule of celibacy for its priests. Of the 90 Episcopal priests who have been re-ordained Catholic priests since 1981, 70 were married and 20 were celibate.

**Not every passage to be taken literally . . .** The belief that the Bible should be read literally is now held by 32 percent of the American people, according to the Princeton Research Center in Princeton, New Jersey. The center, an affiliate of the Gallup organization, says the proportion of biblical literalists in the U. S. is only half of what the figure was in 1963: 65 percent. The Princeton center reports that the most prevalent view among Americans is that the Bible is inspired by God but contains passages that need not be interpreted literally. This view is held by 49 percent of the American public.

**Judge rules against atheists . . .** Federal judge Ilana D. Rovner of Chicago ruled recently that the Scouts do not operate from or provide access to particular locations or facilities and therefore are not a “place of public accommodation” as outlined in a federal civil rights act. The ruling came in a 1989 lawsuit brought on behalf of Mark Welsh, an 8-year-old Hinsdale, Ill., boy who was denied membership in a suburban cub scout chapter because he did not believe in God. “We’re pleased that the court ruled in favor of the Boy Scouts of America,” said Blake Lewis, national representative. Attorneys for the Scouts contended before the court that the Cub Scout promise required members to swear to do their duty to God, something the atheist 8-year-old refused to do.

**Missouri Synod women teachers eligible for tax-exempt housing allowance . . .** In a ruling dated February 20, the IRS formally recognized that a Missouri Synod female commissioned minister will be treated the same as commissioned men teachers for federal income tax purposes. For some time the Missouri Synod had been seeking this change. The ruling says that a commissioned male or female teacher who is on the teachers’ roster and has been called by a synod congregation or school and is teaching there would be considered “In Ministry.” The same teacher if working at a non-LCMS school or elsewhere in private industry would not be considered “In Ministry.”

**ELCA bishops raise warning flag . . .** The Conference of Bishops of the Evangelical Lutheran Church in America at a recent meeting raised a “warning flag” about the study materials prepared by the ELCA Task Force on Human Sexuality. Critics within the church body have claimed that it was “soft” on departures from scriptural sexual norms. Bishop William H. Lazareth of New York said that the response of the bishops to the study materials raises “a warning flag as pastors and congregations evaluate the materials.” Lazareth said the bishops would be remiss if they did not report that those who had participated in a study of the document last January had major reservations about the document, “even over the way it inspires discussion.” Concerns are the materials will promote discussion that is “ideologically skewed and biblically indefensible,” and the final product will be a statement that lacks confessional credibility and will be “radically inconsistent or contradictory” to statements of predecessor ELCA churches and of other Lutheran churches around the world.”

News items appearing in *News around the world* represent current events of general interest to the readers of *Northwestern Lutheran* and should not be interpreted as representing the views of the editors.

## 1992 synod subscriptions increase 1.3 percent

"Most assuredly, we are grateful to our Lord and to WELS congregations for these subscription increases," said Pastor Daniel Malchow, administrator of the synod's Commission for Communication and Financial Support. He was referring to the announcement that 1992 subscriptions show an increase of \$209,853 or 1.3 percent over 1991 subscriptions.

Malchow added, "Some of the increases adopted by congregations are sizable. They reflect fervent support for the mission and ministry opportunities which the Lord con-

tinues to set before us."

The subscription increase comes at a time when many mainline Christian church bodies are experiencing serious declines. Malchow cited one major Lutheran denomination which recently reported that 1992 pledges are \$1,818,204 less than 1991, a drop of 5.7 percent.

In addition to the subscription increases, special gifts and bequests are making possible an expansion of the synod's ministry. The five missionaries in Brazil, initially funded by special gifts, are now part of the regular budget. The home mission

division is planning from 9 to 11 new starts. Exploratory work in Thailand has been authorized. The same is true of missionaries to assist the Lutheran Church of Cameroon. In Zambia work will be extended to the Southern Province, utilizing two additional missionaries. Six new professors have been authorized for Dr. Martin Luther College.

"God continues to shower his rich blessings upon our church body," Malchow concluded. "We live as constant recipients of his amazing grace."

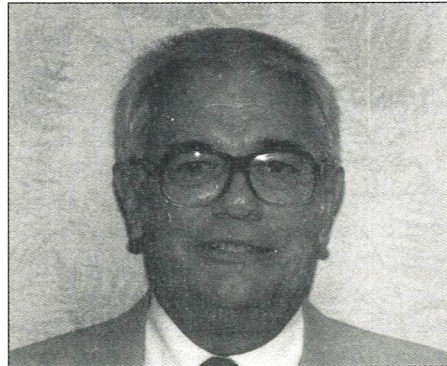
## Two district presidents to retire

Two of the synod's 12 district presidents have announced their decision not to run for reelection at their district conventions to be held in June.

Pastor Gerhard W. Birkholz, 64, of St. Paul, Litchfield, Minn., president of the Minnesota District, and Pastor Winfred B. Nommensen, 68, of Salem, Milwaukee, Wis., president of the Southeastern Wisconsin District, have notified their districts that they will not seek reelection and also have announced their retirement plans from the ministry.

Birkholz will retire from St. Paul in January 1993, and Nommensen will retire from Salem on June 30 of this year.

Nommensen, a 1948 seminary graduate, was reared in a Juneau, Wis., parsonage. After graduation from the seminary he served as instructor and tutor at Northwestern College for two years. He then served parishes at Sugar Bush and Maple Creek, Wis., before accepting a call to Salem, Milwaukee, the



Birkholz, Minnesota District

church where the Wisconsin Synod was organized in 1850.

After serving in a variety of posts in the district and synod, he became president of the 142-congregation Southeastern Wisconsin District in 1983 which he was serving as first vice-president when the president, Pastor George Boldt of Morton Grove, Ill., died suddenly. Nommensen has been reelected four times.

Birkholz, a 1952 seminary graduate, was also reared in a parsonage in Redwood Falls, Minn. His first assignment was to Northwestern Lutheran Academy, Mobridge, S. Dak., now closed, as instructor and tutor for two years. After serving parishes in Morrystown, S. Dak., and Lake Benton, Minn., he accepted a call to St. Paul, Litchfield.



Nommensen, Southeastern Wisconsin Dist.

Elected president of the Minnesota District in 1978, he is completing his seventh two-year term. Prior to his election he had served the 162-congregation district as circuit pastor and secretary.

"It has been a distinct privilege," said synod President Carl H. Mischke, "to serve with these men on the Conference of Presidents. Their mature counsel and devotion to duty at meetings of the Conference of Presidents and in their districts will be missed." And, he added, "When we consider that they carried out these weighty responsibilities on a part-time basis in addition to serving large congregations, we thank God for giving these dedicated servants to his church which they served so long and so well."

## Lift High the Cross goes over the top

The original \$16 million goal of Lift High the Cross offering has been passed, according to Pastor Ronald Roth, national director of the offering.

The offering was authorized by the 1989 convention which set a goal of \$16 million. The 1991 convention raised the goal to \$20 million. The \$20 million goal, according to Roth, "will be reached under God." A number of congregations

are just getting under way with their part in the offering.

The major portion of the offering flows into a trust fund, from which all the dollars will be used in the next few years to support mission expansion and the on-going work of the synod. A smaller amount flows into an endowment fund from which only the earnings will be withdrawn and used exclusively for mission expansion.

## WELS church librarians organize

Twenty-seven librarians from 13 congregations met in Milwaukee March 14 to establish a WELS librarians' organization.

At the meeting a constitution committee was appointed and Lorraine Ashmore was named chair pro tem. Prof. Martin Westerhaus, librarian at Wisconsin Lutheran Seminary, is the pastoral advisor.

The next meeting is scheduled for Oct. 3 at Zion, South Milwaukee.

A newsletter published four times a year is available for \$2.50. It is presently being sent to 15 states and Canada.

For information about the organization, or to order the newsletter, contact Joanne Weber, S 90 W13322 Boxhorn Dr., Muskego WI 53150.



Manthe

## Synod controller retires

Norbert M. Manthe, who has served the synod for the past four years as controller, has retired effective May 1.

Manthe came to work for the synod in 1978 and was assistant controller and chief accounting officer before being named controller January 1, 1988. He also served on the WELS Foundation, first as director and then as vice-president until his retirement.

Manthe, a former teacher, has a BA degree in accounting from the University of Wisconsin-Madison and a BA degree in secondary education-mathematics from the University of Minnesota. In 1965 he received an MA degree in curriculum and instruction from the University of Wisconsin—Madison.

Most of his teaching career was spent at Luther High School, Onalaska, Wis., and Michigan Lutheran High School, St. Joseph, Mich., where he also served as principal. His retirement plans, he says, "are still flexible."



Northwestern Preparatory School's basketball team, under the direction of coach Paul Bertolus, won its fourth Wisconsin state championship in March. The team had a 23-3 season record. NPS is located in Watertown, Wis.

### WELS Connection videotapes

#### May topics

- Unique exploratory work in Grand Rapids, Michigan

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

## Southeastern Wisconsin District news

On March 8, **Shoreland Lutheran High School** held a fellowship brunch for visiting Ukrainian children and their host families. District President Nommensen welcomed the students. . . . **Kathryn Hagedorn** and **Angela Smith**, students of Jerome Harders at Wisconsin Lutheran High School, have artwork displayed at the Milwaukee Art Museum as part of the 1992 Wisconsin Regional Scholastic Art Awards Exhibition. . . . **Kettle Moraine Lutheran High School** was the site of the sixth annual principals' conference for the Association of Lutheran High Schools on March 13 and 14. The KMLHS faculty and board of directors hosted the representatives from 20 Lutheran high schools, three prep schools, and WELS Commission on Parish Schools at a banquet at the new Jackson Town Recreation Center. . . . Wisconsin Lutheran High School announced that **Andrew Nygaard**, St. Paul, Cudahy, has been named a National Merit Scholar finalist, the highest honor available through the National Merit Scholarship Program.

—Robert A. Sievert

## Western Wisconsin District news

**Grace Lutheran of Mosinee** celebrated its 75th anniversary on October 20. Grace was organized by Pastor E. Walter in the Green Valley Town Hall in 1916. The congregation of 131 souls is currently served by Pastor James A. Schmeling. . . . **First, Minnesota City**, celebrated the 25th anniversary of its church building on November 24. A former pastor, Larry Zessin, preached. . . . **Trinity of Watertown** dedicated its new 27-rank tracker action organ on April 12. The new instrument was installed at a cost of \$267,000, replacing the original Wicks organ.

—Elton C. Stroh

## Marshall Islands students at Nebraska LHS

Two students from the Republic of Marshall Islands are attending Nebraska Lutheran High School in Waco this year. Roger and Nolan Loeaks are from the island of Ebeye, one of a 2,000-island strip in the Pacific.

Their parents, graduates of nearby Concordia College in Seward, wanted their sons to enjoy the same opportunities for higher learning and Christian values they received.

—Theodore L. Wendt

## Obituary

### Andrew S. Bloom 1914—1991

Andrew Bloom was born Sept. 9, 1914, in Toledo, Ohio. He died in the same city on December 29, 1991.

A graduate of Wisconsin Lutheran Seminary, his ministry began at St. Jacob, Grass Lake, Michigan, and continued there until his retirement in the fall of 1988.

He was preceded in death by his wife, Marie, nee Lehman. He is survived by two brothers, one sister, and nieces and nephews. Funeral services were held at St. Jacob on January 2, 1992.

## Also in the news

**Builders for Christ** are completing work on a new chapel for Trinity, Sierra Vista, Ariz., seating 160. As many as 25 builders, representing all the building trades, are on the site at times. The builders come from all over the synod. . . . The synod's **Assignment Committee**, which assigns pastors and teachers their first calls, will meet at Dr. Martin Luther College, May 7-8, and at Wisconsin Lutheran Seminary, May 11-12. . . . **Michael Clark**, 20, of San Carlos, Ariz., has been accepted to participate in Up With People, an international educational and cultural program aiming to build peace through understanding among people everywhere. Michael is a graduate of Arizona Lutheran Academy and currently a student at Eastern Arizona College. He is an active member at Grace, San Carlos. More than 12,000 young men and women from 60 countries have participated in this program since it began in the mid-sixties. . . . **Charles Skeels**, member investment counselor, was recently appointed the synod's statistician, a part time office. . . . John Wempner, a member of the Board of Trustees, has resigned because he moved out of the the South Atlantic District. Filling his unexpired term is **Charles J. Faught** of Marietta, Ga. Faught is controller and chief financial officer for the Brawn Psychiatric Institute. . . . **Wisconsin Lutheran College** has been awarded two grants totaling \$21,000 from Aid Association for Lutherans. The grants will be used to enhance the college's computer system and subsidize *Glory*, a new publication of the college. . . . At its winter meeting the Board for Home Missions authorized manpower and funding for **Oak Creek/Yampa/Vail/Edwards, Colorado**. This opening in Colorado will be a pilot project for a "field of churches" concept in which an intentional effort is made to establish a multiple congregation parish. . . . The Commission on Worship has appointed a committee to carry out the **Hymnal Introduction Program**. Members of the committee are David Valleskey, Elfred Bloedel, Victor Prange, Mark Brunner, Kurt Eggert, Kermit Moldenhauer, and Bryan Gerlach. The final phase of the program calls for hands-on use of the hymnal in circuit and congregational meetings planned for the fall of 1993.

## More than a touching tale of generosity

# The good Samaritan

Luke 10:25-37

by Mark E. Braun

**I**n my town there's a Good Samaritan Medical Center. In yours there may be a clinic or hospital of the same name. Newspapers occasionally carry stories of some "good Samaritan" who offered to aid a traveler in distress—sometimes with a disastrous outcome.

The phrase "good Samaritan" has entered our vocabulary because of the famous story Jesus told. We know it so well that we aren't surprised by it.

But in Jesus' world, most Jews would have found it inconceivable to hear "good" joined with "Samaritan," as incredible as "honorable outlaw," as incongruous as "jumbo shrimp."

Samaritans were probably the Jews' least favorite people. They were semi-foreigners, descendants of intermarriage between Israelites and resettled pagans. Worse, they were heretics. They'd built a rival temple on Mt. Gerizim. Jews cursed Samaritans publicly in their synagogues; Samaritans sometimes got even by murdering Jews going up to Jerusalem.

Jesus' story was entirely predictable at first. A man would indeed "go down" from Jerusalem to Jericho—the highway descended more than 3,000 feet in 17 miles. The savage beating of a lone traveler was every pilgrim's horror, and although it was a busy highway, its sharp curves and steep ravines made it an ideal spot for bandits to hide.

It wasn't surprising to hear that the priest and the Levite went by and did not help; Jesus' listeners may have expected him to conclude the story by telling how an ordinary Jew came to the rescue, putting the religious professionals to shame.

**B**ut the Samaritan was an unexpected—and extremely uncomfortable—twist in the tale. While he hadn't done the crime, a Samaritan might relish the sight of a bloodied Jew. Instead, he had compassion on this poor victim, risked his own safety to stop, wrapped the man's wounds, and poured on them his equivalent of ointment and disinfectant. He set him on his donkey (which meant he had to walk), brought him to an inn and took personal care of him, then paid a generous deposit to the innkeeper (by one estimate, enough for three weeks'

stay), and promised more if needed. What a shocker—a good Samaritan!

Jesus ended the story by saying, "Go and do likewise" and for twenty centuries, millions have done just that—which is why there's a Good Samaritan Medical Center in my town.

But is that why Jesus told this story? As a paradigm for extravagant kindness? Let's begin at the beginning: "On one occasion an expert in the law stood up to test Jesus."

There was treachery in the lawyer's question. And there was something utterly wrongheaded that one could earn eternal life by what he did. Jesus answered the man, however, on his own terms: If you want to gain eternal life by doing, here's what you must do—and do it perfectly.

Remarkably, the questioner thought he could. His neighbor, he assumed, was anyone just like him. Everybody wasn't his neighbor—certainly a Gentile wasn't. Yet a Samaritan turned out to be the best neighbor in the story.

And he had to do likewise? He had to be like the Samaritan? He had to be that good to inherit eternal life? Impossible!

**W**hen we examine the whole story, including the reason our Lord told it, it becomes more than a touching tale of generosity. Our sinfulness can never be erased by good examples, even if we could follow them. This story compels us to look beyond ourselves for a solution. The parable of the good Samaritan prepares us to hear the still better news of a greater Samaritan, who took pity on our dying world—victims of a deadlier enemy. This good Samaritan surrendered his own life to heal our wounds with his blood, and set us on our way to a perfect homeland where Satan cannot harm us anymore.

*Next: The friend at midnight.*



Mark Braun is director of spiritual programming and instructor of theology at Wisconsin Lutheran College, Milwaukee.

## Learning to listen

**P**arents sometimes lament that their children don't know how to listen. But that's hardly a malady which affects only children. Listening does not come naturally to any of us. All of us can improve our listening skills.

First of all we must learn to listen to God. That means getting into his word and really hearing what God is saying. We have to be quiet and not be busy with our own talk and activity. We need to stop doing what we are doing. Listening demands total concentration.

When we listen to God, we will hear him speak law and gospel. We will hear words which condemn us for our sins. We will hear promises which offer forgiveness and encourage hope. The person who has learned to listen to God will be richly blessed.

Listening to God is most important in our lives. But what we sometimes fail to realize is the importance of listening to our brothers and sisters, whether they be members of our own family, our local church, or perhaps persons we don't know very well.

Some years ago I read words of a wise Christian pastor which have stuck with me. He observed: "Just as love to God begins with listening to his word, so the beginning of love for the brethren is learning to listen to them. He who can no longer listen to his brother will soon be no longer listening to God either."

The first letter of John has a similar thought: "For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen." To listen to a brother or sister is to show love to that person.

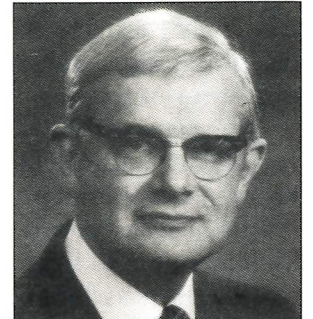
I make these comments in the context of a number of criticisms which have been received concerning the "letters" page. Some of the readers of Northwestern Lutheran feel this page should no longer appear, that letters for publication should not be accepted.

In my opinion, having a letters page is good. I believe the vast majority of people who write letters to Northwestern Lutheran are my Christian brothers and sisters. (I would be hard pressed to point out any letter written by an unbeliever.) I want to learn to listen to them.

At times this listening is difficult, because I don't like what I am hearing. Maybe the writer of the letter is expressing an opinion which differs from my own. Or maybe the letter writer shows a lack of understanding which is the result of poor communication or teaching, and this troubles me.

I believe it is good to give the readers of Northwestern Lutheran the opportunity to have their say. Quite often their letters will reveal insights or express a point of view which one needs to consider. Let's put the readers forum page into the context of listening. Learning to listen is good for all of us.

Victor H. Prange



*Victor Prange is pastor of Peace, Janesville, Wisconsin, and a member of the Editorial Commission for Northwestern Lutheran.*



**“Amen” to TeenTalk**

I'm not a teenager, in fact I've passed the three score and ten the psalmist speaks of, but I always read the teen page and never fail to receive a blessing. I said amen to "A student's prayer" and "An athlete's prayer" (3/1) on behalf of my ten grandchildren. To the teens: continue to inspire us with your poetry and thoughts. May we read your beautiful words with an open heart and mind.

*Susan Remias  
Sterling Heights, Michigan*

**Innovations**

I have long believed that WELS was so conservative that we could never expect any innovative changes in our approach to spreading the gospel. Several recent events have proved me wrong.

First was the development of an attractive new format with spiced up articles for our synod's publication. What an improvement!

And now, "N is for Nefertiti" (3/15), describing the efforts by Siloah Lutheran School to stress an Afrocentric point of view while teaching African-American students. The principal and staff are to be congratulated.

Then there is the new pending hymnal. I have not seen a list of the proposed hymns, but sincerely hope it will include some of the beautiful spirituals. While our hymns are thoroughly Bible-based, as they should be, I sometimes wonder whether we conservative Lutherans are so cerebral about our singing that we think it wrong to be emotional. A few melodious spirituals would surely not be out of place.

*Hilbert R. Siegler  
Bangor, Wisconsin*

**Nefertiti**

I read with dismay the article "N is for Nefertiti." (3/15) While multiculturalism may be "politically correct" and the current "pop sociology," it is a far cry from the solution to the problem of racism. In fact, multiculturalism fosters racism, especially when it is coupled with this ridiculous rewriting

of history to find or make a cultural history for an ethnic group. This approach to the problem has not improved the quality of education, nor has it contributed to the integration so necessary for worthwhile and productive life in our nation.

Think of how our forefathers dealt with this issue when they came to this country. While they were proud of their heritage, most of them made it clear that they were Americans first. Some of them would not permit their native language to be spoken in their homes so that their families would learn English well. Where would we be today if they had been caught up with such multiculturalism?

What our schools need to teach is that by the grace of God we are first Christians and secondarily Americans. In just a few generations, through intermarriage, we will develop into an American race. What good will multiculturalism be then? It will only produce the spirit of division.

*Harry W. Marks  
Anderson, California*

**Role model**

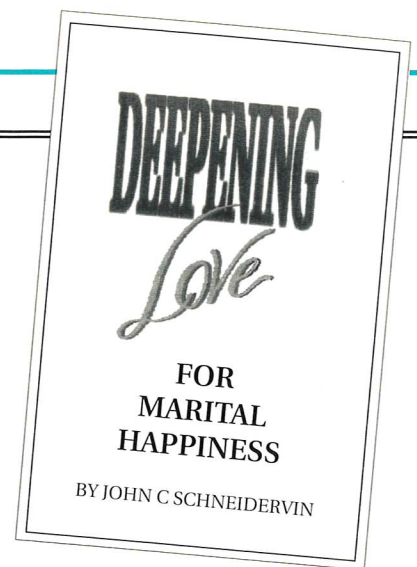
I have no quarrel with Afrocentric curriculum as being used at Siloah Lutheran School (3/15), but do question using Dr. Martin Luther King, Jr. as a role model for these Christian children. Dr. King's lifestyle left much to be desired. There are other civil rights leaders whose lifestyle conforms to the Christian ethic.

*Marvin Krueger  
Burlington, Wisconsin*

**Loosen up**

I want to commend the editors for their bold step in putting "Touch of laughter" in NL. If we could "loosen up" a bit, it wouldn't be necessary for people to write letters describing the cold reception a stranger sometimes gets in our congregations. The atmosphere of our WELS churches shouldn't have to be like that of an Oscar Meyer meat locker.

*Alan Ross  
Manitowoc, Wisconsin*



**DEEPENING LOVE FOR MARITAL HAPPINESS**

by John C. Schneidervin

This book was written by an experienced counseling shepherd for both the counseling pastor and the married or engaged couple. The purpose of the book is threefold: to share with the reader what God has said about marriage; to bring the reader God's guidance for working through the chief marital problems; and to unfold what God has said about love in marriage.

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## NOTICES

Notices are printed in the first issue each month. The deadline for submitting items is five weeks before the date of issue.

### CALL FOR NOMINATIONS Michigan Lutheran Seminary

Because of retirements, nominations were requested (3/1) for a professorship in one or more of the following subject areas: social studies, Latin, English, or Spanish. Enrollment projections have justified the approval of a second professorship. Because the areas of need are the same for both, nominees for the first call will be considered for the second call. The board welcomes additional nominations. The person accepting the call will require certification by the WELS and the state of Michigan. Certification programs are arranged and supported financially by the school. Please send nominations and pertinent information by May 15 to Jerold Meier, 397 Auburn, Plymouth MI 48170.

### WELS SCHOOLS 1992 GRADUATION DATES

May 13	10:00 a.m.	Northwestern College
May 13	1:30 p.m.	Northwestern Preparatory School
May 16	10:00 a.m.	Dr. Martin Luther College
May 21	10:00 a.m.	Martin Luther Preparatory School
May 23	10:30 a.m.	Michigan Lutheran Seminary
May 29	10:00 a.m.	Wisconsin Lutheran Seminary

### CARETAKER WANTED Camp Luther, Wasilla, Alaska

We provide water, electricity, kitchen, laundry and bath facilities, along with Luther Lake, a canoe to explore it, and a base from which to see Alaska. You provide light maintenance, grounds work, cleaning and supervision of the camp area.

The position is available for the months of June, July, and August. Contact Pastor John Beck, 1601 N. Lucile St, Wasilla AK 99654; 907/376-7771 or 373-0777.

### VACATIONING PREACHERS NEEDED

Come to Florida and stay in our parsonage in exchange for preaching. 35 miles from Daytona Beach, 50 miles from Kennedy Space Center, 50 miles from Disney World and Sea World. We need preachers August 9, 16, and 23. Contact Pastor Mark Johnson, 3464 Trade St, Deltona FL 32738; 407/321-7510.

### OWLS HOSTEL

The 1992 OWLS Hostel will be conducted on the campus of UW-Oshkosh, July 16-22. This year's director, Pastor Robert Diener, has plans for a worthwhile and interesting hostel experience. For specific information, please contact Mr. Alfons Woldt at 2929 N Mayfair Rd, Milwaukee, WI 53222-4398 or call 414/771-9357. The enrollment is limited, so please do not delay.

### EXPLORATORY SERVICES

*to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.*

**West Chesapeake, Portsmouth, and Suffolk, Virginia**—King of Kings. Sunday school and Bible class, 9:00 a.m. Worship, 10:30 a.m. 3325 Taylor Road, Suite 101 in the Western Branch area of Chesapeake. Pastor Curt Backhaus; 804/483-9213 or 483-9782.

### FURLOUGHING MISSIONARIES

Missionaries home on furlough in 1992 are: **Ronald Baerbock**, Puerto Rico (May 14-Aug. 19); **Raymond Cox**, Malawi (May 1-June 30); **David Haberkorn**, Japan (April 22-July 23); **John Hartwig**, Malawi (Aug. 5-Sept. 30); **Glen Hieb**, Japan (June 22-Aug. 22); **Stephen Lawrenz**, Zambia (July 1-Oct. 1); **Carl W. Leyrer**, Colombia (June 25-Aug. 31); **Bruce Marggraf**, Brazil (June 15-Aug. 31); **Timothy Meier**, Taiwan (June 1-Aug. 14); **Roger Plath**, Hong Kong (June 12-Aug. 12); **Daniel Sargent**, Zambia (Nov. 17-Jan. 18, 1993); **Gary Schult**, Indonesia (June 15-Aug. 16); **Robert Siirila**, Taiwan (Dec. 18-Jan. 9, 1993); **Joel Spaude**, Zambia (Sept. 1-Nov. 1); **Richard Starr**, Brazil (May 14-July 30). Please contact the missionaries directly for presentations. For tentative 1993 furlough schedules contact the world mission office.

### ANNIVERSARIES

**THOUSAND OAKS, CALIFORNIA**—Prince of Peace (25th). May 24, 9:30 a.m., confirmation/celebration service; 3 p.m., festival celebration service; 4 p.m. dinner, evening program. Contact Pastor Charles Found, 3415 Erbes Rd, Thousand Oaks CA 91362; 805/492-8943.

**LANCASTER, WISCONSIN**—Faith (25th). June 21, 10:15 a.m. Dinner at noon. Contact anniversary committee, 132 S Tyler, Lancaster WI 53813.

**SHAWANO, WISCONSIN**—Divine Savior (25th). May 31. Games and picnic lunch following. Contact Jeanette Diestler, 715/526-2477.

**WATERLOO, WISCONSIN**—St. John (125th). May 3, 8:00 and 10:15 a.m. Noon potluck meal. Contact Pastor Steve Schmeling, 365 E Madison, Waterloo WI 53594; 414/478-2422.

### AUDIOVISUAL LENDING LIBRARY

#### ANOTHER GREAT EXPERIENCE IN CHRISTIAN LIVING (VHS-119-AGE)

1992 12 min. 1/2" VHS color JSCA  
The mixture of youthful freedom, fellowship, and faith-building activities at the WELS Youth Rally provides a healthy atmosphere for Christian growth. But some teens don't believe that anything so spiritual can be so much fun. This video is designed to correct that opinion. It should also be seen by parents.

#### TEACHING— A PROFESSION OF FAITH (VHS-120-DMLC)

1992 11 min. 1/2" VHS color JSCA  
Preparing for the teaching ministry is serious business, because the precious souls of children are touched by that ministry. But those years of preparation are also filled with fun and excitement on the campus of Dr. Martin Luther College. This video should be viewed by every congregation that is serious about providing the next generation of Christian teachers.

#### ON YOUR OWN, BUT NOT ALONE (VHS-121-OYO)

1992 18 min. 1/2" VHS color JSCA  
The big step from high school means new freedoms and new temptations. The WELS Campus Ministry is there to cushion the shock. Our high school youth and their parents should see this video to learn more about this important service.

With annual subscription or rental, order from AUDIO-VISUAL LENDING LIBRARY, Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. Phone 414/475-6600, extension 127.

### NORTHWESTERN PUBLISHING HOUSE Summer Store Hours

The summer hours for the NPH store from Memorial Day weekend through Labor Day weekend are as follows: **Monday through Friday, 9:00 a.m. to 5:30 p.m.; Saturday, 9:00 a.m. to 1:00 p.m.** The hours for the office remain the same: Monday through Friday, 8:00 a.m. to 4:30 p.m.

Vacationers are welcome to visit the NPH store, 1250 N. 113th Street (one block north of Watertown Plank Road on 113th St.), Milwaukee, Wis.; 414/475-6600.

### ITEMS NEEDED

**CHOIR GOWNS AND HYMNALS**—for mission congregation. Heritage Lutheran Church, 14001 E Ray Rd, Gilbert AZ 85234; 602/786-9616.

**HYMNALS**—for mission in Woodbridge/Dale City, Va. Pastor Scott Mielens, 9748 Copeland Dr, Manassas VA 22110; 703/361-4866.

### ITEMS AVAILABLE

*The following are available for the cost of shipping.*

**ALTAR AND PULPIT**—Oak. Altar is 73"x33"x29". Middle section has cross attached. Pastor Jeffrey Wegner, 60 May St, South Attleboro MA 02703; 508/761-5051.

**ROOM-DIVIDING CURTAINS**—Cloth, one curtain 7'x7' and six curtains 7'x15'. St. Paul Lutheran Church, Manchester, Wis.; 414/398-2885.

### CHANGES IN MINISTRY

#### PASTORS:

**Cox, Raymond G.**, from Lutheran Church of Central Africa to Apache mission coordinator, Whiteriver, Ariz.  
**Fetzer, Paul C.**, from Our Savior, East Wenatchee, Wash., to St. John, Clare/Faith, Harrison, Mich.  
**Freese, Stuart W.**, from Confessional Ev. Lutheran Church, Colombia, to St. Paul, Columbus, Neb.  
**Grams, Timothy H.**, from Christ the Redeemer, Barre, Vt., to Trinity, Merrill, Wis.  
**Kuske, Herbert C.**, from Trinity, Abita Springs, La., to retirement.  
**Lopahs, Martin J.**, from Redeemer, Florissant, Mo., to St. Paul, St. James, Minn.  
**Schmeling, Paul M.**, from Bethany, Granite Falls, Minn., to Faith, River Falls, Wis.  
**Steinbrenner, Eric E.**, from Prince of Peace, Yankton, S. Dak., to St. Paul, Menomonie, Wis.  
**Unke, Timothy A.**, from Peace, Eagle River, Alaska, to exploratory, Woodbridge, Va.  
**Van Norstrand, Robert C.**, from administrator, WELS Board of Trustees, to Living Water, Hot Springs, Ark.  
**Wilde, Philip P.**, from Trinity, Saline, Mich., to exploratory, Edmonton, Alberta, Canada

#### TEACHERS:

**Carver, Richard**, from Our Redeemer, Madison, Wis., to East Fork, Whiteriver, Ariz.  
**DeLoye, Norlene**, to Living Word, Mission Viejo, Calif.  
**Dusseau, Ray**, from Shoreland LHS, Shoreland, Wis., to Wisconsin Lutheran College, Milwaukee, Wis.  
**Immel, Terry**, to Immanuel, Fort Worth, Tex.  
**Meyer, John**, from St. John, Wood Lake, Minn., to Zion, Hartland, Wis.  
**Scrifer, Paul**, from Zion, Greenleaf, Wis., to St. John, Burlington, Wis.

### ADDRESSES

#### PASTORS

**Albrecht, Martin**, 414/375-9814  
**Hempel, Harold A.**, Brentwood Manor #124, 120 N Val Vista Dr, Mesa AZ 85213  
**Ladner, Jonathan M.**, 8007 Jewel Ave S, Cottage Grove MN 55016  
**Kimbrough, Raymond R. K.**, 6945 N 80th Ct, Milwaukee WI 53223  
**Schallert, Jeffrey L.**, 12425 E 31st St, Tulsa OK 74146  
**Schone, Jeffrey L.**, 402 1st Ave, Box 306, Arlington MN 55307  
**Smith, Thomas J.**, 1770 Parkside Pl, Owatonna MN 55060  
**Lintner, Joel W.**, 2066 Mesabi Ave E, North St Paul MN 55109  
**Zell, Paul E.**, 4130 Pineset D, Alpharetta GA 30202  
**Schmeling, Arlyn R.**, 109 Gardenia Dr, Columbus MS 39701

### 1992 WELS DISTRICT CONVENTIONS

District	Date	Site
Arizona-California	June 15-17	Arizona Gold Resort and Conference Center, Mesa
Dakota-Montana	June 23-25	St. Martin, Watertown
Michigan	June 9-11	MLS, Saginaw
Minnesota	June 23-25	DMLC, New Ulm
Nebraska	June 8-10	Nebraska LHS, Waco
North Atlantic	June 8-10	New Windsor Service Center, New Windsor, Md.
Northern Wisconsin	June 15-17	Manitowoc LHS, Manitowoc
Pacific Northwest	June 14-16	Evergreen LHS, Kent, Wash.
South Atlantic	June 8-10	Plaza Inn Convention Center, Orlando, Fla.
South Central	June 8-10	St. Mark, Duncanville, Tex.
Southeastern Wisconsin	June 9-10	Wisconsin LHS, Milwaukee
Western Wisconsin	June 8-10	MLPS, Prairie du Chien

This is my third (and last) column reporting the results of our recent Northwestern Lutheran readership survey. I suspect that wading through statistics is not a favorite pastime of many, but a number of you were involved in the survey and earned a report on the outcome. The rest of you may listen in.

"Most favored features" was a part of the survey. Let me start off with the least favored, TeenTalk. It was a favorite, or usually enjoyed, by two out of five readers. "It is important to note," commented our consultant Ms. Wood, "that this minority of readers feels strongly about TeenTalk, and made note of it often in their written comments.

"Every other feature appearing in NL," she said, "is a favorite or regularly enjoyed by nearly, or more than, two-thirds of all readers." Coming in first were "I would like to know" and "Thought for the day," rated tops for three out of four readers. Tied for third with two out of three readers were "Readers forum," "Editorial comment," and the Bible study series.

The style of the articles is also agreeable to our readers. "Lay readers feel," the report continues, "that articles in NL are written with them in mind, they learn a lot from reading the publication, they appreciate the conciseness of its articles, and they find them uplifting but not too preachy."

A strong majority of readers (81 percent) agree that they would like to see more articles about how people cope with the problems facing families today. Roughly three out of four readers agree that "we need more articles written about current religious events." A solid majority would like to see more articles written by lay people. These findings are relatively consistent among all reader groups.

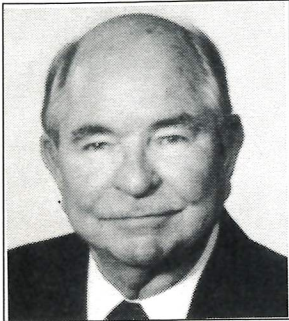
For many years NL has not published poetry. In the first few years that I was editor, this long-standing policy was occasionally violated before we re-set the policy firmly in place where it has remained ever since. In the survey we asked about this policy. Only about one in ten thought that poetry would improve NL.

Do men and women have different reading preferences? In contrast to areas of divergence between relatively younger readers (under 45) and somewhat older ones (over 45), it is "worthy of note that the reading preferences of men and women differ little, if at all, from one another in their reactions to NL features and in their recommendations regarding changes . . . and express similar reading preferences regardless of whether they subscribe to NL or receive it through their church," says the consultant.

This is rather a hasty look at the lay readers reactions to NL. But the 278 pages of tables, commentary, and readers comments will supply the Editorial Commission and the staff with thoughtful suggestions and help us direct the path of the magazine as it makes its way into the 21st century.

A warm thank you to our readers for their participation in the survey and their 73 pages of comments. In the months that follow we hope that you will see come to pass some of the improvements which you have suggested.

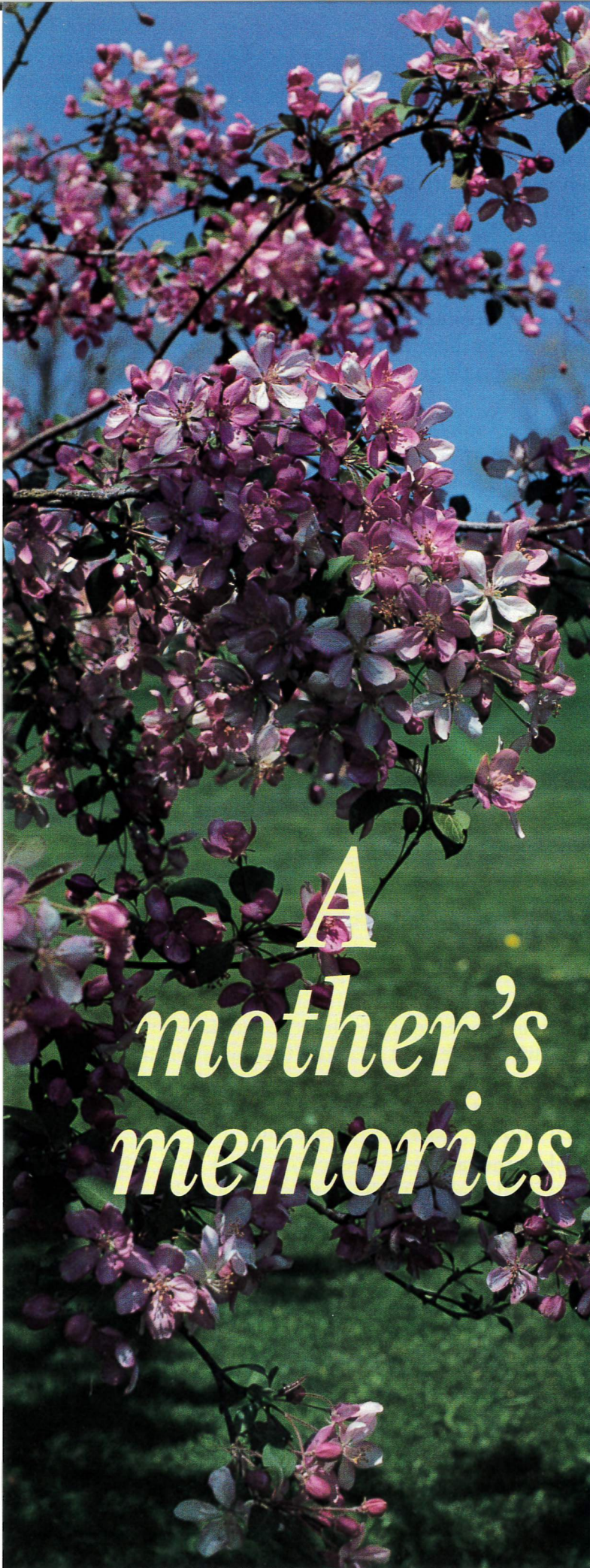
James P. Schufes




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# A mother's memories

GERALD M. KOSER STUDIOS

**It never occurred to me  
that my baby  
might not live until birth**

by **Marcia Rhone**

**E**very spring when our crab apple blooms I remember Mary Martha. Her springtime life lasted about as long as buds and blossoms on a tree we planted as a memorial. I was so surprised and delighted to carry this child. It never occurred to me that she might not live until birth.

On Friday, the day after my 14-week check up, I ran into trouble. Sirens went off in my mind. Dr. Harris calmly advised me to lie down as much as possible for a few days.

On Monday things weren't any better. The ultrasound images confused my untrained eye. I perceived uneasiness in the technician.

When he left the room, I laughed as a cover-up. "Maybe this whole thing is a joke," I jested with Gary, my husband. "Maybe I never was pregnant. Maybe this isn't happening."

But Dr. Harris said it was. I had to be sure I understood. Was I ever pregnant?

"Yes," he reassured me, "but the ultrasound seems to indicate that the baby has died. I'm sorry."

We went home to wait and hope that modern technology was wrong in its warnings. Writing poetry about my child helped me handle the emotional pain and prepared me to say good-bye to my baby a few days later.

No one told me she was a girl. I just knew. I had picked out the name Mary Martha—a perfect combination of personalities. Now, in heaven, I knew that "he who began a good work (in her) will carry it out to completion until the day of Christ Jesus" (Philippians 1:6).

She, unlike me, was now perfect. Knowing that God, the perfect Father, had adopted her, I could have a peaceful Mother's Day.



*Marcia Rhone, a freelance writer, is a member of Emanuel, New London, Wisconsin.*