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NORTHWESTERN

June 1994

LUTHERAN

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you talk
to teens
about
sex?

p.6



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Stay in touch through WELSNET

WELSNET is a computer bulletin board operated within WELS and for the benefit of all WELS Lutherans. Although not a new concept, WELSNET is unique. It is a simple, clear, and easy-to-understand communications tool that will allow you to share information at a touch.

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A petulant voice in Micah seems to be conceding an obligation to the Almighty, but with an insolent: "Well, I'm religious. How much more can he expect?"

No inflated assets

There are times when earthlings would like to count on heaven's power to fulfill some pressing need or desire. We may think we have a claim on God in exchange for actions of ours we deem commendable. It's the attitude discernible when Grandpa, only half-jokingly, remarks on Sunday morning: "We're all going to church, so I guess we ought to have nice weather for the reunion this afternoon."

More distressing, the notion carries over into deeper spiritual aspects. It corresponds with our inborn tendency to minimize our shortcomings and inflate our imagined assets when calculating the status of our account with the Lord.

We still run into merchants who trust that offering the church a 10 percent discount ought to help square their account in God's ledger.

Self-satisfied people attempt to deal with God as though God should come down to what they come up with, as they do when dickering for an item at a garage sale.

They will concede, of course, nobody's perfect, so they may require some minimum of forgiving mercy as a supplement to their respectability, which they estimate as nearly adequate. Such people downgrade God's favor and may even let it be known a really smart person will avoid putting out more than necessary.

No cheap mercy

There's another appraisal of our status. The prophet Micah attests that God is unalterably holy, unrelenting in his demand for perfect righteousness. The provisions under his inviolable sovereignty are "one strike and you're out." Being at odds with any of



MRS. KEVIN SCHEIBEL PHOTOGRAPHY

Bargaining for God's favor

by Robert H. Hochmuth

*With what shall I come before the Lord
and bow down before the exalted God?*

Micah 6:6.

his high and perfect standards incurs the damnableness of totally offending him.

We're like an embezzler who has dug himself inextricably into insurmountable liability. The offender can't square the books by presenting to a judge a collection of childhood Sunday school perfect attendance pins.

The Pharisee in the temple presumed he could offset the comprehensive demands of God by a few tokens of religiosity. Because his genes are in our lineage too, we need to face God's audit of our record, so that we see how desperate is our situation. We have no alternative but to beg for undeserved and unlimited mercy. And that mercy does not come cheap.

No cut-rate salvation

With his face in the garden's dust, Jesus realized the enormous payment could be no less than his righteous life and divine blood. There is no cut-rate salvation to be obtained anywhere. Only on the basis of the full satisfaction he has paid could the charges against us be canceled. Now he can guarantee us God's favor—as a gift—free!

At the bottom line, we bow before the Lord God, focusing not on what we bring, but on what he has put in our hearts. With trust and thanks we ask, "How can I repay the Lord for all his goodness to me?" The Holy Spirit has led us penitently, yet confidently, to sing, "Nothing in my hand I bring, simply to the cross I cling."

As a result, we offer nothing less than gold-edged gratitude. Like Mary with her ointment, we bring him our best, and even then we grant, "Were the whole realm of nature mine, that were a tribute far too small. Love so amazing so divine, demands my soul, my life, my all."



Robert Hochmuth is pastor at St. Andrew, Sacramento, California.

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

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- Today's teens aren't the first to face sexual temptation, but in today's "everybody's doing it" society, it's increasingly important for parents to offer guidance and set limits for teens. Tom Franzmann offers some advice about how to do that in "Frank or freaked out?" on p. 6.
- We take a final trip to some home missions, wrapping up a series by our home mission counselors. Larry Ellenberger gives us a tour of the northeast in "Let us see how they are doing" on p. 12. For more about home missions, see "Open doors" on p. 20.
- Am I my brother's keeper—even when he breaks the law? John Stark grapples with that question in "Visiting my brother" (p. 16).
- "As men, women, and children united in faith . . . the Wisconsin Evangelical Lutheran Synod exists to make disciples . . . using the gospel to win the lost for Christ and to nurture believers for lives of Christian service. . . ." Perhaps you recognize those words from the synod's mission statement. The synod has adopted five objectives for carrying out that mission. President Gurgel talks about the first objective, upholding and testifying to the truth of God (p. 19).

Dorothy Sonntag

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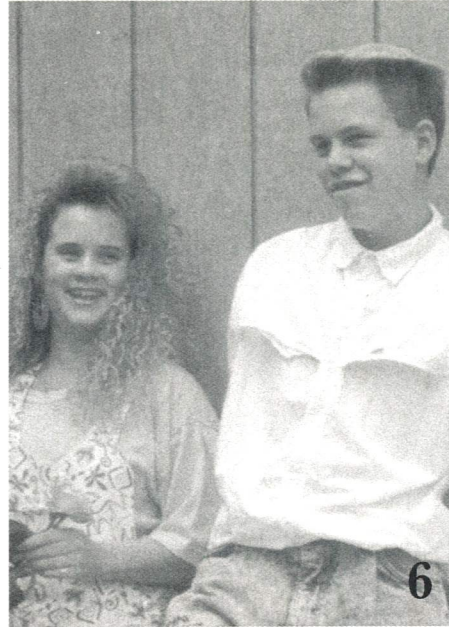
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"Let us see how they are doing"



Visiting my brother



Frank or freaked out?

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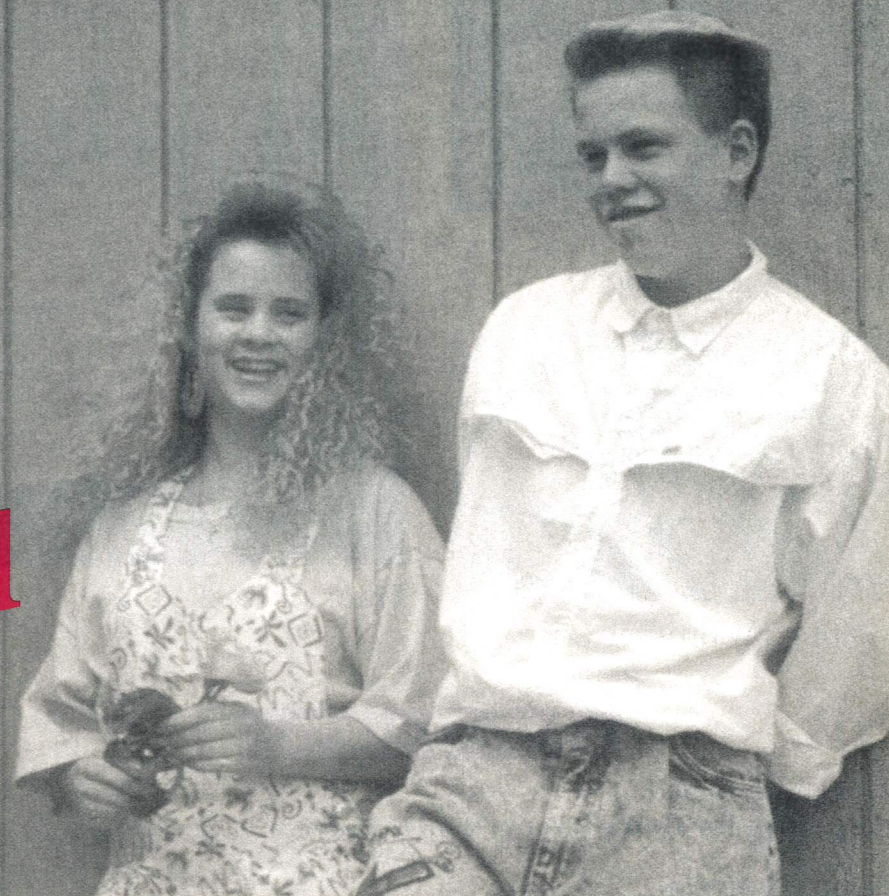
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MRS. KEVIN SCHEIBEL PHOTOGRAPHY

When you
find your teen is
interested in sex, are you

Frank or freaked out?

by Thomas B. Franzmann



As his car turned into the driveway, Jim looked forward to relaxing and reading the newspaper before dinner. But when he walked in the door, he could see the paper would have to wait. Rebecca was upset. "We have to talk," she said.

The story spilled out. That morning Kevin had been late getting ready for school because he had played in a tough game the night before. Like a good mom, Rebecca made a lunch for him. As she put it into his backpack, a pornographic magazine fell out.

She was shocked. That kind of material certainly was not welcome in their home. She did not have a chance to talk much with Kevin before he had to catch the bus, but she did not allow him to take the magazine to school.

They had a few minutes after school before Kevin went to practice. His first line of defense was, "You shouldn't have been looking in my backpack. That's my private property. Isn't there anywhere I can keep my own things?"

Rebecca told him she did not make a habit of rifling through his backpack. She had been trying to

be helpful, making him a sandwich and putting it where he wouldn't miss it.

The privacy thing didn't bother her that much. She remembered using it on her parents. Besides, that really wasn't the issue. What bothered her most was Kevin's further argument.

"What's the big deal?" he had said. "Most of the kids my age are already having sex with their girlfriends. Why worry about a few pictures? How old fashioned can you get?" Grabbing his athletic gear, he stormed out of the house.

Agreeing on moral values

Now, while Kevin was still at practice, Jim and Rebecca had time to talk about the moral values they were trying to instill in their children.

Rebecca had grown up in a strong Christian family. Her parents did not tolerate suggestive magazines. She could even think of times when they had turned off the TV, even though the programming then was mild compared to now. In fact, she couldn't get used to many of the scenes now being pictured

so matter-of-factly on TV.

Jim's parents had been members of a church, but not very faithful in attendance, and not active in the church. His father had subscribed to *Playboy* magazine. Jim's mother had obviously resented it, but she put up with it. Off-color jokes were also common in their home.

When Jim met Rebecca, he had thought her "Puritanism" strange at first. As time passed, though, he came to realize hers was the better way for Christians, and he fully agreed with Rebecca on the sexual values they wanted to teach their children.

Understanding the problem

They knew it was difficult for Kevin. Like all young people, he was bombarded with sex. Many of his friends had no restrictions at all. He had his facts right—a lot of kids his age experimented with sex. Kevin hadn't done that.

Still, several things concerned them: the sins of lust and exploiting women, the danger of disease. This incident was a good opportunity to discuss these issues with their son.

The problem was how to approach Kevin. How could they have a discussion about the issues involved?

They decided Jim would start. Kevin knew the kind of family his dad had come from. Perhaps he would respect the opinions of someone who had "been there" and had chosen a better course.

That evening, after Jamie was in bed and Jennifer was in her room studying, they sat down with Kevin. He was surprised that they were calm. He had been expecting them to be "freaked out." He hadn't had much time to think since his talk with his mom after school, but he realized downplaying the issue had been wrong, for several reasons.

Talking frankly

The three of them discussed Kevin's right to priva-

cy. Yes, they respected that. They would not pry. But he had to realize, they told him, that the Lord made them responsible to provide supervision while he was deciding which of his parents' values would also be his. They knew they could not make those decisions for him, though they might like to.

Even more important, they needed to remind him of the Lord's will in matters of sex.

"We want you to know we pray for you," Rebecca told Kevin, "and we want you to understand that a Christian's body is the temple of the Holy Spirit. We can defile that temple, not only by sinful actions, but also by lust."

"Besides," added Jim, "sex is God's gift to married people. He did not intend it as a form of entertainment outside of marriage."

In addition, they talked about the abuses of pornography as it exploits women and arouses urges that can lead far beyond seemingly innocent ogling.

Showing the Savior's love

Back in his room, Kevin wasn't sure he "bought" all their arguments, but he felt this had been a meaningful time for the three of them. Although they had gone through some Christian sex education stuff together when he was younger, this was the first time his parents had spoken so frankly, and so pointedly, about a subject that was growing more important for him.

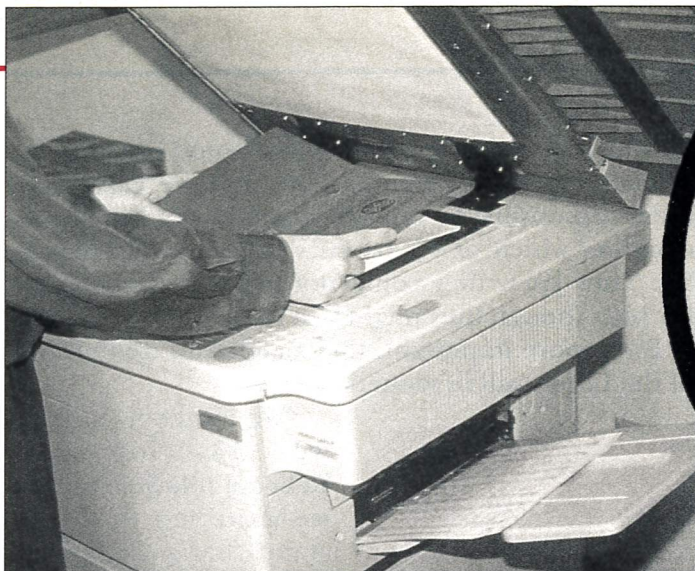
He saw a side of his parents that he liked: although they were upset, they cared enough to remain calm and talk with him. He was also grateful that the Savior's forgiving love was evident in the way they dealt with him. It gave him confidence he could chart a path that would be pleasing to his Lord.



Tom Franzmann is pastor at Our Redeemer, Santa Barbara, California.

How to talk to teens about sex

- Agree on the values you want to teach your children.
- Be informed about the problems teens face.
- Discuss, don't lecture. Stay calm.
- Don't get sidetracked by other issues.
- Talk about God's will.
- Realize that, although you need to provide supervision, your children will finally choose their own values.
- Show the Savior's forgiving love.



COPY

Is your church

What copyright covers

The law gives copyright owners these exclusive rights to their original works:

- ◇ Reproduction
- ◇ Adaptation
- ◇ Publication
- ◇ Performance
- ◇ Display

Fair use—when is copying legal?

According to the Copyright Act, fair use of copyrighted materials includes purposes such as:

- ◇ Criticism
- ◇ Comment
- ◇ News reporting
- ◇ Teaching (including multiple copies for classroom use)
- ◇ Scholarship
- ◇ Research

Teachers should note, however, that fair use does not permit unlimited or repeated use of copyrighted material.

What copyright protects

Copyright protects original works of authorship in any tangible medium or expression. These include:

- ◇ Literary works—books, periodicals, manuscripts, films, recordings, tapes, disks, cards
- ◇ Musical works—including words
- ◇ Dramatic works—including music
- ◇ Choreography and pantomime
- ◇ Pictorial, graphic, and sculptural works—including photographs, prints, maps, globes, charts, drawings, diagrams
- ◇ Motion pictures and video recordings
- ◇ Sound recordings
- ◇ Computer programs

Does your congregation have a copier, overhead projector, VCR, audio recorder, or computer? You could be breaking the law when you use them.

Maybe you duplicate the words to the song the children are to sing in church so they can practice at home. Maybe you distribute tapes of your choir concert. Maybe you buy a copy of a Christmas service, make some changes, and print your amended version. In each case, you might be violating copyright law.

What copyright is

Copyright gives an author exclusive rights to his or her work, including the right to reproduce, adapt, perform, or display it for a specified time. The laws include written works, music, drama, dance, artwork, and recordings. (See box.) The law automatically protects any original work produced since 1989 without being registered or having a copyright notice.

Work not covered by copyright is in public domain, and anyone can copy it. Such work is likely to have been produced before 1922. Even so, public domain work may be protected. A melody may be in public domain, for instance, but the keyboard arrangement for it may be copyrighted.

Materials produced or sold by the synod, its members, or its publishing house are also protected by copyright.

Copyright regulations are complicated, but you need to know enough so your parish can obey the law. Ignoring a copyright might cost less, but it's illegal—and it's unethical.

How churches break the copyright law

There are any number of ways you might violate the law if you don't have authorization to reproduce

RIGHT

breaking the law?

by Dorothy J. Sonntag

or adapt copyrighted materials. Among them:

- √ Reproducing portions of Scripture (except the King James version)
- √ Making copies or transparencies of music or lyrics
- √ Rewriting or making new arrangements of music
- √ Rewriting plays, programs, or worship services
- √ Making copies of computer software
- √ Recording music
- √ Videotaping programs or films
- √ Reproducing workbook or coloring book pages
- √ Reproducing poetry, cartoons, or articles in a newsletter or church bulletin
- √ Reproducing artwork or illustrations

What copyright allows

The Copyright Act provides for some exemptions to the law. Under "fair use," you can use a copyrighted work for teaching and, in most instances, for non-profit performances (if you use authorized copies to prepare for the performance). Fair use does not permit copying materials just so you won't have to buy them. A number of factors help determine whether any particular case is fair use:

- The purpose and character of the use
- The nature of the copyrighted work
- The portion copied in relation to the work as a whole
- The effect on the potential market for the copyrighted work

Teachers—including Sunday school and adult Bible class teachers—and music directors need to know the details of the "fair use" provision of copyright law.

Copyrighted music can be performed during religious services. However, that right does not extend to taping or broadcasting the music.

Compilations of songs, such as in a hymnal, are also protected by copyright, even though some of the songs might be in public domain. *Christian Worship: A Lutheran Hymnal* includes specific information about which hymns or liturgical materials may be copied.

How to follow the law

You can do a number of things so your church doesn't violate copyright law:

- √ Buy copies. You might spend more, but your conscience will feel better.
- √ Get permission. Often the copyright holder will not charge a fee to religious organizations.
- √ Get a license. Some music publishers offer blanket licenses for reproduction and performance of their music.
- √ Use public domain materials.
- √ Get information. A helpful book, *The Church Guide to Copyright Law*, is available from Christian Ministry Resources, PO Box 2301, Matthews NC 28106; 704/841-8066.

You can also contact the Copyright Information Center, Suite 480, 1707 L St NW, Washington DC 20005; 202/479-0700.

At Northwestern Publishing House, Joanne Gruber can answer questions about copyright. She can be reached at 1250 N 113th St, Milwaukee WI 53226-3284; 414/475-6600, extension 153.

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Dorothy Sonntag is assistant editor for Northwestern Lutheran.

Why not tonight



Why would God let Dad die on the
day of our parents' anniversary?

by Alan Lemke

The day my brother Marty and I chose to surprise our parents on their fortieth anniversary was especially lovely. Dad's birthday was a week later, their anniversary the next day, and Marty's birthday was coming, so my trip home aroused no suspicion.

On the day before the party, Mom and Gram kept busy around the house while Dad and I watched baseball. We joked, laughed, and yelled at the umpires. Marty and his family went about their business in town.

Together for the last time

The anniversary day began in church. Lilies from the Easter service still decorated the altar. Mom played the organ. We sang Dad's favorite hymn, "I know that my Redeemer lives," and heard the Scripture reading about the new heaven and new earth revealed to John. We didn't know our family was together in God's house for the last time.

After church, we lured Mom and Dad to a supper club packed with family and friends. We never saw them so surprised.

As I proposed a toast, I said what was in my heart. I thanked God for my parents' time together and for their example of unconditional love—the kind of love

shown by their heavenly Father. Little did I know the pastor would quote part of my toast three days later at Dad's funeral.

Tightness in the chest

Not feeling well, Dad left the party early. I checked on him later. He complained of tightness in his chest, but he assured me it was a combination of excitement and eating too fast.

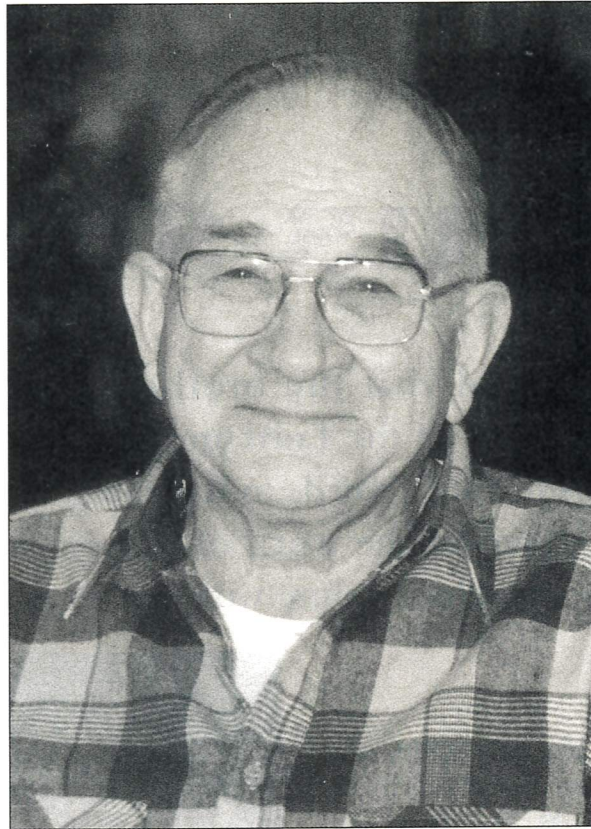
We listened to the Brewers game, and his sideline coaching eased my mind. When I left, he said he would return to the party shortly; but he never did.

When Mom, Gram, and I came home a few hours later, Dad felt no better. Mom wanted to call an ambulance, but Dad refused. He said if we helped him into bed, he would be okay in the morning. Mom insisted on taking him to the hospital, and he finally agreed; but before they could leave, Dad collapsed without another word.

The next minutes seemed like hours. Panic and chaos should have followed, but a peaceful feeling filled the room. Mom held his hand while I tried CPR. A faint heartbeat and shallow breathing returned, but Mom didn't notice.

"He isn't breathing, is he?" she asked.

"Yes, he is breathing." I took Mom's other hand.



Glenn Lemke—
“already in heaven”

“But if God’s taking Dad home tonight, there’s nothing we’re going to do to stop it.”

My statement sounded hopeless, but it was a statement of hope—the hope and promise of salvation and a life in heaven with our Savior.

Already in heaven

His heart stopped as the ambulance arrived. The paramedics tried to revive him as they carried him from the house. Mom and I followed the ambulance to the hospital.

Mom calmly asked, “Dad wasn’t alive when they took him out, was he?”

Shock breeds bluntness. I couldn’t be optimistic.

“No, not the way they were still working on him,” I answered. “But if he’s dead, he’s already in heaven and much better off than we are. We shouldn’t even want to wish him back.”

She took my hand and held it tightly. “I know that,” she said confidently.

I knew immediately that we would get through

*A last visit to God’s house,
a favorite hymn,
a Scriptural glimpse of heaven,
and a final show of love from
family and friends.
Suddenly it all made sense.*

whatever the Lord had planned for us.

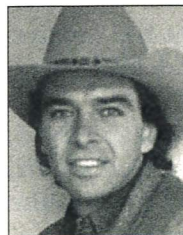
We sat in the emergency room with the pastor and a few relatives. A half hour later the doctor told us Dad was gone.

Why not tonight?

We could not believe Dad had died on such a special day. It didn’t seem fair. “Why tonight of all nights?” Marty asked.

In the parking lot, I paused. A last visit to God’s house, a favorite hymn, a Scriptural glimpse of heaven, and a final show of love from family and friends. Dad was showered with blessings, followed by the blessing for which he had lived his entire life. Suddenly it all made sense.

“No, Marty,” I said. “Why not tonight?”



Alan Lemke is a member of Holy Word, Austin, Texas.

“Let us see how

by Larry G. Ellenberger

“Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing.” Those were the apostle Paul’s words to Barnabas two thousand years ago.

Today those words describe the work of the synod’s mission counselors. We visit and advise new churches. Come with me to some of these missions to see how they are doing.

The “Maine” thing

Beautiful Savior in Portland is the only WELS congregation in Maine. The natives of Maine call themselves “Mainers” and sometimes even “Mainiacs.” Any pun or play using the word “main” is acceptable: some towns even call their central thoroughfare “Maine Street.” Midwesterners are Flatlanders who “talk funny” because they say “harbor” instead of “hahbah.” The people of Maine are very friendly, and the precious Christians at Beautiful Savior will always have a special place in my heart.

The work of Beautiful Savior covers the whole state. Some Beautiful Savior members live in the greater Portland area, but others drive 80 miles one way to church. Some members live in the Presque Isle area in northern Maine, 300 miles northeast of Portland. The closest WELS neighbor is St. Paul in Amherst, N.H., over 100 miles away.

Come to the fair

In Maine, church fairs are a common occurrence. Last year for the first time Beautiful Savior congregation held such a fair. Its main (or should I say Maine?) purpose was to acquaint the community with Beautiful Savior, to let people know that the congregation cared about the community and had something special to share.

Every member of Beautiful Savior was involved, making crafts, baking, donating unwanted items, advertising, preparing refreshments, and getting the church ready.



The only WELS congregation in Maine.

They did more. They handed out free literature, including Bible tracts, *Northwestern Lutheran*, and *Meditations*. They set up slides to show more about the church and its mission. Many visitors stopped to view the slides and to talk with Pastor Mark Wilde. Some asked for more information.

Many who came said they never even knew that the church was there. Others said, “This is so different from other fairs—you are so friendly.” As a result of the fair, the congregation has a list of people in the community who want to learn more about their beautiful Savior.

Pittsburgh—starting from scratch

The WELS mission in Pittsburgh is near the airport area northwest of downtown. When Pastor Dan

they are doing”



“Happy birthday, Jesus” at Beautiful Savior, Portland, Maine.

*Offer your encouragement to
exploratory missions. Pray for them.
Visit them. See how they are doing.*

Schoeffel and the group of dedicated Christians who make up Abiding Word began work, they first met with community officials and businesses to establish identity and get a feel for the area.

Next they hit the streets. For about six months they surveyed neighborhoods, going door to door. They reached over 2100 homes.

In the spring of 1993, they enlisted the help of the OWLS (Organization of WELS Lutheran Seniors) for a telephone campaign. Together with OWLS members, they contacted about 4000 homes.

Abiding Word's members also mailed an “Open Letter to the Community” to another 6000 homes. Altogether, they made around 12,000 contacts, seeking people interested in finding a church home. As a result, the exploratory mission has a prospect list of

over 300 families. The group continues to nurture those prospects through phone calls, visits, and letters.

On April 4, 1993, the exploratory mission held its first public worship service in a rented conference room at a Howard Johnson motel.

“Starting a congregation from scratch is a challenging job that takes a lot of work,” Schoeffel points out. “People are very friendly here, but their response to God’s Word is not readily seen.”

The congregation currently numbers 32, with 21 communicants. Just recently they began a “New Birth” outreach program. They send families with new babies a congratulatory card and follow up with a call to see if the family has a church home. Other outreach efforts have included a Festival of Friendship and newspaper ads with information about Sunday school and Christmas and Easter services.

A field of churches

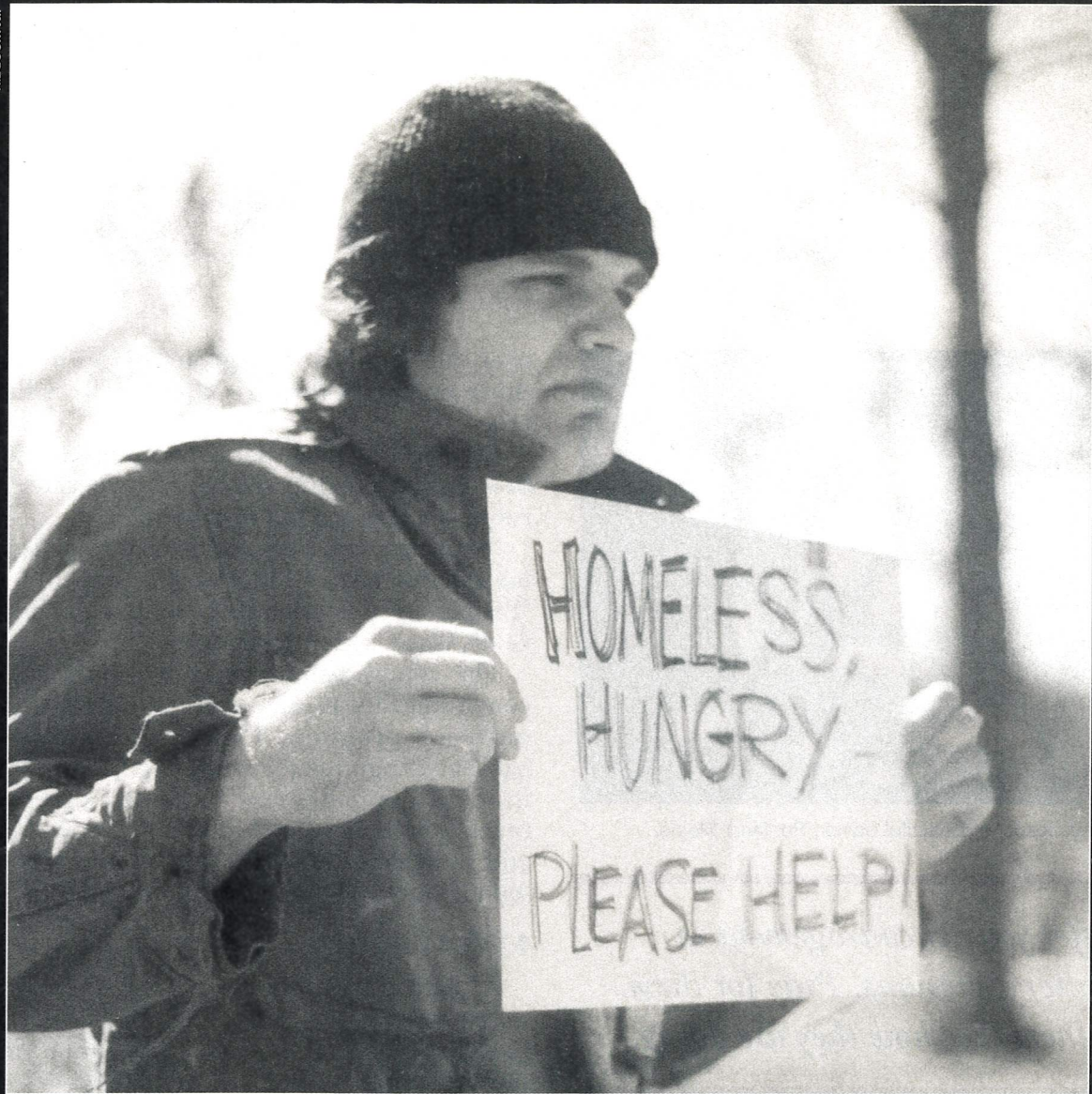
A “field of churches” plan is being tried in three areas—Charleston, West Virginia; Jacksonville, North Carolina; and Oakville (Bolton), Ontario. One missionary starts several groups. He works with them until they can call their own pastors. Although this method can’t work in every place, it’s an additional tool to reach out with the good news of forgiveness in Christ.

The concept isn’t new. Paul and Barnabas organized congregations and then turned them over to elders who shepherded the fledgling churches and prepared their members for service to the Lord. Those were the churches Paul wanted to go back and visit.

You can offer your encouragement to our exploratory missions. Pray for them. Visit them. See how they are doing.



Larry Ellenberger is mission counselor for the Michigan and North Atlantic Districts.



Homeless, hungry, please help

The homeless and hungry are needy, in body and often in spirit.
Here's how we can minister to the whole person.

by James R. Woodfin

The homeless and hungry are needy, in body and often in spirit. Suppose we provide food and clothing and cards that say:

I was approaching the red light when I saw the man in the median. His weathered face looked over the top of a hand-lettered cardboard sign that read, "Homeless, Hungry, Please Help."

"It's simple," I told myself. "Roll down the window and hand over a few dollars." But I couldn't reach across a lane of traffic. Even if I could, it might look like "Mr. Big throws crumbs to the peasants." I wouldn't want to embarrass the man with a public display of charity.

Or maybe I would be embarrassed.

My mental wrestling match turned into a tag-team event as thoughts from Scripture came to mind: If anyone gives even a cup of cold water . . . I was hungry and you fed me. . . . The man with two coats should share. . . .

Maybe . . .

Maybe if I were in the other lane. But I would still have to wrestle with my seat belt, my overcoat, and my suit to get to my wallet.

Maybe I could jump out of the car and run across to deliver the money. But if the light changed, I'd hold up traffic.

Maybe I could park the car and run back, money in hand.

Maybe that would take too much effort.

The last "maybe" won. The light changed and I drove off.

So what should I have done?

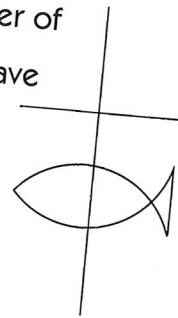
What would Jesus have done?

The next day I flipped open my Bible at random. Whether by coincidence or direction, it opened to Isaiah 58: "Share your food with the hungry . . . provide the poor wanderer with shelter." And on the facing page: "Spend yourselves on behalf of the hungry and satisfy the needs of the oppressed."

The homeless and hungry are needy, in body and

If you appreciate what has been done for you, thank God, and consider what greater thing he has done for you in sending his Son, Jesus Christ.

My name is _____ . I am a member of _____ Lutheran Church. If you have no church of your own, we'd love to have you come and visit us. Our church is located at _____ .



often in spirit. We can minister to the whole person. We can meet need with the Lord's sufficiency.

Suppose . . .

Suppose that we each resolved to help whenever opportunity and ability meet.

Suppose each of us kept a few items of food, of clothing, and extra dollars ready for distribution.

Suppose we collected such items in our churches and made regular contributions to a local distribution center. Suppose we took what we had collected and made "urban safaris" into areas where the homeless are and sought out the needy with food for body and soul. Suppose we included Scripture tracts with each distribution.

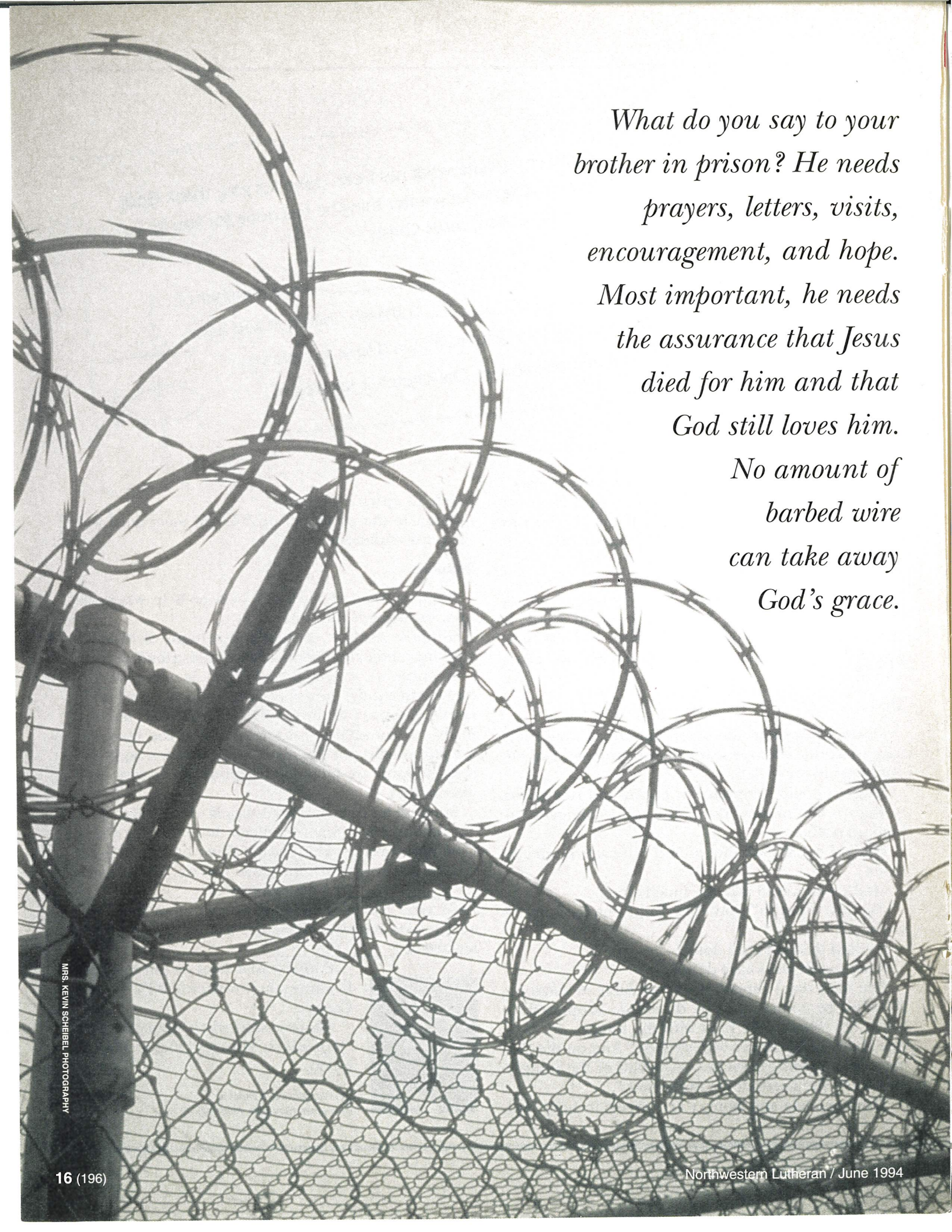
Suppose we each carried a supply of cards that said, "If you appreciate what has been done for you, thank God, and consider what greater thing he has done for you in sending his Son, Jesus Christ. My name is _____ . I am a member of _____ Lutheran Church. If you have no church of your own, we'd love to have you come and visit us. Our church is located at _____ ."

Suppose that what we put together became an unofficial WELS Care Corps.

Suppose that when someone says, "Homeless, Hungry, Please Help," we do.



Jim Woodfin is a member of Redeemer, Huntsville, Alabama.



*What do you say to your
brother in prison? He needs
prayers, letters, visits,
encouragement, and hope.
Most important, he needs
the assurance that Jesus
died for him and that
God still loves him.*

*No amount of
barbed wire
can take away
God's grace.*

VISITING MY BROTHER

by John Stark

My brother was unable to be with us last Thanksgiving Day, so a few days later I drove out to visit him at his new home. The directions were clear enough—go past the airport to the end of the road, turn left, and drive as far as you can go; you can't miss it—but I wasn't prepared for what I found. Maybe you can't ever be prepared for such a visit.

As my Oldsmobile rounded a bend in the road, my brother's home came into view. In front were neatly whitewashed rocks forming the letters EMDF—East Mesa Detention Facility. It's where convicted felons are held until they are sentenced and move to more permanent quarters in a state prison.

A brother who made his own rules

This wasn't merely a visit with my only brother. It was much more than that. It was an attempt to re-establish communication with a brother who had run afoul of the law, something my family was always sure would never happen to any of us.

After all, we went to Sunday school and church every Sunday morning without fail. We held daily family devotions. We thanked God for every meal. We learned respect for authority. Other families might have trouble with the law, but not ours.

My brother, however, had tried to make his own rules. It had worked for a while, but it all came to an abrupt end. Society frowns on those who make their own rules.

One day last summer two armed deputies appeared at his door and took him away. No toothbrush. No extra socks. Just, "You're under arrest." He was charged and convicted of grand theft—nine grand thefts.

A blue line and bullet-proof glass

As I entered the prison, the woman behind the bulletproof glass instructed me to "go up the stairs and follow the blue line." Following the blue line down the cavernous, sterile hallway, I took note of other visitors, mostly women, some with children. Some looked glum but others chatted happily.

The blue line led me to Room 6253. More bullet-

proof glass. Telephones, to talk through partitions. Seconds later my brother appeared. He was pale and heavier and had the look of someone who had been doing a lot of worrying.

What do you say to your brother behind the glass—the brother you grew up with and went to Sunday school with? Small talk at first. But small talk doesn't last for an hour. Eventually you have to exchange bits and pieces of yourself, even if it hurts. And it hurts a lot.

The hour flew by and our phones were cut off. My inmate-brother stood up and waved. I waved back and pointed to my notes, indicating that I would send him the information he wanted. Ten seconds later I was back in the hallway following my blue line to the lobby.

Out the front door with its "No photographs—no weapons—no food or drink" warning. Past the 20-foot fence with its lethal-looking barbed wire on top. Into the clear air of freedom.

My brother's keeper

A few days after Christmas I watched in court as my brother was sentenced to ten years in prison. "The people of the State of California sentence you. . . ." That's a lot of people to have against you, especially when you're a sinner.

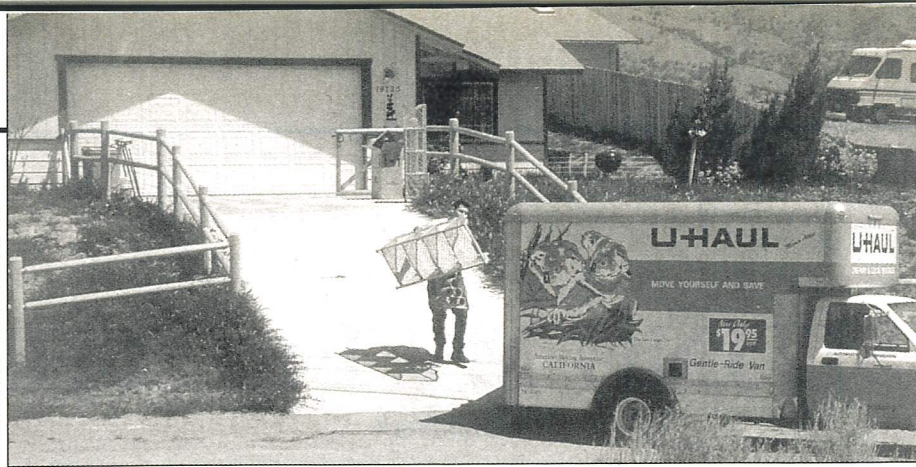
What now? Am I my brother's keeper? Do I have to stand by him? He needs me as his keeper. He needs all the help he can get. He needs prayers, letters, visits, encouragement, and hope for the future.

Most important, he needs the assurance that Jesus died for him and that God still loves him. No amount of barbed wire can take away God's grace, whether my brother deserves it or not. And he doesn't. But then, I don't either. Never have.

I'll stand by my brother because my Savior wants me to. He knows. He's had first-hand experience with criminals.



John Stark is a member of Shepherd of the Hills, LaMesa, California.



There's no place . . .

by Paul O. Wendland

I wonder how long after the light of day first touched my eyes that it seemed right for me to be in that place, surrounded by those people. I wonder how long it took for the pattern of tied tufts on my blanket and the sound of my parents' voices to become part of my well-ordered infant world. When did it first seem like a deprivation to be without them?

These questions occur to me in the middle of adjusting to another move, the fifth in fifteen years. Each move has brought the same feeling of dislocation, a rootless, restless feeling, as if a strong wind could come along and carry me away.

How much place defines our character! So much so that a person may well wonder, "Who am I, if I am no longer there; what have I become, now that I am here?"

Bound to a place by a thousand threads

If we have spent any time at all in a place, we are bound to it by a thousand threads. They hold us secure, defining our days and defining our lives. When I get up in the morning, I will see a mountain, a river, or a pine tree outside my window. By eight o'clock I'll be doing this, because that's what I always do then. These people greet me and we talk and I know exactly what to say because I talked to them yesterday. I'll talk to them tomorrow. I've learned what to expect from them and they know what to expect from me.

Familiarity does not breed contempt so much as it makes content. It makes things easier. You don't have to face the dark and unknown, you don't have to make so many decisions, you don't have to work so

hard at thinking.

When I was younger, I went to Northwestern College in Watertown, Wisconsin. In the summer I would go home to Zambia, in Central Africa. Once in Africa, I seldom talked or thought about America. Once in America, I seldom talked or thought about Africa. Each

place had its own language to speak, its own things to do, its own people to be with. Flying between the two, I switched to the other compartment in my mind. Seldom did East meet West: it was just too hard.

Seeking a permanent place

Why are our lives so attached to places? I believe it is because we are all dying.

Each move is a reminder that we cannot stay here. "When you are old," said Jesus to Peter, "someone else will lead you where you do not want to go." What hard words to hear! What a hard move to make! How hard to live in a world where we are pilgrims and strangers, always wandering from place to place, always seeking something familiar, something that will last us for a while.

The only permanent home we will ever have is the one we carry with us in our hearts. God planted it there by faith, faith in the one who left his home to come into a world made alien to him by its sin. Why would he endure such a move? He did it out of love for us, to make a home for us at his Father's side. When he sets that "quiet chamber" apart for himself in your heart, you will find yourself at home in him wherever you wander.



Paul Wendland teaches at Northwestern College, Watertown, Wisconsin.

Telling the truth

Our daughter is getting married this summer. Her fiancé will be graduating from college. Our future son-in-law, along with about 100 other graduates of Dr. Martin Luther College, will be praying for a call into the teaching ministry.

A call document and a certificate of marriage all in one summer, that's the stuff dreams are made of! I find myself eager to tell the good news to others. But, if it is to be more than a daydream, there needs to be some substance behind it, something certain.

In both cases there is. Behind their pledge of undying love for each other in marriage is Christ's undying love for them. Behind a call into the public ministry is the death-defying love of a Savior who wants all people to know of his love for them.

Without this certainty of God's love in their lives, their dreams remain as elusive as dreams are. We all need God's certainty in Christ. If we could not be certain of what we have, how could we be comfortable or confident in telling others about it?

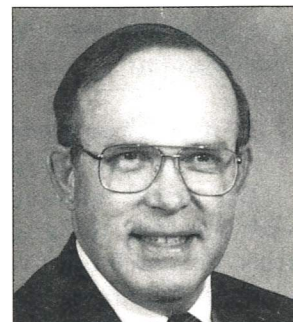
It was this certainty Jesus was pointing to when he said to his heavenly Father, "Your Word is truth." Inspired by the Holy Spirit, God's errorless and infallible Word testifies to God's truth. So the Bible gives us absolute certainty and confident knowledge.

No wonder the synod adopted as the first objective of our mission statement: "To uphold and testify to the truth of God as fully revealed in the inspired, inerrant, infallible Holy Scriptures and articulated in the Lutheran Confessions."

Such a valuable resource! Who would ever want to hide it? No wonder our synod wants to communicate that saving truth in every way possible! Appropriately, we want to unite with those who share a love of that saving truth. Furthermore, privately, as individuals, and publicly, as members of Christian congregations, we will want to grow in our knowledge of and confidence in that truth.

I pray for every blessing upon our daughter's marriage. I pray, too, that our future son-in-law, as well as all the other graduates of our teacher college and our seminary, may find joy and satisfaction in serving their Savior in the public ministry. And I pray for you and me, as we study God's Word, that our faith and confidence may grow. Then, together, may we spend ourselves in telling that truth, God's saving certainty, to others.

Karl R. Gurgel



*Pastor Karl R. Gurgel
is president of the Wisconsin
Evangelical Lutheran Synod.*

Do you have a question for
President Gurgel? Please send
it to *PERSON TO PERSON*,
Northwestern Lutheran,
2929 N Mayfair Rd,
Milwaukee WI 53222-4398.

Mission of the WELS

As men, women, and children united in faith and worship by the word of God, the Wisconsin Evangelical Lutheran Synod exists to make disciples throughout the world 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.

Objective one—To uphold and testify to the truth of God as fully revealed in the inspired, inerrant, infallible Holy Scriptures and articulated in the Lutheran Confessions.

WELS home missions

Fourteen mission districts and three committees—multi-cultural ministry, taped services, and campus ministry—comprise the division of Home Missions. The division serves 277 congregations in 49 states and Canada, including 121 fully subsidized missions, 42 exploratory missions, and 13 cross-cultural missions. Administrators Harold J. Hagedorn and Peter H. Kruschel answer questions about home missions.

Why don't we combine world and home missions? Why do we need two boards?

The world missions board is primarily concerned with bringing the gospel to other cultures and countries. We reach out to the lost in the United States and Canada. Wherever we can, such as in the Caribbean where English-speaking Antigua is under home missions, we cooperate closely with the world mission board.



The home missions team: Standing, Sue Kukla and Jean Peterman. Seated, Karen Marshall, Harry Hagedorn, Mary Butler, Peter Kruschel.

Why do we begin new missions in cities where we already have churches? Why not just have people drive an extra 20 minutes?

Fifty percent of members won't do that, and zero percent of the unchurched will. Our goal is to reach the lost.

In outlying areas, we try to build off the blessings the Lord has provided. It's difficult to work with isolated stations. We experience some tension, however, deciding when it's more appropriate to start a church

in a city where we already have a number of churches or in a frontier area.

We like using a mother-daughter approach [an established church takes over the primary responsibility to start another church in the same area] where we have a lot of congregations. That not only relieves some of the financial pressure, it brings the joy of participation to the churches involved.

Why don't you start more churches?

We don't have the money to start more. We are trying to plan more ways to help establish congregations with the resources the Lord has given us.

What are some ways you are trying?

The mother-daughter concept is one. The field of churches is another. The field of churches is a way of serving widely scattered groups by training people to carry on the work without a resident pastor.

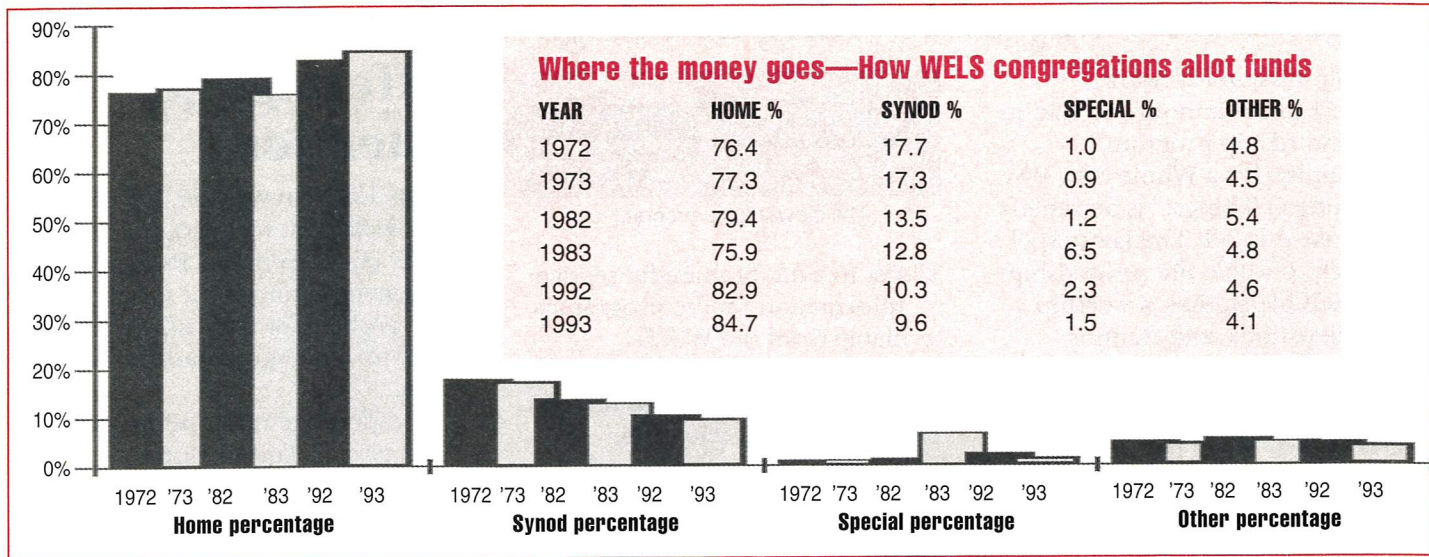
It is geared toward member involvement and lay leadership. We will use telecommunications where possible. It's a young program, put into place where people have already been part of preaching stations or have been receiving taped services.

How do you make sure that mission churches don't remain dependent on synod subsidy?

When we do exploratory work, we commit a sizable amount of money and explore an area for 18 to 36 months. On the basis of what we find, we invite the exploratory group to tell us how much subsidy they would need on a decreasing basis for about five years. Including the exploratory phase, missions receive subsidy for an average of seven or eight years.

However, if at the end of the negotiated time it appears the goal cannot be met, alternative forms of ministry are investigated. We never, ever, cut anyone off from the Word and sacraments.

Do you have questions about the Wisconsin Evangelical Lutheran Synod—how it functions, how decisions are made and carried out? Please send your questions to *OPEN DOORS*, Northwestern Lutheran, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.



Giving patterns change in WELS congregations

The percentage of giving from Wisconsin Evangelical Lutheran Synod congregations for synod mission offerings has declined significantly over the last 20 years to a low of 9.6 percent, according to the latest WELS statistics. Meanwhile, the

amount used for home church purposes has reached an all-time high of 84.7 percent.

Pastor Daniel Malchow, administrator for the Commission on Communication for Financial Support, explains that some of the

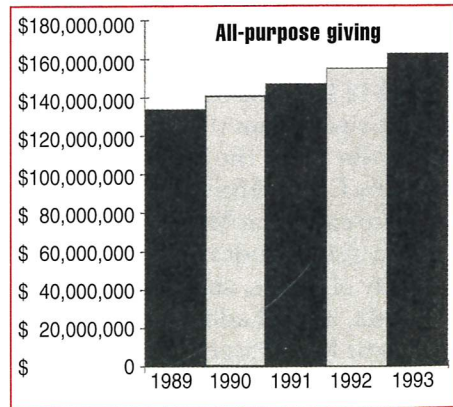
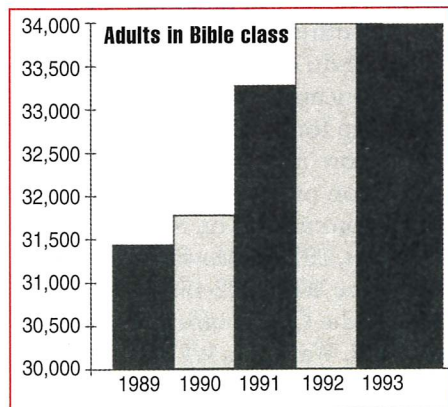
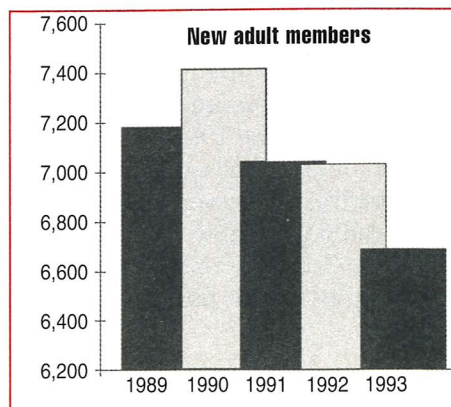
change in percentages reflects increased costs to the congregations for pension and health benefits, costs that at one time were in the synodical budget. Nevertheless, the trend has had a negative impact on mission outreach.

Mixed signals about spiritual wellness in WELS

Although WELS attendance at worship services was down in 1993, the number of adults attending weekly Bible classes remained higher than previous norms. In addition, all-purpose giving in WELS rose by seven and a half million dollars. Meanwhile, however, the number of adult members received by confirmation or profession of faith decreased.

WELS congregations

YEAR	NEW ADULT MEMBERS	ADULTS IN BIBLE CLASS	ALL-PURPOSE GIVING
1989	7,184	31,443	\$133,914,098
1990	7,418	31,779	\$140,904,457
1991	7,040	33,272	\$146,894,421
1992	7,029	33,985	\$155,119,783
1993	6,684	33,976	\$162,683,930



A whole new way of looking at things

The Commission for Adult Discipleship has announced that its 1994 stewardship program, "Christianity: It's a Whole New Way of Looking at Things!" is on schedule for use this fall. The law-gospel approach to whole life stewardship includes Bible studies, a worship guide, devotions, and training videos. Tied to the Sunday Scripture readings, it provides a year-long program for moving people by faith in



The stewardship program logo

Christ to a life of thankful service.

Information on the program is available from the WELS Commission on Adult Discipleship, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; 414/256-3888.

Northwestern College receives continued accreditation

A visiting team of educators from the North Central Association of Colleges and Schools, a regional accrediting agency, will recommend that Northwestern College's (NWC, Watertown, Wis.) accreditation continue through the year 2004. In view of amalgamation, the committee will ask also that a progress report be filed with North Central on December 1, 1995.

In arriving at its recommendation, the committee noted that

- the school is characterized by loyalty, dedication, and commitment to its purpose.
- student motivation relative to

studies and preparation for the pastoral ministry is very high.

- the faculty has a clear understanding of the liberal arts, which could well be modeled on other campuses.

- the school should recommit itself to the study of the classical languages and literature.

- both the faculty and students of NWC clearly understand their mission.

These are among the elements that NWC will bring to the amalgamated Martin Luther College, New Ulm, Minn., in 1995.

OWLS celebrate ten years

The Organization of WELS Lutheran Seniors (OWLS) will observe its tenth anniversary at its convention July 12-14 in Madison, Wis.

Participants can visit the Wisconsin Dells, the Ringling Brothers Circus Museum, and tour the state capitol at Madison. The agenda also includes workshops on a variety of topics, an armchair tour of Russia, and an address by President Karl Gurgel.

Following the convention, the

OWLS Hostel will meet July 14-20 at Martin Luther Preparatory School in Prairie du Chien, Wis. The hostel offers educational experiences and fellowship for seniors.

For more information about the convention or hostel, contact the WELS Commission on Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; 414/256-3240, or the OWLS office, 8420 W Beloit Rd, West Allis WI 53227; 414/321-9977 or 414/463-6221.

Synod mission offerings get attention

In its 1993 convention, WELS resolved "that we encourage the COP [Conference of Presidents] to pursue vigorously a solution to the problem of the disheartening decline in congregational offerings."

To that end the COP has met with circuit pastors, district communicators, and the WELS Coordinating Council to study God's Word and to discuss how best to approach the matter.

Now they have appointed a committee to institute an ongoing, high-profile program to promote the synod mission offerings.

Says President Gurgel: "I pray this effort will lead our members to respond with thankful hearts to the Lord to fulfill our worldwide mission."

Exploratories receive mission status

Three exploratory missions have received mission status, solidifying the commitment to their development: Port Charlotte, Fla., Summerlin (Las Vegas), Nev., and Lexington, Ky.

Meanwhile, in the '93-'94 fiscal year, no new exploratory missions were opened. The 1994-'95 synod mission offerings allow for only one new opening. However, additional funds will be available from Lift High the Cross offerings and other special gifts for this fiscal year.

Louis Lieske named CEO of Lutheran Home

The board of directors of the Lutheran Home Association has named Louis Lieske president and chief executive officer of the association, headquartered in Belle Plaine, Minn. A businessman in Belle Plaine, Lieske served on the home's board of directors for 31 years. Lieske follows Rev. Robert Schlicht, who headed the Lutheran Home for 33 years.



Louis Lieske, CEO of the Lutheran Home

The association operates nursing homes in Belle Plaine and Caledonia, Minn., and River Falls, Wis. It also owns an assisted living facility in Mankato, Minn., and group homes in Cataract, Cochrane, Hillsboro, and Reedsburg, Wis.

Presidents authorize capital funding services director

At its February meeting, the Conference of Presidents authorized the position of Director of Capital Funding Services. Calling for this position should occur in October.

The director will work with congregations wanting to raise funds for capital expansion. The position will be self-funding, supported by fees paid by congregations that use the service.

Grant provides outreach opportunities

Mission congregations across the country have found new opportunities to reach out to the unchurched in their cities, thanks to a grant of \$92,000 from Lutheran Brother-

hood. Over 50 missions are using the grant money for such things as bulk mailings, radio spots, canvassing, newspaper advertising, and special events.

Jesus & Me book club names writing contest winners

A girl from South Dakota and a boy from Michigan were the top winners of a writing contest sponsored by Northwestern Publishing House's "Jesus & Me" Christian book club for children.

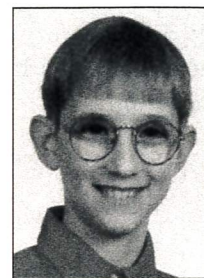
Charity Wiechmann, 11, of Shadehill, S. Dak., took first place in the grade 6-8 category, and Luke Fryer, 10, Midland, Mich., placed first in the grade 3-5 category.

Other winners in the grade 6-8 category were Sarah Seifert, Midland, Mich., second, and Kristen Eckert, Tucson, Ariz., third.

Caleb Manske, Muskego, Wis., was second in the grade 3-5 category, and Andrew MacKenzie, Dearborn, Mich., was third.



Charity Wiechmann, winner, grades 6-8



Luke Fryer, winner, grades 3-6

"Jesus & Me" offers books, puzzles, videos, cassettes, and stickers for all ages. Information about the club is available from Joanne Hemker at 414/475-6600, extension 116.

WELS Connection videotapes

June topics

- Vacation Bible school
- Puerto Rico mission

July topics

- West Virginia foster family
- WLIM Deaconess

August topics

- Campus ministry
- TEAM ministry

For more information, contact CCFS, WELS Administration Building, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Cost of a year's subscription is \$54.

Correction

In the May issue, the Editor's Pen column on page 34 was missing copy.

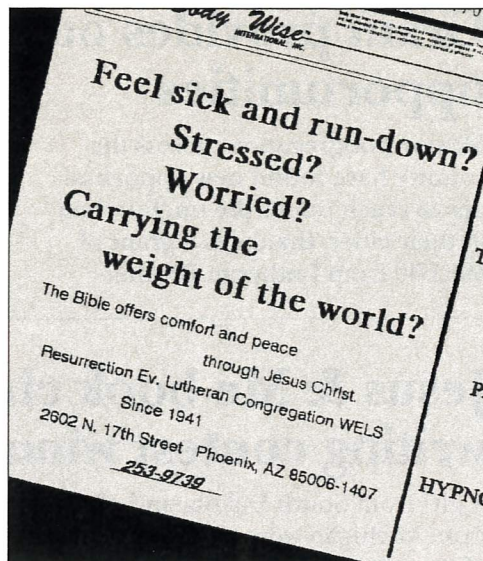
In the first column, second last paragraph, the last sentence should read (missed type is in **bold**): But how did Mr. Graham get from the "eternal life" through faith in God's Son as promised in John 3:16 to the Bible as a **how-to-live-your-life book?**

In the second column, first paragraph, the first sentence should read: Yes, I know Jesus also calls for **fruits of faith. He tells us to love one another.**

Church offers spiritual health care

When a radio station in Tempe, Ariz., advertised a coming Health Care Expo, Resurrection Lutheran Church of Phoenix saw an opportunity for evangelism. They could offer the rest promised by Jesus for spiritual health.

They applied for exhibition space, and reached at least 200 people with a portion of the Holy Scriptures and an invitation to serve them with the healing Word of God.



Resurrection's ad for the health care expo.

Planning for Christmas starts in summer

It's summer—time to get ready for Christmas. That's when a number of churches started work on "Christmas for Kids," an outreach program that brings children to the church for a day of gospel-filled fun and provides the congregation with a list of prospective members.

At **Our Shepherd, Crown Point, Indiana**, planning for the event began in August. The children watched a puppet play and a Christmas video, made Christmas ornaments, decorated cookies, and sang Christmas carols. Lunch included a birthday cake for Jesus.

Pastor Peter Goetsch reported that of 39 children attending, 28 were non-members. During the following week, parish members visited the homes, bringing a photo of the child taken at the event.

Members of **Peace, in Hayward, Wisconsin**, started planning "Christmas for Kids" in July. Their day's activities closed with the children taking part in a living manger scene in the church parking lot. Congregation members passed out Christmas cards listing the times of services to those who came to view the manger scene. Of the 75 children in attendance, says Peace's pastor, Nathan Radtke, 12 were from the congregation.

In **Spring Hill, Florida**, activities included a tree lighting and a gift for each child. Thirty-five children attended, 22 from unchurched homes. Members of **Grace** were so pleased with the results that they also held an "Easter for Kids" day. Pastor Steve Nuss reports that the program resulted in some "really good prospects" for church membership.

Obituaries

Hans Bierwagen 1901-1994

Hans F. Bierwagen was born June 11, 1901, in Dresden, N. Dak. He died April 7, 1994, in Fond du Lac, Wis.

A 1927 graduate of Wisconsin Lutheran Seminary, he was assigned to Winnebago Lutheran Academy, Fond du Lac, and taught there for 30 years.

Survivors include his wife Erna; sons Hans (Rosaleen) and Martin (Elke); daughters Bertha Kuether and Ruth Ahrens; sisters, Agnes Worthmann and Bertha Bierwagen; and six grandchildren.

Leonard J. Koeninger 1920-1993

Leonard Koeninger died December 13, 1993. He was born July 16, 1920, in Raymond, S. Dak.

A 1945 graduate of Wisconsin Lutheran Seminary, he was assigned as instructor at Michigan Lutheran Seminary, Saginaw. In 1946 he entered the pastoral ministry, serving in Ann Arbor, Lansing, and Plymouth, Michigan. He retired in 1988. He was on the synod's

Committee on Relief, the Board for Information and Stewardship, and the Board for World Missions.

His wife Margaret and daughter Kristine survive. Two sons preceded him in death.

Erich H. Sievert 1912-1994

Erich H. Sievert was born Aug. 8, 1912, in Pigeon, Mich. He died Feb. 1, 1994, in New Ulm, Minn.

A graduate of Dr. Martin Luther College and the University of Minnesota, he taught at Neillsville and LaCrosse, Wis., before becoming a professor at Dr. Martin Luther College in 1948. In addition to teaching, he was dean of the summer school program and chaired the education department. He retired in 1987.

His parents, six brothers and sisters, and one son preceded him in death. Survivors include his wife, Adelia; daughters Kathy (Tom) West and Lois (Glenn) Bode; son Louis (Sharie); eleven grandchildren, and three sisters, Ada Sievert, Hertha Sievert, and Alma Schwenzen.

Nebraska District

Building for Christ . . . Prince of Peace, Salt Lake City, Utah, dedicated a new educational and fellowship wing last Nov. 7. The addition was made possible by the synod's Builders for Christ.

Equipping the saints . . . The district's Commission on Adult Discipleship has developed a workshop for pastors and elders. The entire district will attend one of two workshops at Grand Island or Thornton, Col.

—Keith E. Petersen

South Atlantic District

School of Outreach . . . Representatives from eight congregations gathered at King of Kings, Maitland, Fla., for a Regional School of Outreach February 11-13. Another is scheduled for February 1995.

New school . . . St. Paul, Beverly Hills, Fla., is calling a principal for its elementary school scheduled to open in the fall. Construction of the building is under way.

Summer teachers' conference . . . For the first time, the district's teachers will meet in St. John's, Antigua, in the West Indies. The conference date, normally scheduled for October, was changed to August to give the teachers this unique opportunity.

Church dedication in Tennessee . . . After three years of worship in a Holiday Inn, Christ Our Savior, Columbia, Tenn., recently dedicated its new church. Situated on five acres, the new building seats 200 and has five classrooms.

—Martin A. Spriggs

**Encourage
a friend to read
Northwestern Lutheran.
SEE PAGE 5.**

Sharing soup and solace

When members of St. John of Wauwatosa, Wis., have special needs at eventful times in their lives, fellow members come to them with a pot of "friendship soup" and a word of care and concern.

It's their way of saying, "We are your brothers and sisters in Christ, and we are here for you," says Margaret Madson. "The benefits and blessings work two ways," she adds. "The family who is visited is touched by this 'we care' gesture, and the visitors share emotions, spirituality, and, of course, soup with a fellow believer."

Helen Albrecht (left), Ruth Sitz, and Jim Albrecht make "friendship soup."



If it's broken, don't fix it

Christopher Shinnick, 9, a member at Mount Olive, Appleton, Wis., received the "Odyssey of the Mind" award for exceptional spontaneous creativity—and did it by sharing the gospel.

Over 800 children participated in the community competition designed to awaken creativity and personal originality. An audience of

about 1200 heard Christopher's winning response.

The question: Name something that's good when it's broken.

His reply: "When Jesus broke Satan's hold on us!"



Christopher Shinnick

Touch of laughter

I was the guest preacher at a mission festival when I backed too close to the candelabra, so that my gown caught fire. Fortunately, a firefighter who was present quickly extinguished the flame.

The pastor's comment during his announcements after the service was especially appropriate. Thanking me for speaking, he added, "Our congregation extends a warm welcome to you."

John Chworowsky
Walled Lake, Michigan

One of our Travel Canvass Witness (TCW) team members and I were walking through a neighborhood, inviting people to church. After one resident answered the door, the TCW team member said, "Hi, we're from King of Kings Lutheran Church and . . . what are we doing here again?"

Joel Junkans
Little Rock, Arkansas

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

Relief in 55-gallon drums

When the weather in Kiev and Ternopil, Ukraine, turned bitterly cold, fuel was in short supply. The government turned down heat and electricity to large apartment buildings, and the missionary witness there was literally in danger of being frozen out. The WELS Committee for Relief and a special donor came to the rescue. Early in January, 50 self-contained kerosene

heaters and 24 55-gallon drums of kerosene were airlifted to Kiev to help missionaries and congregation members get through the winter.

Loading heaters and fuel for delivery to missionaries in Ukraine.



World mission activity continues

Bulgaria . . . Sofia, Bulgaria, hosted worship for 60 in March.

Dominican Republic . . . In Santiago, Dominican Republic, 100 worshippers attended Christmas services six weeks after the first service there.

Mozambique . . . A Lutheran church has been established in Mozambique, the large Portuguese-speaking country neighboring Malawi. Seventeen Lutherans who were living in the Malawi refugee camp at Chipho, Malawi, have relocated in

Mdabwada village in their homeland. Pastor Boloweza of Thyolo is making the 2.5 hour walk from the border four to eight times a month.

Russia . . . One hundred thirty-six people attended an Easter service in Novosibirsk.

Interest in angels is growing

For more than a year now, books about angels have dominated the best-seller list. And surveys in 1992 (Gallup) and 1993 (Yankelovich Partners, Inc.) indicate that belief in angels is up.

Seventy-six percent of teenagers believe in angels, an increase of 12 percent since 1978. Sixty-nine percent of adults say they believe in angels.

In the Yankelovich poll, slightly over half (55 percent) agree with the description that angels are spiritual beings created by God with special powers to act as God's agents on earth. Nearly half (45 percent) believe they have their own guardian angels, and 32 percent claim to have felt the presence of an angel.

A *Newsweek* article on the subject (Dec. 27, 1993), indicated that at least some of the material driving

interest in angels is extra-biblical, namely, reports of personal experiences of apparent angels and a col-

lection of angel lore. And some feel that with angels around they don't have to bother with God for help.

Is Christian witness in the workplace harassment?

As federal guidelines on workplace harassment are being finalized, some Christians are expressing fear that they will interfere with the rights of workers to express religious faith on the job and make it easier to accuse them of harassment when they do. The particular concern is that the guidelines will create a "religion-free workplace," said Michael Whitehead, attorney for the Southern Baptist Convention's Christian Life Commission.

On the other hand, the Equal Employment Opportunity

Commission, which devised the proposed guidelines, points out that they simply spell out protections covered by the 1964 Civil Rights Act. The law says harassment occurs when a person's conduct is sufficiently severe or hostile that it abuses other employees or poisons the job-site atmosphere.

But critics say the proposed guidelines, by spelling out details of enforcement, will have a chilling effect on religious expression in the workplace.

ELCA sexuality study continues

Following the furor that accompanied the release of a controversial draft statement on human sexuality in late 1993, the Evangelical Lutheran Church in America (ELCA) dismissed the task force that drafted it and appointed a new 11-member consulting group to "provide advice counsel and critique—including the ways in which Scripture is used—in the development of any subsequent drafts."

The second draft is to be ready for the Churchwide Assembly next year. Meanwhile, congregations of the ELCA are discussing the original document and mailing their responses to the churchwide offices.

The first draft made statements about homosexuality and masturbation that many challenged as unbiblical.

Bibles for the nations

More than 18 million Bibles were distributed worldwide between November 1, 1992, and October 31, 1993, according to the United Bible Society's Scripture Distribution Report for 1993.

The number of Bibles distributed in the Asia-Pacific region was up by

12.9 percent to 5,297,472. In the year, more than 1.4 million Bibles were distributed in China by the China Christian Council. Almost 500,000 Bibles were distributed in Africa. In Latin America, more than a million Bibles were distributed in Brazil alone.

Pope draws line between clergy and laity

Pope John Paul II warned Catholics to keep the distinction between priests and lay people clear and not allow lay people to take up duties not proper for them. The pope said some people have the idea that the priesthood is merely a different function that any of the Catholic faithful can fulfill.

John Paul said lay people—fre-

quently called lay ministers—who give out communion and perform other services traditionally done by priests should not be confused with ordained priests.

The use of the word "ministry" has added to the confusion, the pope said, since there is an essential difference between lay ministers and ordained ministers, or priests.

Prayer habits of Americans

A Gallup poll conducted for LIFE magazine has revealed the following about the prayer lives of American adults:

- Most American adults pray to a supreme being such as God, the Lord, or Jehovah (79 percent), or to Jesus Christ (16 percent). One percent report that their prayers are in a "new age" mode to a transcendent or cosmic force, to the "inner self" or to "the god within."
- Three of four people pray daily. Of those, 36 percent report praying twice or more times daily, and 3 percent say their lives are in a constant state of prayer. An additional 15 percent pray at least weekly.
- Most people (87 percent) say they more often pray silently and alone than out loud and with others (11 percent). A majority (56 percent) say their prayers are conversational.
- Saying grace or giving thanks to

God before meals is fairly common in American homes, with 29 percent saying they always do this, 22 percent frequently, and 34 percent occasionally. However, 14 percent never say grace.

- Of those who pray, nearly all believe their prayers are heard (97 percent) and have been answered (95 percent). However, 22 percent were angered on at least one occasion because they felt prayers had not been answered.
- Some things people pray for:
 - √ Many (90 percent) pray for their family's well-being, to give thanks, to have strength in meeting the challenges of life, and to ask forgiveness.
 - √ About eight in 10 people pray in praise of God, to achieve personal or world peace, and to ask forgiveness of others.
 - √ About 80 percent also seek aid for

personal health, for safe travel, for relief of personal burdens, for loved ones who have died, for their own salvation, and when they are afraid.

- √ Three in four say they pray for their country or when making important lifetime decisions such as marriage or a new career.
- √ A slight majority say they have prayed for the second coming of Christ.
- Prayer subjects by religious preference:
 - √ Protestants are more apt to pray for forgiveness (88 percent), personal salvation (80 percent), the return of Jesus Christ (63 percent), and for their country (80 percent) and president (53 percent).
 - √ Roman Catholics are far more likely than others to have prayed for relatives who have died (95 percent).

Publisher picked for new English Bible translation

God's Word to the Nations Bible Society (GWNBS) has announced that World Bible Publishers (World) has agreed to publish and distribute the new translation of the Bible now

in final stages of editorial development by GWNBS. World plans to release the first editions of the new Bible in early 1995.

From the beginning it has been

the goal of GWNBS to combine accuracy and readability in the new translation. "This new translation," commented Rev. Hackbardt, Executive Director, "speaks in crystal-clear English. It says what it means!

"Our mission," he added, "is to make Christ's saving, life-changing Word more understandable to the 1.1 billion people in the world who speak English, as well as to countless others who want to learn English."

Several WELS Bible scholars had a hand in shaping the new translation.

News reported in this section is derived from Religious News Service, Ecumenical Press Service, Evangelical Press Service, and Lutheran World Information.

Media fare better than church in believability poll

Newspapers and television news are rated higher than the church in terms of believability and being a good influence in the United States, Canada, and five Western European countries, according to a new survey.

The survey of 10,000 Europeans and North Americans in March found that 60 percent of Americans

rate the church to be believable while 68 percent rated newspapers believable and 73 percent said TV news was credible. Only in Mexico did the church get higher marks than the news media on credibility and as a good influence in polling conducted by the Times Mirror Center for the People & the Press.

NOTICES

The deadline for submitting notices is six weeks before publication date.

CALL FOR NOMINATIONS NORTHWESTERN COLLEGE

Subject to the approval of the Board for Ministerial Education, the Northwestern College Board of Control requests the synod's voting members to nominate candidates for professor of Hebrew. The person called to fill this position will replace Paul Eickmann, who will retire in 1995. The new professor will be given opportunity for graduate study to prepare further for his assignment.

Nominees should be seminary trained and have experience in pastoral ministry.

Please submit nominations with pertinent information by June 30 to Pastor Kenneth Gawrisch, Northwestern College, 1300 Western Ave, Watertown WI 53094. The list of nominees will be shared with the Conference of Presidents. The list will be available upon request from the college.

REQUEST FOR NOMINATIONS LUTHER PREPARATORY SCHOOL

Luther Preparatory School (to be formed by the merger of Northwestern and Martin Luther preparatory schools) requests nominations for the following positions:

Dean of students

Candidates should be seminary trained men. Responsibilities include serving as campus pastor and spiritual advisor to the students, supervising operation of the dormitories, maintaining student discipline, providing gospel-oriented guidance for students. The candidate should provide a positive role model for ministry, particularly in view of his responsibility to encourage students toward the ministry. He should be well organized, able to communicate well with faculty, parents, and students, and recognize the importance of the prep system in the ministerial education program of the synod.

Dean of women

Candidates should be synodically certified to teach. The dean of women reports directly to the dean of students and is responsible for providing dormitory supervision, guidance, and spiritual counseling to female students. She should provide a positive role model for ministry, particularly in view of her continuing responsibility to encourage students toward the ministry. She should be well organized, able to communicate well with faculty, parents, and students, and recognize the importance of the prep system in the ministerial education program of the synod.

Professor of physical education

Candidates should be men or women qualified to teach physical education, assist the athletic director in programs involving women's interscholastic athletics, and plan and organize the school's intramural program. Teaching responsibilities will be primarily in girls' physical education classes. Candidates should be synodically certified, preferably with experience in coaching and physical education instruction.

Calls for these positions will be issued by the Board of Control of LPS, subject to funding and approval by the Board for Ministerial Education. Please forward nominations by June 30 to President Mark Schroeder, 1300 Western Ave, Watertown WI 53094.

MODEL WORSHIP SERVICE

The WELS Commission on Worship will hold a model worship service at Calvary, Thiensville, Wis., at 1:00 p.m. on July 15. A discussion session concerning worship will follow. A hymn festival will be held at 7:15 p.m.

NPH MUSIC WORKSHOP

Northwestern Publishing House invites musicians to its annual new music workshop. The choral, organ, and handbell sessions will be held at Calvary, Thiensville, Wis., July 16. For information and registration call NPH 414/475-6600 ext. 163.

SERVICES FOR SPECIAL NEEDS

The WELS Commission on Special Ministries has a wide range of services for people with special spiritual needs, including:

- people moving to areas where there is no WELS affiliated ministry
- people with developmental disabilities
- people in the military
- people living away from their spiritual homes for an extended period
- prisoners
- people living in institutions

Please send names to the WELS Commission on Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

NORTHWESTERN PUBLISHING HOUSE STORE Vacationers welcome

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

Summer hours 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 are: Monday through Friday, 8:00 a.m. to 4:30 p.m.

VACATION LODGING—PASTORS

Free lodging on a farm, available year-round, for one to three nights to any pastor and his family traveling in the Wisconsin Dells area. Accommodations are in the loft of a log home. Phone 608/986-4692.

NOTICES

CHANGES IN MINISTRY

PASTORS:

Braun, Jerome H., from Martin Luther Preparatory School, Prairie du Chien, Wis., to Luther Preparatory School, Watertown, Wis.
Braun, John A., from Northwestern College, Watertown, Wis., to Northwestern Publishing House, Milwaukee, Wis.
Brokmeier, Kenneth L., from Martin Luther Preparatory School, Prairie du Chien, Wis., to Luther Preparatory School, Watertown, Wis.

Mueller, Paul M., from St. Peter, Modesto, Cal., to Divine Savior, Indianapolis, Ind.
Plagenz, Michael G., from Faith, Kokomo, Ind., to St. Paul, Manchester/St. Paul, Marquette, Wis.
Pope, Reginald E., from Ascension, Mitchell, S. Dak., to retirement.
Schult, Gary F., from mission coordinator, Indonesia, to Faith, West Newton, Penn.
VonDeylen, Marc A., from King of Kings, Garden Grove, Cal., to St. Andrew, Sacramento, Calif.
Wilde, Philip P., from Salem, Escanaba, Mich., to Trinity, Engelwood, Fla.

TEACHERS:

Arndt, Sandra J., from Nebraska LHS, Waco, Neb., to Minnesota Valley LHS, New Ulm, Minn.
Barenz, Beth A., from Trinity, Nicollet, Minn., to Friedens, Kenosha, Wis.
Brown, Janell S., from Beautiful Savior, Cincinnati, Ohio, to Salem, Stillwater, Minn.
Carter, Sandra L., from Michigan Lutheran Seminary, Saginaw, Mich., to Beautiful Savior, Milwaukee, Wis.
Dankert, Steven W., from Bethany, Kenosha, Wis., to Lakewood, Tacoma, Wash.
Duin, Myron L., from Martin Luther Preparatory School, Prairie du Chien, Wis., to Luther Preparatory School, Watertown, Wis.
Farrell, Roxanne M., to St. John, Montello, Wis.
Gartner, Steven J., from Emanuel-Redeemer, Yale, Mich., to Beautiful Savior, Cincinnati, Ohio.
Gustafson, Timothy M., from First, LaCrosse, Wis., to Jerusalem, Morton Grove, Ill.
Hatzung, Ruth E., from Salem, Owosso, Mich., to retirement.
Karrow, Diane M., from Martin Luther Preparatory School, Prairie du Chien, Wis., to Luther Preparatory School, Watertown, Wis.
Kerr, Donald L., from West LHS, Hopkins, Minn., to Winnebago Lutheran Academy, Fond du Lac, Wis.
Kieselhorst, Nathan J., from Martin Luther Preparatory School, Prairie du Chien, Wis., to Luther Preparatory School, Watertown, Wis.
Kolander, David J., from Huron Valley LHS, Westland, Mich., to Fox Valley LHS, Appleton, Wis.
Kuehl, Tammy R., to St. Paul, Lake Mills, Wis.
Landvatter, Debra R., to Gethsemane, Omaha, Neb.
MacKain, Timothy A., from Zion, Toledo, Ohio, to Jordan, West Allis, Wis.
Miller, Julie L., to St. Paul, Sheboygan Falls, Wis.
Pfeifer, Carrie F., from Dr. Martin Luther College, New Ulm, Minn., to St. John, Sleepy Eye, Minn.
Price, Kathleen M., from Waucousta, Campbellsport, Wis., to Immanuel, LaCrosse, Wis.
Schames, Susan L., to St. Paul, Bangor, Wis.
Schmiel, David A., to Zion, Egg Harbor, Wis.
Schuetz, Delores, from Beautiful Savior, Milwaukee, Wis., to St. Mark, Brown Deer, Wis.
Schultz, Ferdinand, Jr., from St. John, Juneau, Wis., to retirement.
Schulz, Arthur J., from Dr. Martin Luther College, New Ulm, Minn., to Martin Luther College, New Ulm, Minn.
Sordahl, Peter A., from Redeemer, Tucson, Ariz., to Arizona Lutheran Academy, Phoenix, Ariz.
Strasburg, Carol B., to St. Paul, Fort Atkinson, Wis.
Tacke, Mark W., from Northland LHS, Wausau, Wis., to Evergreen LHS, Kent, Wash.
Taylor, Kenneth D., from Northwestern Preparatory School, Watertown, Wis., to Luther Preparatory School, Watertown, Wis.
Thiesfeldt, Steven R., from Martin Luther Preparatory School, Prairie du Chien, Wis., to Luther Preparatory School, Watertown, Wis.

Financial report WISCONSIN EVANGELICAL LUTHERAN SYNOD

SYNOD MISSION SUBSCRIPTION PERFORMANCE

Three Months ended March 31, 1994

	Subscriptions			Offerings Received		
	Communicants 12/31/93	Total Amount for 1994	Year to Date Projected	Three Months Offerings	Percent of Subscription	Annualized Average per Communicant
Twelve Districts						
Arizona-California	16,389	\$ 916,596	\$ 187,068	\$ 182,853	97.7	\$ 44.63
Dakota-Montana	9,276	425,465	61,383	70,065	114.1	30.21
Michigan	37,338	2,037,058	314,696	382,692	121.6	41.00
Minnesota	45,160	2,434,440	418,472	397,700	95.0	35.23
Nebraska	9,975	540,488	88,633	84,187	95.0	33.76
North Atlantic	3,576	327,633	59,806	60,565	101.3	67.75
Northern Wisconsin	61,367	2,447,009	360,572	413,298	114.6	26.94
Pacific Northwest	4,673	278,826	47,299	60,549	128.0	51.83
South Atlantic	6,228	390,697	89,486	92,219	103.1	59.23
South Central	3,947	298,376	59,924	63,876	106.6	64.73
Southeastern Wisconsin	58,542	3,204,490	509,644	495,149	97.2	33.83
Western Wisconsin	60,277	2,946,178	449,813	444,475	98.8	29.50
Total — This Year	316,748	\$16,247,256	\$ 2,646,796	\$ 2,747,628	103.8	\$ 34.70
Total — Last Year	317,119	\$16,498,781	\$ 2,594,582	\$ 2,760,534	106.4	\$ 34.82

BUDGETARY FUND

Statement of Changes in Fund Balance

	Nine Months ended March 31, 1994		
	1994 Actual	1993 Actual	1994 Budget
Revenues:			
Synod Mission Offering	\$11,662,661	\$11,984,493	\$11,959,000
Gifts and Memorials	113,489	169,595	247,000
Bequest/Planned Giving Income	143,932	491,584	282,000
Tuition and fees	5,378,718	4,480,141	5,180,000
Other Income	67,486	71,270	79,000
Transfers — Endowment/Trust Earnings	160,077	168,153	169,000
Transfers — Gift Trust	5,219,878	4,561,847	5,510,000
Transfers — Continuing Programs	1,204,224	1,043,985	1,310,000
Transfers — Other	-	117,027	-
Total Revenues	\$23,950,465	\$23,088,095	\$24,736,000
Expenditures:			
Administration Division	\$ 1,988,356	\$ 1,841,868	\$ 1,997,000
Home Missions Division	4,243,124	4,234,318	4,501,000
World Missions Division	4,893,261	4,234,024	5,245,000
Ministerial Education Division	11,808,290	10,281,934	11,557,000
Parish Services Division	845,172	895,518	900,000
Fiscal Services Division	1,089,044	1,155,198	1,106,000
Total Expenditures	\$24,867,247	\$22,642,860	\$25,306,000
Net Change for the Period	\$ (916,782)	\$ 445,235	
Fund Balance — Beginning of Year	\$ 1,075,572	\$ 968,348	
Fund Balance — End of Period	\$ 158,790	\$ 1,413,583	

Randy E. Matter, Controller

ITEMS AVAILABLE

ALTAR HANGINGS—White, 3-piece. Contact Phyllis Wilkinsen, 212 Centralia, Elkhorn WI 53121.
BAPTISMAL FONT—blond. Star of Bethlehem, New Berlin, Wis. Call Wayne Lee, 414/786-7827.
OFFICE EQUIPMENT—Two Gestetner mimeographs with ink, stencils, and other equipment; two Heyer duplicators with ditto fluid and masters; thermal copier. St. John, 304 N Sixth St, Watertown WI 53094; 414/261-5959.
ORGAN—Baldwin, electronic, model 46C. Two full manuals, 32 pedals. Locking top. Good working condition. Christ the King, 100 W Michigan Ave, Palatine IL 60067; 708/358-0230.
THE LUTHERAN HYMNAL—100 copies. Christ the King, 100 W Michigan Ave, Palatine IL 60067; 708/358-0230.

ANNIVERSARIES

DAKOTA-MONTANA DISTRICT—(75). Mobridge, S. Dak. July 10, 1995. Early motel reservations essential. Contact Zion, Mobridge; 605/845-3704 or 605/845-2702.
MILWAUKEE, WISCONSIN—Siloah (100). June 5. Services, 8 and 10:30 a.m. Meal and concert, 3 p.m. Contact the church office, 414/873-5770.

The ten minas

Luke 19:11-27

by Mark E. Braun

English poet John Donne once asked, "What if this present were the world's last night?" Because Jesus will come unexpectedly, like a thief in the night, any night could be our last on earth.

But what if this isn't the world's last night? What if God lets his world go on? What does he want us to do in the meantime? Our Lord told the parable of the ten minas because "the people thought that the kingdom of God was going to appear at once."

His story, about a nobleman "who went to a distant country to have himself appointed king and then to return," was similar to something that actually happened when Jesus was a baby. After Herod died, his son Archelaus traveled to Rome to have his rule over Judea confirmed. A group of fifty Jews also journeyed to Rome to protest his appointment, but he was appointed anyway. When he came back to Judea, he got revenge on his enemies.

Work until the master comes back

Jesus' story didn't hinge on the nobleman's journey, but on what went on in his absence. He'd entrusted ten of his servants with one mina each—three or four months' wages; not a huge sum, but enough to do something. "Put this money to work," he told them, "until I come back."

The man of noble birth was Jesus himself; the distant country, death. After his resurrection he would ascend to heaven, not so much to have himself appointed king as to reclaim lordship of the universe. In the meantime he's entrusted us with the mina of the gospel. Jesus wants us to "do business" with that gospel while he's gone.

The standard: faithfulness

When he returned, the nobleman called his servants to account for how they'd managed his mina. One servant's mina earned ten more, another five. They were careful to say, "Your mina has earned

more." No one voiced a word about their effort. What mattered was their faithfulness, and their master commended them and rewarded them for it.

But another servant came forward, unlike the rest. Instead of using his mina, he'd tucked it away in a handkerchief, where it stayed safe and clean—and unproductive. His defense revealed more than he may have intended: "I was afraid of you, because you are a hard man."

The nobleman, however, cut to the real problem: here was a wicked servant. Why hadn't he at least put his master's money in the bank? Even if interest rates were low, he'd have gotten a return on his investment. The banking business still talks today about fiduciary relationships; at the heart of such a relationship is trust. "I

asked you to put my money to work," the nobleman said. "Faithfulness was my only standard. You didn't trust me."

The gospel is not ours only to keep

This parable might seem to be about what our Lord wants us to do while he's away, but what we do is always a reflection of what we are. This isn't about merit. The mina does the work, but we are wicked and faithless if we do not use it.

A church body that faithfully guards the gospel also needs our Lord's reminder: "I didn't give you the gospel only to keep it, but to give it away."

But the most chilling words of judgment are contained in the subjects' own protest: "We don't want this man to be our king." Then what? "Whoever does not believe will be condemned."

In the end, those who didn't want him will get exactly what they asked for.

Next: The two sons.



Mark Braun teaches at Wisconsin Lutheran College, Milwaukee.

*What we do is always
a reflection of what we are.
The mina does the work,
but we are wicked and faithless
if we do not use it.*

An eye for an eye

Not many days after a Jewish gunman murdered the Palestinian worshippers at the Cave of the Patriarchs in Hebron, a reporter interviewed an Arab man living there.

This father of five sons vowed that sometime, before they die, his family would see the relatives and friends who were killed or wounded in the massacre avenged. "This is how it goes here. When a son or a father is killed, we must take revenge. It is a social obligation. We do not rest until the soul of our relative is avenged."

A retired teacher observed: "Goldstein [the gunman] sullied the honor of the clans and nothing can appease them now. . . . The families want revenge, at any price. These Jewish settlers have just made enemies for life."

Here is a graphic example of the law of revenge. The Romans called it *lex talionis* (the law of retaliation by punishment in kind). The ancient Code of Hammurabi spelled it out (though hardly with equal justice for rich and poor): "If a man has caused the loss of a gentleman's eye, his eye one shall cause to be lost. . . . If he has caused a poor man to lose his eye, he shall pay one mina of silver."

The law of retaliation is deeply ingrained in the human heart: you do me a wrong, and I'll get even. One sees it operating on the basketball court and baseball diamond. It plays a big part in gang warfare. Unfortunately, the family does not escape its ravages.

The senseless grudges that separate family members often are the result of "an eye for an eye." One hears of brother who has not talked to

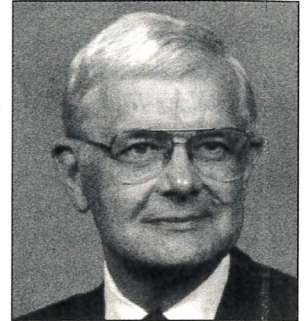
brother for many years, all because of some act or word of unkindness. Spouses are good at putting this law into practice: "You hurt me; I'll hurt you." Many "eyes" are gouged in the ensuing grudge matches.

Jesus overturned the law of retaliation. In the Sermon on the Mount he said to his disciples: "You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. . . . Love your enemies and pray for those who persecute you."

Jesus practiced what he preached: "When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats." Paul spelled out the lifestyle of one who is a member of the body of Christ: "Do not repay anyone evil for evil. . . . Do not take revenge, my friends."

Whenever the law of retaliation takes hold of a relationship, one of the parties needs to break the vicious cycle of revenge. There are no winners when the prize is getting even. Those who by baptism have been raised with Christ to live a new life will march to the tune of a different drummer.

Victor H. Prange



Victor Prange is pastor at Peace, Janesville, Wisconsin.

*There are
no winners
when the
prize is
getting even.*

by John F. Brug

A televangelist's questionnaire asked readers to check yes, no, or maybe to two statements: 1) The effort to eliminate God and morality from the public arena is a serious threat to our nation's future; 2) Homosexual practice must not be elevated to a civil right nor accorded special recognition as a legitimate lifestyle.

If we believe God has no place in public life (military chaplaincy, opening Congress with prayer, etc.) since this involves false fellowship and mixture of church and state, does it not also follow that a Christian must not oppose homosexual rights, since if he does so he is imposing his religious beliefs on others by law?

The question can be answered better if we are allowed more than a yes, no, or maybe. Most of the time when someone demands a yes or no answer, you can be sure the question is too complex or too simplistic to be answered "yes" or "no." And "maybe" is unclear. The dilemma is created by the inadequate wording of the statements and by the questioner's failure to distinguish between my duty as a Christian and as a citizen.

"The effort to eliminate God and morality from the public arena is a serious threat to our nation's future." I'll check yes to that.

A more important question, however, is how a Christian should

respond to that threat. Should I send money to the televangelist's organization so he can lobby the government on behalf of Christianity? I'll answer no to that. A better way is to preach God's law, which condemns sin, and proclaim his gospel, which offers forgiveness.

"Homosexual practice must not be elevated to a civil right nor accorded special recognition as a legitimate lifestyle." This is trickier because it entangles my duty as a Christian with my responsibility as a citizen.

My Christian duty toward homosexuals (and toward the sexually immoral, thieves, swindlers, murderers, slanderers, and drunkards, and any violators of God's will) is clear—to confront the impenitent with God's law and to comfort the penitent with the gospel.

As a citizen, my duty is not to pressure people to accept and practice my religious beliefs, but to promote laws that protect individuals and society from harm. If stealing, murder, drug abuse, sexual immorality, abortion, and homosexuality are harmful, I should work for laws that oppose those evils. I do this not to force my religious beliefs on others, but rather to protect society from evil.

As a Christian citizen, I should work for laws that protect society from the consequences of sin by

appealing to people's natural knowledge of God's law. If the state, nevertheless, tolerates evil, I will speak against it by proclaiming God's law.

As a member of the church my goal is to win people's hearts and guide their lives by God's Word. As a citizen my goal is to regulate people's conduct so they do not harm themselves or others. Many moral principles of God's law are relevant to both goals and may be used in both spheres for different purposes.

Could being an organ donor complicate the resurrection to life in heaven?

No, nothing that happens to our bodies after death will in any way hamper the ability of God to raise our bodies to a perfect glorious condition on the last day. If he could make Adam's body from dirt, he will be able to restore ours no matter what has happened to it.

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

Choosing schools

Professor Brug's response to the dilemma "Which is the better choice, a public school or a non-WELS Christian school?" (April) reflects a thinking that might have been valid when the goal of the public schools was simply secular education. Today their purpose is nothing less than the destruction of

children's souls, through means that are not so easy to identify and resist—subtle new age thought, unrelenting antichristian peer pressure, and amoral teachers as role models.

As a parent, I would rather combat the theological flaws of a non-WELS Christian school than tempt God by sending my child to be indoctrinated

into pagan unbelief.

The truth is, neither choice is acceptable, and it's about time we take as strong a stand against the false teaching of the public schools as we do against doctrinal error in the Christian church. Once we do that, we will be compelled to provide Christian education alternatives to all our members,

whether through creatively financing more schools, home schooling support, distance-learning arrangements, parent cooperatives, or other imaginative methods not yet tried.

Terry Hahm
New Berlin, Wisconsin

Ed. note: After editing to fit space limitations in the April issue, Prof. Brug's response about school choice was incomplete. He did not intend to minimize the dangers of public education or to suggest that one choice was necessarily the better one. He also wanted to stress that most people need not be limited to the options posed in the question.

Play ball

I enjoyed David Schroeder's remarks about Christianity extending into the gymnasium ("Play ball," April). At our Lutheran school, the athletic director regularly begins competition by having the players and fans pray. However, I don't think booing is all bad. I remember trying doubly hard to win a tennis match when fans were heckling me, and in a big stadium a chorus of booing is about the only way to express immediate disapproval when a bad call is made. Besides, a player, coach, or umpire sometimes needs a little humility. Don't we all?

Keith Tullberg
Milwaukee, Wisconsin

**Planning a move?
Visit Hot Springs Village**

In response to Louis Leitz's letter (April), when my wife and I decided to retire in Hot Springs Village, Arkansas, we wondered and prayed about a church home. Several other WELS families were there, and we organized Living Water. We decided to be self-supporting as we didn't want to burden the synod. We invite WELS members planning to move to visit the beautiful Hot Springs Village area. We are 15 miles north of Hot Springs on Rt. 7.

Wm. Kenneth Ness
Hot Springs Village, Arkansas

Organ pipes in chancel a danger

There seems to be a trend to place organ speakers and pipes in the chancel area of churches. Some of these

are within 15 feet of the pastor's chair. There is an instance where an electronic organ company installed 44 speakers behind the altar and a dozen or so more in the recessed area behind the arch. Another church has trumpet and English horn pipes exposed to the chancel. At full volume there is no way the human ear could endure the resulting decibels without damage over a long period of time.

Les Kehl
Marinette, Wisconsin

Praise for Wellspring

There isn't a home that should be without a subscription to *Wellspring*, a devotional magazine for Christian homes. It is a wonderful, refreshing tool whereby families can apply Bible truths to daily living to every age group. What a gift God has given in the editorial and writing staff! Grandparents, do you need a gift idea? Remember *Wellspring*. You (and yours) will not be disappointed.

Barb Vathauer
Belle Plaine, Minnesota

(Wellspring is available from Northwestern Publishing House. Call toll-free 1-800-662-6093 ext. 8. In the Milwaukee area call 414/475-6600, ext. 5. Phone weekdays between 8:00 a.m. and 4:00 p.m.)

Grammar's what you make it

If it bothers a woman to be called "he," I ought to stop doing it. Who calls a woman "he"? You and I do every time we use the impersonal form.

Grammar can change. Four centuries ago, one person was addressed as "thou" but several would be called "you." The singular form was dropped. The same can be done today. Instead of saying, "Everyone who wants to go swimming after the church picnic should bring his swim-

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 Road, Milwaukee WI 53222-4398.

suit," start saying, "Everyone should bring their swimsuit."

Actually, this suggestion is already being followed in everyday speech. Since the church has the most to lose by turning off people needlessly, the church should be in the forefront of the change.

And if anyone disagrees—they should write me a letter.

Roger Kovaciny
Ternopil

July '94

- 1. Ezekiel 42:1—43:12
- 2. Ezek. 43:13—44:31
- 3. Ezek. 45, 46
- 4. Ezek. 47:1-12
- 5. Ezek. 47:13—48:35
- 6. Colossians 1:1-14
- 7. Col. 1:15-23
- 8. Col. 1:24—2:7
- 9. Col. 2:8-23
- 10. Col. 3:1-17
- 11. Col. 3:18—4:18
- 12. Philemon
- 13. Ezra 1, 2
- 14. Ez. 3
- 15. Ez. 4
- 16. Ez. 5, 6
- 17. Ez. 7
- 18. Ez. 8
- 19. Ez. 9, 10
- 20. Nehemiah 1
- 21. Neh. 2
- 22. Neh. 3
- 23. Neh. 4
- 24. Neh. 5
- 25. Neh. 6
- 26. Neh. 7
- 27. Neh. 8
- 28. Neh. 9:1-21
- 29. Neh. 9:22-37
- 30. Neh. 9:38—10:39
- 31. Neh. 11

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

Trust, a many splintered thing

You can't trust me.

Before you dismiss me as a fringe player or worse, however, understand that I'm expressing a theological, a spiritual truth. For the same reason, I can't trust you, and you can't trust anyone else around you. The Bible says so.

To be trusted, you and I must never lie, must never fall short on a promise, must never give in to weakness, must never make a mistake. In short, we must be as perfect as God. Who of us is fully trustworthy?

Still, the issue of trust keeps surfacing. A pastor insists we must work to earn trust. A church growth guru says the church won't grow without trust in one another. Experience tells us you can't trust anyone but yourself. They're all right. They're all wrong.

Trust is like delicate china, shattered at the slightest blow. Who can piece it together again?

Scriptural insight

Psalm 118:8. It is better to take refuge in the LORD than to trust in man.

Proverbs 3:5. Trust in the LORD with all your heart and lean not on your own understanding.

Isaiah 30:15. This is what the Sovereign LORD, the Holy One of Israel says: "In repentance and rest is your salvation, in quietness and trust is your strength. . . ."

1 Corinthians 4:2. Now it is required that those who have been given a trust must prove faithful.

Still, we need it.

We need to trust the janitor to clean, the organist to practice, the pastor to care. We need to trust that all of us meant our confirmation vows, our marriage vows, our ordination vows. We place our trust in leaders who will serve and servants who will lead. We come to dinner trusting that someone has prepared it. We come to Sunday worship trusting someone has prepared it.

Sometimes we are disappointed.

Unbroken trust begins with God, who is trustworthy. He alone has kept all his promises. When we trust in God, we find ways also to share trust with others. But we trust others with the understanding it won't be perfect. Not in this life.

Shared trust is the key. It is a father trusting his son to help paint the fence. His son trusting the father to be patient with him.

Shared trust means shared values.

Shared trust means putting matters in their best light.

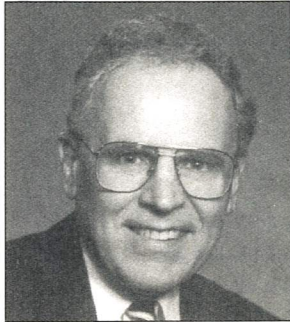
Shared trust means openness to criticism.

Shared trust means forgiveness and understanding.

Shared trust means going all out together for God's good.

Now is the time to share trust among us.

Gary S. Baumler



Trust is like delicate china, shattered at the slightest blow.

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His
House*



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The lottery and our lot in life

by Eric S. Hartzell

I've never bought a lottery ticket. I don't buy lottery tickets because I'm afraid I might win.

Imagine my encouraging the people in the churches I serve to give to support the work of the church if they knew I had won a million dollars. Besides that, I do not need the "excitement" and "thrill" of having to hire bodyguards for my children so that no one would kidnap them to get at my million dollars. And although I do pay my taxes, it would bother me a great deal (I think) to see the government consuming a large part of my million dollars.

I don't buy lottery tickets

So I don't buy lottery tickets. Nor am I going to respond to the letter on my desk from Citizens State Bank regarding the Reader's Digest Sweepstakes. It says I have come through the first two stages of the sweepstakes already. It seems a virtual cinch that if I do what they say, I will win. It even promises seductively, "If you are the winner, I will have the honor of personally presenting you with a check made payable to M-R. E-R-I-C H-A-R-T-Z-E-L-L."

This is not for a mere one million dollars. This is for \$5,000,000. (The numbers look nice all written out that way.) And with the five million comes the best part—and I quote directly—"Invested wisely that \$5,000,000 [those numbers again!] could ensure a worry-free life for the Hartzell family."

It is personal and pleasant. But it is a distortion of the truth.

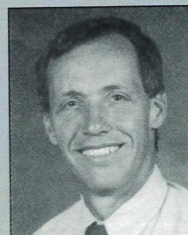
Comfort for Christian fathers

I am a father staring at another Father's Day as I write this. The responsibilities of rearing seven children scare me. I know my salary and I know college

tuition costs. I've heard how many thousands of dollars it supposedly takes to get a child from birth through college. According to those statistics and the number of my children, I will need close to five million. Part of me says I should be buying lots of lottery tickets and that I should indeed be contacting Ronald J. Leslie and Ms. Blank in the sweepstakes department.

My faith isn't so strong that it doesn't flinch at some of the prospects before it. There is comfort, though, for all Christian fathers and for all people who pass by lottery tickets and sweepstakes. The comfort has been taught us by the Lord in his prayer: "Give us this day our daily bread."

This day. And only this day. And then when tomorrow comes it will be for that day. Every day for as many days as we have on this earth. This is the Father's promise and this is his record—to all fathers and to us all.



Eric Hartzell is pastor at East Fork, Whiteriver, Arizona.

