

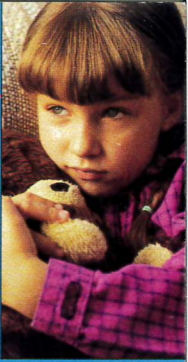
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NORTHWESTERN

October 1994

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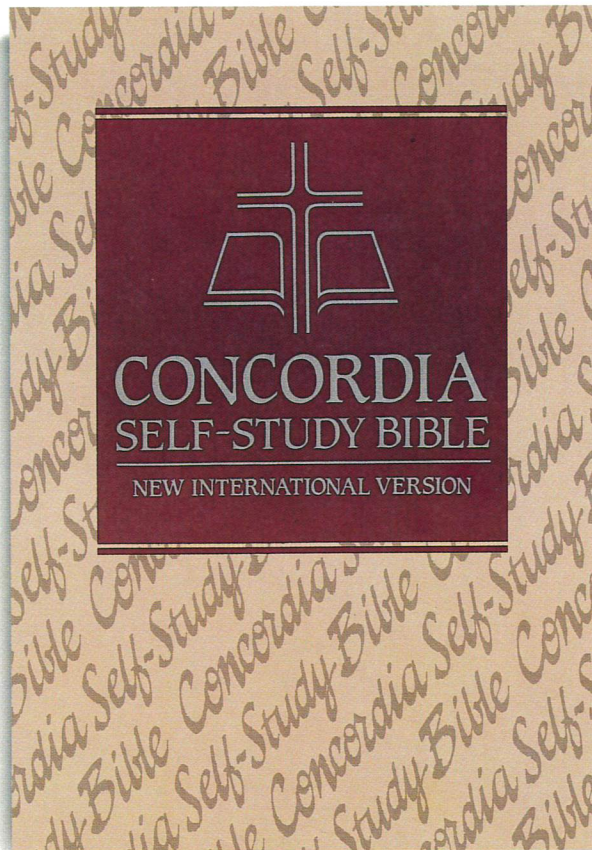
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Looking out for little ones

by Richard D. Balge

We think of children when we hear the expression "little ones."

But it can mean anyone who is little in faith or weak in gospel understanding. "Little ones" refers not only to children but also to new or immature believers.

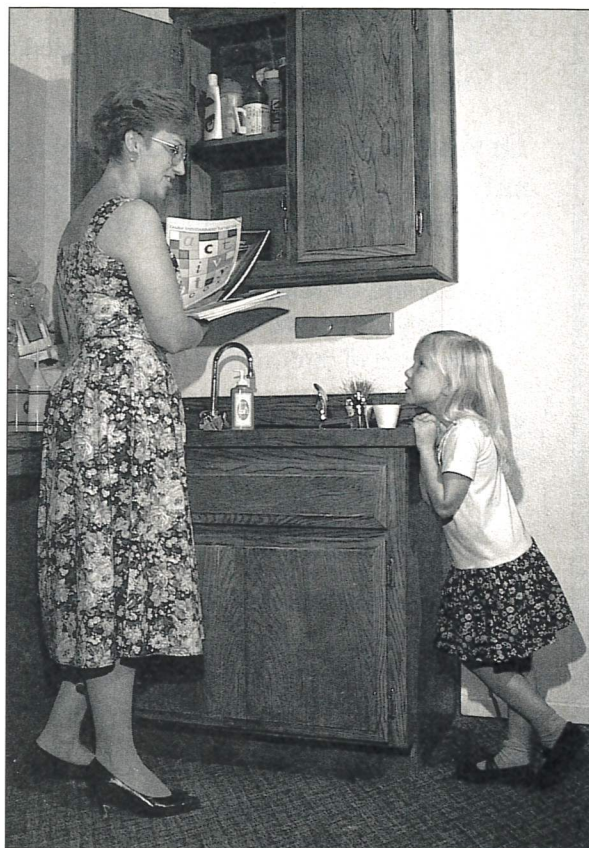
Little ones look up to us

Little ones must look up. Every Christian ought to realize that at least one person in the family of believers looks up to him or her. Someone looks to you for a cue as to how to live as a Christian.

You and I have a responsibility not to cause such people to sin. The King James Version uses the word "offend" instead of "to sin." To offend, in the biblical sense, is not just to hurt someone's feelings. Rather, it is to cause someone to fall into sin or fall from the faith because of something we say or do—or fail to say or do. Jesus is warning us against insensitive disregard of his little ones, "little ones" of all ages.

Christians can't say, "It's my business how I act." That's irresponsible talk, because we are always on the Father's business, and we are responsible for those who look up to us, who look for signs of Christian faith in us.

So Jesus warns us: The fate of the person who has caused one of these little ones to sin is so terrible that death by drowning would be better. What if only one such little one is lost through our thoughtless



MRS. KEVIN SCHEIBEL PHOTOGRAPHY

If anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck.

Mark 9:42

did concerning the brother he had already murdered, "Am I my brother's keeper?"



The Lord has provided us with the answer to anyone who might ask. He also provides us with the motivation and power to act accordingly.

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

words or sinful conduct? O Christ, Lamb of God, have mercy on us!

We look out for little ones

The church is a community, a mutual aid society, where we help one another reach eternal life and where we encourage one another in the life of faith. We must have an eye out for our brothers' and sisters' welfare—their spiritual welfare—at home, at work, at play. We must measure our words and actions by the standard of how they might affect one of Christ's little ones.

We do this for the sake of Christ who came to be our brother, who searched out these little ones just as he sought us out. We do it for the sake of him who lived and died and rose again, so that we with boldness and confidence could call God our Father. We do it for the sake of him who sent his Holy Spirit to call us into the brotherhood of faith. For his sake we do not ask, as Cain

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

NORTHWESTERN LUTHERAN

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

OCTOBER 1994 / VOL. 81, NO. 10

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

Subscriber service

For subscription service, write: Northwestern
Publishing House, 1250 N 113th Street,
Milwaukee WI 53226-3284. Allow **four weeks** for
a new subscription, subscription renewal or
change of address. (If you have a question on
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Milwaukee area phone 414/475-6600, ext. 5.)

Subscription rates (payable in advance)

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

All other countries—Air Mail, \$35.50 for one year.
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Northwestern Lutheran is available on **cassette**
for the visually handicapped. For information,
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559 Humboldt Avenue, St. Paul, MN 55107.

NORTHWESTERN LUTHERAN (ISSN 0029-
3512) is published monthly by Northwestern
Publishing House, 1250 N 113th Street, Milwau-
kee WI 53226-3284. Second class postage paid
at Milwaukee, Wisconsin and additional mailing
offices. **POSTMASTER:** Send address changes to
Northwestern Lutheran, c/o Northwestern
Publishing House, 1250 N 113th Street, Milwau-
kee WI 53226-3284. ©1994 by Northwestern
Lutheran, magazine of the Wisconsin Evangelical
Lutheran Synod (WELS). Printed in the USA.

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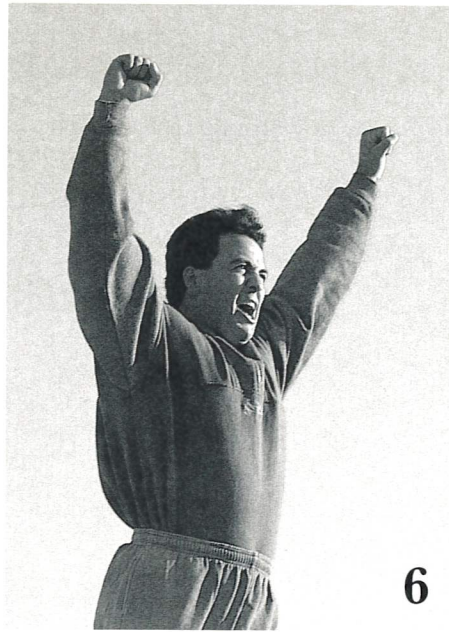
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THE EDITOR'S PEN
Where the action is by *Gary P. Baumler*34
 Telling the good news of Jesus—that's where the action is.

- Jesus called Peter “the Rock,” and Peter lived up to the name. You can, too, says Gary Baumler in the first of a series, “Rocky Too.” In fact, he suggests, you might have more in common with Peter than you think. See “You will be called Rock” on p. 6.
- Child abuse doesn’t happen in Christian circles—or so we’d like to think. Attorney Victor Vieth knows better. He’s prosecuted child abusers who are church members. Worse yet, he says, churches sometimes make it difficult for abused children to get help. He suggests five ways to help the abused children in your congregation. Don’t miss “Drying their tears” on p. 10. When you’ve read it, please share it with other church members.
- Developmentally disabled people and their families face a number of challenges. One is finding suitable materials for spiritual nurture. The final article in a series on the synod’s special ministries describes the help available through the Special Education Services Committee (p. 14). Another article, “Jesus Cares Ministries,” (p. 16) describes what caring Christians can do to serve the developmentally disabled.

Dorothy Sonntag

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*We are Peters—
Christian
Rockys—
who live in
and for Christ.*

Then Andrew brought Simon to Jesus, who looked at him and said, “You are Simon son of John. You will be called Cephas” (which, when translated, is Peter).”

JOHN 1:42



You will be called Rock

by Gary P. Baumler

They called him “Rocky,” and the nickname fit. He used to do chin-ups while letting the neighborhood boys throw a baseball at his chest. He was tough, unshakeable—like a rock—like some of the other “Rockys” you’ve heard about, the boxers and the football players. Anyone called “Rocky” just had to be strong, vigorous, aggressive.

We think of the “Rockys” of the world as tough. So it has always been. So it was when Jesus said to Simon, brother of Andrew and son of John, “You will be called Rocky, that is, Peter, the Rock.”

You’re Rocky, too

You understand correctly when you think of strength and forcefulness as you hear the name Jesus predicted for Simon. You understand correctly also when you think of yourself in Peter’s place as you hear Jesus’ words. “You are John, Mark, Sue, Linda, Bill, Mary. You will be called Rock.”

Wait a minute. Surely we all know Simon Peter well enough to realize that the name Rock often didn’t seem to fit him at all. Sometimes Peter was rocky all right, as in shaky, unsteady, weak. In fact, Jesus himself usually called him Simon, saving the name Peter (Rock) for others to discover and perpetuate. Furthermore, surely we know ourselves well enough, too, to realize that, like Simon Peter, we are less often rocklike than we’d like to admit.

What then can we learn from the life and work of Simon Peter?

So far, all we have observed seems contradictory. In what sense was Peter a rock and what sense we? Significantly, Jesus did not say to him, “You are a rock now,” but rather, “You will be called Rock.” Jesus did not see rocklike qualities inherent in Simon Peter. He predicted what Simon would become by following Jesus. Just look at what Simon became by the grace of God: a believer, a witness, a confessor, a church worker, a church leader, an apostle.

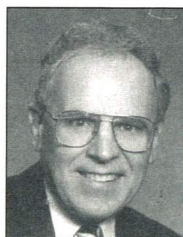
A matter of merit

Without much difficulty, we see Simon Peter as a rock in the church. But isn’t it awfully bold to suggest that we, too, merit the same recognition? Are you an apostle? Of course not, nor dare any of us claim to be. The last one with a valid claim to apostleship was Paul of Tarsus. But don’t let that distract you. The real problem with the above equation is in the word “merit.” If merit determined the matter, neither would Simon be the “apostle” Peter. We make our claim without any personal merit because we can be what Peter was the same way he was, namely, by following Jesus in faith and serving him.

In that faith, we are all members of the family of God. We are believers who also need to be confessors and witnesses. We are church members. Some will become church workers, some also church leaders, like Simon. Will we also be called rocklike in what we are doing and will become?

That depends not on us, left to ourselves. Then we can only fail. That depends, as with Peter, on our connection with Jesus. When we continue in his words, then are we truly Jesus’ disciples—like Peter—like rocks.

Actually, there is only one who is “the Rock,” who is firm, solid—so tough even hell itself cannot prevail against him. He who withstood all of Satan’s temptations is the Rock. He who kept sin at bay and passed through death to life on his own power is the Rock. He who gives life eternal to all who believe is the Rock. And we who by faith hide in him, the Rock of Ages, may be called rocklike. We are Peters—Christian Rockys—who live in and for Christ.



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

FADING POWER:

The rise and fall of the papacy

by James G. Kiecker

We see him sitting in St. Peter's Basilica. Or he's the white figure waving to the crowds. We recognize him as the pope.

He makes quite a display of power, but the power of the pope isn't what it once was.

At first, no pope

At the beginning of the Christian church there was no pope. What you had were bishops, each with equal power. Slowly the bishop of Rome became a little "more equal" than the others.

A grab for power came in the 200s when Bishop Stephen of Rome claimed he outranked all other bishops on the basis of Jesus' words in Matthew 16:18: "You are Peter [*Petros* in Greek], and on this rock [*petra*] I will build my church." Stephen erroneously believed that the man, not his confession of faith, was the rock on which Jesus' church would be built.

Already off on the wrong foot, other faulty assumptions followed: that Peter had been the first bishop of Rome and had passed on his leadership to the succeeding bishops of Rome. Around AD 500 the papacy as we know it came into existence.

An increase in papal power

From the 500s through the 1300s, the papacy's power increased, but the ascent was more like two steps forward and one step back. Strong monarchs would check the pope, but when kings were weak, popes would fill the vacuum.

While the power of the papacy was seesawing gradually higher, its spirituality went downhill. Wealthy factions fought over the office of the pope. In the midst of this infighting the papacy became corrupt.

A particularly steamy episode took place in the 900s. The family of a papal official, Theophylact, made and unmade popes. His daughter Marozia

arranged the election of Pope Sergius III and became his mistress. Later, Theophylact's wife got one of her lovers elected as Pope John X. Then daughter Marozia plotted to get John X deposed, so that her son by Sergius could rule as Pope John XI. When John XI died, another of Marozia's sons arranged to get one of his sons on the papal throne. He ruled as John XII and set a record for orgies and debaucheries.

Surveying the goings-on in Rome, a synod of Catholic bishops asked: "Must priests of the Lord take their law from monsters of guilt like these? Must this not be the Antichrist, sitting in the temple of God, and showing himself as God?"

A high in papal power came in 1077 when the German king Henry IV squared off with Pope Gregory VII over who should select bishops. Under excommunication, Henry came to make peace. The pope made the king stand for three days in the snow before Gregory announced Henry's pardon. Still, it wasn't a clear-cut victory, since Henry went back to selecting bishops anyway.

The greatest pope—Innocent III

If there is "the greatest pope of all time," the title probably belongs to Innocent III, who ruled from 1198 to 1216. Intelligent and pious, he centralized

church power in Rome. He claimed complete power in choosing bishops and attacked immorality among priests. He forbade taxation of the church, and demanded annual confession and communion of all Catholics.

He summed up his relationship to Europe's rulers with the statement: "Just as the moon derives its light from the sun and is lower in quality, in position, and in power, so too the royal power derives its splendor from the pontifical power."

Cracking his whip, Innocent made the French king take back the wife he had divorced. When the English King John tried to appoint bishops, Innocent hit him with an interdict. John retaliated by driving the pope's supporters out of England. The pope in turn proclaimed a crusade against John. Losing the support of his subjects, John was forced to declare that he held his kingdom by papal permission. Rubbing salt in the wound, the pope made the king pay a hefty tax each year to keep his throne.

The reign of Innocent III was the high mark of the papacy. No other pope has had so much power.

The decline of the papacy

In the late 1200s Philip of France and Edward of England were preparing for what would later be called the Hundred Years' War. Wars cost money. It seemed a splendid idea to tax the church and the clergy to finance their wars.

Boniface VIII issued a bull forbidding taxation of the church. Once, such a declaration would have made kings roll over and play dead. But no longer. The English king decreed that if the clergy wouldn't pay, their property would be confiscated. The French king forbade the export of all money from France, cutting off the papacy's income. Boniface caught on.



TYRA BAUMLER

He "clarified" his position to allow state taxation in times of dire need.

But Philip wasn't done. He had a papal representative in France arrested, tried, and convicted of treason and heresy. Boniface responded by

demanding his man's release and taking back his concession on taxation of the clergy. A bull in 1301 insisted "God has set popes over kings." Philip was unfazed.

In 1302 Boniface issued a final bull. The document included the statement that "outside the [Roman] church there is no salvation" and added that "every human is subject to the Roman pontiff."

Philip's response was to send some henchmen to rough up Boniface. Within a few months, Boniface, an old man, was dead.

The Reformation put the finishing touches on papal power. Luther showed that the papacy was based on faulty understanding of Matthew 16:18. But Luther's main criticism was that the theology of the papal church did not teach the way to salvation. Instead of salvation due only to God's grace in Christ, papal theology had salvation due to both grace and works. Since the pope taught a way of salvation that lessened, even eliminated, the work of Christ, Luther concluded the pope was the Antichrist.

But in a way Luther was only finishing what Philip of France had started in his battle with Boniface VIII. Then it had been the power of the state curtailing the power of the pope. With Luther it was the greater power of God's Word bringing a surer victory.



(This article is adapted from Kiecker's book, *Martin Luther and the Long Reformation*, Northwestern Publishing House, 1992.)

James Kiecker teaches history at Wisconsin Lutheran College, Milwaukee.

Drying their tears

Making your congregation safe for child abuse victims

by Victor I. Vieth

As a prosecutor, my most difficult cases are those involving an allegation of child abuse. I do not recall the name of each child victim I have worked with, but I remember each face. I recall the courage of more than one child forced to confront his abuser, a jury filled with strangers, and a legal system that is not childproof. With every case, my heart breaks.

The abuse of children is intolerable in a Christian congregation. Unfortunately, congregations are not immune from this sin and, unwittingly, Christian congregations sometimes permit this sin to thrive in God's house. I have seen it happen more than once.

In my experience, children are safe in congregations that adopt the following approach to an allegation of abuse:

✓ **First, abused children are safe in congregations that understand child abuse can happen anywhere.** We cannot live under the false assumption that child abuse cannot happen in conservative congregations filled with respected Christians. The sin of child abuse does not check itself at the church door.

Child abusers are rich and poor, male and female, college professors and high school dropouts, and they are found in every racial and religious class. Even social workers, police officers, and prosecutors assigned to the protection of children have been convicted of abuse.

Studies indicate that as many as 38 percent of women and 16 percent of men have been sexually abused as children. Each year, our nation subjects seven million children to caretaker violence, and as many as 2,000 of these children die as a result. Moreover, some studies conclude that child abuse is more prevalent in rural than in urban areas.

If these studies are accurate, on any given Sunday, the pews of your congregation will likely hold at least one child abuser and one victim. Realizing this, we will not blind ourselves when the signs of abuse become obvious.

✓ **Second, children are safe in congregations where child abuse is not covered up.** On more than one occasion, child abuse victims have been told to forgive their abusers and to remain silent about the abuse. Similarly, congregations have told abusers to ask God's forgiveness and to "sin no more." This is not enough.

Abused children need to be able to speak about abuse as a means of healing. Abused children told to keep the secret pay a terrible price. I have known several who chose suicide rather than silence.

Abusers need forgiveness; but they also need to deal with their sins and its consequences. Typically, this includes professional counseling and some level of punishment. A congregation would never tell a parishioner with a heart disease to say a prayer but ignore the need to see a doctor. In the same vein, a parishioner confessing the sin of child abuse, particularly the sin of sexual abuse, needs professional psychiatric or psychological care to address his abnormal behavior. Moreover, the parishioner should recognize his criminal behavior and turn himself over to the authorities. If you would urge a confessed burglar to turn himself in to the police, why would you not urge a confessed child abuser to also reconcile himself with the law?

✓ **Third, abused children are safe in congregations that recognize them as victims and not as sinners.** A child abuse victim once told me she could not tell a



JIM WHITMER PHOTOGRAPHY / POSED BY A MODEL

pastor, teacher, or church elder about a sexual relationship with a parent because she knew that sex outside of marriage is a sin and she was afraid of being condemned. Children need to know the difference between sinning and being the victim of someone else's sin. Children need to know that adults also understand this difference.

✓ **Fourth, children are safe when congregations do not ostracize children who reveal abuse.** A child who reveals abuse is often isolated. The non-offending parent and other siblings rally around the perpetrator and, for all practical purposes, disown the victim. Typically, the victim—not the perpetrator—is removed from the home. The child's friends may tease and abandon the victim. A boy revealing a sexual relationship with his father may be labeled homosexual. The combined effect of this treatment is to compel the child to minimize the abuse and, in some cases, to recant the allegation altogether.

The victim's isolation is compounded when a congregation stands behind a perpetrator and implicitly condemns the child making the accusation. Tragically, this is often done without a full knowledge of the accusation or the evidence.

In one case, a pastor testified to the good character of an accused child molester. Months later, the pastor confided that if he had known additional facts, his tes-

The sin of child abuse does not check itself at the church door. . . . On any Sunday, the pews of your congregation will likely hold at least one child abuser and one victim.

timony would have been different.

In another case, a pastor and other community members wrote a letter professing the innocence of an accused molester and condemning the children for bringing their accusation years after the fact. Presumably, these parishioners did not realize that the accused molester had testified under oath that he had in fact molested six children. Apparently, the molester had not been forthright with the members of his church.

This is not to say that while an investigation or a trial is pending, a congregation should assume the guilt of an accused. Although children rarely lie about abuse, some adults have been falsely accused. When the veracity of an allegation is unclear, the congregation can support both the accused and the accuser by praying that the truth be known.

✓ **Fifth, children are safer in congregations where abusers receive tough love.** Christ died for child abusers, too. We need to assure them that, when they repent, heaven is their home. But we also must recognize that child abuse rarely happens only once, and that most abusers wrap themselves in a blanket of denial. We must pray for them and let them know that neither God nor we will abandon them for telling the truth.

In the words of Erik Erikson, "Someday, maybe, there will exist a well informed, well considered, and yet fervent public conviction that the most deadly of all possible sins is the mutilation of a child's spirit."

May we pray that the church never contributes to that mutilation. With God's guidance, we can make abused children safe in his house and among his people.



Victor Vieth is the assistant county attorney for Cottonwood County and a member of St. Paul, St. James, Minnesota.

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Ministry centers on the gospel

by Wayne D. Mueller

Jesus' earthly ministry included many different activities. Besides his public preaching and teaching, there were prayers, miracles, healings, and acts of charity. In private conversations, he corrected and encouraged his followers.

Yet our busy Lord always pointed to his message as the central element of his ministry. At the home of Mary and Martha, he said that listening to his Word was the one thing needful. In his discourse on the good shepherd, Jesus said, "My sheep listen to my voice." In his great high priestly prayer, Jesus asked the Father to sanctify his disciples with his Word of truth.

Ministry includes all humble service on behalf of Christ's church. But Jesus' message is still the center of Christian ministry. The good news that God forgives us for Jesus' sake provides the motive and the

message for his church. With this gospel message the Holy Spirit calls the church to faith and moves those who believe to share the good news with others.

Personal ministry centers on the gospel

Ministry's close connection to the gospel distinguishes Christian service from the outward good works of unbelievers. The further service strays from the gospel of Jesus Christ, the less distinguished it becomes.

We are all servants of the gospel in the sense that we are all "priests" in the "kingdom" of God. In that kingdom, the gospel is the ruling power. Our prayers plead with God for earthly peace so that the heavenly peace of the gospel can be preached. Our generous offerings to church and charity lead others to see the power of the gospel at work in us. Each priest nur-

tures his children with the gospel and uses the Word to encourage and correct his spiritual siblings. We priests live in a constant state of readiness to share the gospel, "always . . . prepared to give an answer to everyone who asks" (1 Peter 3:15).

In fact, everything believers do helps to provide a context in which others might be willing to listen to the gospel. "Live such good lives among the pagans," Peter writes, "that, though they accuse you of doing wrong, they may see your good deeds and glorify God" (1 Peter 2:12). Our daily life is a conscious sacrifice on behalf of the gospel. Our Lord said, "Whoever loses his life for me and for the gospel will save it" (Mark 8:35).

Public ministers focus on the gospel

Above all, public ministers must keep their attention on the one thing needful. We call pastors, teachers, and others to serve us and our children with the gospel. These public ministers have a dual responsibility to the gospel, first in their personal lives, then also in their representative service to the members of the congregation.

The devil works hardest on those who lead Jesus' sheep and lambs. Satan sidetracks public ministers in any number of ways. Whatever he can do to take their time and attention away from speaking the message and administering the sacraments is a victory for him.

Satan distracts public ministers by stirring up trouble to rob them of their time and energy for the gospel. Within the congregation, personality conflicts, family strife, budget woes, and endless meetings steal time church leaders need to prepare for the pulpit and classroom and to visit homes.

We've watched as Satan destroyed gospel ministry in one church body after another. Many well-intentioned church leaders turned from the central task of saving souls to short-range goals. Rather than preaching repentance, they sought to cause change through community involvement, political activism, and public charity. Eventually their parishioners lost confidence in the gospel as the most powerful force for change. True, crosses still mark the tops of those churches, but the gospel is no longer the center of their ministry.

Jesus ministered amid a world full of problems, too. Yet he never lost his focus on his message of forgive-

ness. He told Pontius Pilate, "My kingdom is not of this world. . . . For this I came into the world, to testify to the truth" (John 18:36,37). Pray for our public ministers. Pray that the devil's distractions and shortcuts never take their eyes from their main task—to testify to the Savior's message of truth.

The best defense is a good offense

The devil hates the Word of God. Right from the start he hurt us by calling into question what God said. "He was a murderer from the beginning, not holding to the truth," Jesus warned (John 8:44).

So the best way to defeat Satan and serve God is to concentrate on what the devil hates. In our fight against him, Paul calls on us to take up our offensive weapon, "the sword of the Spirit,

which is the Word of God" (Ephesians 6:17).

The Holy Spirit strengthens our grasp of that sword in our hands when he leads us to know the Bible better. Home devotions, private Bible reading, Christian literature, Bible study classes, and regular worship—these not only build up our personal faith but equip us to share the Word with others.

If the good news about Jesus is to remain the center of our ministry, we must support those who bring the gospel to us. "Anyone who receives instruction in the Word must share all good things with his instructor" (Galatians 6:6). Full-time on the battle line against Satan stand our called public servants of the Word. These ministers need our spiritual encouragement, as well as our material support.

In a wide sense, ministry may be thought of as all humble service that the love of Christ leads us to give to his church. The Bible, however, uses the word ministry most often in the specific sense of proclaiming the message of the gospel. The heart of ministry, then, is to receive the Word, support the ministers who proclaim it, and get the Word out to as many as we can as soon as possible. "[God's] intent was that now, through the church, the manifold wisdom of God should be made known" (Ephesians 3:10).



Wayne Mueller is administrator for Division of Parish Services.

The heart of ministry is to receive the Word, support the ministers who proclaim it, and get the Word out to as many as we can as soon as possible.

Special education

by Dorothy J. Sonntag

Jesus cares. That's the message that the synod's Special Education Services Committee (SESC) wants to share with people who have developmental disabilities.

The committee offers programs, teacher training, and materials for the spiritual needs of people with special educational needs. Committee members serve as consultants to those who want to establish special education religious programs.

Religious training

Many of those programs are known as Jesus Cares classes. Offering spiritual instruction geared to disabled students, Jesus Cares fills a need that most Sunday schools and Lutheran elementary schools can't meet.

Jesus Cares also can be a mission arm, says SESC chairman Bruce Cuppan. When one member of a Milwaukee group home began attending Jesus Cares classes, others from the home came, too. Then the

entire group began attending services at a nearby church.

People from other denominations or with no church home also bring family members to Jesus Cares classes. Since little religious education is available for the mentally retarded, said Cuppan, "there's a real need for our outreach."

Teaching aids

Initiating more religious training programs like Jesus Cares is one of SESC's immediate goals. Another is to prepare more materials for teaching the developmentally disabled. A collection is already available at the SESC office in the WELS Resource Center in West Allis, Wis. Materials are free, although donations are appreciated; special education programs, materials, or projects receive no synodical funding.

Teacher training

A third goal is to expand the teacher-training program. Training is essential, Cuppan explained, because many Jesus Cares teachers are volunteers who have had little training. The committee has sponsored conferences, workshops, and seminars, mostly in Wisconsin.

Cuppan wants to take the program on the road so that more areas can offer special education Bible classes. "We're working on development of a traveling seminar," he said. "Right now we're in the initial stages of planning. We could hold area conferences or travel to a specific site."

Confirmation instruction

With adequate preparation, most mentally retarded Christians can be confirmed. SESC also provides materials, guidelines, and consultations to help with confirmation instruction.

Committee member Jim Esmeier described what confirmation meant for David, who has Down's Syndrome. "A year after his confirmation," Esmeier related, "David asked his parents, 'Where are we going to eat?' They were puzzled. Why should they go to a restaurant? 'It's the anniversary of my confirmation,' David explained. 'You and mom celebrate your

Available from the Special Education Services Committee

- ✓ **Religious training programs**, including materials, guidelines, consultations, and seed money for starting programs
- ✓ **Teacher training** through consultations, workshops, and conferences
- ✓ **Religious training materials** for different student capabilities and types of programs
- ✓ **He cares—We care** includes messages from God's Word
- ✓ **Pen pals** for the developmentally disabled
- ✓ **SHARE newsletter** offers information and resources

Contact Special Education Services Committee, WELS Resource Center, 8420 W Beloit Rd, West Allis WI 53227; 414/541-6066; or WELS Commission on Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222; 414/256-3241.

for special people

anniversary to show your love for each other. Shouldn't we celebrate my love for Jesus?'

"Believe me," Esmeier continued, "that young man went out to eat."

Ministry by mail

Besides providing counsel and materials for parents and teachers, the special education committee sponsors services directly to the developmentally disabled.

One such service is the "He cares—We care" ministry by mail. Developmentally disabled synod members receive messages from God's Word seven times a year, including holidays and birthdays.

They can also receive mail from pen pals. Because few disabled people have personal friends, the committee recruits volunteers willing to write to them. Pen pals range from teenagers to senior citizens.

Ministry with—not just to—the disabled

Another of SESC's projects is to encourage congregations to include the mentally disabled in church activities. "We want ministry with—not just to—the disabled," said Cuppan. "There are many things they can do. They can deliver tapes to shut-ins, or serve as greeters before church."

Writing in SESC's newsletter, Luetta Yotter lists other ways the developmentally disabled might help: ushering, serving on altar or flower committees, assisting with church meals and church mailings, caring for plants, helping in the nursery, cleaning the church. "Many of these people can do what anyone else can do when given the opportunity to learn," she

Services for those with special needs

Featured in this issue:

- **Special Education**
- Institutional Ministries Committee
- Hearing Impaired
- Visually Handicapped
- Care Committee for Called Workers
- Military Services
- Senior Ministry
- WELS Membership Conservation



Jim Esmeier, Jesus Cares Ministries administrator, shows Lutheran teacher Marliss Baacke materials from the special education resource center.

writes. "They welcome the chance to serve when given the gentle direction of a caring fellow Christian."

Getting the word out

Another goal, says Bruce Cuppan, is "to get the word out about the services we offer." He knows of over 20 pastors doing religious training or confirmation instruction with developmentally disabled people, and at last count, at least 25 Jesus Cares programs across the country. That number "changes by the month," he says. "We keep hearing of new programs."

Even the new programs aren't enough, Cuppan says, because statistics show that about three percent of the population is developmentally disabled, with about one percent in need of special services.

"In the WELS, that would mean 4,000 to 4,500 people," he estimated. "We're reaching probably 500 to 600. There's a long way to go."



Dorothy Sonntag is assistant editor for Northwestern Lutheran.

JESUS CARES MINISTRIES —



Beth Bertram looks forward to her weekly confirmation instruction with Jim Esmeier. Listening in is Sharyn Boucher, a caregiver for Lutheran Social Services who assists Bertram and another disabled woman who share an apartment.

Ten years ago, Jim Esmeier remembers spotting a poster in a church. The poster pictured some people with disabilities and asked “Who cares?”

The answer—thank God—was Jesus. Jesus cares. And for the past ten years, hundreds of people with special needs have been able to learn about their Savior because of Jesus Cares Ministries.

Serving the church

This WELS organization serves as the place where children and adults with special needs can come to find Bible classes, artistic and musical activity, socialization, community integration, peer support, and friends.

“All that is true,” said Esmeier, administrator for Jesus Cares Ministries. “Really, we’re here to serve our churches and their members, in whatever capacity necessary. We want them to consider us as part of their own ministry.”

Jesus Cares Ministries, a recently incorporated southeastern Wisconsin organization, grew out of the synod’s special education Jesus Cares Bible classes. “We offer more services than the national program,” explained Esmeier, “although we’re still not even

How you can help show the disabled that Jesus cares

Practical suggestions for things to do on behalf of those members of our Christian family who have special needs include the following:

- ✓ **Welcome those in your church who have disabilities.** Be friendly. Include them.
- ✓ **Provide transportation** once or twice a month to the doctor’s office, a Jesus Cares meeting, or church.
- ✓ **Write legislators in support of helping families keep medically fragile children at home.** Institutions are expensive—and God’s Word is rarely taught there.
- ✓ **If you work in the health care field, consider helping at Jesus Cares programs.** Teach others how to physically position children or better communicate with special needs students.

✓ **Stop by with a meal** on the day you know a lengthy medical test has been scheduled. Offer to house-sit or baby-sit.

✓ **Join together as a congregation** to donate time, service, or funding to those families in your church with special needs members.

✓ **If you are a good speaker, offer to represent families** who need articulate spokespeople to attend meetings, call government representatives, and in general speak up about their needs.

To become involved in one of those voluntary efforts or to financially support Jesus Cares Ministries, write or call *Jesus Cares Ministries*, 8420 W Beloit Rd, West Allis WI 53227; 414/541-6066.

more than Bible classes

by Vicki Hartig

coming close to meeting all the needs.”

Serving the disabled

If it's not meeting all the needs, Jesus Cares Ministries' scope is extensive. Whether offering programs for recently diagnosed infants or for adults, whose needs are entirely different, this organization serves all.

Among its services are

- Bible classes—open to all ages and disabilities; 12 now in operation from Brownsville, Wis. to Chicago, Ill.
- support groups—parents and caregivers work together as a team to encourage and learn from each other.
- fellowship and recreation—social gatherings and retreats so that staff can join families for Christ-centered fun and relaxation.
- resources and referrals—up-to-date information network on relevant conferences, workshops, and useful resource centers.

- education—seminars, programs, and presentations for teachers, parents, and caregivers to keep them informed and involved.

Statistics can verify the value of some services. Others are perhaps less measurable. When Betty Sebald, a Jesus Cares program director, leads a bell choir of a dozen people with developmental disabilities through a Christmas performance at a nursing home, how can that event's success be assessed? Or when she helps a young man do his grocery shopping in a wheelchair every week, what is the importance? It's everything to that young man.

Whether teaching God's Word or otherwise helping families with special needs members, Jesus Cares volunteers are doing what Jesus would have done.

Jesus Cares Ministries. A perfect name for this very special program.



Vicki Hartig is director of public relations for Wisconsin Lutheran College, Milwaukee.

“A real blessing to our family”

Ginger and Dick Braam have several family members with special needs. Besides providing a foster care home for several years, the Braams have been active in Jesus Cares Ministries.

“Jesus Cares is more or less our mission,” Ginger said. “Our children with special needs are a blessing to us. We consider Jesus Cares a real blessing to our family: a place to come together, share the

same difficulties and frustrations, and share the blessings of having a special needs family member.

“What I love to see is our Jesus Cares students learn to serve their Lord and others,” she added. “They can feel needed. That is so important for these people—and for all of us.”

Ginger is music director for the Jesus Cares program at Trinity, Waukesha, Wis.



Braam family

MRS. KEVIN SCHEIBEL PHOTOGRAPHY

*Besides considering
the campus, curriculum, and cost,
Jennifer wanted a school
“where all the students
share my faith.”*



Choosing a school

by Thomas B. Franzmann

Jennifer was in her room, alone with her thoughts. What changes she was going through! In the fall she'd be starting high school. Before that, her family was moving. Dad had accepted a new job with a company several hundred miles away.

The job would mean new opportunities for her dad, a chance for her mom to continue college in a better setting, a Christian school for her little brother, the university of his dreams for her big brother.

But Jennifer would miss her friends. She might never see them again. Would she like their new church? Would the new pastor be understanding? And where would she go to high school?

That evening Jennifer found herself alone with her parents after dinner. Kevin had a volleyball game, and Jamie was watching a kids' movie with neighborhood friends.

A school for Jennifer

As the three of them cleared the dishes from the table, Jennifer asked, "Have you guys thought about my school next year?"

"As a matter of fact," Jim said, "your mom and I were talking about school for you yesterday. It's all set for the boys. Kevin will finish high school and start at the university the following year. And Jamie will start kindergarten at St. John. But you know, we have several options for you."

"Right," continued Rebecca. "Public school isn't your only choice. We couldn't afford tuition on Dad's old job, but the Lord is blessing us. There's a Lutheran high school on the other side of the city. It would be a long commute every morning and evening, but lots of kids find it worth while."

"I was wondering," Jennifer probed, "if you thought about a synod prep school. Pastor Hafeman said that would be the best way to prepare for our ministerial college."

What about a prep school?

Jim smiled as he said, "Well, well. We didn't know you had been thinking about it. Pastor Hafeman spoke with us about you, too. He shared some material he had in his office about the campus, the curriculum, and the tuition. We'll send you to a prep school,

if that's what you want."

"It's hard to think about my only daughter being away from me," Rebecca continued. "But we'll be close enough so that you could come home most weekends. If I have to," she teased, "I can even drive up and see you during the week."

"Oh, Mom," Jennifer said with a smile, "you're going to be so busy with your college studies, you'll forget all about me." Then, more seriously, she went on, "I've been thinking about it a lot. I would miss all of you very much, too. But I really like the idea of going to school where all the students share my faith. I know that would be true at the Lutheran high school in town, but, from what I've heard, the synod school is in a better position to help me concentrate my interests."

"Yes . . . of course . . . it would," said Rebecca with a detached sound to her voice. Her mind was racing back to the years when Jenn was a baby. Now Jennifer was almost grown, and talking about preparing for a career of service to the Lord.

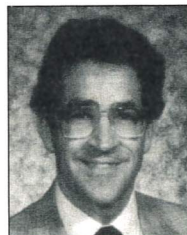
Put it on the prayer list

Jim knew Rebecca's thoughts. He put his right arm around her shoulders and his left around Jenn's. "We don't have to rush into this decision," he said. "We can visit the school, meet some of the people there, and learn about their program. In the meantime, yes, it is a possibility. Let's include the matter on our prayer list for family devotions."

Alone in her room again, Jennifer was glad she had the talk with her folks. She wondered if all kids could talk to their parents like that. She guessed not.

Maybe the way God had worked in her family was part of a larger plan he had in mind for her. Maybe the blessings she was enjoying were preparing her for a life of sharing his love with others.

Every day, around the family table, she had learned about the Lord. She could speak to him and about him as though he were a member of the family. She laughed aloud as she thought, "Of course he's a member of the family."



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

Spiritual anorexia

A batting average of 300 would put you among the better hitters in baseball. Still, it means you went without a hit seven out of ten times at bat.

Though 30 percent may be more than acceptable when it comes to hitting a baseball, what about 30 percent for the beating of your heart? Even if you survived, you wouldn't be healthy. Or if you ate only three out of every ten meals, you certainly would be anemic looking.

When it comes to our physical health, we seem to recognize the risk factors in batting 300. Do we recognize them when it comes to our spiritual health?

On an average Sunday, while up to 50 percent of our fellow members are in church, half of them aren't. And Bible class attendance is even more anemic, about 15 percent.

"I am the bread of life," Jesus said in John 6. "If anyone eats this bread, he will live forever." We "feed" upon him every time we hear or read his Word. When we neglect the Word, we starve our souls.

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 three—To help each other grow and mature in the faith through public worship and lifelong study of the Word of God.

We recognize anorexia as an eating disorder that involves loss of appetite. It can be potentially fatal. Do we recognize the fatal potential in failing to feed on the Word?

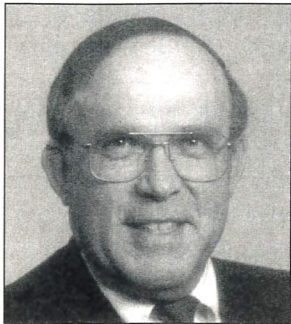
Furthermore, if by God's grace we are feeding on the Word, we won't want to eat alone. Objective Three of our synod's mission statement reads: "To help each other grow and mature in the faith through public worship and lifelong study of the Word of God."

If you saw a young woman suffering from anorexia, you might like to force-feed her. You know the reviving power that food could have, if only she would eat it. But you can't force her to eat.

When you see people suffering from spiritual anorexia, don't you want to do the same? We know the restorative power of the Word. But you cannot force them. God's Spirit, living in the Word, must produce a healthy appetite and nourish eternally saving faith.

What can we do if we see someone suffering from spiritual anorexia? Invite that person to "dinner." Take him or her with you to church and Bible class. Feed on God's Word together even as you pray, "Come, Lord Jesus, be our guest. Let these gifts to us be blessed."

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.

Parish schools

Dr. Daniel Schmeling and Dr. LeDell Plath, administrators for the Commission on Parish Schools, answer questions about Lutheran education.

Are our schools still effective in a changing society?

They are, because they find ways to adapt. One is child care, before and after school. Another is family ministry. By offering programs centered on Christ we can't help but make an impact on society.

At a time when more families are struggling to maintain stability, the public school system is in crisis, and our society has lost the fabric of our value system, WELS schools—with over 100 years of expertise and experience—provide a firm foundation for morality and values.

Our members may take our schools for granted because the schools have been around for such a long time. We can't de-emphasize Lutheran schools right at the point when they could be the greatest service to our families and congregations.

Can our schools compete with the public schools?

Standardized tests show that our students are consistently about a grade level above national norms. Sometimes I think we struggle with an inferiority complex. We have a mindset that we can't compete. Yet people from outside WELS circles are consistently impressed by the commitment, dedication, and knowledge of our teachers. Our teachers provide quality Christian education.

Are we opening any new schools?

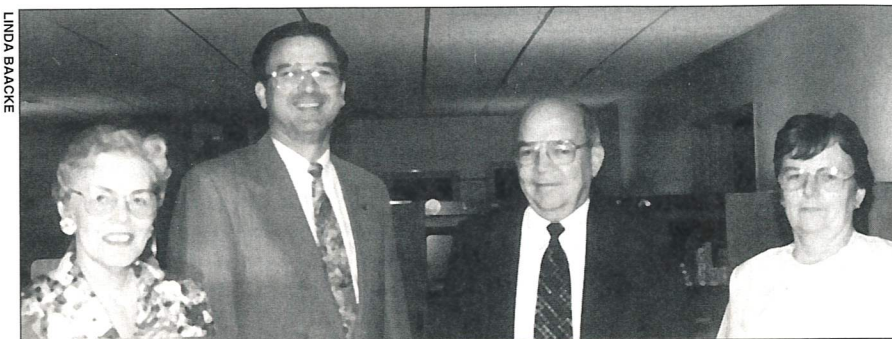
We are opening one new school this year, but three are closing. In 1987 we had 374 elementary schools, and in 1994 we had only 364. However, enrollment is still increasing. From 1987-1994, enrollment increased by about 700 students. There is a tremendous interest in early childhood education and in Lutheran elementary and high schools, because parents and congregations see the need for Christian education.

What about homeschoolers?

We promote Christian education for our children, and that includes homeschools. We have limited resources; therefore, we can't provide the same things

to 200 homeschooled children as we do to 40,000 students in our Lutheran elementary schools.

We prepared a statement of considerations for parents considering homeschooling. We keep in contact with many WELS parents who are homeschooling their children and are available for consultations with them. We also encourage congregations to focus on



Parish Schools staff members (from left): Joanne Weber, Daniel Schmeling, LeDell Plath, Verona Krueger.

ways to help those who homeschool and to recognize it as a valid form of education.

Should WELS schools charge tuition?

Parents have the primary responsibility for the Christian education of the children—including financial support.

Too often, though, tuition is viewed as a solution to the congregation's financial problems. Support of the congregation's ministry—school included—is a spiritual issue.

God gave the responsibility for children's Christian education to both the parents and the congregation, so both should share in the financial support of the school.

What is the Team Ministry Program?

Team ministry aims to make the team—teachers, principal, pastor, and board of education—focus more effectively on their mission: making lifelong disciples for Jesus.

The team members mutually assess their work. They seek to improve the ways they carry out their ministry.

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.



LINDA BAUCKE

Missionaries meet at unusual conference

It was a different kind of pastoral conference. For one thing, conversations were as likely to be in Spanish as in English. For another, families were there.

Latin American missionaries from Brazil, Colombia, Dominican Republic, Mexico, and Puerto Rico met at Wisconsin Lutheran College in Milwaukee July 11-15 to focus on improving Christian education in their parish ministries. Their wives and children came, too.

Coming to the conference gave the wives a chance to make and renew friendships. "Being a missionary's wife means that you separate yourself from all that is home to

you," said Connie Leyrer of Bogota, Colombia, "and you go to another country where you know no one other than your spouse." Wives may feel more isolated than their husbands, she said.

The women participated in the conference, contributing their experience and education. "It is good that the wives are here," said Pastor Oto Rodriguez, Toreno, Mexico. "Most of the time they're left at home. It is good for them to express their viewpoints." His wife, Valia, their four children, and his mother came with him.

—Dorothy J. Sonntag

An unusual sight at a pastoral conference—Kathleen Marggraf and daughter at the Latin American missionaries' conference



DOROTHY SONNTAG

First WELS teacher in Canada

Sarah Thaens, minister of children's education at Hope, Markham, Ontario, is the first WELS teacher called to Canada. Markham is a suburb of Toronto.

Thaens will supervise Hope's child care center and direct a Saturday morning school that the congregation conducts because it cannot use its rental facilities for a Sunday school.

Thaens arrived in Markham almost a year after accepting the call. A Dr. Martin Luther College graduate with a degree in elementary education, she needed additional courses in early childhood education to teach in Canada.

"Even though Canada is a friendly neighbor," said Hope's pastor, Thomas Haar, "bringing teachers into the country requires much paper work to fill out, many levels of government to satisfy, and fees to be paid. It will be a big help when our synod's early childhood teacher training program can be implemented."

A family reunion

The Latin American missionary convention in Milwaukee was something of a family reunion for the Rodriguez family.

When Ernest Zimdars was called to a Spanish mission in 1964, he boarded in the Rodriguez home while he studied the language. What they all thought was a temporary arrangement resulted in lifetime change.

The family had been Catholic. They became Lutheran. "He opened the Bible for us," said Oto

Rodriguez.

Marriage was another change. The three sisters married pastors. Cristina married Zimdars, Nora married Robert Meister, and Ruth married David Haeuser. Then their brother Oto became a pastor.

Their mother, Juana Rodriguez, came to the conference with her children and grandchildren, including the Zimdars' son, Tom, a missionary in Puerto Rico. The Meisters, who live in Thailand, and the Haeusers, in Peru, were not present.

LWMS convenes in Milwaukee

The Lutheran Women's Missionary Society met at Wisconsin Lutheran College in Milwaukee June 24-26 for its 31st annual convention.

Missionaries Ronald Baerbock from the Dominican Republic and Pieter Reid from Indonesia and their wives told about those world missions. Pastor and Mrs. Dan Myers, Saskatoon, Canada, and Mrs. Hazel Martin, of Garden Homes in Milwaukee, Wis., described work in their home mission fields.

All missionaries on furlough were invited to the convention, and a "meet the missionaries" reception gave LWMS members a chance to talk with many of them.

Gifts from LWMS offerings collected during the last year amounted to over \$47,000. The amount was

divided equally between home and world missions and designated for theological education materials in Central Africa for world missions, and for the information and outreach fund for home missions.

Elected to office were Sharon Baumann, Sutton, Neb., vice-president; Sandra Krohn, Essexville, Mich., spiritual growth laywoman; Wayne Meier, Genesee Depot, Wis., pastoral advisor; and David Hein, Oconomowoc, Wis., spiritual growth pastor.

Next year's convention will be June 23-25 in Washington, DC.



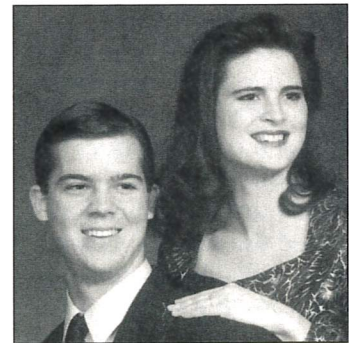
Graduates join mission teams

Pastor John Roebke and his wife Nancy, together with teaching minister Robert Dusseau and his wife Cathy, have joined the ministerial team in the newly formed Lutheran Church in Bulgaria. Roebke graduated this spring from Wisconsin Lutheran Seminary in Mequon, Wis., and Dusseau from Dr. Martin Luther College in New Ulm, Minn.

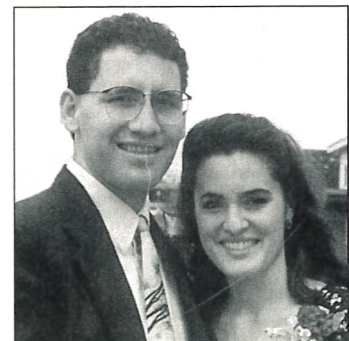
In addition, Darren and Naomi Green are on their way to Novosibirsk, in central Russia. Green is a 1994 graduate of Wisconsin Lutheran Seminary.



Pastor John and Nancy Roebke, Bulgaria



Teacher Robert and Cathy Dusseau, Bulgaria



Pastor Darren and Naomi Green, Russia

OWLS are busier than ever after ten years

Seniors from all walks of life and from all parts of the country gathered in Madison, Wis., July 12-14 to renew old friendships and learn of the varied programs of the OWLS—Organization of WELS Lutheran Seniors—at the group's tenth convention.

They heard inspiring messages in the opening and closing services. They attended six workshops, with topics ranging from bonsai tree training to the ever-popular "Ask the pastor." They enjoyed tours to Wisconsin Dells, Circus World Museum, and Madison.

Prison ministry was on the convention agenda. OWLS members voted to fund \$15,000 toward publication of an additional Bible study for prisoners and agreed to distribute and correct the self-study courses. The convention designated the closing service offering of nearly

\$3000 for prison ministry. Many OWLS members also correspond with prisoners in a pen pal "ministry by mail" program.

Also on the agenda was Crossing Generations, a program being developed between seniors and young Christians. At one church, seniors and youngsters together planted a garden, weeded and watered it, and reaped the harvest.

Elected to office were Lester Ring, New Ulm, Minn., president; Larry Carlousky, Delton, Mich., vice-president; Dorothy Kubal, Omaha, Neb., secretary; Quentin Albrecht, Chaseburg, Wis., director at large. Continuing in office are Marian Getka, Burlington, Wis., treasurer; and Wilfred Bauer, Bismark, N.D., director at large.

The 1995 OWLS convention will be held in Des Moines, Iowa.

—Larry Carlousky

WELS writers meet

This is an age where there is no speed limit on the computer information highway and images flash on the TV at the speed of light. No one seems to take time out to write for the sake of writing and to read for the sake of reading.

Or so some think.

Over 60 people—men and women ranging in age from 16 to 80—who attended the WELS writers' conference at Wisconsin Lutheran College, Milwaukee, July 22-24, can prove that theory wrong. Coming from Delaware or Arizona and almost every place in between, participants "realized we're not alone," said Linda Jane Niedfeldt, of Fond du Lac, Wis. "The networking was wonderful. Now I can place faces with names of WELS writers."

"Plus, there was something for everyone. There were presentations for a lot of different ability levels,"

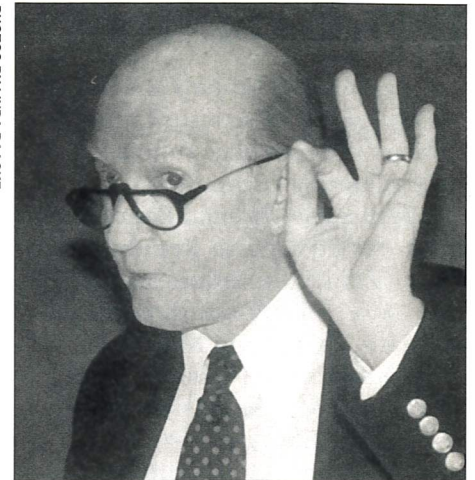


PHOTOS BY LINDA BAACHE

Writers gathered information and shared ideas at the writers' conference.

said Laurie Starr, of Muskegon, Mich. Sessions covered topics from getting an idea and focus to writing Bible studies, interviewing, and producing newsletters.

Even though they came to learn or brush up on how to write, they all agreed on why they write—to confess their faith in Christ. "The Christian writer wants to interpret



Donald Deffner makes a point during his presentation.

experiences that lead to the inerrant Word of God and to Christ the Word," pointed out featured speaker, Dr. Donald Deffner, Concordia Theological Seminary, Fort Wayne, Ind. "That's why we write."

The conference was funded by a grant from AAL.

—Linda R. Baache

Seminary funds projects

Grants will assist Wisconsin Lutheran Seminary in Mequon. A \$9,100 faculty development grant will enable 15 faculty members to pursue advanced coursework or graduate programs.

A \$7,500 continuing education grant provided the seminary's summer program with additional courses and workshops that were not part

of the regular school year curriculum.

A \$7,500 student financial aid grant will provide seminary students with tuition assistance as they pursue their theological degrees.

The seminary grant was awarded by Aid Association for Lutherans through its Church Vocations Enrichment Program.

Touch of laughter

From the proceedings of the South Central District convention: "We are grateful that many of our congregations are suing the new hymnal. . . ."

Ukrainian money looks like Monopoly money and is worth

almost as much, so when I dropped some bills on the way into church I said, "Let them be. There's nothing you can buy with that much anyway." Our organist handed them to me with a baleful glare. "We have laws against littering," she said.

*Roger Kovaciny
Ternopil, Ukraine*

South Atlantic District

Faith, St. Petersburg, Fla., will celebrate its 40th anniversary in January. The oldest congregation in the district, Faith has been in existence longer than the district in which it is located. The South Atlantic District is only 26 years old. For years the Florida-based church was part of the Michigan District, which started the church without synod approval.

This past summer, as the district met in convention at Faith, a service of celebration was held in which Mrs. Arlene Steih accompanied on the organ. She has been playing the organ at Faith for most of its 40 years. Pastor William Steih served the congregation for its first 13 years. He also started churches in Tampa, Seminole, and Bradenton.

—Martin A. Spriggs

Grants enable non-budgetary projects

Thanks to a block grant of \$275,000 from Aid Association for Lutherans (AAL), WELS has funded the following projects:

√ Revised copies of the WELS constitution and bylaws were printed and distributed to every congregation in the synod. In addition, a media planning handbook will be developed for individual congregations.

√ A two-day workshop will be held later this year to focus on how to expand and strengthen WELS missions in inner cities.

√ The "WELS World 2000 Convocation" will provide participants with the scriptural mission principles of the synod's outreach programs.

√ A pilot project has been testing "distance learning" language courses at WELS high schools. Distance learning uses telephone and television to connect students with a teacher at another site.

√ Continuing education scholarships will be provided to faculty at Northwestern College in Watertown, Wis., and Dr. Martin Luther College in New Ulm, Minn. Scholarships will also be provided to preschool and elementary school teachers.

√ A team ministry program is being developed for school counselors.

√ The synod plans to develop, produce, and distribute family educational material on the Christian

response to secular music.

√ Language training will be provided for world missionaries.

√ Computer training has been provided for administrative staff.

√ A team-building conference was held to inform pastors and lay communicators of their duties and responsibilities.

The funding is provided as a block grant through AAL's Churchwide Grants Program. "This program is intended to allow each Lutheran church body to identify and respond to special needs outside of normal program budgets," said Dennis Clauss, assistant vice president of AAL's Church and Education Benefits.

Pacific Northwest District

The evangelism committee at **Calvary, Bellevue, Wash.**, has developed what may be a unique program for outreach. They offer baptism for the newborns in their community, then follow up with regular mailings from their cradle roll. "This is one blessing from God that our church can freely offer that not every church might want to," writes Pastor Doug Weiser.

When 17 students graduated from **Evergreen Lutheran High School** on June 4, they brought the total alumni list to 193 from 14 classes at the school.

This year marks the **75th anniversary** of the Pacific Northwest District.

In February, **Grace, Portland, Oregon**, dedicated a multi-purpose room, and **Christ, Juneau, Alaska**, dedicated a new church.

—David H. Birsching

Obituaries

Alfred H. Maaske 1905-1994

Alfred Herman Maaske was born June 9, 1905. He died Feb. 13, 1994.

A 1931 graduate of Wisconsin Lutheran Seminary, he was pastor of St. John, Mukwonago, Wis.; St. John, Newburg, Wis.; St. Paul, Manistee, Mich.; Immanuel, Findlay, Ohio; and Ascension, Detroit, Mich. He retired in 1981.

He is survived by his wife, Lydia, nee Thiel; sons Philip and David (Katherine); and five grandchildren.

Erwin Martin Schroeder 1913-1994

Erwin Martin Schroeder was born May 24, 1913 in Eitzen, Minn. He died July 27, 1994 in Milwaukee, Wis.

A 1938 graduate of Wisconsin Lutheran Seminary, he served at Bethany Lutheran College, Mankato, Minn.; Immanuel, Woodville, and St. Paul, Ixonia, Wis. He also taught Latin and library science at Northwestern College,

Watertown, Wis.

He is survived by wife, Selma; sons Kent (LeeAnn), Lynn (Rachel), Keith (Hedy), Neal (Marilyn), Joel (Ruth), and Mark (Andrea); daughters Jean (James) Westendorf and Joyce (Daniel) Feuerstahler; thirty-five grandchildren and one great-grandchild. He is also survived by a brother, Hubert (Eloise) Schroeder, and sisters Wilma (Arthur) Schmiege and Lula (Carl) Degner.

WELS Connection videotapes

October topics

- Vanguard Band
- God's Acre

November topics

- Sweden
- Commission on Communication for Financial Support

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

America's religion varies by area

Talk to Americans in different parts of the country, and you'll find different answers to questions about religion. Gallup polls conducted in 1992-1994 from the Midwest, East, South, and West show varied results.



How the West is weak

Despite clear differences in belief and practice between the West and the rest of the country, the majority of Westerners still hold religious beliefs similar to those common elsewhere in the United States.

In the West:

- 48 percent are Protestants, compared to 56 percent nationwide
- 25 percent are Roman Catholic, compared to the 26 percent nationwide
- 4 percent are Mormons, particularly numerous in Utah
- 2 percent are Jews, equal to the nationwide average
- 1 percent are Orthodox
- The predominant Protestant denominations in the West are:
 - Baptist—10 percent
 - Methodist—8 percent
 - Lutheran—7 percent
 - Presbyterian—5 percent
- 32 percent claim to be a “born-again” or evangelical Christian, compared to 42 percent of the national population.

Measuring the religious heartbeat of the "Heartland"

Known as either the "Heartland" or the "Bible Belt" of America, the Midwest provides "a remarkable reflection of the national average on most measurements about religion," according to Gallup surveys.

In the Midwest:

- 61 percent completely accept the belief that their only

assurance of eternal life is faith in Jesus Christ

- 40 percent consider themselves "born-again" or evangelical Christians
- Denominational preferences:
 - Roman Catholic—28 percent
 - Baptist—15 percent
 - Lutheran—13 percent (the highest level in any region of the country)
 - Methodist—12 percent
- 72 percent are church

members, three percent higher than the national average

- 42 percent attended church the previous week, two percent higher than the average
- 47 percent believe the Bible should be interpreted literally as it recounts the origins of humanity
- 56 percent say they consider religion very important in their own lives
- 95 percent generally believe in God.

It's still the liberal East

In the East:

- 43 percent claim to be Protestant, 38 percent Roman Catholic
- Breakdown of Protestants:
 - Methodist—10 percent
 - Baptist—7 percent
 - Presbyterian—4 percent
 - Lutheran—3 percent
 - Episcopalian—3 percent
- 69 percent claim church or synagogue membership
- 36 percent attended religious services at least once during the previous week

- 53 percent consider religion very important in their lives, somewhat lower than the national average of 58 percent
- 39 percent view biblical accounts of the origin of man as being literally true, compared to the national average of 46 percent
- 49 percent agree with the statement that the only assurance of eternal life is personal faith in Jesus Christ.

Religious fervor hotter in the South

The southern states undoubtedly contain the greatest concentration and highest levels of religious fervor in America.

In the South:

- 70 percent are Protestant, compared to 56 percent throughout the country.
- Denominational preferences:
 - Baptist—39 percent
 - Methodist—12 percent

Lutheran—2 percent
Roman Catholic—15 percent, compared to the national average of 25 percent

- 76 percent say they are church members
- 47 percent attended services at least once during the previous seven days
- 71 percent consider religion very important in their lives

- 77 percent say religion will become even more important to them in the next five years
- 55 percent believe the biblical account of the origin of man is literally true, compared to 46 percent of Americans nationwide
- 99 percent believe in God, compared to an average of 94 percent for the entire country.

Religion ordered dropped from harassment guidelines

In a victory for conservative religious activists, the Senate has voted to require the Equal Employment Opportunity Commission (EEOC) to drop religion from proposed guidelines aimed at preventing workplace harassment.

"This amendment forces the EEOC to withdraw these dangerous guidelines and respect people's

freedom of expression," said Hank Brown (R-Colo.), one of the amendment's sponsors. "Harassment can be restricted without extinguishing a person's freedom to express their beliefs."

Conservatives fear the anti-harassment guidelines will prohibit them from sharing their faith in the workplace, while supporters argue that it

will protect workers from suffering discrimination because their views are at odds with employers or other employees.

The Senate action must still be reconciled with a measure passed by the House that bars the EEOC from using funds to implement the guidelines as drafted.

LCMS president emeritus dies

Jacob A. O. Preus, the Lutheran Church—Missouri Synod president emeritus who saw the 2.6 million-member church body through one of the stormiest periods in its history, died Aug. 13 at age 74.

Preus served as president of LCMS from 1969 to 1981.

After his retirement from the presidency, he remained active in teaching and writing.

He is survived by his wife, seven daughters, and a son.

News reported in this section is derived from Religious News Service, Ecumenical Press Service, Evangelical Press Service, and Lutheran World Information. World news items do not necessarily reflect the views of WELS or *Northwestern Lutheran*.

YMCA downplays "Christian" in its title

The traditionally Protestant Young Men's Christian Association (YMCA)—which celebrated its 150th year on June 6—has changed so dramatically over the past six decades that some observers wonder aloud whether the word "Christian" should even remain a part of the organization's name.

"The Y is open to all religions," said Leslie Cohn, a spokesperson for the YMCA of the USA, based in Chicago. "No one is told they can't join the Y."

In most of the 122 countries worldwide the YMCA remains closely affiliated with local churches. But a majority of the more than 2,100 Ys

in the United States have evolved into community-based groups engaged in sports-based programs aimed at promoting, as the YMCA's charter states, "good health, strong families and children, and solid communities."

"Its roots are Christian, but it has evolved into a morally based organization," explained Cohn, who is Jewish. "We teach morals and values based on Christian principles."

Some Christian leaders are disturbed by what they view as the secularization of the YMCA and have even suggested it change its name rather than be ashamed to promote its biblical foundation.

NOTICES

The deadline for submitting notices is six weeks before publication date. To place a notice please call 414/256-3231.

ANNIVERSARIES

PORTLAND, MAINE—Beautiful Savior (10). Oct. 23, 9 a.m. Potluck dinner and program following. 207/797-4686.

ANN ARBOR, MICHIGAN—Redeemer (50). October 2, 9 a.m. coffee hour and historical displays; 10:30 a.m. anniversary service; 12:30 p.m. dinner. For more information, call 313/662-0663.

SAGINAW, MICHIGAN—Bethany (40). Oct. 30, 8:15 and 10:30 a.m. Dinner, 1 p.m. 517/793-9579.

MORRISTOWN, SOUTH DAKOTA—Grace (75). Oct. 9. Worship, 10 a.m. Program of remembrance, 2 p.m. Meals and brunch. 605/523-3211.

AVAILABLE

FREE LODGING IN BERMUDA—for pastors and their families in exchange for leading worship. Tom and Karen Medema, 1 Old South Road, Buccaneer Bay #4, Southampton SN04 Bermuda; 809/238-2517.

HYMNALS—200 copies of *The Lutheran Hymnal*. We'll pay shipping. Pastor Thomas Schmidt, 402/371-1654 or 402/371-1233.

MAGIC KINGDOM CLUB MEMBERSHIP CARD—gives WELS members discount on admission to Walt Disney parks. Send self-addressed stamped envelope to Dorothy Sonntag, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

RUSSIAN OR BULGARIAN RELIGIOUS LITERATURE—available from WELS Board for World Missions, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

SCRIPTURE REFERENCE BOOKLET FOR CHRISTIAN WORSHIP—Hymn sort and Scripture reference sort. \$10 includes shipping and handling. Lloyd Tiegs, W9666 N St, Cambridge WI 53523.

SPECIAL EDUCATION PERSONNEL

The Special Education Committee of the WELS Commission on Parish Schools requests the names of WELS members involved in special education (e.g., teachers, psychologists, speech pathologists, social workers, consultants) willing to be resource persons. Please send names to Daryl Hanneman, 1701 Southview Dr NW, Cedar Rapids IA 52405.

COMMEMORATIVE NWC PLAQUE

Orders are being taken for a colored aerial view of the Northwestern College campus, mounted on a 10x13 wooden plaque. \$16 includes postage and handling. Call Northwestern College Recruitment Office; 414/261-4352.

NL SUBSCRIPTION INCREASE

Effective January 1, subscription rates for *Northwestern Lutheran* will increase from \$8.50 to \$9.00 for an individual subscription; from \$5.50 to \$5.75 for bundle subscriptions; from \$6.00 to \$6.25 for blanket subscriptions.

NOTICES

CHANGES IN MINISTRY

PASTORS:

Bode, Kenneth E., from Shepherd of the Valley, Westminster, Colo., to Faith, Sussex, Wis.
Fredrich, Joel D., from Northwestern College, Watertown, Wis., to Martin Luther College, New Ulm, Minn.
Laper, Ardin D., from Peace, Sun Prairie, Wis., to retirement.
Liesener, Thomas A., from Syndoulos, Fairbanks, Alaska, to Immanuel, Medford, Wis.

Olson, Lawrence O., from Dr. Martin Luther College, New Ulm, Minn., to Martin Luther College.
Parlow, John M., from St. John, Baraboo, Wis., to St. Mark, Green Bay, Wis.

TEACHERS:

Beatrice, Joseph S., to Reformation, San Diego, Calif.
Callaway, Tina M., to St. John, Montello, Wis.
Fischer, Barry L., from Immanuel, Waukegan, Ill., to Faith, Tacoma, Wash.
Levrence, Mark, to Wisconsin LHS, Milwaukee, Wis.
Lindhart, Stacy E., to Christ, Zumbrota, Minn.

Makihen, Robert R., from Thoughts of Faith, Czechoslovakia, to Living Word, Mission Viejo, Calif.
Neubauer, Carol A., to St. Paul, Mt. Calvary, Wis.
Neubert, Karrie L., to Riverview, Appleton, Wis.
Nommensen, Bradley A., from Christ the King, Bremerton, Wash., to Abiding Word, Houston, Tex.
Raasch, Jennifer L., from Shepherd of the Hills, Inver Grove Heights, Minn., to St. Paul, Green Bay, Wis.
Russell, Elsa M., to St. John, Montello, Wis.
Wernicke, Diane E., to Mt. Olive, Appleton, Wis.
Zwick, Beverly C., to Emmaus, Phoenix, Ariz.

Financial report WISCONSIN EVANGELICAL LUTHERAN SYNOD

SYNOD MISSION SUBSCRIPTION PERFORMANCE

Three Months ended June 30, 1994

Twelve Districts	Communicants 12/31/93	Subscriptions		Offerings Received		
		Total Amount for 1994	Year to Date Projected	Six Months Offerings	Percent of Subscription	Annualized Average per Communicant
Arizona-California	16,389	\$ 916,596	\$ 407,620	\$ 393,381	96.5	\$ 48.01
Dakota-Montana	9,276	425,465	161,814	169,339	104.7	36.51
Michigan	37,338	2,037,058	817,950	850,166	103.9	45.54
Minnesota	45,160	2,434,440	1,047,723	1,024,581	97.8	45.38
Nebraska	9,975	540,488	221,218	194,179	87.8	38.93
North Atlantic	3,576	327,633	145,704	135,347	92.9	75.70
Northern Wisconsin	61,367	2,447,009	968,032	968,662	100.1	31.57
Pacific Northwest	4,673	278,826	115,619	116,846	101.1	50.01
South Atlantic	6,228	390,697	194,427	180,758	93.0	58.05
South Central	3,947	298,376	136,609	138,600	101.5	70.23
Southeastern Wisconsin	58,542	3,198,090	1,275,855	1,155,470	90.6	39.47
Western Wisconsin	60,277	2,946,178	1,211,857	1,180,565	97.4	39.17
Total — This Year	316,748	\$16,240,856	\$ 6,704,428	\$ 6,507,894	97.1	\$ 41.09
Total — Last Year	317,119	\$16,498,781	\$ 6,707,795	\$ 6,556,857	97.8	\$ 41.35

BUDGETARY FUND

Statement of Changes in Fund Balance

	Year ended June 30, 1994		
	1994 Actual	1993 Actual	1994 Budget
Revenues:			
Synod Mission Offering	\$15,422,928	\$15,780,815	\$15,995,000
Gifts and Memorials	138,140	199,563	318,000
Bequest/Planned Giving Income	360,152	714,746	375,000
Tuition and fees	7,041,081	5,807,295	6,906,000
Other Income	89,636	102,358	105,000
Transfers — Endowment/Trust Earnings	221,615	218,420	232,000
Transfers — Gift Trust	6,907,470	5,971,049	7,345,000
Transfers — Continuing Programs	1,632,145	1,549,908	1,743,000
Transfers — Other	-	117,027	-
Total Revenues	\$31,813,167	\$30,461,181	\$33,019,000
Expenditures:			
Administration Division	\$ 2,596,899	\$ 2,521,188	\$ 2,641,000
Home Missions Division	5,963,844	5,960,849	6,255,000
World Missions Division	6,331,520	5,758,508	6,848,000
Ministerial Education Division	15,306,228	13,390,379	15,229,000
Parish Services Division	1,133,301	1,208,255	1,191,000
Fiscal Services Division	1,401,201	1,514,778	1,451,000
Total Expenditures	\$32,732,993	\$30,353,957	\$33,615,000
Net Change for the Period	\$ (919,826)	\$ 107,224	
Fund Balance — Beginning of Year	\$ 1,075,572	\$ 968,348	
Fund Balance — End of Period	\$ 158,746	\$ 1,075,572	

Randy E. Matter, Controller

FREE CONFERENCE "SCRIPTURE OR THE CONFESSIONS?"

Do we read Scripture in the light of the Confessions, or the Confessions in the light of Scripture? Attend a free conference for pastors, teachers, lay people Oct. 20, 8:30 a.m.-noon at Our Redeemer, 10025 North Ave, Wauwatosa, Wis. Speakers: Pastor Wayne Mueller, Milwaukee, Wis., and Dr. Robert Preus, Minneapolis, Minn. Registration \$5.00. Contact Pastor Curtis Peterson, 414/481-5710.

WELS EXPO—"YOU AND YOUR CHURCH"

A series of expositions in each of the synod's twelve districts (two each year for six years) hosted by WELS Kingdom Workers will feature displays and presentations from WELS divisions and organizations. The schedule will include a question and answer period with synod officials. The first, WELS EXPO '95, is scheduled for March 25 in LaCrosse, Wis. Churches in the Western Wisconsin District will receive information soon.

DMLC PRESENTS MUSICAL

The drama club of Dr. Martin Luther College, New Ulm, Minn., presents *Brigadoon*, a musical play, on Nov. 11, 7:30 p.m.; Nov. 12, 7:30 p.m.; Nov. 13, 2 p.m. Reserved ticket sales begin Oct. 3. Call 507/359-1671, Mon.-Thurs., 4:30-9 p.m.

ITEMS NEEDED

CHOIR ROBES—20-25, used, any color. We'll pay shipping. Contact Shan Johnson, c/o New Life Lutheran Church, 7047 Newburg Rd, Rockford IL 61108; 815/654-1237 or 815/332-5049.

CHURCH BELL—Contact Pastor Randy Ott, RR1 Box 112, Lake City MN 55041; 507/753-2567 or Earl Kitzman, RR1 Box 256, Elgin MN; 507/876-2745.

KODAK UPC SYMBOLS—from film or cameras. Mission church will receive free products in exchange. Beautiful Savior Lutheran Church, 1976 Washington Ave, Portland ME 04103. For information call 207/797-4686.

PULPIT, LECTERN, ALTAR, BAPTISMAL FONT, COMMUNION RAIL—for mission. Call 701/252-6783 evenings or write James Valley Lutheran Church, PO Box 1864, Jamestown ND 584802.

AUDIO/VISUAL LIBRARY SERVICES

THE CONFSSIONAL EVANGELICAL LUTHERAN CONFERENCE (Code 5144)

1994 26 min. 1.2" VHS color CA
 A historical event occurred when Lutheran churches from all over the world gathered to form a new association. The editors have done a good job of capturing the flavor of this conference.

EASTER SHOWERS (Code 5143)

1994 23 min. 1.2" VHS color SCA
 This video exposes common misinformation or lack of information about baptism and addresses those issues. It is a good review for adults who need to refresh their understanding of this means of grace.

Please note that the lending and rental libraries have been combined. An annual fee of \$75 allows a congregation to use 30 titles at no additional cost except for return postage. For \$100 congregations may use 50 titles during the calendar year. Individual titles may be rented for \$7.50 or \$10 depending on the format. Order from AUDIO/VISUAL LIBRARY SERVICES, Northwestern Publishing House, 1250 N 113th St, Milwaukee WI 53226-3284. Phone 1-800-662-6093, ext. 7 (Milwaukee area phone 414/475-6600, ext. 127). Call weekdays between 9:00 a.m. and 4:00 p.m.

The fig tree

Matthew 24:32-35; Mark 13:28-31; Luke 21:29-33

by Mark E. Braun

Harold Camping, founder of the Family Radio ministry in northern California and host of the call-in show Open Forum, wrote a book two years ago called *1994?* After more than 500 pages of tiresome biblical “proof,” Mr. Camping predicted that the last day will come and Christ will return “sometime on or between September 15 and September 27, 1994.”

If you’re reading this, Mr. Camping was wrong.

He wasn’t the first inquiring mind to comb the Scriptures and then announce he’d figured out when Jesus would come back. William Miller, an unlicensed Baptist minister, did the same thing in the 1840s, and Charles Taze Russell and “Judge” Joseph Franklin Rutherford promised our Lord would return in 1914, then 1918, 1920, 1925, 1941, and 1975. Each date passed and, as Woody Allen once put it, “There was great disappointment when Monday came and everybody had to go back to work.”

Signs of the end

Is it possible to predict when Jesus will come back? “Tell us,” his disciples asked him, “when will this happen, and what will be the sign of your coming, and of the end of the age?”

Jesus gave them a cluster of signs to watch for. In nature there’ll be famines and earthquakes. Among nations, kingdom would rise against kingdom and there’ll be wars and rumors of wars, as the love of many will grow cold. The church will face persecution, betrayal, and false prophets. “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”

Can we set the date? “No one knows about that day or hour,” Jesus said, “only the Father”—sobering

words for anyone trying to calculate the second coming. Yet Jesus said, watch the signs. “Learn this lesson from the fig tree,” he said. When its branches grow soft with swelling sap and its leaves emerge, summer can’t be far behind. When we see all these signs occurring, Jesus’ return could come any moment. “It is near, right at the door”—inevitable and unavoidable.

Be ready

Haven’t all the signs been fulfilled? Haven’t they been going on for centuries? Why are we still waiting? And what did Jesus mean, “This generation will certainly

not pass away until all these things have happened?”

It’s true, Jesus intertwined signs of the end with images of the destruction of Jerusalem, which did happen within a generation. The brutal capture of Israel’s capital by Roman armies in AD 70 serves as symbol and prelude to the final judgment of our world. All the great events of our Lord’s ministry—his death in our place, his rising from the grave, his ascension in glory to the Father—were only days away. How much time would elapse between his appearance to save and his reemergence to judge is not for us to know. Each generation must be ready—ours most of all.

He’s coming back, as surely as summer follows spring, but we can’t say when. Don’t be fooled. But when he comes, we can stand up and lift up our heads, because he’ll reclaim us to take us home forever. Don’t be scared.

Next: The faithful and wise servant and the wicked servant.



Mark Braun teaches at Wisconsin Lutheran College, Milwaukee.

*Jesus is coming back,
as surely as summer
follows spring,
but we can't say when.
Don't be fooled.
But don't be scared.*

Rome's new catechism— *semper eadem*

“Muslims can be saved (without Christ). Paying low wages and cheating on taxes are sins. Artificial insemination is morally unacceptable.”

With those opening lines, the Associated Press sensationalized its press release on the Roman Catholic Church's new 688 page *Catechism of the Catholic Church*. The English edition went on sale June 22. Since then sales have soared past the million-and-a-half mark.

After noting that the pope won the clash with American translators over gender-neutral language (it isn't gender-neutral), the AP summarized what it regards as the most noteworthy features of the new catechism. One notable omission is “the Council of Trent's anathemas hurled at non-Catholics, replaced by declarations that God's covenant with Jews is irrevocable and that Muslims are included in God's plan of salvation.”

For 450 years Protestants have pinpointed the basic issues dividing the church with the watchwords of the Reformation: *Sola gratia*, *Sola fidei*, *Sola Scriptura*—grace alone, faith alone, Scripture alone. Nowhere does the AP article even hint at those issues.

There is little point in discussing the issues of grace alone and faith alone unless we can agree that Scripture alone decides all questions of doctrine and practice for the church. In Luther's day the Roman Church insisted that Scripture and church tradition were equally authoritative in determining what Christians are to believe. Luther disagreed. Only Scripture can tell us

what to believe, he insisted.

So what does Rome's new catechism say about this issue?

In order that the full and living Gospel might always be preserved in the Church the apostles left bishops as their successors. They gave them ‘their own position of teaching authority.’ Indeed, ‘the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time.’ . . . This living transmission, accomplished in the Holy Spirit, is called Tradition, since it is distinct from Sacred Scripture, though closely connected to it. . . . As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, does not derive her certainty about all revealed truths from the Holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence.

Jesus told the Jews who believed him, “If you abide in my Word, you are my disciples indeed.” Not “in my Word and in the traditions of the church.” In his high priestly prayer he said to his Father, “Your Word is truth.” Not “your Word plus something else.”

Rome's new catechism contains new and interesting wrinkles. But its essential theology is unchanged from Luther's day. The *Catechism of the Catholic Church* might have been aptly subtitled *Semper Eadem*—always the same.

Joel C. Gerlach



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

Rome's new catechism contains new wrinkles. But its essential theology is unchanged.

by John F. Brug

How can we distinguish between adiaphora and commands of the Lord? For example, Paul tells women to cover their heads in the church, and he tells them not to preach. Why do we call the first an adiaphoron and the second a command?

We need to distinguish between adiaphora (that which is neither commanded nor prohibited by God) that are never wrong of themselves but may become wrong if using them would harm others, commands that apply only to certain people, and commands that bind all people in all times.

The following tests help us determine whether a statement in the Bible describes adiaphora, a limited command, or a general command:

- **Does the text say the issue is an adiaphoron?** Romans 14 says eating different foods or observing different holidays are adiaphora.
- **Does the context of the passage limit who is addressed?** In 1 Timothy 1:3 Paul tells Timothy to stay in Ephesus and to oppose the false teachers there. Clearly the command "Stay in Ephesus" is limited to Timothy.

ited to Timothy.

- **Does another statement of Scripture limit the application of the command?** The third commandment forbids work on the seventh day of the week. The New Testament tells us this specific command no longer applies to us (Colossians 2:16).
- **Does the text give a reason for the command that applies only to certain people or to all of us?** In 1 Corinthians 16 Paul tells the Corinthians to set aside money each Sunday so their offering will be ready when he arrives in Corinth. The mechanics of this collection apply to the Corinthians, not to us, though we may use them as an example if we choose.

These principles address your question. In 1 Corinthians 2 Paul tells the women in Corinth to have a covering on their heads. He says he is dealing with a "custom" or a "practice." It is a matter of propriety. Women in Corinth who violated this custom would cause offense. In times and places that do not have this custom, Paul's directions do not apply.

In the same chapter, Paul says man is the head of woman. He says the reason for this is that God created woman from and for man. Since this principle is based on an order established by God at creation, it applies to all people in all times.

In 1 Corinthians 14 Paul says women should be silent in the church. He says this command is based on the law and is a command of the Lord. Furthermore, anybody who ignores it will be ignored by God. In 1 Timothy 2 Paul says women should not have authority over a man. As reasons for this command he gives the order established in creation and the departure from this order in the fall into sin.

Since these commands are based on an order established by God at creation, they apply to all people.

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 only through this column.

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

READERS FORUM

Mailing to missionaries

"Prayers, packages, and millions for missions" [July] was very interesting and informative. It was an excellent reminder of the work LWMS provides to support our missions.

I would like to add a small footnote. Please realize when mailing by SEA MAIL there are two obstacles to consider. First, SEA MAIL takes from six to eight weeks to reach its destination. And second, ships' cargoes are rou-

tinely sprayed for various varmints, resulting in foul tasting and smelling packages of food, not to mention the possibility of food poisoning.

"Care" packages are a great boost to our missionaries! Here are a few ideas to help fill out those boxes: books, magazines, newspaper articles, bedding, clothing, holiday decorations, office supplies, and cassette tapes.

*P. Boehringer
Watertown, Wisconsin*

Membership conservation

Your article about the Commission on Special Ministries [July] was very interesting. However, I was disturbed when I read the section on membership conservation. Nowhere was there any reference to referring moving members to the Evangelical Lutheran Synod, with whom we are in fellowship.

Recently I met a woman whose pastor referred her to a WELS church

which would have required over a hundred-mile round trip, when there was an ELS church half that distance from where she lived, and which her pastor never mentioned.

I hope that when referral cards are sent to CSM, the referrals are also sent to any ELS pastor in that area.

*Elenore F. Braun
Milwaukee, Wisconsin*

Memories of abuse

As a Christian who began having memories of sexual abuse, I feel compelled to write in response to "Memories are made" (July). While there are unethical therapists, I believe this to be the exception rather than the rule.

A point that is essential is the defense mechanisms of denial and suppression common to an abuser. If he is a Christian—and many are—his crime is so unthinkable that it is impossible to admit or acknowledge even to himself. He often has convinced himself of his own innocence.

Memories of events too traumatic for a child to bear are kept in the unconscious by a merciful and loving God. God provides the protection of not remembering until, in his time, we are able to handle it.

Anonymous by request

False accusations

Sexual abuse of a child is a terrible thing, but even worse is being falsely accused of sexual abuse of a child (The editor's pen, July). Such a person is considered guilty and has to prove himself innocent.

I know. It has happened in our family and has changed many lives because of it.

I know God's Word promises that all things work out for good to those who love God—but it is so hard to believe that something good will come from this.

*Marilyn Neumann
Mukwonago, Wisconsin*

Sexual abuse

I would like to respond to the article on memories (July). Molested sev-

eral times as a child, I buried those memories for over 30 years.

Sexual abuse creates a tremendous amount of anger. Many do as I did and turn that rage inward, suffering from depression and low self esteem. Even one's image of God can be affected. That is where a Christian therapist is needed. (Pastors are not trained and should not be expected to handle this issue.) After two years of therapy I have been released to become the person God intended me to be.

There is a second value in remembering. If the abused individual decides to confront the abuser, God can choose to use that as a call to repentance to an impenitent heart.

What you remember can have a profound effect: healing for you and the abuser. I thank God for my memories!

*Marilyn Warshaw
Tucson, Arizona
full address available on request*

Readers should note that the editorial against false memories did not intend to discount real memories of abuse that have been buried in what is termed Repressed Memory Syndrome.—Editor

Alcohol awareness retreat

I would like all WELS Christians to know what wonderful drug and alcohol counseling we have at Wisconsin Lutheran Child and Family Services. In April John and Diane Cook hosted the tenth alcohol awareness retreat.

I have attended seven retreats and look forward each year to the next. It is so spiritually fulfilling. Through laughter and tears we use God's Word and love to help heal us from our painful past. God then gives us the strength to help someone else. This year we had people from Wisconsin, Michigan, Minnesota, Ohio, and California.

If you have, or live with, alcoholism or grew up with an alcoholic parent, there is hope. Call WLCFS (414/353-5000). God has blessed our synod with qualified and helpful counselors.

Join us next year at the retreat, usu-

ally held the fourth weekend in April.
*Claudia Hegg
Mukwonago, Wisconsin*

In the interest of conciseness, letters are subject to editing. Full name, address and daytime phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to *READERS FORUM, Northwestern Lutheran, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; FAX 414/256-3899.*

Nov. '94

- 1. 2 Chronicles 25
- 2. 2 Chron. 26—28
- 3. 2 Chron. 29:1—31:1
- 4. 2 Chron. 31:2—32:33
- 5. 2 Chron. 33
- 6. 2 Chron. 34, 35
- 7. 2 Chron. 36
- 8. Esther 1
- 9. Es. 2:1-18
- 10. Es. 2:19—3:15
- 11. Es. 4
- 12. Es. 5, 6
- 13. Es. 7, 8
- 14. Es. 9, 10
- 15. Ecclesiastes 1, 2
- 16. Ecc. 3:1—4:8
- 17. Ecc. 4:9—6:12
- 18. Ecc. 7, 8
- 19. Ecc. 9:1—10:7
- 20. Ecc. 10:8—11:8
- 21. Ecc. 11:9—12:14
- 22. Song of Solomon 1:1-27
- 23. Sg. So. 2:8—3:5
- 24. Sg. So. 3:6—5:1
- 25. Sg. So. 5:2—6:3
- 26. Sg. So. 6:4—8:4
- 27. Sg. So. 8:5-14
- 28. 2 Peter 1:1-11
- 29. 2 Pet. 1:12-21
- 30. 2 Pet. 2

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

Where the action is

Almost 25 years ago I knocked on one more door in East Brunswick, New Jersey—one of hundreds like it. Only this time the woman who answered, Lou, said yes, she would like to learn more about the Bible's teachings and our church. Her family needed a church home.

God's Word worked its wonders. Lou believed it and brought her children with her to church. Lou's husband, Jack, too, came to faith, died, and went to heaven. Lou's faith has sustained her through more than her share of hardships. She's a double amputee.

Now this spring, her son David graduated from Wisconsin Lutheran Seminary and has become a pastor.

Fond memories! Increasing blessings!

That's how it goes when you tell others the good news of Jesus Christ. It begins in the local parish. It happens when one person talks to another and invites her to learn about the Savior. It continues as God's Word is taught and preached and told again and again. It's where the action is.

We talk a lot these days about synod mission offerings, the money gifts that helped provide pastoral training for David and that send other Davids out to knock on doors and visit grass huts and teach and preach and minister. But it's all talk until you get in on the action.

You have Jesus. But behind a door somewhere near you is someone who doesn't and is waiting for you to invite him to learn. Jesus blesses you daily by his Word and sacraments. Those blessings are meant to multiple in you, through you, and beyond you.

Some of us pastors and teachers have removed ourselves a step or two from the action now. We've done so not because we lost our desire to be there with you, but because we have been called to do other things to help the work.

We're the ones who equip the future pastors and teachers in our schools of ministry. We're the ones who produce some tools—Bible studies, devotions, media messages—you might use, and who rejoice with you when more people learn of Jesus. We're the ones who sometimes envy what you have, yet count it a privilege to serve where we are. We're the ones who believe that when you get involved in the action, you'll know what to do about synod mission offerings.

Gary P. Baumbler



*You have Jesus.
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JULY 7-9, 1995
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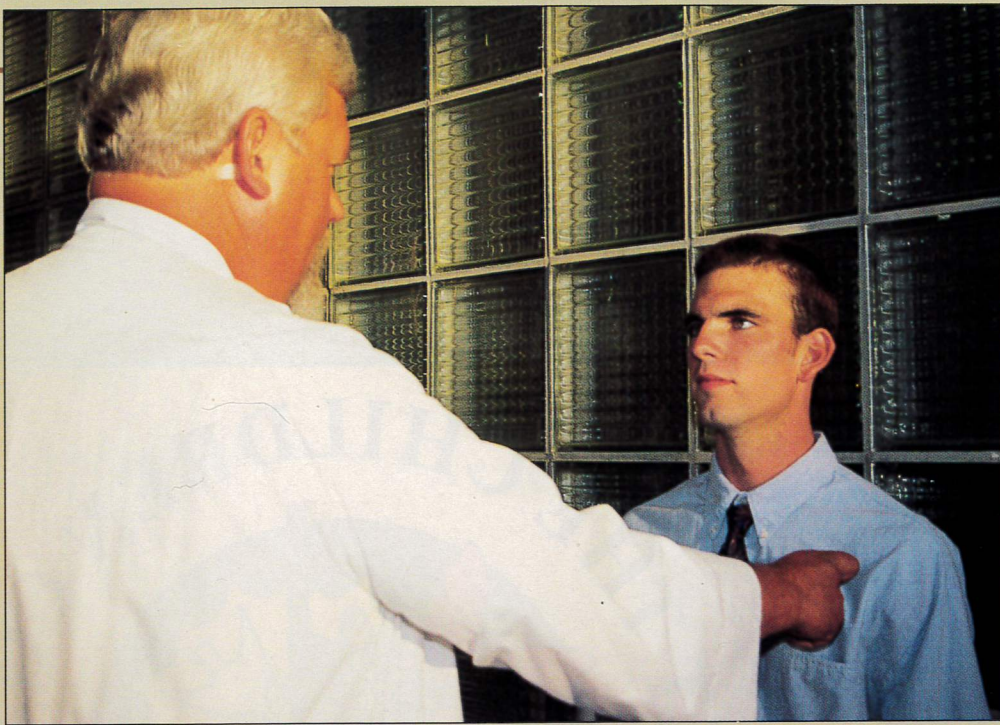
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Brochures are available from your pastor, district Youth Discipleship coordinator, or from the Commission on Youth Discipleship.



When a student said the sermon was disappointing, the renowned preacher barked,
“You’ve got to be set straight!”

by Armin K. E. Keibel

Some years ago, on a Labor Day weekend during wartime, seminary student Bill Albrecht visited a large church to hear a renowned Presbyterian preacher. The preacher gave a brilliant address on the value of labor. But he left Bill unsatisfied.

To avoid the after-service greeting line, Bill decided to leave by a side door. To his surprise, he encountered the preacher himself, who asked, “Well, what did you think of it?”

“I was disappointed,” Bill answered.

“Disappointed? Why?” the great one demanded.

“Because I did not hear a word about Jesus, my Savior” was the reply.

The preacher was taken aback. He leaned forward and rapped student Albrecht on the chest with his knuckle and barked, “Young man, you’ve got to be set straight!”

Startled, the young man stepped back, turned aside, and went down the steps. The rebuffed rapper turned livid and shouted, “There goes a slacker!”

Nearby ushers called out, “Where? Where?” with the intent to apprehend him as a military draft evader. But when the preacher added, “a slacker from the kingdom of God!” the men decided further pursuit was trivial.

Years later, when Bill Albrecht saw the preacher’s obituary in the paper, he went to the funeral. He mused over the angry rap the man had given him many years before. But what he heard in the service astonished him.

The officiating minister declared that the deceased pastor was especially known to the end of his life for zealously preaching the gospel of Jesus Christ.

Had the Holy Spirit used student Albrecht’s one-time witness to help bring about a change?

Whether or not he had, that unfaithful preacher ultimately became a faithful spokesman for his Savior. God had set him straight.



Armin Keibel, a retired pastor, lives in Concord, California.