

VOLUME 43  
NUMBER 1  
OCTOBER 2002

# The Lutheran Educator

The WELS Education Journal

**the next generation the praiseworthy deeds of**

**we will not hide them from their children; we will tell**



# The Lutheran Educator

The education journal  
of the Wisconsin Evangelical Lutheran Synod  
edited by the faculty of Martin Luther College

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## Keep Religion in Its Place

Stephen Jay Gould died last May. For those not in the know, Professor Gould of Harvard was arguably the most prolific and articulate defender of Darwinian evolution in the last century. In hundreds of articles and a dozen books he popularized and promoted biological evolution. As part of this, he took as his personal goal to defeat any attempt to explain the origins of plant and animal life apart from evolution. Creationists in his view were fundamentalists of the most fanatical kind. He testified in court cases to strike down laws allowing public school teachers to teach evolution as a theory or to suggest to their students that there were other explanations of the origins of life. He debated creationists in his writing and in person; he did it gleefully and he claimed victory in every encounter.

Toward the end of his life (he died of cancer), he suggested there was a place for religion. Beliefs about God, the hereafter, and even the origins could be contained in a separate place in an individual's life. He called this isolated place a magisterium. There was a magisterium for religion and there was a magisterium for science. Some saw this as a major concession by science. Christians are allowed to exist and hold to their beliefs. Thank you.

But, in Gould's view, the real world, the world that obeys the natural laws of evolution, the world that is provable and testable by science must not be compromised by religion. The two magisteria must be kept separate.

C.S. Lewis called this mere Christianity. What scientists propose is a Sunday religion, a religion that ends when the ChristLight lesson is over. Then we go into the real world of work or we learn social studies, arithmetic, and science. And these things are real things and they are determined by reason and science. Religion doesn't have anything to do with them. Religion needs to be kept in its place.

Christian teachers should reject that approach to religion and life. What is taught in the religion lesson has everything to do with life and social studies and arithmetic and science. What is heard on Sunday has everything to do with Monday through Saturday.

There is just one magisterium and that is what God reveals about himself in his Word and in his creation. There is a special revelation of God's love for us in the life and death of Christ and that is part of everything that is taught and it is part of every moment that is lived.

Of all the things that the world tries to do to tempt us, one of the worst is to get us to believe that our faith and our religion is something to be kept away from the real world. Yes, religion should be kept in its place and that place is everywhere in a Christian's life and in every lesson that a teacher teaches.

JRI



...and others

*"Your word is a lamp to my feet and a light for my path." Psalm 119:105*

The third grade teacher asked her question carefully, "Which do we need more, the sun or the moon?" The eager hands went up and Sally answered, "We need the moon more—because it shines at night when it's dark. We don't need the sun during the day because it's light anyway." The teacher bit her lip to keep from laughing. Obviously, Sally didn't know where light actually comes from.

While almost everyone knows where light comes from, many do not know the source of spiritual light. Without the gospel, they can only grope about in spiritual darkness. Like a blind person in a dark room, they slumber and grasp, searching for the door. The decisions they make indicate the darkness and confusion of their beliefs and values. Truth to them is relative. Like little Sally who thought that the sun is unnecessary during the day, the spiritually blind look to sources other than God's Word.

As a child of God, you have been led by the Spirit to know the source of spiritual light. With the Psalmist you confess, "Your word is a lamp—a light." Your feet have a beacon to guide you. Verse 130

## Light on the Path in a Dark World

John R. Schultz

of Psalm 119 clearly tells you that, "The unfolding of your words gives light; it gives understanding to the simple."

As a principal, God's Word enlightens the path of your ministry. Teachers may instruct students. Guidance counselors may advise students. But no teacher or counselor can do so perfectly without the Word of God. That's why we work so tirelessly to maintain and promote our Lutheran schools. Only the light of God's Word can meet the challenge of right teaching and counseling.

Jesus said, "These are the Scriptures that testify about me" (Jn 5:39). Both the Old and New Testament Scriptures will enlighten you and your faculty about Jesus. Gather them together for a five-minute devotion before the students arrive in the morning. Perhaps you can use a devotional book such as *Meditations* to allow Jesus to lighten your day.

I'm sure little Sally will learn the source of daylight. Thank God that he has led us to know the only source of spiritual light, God's Word.

Read some more: Psalm 119:97-104  
*Dear Heavenly Father, I thank and praise you for giving me the light of your word. Let it guide me in my life and ministry. In your Son's name I pray. Amen.* ✠

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*John R. Schultz until recently served as principal/administrator of Minnesota Valley Lutheran High School. He is currently retired and living in New Ulm, Minnesota.*

# A Letter to (New) Teachers

Leanne Reich



**D**ear new teacher,

Congratulations and God's blessings as you undertake this wonderful calling—the teaching ministry. I am sure you are all “fired up” and “ready to roll up your sleeves” as you are more than ready to put into practice all that you have been studying for these past four (five) years. For what it is worth, I would like to offer

a few “challenges” you will be faced with and to contemplate on your own time.

The qualifications for the teaching ministry are numerous. How can you forget all the required classes you had to take and endure? If only one item stands out from all those classes, remember it is faithfulness to the Lord. He will see you through every trial and tribulation that comes your way this year and the years to follow. You are not above reproach (blameless) and the sinful nature of man will be all too quick to point that out to you. There will be comparisons made to the previous teacher and to the current teachers. (“Our other teacher didn’t do it this way.”) Just listen, dissect it, turn to the Lord in prayer and feel confident in your decision. You do not have to put a stumbling block in the pathway; your actions and lifestyle can be an asset to your ministry. If you are married, your love and fidelity in that marriage will be a shining example for all to see. You must be respectable in your appearance. Many students wondered why they had to forego some of their mode of dress while student teaching, but all eyes are upon you. You need to set the example before your students that your body and appearance is the temple of the Holy Spirit. I know that Christian conduct

will be pleasing to the Lord. You remember from your student teaching days how diligent you must be to your work. I believe you will take that extra step in helping the child that doesn't understand nouns and verbs; it's the little sacrifices you do that are motivated by thankful love to our Lord.

When doubt invades the mind, read 1 Timothy 3:1-7; the Lord knows what is best for you.

You will have many relationships in regard to fellow believers in Christ. One such relationship is to the pastor of the congregation. Foremost, the two of you are co-workers in this kingdom. You share the same ministry—training and equipping souls for heaven. You also have the same qualifications and obligations—to be faithful to the Word, which includes public and private Bible study. The most important qualification the two of you share is the ability to teach. You must strive to be the “best theologian” you possibly can. Rejoice with each other over the accomplishments the children make in your classes. The two offices are different in their scope but they complement each other. You are the “overseer” in your classroom and the duties you may have. The pastor is the “overseer” of the congregation as a whole and together you will accomplish the good for the church and the school. You should have mutual

respect for each other. This will surely be seen by congregational members and will encourage the congregation in their work. Prayers for each other and family members will also strengthen this bond. But do not overlook the sinful differ-

ences that may arise. If there is a lack of harmony and cooperation, it will be a hindrance to the congregation. Some members may try to point out that one works harder or longer than the other by outward signs, such as the pastor's work is “up front” (Sunday service, visiting the sick and shut-ins) while the teacher's work is “behind the scenes.” Instead of letting this sore point fester, rejoice

with each other in the simple matters. There may also be financial differences in budgets and salary, but please remember that you are in different activities of the ministry and there may be the discrepancies in this regard. Again, turn to prayer.

You will be working closely with the principal and fellow workers. Look to them for guidance and help in day-to-day situations. They have the experience of the classroom behind them and you have the enthusiasm and “gung-ho” behind you. You can help each other. The principal is not your “boss” per se (the congregation is). He is responsible for the supervision of the school, what takes place in the school and is there to

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privilege that has  
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congregation.*”

serve and assist you. Go to him with your troubles and anxieties. He makes for a great sounding board. If there is a problem, he will know what direction to take. He will be the “go-between” for you and the school board and will also help in interpreting policies set by the school board. There must be the cooperation of all the teachers and staff and that will transfer into the classroom setting. The children will pick up on that cooperation and appreciate the calmness in the school. Again, mutual respect is necessary among you as well as speaking well and defending each other. Do not let the proud and selfish flesh overcome you in the form of jealousy. There will be the differences in salary and other compensation. You will be at a different level of experience from the other teachers. Maybe you can play the organ and will get paid for it or maybe that will go to another teacher. Do not let those items of each call come between you. Do not look at the outward surroundings to cause jealousy also. Many congregations may not provide a house for teachers and some teachers may be able to afford a larger or a newer home. Be content with what the Lord has provided you. Above all, communicate with each other. Do not let the “little things” build up and then explode. Pray for each other.

Teaching is a privilege that has been extended to you by the congregation of Christians. They have called you to train their children in the Word of God. Take an active interest in the congregation. Attend the different functions or meetings. Be diligent in your worship atten-

dance and in Bible class. “Let your Gospel light shine!” Taking part in the activities of the church is a blessing but you have to remember that the responsibility of teaching takes priority over everything else. This should be the center of your ministry. Speaking of ministry—“Is it in my call?” is a phrase that is becoming popular today. Do you try to “duck out” of leadership roles or attending functions because “it isn’t in

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school begins.*

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my call”? Do you leave on weekends when your classroom does not sing because “it isn’t in my call” or do you ask how often must I be present over the weekend? After getting into the routine of teaching and fulfilling the other obligations stated in your call, then you should take on increased responsibilities as time and talents allow. Those responsibilities may be reviewed from time to time and shift to other called workers. You want to joyfully take on roles that are not beyond your reach in order to assist the congregation in its

goal of obtaining souls for heaven. The school board has the authority of the members to act in their behalf. You should work in harmony with them as you do your fellow called workers. They will ask for your opinions and guidance in matters. In return you can expect from the school board and the congregation as a whole the respect your position deserves and demands. They should also pray for you and your work among them.

An important factor in your ministry is the relation you have to the parents. You are their representative during the school day. One of the best ways to get acquainted with the families is the home visit before school begins. You will see them in their "area" and they will feel more relaxed with you. You will gain cooperation from them which is so vital for teaching. When there is cooperation between the home and school, the children will view each as an extension of the other. This creates an appreciation of the true meaning of Christian education. This mutual cooperation will lead to open communication. Welcome the parents into the classroom, ask for volunteers, and discuss the positive and negative situations with the parents. There will be harmony among you. In regard to the parents that have not committed their children to the school, take an interest in them and get to know them. Do not stand off. Let them know you are willing to help and tell them what Christian education means to you. No one knows when the Holy Spirit will ignite the flame in them and they will commit to the school.

What about the children? Are they not the most important spoke in the wheel? You should be concerned foremost for the child's soul. We are all sinners and need the daily message from our Savior. As Jesus is our Good Shepherd, you also are the shepherd of these lambs in school; you have been entrusted with their training both spiritual and secular. There may be times that you will have to discipline a child. Remember the training of using Law and gospel and when to incorporate them. You will need a lot of patience and understanding! Take a personal interest in each and every one of them. Show them the love that reflects the love of our Savior. Also be concerned about the class as a whole. In this way you will demonstrate how the class is a Christian family and we care for each other. When you strive for this, the children in return will give you the respect you deserve out of Christian love for you.

All of the above "relations" can be lumped together. When dealing with members of the congregation that do not have any children at home, members that do not have children yet, people that live in your community but do not attend your church, you must be aware of your behavior. How you act when you do not think anyone is watching you tells a story. Be gentle. Our Lord listened carefully and with consideration, you should strive for the same. Be content with what there is. Do not try to be up on someone or gain what another may have. A trait, a characteristic that goes a long way is hospitality. Be

friendly to others (more than just a “good morning”) and show your concern for them. Avoid gossip and being an object of gossip in your words and actions. If someone tries to gossip with you, just inform him or her you do not want any part of it, or, if they are concerned, they should talk with the person they are gossiping about. Do not put yourself in the danger of being gossiped about. Communities differ in what they believe are appropriate or inappropriate places of activities for those who

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*If you are constantly doing “one more thing,” your family or your personal life may be sacrificed.*

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serve in the ministry. Bars, casinos, and nightclubs are examples. Think about what you are doing; consider what others—those whom you serve—may think. You will be in the glass bubble and your actions speak louder than words. You must be discreet in confidences shared with you. You do not discuss outside the classroom problems that arise with children or when someone seeks your opinion or help. You may develop friendships with members or community peo-

ple your own age, but always remember your calling. Telling your friends about the new reading series is great, but do not share when a child is having a difficult time learning to read.

Along with hospitality is your good reputation. You keep these points in check, and it will be a credit to your ministry. As a representative of the school and congregation in the community (whether you want to be or not) your reputation will follow you. Always let the gospel light shine. Do not have the “chip on the shoulder” which will lead to quarrelsome behavior. Yes, you received a call from the Lord but you are also serving him and the congregation. You are to be approachable and will not put up the defensive wall immediately. Again, listen and reflect accordingly.

What about your development as a teacher? Do not let your teaching grow stale. Just because you did it this way in student teaching, does not mean you cannot change. You will get bored and eventually your children will too. Read professional books and periodicals. There are so many ideas and methods waiting for you to discover. Talk with other teachers and share methods and ideas. Go back to summer school, take workshops, and attend the conferences for teachers. Many times the congregation will assist you financially in this area so you will keep current. Keep up with new trends but do not jump into the fad right away.

Does part of this development include moonlighting or getting a job outside your ministry? That is a gray

area. The most important item is your call. That is your full-time priority. Nothing should hinder that. Some people feel that a “second” job falls beneath the dignity of the call. Each individual case should be viewed as such. If a teacher is called to play the organ in church and is willing to give piano/organ lessons to children, is that considered moonlighting? Is the second job for a short period of time? Will it hinder your first calling as teacher? All of these must be considered before there is a yes/no answer. A second job should not be used as a diversion, or hobby. Yes, everyone needs a hobby, an outlet from the day-to-day routine. But pursuing another job could lead to a diminished dedication to your call. Please do not pursue another job for the sake of a higher standard of living. If finances are that tight, talk to your principal, pastor, school board first before taking on another job.

One more point to ponder (finally)—stress and resignation in the public ministry. Satan attacks all people and especially loves to attack those faithful to the Lord. Do not let yourself become a “ministry-aholic.” There are only 24 hours in a day and you do not need to spend 20 of them on schoolwork! If you are constantly doing “one more thing,” your family or your personal life may be sacrificed. The Lord gave you your family, whether your family is your spouse and children or your family is your parents and siblings; you are to enjoy them and care for them. Let the family be your source of strength in good times and in bad times. God doesn’t expect

you to never rest. There is a time for leisure activities too. Tend to a garden, play ball, read non-textbooks! Enjoy the freedom we have been blessed with. Take care of your body as well as your mind. Remember good eating habits—it will help you in your teaching and dealing with others. Do not be tempted by what you view in the materialistic world. Satan will tempt you with dissatisfaction with your salary and to want more things.

Many frustrations in the ministry can build up inside and eventually lead to resignation. All of the called workers will have different objectives from time to time. Be willing to compromise. If there are the personality conflicts, try to work with those differences the best you can. Many times these conflicts can lead to major problems. Communicate!!! Find the best solution you possibly can.

This letter is longer than I intended. Just remember to keep your eyes on the Lord, trust in Him and confidently do the task that is ahead of you. As Isaiah states in chapter 40:31, “but those who hope in the Lord will renew their strength. They will soar on wings like eagles they will run and not grow weary, they will walk and not be faint.” Desire, love, faithfulness . . .

With the Lord’s blessings,

A fellow worker ☩

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*Leanne Reich teaches at Immanuel Lutheran School, Hutchinson, Minnesota.*

## Signs of the Times

Kenneth Kremer

If there is any one group of people in our world today that recognizes the fact of change in our culture, it is teachers. We may not always like the changes we see. We may not always be able to understand these changes, or articulate their causes, but educators daily see the effects of change in a world gone berserk with change. We see it in the children that sit in our classrooms. And we know instinctively that there is a lot more involved in the changes occurring in our world than the usual passing of the torch from one generation to another.

People think in ways that are different from the way people thought just a generation ago different in ways that sometimes defy reason. Previous generations took for granted that truth could be discovered, though they may have tried to discover it in wrong places. Today people doubt that truth can exist, or if it does, they postulate that it is different for each of us. Instinct and intuition are given more credence than logic and rational thinking. Communication styles have sustained substantial setbacks, not just in how we talk with one another, but in the actual things we say to each other, and in the way we hear others speaking to us. The way we group ourselves socially no longer resembles the social groupings of just a generation

ago. A tribal order with cult-like dynamics threatens to dismantle the institutions of the family and government. Leadership styles are undergoing a major revolution. The paradigms for generating new ideas and for making

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*Today people doubt  
that truth can exist.*

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important decisions are radically new. Entrepreneurial risk is being traded in favor of managed risk.

Some would have us believe that the rapid change in our world is driven by an explosion of new technology—the Internet or virtual reality—or that it is the result of data-gathering forays like the Human Genome Project, or our understanding of how the human brain works. It isn't. It isn't just another movement like feminism, or the environmental movement, or the movement toward a global economy. Nor is it just a cultural phenomenon—a new lifestyle, the result of media influence, multiculturalism, or re-urbanization. It isn't the result of another wrinkle in Einsteinian particle-theory physics or a string-theory

view of the universe. It isn't Darwin, Nietzsche, or Freud revisited. It isn't a resurgence of nihilism, existentialism, relativism, materialism, humanism, or a half dozen other isms. This transformation of the thinking process encompasses more than all of these phenomena and movements and isms combined. We live in a world that in many ways defies definition. We are living in a world turned upside down with revolutionary ideas; and some ideas perhaps not as new as one might think. Just about everything we have become comfortable with in our lifetimes is suddenly under attack and challenged by the winds of change. And this is not futuristic, time-warp talk. The potential for a dynamic and volatile future is quickly slipping into the present.

That the cumulative effect of change is dramatic is an understatement. We appear to be standing on the threshold of a whole new epoch in human history. Though we may not be able to agree on what to call it or how to measure it, define it, or analyze it, we still need to discuss what these changes mean. God's people, both individually and collectively, have a vital stake in grappling with this generation's new way of looking at the universe. Sensitivity to these changes is critical to our gospel ministry.

In these times, ought we feel threatened? Or should we be surprised to find our changing world filled to overflowing with opportunities to evangelize many more lost souls for eternity? Whatever the case, we cannot afford to ignore what is going on around us, hoping that

these dramatic changes are just a passing fad. Unless we take the time to consider the spiritual landscape, we may exhaust ourselves wandering in confusion and miss many opportunities for Christian witness.

On the other hand, we need to take care that we not become transfixed by these changes, for then we will lose sight of our mission. Whatever becomes of this changing world, we can be certain

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of two things. First, as always, God is in control. As always, his purposes will be met as he turns evil for the good of his people. He will judge the wicked. And he will provide the strength we need to stand and advance, even when we are assaulted by the very gates of hell. Second, our future in heaven is safe.

Our faith rests on the hope we have in Jesus' own promises to bring us to our Father's eternal home. None of that has changed, is changing, or will change in the future. Secure in that hope, the time we spend anticipating his return can be productive. Because we want to be productive, we want to become students of the times in which we live studying the ways people think, the reasons they do what they do, the languages they speak, the issues they wrestle with.

God's will for us today is the same as it was for first-century Christians. "Love your neighbor as yourself," wrote the apostle Paul—an echo of the Savior's own words. Then Paul added a thought: "...And do this, understanding the present time" (Ro 13:9).

### **Time Travel in the Present**

What follows is a summary of observations compiled from a body of literature that examines the changing times in which we live. (See book list.) They are to be seen as trends located on a time continuum. Some are more full-blown and obvious than others. Some can be observed in certain segments of the population, but are not as yet universal. But all, if valid, have the potential for causing widespread and profound change in the way in which we view ourselves and the world in which we live. Christian educators need to evaluate and discuss the implications that these dramatic changes have for Christian education and the church.

1. Values are inculcated more and

more by electronic media (both aural and visual media). Mass media is increasingly more vulnerable to exploitation.

2. Tipping point margins narrow exponentially as more agendas have access to public attention. This means that it is more difficult today to create a mass response because there are so many agendas clamoring for public attention. But when mass responses occur, their impact is far more profound than in the past. (Consider a phenomenon such as the Patchwork Doll craze of a few years ago. This is an example of a fairly benign tipping point being exceeded.)
3. Micro/digital technology doubles in efficiency every 18 months (faster, smaller, more powerful, less costly).
4. Learning styles transition from analog processing to digital processing. (Think //virtual reality.") This means we are more open to multiple-sensory stimuli. (Digital learning styles inform and instruct more powerfully because the human brain is wired for digital styles of communication. One implication is that reading will continue to erode as the primary learning/teaching method of choice that it once was. Digital processing has other implications. See #5.)
5. As image displaces the word, the certitude of verbiage-based contractual law, which is essential for a binding covenant in our system of jurisprudence, continues to drift toward meaninglessness.
6. Entertainment trumps all other values. (Stimulation relies more heavily

- on adrenaline targeted micro-hits of vicarious humor, sex, and violence. Attention spans are measured in terms of video-game gratification responses.)
7. New ideas spread geometrically, not geographically or geo-politically. (The Reformation spread in a geographic or geopolitical pattern. Islamic extremism seems to be spreading geometrically with electronic media and network patterns, i.e. the Internet, serving as the mass communication model.)
  8. Western culture is transformed by an eclectic process. Judeo-Christian values, which dominated Western culture for 2,000 years, are in rapid retreat. (Example: Depak Chopra.)
  9. Decision-making moves from entrepreneurial endeavor toward risk management. Blind innovation is no longer seen as a worthwhile pursuit. (One interesting aspect of this phenomenon is that the distinction between gaming decisions and real-life decisions is becoming a very complex relationship between two similar activities.)
  10. New ideas are generated by a pool or a network of individuals brought together in a developmental process (think-tank).
  11. Networks are seen as a better way for getting things done; pyramidal and hierarchical organizational models are now often viewed as dinosaurs and are being replaced with more effective models that share the decision-making power of corporate leadership.
  12. Genetic engineering dominates cutting-edge technology and shapes a new, dynamic marketplace.
  13. Personal autonomy gives way to cultic relationships and peer decision-making (tribalism). The institutions of the family and the church are being replaced by subcultures and/or village ideology.
  14. Absolute, divine truth is trumped by preference. Moral and ethical behavior is subject to personal interpretation. Enlightened (scientific discovery) truth is being replaced by intuition, instinct, illusion, and perception.
  15. Commitment to social progress and the idea of making sacrifices now to ensure that the world of the future is a better place is gradually replaced by values concerned more with the here and now. Once only a personal (existential) credo for life, this worldview slowly makes its way into the mainstream of our culture and is being subtly translated into public policy.
  16. Unity (as a value) is superseded by the pluralistic values of tolerance and diversity.
  17. Young people view the earth as a fragile planet; global apocalypse is considered to be inevitable. This apocalyptic view is taught with increasing vigor in the secular classroom and reinforced in video games and the visual media.
  18. Authoritative voices are dismissed as irrelevant, out of touch, or simply another opinion. Young people are skeptical about anyone who poses as an expert. They are inclined to give

- equal weight to all opinions.
19. The value for things “different” (outside-the-box paradigms) rises above other values.
  20. The shift away from a verbal communication that tends to be prosaic (empirical data) toward more poetic (emotion-driven) forms of communicating gains momentum.
  21. Linear thinking gives way to cyclical thinking.
  22. History loses its cultural influence.
  23. Relationships rise to the pinnacle of all values systems. ♫

### SUGGESTED READING

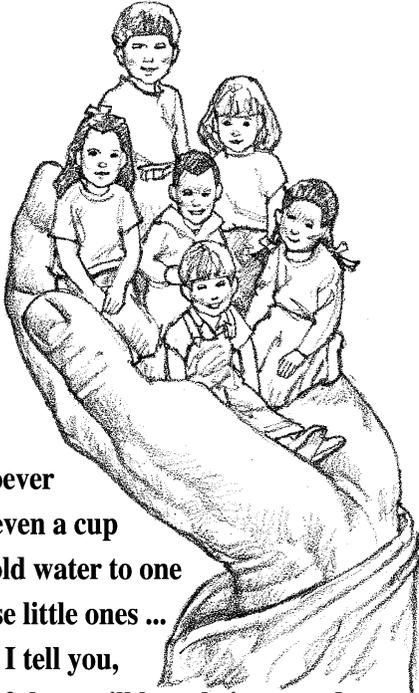
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# I Love You, Teacher!

Carol Gronholz



**Whoever  
gives even a cup  
of cold water to one  
of these little ones ...  
truly I tell you,  
none of these will lose their reward.**

Matthew 10:42

**H**ave you ever stopped to think about what an impact you have on your students? Do we ever think that the smile we give, the touch, the kind words, the beautiful message of a Savior may be the highlight of the day for our kids? Do we realize how we influence our students by our words and actions? If we don't, we should.

I certainly have thought about it over my years of teaching, but never did I realize the magnitude of it until this past year.

One of my second grade students, Noelle, died of a rare condition called myocarditis, which attacks the heart. It was totally unexpected and very quick.

I sent her home ill on a Thursday afternoon with a hug and a "see you tomorrow." I was sure she'd return the next day as did her mother. Never did I imagine that I would never see her again.

Noelle was a shy little girl who was a very good student. She truly loved school and took great pride in her work. She loved reading books and always had one in hand when she had the chance. Her quiet presence, and shy smile were always there.

She had her favorite subjects, but she loved our Bible time the best. She loved to sing, especially hymns. Her favorite was *Amazing Grace*. Her parents said she got up early and was excited about getting to school. She especially enjoyed our unit on Native Americans. She came

all “decked out” in her Indian costume for our dress-up day. I took pictures of all the kids that morning. How thankful I was that I had done that. I gave the picture to her parents after Noelle died. They were so grateful.

The week of Noelle’s death was Spirit Week at our school in preparation for

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*Do we realize how we influence our students by our words and actions?*

”

basketball tournaments. The Wednesday before Noelle became ill we had Career Day. Everyone dressed up like someone they’d like to be when they grow up. We had our share of football players, doctors, and nurses. Noelle came in her Sunday dress. I asked her who she came as. Her response was “You.” I asked her what she meant. She said that when she grows up she wants to be a teacher, just like me. She went on to say she wanted to teach little children about Jesus. I can’t tell you how that humbled me.

I made a visit to Noelle’s parents before the funeral. They were, wonderful examples to all of us. We saw their strong faith and love for their Savior in the midst of this shocking and sad time.

They had gathered some of Noelle’s things from her room and wanted to share them with me.

I was so touched at how my presence and actions in Noelle’s life were so important to her. They showed me a picture she had drawn with two people holding hands. They both had big smiles on their faces. Under one it said “Noelle” and under the other it said “My Teacher.” Her parents said she loved her school and teacher so much. She had papers and pictures we had done at school. They were important to her. The stickers and remarks on her papers brought her joy. Many of these things were displayed at the funeral home. I have notes and pictures she gave me with sayings on them, such as, “I love you,” “You are my best teacher,” and “Jesus loves you.”

I know there are teachers out there who probably have boxes of such things and can share their many similar experiences. I guess I just really wanted a chance to say that we need to take these things seriously. They come from our children’s hearts. God has given us these beautiful gifts to teach and we always need to be reminded how important they all are. We never know when we say goodbye if we’ll see them again.

Noelle will always be in my heart and I thank God for the privilege of being her teacher and bringing to her the sweetness of God’s Word. The last passage Noelle recited was “For it is by grace we have been saved through faith....” God gave me the honor of teaching that to her. I know that Noelle is in the arms of her loving Savior.

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*God has given us  
these beautiful gifts to  
teach and we always  
need to be reminded  
how important they  
all are.*  
”

The relationship between teacher and student is so precious and so fragile. What an awesome responsibility God has given us, to be role models and examples to our children.

I am so thankful that God has given me the opportunity to teach and love each one of his precious lambs.

Finally, I have come to know that parents do appreciate all that we do with their children. The following poem was written by one of my mothers. It was her way to say thank you for teaching her children. Thank you to all Christian teachers. ✪

*To Those Who Have Touched My Child's Life*

Perhaps you do not see me  
At your seminars or in your halls.  
But please don't think that I don't care.  
It's not that, I promise—not that at all.

My life is filled with endless jobs  
Of raising four God-given blessings.  
And tho each one is important to me,

I have to limit my curriculum with  
discretion.

Each child seems to have a need,  
To call me their “personal parent.”  
However, God help me, I try to show  
them  
I love them even when I can't be  
present.

So many of you have stepped right in  
And supported my God-given role.  
God bless you all for your caring ways  
And enriching my child's soul.

Perhaps you saw them in the hall  
And stopped to say hello,  
Or perhaps you gave them a deserved  
detention,  
To show consequences must follow.

Perhaps you have one in your class  
And he challenges your depths of  
patience,  
Perhaps you just smiled at him on a  
trying day  
And he felt loved beyond  
comprehension.

So all in all—I just wanted to say  
Thank you for the big and small things.  
For when it comes to raising my kids,  
What you all do for them is a blessing!

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# The Christian Understanding of History as Mystery

Theodore J. Hartwig

**T**his topic has taken on a heightened significance, even urgency, since the events of September 11, 2001. It has happened repeatedly through the centuries that, at times of enormous crisis whether natural or man-made, people have wondered what is the meaning of it all? What is the meaning of history? Does it make any sense? Does it have any rhyme or reason? Then, almost in the same breath, come follow-up questions about evil: why does it happen so blindly, so impartially? Why should it happen, not petty evil but evil, nature caused or man made, of catastrophic proportion? All such questioning has been a commonplace when people and nations are struck by disaster on a huge scale. That is why a topic on the meaning of history, specifically as the Lord God's story, has at this time taken on heightened significance.

For us, history is the work of the Lord. Yet, to assert this as an article of Christian faith is, simultaneously, to confront ourselves with a puzzling mystery that is not shared by people who have had perceptions of history different from ours. Before we investigate



that riddle imbedded in the Christian understanding of history and for help to unravel that riddle, we need to examine those other perceptions which pose less of a mystery, if a mystery at all.

One of these, interpreted history as the work of nature. We meet this idea, first, with the people of the Ancient Near East, the Mesopotamians and Egyptians. They, paradoxically, had no sense of history as a forward motion of time that is meaningful, with an intelligible cause and a purposeful goal. In

these people's mind, what happens in the course of human events simply duplicates what happens in nature, one day after another, one year after another, one revolution of the heavenly bodies after another; the first, a cycle of 24

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*History is the work of the Lord.*

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hours; the second, a cycle of 12 months; the third, a cycle numbering in the tens of thousands of years, cycle repeating cycle without beginning, without end, the cyclical idea of time and history. In a modified sense, we meet it again in the polytheism of the Greeks and Romans. Even though they did have a sense of history, of rational cause and effect in human events, their gods were little more than personalized phenomena of nature, the sky, the storms, the ocean, as well as phenomena in human activities and emotions such as wisdom, war, love, and so on. In a broadly similar way, we again meet history as a work of nature in the religion of the deists. While granting the existence of a creator god, they regarded all history after creation as uniform obedience to the laws of nature built into the universe by the creator; and with this religion they denied the miraculous as contrary to unchanging and unchangeable laws of nature. In our own time history is treat-

ed as the work of nature in evolutionism, by no means a modern idea. Some Greek philosophers entertained it, but it became more sophisticated with Darwin. It differs, I have always said, from Greek and Roman polytheism in this respect: where the ancients personalized nature, modern evolutionists have depersonalized it. Like deism, evolutionism sees history as the work of nature. It is an idea that removes much, if not all of the riddle from history and therefore becomes more appealing to human reason and pride.

Another idea about the meaning of history that is dear to the mind of man holds history to be the work of man. This is humanism at its most radical, not Christian humanism which respects the human being as the crown of God's creation, but secular humanism which exalts man as the be-all and end-all of history. Thus it replaces God with man. In some respects, secular humanism is a kind of refocused evolutionism in that it shifts the focus from nature to man or equates nature with man, as if, from the beginning, nature's purposeful goal was the human being. As with so much else, the Greeks, besides interpreting history as a work of nature, also produced the world's first known humanists. In their history writing and philosophical works, they understood history as the work of man. More recently, secular humanism asserted itself in the 17th and 18th century Age of Enlightenment. According to its prophets and apostles, human beings were capable of everything. God was dethroned, human reason was enthroned as the universal solvent.

Eventually, human goodness would triumph and man would ultimately create a heaven on earth. Even the shock of two world wars in the past century has not diminished the dreams of these humanists. Here is a sample of their worldly wisdom:

Humanism maintains that not God's opinions but our opinions are of supreme importance to us. Our human judgment is the last court of appeal in all matters touching human life. (Auer and Hartt, page 36)

For humanists there is no evil except in relation to human life. ... Most evils are man-made; all evils must be man solved. There is ... no more problem as to why evil should exist than as to why good should exist. The traditional Christian attitude toward evil ... is itself an evil ... Man's own reason and efforts are man's best and, indeed., only hope, and ... man's refusal to recognize this fact is one of the chief causes of his failure throughout history. (Lamont, pages 147-8)

Another rather subtle variety of humanism emerged in the century before the two world wars and then persisted into the 1900s. Called historicism, it claimed that history as the story of human endeavor and experience functions by its own inner rules and that these rules are discoverable by man. In its most notorious form, it won its largest discipleship with Marx's philosophy of dialectical materialism which then flowered into Communism. Assured of the correctness of its scientific

approach to the course of human events, historicism claimed that, when possessed of sufficient data, it could predict the future. Thus Marxism prophesied ultimate victory of the working class over capitalism which would eventually lead to a heaven on earth. Another form of historicism that came to light in 1919 predicted the total collapse of Western Civilization's dynamic by the close of the 1900s. Historicism also, like so much that originates from the mind of man, has not unraveled the mysterious nature of history.

That mystery comes out of the shadows and can be appreciated as mysterious only with the Christian understanding that history is the work of the Lord. For this audience it will not be necessary to defend the Christian approach to history. Like the articles of creation, redemption, and resurrection, God's leadership in history is also a matter of Christian faith because we take the Lord at his word. Scattered throughout that word there is a continuous testimony to his lordship, his being totally in charge. This, by the way, is the richer meaning of God's omnipotence. For us it means he is totally in charge and so much so that if he held his breath but a moment, the universe would collapse. A passage in Daniel with this understanding of God's omnipotence declares that he changes times and seasons, he sets up rulers and deposes them, he gives wisdom and knowledge, he reveals deep and hidden things, he knows what lies in darkness (2:20-22). In an even more arresting passage from Isaiah, the Lord declares, "I bring prosperity and I create

disaster; I the Lord do all these things,” to which the astounded prophet responds, “Truly, you are a God who hides himself, O God and Savior of Israel” (45:7, 15). Two statements in this Isaiah passage accentuate the mysterious nature of God’s lordship in history, namely, that he speaks of himself as creating disaster and that he is a God who hides himself. In due course, our study of the Christian understanding of history will focus on these two statements.

But first, we should bring those testimonies of God’s being totally in charge to their grand conclusion with his own word about the ultimate purpose of his lordship in history. That, he declares in Ephesians

1, is “to bring all things in heaven and on earth together under one head, even Christ.”

To repeat, *that* history is the work of the Lord is not our concern at this time and place. On the other hand, the question which must attract our interest and attention is the *how*: *how* is history the work of the Lord; *how* does he exercise his lordship in history; *how* does he operate with his people and also with the physical world; *how* does he remain in charge in such a way that we people, though our freedom has been radically crippled in the spiritual sphere, still have freedom under his providence to think for ourselves, act for ourselves, make decisions for ourselves; also, *how* does the physical world under God’s

lordship function according to the laws built into its creation? How do all these activities connected to our existence and environment keep operating on their own, yet in such a way that God is also in charge? Then, to heighten the mystery, how does evil fit into God’s scheme of things, not why it exists nor who is the cause—this we know and is no mystery—but why must it exist, why does it strike so haphazardly, and why is it allowed to generate such enormous

catastrophes, both of nature’s making and of man’s making? Why? Why does it happen in a manner not contrary to God’s omnipotence so that he declares in the Isaiah passage that he creates evil? These

two problems will occupy our attention for the rest of this discussion, first, that in spite of the freedom we human beings have and in spite of the laws by which the physical world functions, God remains completely in charge; second, that evil is a necessary fact of life over which God will also be the lord.

The key to the first mystery of God’s preserving his lordship together with the freedom we human beings have as well as the laws by which the physical world functions—the key to this strange juxtaposition of operations lies in the word “hidden” as used by Isaiah when he says, “Truly, you are a God who hides himself. Luther had much to say about this concealment of God as it related to our human activities and experiences.



While God, on the one hand, is constantly active in all that he created—My Father is always at work to this very day, and I too am working, Jesus says (Jn 5:17)—nevertheless, God exercises his activity in, with, through, and under all his creatures, allowing, in Luther’s inimitable expression, none of his creatures to take a vacation. Therefore God’s lordship in history should not be likened to how an operator runs a

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*God exercises his  
 activity in, with,  
 through, and under  
 all his creatures.*  
 ”

machine. God has made us human beings to share in the management of his creation. We serve as cooperators in this way, that he exercises his lordship through our freedoms to think, to act, to make decisions. He hides himself behind our activities. He hides himself behind our God-ordained institutions, the family, the church, the government. He hides himself behind the ordinances built into the physical world, and by thus hiding himself he preserves, on the one hand, his omnipotence, that he is in charge, but also, on the other hand, he preserves the genuineness of our human freedom; in temporal affairs we really do function with freedom to

choose and act; we really do function as people and not as puppets. By hiding himself, God preserves his freedom and at the same time preserves the genuineness of history, that history is a progression of real happenings where people are really thinking, speaking, making decisions, doing their own thing, and not as if all of this is unreal and make believe, of the kind that happens as masquerade on the stage. Luther explains it like this:

Though God made all things, rules all things, and knows all which will happen in the future, yet He has chosen both His angels and us human beings to be the instruments of His rule in a cooperative relationship. In this manner, He remains the Do-er and we serve as the masks behind which He hides Himself and works all in all, 1 Cor 12:6. (Luther WA Preface, 23:8)

Again, Luther writes:

What else is all our work to God but a child’s performance by which He wants to give His gifts in the fields, at home, and everywhere else? These are the masks of God behind which He wants to remain concealed and do all things. Had Gideon done nothing but take the field against Midian, the Midianites would not have been beaten; and God could certainly have beaten them without Gideon. He could give children without using men and women. But He does not want to do this. Instead, He joins man and woman so that it appears to be the work of man and woman, and

yet He does it under the cover of such masks. We have the saying: "God gives every good thing, but not just by waving a wand." God gives all good gifts; but you must lend a hand and take the bull by the horns; that is, you must work and thus give God good cause and a mask. Psalm 147. (Luther, WA Psalm 147, 31/I:436; LW 14:1140115)

This divine self-concealment in history comes to its most profound and mysterious climax with the story of salvation. The most extreme expression of God's hiding himself happened when God's Son was crucified on Calvary. Indeed, this event lies at the center of all historical happening. Who can understand it? As one of our hymns puts it: God moves in a mysterious way His wonders to perform.

Over a hundred years ago, a German statesman, speaking for all movers and shakers of history like himself, expressed the truth of the hymn in this way: "We cannot determine the stream of time; we can only navigate upon it. We must try to reach for the hem when we hear the garment of God rustling through human events." And if a Hitler

thought otherwise, as if he could impose his will on the world like the current terrorists, divine providence, to be sure, gave Hitler a long leash and then used it in order to destroy



him.

Truly, the Christian understanding of history is wrapped up in a mystery. As I review events in America over the past century and try by peripheral vision to catch a glimpse of God's lordship in history, I think, as one example among countless others, of Truman's succession to the presidency in 1945. He was, and he was quick to admit it, ill fitted to step into the breach at that critical moment. Roosevelt had been inexcusably remiss in his obligations to keeping his vice president in the loop, informed on what was going on, including the Manhattan Project which produced the atomic bomb. Yet, as David McCullough writes in his Pulitzer Prize winning biography of Truman, no president ever had to make so many critical decisions of national and international significance during his tenure of office as he, and yet in most cases his decisions were right. Should we Christians not recognize God's hand in this, that a man apparently so unqualified came to the nation's highest office at such a momentous time for leadership of the highest order and then gave his country that leadership?

Perhaps history will make the same judgment of Reagan, a movie actor become president at a time of economic crisis and mounting strength of the Communist world. According to the smart people at that time, no solution was in sight for double digit inflation, double digit interest rates, and no solution in sight for dealing with the Soviet bloc except to reduce armaments and downgrade our military. Any other

course, they said, would de-stabilize the world and bring on nuclear holocaust. But Reagan didn't listen to the smart people. He did the opposite: got rid of price controls, cut down social welfare programs, and launched a military buildup that Russia couldn't match. Reagan did not have a reputation for intelligence, but he did have wisdom. May we not by peripheral vision see God's hand in all of this?

As for our present crisis with terrorism, only history will bring to light in the future the nature of God's hand in the guidance of our country right now. I am neither Republican nor Democrat, have voted on both sides, yet in these times that try men's souls I am personally more comfortable with the leaders we now have at the helm of our government who, aside perhaps from the president, bring with them much experience in managing the great issues of war and peace; I am more comfortable with these people than what might have been if last November's election had turned out differently. But who knows? The past is always set in stone for us: it's done and unchangeable. But looking into the future we see only its inexpressible liquidity.

We come now to the second of the two problems in the Christian understanding of the history. It is that of evil and of the mystery connected with evil. Though God is the source and origin of all good and only of good, and though, as our Lutheran Confessions state, the devil and the ungodliness in men is the sole source of evil (A.C. XIX), yet evil in this present world is a necessary

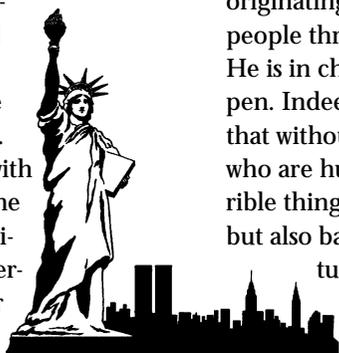
fact of life where God will also be lord to such a degree that he declares in Isaiah that he causes evil. How can these things be? That is the mystery.

Several times I have included the physical world and its divinely ordained operations of nature as serving God's omnipotence, his being in total charge. We do not normally ascribe evil to the activities of impersonal nature, though Paul writes in Romans 8 that not only the human race but also the entire creation, by which I assume he includes the physical world—the entire creation was subjected to frustration and bondage and is groaning in consequence of human sinfulness. So when nature goes on a rampage, as with hurricanes, tornadoes, earthquakes, volcano eruptions, and the like, often with catastrophic consequences to people, how is this to be understood in the light of God's being totally in charge? Why do these convulsions happen, and why so haphazardly? How do we reconcile them with God's omnipotence? To this seeming mystery I shall propose, as a guess, that convulsions in the world of nature belong to the natural order of the physical world as God framed it. In other words, they happen and they need to happen for the earth to be how it was made and to remain how it was made for the ultimate good of the human race; they need to happen for the earth to be and to remain the kind of home God planned for



human habitation. How sin plays into this equation, however, I shall not speculate.

But what about man-made evil? And what about God's activity in the evils which Satan perpetrates on people and which people perpetrate on one another? That is the question. To begin with, this present age, ever since the fall into sin, has remained a battleground between God and Satan. Human history is nothing else but the stage on which this battle rages. Yet it is not inconsistent with God's omnipotence that he is also present in the activities of Satan. From one perspective we see him at war with Satan. From the other perspective we see him managing Satan's designs and activities. Why is this so? Why this apparent contradiction? Why this mystery? God's being involved with Satan's devilish work while at the same time being at war with Satan assures us that he is truly God, truly in total charge, truly also the lord of Satan. If it were any different, if Satan could act on his own outside of God's omnipotence, of his rule over all including Satan; to repeat, if Satan could act on his own, then he would be as independent as God, and the difference between Satan and God would evaporate. So then, God is at war with Satan; he is at war with the entire goal of Satan's activities which aim to plunge our human institutions - family, marriage, the church, the government - into chaos, and Satan is unceasingly busy at



achieving this goal primarily to disrupt and destabilize the preaching of God's saving word and administration of the sacraments, for which some degree of social order is necessary. God is at war with Satan's horrible goals of total chaos on earth, because chaos is Satan's order of things.

Yet God is also in charge of the evils originating from Satan and from the people through whom Satan operates. He is in charge, and the evils will happen. Indeed, they must happen, and that without reference to the people who are hurt, good people suffering terrible things, bad people going scot free, but also bad people suffering misfortune, good people enjoying the blessings of this life, all of which makes God's ways in history only the more inscrutable and past finding out. Nevertheless, evil under God's management must happen, and the underlying reason is man's sinful nature. On account of this universal virus in everyone from birth to death, human society if it were living in a world without evil—no wars, no sickness, no catastrophes—simply could not maintain at least a general respect for the existence of a God, nor a decency, kindness, and concern toward one another, nor a good management of our precious social institutions, marriage, family, government. Without the shock of evil, human society in general would mire itself more and more deeply in what it is sinful human nature naturally to be and to do. Human society in general would sink further and further into gross material-

ism, selfishness, greed, obsessed with the here and now, with the gods of this world. That is how the story of the Tower of Babel serves as a paradigm for the natural thoughts and activities of the sinful human race when everything is going their way and when they all are figuratively speaking the same language. In such an environment of life without evil, human society in general would intensify its rebellion against God.

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*Evil under God's  
management must  
happen, and the  
underlying reason is  
man's sinful nature.*

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So we come to the end of our study with this focus on evil, why it happens, why it must happen, and why God with his omnipotence must be in charge also of evil. In the broad picture, it happens for the benefit of the entire sinful human race, lest life on earth become even more a jungle of greed and self-service. In the narrow picture, evil is intended for the good of God's people to urge them, as Psalm 79 teaches, to self-examination of their sins, to help them live in daily repentance from the sins which trouble them, to throw themselves on the Lord's mercy for Jesus'

sake, and with an honest and good heart strive to beat down the god of this world coddled in their hearts, call it selfishness, self-serving, or by whatever other name fits.

In the long run, as one Christian historian said it, "The Christian understanding of history is not so much to try to discover God's activities in history as to understand human activities. The Christian spectator of history will regard it as a mystery and a tragedy, a mystery of salvation and a tragedy of sin." To close this study appropriately with a quotation from Luther, "the chaotic character of history is the true color of this world. If it were any different, Judgment Day must have come. History is God's joust and tournament" (Luther WA 19:360). ✠

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## Resources for Teachers and Schools

Rachel Mendell

In my quest for new and better materials and methods, I found catalogues and publishers that carried materials difficult to find from the mainstream publishers. Many of these publishers can only be found at a home-schoolers convention. You can contact the companies for additional information.



### *The Teaching Company*

4151 Lafayette Center Drive  
Suite 100  
Chantilly, Virginia 20151-1232  
1-800-832-2412  
www.teach12.com  
7th and above

*The Great Courses* are video and audio sets of high school, college, and continuing education courses. The classes are taught by teachers and professors known for their knowledge and entertainment skills. These lectures can be used as enrichment or deeper study. Some of the many courses offered include "How to Listen and Understand Great Music," "An Introduction to Astronomy," "The American Civil War," "The Joy of Science," "Classics of American Literature," "The Great Ideas of Philosophy," "The History of the

English Language," "How to Listen to and Understand Opera," "From Monet to Van Gogh: A History of Impressionism," "The History of Ancient Rome," "William Shakespeare: Comedies, Histories, and Tragedies," and "Economics." There are also materials on argumentation, anatomy, biology, and ancient religions. Sets can be purchased in either video or audio formats. Some come with study guides. The length ranges from eight lectures to 84 lectures. Prices are from \$15.95 to \$150.00 (more for new releases). Request their free newsletter of close-outs.



### *Tobin's Lab*

P.O. Box 725  
Culpeper VA 22701  
1-800-522-4776  
www.tobinslab.com  
K—12

As the name suggests, this catalog is full of hands-on science materials. The 90-page catalog is packed with all the science supplies needed for K to 12. The layout of the catalog itself is an education, beginning with the first day of creation (light, solar energy, prisms,

etc.) and running to the sixth (insects, mammals, anatomy, dissecting, etc.). There are magnifiers, balances, metric materials, dissection kits (complete), microscopes and supplies, chemistry, full curriculums, art supplies, coloring books that teach, and hands-on mathematics. Tobin's Lab carries kits for making bubble gum, root beer, and cheese. They also have hands-on activities and books for history.



*Mapping the World by Heart*

Tom Snyder Productions  
80 Coolidge Hill Road  
Watertown, MA 02172-2817  
1-800-342-0236  
K—12

This curriculum can be easily blended with an already existing history or social studies course. The goal of this program is in its title: by the end of the program the children can map the entire world by heart with no outlines and no helps. The package includes a set of continental maps (30 of each), a notebook of introductory and skill-building activities, and a video. These materials can be used as a once-a-week introduction to geography, as a review of mastered skills, or as a highly intensive daily course. The video gives an overview of the program, its uses, and examples of past student mastery. The maps have two sides: one for mountains, rivers, lakes, and seas, and the other for political boundaries (dotted lines for political boundaries are light enough to allow for changes in world order).

Order forms for more maps are included.



*Timberdoodle Company*

1510 East Spencer Lake Rd  
Shelton, WA 98584  
360-426-0672  
www.timberdoodle.com  
Pre—12

The Timberdoodle Company carries materials that enrich and support curriculum already in place. Some of their products include software, Fischertechnik sets (construction reproductions with motors), K'nex, science games, wrap-ups (phonics, science, states and capitals, basic math operations), videos, history and historical fiction, learning puzzles, phonics games, spelling aids, readers, books on sewing, thinking and logic resources, Bible felt sets, cuisenaire rod sets and books (Miquon Math), beginning through advanced drafting books, Greek and Latin roots methods, foreign languages, sign language, italic handwriting, "Wordsmith," books by Roth Beechick and Charolette Mason, stickers, art appreciation and supplies, and a wide choice of drawing books. (*The Drawing Textbook* works well with all ages.) This company packages materials well and will send freebies. Free catalog.



*International Bible Society*

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Do you want to give affordable and high quality gift Bibles this year? This is where you can get them. IBS also carries Bibles in many different languages. They even have a three-column Bible running Spanish, French, and English simultaneously. IBS carries large print Bibles, New Testaments, pocket size Gospels of John, and paperbacks. Corrie Ten Boom once said in one of her writings that her father gave the members of her family Bibles in different languages. They each read out of their respective Bibles and that is how they learned the language. What a down-to-earth foreign language curriculum!



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K—12

This 95-page catalog carries all the books you need for enrichment or unit studies. Well-known complete curriculums can be ordered such as Alpha-Omega, Saxon, Bob Jones, McGraw-Hill, Educators Publishing, and Classical Education (the trivium). They carry all basic academic areas including health, art, drama, logic, and music. Every book or series has a review to guide the teacher. CBD Homeschool also carries over ten pages of classical, biography, and historical literature. Resources include videos, home and family books, character building curriculum, test taking helps, teaching helps, and software.



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K—12

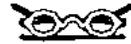
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*Rachel Mendell lives in Ohio with her husband, Dave and their seven children. She is a graduate of Dr. Martin Luther College. She assists home educators with consultations, advice on curriculum, classes, and end of the year assessments and testing. She also home schools her children.*

**Oct 19 Homecoming 2002**

Welcoming Reception 9:00 AM

Women Knights Soccer vs. Crown 10:00 AM

Cross Country Invitation Women at 11:00 AM

Men at 11:45 AM

Men Knights Soccer vs. Crown 12:00 Noon

Knights Football vs. Crown College 1:00 PM

Knight Volleyball vs. Northwestern 3:30 PM

Alumni gatherings throughout the day

**Oct. 31 - Nov. 2 Focus on Ministry Days**

**Nov. 1-3 Musical: "Meet Me in St Louis"**

**Dec. 15 Family Open House 1:00 PM**

Christmas Concert 3:00 PM

**Dec. 17 Midyear Graduation**

