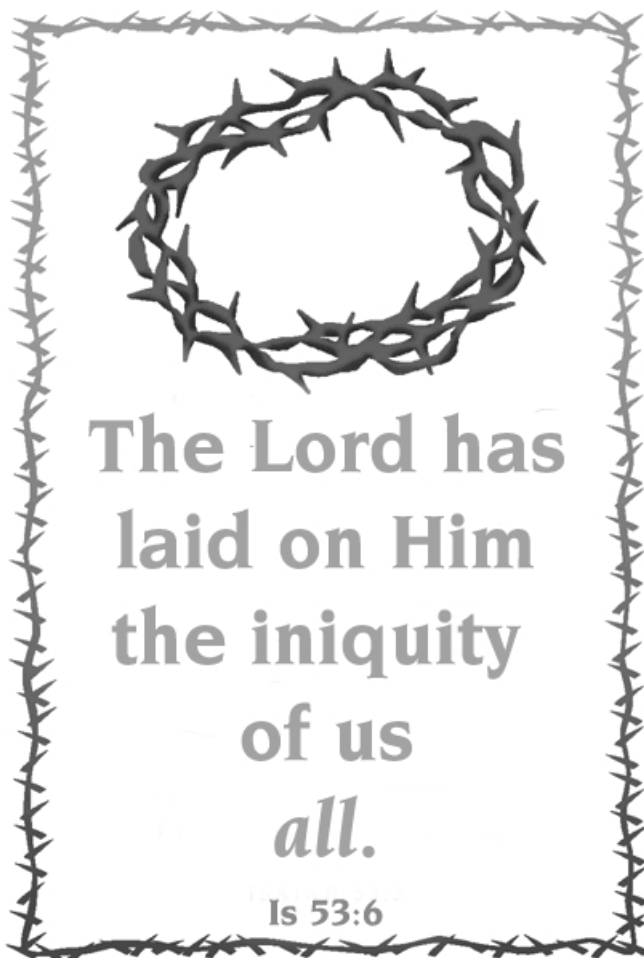


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FEBRUARY 2008

The Lutheran Educator

The WELS Education Journal



The Lutheran Educator

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

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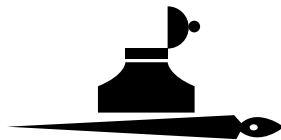
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Play, the Fuel for Imagination

Many children growing up in the 60s can recall hearing the statement (usually the voice of a mom), “Find something to do or I’ll find something for you.” Moms finding something to do generally involved completing a rather unpleasant household task, leading most children to find ways to busy themselves. More often than not, this involved playing outdoors with a variety of neighborhood children. The life of most children revolved around play. Outdoor play was a huge part of childhood. Many children headed outdoors first thing in the morning, returned for meals, and called it a day once the street lights came on. Imagination was given free reign as rules were loosely structured and strategies mapped out for Kick the Can!

Contrast that childhood of the 60s with one of today. A parent’s encouragement to “go play” might result in a question – “play what?” Dana Gioia, chairman of the National Endowment for the Arts, states “Adult life begins in a child’s imagination and we’ve relinquished that imagination to the marketplace.” Educational toys are designed with a single purpose to teach academic skills. Screen time replaces the hours children spend in unstructured, imaginative play. Playgrounds and parks, while not obsolete, hold safety concerns for many and limit the possibility for outdoor play. Social play, involving make-believe and conversation between two children, seems to be nonexistent for many children as most facets of their lives are scheduled.

Many teachers lament the fact that children don’t seem to know “how to” play. Some believe it is the school itself that is responsible for this as school districts are cancelling recess. Other teachers witness children who remain unoccupied at recess time. Early childhood teachers observe children whose play imitates inappropriate screen characters. These instances highlight the need for play in the lives of children. Educators need to provide the structure necessary for play to flourish.

Psychologist, Sara Smilansky states the importance of sociodramatic play in that it activates resources that stimulate emotional, social and intellectual growth in the child which in turn affects the child’s success in school. Self-regulation, key for school success, develops through play. Problem solving is developed through play as children find their own solutions to real and imagined situations. Imagination is stimulated as children ponder endless possibilities, choose one and break it down into manageable steps.

Ed Miller, Alliance for Childhood, makes a powerful case for play in the development of imagination. “We’re robbing kids of their birthright: the access to free, unstructured play of their own making.” Free play transports children to a world of their own making without adult direction and rules. It is in that world that a child’s imagination will flourish.

CAL



Confidence in Ministry

John R. Schultz

Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain. I Corinthians 15:58

The novice organist who “aced” most of his college organ lessons approached his first worship service without practicing – the teacher ignored the sage advice of a colleague as she faced an irate parent - the principal entered a faculty meeting without an agenda. Baseless overconfidence is not “standing firm.”

The confidence we have in ministry is rooted in God’s grace. “Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God.” (2 Corinthians 3:4,5). As we watch political campaigns, we observe the shamelessly bold, almost insolent, and surely egotistical self-confidence displayed by some candidates. Contrast that with the confidence God would have us exhibit as we “give ourselves first to the Lord” (2 Corinthians 8:5), trust-

ing in his promises and relying on his strength. God’s grace is the dynamic difference between the confidence of the world and the lives and attitudes of God’s people involved in Christian ministry.

Doing the Lord’s work with confidence involves bravery. As Jesus sent out the Twelve to witness for him he said, “So don’t be afraid; you are worth more than many sparrows” (Matthew 10:31). Such ministry also involves the courage shown by the Apostle Peter as he stood before the Sanhedrin who had commanded him not to preach. His confident answer: “We must obey God rather than men!” (Acts 5:29). Being confident in ministry involves bold, confident prayer. Jesus promised: “I tell you the truth, my Father will give you whatever you ask in my name.” (John 16:23).

Bravery, courage, prayer! One thing more: we work confidently because we have the Lord’s sure promise, You know that your labor in the Lord is not in vain.” (I Corinthians 15:58).

Read some more: II Timothy 2:1-7

Prayer:

Dear Lord, to your true servants give
The grace to you alone to live,
Set free from sin to serve you, Lord.
They go to share your living Word,
The gospel message to proclaim
That all may know your saving name.

When all their labor seems in vain,
Revive their sinking hopes again;

And when success crowns what they do,
Oh, keep them humble, Lord, and true
Until before your judgment seat
They lay their trophies at your feet.

CW 542 v 1, 3

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

MLC Alumni Society to Set Sail

Steve Balza

With 12 years of faithfully serving our synod and over 2,000 graduates trained for ministry, MLC is in the process of formally establishing its alumni society. The goal will be to build lifelong relationships with the alumni, providing opportunities for them to support and stay connected to their friends, faculty, colleagues, and college. Attendees and alumni of MLC's two predecessor institutions (Northwestern College and DMLC) are also strongly encouraged to join.

Alumni director Steve Balza notes, "Our alumni care deeply about what's happening at MLC and want to stay informed. They want to be advocates for full-time ministry as an occupation, and they want to ensure that future generations of WELS members will have faithful shepherds to lead and feed them. Having an organized and active alumni society will provide opportunities to do that."

All alumni and attendees are encouraged to take a brief Alumni Attitudes, Interests, and Information Survey found on the MLC website. Simply go to www.mlc-wels.edu, click the alumni link, then follow the directions to take the survey. It takes only 5 minutes and will provide the director and future alumni board with valuable insight and direction. If you don't have web access and would like to get a copy of the survey mailed to you, please call (507) 354-8221 x 387.

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Bible Class in my Jammies?

“What might an online Bible class look like...”

Phillip Rehberger

SUSAN IS A stay-at-home mom with three preschoolers, who lives outside of town. Because her husband’s job often takes him away from home, she has very little time for herself, and less time to get out socially. Whenever she goes anywhere, she takes her kids with her. But she won’t take her baby to Bible class, lest his cries disturb others.

Dale is a successful farmer who has a debilitating disease. He is in a wheelchair, and has difficulty getting around. He is quite computer-literate, and uses the Internet well, but rarely gets out to church. The pastor comes by faithfully once a month, but he longs for more contact with other Christians, and more study of God’s Word.

Ed is an athletic middle-school student with a full basketball schedule. His practices on Wednesdays often conflict with catechism class. His coach told him he had to choose, but he wants to study God’s Word and be confirmed.

Amanda is a college student at a rural college, where there is no WELS church. She has always loved her pastor’s Bible classes, but since she went to school, she hasn’t been as regular in the Word. She feels herself drifting spiritually and wonders what she can do about it.

For each of these people, there is a

possible solution: Bible classes over the Internet. Such online Bible classes may well have the potential to increase contact with the means of grace by reducing inhibiting factors of time, schedule, or distance. I would like to provide a glimpse at how such classes might be carried out in our churches and schools today.

The internet in education

There has been a veritable explosion of the use of the Internet for direct educational purposes. Most colleges of education have a division of online learning, by which they conduct distance-based education. Martin Luther College (MLC) currently has 71 students enrolled in eight classes taught online (“MLC Online Enrollment,” 2007). In November of 2006, one in six college students (3.2 million in all) was taking at least one class online (Pope, “Number...” 2006). And 42% of South Dakota college students recently indicated that they took online classes of some type, even while they were living on campus (Pope, “Some...”, 2006).

Additionally, there is a growing body of research to indicate that online learning is a viable alternative to face-to-face classes. Baxter (2004) speaks of the high level of satisfaction and achievement

experienced among Internet theology students. Harlow (2006) notes no statistically significant achievement difference and perhaps a higher level of self-efficacy and problem-solving among adult Biblical language learners. Lloyd (2004) speaks of a new generation of “digital natives,” who use the Internet instinctively and intuitively. “A digital native is a person, generally under the age of 25, who has grown up with email and the Internet. They know of no alternative, and their natural affinity with the technology means they use it in different ways. This has altered how their brains work“ (p. 21). On the opposite end of the spectrum, online use by those 65 and over was at 22% in 2005, and has seen a 47% increase since 2000. This percentage is expected to grow as the baby boomers begin to retire (Grover, 2005).

In addition, the Internet is a leading source of religious information for Americans as a whole. One reliable source for such information is the Pew/Internet and American Life Project. According to Pew, 82 million people in 2003 used the Internet to find religious information (“Faith Online, 2004”). This represented 64% of Internet users on the Internet (Faith Online, 2004). Often that information was specific to their denomination, but 24% also used it to study the beliefs of other religions. Others carried out what Helland (2003) describes as “virtuosi form of religiosity,” which was self-directed study of religious topics apart from any organized religion (p.99). Such independent studiers of religion

occupied the greatest growth demographic on the Internet (Helland, 2003). Overall, the conclusion seemed to be that “the Internet is a major source of religious information, where people of many cultures and languages collect their spiritual facts and opinions in private” (Edministon, 2003, ¶ 5).

An online Bible Class is...

So what would happen if a collision occurred between the growing wave of online education and the enormous use of the Internet to study religion? What would happen is an online Bible class. God willing, such a class might look as follows:

- An online Bible class is founded on the strength of God’s Word, not the “messianic promise of technology” (Jewell, 2004, p.38). The purpose of the class is to encourage people in their connection with the means of grace; to more firmly attach them to the “power of God for the salvation of all who believe” (Romans 1). It bases itself on this power of the Word, not the power of the Internet.
- An online Bible class is available 24 hours a day, 7 days a week, wherever an Internet connection was available. People log on and get assignments, answer questions, reply to statements, and get instructor feedback as their schedule allowed. Crying babies and late-night postings are welcome here!
- An online Bible class is intensive, requiring about two or three times more effort and time (for both student and instructor) than a face-to-

face Bible class (Cavanaugh, 2006). This would be both a blessing and a danger—the blessing is more study of God’s Word, but the time pressures can increase class drop-out, and add

There is a growing body of research to indicate that online learning is a viable alternative to face-to-face classes.

stress to busy ministry workers.

- An online class also meets face-to-face at times. Although it is possible to take a class completely online, it is easier to understand and reply to people you know and have met. This type of “blended class” seems to offer the easiest online experience for people, combining advantages of online and face-to-face learning. (Burgon and Williams, 2003)
- An online Bible class uses existing technology. For those who use the Wisconsin Evangelical Lutheran (WELS) Synod-sponsored web-hosting by Finalweb, a discussion board can serve. For those who don’t, a free online Bible classroom is avail-

able for WELS churches at www.bibleinteractive.org, hosted by Pastor Robert Koester (Bibleinteractive.org, 2006). Other such classrooms are available at Yahoo! Groups and other similar online discussion forums. For the advanced, an open source online classroom called Moodle (used at MLC) can give you a lifetime of options (Moodle, 2005). For the imaginative, classes will soon be able to meet on a rocky cliff above a beach, when the free, interactive 3-dimensional educational world called Croquet is put online (Croquet, n.d.). Options will only increase as Internet learning expands.

- An online Bible class is free. Despite being the most precious thing in the world, it is offered to all as a free gift of grace. In this way it follows the trends of higher education, where Open Course Ware (OCW) is becoming quite vogue. OCW was initiated by the Massachusetts Institute of Technology, which agreed to put all of its coursework and materials online without cost in 2001. Currently content for 1800 courses is available (“MIT OCW Home,” 2007), and other colleges are following suit.
- An online Bible class will accomplish all that God has planned for it. It will experience blessings according to the promises of God found in Isaiah 55:
As the rain and the snow
come down from heaven,
and do not return to it
without watering the earth
and making it bud and flourish,

so that it yields seed for the sower
and bread for the eater,

So is my word that goes out from
my mouth:

It will not return to me empty,
but will accomplish what I desire
and achieve the purpose for which I
sent it.

Difficulties and problems:

An online Bible class would also have to deal with its fair share of difficulties and problems. Among the problems that might be expected are:

- An online Bible class is difficult for some even to imagine. There might be a fear that this is “not really learning,” or that the medium would overpower the message. Such fears are well-grounded, for they are based on a clear understanding of man’s sinful motivations and wanderings.
- An online Bible class is difficult to justify in regard to time. The mere thought of teaching students one-on-one over the Internet might intimidate many busy pastors or teachers. The expenditure of two or three times the work to reach a small group might well be unjustifiable in their minds.
- An online Bible class will leave some behind. Some members will feel that they don’t want to learn this way, or are intimidated by technology. They may not have a computer or access to the Internet. They may not type well, see well, or know how to use a mouse. Or they may just not like computers, period. Such classes

might then become “a point of exclusion in the Christian community” (Strickland, 2004, p. 123).

- An online Bible class will require the translation of existing materials to a new way of thinking. This trend towards constructivism may leave some cold; others may feel that the “be-anything” culture of our society is antithetical to the moral absolutes of the Bible. Still others might be justifiably concerned with the cost and effort to put materials on the Internet, to protect copyrights, and to do all of this for free. Who will do the work? Who will pay for the time?
- An online Bible class requires teachers trained in online learning and teaching. This is likely the greatest objection, and the one that causes lifelong teachers to shake their heads. Teaching and learning online are a new medium; the skills and approaches that work well in a face-to-face classroom may fail in online learning. How could one expect the pastor to teach and learn online? How could he ever get good at such an endeavor, with his other duties?
- An online Bible class is redundant. For many people, they will not need to learn this way. They can go to Bible class after church and participate. They can hear Sunday’s sermon and grow in faith. They do not need online Bible classes.

Each of these objections is valid, and true. All of them together might well mean that online Bible classes do not occur this month, this year, or even this decade in my church. So why read and

write about such a thing?

Because the “God’s Word is not chained” (2 Timothy 2), it will go where God wills it and do what God wants it to do. And God’s Word has a tendency to work its way into all of the affairs of life, and to overwhelm people with its message of grace where they are. And, increasingly, in our world today, “where they are” is online.

First steps

So, what steps might one take towards an online class? What could one do right now? Here are some suggestions:

- Take an online class. Excellent classes are offered at MLC in online teaching and course construction. Others offer graduate work, or growth in Bible knowledge. Any will increase knowledge and skills for life and ministry.
- Use online resources to study the Bible. Consider how Biblegateway.com might aid your ministry. Look at the resources available at the WELS website. Subscribe to or read the daily devotions or daily readings. The Word will do the heavy lifting.
- Consider including Bible passages in your e-mail, your chats, and your website. This “informal” online education teaches and proclaims that “Worthy is the Lamb!” (Revelation 5)
- Teach one person via e-mail. Is there an isolated member who could benefit from Internet contact? Meet once or twice to get to know them, and then correspond through the

Internet. Gauge your experience. Ask yourself what you liked and didn’t like about the effort. Ask that person what went well, and what didn’t.

Adapt and change “on the fly,” and give thanks to God for the blessings he sends through his Word!

- Make an existing class “hybrid.” Put your materials for face-to-face Bible class or catechism class online, and let people know about them. Encourage the members to visit your website and ask if putting materials online has value. Constructivists tend to find the good materials, and there are no materials better than the Word of God.
- “Let the Word of God dwell in you richly...” (Colossians 3). God will accomplish what he wants through his Word. He may use the Internet for his purposes, he may not. But as you grow in your use of the means of grace, he will surely bless you and give you the words to say. He will do this, for he tells us, “All day long I have held out my hands” (Isaiah 65). By God’s grace, “his hands” will be your hands; and perhaps, someday, those hands will be online. ✝

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Math and Irlen Syndrome

Margaret Harris

IN A PREVIOUS ARTICLE (October, 2004), I provided the background, effects, symptoms, and treatments of Irlen Syndrome, a visual perception problem affecting over 15% of the population but especially prevalent in people with ADD/ADHD and/or dyslexia. This problem is fixed with color in the form of colored overlays (transparencies), paper, lenses, or contacts. Since that time, the U.S. Navy has researched Irlen Syndrome, wondering if turning on all red lights during a “code red” affected the performance of their people. They discovered that indeed it does and found that it is a result of the color cones and rods in the eyes not bringing color back to a “unity” after splitting light into the individual colors. This discovery should give more credibility to Irlen Syndrome and hopefully result in schools taking a more active approach in screening students.

Personally, I have continued to screen people which has made me more aware of other symptoms, and I have made some discoveries as to how it affects students in math class (the subject I teach).

The general symptoms that apply to reading also apply to math. One of the things to look for is a student spending

an inordinate amount of time doing homework and not achieving success in relation to the amount of work being done. I notice students reading or doing their work with their faces close to the paper. In math, this is especially noticeable during quizzes or tests. The final primary things I look for are students who complain about the light in the room; the use of the overhead projector, SmartBoard, or white board; or headaches at school but not at home (caused by fluorescent lights.)

Math-specific things I look for are papers on which numbers are not on the lines or numbers which are not lined up in columns when they should be. Very sloppy handwriting or overly large writing is also a flag. Doing a wrong operation is also an indicator. Think about a plus sign and the multiplication X. If characters are moving on the page for the student, these two are easily confused. I had a student this past year who worked hard but wasn't getting the results on work that we expected. I analyzed a test on solid geometry and discovered that she confused the formulas for pyramid and prism—she was seeing the “p” but not the rest of the word. She also worked out a problem involving pi and had the

correct exact answer—7.481200. When she entered this into her calculator to get the approximate answer, she got it wrong. She hadn't seen the pi symbol and therefore didn't enter it into the calculator. Once she got screened and

One of the things to look for is a student spending an inordinate amount of time doing homework and not achieving success in relation to the amount of work being done.

used her overlays, her grades improved.

Another student just couldn't get story problems correct (okay—none of them love story problems!) I asked him for an approximate answer just to see if he understood the problem. He gave me an answer with completely wrong units—he'd simply taken the numbers he saw in the problem and "did something" with them and attached a label he saw. He really didn't understand what the question was asking. Another thing that can happen with story problems is the student misses a number

written out rather than appearing as a digit. Since reading is hard, they've learned to look for the numbers and do something with them. They completely miss the numbers in word form.

An honors geometry student didn't do his project on technical drawing because he claimed he didn't understand the directions. A day or two later, I screened him because of the migraines he was having. Sure enough, he had very severe symptoms, and I was able to help with purple overlays and paper. I made purple copies of the graph paper and isometric dot paper he needed and gave him a few days to attempt the project. I had a great project three days later! Then he admitted that graph paper drives him nuts because the lines are moving. The dots did the same thing.

This brings up a paradox: some students benefit from the use of graph paper and others are hurt by it. This is where you as a teacher have to communicate more with the individual student. Graph paper can help to line up numbers and keep them nicely spaced, or the movement of the lines can make things worse as with the student above. My grown daughter had a difficult time learning her multiplication facts in third grade. Now that we know she has Irlen Syndrome, she admitted that the multiplication chart/grid was always moving which made it very difficult to see and learn the facts. A grid of any kind is very difficult for her to use. This is not an uncommon problem.

So what can you do if you suspect that a student has Irlen Syndrome? The

obvious first response would be to visit with the parents and check on www.irlen.com for a diagnostician or screener close to you to have the student screened. Not all screeners are listed but the diagnosticians have lists of names of screeners they can refer you to. If you have windows in your classroom, leave the fluorescent lights off. I'm fortunate to have six windows in my room so my lights are rarely on. If I accidentally leave them on, the students remind me to shut them off. Even students without Irlen Syndrome are more comfortable with the lights off. If you must have lights on, try keeping only one of the banks of lights on or bringing in incandescent lamps. You can also seat suspected students in a place where they aren't directly under a fluorescent light. It's amazing the difference a few feet can make. If you have some windows, seat the possible Irlen kids near them—natural light is better than fluorescent. Since white or glossy paper and fluorescent lights are the main culprits, encourage your school to buy a lower brightness of paper—90 instead of 98 for example. You can also experiment by printing worksheets, quizzes, or tests on different colors of paper and having the students pay attention to which color is the easiest for them to read. (Remember, there are bad colors as well as good colors and bad colors can actually make things worse.) Another thing to try with paper is to just use beige, gray, blue, or purple paper. These seem to be the most neutral. Be aware of students who can't see certain colors of markers on the white board or

SmartBoard. Green has been the one that has caused the most problem with my students. If you are fortunate enough to have a SmartBoard, go to Format-Background and change the color of the background, using an appropriately colored pen. My students love the black background with red or green pens. (The use of the colored backgrounds also gives them a frame of reference. For example, "Why did you work this problem this way but in the problem with the orange background you left out the second step?") If you give scantron tests, allow the student to use a ruler or blank note card to move down the scantron form, thereby keeping him or her on the right answer line. These are some of the main things that have helped my students.

Remember, Irlen Syndrome is usually only a piece of the puzzle, but anything we as teachers can do to make things easier will help our students. ♣

Margaret Harris teaches Algebra and Geometry at St. Pius X High School in Houston, Texas and is a certified Irlen screener. She received the Outstanding Screener Award for 2007 from Texas Irlen Association and presented two sectionals on this topic at the state math teachers' conference in San Antonio in June 2007. She received her education at Concordia College in St. Paul, Minnesota. You may contact her at mlharris@oplink.net.



I Learned All I Needed to Know About Classroom Management in the Police Academy

Susan Zohar

YEARS AGO, as a cadet at the police academy, we were taught that crowd control is contingent upon locating the ringleader. Once he/she is brought under control, the crowd will usually follow. Little did I know that many years later, I would reflect on this technique with my classroom of 27 fifth graders.

The first day of school, one student was quickly identified as the ringleader of the rowdies. He was boisterous, hyper-active and generally rude to students and adults alike. The other students found his behavior amusing and often encouraged his abuses. I decided that it would be necessary to modify this boy's behavior in order to maintain control of my room.

We spent the next two weeks using negative reinforcement to modify his behavior. He lost recess privileges, received lunch detention, was referred to the office and was often the subject of phone conversations to his home. Nothing seemed to be working; if anything his behavior was declining. Even though I was teaching in a public school, I am a WELS Christian and really wanted to help this child.

Finally, in complete frustration, I

asked him to meet me after school under the shaded ramada on the playground. We sat at a table, facing each other so I could watch his body language. The setting afforded a certain privacy because most of the other students were already on their way home. He was eagerly conversant and I began asking him about his home life.

I found out that his mother had been tragically killed in a car wreck less than a year before. He was being raised by family members who were itinerates with little or no concern for his education (his family felt he should be making money instead of going to school). He was also on probation through the juvenile justice system and had to do community service four afternoons a week. Often, when he arrived home at 7:00 pm, the dinner dishes had been cleaned up and he went to bed without food. When I asked him if he had any idea why he behaved as he did, I received the usual pre-pubescent shrug and the response that he felt like he was all alone; he needed approval from his peers. We ended our one-hour conversation with a hug. I spent the rest of the evening thinking about what I could do to help this child succeed and came up with a plan.

I began the next morning by meeting him when he got off the bus. I told him that I wanted to make sure he got a good breakfast to help him through his day. I also explained to him that I had moved his desk from the back of the classroom (where it had been placed because of his disruptions) to the front of the classroom near my teaching station. I told him that I had done this so that I could help him with his work and behavior. I also told him that on the days he had community service, I would excuse him from homework if he worked hard and behaved well during the day.

The first day was a difficult one: He was constantly in need of reminders about our arrangement. This was done privately with “consultation” conversations at my desk. Three or four days passed with the same level of intervention, then I began to notice subtle changes. He began to become more attentive in classes and attempted to complete his assignments in class time.

Our morning walk to breakfast became a ritual. During those conversations, I learned that he liked to draw, so I asked him to make a picture for me. He showed up the next morning, proudly carrying his product: a beautifully done pencil drawing of a cross with a rose on it. I promptly hung it on the wall behind my desk. I also discovered that he was a talented poet and told him that he could complete some of his writing assignments with poetry.

Gradually, the disruptive behavior diminished and the grades began to rise. By the end of the first semester, he

was receiving D’s. By the end of the year, he was a solid C student. The management of the rest of the class was becoming easier because their ringleader had been brought under control.

We spent the rest of the year building a rapport of trust and care. As we did so, improvement continued. He even came to school the day after students were dismissed for the year and volunteered to help me clean up the classroom. I will never forget the simple, direct answer he gave me when I asked him why his behavior had so dramatically changed: “Because you cared about me.” It all goes back to the love that our Savior taught us. Caring makes all the difference. ✦

Susan Zohar is a member of WELS, with membership at Grace in Casa Grande, AZ. She received her BA in English from San Jose State University and her MAEd from the University of Phoenix. She is currently a doctoral candidate, working on her PhD dissertation through Capella University. She has been active in elementary education since 1970.

*It all goes back to
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Tales of a “Road Warrior”

Jack Minch, Carla Melendy

“Road Warrior” is the name former Director of Clinical Experiences, Prof. Em. Howard Wessel, gave to those college professors who spent the majority of their year on the road supervising student teachers in Lutheran elementary and secondary classrooms. Now, the supervision has extended to public schools in and around New Ulm.

At the present time, Martin Luther College has three supervisors who serve as “road warriors.” Professors Carla Melendy, Ron Ohm, and Jack Minch have been on the road supervisors for nine, six, and 16 years respectively. They begin each semester by teaching courses and orienting student teachers for their student teaching in Lutheran schools. Professors Melendy and Minch also orient student teachers for their public elementary school experiences.

When the courses and orientation are completed, student teachers begin their student teaching experiences. Some student teachers begin student teaching for nine weeks in Lutheran elementary schools in Wisconsin, Minnesota, Illinois, or South Dakota. The rest begin a five week student teaching experience in the New Ulm area public elementary schools. When the first experience is finished, the student teachers will complete the other elementary experience.

Since the students in the secondary student teaching have already completed elementary student teaching, they only student teach in Lutheran high schools in South Dakota, Minnesota, Wisconsin, and Michigan.

The off campus student teaching program began in 1964 to give student teachers the opportunity to experience a teacher’s life and role in congregations. MLC appreciates the willingness of congregations to open their schools and homes to the MLC students. Without the support of congregations, supervising teachers, and host families, the program could not continue. Some teachers and hosts have served as mentors and parents for more than 25 student teachers.

The day for the college supervisors begin early since meetings with supervisors and student teachers may begin by 7 a.m. During the day, the college supervisors watch the lessons of the student teachers, meet with classroom supervisors to discuss student teacher progress, and meet with student teachers to discuss their lessons. The college supervisors take notes during observations and discuss topics such as lesson preparation, lesson presentation, management, and methods of instruction with student teachers. The college

supervisors might be at schools eight to ten hours, or more, depending on the amount of teaching and the time needed for conferencing.

After the visits are ended, college supervisors go to motels in the area. Sometimes, supervisors can stay in the same motel for several days; other times, they may have to change motels every day. At the motels, they fill out reports regarding the day's visits and observations. The amount of paperwork has increased over the years and now includes forms for licensure. The reports of the college supervisors are used to develop the final report that is used by the Assignment Committee to assign graduates to their first call. Other recorded information is necessary for the student teachers to obtain Minnesota state teacher licenses.

Besides reports, college supervisors respond to emails and phone calls received by student teachers, classroom supervisors, and host families. College supervisors call each of the host families once during the student teaching term to thank them for hosting the student teachers. These personal connections help keep the student teaching program running smoothly and to gain input about the program.

There are times when the college supervisor speaks at parent teacher, women's guild, or other congregational organization meetings where the MLC student teaching program is the topic. The college supervisor and the student teachers are more than happy to make these personal contacts with the members in our congregations.

How often the college supervisor returns home to New Ulm varies. There are times when the number of student teachers and limited number of student teaching days prohibits supervisors to return to New Ulm for a longer week-end. In some cases, the supervisor may not return to New Ulm for many weeks. Yet, this is the nature of the on the road college supervisor position, and the supervisors who serve the synod in this capacity enjoy what they are doing. They have the opportunity to see student teachers grow in their faith as well as in their teaching and management skills. Working with classroom teachers and congregations to prepare the next generation of WELS teachers is a pleasure and a privilege.

Are you or are members of your faculty licensed and could possibly serve as a mentor to a MLC student teacher? We hope that you or your colleagues will consider volunteering your time and talents to the training of the next generation of synod teachers. You can give a student that first hand experience in the congregation, and it will give your congregation an opportunity to interact with students for the WELS college of ministry in New Ulm. If any of the "road warriors" are in your area, ask them to stop in and share their experiences with you. They would be more than happy to explain the student teaching program to you.

Carla Melendy and Jack Minch are professors at Martin Luther College, New Ulm, MN.

Surrounded by a Cloud of Witnesses

Theodore Hartwig

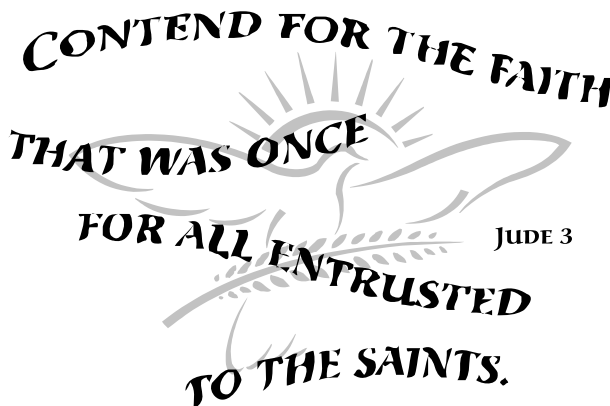
THE TITLE IS FROM Hebrews 12:1. A cloud of Old Testament witnesses has been reviewed in the previous chapter. However, their sainthood does not consist in sinlessness. They are saints for having lived by faith in God's promises. The chapter then extends an invitation. Let us "throw off everything that hinders and the sin that so easily entangles, and run with perseverance the race marked out for us." So how is this cloud of witnesses of service to run such a race?

Our Augsburg Confession offers a fine answer. Article XXI declares: "The remembrance of saints may be commended to us so that we may imitate their faith and good works according to our calling. However,

God's Word does not teach us to pray to the saints or seek help from them" but rather "to seek and call in every time of need upon Jesus Christ who is our one and only intercessor and advocate with the Father."

Had our confessional article ended with its first sentence, the papal opposition at Augsburg in 1530 might have accepted the statement as far as it went. It clearly states how saints are to be honored. We do so by imitating their faith and good works according to our calling. The imitation of their faith and good works – this is clear enough. The

eleventh chapter of Hebrews focuses on saints to be honored by imitating them. But the last phrase in the Confession's statement must not be lost sight of.



**CONTEND FOR THE FAITH
THAT WAS ONCE
FOR ALL ENTRUSTED
TO THE SAINTS.**

JUDE 3

Our imitation must conform according to our calling. We are not an Abel or Moses or Rahab or Samson as listed among many others in Hebrews 11. Each of us lives as a Christian in our particular calling, whether teacher, husband, wife, parent, son, daughter,



builder, supervisor – the list is endless. Whatever the calling, we imitate the faith and good works of the saints within our own calling.

The Augustana article's second sentence was not so agreeable to all sides. The Confession boldly rejects papal teaching and practice respecting the saints. Thus the opponents condemned the entire article. Since papal use of saints for spiritual benefits persists as conspicuously today as in the past, it is natural for us Lutherans to be queasy over this whole subject of saints. So we come to our next question: Who may be regarded as saints?

Again, saints are not without sin nor minimally sinful. Were that so, there would be no human saints on earth or in heaven. Nor is it correct to identify saints as people who live outstandingly virtuous lives. In such a case, they would include Jews, Muslims, Buddhists, even atheists. Saints, rather, are people

who live repentant lives nurtured by their gift of faith in our Savior Jesus Christ.

This simple, scriptural description is radically at odds with what is taught in the papacy. There, saints are deceased people who have met the following test: (1) They lived a saintly life. (2) They have answered the prayers of the living. (3) From documented evidence they have performed miracles after their death. (4) They have been formally declared to be saints by the church's head and therefore can be prayed to and can help remove the burdens of sin.

Responding to such misconceptions, Luther has given us a finely measured description of saints. He is defending his theology against a Catholic scholar who claimed that the papacy was not in error because over many centuries it had been guided by church leaders who were declared, as an article of faith, to be saints. To this, Luther replied as follows:

The saints of God are precious jewels which the Spirit keeps hidden lest the ungodly see the glory of God. I call them saints and regard them as such, but I do so by the rule of love, not the rule of faith. For love, which always believes and assumes the best about its neighbors, calls anyone who is baptized a saint; and no harm is done if it makes a mistake, for it is the nature of love to be deceived. But faith calls no one a saint unless he is so declared by a divine judgment, because *it is in the nature of*

faith not to be deceived [my emphasis]. Therefore, although we ought all to be regarded as saints among one another according to the rule of love, yet no one ought to be decreed a saint according to the law of faith, so as to make it an article of faith. That is the way in which the pope puts himself in the place of God and canonizes people as saints.

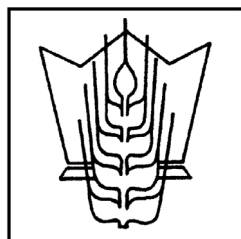
Luther's words will serve as a guide for whom to honor as saints. We call the apostles saints on the strength of Jesus' word, for example, in Luke 22:29,30 and John 17. Thus, by the rule of faith, it is St. Peter, St. John, St. James, and so on. We also give this title by tradition to some of the early church fathers such as St. Luke, St. Athanasius, St. Augustine, and others. We do this by the rule of love. We might follow the same rule with Luther and other more recent heroes and heroines of Christian faith. But we wisely refrain from the practice lest a precedent be set that easily goes overboard. Yet it is quite appropriate by the rule of love to speak of deceased fellow Christians as belonging to the company of saints in heaven and to speak of them as "the sainted Luther" or "my sainted grandmother."

It is also appropriate to celebrate the ancient church festival of All Saints Day on November 1 (See *Christian Worship*: 160). This festival, as well as Saints Triumphant Sunday on the third week of End Time (CW: 159), offers a good opportunity for gratefully remembering not only the faith-full cloud of witnesses from the distant past but also the names

of fellow believers of our congregations who have been transferred from the kingdom of grace to the kingdom of glory. Such commemoration contrasts mightily with practices in the unreformed church. Here, All Saints Day became the occasion when alleged saints' relics were put on public display for pious veneration. Thereby one was supposed to gain indulgences which guaranteed cleansing from the stains of sin in purgatory. Luther knew that this superstition would be repeated on All Saints Day at the church in Wittenberg which housed one of the largest collections of relics in Europe. On the day before November 1, he therefore posted his 95 Theses in protest against indulgence traffic.

In summary, there is no need for us to be queasy about the subject of saints. To repeat in the briefest possible way, saints are people who live repentant lives nurtured by their gift of faith in our Lord Jesus Christ. That is all. And we honor them by imitating their faith and good works according to our calling. ✠

Theodore Hartwig is a professor emeritus of Martin Luther College and resides in New Ulm, MN.



Making Sense out of History: Food for Thought

Frederick Wulff

A disturbing trend: Disjointed history

As I was returning to the United States from a tour of Rome in January of 2007, I noticed a young lad on the plane across the aisle from me reading from a history textbook. I surmised that he was keeping up with assignments missed while visiting Rome with his parents. I tapped him on the shoulder to make an inquiry. As I suspected, he was an eighth grader from the States on leave of absence from school. When I expressed interest in his textbook, he kindly consented to loan it to me.

As a former principal with eighth grade teaching responsibilities, and later as a college American history professor, I had evaluated a number of history textbooks in my day. This textbook was different. It did not take long to come to the conclusion that what I was reading was nothing more than a compilation of politically correct topics which encouraged “critical thinking,” gave disparate groups equal time and spared the reader substantive historical content. To me this seemed like an apple pie without apples. Equally disturbing, I felt the book lacked cohesiveness — no major theme or real focus on



America’s past. This led me to the contributing authors page at the forefront of the text. The main author was one with whom I had been familiar from national history conferences — one that took pride on forging revised standards for teaching American history. I also noticed that instead of a list of historians in the various fields of American history, the coauthors represented special interest fields with an agenda to push. This was a nice mix for those who like a mix, but should not a text have more historical cohesion than what appears as a compendium of Readers Digest articles?

The unraveling of history – The loss of cohesiveness

Throughout the ages, historians have tried to make sense of historical records

by weaving the threads into some kind of comprehensible fabric. In a recent essay entitled, "Narrative, Periodization and the Study of History," Dr. Theodore Rabbi of Princeton University makes an interesting observation: "When there is no magisterial, let alone coherent, story to tell, history loses its force as an engine of civic education." He astutely recognizes that the trend in the past thirty years or so has been for professional historians to intensely fragment scholarship and to narrow research to topics, which often neglect the broader picture and sense of narrative. Professor

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Rabbi recognizes that these microhistorians with their disconnectiveness "can have serious effects on the other responsibilities that historians share to give a coherent account of their findings to a wider public." His major concern was the consequence for the young whom we teach. Furthermore he contends, "There can be no doubt that the fragmentation that has intensified during this period has been one of the reasons for the declining standards of instruc-

tion and the shrinking knowledge of history in most Western countries" (Historically Speaking, January/February, 2007, pp. 2-4).

One of my foremost areas of concern in the textbook cited was the lack of attention given to the Colonial and Revolutionary periods of United States history. I believe that unless our students are familiar with and understand the big picture — the overall contributions of the Founding Fathers, the influence of former political traditions, the uniqueness of colonial experiences and the forging of our Constitution, they cannot appreciate our present form of government. The richness of our heritage can be lost if we dwell on isolated bits and pieces instead of the whole. There is a recognizable pattern in history that teachers should draw upon. This framework provides a meaningful reference point from which we can and should apply critical thinking skills.

The fallacy: There is your truth and here is my truth

There is danger in the mentality that promotes throwing up the hands and saying: "There is so much historical information out there that we can only pick and choose!" No wonder we are becoming, or rather have become, a nation of historical illiterates. When there is no basic story to tell, one is merely cherry picking. With this thinking, any account, regardless of substance, is considered as good as another. When ideologues and activists use the cinders of facts (or invent them) for

their own purposes, students are vulnerable to their jihad mentality and conspiracy theories because they are ignorant of history. Off the wall demagogues simply say, “There is your truth and there is my truth.” Most of us are familiar with recent publicity surrounding the *cause celebre* from the University of



Colorado, Boulder (Ward Churchill), the University of Wisconsin, Madison (Kevin Barrett) and University of Minnesota, Duluth (James Fetzer). For those not familiar with the last two men cited, Barrett taught that 9/11 destruction was staged by the United States, the war on terror is phony, the 2005 London bombing and the 2004 Madrid bombing, were committed by U.S. or western military intelligence and not Islamic terrorists. James Fetzer shares those views and also argues that Minnesota Senator Paul Wellstone’s death in an airplane crash was not accidental but resulted from a conspiracy to ensure Republican control of the U.S. Senate.

The net effect of disinformation, selective accounts and incoherence merely diminishes the influence of all scholarly historical work.

A dilemma: Over compensation with “cherry picking”

Is history the story of man’s depravity? Are there periods in our nation’s history that we should lament? There is no doubt that history is a story of man’s sin. So many of the problems throughout history (racism, greed, lust for power, aggression, political corruption, etc.) are the result of the Old Adam. Here we seem to be in agreement with the post-modernists who see only evil in our country. But as George Marsden, professor of history at the University Norte

*Do not start with
the shallow
assumption the
United States is an
evil empire.*

Dame, correctly points out: “Many historians today, driven by commendable interests in giving the oppressed or the neglected their due, distort the historical record by presenting it as though all the blame in a conflict is on one side.” Marsden goes on to say that sometimes groups will try to balance the record by writing histories that only celebrate the disparaged groups’ virtues and achievements to redress earlier misrepresentations and damaging images. (George Marsden, “Human Depravity: A Neglected Explanatory Category,” *Figures in the Carpet*, published by Wm Eerdmans, December 2006). Cherry

picking can bring about an extremely negative image of our nation. History teachers should avoid that pitfall by teaching within an overall broader context and keep in mind that history is also the story of God's grace, even though it may not always seem evident. Do not start with the shallow assumption the United States is an evil empire.

Examine the whole picture: Drink deep or taste not

Where is a valid historical perspective if we do not bother with the whole picture? Do we gain understanding by looking at only a few withered trees rather than seeing the whole forest.

*Should the
lobbying efforts of
those with an ax
to grind prevail
over a rational
study of a subject
area?*

Should the lobbying efforts of those with an ax to grind prevail over a rational study of a subject area? This does not mean we should dismiss harsh realities. Nor should we slight critical thinking skills. Looking back at the Colonial period, I believe that if George Washington and Thomas Jefferson are evaluated, even with "warts and all" in

their roles as contributors to the young nation, they will come out better than just evil slaveholders. A study of the George Washington administration might include an evaluation of cabinet selections, court appointments, foreign policy, financial policy, law enforcement, integrity and dedication as the first president. His ownership of slaves should be viewed in historical context – truthfully and honestly, but not in isolation. Students need a broader understanding of history, one that may not be gained by superficial "critical thinking" from pick and choose tidbits.

We can sympathize with the fine excellent university systems that pride themselves on academic excellence and scholarship only to be embarrassed by a few shallow ideologue professors. It is encouraging to know that professors like Rabbi of Princeton and Marsden of Norte Dame have come forth with a healthy remedy to combat this malady.

History is a fascinating subject and brings nourishment to the mind. Have a complete diet, fill the whole plate and thus avoid mental malnutrition. 🍌

Fred Wulff is a retired professor of Martin Luther College and resides in New Ulm, MN.



A TEACHER'S PRAYER

Praise to your Name, O Lord, from everlasting to everlasting.

You are the God of gods and the Lord of lords. You demonstrate your power by controlling the times and the seasons. You give wisdom to the wise and knowledge to those who have understanding. As you showered your blessings on Daniel and his three friends, so bless me. Give me knowledge, understanding, and wisdom. Give me skill in all branches of learning and help me be well informed about a variety of subjects.

Bless me, Lord, not for my own sake, but that I might bring honor and glory to your name as I serve your people. Like Daniel, I have made up my mind to worship you only and to keep myself clean from the pollution of the sinful world. But I cannot do this on my own. I need your strength and power. Give me the courage of Shadrach, Meshach, and Abednego to worship you and speak of you, even if it means my life is in danger. I know you can rescue me from death if it is your will.

But if that is not your will, I know it will be in my best interest. I have a desire to depart this life to be with you. Whenever this is your will I am ready.

Thank you, Lord, for all the times you have sent your angels to protect me. No matter what happens, I need not fear, for you are with me.

You did not spare your own Son but delivered him up for my sins. I know therefore that you will take care of all my needs.

Thank you, gracious Lord.

*A*MEN

A Teacher's Prayer, based on Daniel 1-3, was written by Mark Lenz, a professor in the History/Religion Division at Martin Luther College, New Ulm, MN.

The Martin Luther College Post-baccalaureate Licensure Program

Cindy Whaley

History and requirements

The MLC post-baccalaureate licensure program was designed by Dr. John Isch with the single purpose of helping graduates of D/MLC from 1970 to 2001 be recommended for Minnesota licensure. This license is a K-6 elementary with a 5-8 specialty area. The specialty areas include social studies, science, mathematics, and communication arts and literature.

The requirements for post-baccalaureate licensure recommendation depend on the date the teacher graduated from D/MLC. The date is important because there were substantive changes in the general education and the professional education curriculums.

- All teachers regardless of their graduation date from Martin Luther College must meet the following requirements:
 - take and pass EDU 9202 Curriculum and Instruction in Elementary and Middle Level Classrooms which is a three week course taught at MLC during the summer session course schedule (This sets the stage for the entire program and should be completed first.)

- complete a minimum of forty hours of diversity which includes students with special learning needs and students from minority cultures
- complete a middle level specialty which requires a professional experience at the seventh and/or eighth grade levels
- complete a minimum of six weeks in a professional student teaching experience under a licensed supervising teacher in either a Lutheran or a public elementary school (an MLC professor makes two visits: one video and one face-to-face)
- if the six-week professional experience is completed in a Lutheran school classroom, the teacher must complete an additional three-week experience in a public school, during the regular school year or summer school, in any state as long as the supervising teacher holds a valid teaching license at the appropriate level (an MLC professor also makes a visit)
- receive passing scores on Praxis tests to demonstrate both content knowledge and application of teaching methodology
- prepare and present a professional

portfolio

- In addition, teachers graduating prior to 1996 must also complete the following:
 - take and pass a human relations course
 - take and pass an educating the exceptional child course

1 Teachers graduating before 1984 will have their transcripts evaluated and a program determined to see if additional coursework is required.

Why should veteran WELS teachers be licensed?

As the program has unfolded over the years, there have been misunderstandings as to why our veteran teachers would want to obtain a Minnesota license. The following are some of the misunderstandings that have been heard:

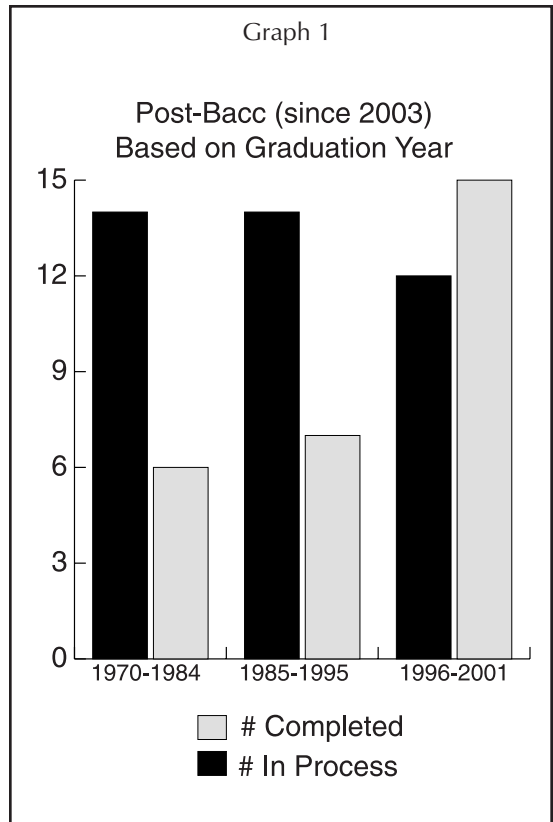
- Diminishing the license to “I just need that piece of paper”
- Saying that a licensed teacher is better than one who isn’t licensed
- Hoping for a higher salary

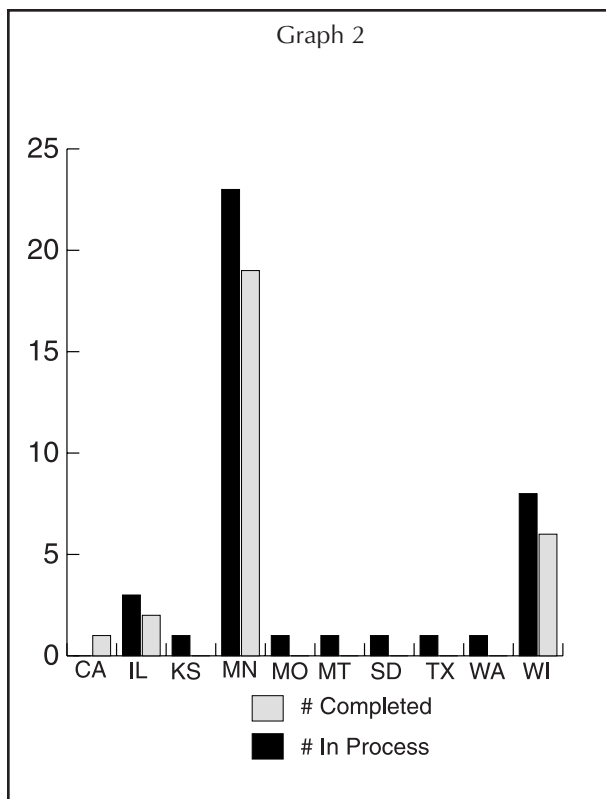
Some of the accurate reasons for veteran teachers obtaining a license are as follows:

- Requiring continual growth in knowledge and application concerning best practices in teaching and management (In Minnesota, teachers are required to obtain 125 clock hours of additional coursework and/or a variety of other professional experiences within a five year

period in order to renew their licenses.)

- Demonstrating to their students, parents, congregations, and other calling bodies that learning is lifelong
- Demonstrating professionalism by meeting the Ten Standards of Effective Practice required by the state of Minnesota (see the Minnesota Department of Education website for this list)
- Possessing a license allows our WELS teachers the option of being an MLC student teaching supervisor for the various programs MLC currently offers





shows the breakdown of the number of students who are “in process” in the program and those who have completed the program based on their graduation dates from D/MLC.

The second graph (Graph 2) shows the locations from which our post-baccalaureate students are coming in order to complete the program. In reality, it is much easier for the students to obtain Minnesota licensure first from the college where they did their undergraduate work and then go on, if they so choose, to obtain a license in the state in which they are currently teaching.

I am truly thankful for the work of the licensure officers, Dr. John Isch and Professor

Robert Klindworth, who have preceded me. It is truly a privilege to work with our veteran teachers as they pursue this milestone in their lives. May we help you next? Please contact Dr. Whaley or licensure administrative assistant, Lynne Eggert, for more information. You may also go online to the MLC website to see the entire MLC Post-baccalaureate Handbook. ♣

Cindy Whaley teaches at Martin Luther College, New Ulm, MN.

Who is in the post-baccalaureate program?

The first student to complete the MLC post-baccalaureate program and be recommended to obtain Minnesota licensure was Mrs. Melissa (Harris) Hunter on November 3, 2003. Including Melissa, MLC has had twenty-eight students complete the program. Currently there are forty students in process making a total of sixty-eight participants since the program’s inception. Calls of inquiry now come in to the licensure office on a regular basis as the program continues to grow. Graph 1

Martin Luther College Choir 2008 Concert Schedule



“What a Friend We Have in Jesus”



Conductor: Kermit Moldenhauer Tour Manager: Mark Lenz

MARTIN LUTHER COLLEGE

Friday, February 22	Trinity, Marsheld, WI	7:00 pm
Saturday, February 23	St. John, Kendall, WI	6:00 pm
Sunday, February 24	Eastside, Madison, WI	8:00 am & 10:45 am
Saturday, March 8	Grace, Glendale, AZ	6:00 pm
Sunday, March 9	Peace, Cottonwood, AZ	10:30 am
Sunday, March 9	Christ, Prescott Valley, AZ	4:00 pm
Monday, March 10	Emmanuel, Tempe, AZ	6:30 pm
Tuesday, March 11	Arizona Lutheran Academy, Phoenix, AZ	11:00 am
Tuesday, March 11	Redeemer, Tucson, AZ	7:00 pm
Wednesday, March 12	Christ Our Redeemer, El Paso, TX	7:00 pm
Friday, March 14	El Redentor, Torreón, Mexico	7:00 pm
Saturday, March 15	Divina Gracia, Torreón, Mexico	mini-concert
Saturday, March 15	La Santa Cruz, Monterrey, Mexico	7:00 pm
Sunday, March 16	Our Savior, San Antonio, TX	7:00 pm
Monday, March 17	Holy Word, Austin, TX	7:00 pm
Tuesday, March 18	Victory of the Lamb, Katy, TX	7:00 pm
Wednesday, March 19	Abiding Word, Houston, TX	7:00 pm
Sunday, March 30	St. Paul, New Ulm, MN	3:00 pm

INTERNET SITES

Parents Crosslink

Teachers, are you pointing parents in the direction of Parents Crosslink, a treasure trove of family ministry thoughts and spiritual encouragement? The mission of Parents Crosslink is to “link parents with each other and the cross of Jesus Christ through spiritual and practical content, delivered within a Web and print environment that mutually support each other.” Parents Crosslink came about through a partnered effort by WELS Youth Discipleship, Adult Discipleship, Parish Schools, Web Services and Northwestern Publishing House (NPH). Youth Discipleship manages the website, and NPH produces the newsletter.

Churches and schools may order bulk subscriptions of the newsletter (as low as \$2 per copy in bulk orders of 100+). But whether or not your families receive the newsletter, the online materials are all accessible for free ... and there are lots of materials! For example, the “Special Articles Archive” contains numerous articles on family and spiritual topics, as well as a plentiful supply of family devotions. Many high quality materials from the former Lutheran Parent / Wellspring publications are preserved in this archive. Parents also can get involved in online discussions, such as the “Patient Parenting Weekly Forum,” with topics ranging from

“Potting Training” to “Talking about Death” with children.

Check out the variety of materials available for parent and teacher use on Parents Crosslink. [You’ll find ordering information for the newsletter there also.] Go to: www.wels.net/jump-word/parentscrosslink

Lutheran Educator online

Have you had it happen that you recall reading an article in *The Lutheran Educator*, but can’t find it in one of the print issues on your shelf? Or maybe you ditched those issues from your shelf in a spree of summer cleaning? Let’s say you remember a fine piece by Ted Hartwig about not judging others (*TLE*, February 2007). Or you recall Dar Raddatz’s encouragement to volunteering in the community (*TLE*, October 2004). If you want to revisit such articles and make use of them, you can access the *The Lutheran Educator* archives online! There you’ll find back issues from 1990 to the present. You can also find an index to the *Educator* and other journals. So perhaps, if you want to talk with your faculty about effective leadership in our schools, you could find an article on that topic by Kevin Keller (*TLE*, December 1995). Or for a par-

ent-teacher association meeting, you want to speak on the importance of parent-teacher communication. You could make use of Melissa Festerling's thoughts on the subject (*TLE*, February 2003).

The Lutheran Educator archives are available free for your use, online at: www.mlc.wels.edu/home/academics/lu/thed/

DDS

Resurrection

In this brown seed, so dry and hard
I see a flower in my door yard.
You, chrysalis in winding sheet,
Are butterfly all dainty sweet.
All life is warmed by spring's sweet breath,
And Christ our Lord has conquered death.

AGNES STORER