

CHURCH WORK: HOW MUCH HELP? TRIP TO FORT WAYNE, IN

By Anne Podoll

Church work students comprise 25% of the students studying at Concordia University, St. Paul (CSP). At CSP, the church work programs are comprised of those studying to be Lutheran school teachers, Directors of Christian Education, Christian Outreach, Parish Music, and Seminary students. Other Concordia system schools offer other church work programs which fall under the heading of church work, such as Deaconess, Lutheran Social Work, and Lay Ministry. Six Concordias were surveyed to get a picture of what sort of help students preparing for full-time ministry in the church can receive.

In order to receive the church work scholarship of \$1,000 at CSP, a student in a church vocation program need only apply to his or her home district before the district's deadline, as well as applying to his or her home congregation. Most of the surveyed schools had similar requirements. Church work students at all the Concordias are encouraged to apply to their districts and home congregations for assistance. Assistance from districts and home congregations varies, depending on the means with which that district or congregation has been gifted.

Among the other five Concordias that

were surveyed, only one offers a lower church work scholarship than CSP.

That is Concordia University Nebraska, which also has a tuition, room, & board of approximately \$2,000 less per year than CSP. Another school, Concordia College Ann Arbor, does have a church work scholarship of the same amount, \$1,000, but they offer an additional \$1,000 scholarship for any student who is a member of an LCMS congregation. Only one school has more stringent requirements for a church work scholarship than CSP: Concordia, New York, which bases the amount of a church work scholarship not only on intended church vocation, but also need and academic merit.

However, Concordia New York also has a much larger scholarship possibility than other schools, up to \$4,500. The extra assistance to church work students has helped them to lower their debt at time of graduation. The average 1997 CSP graduate had about \$10,000 of debt, while the average 1997 church work graduate had only about \$8,000 in debt. Although a church work graduate's monthly payments were lower than the average graduate's by about \$20 a month, the average 1997 church work graduate still has the next eight years to pay off

his/her loans at \$98 a month.

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| School Tuition, Room, & Board | |
| Church Work Scholarship | |
| Concordia U. | |
| St. Paul | \$18,002 |
| (1999-2000) | \$1,000 |
| Concordia-NY | \$18,550/\$18,250 |
| (1998-99) | Up to \$4,500 |
| Concordia C. Ann Arbor | \$18,500 |
| (1999-2000) | \$1,000 |
| Concordia U. Portland | \$17,490 |
| (1998-99) | \$1,500 |
| Concordia U. River Forest | |
| | \$18,149 |
| (1999-2000) | \$2,500 |
| Concordia U. Nebraska | \$15,814 |
| (1998-99) | \$750 |

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On March 18-21, Dr. Carter will be leading an expedition to Concordia Theological Seminary in Fort Wayne, Indiana.

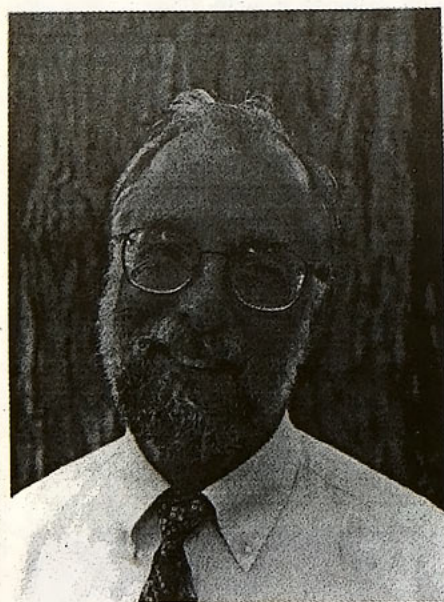
Students attending will have the opportunity to talk to professors and students about programs and campus life.

Anyone interested in pursuing graduate studies at the seminary are encouraged to talk to Dr. Carter at x8271 for more information about the trip, the school, and other opportunities for theological graduate studies.



Was ist das? The Life of Luther

By Dr. Rich Carter



"Das" is a little booklet, fifteen pages long, that runs counter to much popular American religious life. One American "take" on religion says, "I'll let my kids grow up and make up their own mind." Another says, "It doesn't matter which religion you have, as long as you have one." Another says, "Religion is a feeling." The little booklet says, "The head of the household will teach Jesus to the family." "Das" was Martin Luther's "take" on religion in 1529.

"Das" little booklet actually ran counter to much of the popular culture of the country and time in which it was written. Europe was "Christian" in the 1500's but many

people didn't know much about God's love. They did work hard to impress God, but they didn't know the personal significance of the Lord's Prayer. Parents let their children learn religion on the street. Many religious leaders didn't know the Bible very well, but did know how to collect a paycheck. Luther thought that Jesus dying on a cross was much too important—life changing—to be left to that situation.

"Das" little booklet is Luther's Small Catechism. Many times in the booklet "Was ist das?" appears, the German question asking, "What is this?" Luther applied the question to the Ten Commandments, to a short Christian creed and the Lord's Prayer. These were basics, he thought, of the Christian faith. By the time Luther published the Catechism, 470 years ago these very months, he had applied "Was ist das?" also to the ceremonies most people saw in church, to communion, confession and baptism. He included, "as the head of the household will teach" it, morning, evening and mealtime prayers.

In this "Was ist das" series I've tried to give a glimpse of Luther the person. You might catch it also here in looking at the Catechism. Imagine Luther's little son Hans running around the house, the converted monastery in

Wittenberg, asking "What's this? What's that? What's this?" (Those of you who have parented little ones will understand). There is an air of excitement or exploration in the child (though the parent may get very tired) that can be applied to the Christian faith. What is it, really? How does it work, really? If I got past my culture's or my family's assumptions about religion, what would I find?

Luther's little book sets out a whole different view of religion than many Americans, including many Lutherans, might take. He thought religion should be up front: visible at home and in a parent's life. He thought religion could be taught, that daily thinking and praying were important. Finally, he thought that real religion had to do, not with our work towards God, but with God's work to and through us.

Luther's Small Catechism is one of the first things translated by new Lutherans in many lands, into what can be called the Delaware language in the US in the 1600's, into Lao, into Russian, etc. Maybe Luther's Small Catechism has a tough time in our culture because he expects too much of us: fifteen pages is an awful lot, after all. Or maybe Luther's Small Catechism has a tough time in our lives because what God would teach us is overwhelming: "das" is His love in Christ, dying for us.

Women of Witness Meet

This is a reminder that Women of Witness is continuing their Bible Study from

last Semester, *Becoming a Woman of Prayer* by Cynthia Heald.

This book is described as a way for woman to enjoy the "opportunity for us to respond to God's invitation to intimacy by calling, crying, and singing to him . . . God has taken the initiative and prayer is His gift to us. Prayer is our response to the One who has called out to us and desires to be in relationship with us."

Women of Witness is an organization founded over two years ago as Concordia, St. Paul's society of the International Lutheran Women's Missionary League (LWML).

All women are welcome to join us at anytime on Wednesdays at 6 p.m. in the Lower Dining Hall. Bring your tray from the dining hall and eat, have fellowship, and learn how God calls us to have a personal relationship with him through prayer.

If you would like to know more about our organization you can call Rose Warnsholz at x8457 or Angie Seifert at x8873.