

The
**Northwestern
Lutheran**

SEPTEMBER 15, 1985

When the world
draws the line

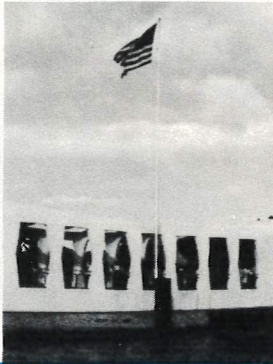
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Mahalo, members
of the WELS

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Convention 85

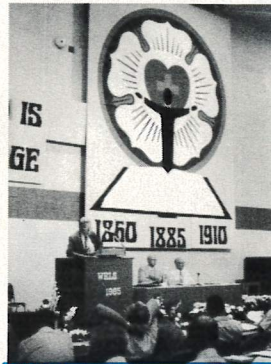
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COVER — President Carl H. Mischke presiding at the WELS 48th biennial convention held at Michigan Lutheran Seminary, Saginaw, August 5-9, 1985.

May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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When Jesus comes to town

Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. As he approached the town gate, a dead person was being carried out — the only son of his mother, and she was a widow. And a large crowd from the town was with her. When the Lord saw her, his heart went out to her and he said, "Don't cry." Then he went up and touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!" The dead man sat up and began to talk, and Jesus gave him back to his mother (Luke 7:11-15).

There's only one reason why we remember the city of Nain. That small town, situated in a valley in Galilee, was relatively insignificant, at least so the archaeologists would tell us. There's also only one reason why among the scores of widows who must have lived in that town we remember this one. It was all because of what happened when *Jesus came to town*.

He meets life's problems

Another visitor had reached Nain before Jesus, one to whom we need no introduction. He had been there before, even in this very same house and had torn away the husband and head of that house. Now he had come again and swallowed the only son in that house. That's what Jesus met when he came to Nain, a funeral procession caused by the grim visitor, death.

He met another visitor at Nain's gate, the one called loneliness. Whom did that widow have now? Who would lift her burdens and listen to her problems? Who would help put meaning into life and feeling into her days?

There was also the visitor named sorrow. The widow wept as they carried out the loved one she had carried into this world. Friends could

express sympathy but could not suppress her sorrow. Townspeople could show respect by following to the cemetery but could not really slow her tears. Such were the visitors Christ met at Nain's gate that day. Indeed, that's why he had come to that insignificant town — to meet them.

Do we know these visitors? Are we lonely? Do we get the feeling that nobody knows the troubles we've had with our jobs, marriage, family, health? Or if they know, that nobody cares? Do we get the feeling that nobody knows the sins we face, the rottenness we have inside, the repeated failures to curb our sins and correct our ways? Or if they do know that, they only cluck their tongues at us? Do we get the feeling that nobody considers us important, that we are just among the smallest dots on the population charts?

Do we cry? The sorrows in the lives of people in our congregations and our communities are often as deep and bring tears just as real as those of the widow of Nain. Or is it death that has visited us? Have we had to wrestle at the deathbed of a loved one with that horrible feeling of helplessness, the deep wounds of parting, the slow process of adjusting? Is the thought of my own grave somewhere off in the future something that darkens my mind?

If so, then it's time to stand again at Nain's gate and relearn what happens when Jesus comes to town. It's time to be reminded again that he comes to town to meet life's problems.

He beats life's problems

Jesus not only met and felt the widow's problems that day at Nain's gate. He did something about them. "Don't cry," he told her, offering her not only sympathy, but also a hint of something to come. Then he walked to the coffin and touched it. Silence

must have fallen over the procession as the hand of life tapped at death's door. Then he who has power over life and death commanded, "Get up." And without a second's delay the young man sat up and began to talk. The funeral was off! The mother had her son back! All because Jesus had come to Nain to meet and beat life's problems.

If only it would happen like that, you say, when Jesus comes to our town. If only he would halt the funeral processions and speak his commands to our dead. But doesn't he do better than this for us? Between his "don't cry" and "get up" at the funeral at Nain several seconds passed. Between his "don't cry" and "get up" at our funerals several years may pass. But time means nothing to our Lord. At the end when raised bodies are reunited with souls already there, we will have from him an eternal life in heaven. There death and all life's problems will be not only past, but forgotten, swallowed up by the joys unspeakable at the Savior's side.

To know and believe this we need to do more than meet Jesus at Nain. We need to follow him to Calvary, there to see him die that God might blot our sins from his sight and mind forever. We need to know that Jesus beat life's greatest problem, sin and its punishment of death. Then we will also know that he will help us with all the other problems of life.

Our towns may be insignificant and ourselves unimportant. But in the problems of life, even in the greatest problem of death, we have one whose strength always prevails and whose love never fails. That's what happens when Jesus comes to town.



Pastor Lauersdorf serves at St. John, Jefferson, Wisconsin.

When the world draws the line

Young people to whom rock music is a passion are not inclined to heed a pastor's warnings against the dangers of rock music. Perhaps they will listen to a veteran TV-radio critic who is anything but a "preacher" in his reviews. Mike Drew, of *The Milwaukee Journal*, doesn't quote Scripture morality in his columns, but he is alarmed by the kind of rock music he is seeing and hearing, especially since "record company sleazebags [that] will do anything for a buck," ratings-hungry rock radio stations, and MTV (cable TV's major music video station) are pushing songs with "sexually explicit" lyrics ("porn rock" to the music industry).

After having seen Phil Donahue spell out the words of certain popular songs for his TV audience, Drew told a reader that these lyrics would have turned "her ears blue and her face red." He cites the sexually filthy Prince as a chief offender. Recordings by Sheena Easton, the Motley Crue, and Prince "dealt seductively with sexual intercourse, masturbation, incest and thrill killing." The "schoolteacher" in a Van Halen MTV video strips to a bikini and dances like a prostitute for her "class."

The captions for Drew's columns headline his concern: "Do you really know what songs your child is listening to? You should." "It's only rock and roll, or is it? Sexy lyrics have gone too far." He almost used the neglected word "morals" when he charges that "the growing musical sexuality desensitizes the young and vulnerable, and pollutes their minds, taste and values."

A professional newsman, he does not advocate censorship or legislative action. His recommendation is that parents "try really listening to the lyrics," and if they are shocked, they should call the station and the sponsors. He also approves of the campaign of the Parents Music Resource Center to have the lyrics printed on the backs of the albums.

A newspaper columnist is making these observations and recommendations. It is not a Christian minister who is writing a tract on rock music for the youth of our WELS churches. He makes his protest as a man of the world. It comes as a rebuke to Christian parents who are casual about their children's rock music idols and about the rock music altars at which their children worship. It points a finger of shame at Christian youth who know where "porn rock" is coming from (their friends will tell them if they don't know) and yet do not blush for the growing raunchiness of rock music and protest it.

The Apostle Paul once cited the decency of pagans to shame the Corinthian congregation. Even leading members of that congregation tolerated a case of incest in their midst; they did nothing about it. Paul shamed them by reminding them that such incest was "of a kind that does not occur even among pagans" (1 Corinthians 5:1).

If Christians do not recognize when rock music has become degenerate, the world will rise up in judgment against them. It can't be "anything goes" for Christians.

Carleton Toppe



Professor Toppe
is president of
Northwestern College,
Watertown, Wisconsin.

"The kids in the pew ahead of me"

In response to the article, "The kids in the pew ahead of me" (July), Prof. Braun rightly encourages parents to bring their children to church. But there is a great sadness evident in this article concerning the training of children in the ways of the Lord. Far too often parents bring their children to church but fail to help the children understand why and what to do there.

Parents can better help their children by beginning in the home with daily family devotions — infants and toddlers included. Train little ones to put aside their play for a quiet, cherished time with the Lord. This family devotions time is then easily expanded into the larger congregational-family worship time.

Don't underestimate little ones and place obstacles in their way. Tasty goodies, toys and games are known by children to be bribes not to interfere with the adult. It is far better to do as the Lord says, simply let the children come to him, help them know the Lord, and let them receive his special blessing.

*Janice Sullivan
Two Rivers, Wisconsin*

John Braun admirably recognized the dedication of mothers who bring their children to church from infancy. His observation that the Spirit's work in worship cannot be superficially judged was apropos. However, Prof. Braun's suggestion that watching cartoons is a child's alternative to "enduring" adult worship is inadequate.

Is a mother's inability to enjoy worship really the necessary price of Christian parenting? What impact on a child may there be when his earliest experience with "church" is primarily disciplinary? And have we considered the visitor (invariably seated at the back of the church) who cannot be expected to understand the significance of those children in church who disrupted his only appearance there in years?

Surveys among the unchurched reveal that high on their list of priorities for a church they would consider is a worship-hour nursery. Child care for infants and an hour for toddlers that

includes Bible stories, prayers and songs can be a meaningful alternative to mother's wrestling match with her child in church. At the very least, a glassed area with loudspeakers would allow mothers to worship free of the tension in knowing their children are disturbing others.

And why doesn't dad come to mom's rescue?

*Paul Kelm
Milwaukee, Wisconsin*

The series currently running in *The Northwestern Lutheran* by John Braun "In the pew" is enjoyable to say the least. As one who spent seven years in the "cheerios and bottles" section of the church before stepping regularly into the pulpit, I can fully relate to what he writes. It is good to be reminded of the view from the pew.

In his article "The kids in the pew ahead of me" he correctly points out the distraction children can be in a worship service. May I add a thought for those who are thinking "that is the very reason I don't bring my children. I never get anything out of the service." There is more to a service than the sermon. Hymns, prayers, familiar liturgy, forgiveness of sins, just being in this special place set aside for God alone, all these are things which also enrich our spirits. And there is also the training of your child (from birth on) to set aside a special time to join with others in worship. Yes, it is worth the trouble.

By the way these thoughts are not my own. They are from a sermon preached by Pastor Braun in 1981. May such helpful writing continue.

*Art Callies
Maribel, Wisconsin*

Let's learn the language

In "Exclusive language in the church" (June 1), Pastor Franzmann referred to male-oriented language in the Bible and in our worship as being out of place. To follow his reasoning, the whole Bible needs to be reworded to avoid offending women. In doing away with exclusive language in the church, Luke 2:14 would read, "Glory to God in the highest; peace on earth, good will to people." The woman who called this problem to his attention felt slighted by

the use of male-only words in the Bible and the church. Pastor Franzmann writes, "One of the good features of the women's movement was that it was calling attention to those sources of irritation which can so easily be avoided if men will only be more thoughtful of their Christian sisters."

As a student of various languages, the whole premise of "exclusive language" is ludicrous to me. For the women's movement to attempt changing our English language is not a good feature, but a foolish one. Already our language is being corrupted by such non-words as "chairwoman" or even worse, "chairperson," when "chairman" in the first place is a word denoting position only, not sex. "Mankind" has always included both men and women. There is no need to invent "peoplekind" for the sake of equality. Generic terms are a part of our language. English is a difficult enough language already, without intentionally adding to the confusion.

I suggest that any women who have problems with generic terms in the church or in everyday life do a little study of language and realize that these generic terms are not sexist at all. The original Hebrew and Greek of the Bible use generic terms, and so does our English today. Rather than trying to change the language, let's learn it.

*Jon Ladner
Denver, Colorado*

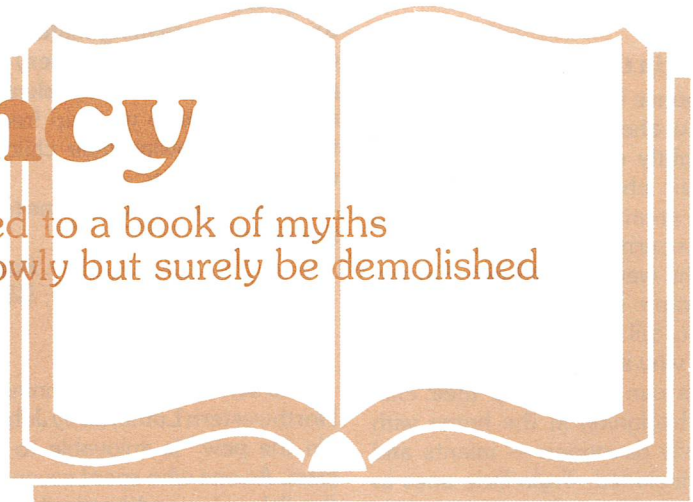
Objects to letters column

This is somewhat ironic, but I'm writing to the letters column to complain about the letters column. As far as I'm concerned, this page is at best a waste of paper, at worst a forum for infighting and arguing within our midst. And over what monumental issues? What color should the new hymnal be? — that silly discussion has raged for months now. What kind of hymns should we sing? Is it OK to hunt animals or not? In almost every case, the original article made its point clearly. The letters column only served to confuse the point. Let's do away with the letters page in *The Northwestern Lutheran* and use the space for something more profitable.

*Tim Soukup
Wauwatosa, Wisconsin*

Inerrancy

When the Bible is reduced to a book of myths the Christian faith will slowly but surely be demolished



The Bible has been under attack for centuries. But today, as never before, the attack is coming from those who call themselves Christian theologians. Today many do not believe that the entire Old and New Testaments are historically accurate. These theologians raise questions for us: Is the Bible totally mythological; an “almost” error-free faith-book; or is it inerrant (i.e., without errors)? Or does it really matter?

One way to answer the last question is to ask another question: Does it really matter if a crew of workers comes to your home and runs jack hammers against its foundation day after day? When the Bible is reduced to a book of myths or even to a “very reliable” book, the foundation of the Christian faith will slowly but surely be demolished. The central truths of Scripture are at stake. God’s demands on us for a perfect life and the satisfaction for those demands through the substitutionary holy life, sacrificial death and physical resurrection of Jesus Christ are reduced to a possibility and are no longer absolute truths.

For example, at one Midwest Christian seminary where the truth of the Bible is undercut, the majority of its graduates in 1976 seriously doubted the physical resurrection of Jesus Christ.

But how do we know the Bible is “without errors”? The first thing to do is to ask Jesus Christ. We can trust his answer because he is sinless (Hebrews 4:15), has proved himself to be God (especially through his physical resurrection), and said he is God. To the Jewish religious leaders Jesus said, “Before Abraham was born, I am!” (John 8:58.) “I am” is the same way God described himself to

Moses! Because Jesus is sinless, has power over death, and is God, we know we can trust him and what he says about the Bible. Therefore, one cannot logically say Jesus is God and at the same time say that he was in error about the truth of Scripture.

When Jesus was on earth, the complete Old Testament was accepted by the Jews as a collection of errorless books which God caused to be written by Moses and the prophets (Luke 16:29). Jesus never rejected that belief of the Jewish religious leaders. In addition, Jesus never negatively criticizes the Old Testament. Instead, he always quotes it as completely authoritative and trustworthy. He “proof-passaged” the devil to defeat in the wilderness (Matthew 4). He also justified overturning the tables of the money changers in the temple by quoting the Old Testament (Matthew 21:12). And he unhesitatingly referred to the stories of Adam, Noah and Jonah as factual, not parabolical (Matthew 19:4-6; 24:37; 12:40,41).

There’s no question that Jesus spoke of the Old Testament as completely authoritative and inerrant, but how could Jesus possibly speak of the New Testament that way? While it’s true that Jesus was not on earth when the New Testament was written, yet Jesus referred to its coming by putting his seal of

approval on its writers, the apostles and evangelists. Even though the New Testament writers were sinners like us, yet Jesus gave them a special promise: “The Holy Spirit . . . will teach you all things and will remind you of everything I have said to you . . . he will guide you into all truth” (John 14:26; 16:12,13). Thus, we can speak of the New Testament as God’s inerrant book, for the words these men wrote were “words taught by the Spirit” (1 Corinthians 2:13).

People who talk like Jesus do not speak of the Bible as a mythological or partially reliable book. Anyone who talks like Jesus, talks about the Old and New Testament writings and writers as completely authoritative, infallible and inerrant.

The whole issue of inerrancy revolves around one’s view of Jesus Christ. If we trust that Jesus died and rose for us (and we can be sure of that), then we can also trust his word about God’s word, the Bible. By trusting in Jesus, we can be assured that the foundation of our faith, Holy Scripture, is intact. It’s inerrant. □



Pastor Trapp serves as campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.

Genesis 22

Today's great chapter is one which sets before our eyes a truly great picture — the portrait of Abraham, who is the very personification of what is meant by "faith" in the Bible. And a Christian faith is without doubt the greatest possession any individual can have here on earth. Therefore we can all learn much from this chapter — Genesis 22:1-19.

Moses' lengthy chapter on Abraham runs from Genesis 11:17 to 25:11. And Abraham is introduced as *the man of faith* in 12:1-4, where God told Abraham, "You must leave this country of Ur, in Chaldea, and your whole family, and go to the land I will show you," without even telling Abraham the name of that new land. And then God made three promises to Abraham — 1) this new land will be yours; 2) your family will become so large that it will be a great nation; and 3) the Savior promised to Adam and Eve will come from your family. And then Moses wrote, "So Abraham started out, just as God told him to do" without knowing where he was going, leaving behind all his land (he was a wealthy farmer), his business, and his family. Have you ever heard of anyone with a greater faith?

The father of many nations

But Abraham's biggest problem was the fact that his wife, Sarah, was barren, so that he had *no children* (Genesis 11:30), and Abraham was now 75 years old (12:4), so where was this big family going to come from? And God led him to the land of Canaan, where he settled down, and in the next 24 years Sarah still had no child.

But as Paul wrote later on, "Abraham believed that he would be 'the father of many nations,' just as God said. . . . And Abraham's heart was filled with hope, even though there was no human hope that such a thing would ever happen, because he was 99 years old, and he knew that his own body was already dead, and that Sarah had never been able to have any children. But his *faith* wasn't weak, and there was no unbelief in his heart which made him doubt God's promise. . . . and he was absolutely sure that God was able to do whatever he had promised" (Romans 4:18-21). And God *kept his promise*, and Sarah had a son, Isaac, at the age of 91 (Genesis 21:1-3).

Abraham tested

But then, as Chapter 22:1 tells us, God *tested* Abraham. And what a test. He told Abraham, "Take your son Isaac, whom you love dearly, and go to the Moriah mountain country, and offer him to God as a burnt offering." And then Moses wrote, "And Abraham got up early in the morning, saddled his mule, and took Isaac and two ser-

vants and some wood for the burnt offering and *went* to the place God told him" (22:3).

And on the way, when Isaac asked his father, "Where is the lamb who will be the sacrifice?" Abraham answered, "God will provide his own lamb for the sacrifice." And when they got to the place, they built the altar and laid the wood on it. And then Abraham tied Isaac's hands and feet and put him on top of the wood, and took his knife and was about to kill Isaac, when God's special angel told him not to do so, because "now I know that you do fear God." And when Abraham looked around, he saw a ram caught in the bushes by his horns. And he offered that ram as the sacrifice in place of Isaac, his only son.

This is surely one of the most dramatic stories ever told, and it has many lessons to teach us. The first lesson is of supreme importance, and is simply stated — that *God always keeps his promises*, no matter how impossible they sound. And the second one, which we very seldom think of, is that *God always tests the faith of his children*, sometimes severely; but his tests never harm us, nor are they ever more than we can bear. The third lesson is one we very seldom think of either — that *God always supplies what he asks us for*.

Obviously Abraham is a picture of God, our loving Father, and Isaac is a picture of Jesus, who willingly became the sacrifice for our sins. And the ram is also a picture of Jesus, the *substitute* sacrifice for us. And the whole scene is a picture of *God's plan of salvation* which is the *only way* of salvation.

Abraham's faith

And here we see what an important part *faith* plays in that plan, for the whole story is a picture of *Abraham's faith*, illustrating what faith is — namely "being sure about things we *hope* for, and *certain* about things we *can't see*" (Hebrews 11:1) — things which seem impossible to us. And, of course, the thought of a holy God and his holy, sinless Son loving a world of rotten, filthy sinners who hate and revile them, and then sending that Son to suffer and die to save them from their sins is humanly impossible. But it's also *true*, for it is God who painted this wonderful picture for us. □



Pastor Anderson is a retired pastor and seminary professor living in Naples, Florida.

Mahalo, members of the WELS



(Above) The U.S.S. Arizona national memorial located at Pearl Harbor, which the church property overlooks. (Left) Pastor McWaters conducting the Sunday service.

By Joel C. Gerlach

Dateline, Honolulu: "Two for the price of one." Do ads like that sometimes grab your attention? That's what the synod is getting in Honolulu — two for the price of one. We called a missionary to serve St. Paul congregation, and in the person of Pastor Jerome McWaters we got a chaplain too. We introduced him to you a year ago when he was installed. It's time for an update.

The Lord has blessed Pastor McWaters' efforts beyond expectation. Sunday attendance, in the low 30s at the time of his installation last year, has tripled, taxing the temporary chapel beyond its limits and forcing the congregation to look for an alternate worship facility for its Sunday services.

The majority of the worshipers are still WELS military personnel and their families. We think you will find some of Pastor McWaters' experiences serving them a cause to praise the Lord.

Thanksgiving Day was the occasion for a communal dinner. Three turkeys were on the menu. Fifty people came, all but seven were service-connected. Two young Navy men were on duty aboard ship that day. So the pastor and another Navy man brought Thanksgiving dinners to them. Their comment: "It brings us a little closer to home on a long and lonely day."

Jim was originally from Michigan, his wife Delia from South Dakota. Two daughters are three and one. Jim received orders calling for deployment for seven and one-half months on the USS Jason beginning January 15. They spent Christmas on leave in South Dakota where Delia and family planned to stay until Jim's sea duty was over. When Jim reported back, his deployment was delayed a week. That gave him one last chance to receive the Lord's Supper before Tuesday's departure. The sacrament brought tears to his eyes.

Alone without his family, Jim stayed for lunch after the service, well into the evening in fact. He talked about his attachment to the congregation, and about how much he'd miss the services and the Bible classes. He requested that cassette tapes of the service be sent to him aboard ship.

Monday evening Jim was back at the parsonage for dinner. That evening he made arrangements for the care of his pickup truck, then went

home to press 15 sets of uniforms. Tuesday morning Pastor McWaters and his young son took Jim to a pier in Pearl Harbor. He boarded the Jason at 6:30. At 8:15 the sailors said their farewells to family and friends. Jim had tears in his eyes as tugs pushed the ship from the pier. Earlier he had said, "There's something special about this, something hard to describe. I've been doing this for 12 years. But today it's like leaving home for the first time. Your church has made the difference."

Another serviceman had just arrived from the mainland. He hadn't slept for 24 hours. While waiting in Waikiki for transportation to his base, he called Pastor McWaters to ask about services on Sunday. Three days later, still waiting for his vehicle and his personal belongings to arrive, he took a bus to the parsonage. "Is there anything I can do?" he asked. "I want to get involved." He currently serves as a substitute Sunday school teacher and a worship elder. On Christmas Day he subbed for the pastor who was ill, led the worship and read the sermon. "I like what's happening in this mission," he observed. "I want to be part of it all."

A bride of five days arrived from Wisconsin. Home in Hawaii is a one-bedroom sparsely furnished apartment. Her husband is a submariner. She has no idea where in the world he is. She has no "wheels." She relies on others for transportation to her volunteer Red Cross job and to church on Sundays. When her husband is in port, they take the bus to church — a 45-minute ride. Now another military family provides transportation for them. "There's a sense of home and community in our church," she says.

A young man, barely 20, is stationed at the Schofield Army Barracks. He has his own car. He figures it's a waste to drive all the way in to church by himself. So he rounds up anyone in his unit he can persuade to go with him. One Sunday it was a couple from Oklahoma, another Sunday a buddy from North Carolina, then a couple from South Caroli-

na. You never know who'll be next. He says he needs a bigger car!

Haoles, that's what the islanders call the military. It's not a complimentary term. Service people are made to feel unwelcome. They can taste the resentment. Two families, one Navy, the other Coast Guard, commented that their church friends and church family have helped them to forget they are haoles. The Navy officer said he and his family would be happy to stay for another tour of duty in the islands if given the opportunity. The Coast Guardsman had stopped attending services before Pastor McWaters' arrival. Now he is thinking about requesting a three-year extension in Hawaii. His wife says it's because of the church.

We are gratified to have Pastor McWaters serving our WELS brothers and sisters in uniform on our behalf. The Hawaiian word for that feeling of gratitude is *Mahalo*. As WELS members we say, "Mahalo, Pastor McWaters, for the pastoral care you are providing for our service people and their families." And I'm sure I speak for every serviceman and woman who has found a caring, self-giving chaplain in the person of Pastor McWaters when I add, "Mahalo, WELS members, for caring enough about us and our special needs to provide this dedicated missionary/chaplain to minister to us."

St. Paul congregation is currently in the middle of a feasibility study with an architectural firm, Wong and Wong Associates, to determine how best to utilize its 36,560-square-foot building site on a hill above Pearl Harbor overlooking the Arizona Memorial. Hopes are high that a building will be erected early next year. □



Pastor Gerlach serves at Our Redeemer, Santa Barbara, California.

I understand why our church is against secret societies and why we don't participate in scouting. Yet I am approached for money and help from many groups about which I am uncertain. What is our church's opinion of the Rotary Club, the Kiwanis and Key Clubs, Campfire Girls, the YMCA and YWCA, the Lions, JC's and Jaycettes, the Elks Club and 4H Clubs? I hate to give to groups we don't condone?

That's quite a laundering list! Rather than replace your Christian conscience with a published list of prohibited organizations, our church would prefer to reaffirm the biblical principles which guide your conscience in glorifying God. Among those principles are:

1) A Christian will not endorse — by membership or support — an organization which acknowledges a god other than the Triune God or promotes a god whose identity is open to opinion.

2) A Christian will not join or abet an organization which encourages a way of salvation other than Jesus Christ and his atoning sacrifice for sin.

3) A confessional Christian will avoid organizations whose avowed purposes include the promotion of religious unity among people whose convictions are mutually exclusive.

4) A conscientious Christian cannot support an organization whose principles and practice contradict the moral will of God.

5) A faithful Christian will not join an organization which requires an oath that may place the organization and its objectives ahead of God and his will.

There are at least three categories of organizations in your list. One category presents no conflict because its principles and practice are entirely civic, business, humanitarian, educational, or recreational — not religious or ethical.

A second category of organizations may present an occasional conflict because individuals, activities, or programs challenge the conscientious Christian member to testify to truth, verbally or by abstention. Yet the objectives and principles of these organizations present no conflict with confessional Christianity. The third category includes those organizations whose essential purpose (as expressed in constitution, structure, conditions of membership, policies or position statements) stands in opposition to the biblical principles enumerated above. To join such an organization is to deny the faith and fellowship of our church, however worthwhile many of the organization's programs may be.

It's not so much that our church is exclusive. God is exclusive — a "jealous God" who will not be confused with what is not God. Christianity is exclusive, for Jesus

said: "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). The Bible is the exclusive, divinely inspired truth which condemns and prohibits whatever denies that truth. Christianity and our church are at the same time a truly inclusive fellowship, for God "wants all to be saved and to come to a knowledge of the truth" (1 Timothy 2:4). And the Christian Church is compelled by love to share that truth and salvation, to draw people into the closest of all organizations — the "Body of Christ."

Let me urge you, with your pastor and congregation, to study both Scripture and organizations, so that what you do is the personal, convinced statement of what you believe and whose you are.

Why does the pastor, in our communion liturgy, pronounce God's forgiveness before people have received the sacrament?

It would be unloving, even unbiblical, to withhold the assurance of forgiveness from the congregation after the confession of sin. Many of these penitent sinners (children especially) will not be receiving the sacrament that day.

We are careful not to give the impression that the Lord's Supper is essential to forgiveness or that it conveys some mystical, higher form of forgiveness. Because Christians are troubled by their sins and doubts, the Lord graciously confirms in his sacrament the forgiveness he earned with the sacrifice of his body and blood and promises in his word. Lutherans define the "Means of Grace" — the Spirit's instruments for communicating and applying forgiveness to individuals — as "the gospel in word and sacrament."

We are careful also not to give the impression that forgiveness is in any way based on what we do (such as coming to the altar to receive the sacrament). Our forgiveness and assurance lie in what Christ did for us. The absolution in our liturgy establishes that fact well where it is positioned. □



Send your questions to *Questions, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222*. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Kelm is the synod's executive secretary of evangelism.

Mischke reelected

Convention delegates voted overwhelmingly to give President Carl H. Mischke a fourth consecutive two-year term.

President Mischke was reelected on the first ballot, receiving 256 of the 322 votes cast. Others nominated and their vote totals were Pastor Gerald E. Free of Omaha, Nebr., president of the Nebraska District, 27; Pastor Carl W. Voss of Green Bay, Wis., president of the Northern Wisconsin District, 23; Pastor Donald F. Bitter of Fort Atkinson, Wis., president of the Western Wisconsin District, 9; and Pastor Winfred B. Nommensen, Milwaukee, president of the Southeastern Wisconsin District, 7.

In accepting the presidency, President Mischke told the delegates that he regards their vote "as a call from the Lord, through his church."

"I want to assure you," he said, "that with God's help I will seek to continue to provide the kind of leadership that is responsive to the objectives articulated in the hymn on which our convention theme is based: *God's word is our great heritage and shall be ours forever.*"

A native of Hazel, S. Dak.,



Officers of the synod, all reelected, are, left to right, Pastor David Worgull of Chandler, Ariz., secretary; Pastor Donald F. Bitter of Fort Atkinson, Wis., second vice-president; Pastor Carl H. Mischke of Milwaukee, president; and Pastor Gerald E. Free of Omaha, Neb., first vice-president.

President Mischke began his ministerial career in 1947 following study at Martin Luther Academy, New Ulm; Northwestern College, Watertown; and Wisconsin Lutheran Seminary, Mequon.

After two years as assistant pastor at First Lutheran of La Crosse, Wis., he served five years as pastor of a dual parish, St. Peter-St. John, Goodhue, Minn. In 1954 he accepted a call as pastor of St. John, Juneau, Wis. He was elected president of the Western Wisconsin District in 1964 and subsequently served also as the synod's second vice president and first vice president before succeeding to the presidency in 1979 following the death of President Oscar J. Naumann. In the same year he was elected to his first regular term as president.

In 1947 President Mischke was

married to Gladys Lindloff, a parochial school teacher in Milwaukee. There are four children: Joel, a teacher at Arizona Lutheran Academy, Phoenix, Ariz.; Susan (Mark) Blahnik of Sun Prairie, Wis.; Philip, pastor of Deer Valley Lutheran Church, Phoenix, Ariz.; and Steven, pastor of St. John, Battle Creek, Mich.

Synod officers reelected

Besides the president all the officers of the synod were reelected on first-ballot voting.

Reelected were Pastor Gerald E. Free, president of the Nebraska District, as first vice president; Pastor Donald F. Bitter, president of the Western Wisconsin District, as second vice president; and Pastor David Worgull of Calvary, Chandler, Ariz., as secretary.

Elections

Officers of the synod

President: Rev. Carl H. Mischke
1st Vice President: Rev. Gerald E. Free
2nd Vice President: Rev. Donald F. Bitter
Secretary: Rev. David Worgull

Division of Administration and Services

Board of Trustees, Chairman: Rev. Carl S. Leyrer
Board of Trustees: Rev. William Gabb, Mr. Clair Ochs, Rev. Joel Schroeder, Rev. John Seifert, Rev. Robert Van Norstrand, Mr. David Williams
Coordinating Council: Mr. Donald Schuppe

Division of Home Missions

General Board for Home Missions, Chairman: Rev. Daniel M. Gieschen
Special Ministries Board: Mr. Bruce Cuppan, Rev. Kenneth Lenz, Teacher Theodore Zuberbier

Division of Worker Training

Commission on Higher Education, Chairman: Rev. Robert Zink
Wisconsin Lutheran Seminary, Board of Control: Rev. Paul Kolander, Mr. Franklin Woldt
Dr. Martin Luther College, Board of Control: Mr. Alvin Mueller, Rev. Roger Woller
Northwestern College and Northwestern Preparatory School,

Board of Control: Mr. Ormal Kiesling, Mr. William Schmidt, Mr. Arnold Schumann

Martin Luther Preparatory School, Board of Control: Teacher Paul Kramer, Mr. Frank Raasch, Rev. Roland Zimmermann
Michigan Lutheran Seminary, Board of Control: Mr. Thomas Arras, Rev. Donald Sutton

Board for Parish Education: Rev. Paul Albrecht, Teacher David Fehlauer, Teacher Carl Hochmuth, Prof. Morton Schroeder, Rev. Melvin Teske

Division of World Missions

Board for World Missions, Chairman: Rev. William A. Meier
Executive Committee for Latin American Missions: Mr. Robert Grebe
Executive Committee for the Lutheran Apache Mission: Rev. Philip Koelpin
Executive Committee for the Lutheran Church of Central Africa: Dr. Jerome Brooks
Executive Committee for the Lutheran Ev. Christian Church in Japan: Rev. William Bernhardt
Executive Committee for Southeast Asia Missions: Mr. James Haag

Miscellaneous Administrative Boards

Board of Support: Mr. Oscar Lindemann, Rev. Irvin Weiss
Northwestern Publishing House, Board of Directors: Prof. Richard Balge, Mr. Mark Brunner, Mr. Duane Kuehl

Overseas mission effort expanded to Brazil

Delegates voted without a dissenting voice to expand the synod's overseas mission effort to a new country, Brazil.

The delegates were reacting to a ten-year contact with a small Brazilian Lutheran congregation that has requested the Wisconsin Synod to send missionaries to their country and the favorable report from a three-man exploratory team which recently visited the South American country.

The report pointed out that

Changes in synodical structure approved

For the past four years an Administration Survey Commission, authorized by the 1981 convention, has been studying the synod's structure and function. The commission submitted its final report to the convention.

After adopting a series of amendments to the 67-page report, the convention adopted the entire amended report. The major amendments

- removed circuit pastors from their role in stewardship affairs and confined their activity to assisting the district president in the supervision of doctrine and practice
- affirmed the Coordinating Council's function as the "final word relative to program and budget development, evaluation and coordination" of programs, but declined to fill the office of director of planning and programing for the Coordinating Council
- created two new agencies: a commission for communication and financial support, responsible for the promotion and funding of the synodical budget, and a stewardship board, responsible for the production of inspirational and instructional materials on the subject of Christian stewardship
- declined to dissolve the board

Brazil is the world's fifth largest country, with a very young population — 70 percent are under the age of 30. The population also is receptive to Christian missionary efforts. Within the past several decades, for example, the number of Brazilian Protestants has increased almost fourfold. Today, Protestants comprise 11 percent of the Brazilian population.

The synod authorized the sending of a five-man team to the country. It will be the first time the

Wisconsin Synod has worked in the Portuguese language.

In addition, the convention authorized nine other overseas missionaries, the most missionaries a convention of the synod has ever authorized.

The synod presently carries on mission work in 17 countries in Africa, South America, North America and Asia. The synod carries out this work with a staff of 71 pastors and teachers and 83 national pastors and evangelists.



Joel C. Gerlach, pastor of Our Redeemer, Santa Barbara, Calif., was chairman of the committee which reviewed the Administration Survey Commission report.

of directors of the WELS Foundation and turn its supervision over to the Board of Trustees

- declined to elect the Board of Trustees on a regional basis rather than on a district basis.

Major elements of the survey commission's report

- abolished the present practice of district presidents also serving as synodical vice presidents
- restricted the term of office on boards, commissions and committees to two consecutive terms
- permitted greater flexibility in district structure with fewer boards mandated by the bylaws
- created a division of administration within which are grouped functions closely related to the president's office
- created a division of parish services in which are grouped various agencies directly serving

the synod's parishes, the largest of which is the Board for Parish Education

- permitted the Board for World Missions to increase the size of its three-member executive committees as it deems necessary
- abolished the Board for Student Aid and transferred its function to the financial aids officers of the various schools.

The Administration Survey Commission, which will function until the 1987 convention, is composed of Prof. David Valleskey of Wisconsin Lutheran Seminary, chairman; Dr. Gary Greenfield, president of Wisconsin Lutheran College; Prof. Conrad Frey, former president of Dr. Martin Luther College; Pastor Ronald Heins of Milwaukee; James Johnson, a businessman; and Dr. Arthur Schulz, vice president for academic affairs at Dr. Martin Luther College.

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Two-year budget adopted

Delegates in the closing moments of the convention adopted a budget for the next biennium amounting to \$34.2 million (July 1, 1985 to June 30, 1987).

The budget for the first year of the biennium is \$16.9 million and calls for an increase in congregational budget subscriptions of 6.6 percent. The second year calls for expenditures of \$17.3 million and a 7.8 percent increase in subscriptions.

The district presidents were instructed to "contact all of the synod's congregations to encourage them to seize the mission opportunities before us." Assisting the district presidents will be the circuit pastors and delegates to the convention.

In addition to the \$34.2 million authorized for the biennium, delegates approved projects amounting to \$1.8 million subject to funding by the Coordinating Council, the synod's budget agency, and the Board of Trustees, the synod's fiscal agency.

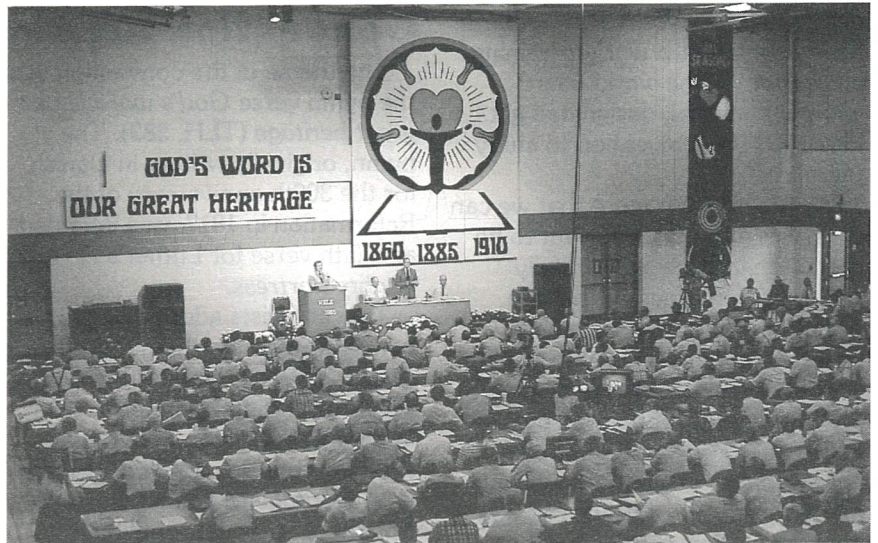
Authorized but unfunded projects

Each convention the Coordinating Council is required by the bylaws to present a balanced budget to the delegates. The convention, however, has the authority to approve projects or new programs which are not included in the budget.

Normally resolutions authorizing new projects or programs are adopted by the convention with the phrase added "subject to funding by the Coordinating Council and the Board of Trustees."

Eleven such projects or programs were approved by the convention subject to funding. The resolutions call for an additional expenditure of \$857,000 in the first year of the biennium and \$956,000 in the second year of the biennium.

"We sincerely hope and pray" said President Mischke, "that the increased gifts of God's people will



The new gymnasium at MLS was the site of the 1985 convention.

Advisory delegates Max P. Lehninger, Jr. (left) and Pastor John A. Westendorf follow the convention proceedings. Lehninger is chairman of the Pension Board and Westendorf is chairman of the Committee on Relief.

make possible the funding during the biennium of all these urgent projects which are not funded in the budget."

The projects which are presently on hold are a special gifts counselor; campus pastors at the University of Minnesota, Michigan State University, and the University of Wisconsin-Milwaukee and other area schools; a mission counselor for the Minnesota and Dakota-Montana Districts; a five-man team for Brazil and nine other world missionaries; a secretary of secondary education in the Board for Parish Education office; a program coordinator of the Special Ministries Board; and additional costs caused by administrative restructuring, especially in granting additional help to district presidents.

Multiplying the synod's resources

The delegates authorized a special gifts counselor for the stewardship office who will implement and expand a program of special and designated giving.

In his report to the delegates President Mischke pointed out that money for the operating budget had been a problem in the last biennium. "It was often the missing ingredient that kept us from expanding our work and made it extremely difficult, at times impossible, even to maintain that work at its present level."

To increase operating income, the Conference of Presidents, he said, had turned to designated giving and special giving. "It is not a new concept among us. . . . We might not be in South America today had it not been for a special,

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designated gift. We would not have been able to call a worker training counselor for the world board without a special, designated gift." He urged the convention to study the matter.

"There is much more that we can do in this area. But we want to be certain that there are carefully prepared guidelines so that the program is administered in an orderly manner and in accord with scriptural stewardship principles."

A committee, appointed by President Mischke, submitted a report to the convention outlining procedures and guidelines for the implementation of the program.

New school buildings authorized

Delegates authorized three new building projects for the synod's schools.

One project involves a \$1.2 million addition to the library building at the synod's teacher training school, Dr. Martin Luther College, New Ulm, Minn. Work on this project will proceed during 1986-87.

Another project will provide a chapel-auditorium-gymnasium building on the campus of the synod's theological school, Wisconsin Lutheran Seminary, Mequon, Wis. The projected cost of this structure is \$1.25 million. The building should be completed by late spring of 1986.

The funding of both these major building projects will be through the synod's educational development fund. This fund was established as part of the Reaching Out offering.

The third building project will also be on the campus of Wisconsin Lutheran Seminary. The school's present gymnasium will be remodeled for classroom use and for housing the synod's archives. This project's estimated cost is \$100,000 and it will begin immediately after the completion of the new chapel-auditorium-gymnasium building in 1986.

Convention theme and essays

The theme of the convention was the hymn verse *God's word is our great heritage* (TLH, 283). The hymn, originally written in Danish for the 300th anniversary of the Reformation in 1817, was intended as a fifth verse for Luther's *A Mighty Fortress*.

Two essayists addressed the convention on the theme. Professor James J. Westendorf, in the Old Testament department of Wisconsin Lutheran Seminary, spoke on the theme, *God's Word — A Heritage to Guard*. Pastor Theodore A. Sauer, until his retirement executive secretary of the Board for World Missions, spoke on the theme *God's Word — A Heritage to Share*.

Westendorf, reviewing modern heresies which undermine the authority and plenary inspiration of the Bible, urged the convention "to resist with all the strength that the Lord can give us the ever-present allurements of giving in to rationalism and in so doing to lose the precious heritage that is ours."

But, he said, "God did not give us his word so that we could treat it like a moonrock, cover it with glass and simply look at it with awe and amazement. The Scriptures were given to us to use." Use them, he urged, "to grow in faith and obedience, to guide us to unity of doctrine and practice. . . . Above all let us take it out to the world which

Sauer



Westendorf



needs to know that God has spoken to us in his word with words of comfort, deliverance and healing."

In a second paper, Sauer called upon the convention to share more widely the word with the world. "Can we really say," he asked, "that we are operating at the outer edge of our ability to reach out to others? . . . We could mention some church bodies not significantly different in size of membership from that of our own synod which have 250 or more missionaries where we have 46. . . . It is difficult to imagine that their financial base is significantly different from that of our own membership. It would seem that we have come nowhere near the limit of the ability God has given us to underwrite this important work."



A father-son presidential team was at the convention. Dr. John C. Lawrenz (left) has been president of Michigan Lutheran Seminary since 1978. Prof. Carl J. Lawrenz was president of Wisconsin Lutheran Seminary, Mequon, from 1959-1978. Prof. Lawrenz is consultant to the Commission on Inter-Church Relations.



Entrance to the new gymnasium at Michigan Lutheran Seminary.

Michigan Lutheran Seminary dedication

Michigan Lutheran Seminary, Saginaw, Mich., dedicated a \$3.1 million renovation and construction project at a special service in the school's new gymnasium on Sunday, August 4. Over 1600 people, including many convention delegates, attended the festival service. The guest speaker was President Robert P. Mueller of the Michigan District.

Special music for the service was provided by a mass choir of 200 voices from congregations in central Michigan. The choir was directed by Prof. Harold A. Hosbach of Michigan Lutheran Seminary. The organist was Kurt A. Heyer, the minister of music at St. Peter, Plymouth, Mich. Mueller, Hosbach and Heyer are all alumni of Michigan Lutheran Seminary.

The building project gives the prep school a new full-sized gymnasium, a new student commons, a new chapel-auditorium, a relocated administration office and faculty room, and remodeled and updated classrooms.

The project includes many energy-saving changes in the remodeling of the school's existing classroom building. Large window walls were removed and replaced

with insulated walls and smaller, energy efficient windows. Ceilings were lowered and an efficient lighting system was installed.

The school's new gymnasium provides a full-sized playing floor and seating for 970. Included in the new facility is a locker room for boys, a weight room, storage rooms, and a large mezzanine area that will provide a second practice area and teaching station for physical education classes. The existing locker rooms are remodeled and combined to form a larger locker room for the school's female students.

The school's old gymnasium was remodeled and now is an attractive and functional chapel-auditorium. It will be used for the school's daily worship services, concerts, plays, meetings and classes.

The project also provides needed classrooms and a new and larger classroom for the school's library. One of the new classrooms is a large computer classroom which is equipped with a network of 27 IBM personal computers for student use.

Also part of the project is the final development of the MLS Cardinal Field, an athletic facility located one mile from the MLS

campus on Mackinaw Street. Cardinal Field includes a practice football field, baseball diamond, 400 meter track and parking area for buses and cars.

This entire project of construction and renovation was funded through the Reaching Out offering. The offering has already raised over \$17 million in capital funds for the synod's home missions, world missions and schools.

MLS president, Dr. John C. Lawrenz, said concerning the entire building project, "Since the 1950s our enrollment has been bigger than our campus and its facilities. Bit by bit MLS has caught up. With this dedication we can truly say that every aspect of the school's program is adequately supported by space and equipment."

The school had an enrollment of 311 for the last school year and expects around 300 for the 1985-86 school year. Two-thirds of the school's students reside in campus dormitories because their homes are outside the immediate Saginaw area. Some students come from as far away as the east and west coasts and overseas countries.

Evangelical Lutheran Synod meets

At the annual convention of the 20,000-member Evangelical Lutheran Synod, meeting at Bethany Lutheran College, Mankato, Minn., June 16-21, delegates adopted a budget of more than three-quarters of a million dollars.

Delegates also adopted a new budgeting system and resolved that preparations were to proceed immediately so that the gathering of a synod-wide special offering for home missions might begin at the 1986 convention.

A revised constitution and bylaws were adopted as well as guidelines for the establishment of a full-time presidency of the synod beginning with the 1986 convention. The decision to have a full-time president beginning in 1986 was made at the 1984 convention. The present president is George M. Orvick, pastor of Holy Cross, Madison, Wis.

During the convention five students were graduated from the

Bethany Lutheran Theological Seminary and six congregations, eleven pastors and one professor were received into membership.

God is blessing the gospel in Peru, the delegates were told, where the synod has three missionaries on the field. One of the missionaries is instructing 81 adults in the Christian faith. A fourth missionary has been called to the field and after language study will join the missionary staff in 1986. The salary of the fourth missionary will be funded outside the synodical budget by individual, voluntary subscriptions.

President Carl H. Mischke of the Wisconsin Synod was a visitor at the convention and greeted the delegates on behalf of the Wisconsin Synod.

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the fifth month of readings beginning October 16 and ending November 15.

October	16	Judges 16:23 — 19:30
	17	Ju 20 — 21:25/ Psalms 10, 63
	18	Ruth
	19	1 Samuel 1 — 3:21
	20	1 Sm 4 — 7:17/Ps 3
	21	1 Sm 8 — 11:15
	22	1 Sm 12/Habakkuk
	23	1 Sm 13 — 15:9
	24	1 Sm 15:10 — 17:49
	25	1 Sm 17:50 — 18:30 Ps 7, 11, 12, 17
	26	1 Sm 19 — 22:2
	27	1 Sm 22:3 — 24:22/ Ps 56
	28	1 Sm 25 — 26/Ps 57
	29	1 Sm 27 — 30:31/ Ps 4
	30	1 Sm 31/2 Sm 1 — 2:32/Ps 5
	31	2 Sm 3 — 5:25/Ps 30
November	1	Ps 68/2 Sm 6 — 7:29
	2	2 Sm 8 — 10:19/ Ps 35
	3	2 Sm 11 — 12:33/ Ps 130, 32, 138
	4	2 Sm 12:24 — 15:6
	5	2 Sm 15:7 — 17:29
	6	2 Sm 18 — 19:15/ Ps 39, 31
	7	2 Sm 19:16 — 21:22
	8	2 Sm 22 — 23:39
	9	2 Sm 24/1 Kings 1
	10	1 Kgs 2 — 4:19
	11	1 Kgs 4:20 — 7:12
	12	1 Kgs 7:13 — 8:53
	13	Ps 96/1 Kgs 8:54 — 10:29
	14	1 Kgs 11/ Ecclesiastes 1 — 2:26
	15	Ec 3 — 7:14

Mill-Craft files for protection

Mill-Craft Building Systems Inc., a Waupaca, Wis. manufacturer of modular houses and commercial buildings, has filed for protection from its creditors under Chapter 11 of the Federal Bankruptcy Act.

The company was recently sold by the Wisconsin Synod to Alan and Patricia Fabian. The synod had been bequeathed the firm in 1980 by Irwin G. Rehbein.

The filing was a calculated move to keep the company running after operating financing fell through, said Leon A. Church, president and chief operating officer.

With no cash on hand, Church said, "we needed either cash or protection. The company has a backlog of approximately \$13 million in contracts and orders and is ready to sign a contract for 72 apartment units."

"Sales are not a problem," Fabian said. "We have enough orders on hand to carry us through the summer. Chapter 11 will give us the opportunity to fill those orders and generate cash flow." Sales in 1984 were \$8 million.

Michigan 25th anniversary celebrated

On June 23, Hope Lutheran, Hartford, celebrated its 25th anniversary. Pastor David Rosenau, St. Joseph, Mich., preached at the morning festival service and Pastor Edward Schaeewe, Yale, Mich., preached at the afternoon service.

Hope has been served by four pastors since its organization. Gerhard Kionka is the present pastor of the 173-baptized-member congregation.

— E. Schaeewe

Convention taped

More than 35 hours of video tape recorded the proceedings of the 48th biennial convention of the synod.

The taping of all the sessions was directed by Mike and Dee Froncek of Milwaukee, free-lance audio-visual producers. They were assisted by the director of the synod's mass media ministry, John Barber, and his wife Lynn.

The schedule calls for a tape of convention highlights for congregational use by mid-September. Distribution will be through circuit pastors.

NOTICES

The deadline for submitting items is four weeks before the date of issue

CONFERENCES

Dakota-Montana District, Western Conference, October 1-2 at St. Paul, Faith, S. Dak. Agenda: Revelation 2: 1-17 (Margraf, Joel (Steiner)); Confessional Subscription Among Lutheran Churches in U.S. (Lemke); Series of Sermons on Family Life (Meyer); Is there a Tendency in the Lutheran Church to Change from Instructing Consciences to Legislating Morals? (Zittlow).

Michigan District, Teachers' Conference, October 9-11 at Good Shepherd and St. Matthew, Benton Harbor. Agenda: Peace Found Only in His Word (Bivens); Teacher Burnout: Are You a Candidate? (Bauer).

Michigan District, Southwestern Conference, September 17 at St. John, Sturgis. Agenda: Malicious Desertion (Freier); Counseling Marital Problems (Schroer).

Minnesota District, Crow River Conference, September 17 at Trinity, Buffalo. Agenda: Cursory Exegesis of 1 Corinthians 15-16 (Schlicht); Hosea: The Man and His Mission (Smith); Evangelism: Theology and its Practice (Domson).

Minnesota District, Mankato Conference, October 1 at St. Mark, Mankato. Agenda: Exegesis on 1 Corinthians 10 (Schlicht); Divorce and Remarriage With Emphasis on Remarriage (Lindloff).

Minnesota District, Teachers' Conference, October 17-18 at St. John, St. Paul, Minn. Agenda: Jeremiah, the Weeping Prophet (Gosdeck); Dealing Positively with Pupil Management (Schultz).

Nebraska District, Rosebud Conference, October 8 at Our Redeemer, Martin, S. Dak. Agenda: An Exegesis of Mark 7:4 (Wahl); The religious influence of Alcoholics Anonymous (Groth).

Nebraska District, Southern Conference, September 30-October 1 at Gethsemane, Kansas City, Mo. Agenda: Exegesis of Mark 2 (Reede); Biblical Examples and Methods of Promoting Christian Education (Wietzke); Isagogical Study of Daniel (Zak); Article II of the Epitome of the Formula of Concord (Bartsch).

Northern Wisconsin District, Fox Valley Conference, September 17 at St. Peter, Appleton. Agenda: Isagogical Approach to Acts 21:17 — 28:31 (Cullen); Artificial Means of Procreation (Olan).

CHANGES IN MINISTRY

PASTORS:

Haag, Gerhardt G., from St. John (Newville), Waterloo, Wis., to Peace, Cottonwood/Trinity, Sedona, Ariz.

Lehmann, Richard W., from St. Paul, Hales Corners, Wis., to Wisconsin Lutheran College, Milwaukee, Wis.

Schultz, Roger W., to Kettle Moraine Lutheran High School (principal), Jackson, Wis.

Unnasch, John F., from St. Paul, Stratford, Wis., to Our Redeemer, Wabasha, Minn./Grace, Nelson, Wis.

TEACHERS:

Amberg, Jean, to St. Paul, Menomonie, Wis.

Babler, Bruce A., from St. Paul, Livonia, Mich. to Christ, Big Bend, Wis.

Engel, Virginia, to St. Marcus, Milwaukee, Wis.

Graf, Linda, from inactive to Beautiful Savior, Milwaukee, Wis.

Greenfield, Sandra L., from Jordan, West Allis, Wis., to Fairview, Milwaukee, Wis.

Gronholz, John H., from Evergreen Lutheran High School, DuPont, Wash., to Dr. Martin Luther College, New Ulm, Minn.

Harley, Jonathan, to St. Croix Lutheran High School, West St. Paul, Minn.

Heidtke, Earl, from Immanuel, Hadar, Nebr., to Nebraska Lutheran High School, Waco, Nebr.

Hunter, Karen, to Our Redeemer, Madison, Wis.

Jones, Sheree, from inactive to Holy Cross, Oklahoma City, Okla.

Meltner, Merlin, from inactive to Shoreland Lutheran High School, Somers, Wis.

Miller, Denise, from inactive to Faith, St. Petersburg, Fla.

Root, Cheryl, to Mt. Olive, Appleton, Wis.

Sebald, Sandra, to St. Mark, Brown Deer, Wis.

Stoltenberg, Karen, from inactive to Good Shepherd, Omaha, Nebr.

Terek, Diane, to St. Paul, Franklin, Wis.

Westphal, Riley W., from St. Peter, Chilton, Wis., to California Lutheran High School, Tustin, Calif.

Wiedenhoef, Carol, from inactive to Jordan, West Allis, Wis.

Winkler, Craig C., from King of Kings, Garden Grove, Calif., to First, Green Bay, Wis.

BAPTISMAL FONT

Oak baptismal font with the inscription "One Lord, One Faith, One Baptism" is available to any congregation in need of it. Call Pastor Mark Porinsky, 313/425-8442.

FALL PASTORS' INSTITUTE

The 1985 Pastors' Institute at Wisconsin Lutheran Seminary will be conducted on a series of five Monday afternoons beginning September 30. Sessions will be held in the multi-purpose room in the library basement from 1:30 to 4:30 p.m. The program is as follows:

"A Portrait of Moses," Prof. James J. Westendorf; "Present Day Applications on Problems Relating to Church and State," Prof. John F. Brug. Send registrations to President Armin J. Panning, 11831N Seminary Drive 65W, Mequon, WI 53092. The fee is \$7.50.

Paul A. Manthey, Secretary
WLS Board of Control

BIBLE LANDS STUDY TOUR

Wisconsin Lutheran Seminary is sponsoring a study tour to Israel and Egypt. Tentative dates are July 27 — August 15, 1986. Approximate division of time: 2 weeks Israel, 1 week Egypt. Estimated cost \$2000. Four and one-half credits in Biblical archeology and geography for MST students. The tour itself will not involve archeological digging but an attempt will be made to arrange a 2-week excavation experience before or after the tour for those who are interested. (One and one-half credits, estimated additional cost ca. \$250.)

Laypeople and other non-credit participants are welcome on a space-available basis. In previous study tours there has always been space available for such participants. For further information write: Summer Quarter in Israel, Wisconsin Lutheran Seminary, 11831 N. Seminary Dr., Mequon, WI 53092. More complete information will be sent to all interested parties this fall.

ADDRESSES

PASTORS:

Bader Randy D., Isabel, SD 57633.

Barlow, Michael T., Box 128, Henry, SD 57243; 605/532-5241.

Bauer, Thomas E., 675 Church Ave., Hancock, MN 56244; 612/392-5572.

Casmer, Frederick W., 2505 E. John Cabot, Phoenix, AZ 85032; 602/867-8727.

Cooper, David R., 611 Oak Terrace, Jupiter, FL 33458; 305/744-6197.

Dietrich, Joseph M., 15830-46th Ave. N., Plymouth, MN 55446; 612/559-5748.

Dose, Brian L., 1707 Springwells, Detroit, MI 48209; 313/842-1624.

Ewings, Jerry J., 4808 Cochise Ct., Lilburn, GA 30247; 404/381-2441.

Gumm, Charles F., 2867 W. Britton Rd. Box 197, Perry, MI 48872; 517/625-3414.

Hartley, Douglas C., 16700 Beech-Daly Rd., Taylor, MI 48180; 313/942-0838.

Hein, Stephen P., 627 W. Gurley St., Prescott, AZ 86301; 602/445-4400.

Hensell, Philip J., 3304-5th St. N., Columbus, MS 39701; 601/329-4179.

Himm, Dennis J., 112 Dale Ridge Dr., Centerville, OH 45459.

Hoff, James L., 305 Custer, Helena, MT 59601; 406/443-6326.

Jensen, Daniel A., PO Box 31971, Lusaka, Zambia, Africa.

Kipfmiller, Mark T., 910 E. Florida Ave., Appleton, WI 54911; 414/733-0957.

Kronebusch, Kerry F., Box 86, Echo, MN 56237; 507/925-4266.

Kruse, Ronald L., 111 S. Idaho St., Clark, SD 57225; 605/532-3766.

Lockman, Steven M., 9630 Montego Bay Dr., Miami, FL 33189; 305/235-0322.

Rouse, Wayne L., 204-3rd Ave. N.E., Box 370, Elgin, ND 58533; 701/584-2897.

Schweppe, Paul E., 206 S. Mountain St., Bay City, MI 48706; 517/684-2478.

Seefeldt, Curtiss W., 1550 McClellan Dr., Huron, SD 57350.

Spaude, Philip P., 4007 N.W. Barry Rd., Kansas City, MO 64154; 816/436-2013.

Stern, Paul H., 1611 Jefferson St., Oshkosh, WI 54901; 414/235-5390.

Unke, Timothy A., 214 Colville St., Eagle River, AK 99577; 907/694-3456.

Valerio, Arthur J., 9002 Ferndale St., Juneau, AK 99801.

Voss, Jonathan C., 2814 Windsor Dr., Sherman, TX 75090; 214/892-0462.

Witte, Steven L., 320 E. Washington St., New London, WI 54961; 414/982-7468.

TEACHERS:

Hering, Thomas P., 655 Anchor Way, Carlsbad, CA 92008.

Hunt, Timothy J., Cross Oaks Village Apts., 333-12th St. #C-9, Plainwell, MI 49080; 616/685-5797.

Sebald, John A., Rt. 3, Box 316, Osceola, WI 54020; 715/294-2517.

NORTHWESTERN PUBLISHING HOUSE Dedication Service / Open House

On Sunday, October 20, the dedication service of the new NPH building will be held at 2:00 p.m. at St. John Lutheran Church, 7809 Harwood Ave., Wauwatosa, Wis. The guest preacher will be the Rev. Harold E. Wicke, former editor-in-chief of NPH.

An open house of the new NPH building at 1250 N. 113th St. will be held the same day from 3:30 to 6:00 p.m. As a convenience, the retail store will be open during the open house.

COLLOQUY

In a colloquy held on August 2, 1985, Pastor Charles D. Lowry, formerly a pastor in the Lutheran Church-Missouri Synod, was found to be in agreement with the doctrine and practice of the Wisconsin Evangelical Lutheran Synod. He is recommended for a year of study at Wisconsin Lutheran Seminary, Mequon.

Second Vice President Donald R. Bitter
District President Marcus C. Nitz
Professor Richard D. Balge

REQUEST FOR COLLOQUY

Pastor Gerald Pundt, Washington, Missouri, formerly a pastor of the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the WELS. Correspondence relative to the request should be addressed to the undersigned.

Gerhard Birkholz, President
Minnesota District

YOUTH COUNSELORS' WORKSHOP

The Tenth Annual Youth Counselors' Workshop will be held Friday through Sunday, October 11 to 13 at Campbellsport, Wis. The workshop is intended for pastors, teachers and lay counselors who are working with teenage youth. Two tracks will be offered. The first, for those who have not attended previously, will cover a broad range of topics related to working with teens and teenage youth groups. The second track, for those who have previously attended, will focus on the areas of education and counseling. Cost is \$50.00 per person and deadline for registration is October 1. To register or for further information contact Prof. Allen Zahn, 613 S. Twelfth, Watertown, WI 53094; 414/261-0301.

DMLC ALUMNI AND FRIENDS

An indoor picnic for alumni and friends attending the DMLC homecoming October 5 will be held from 11:30 to 1:30 in the LMU wrestling room. Please let us know if you can attend so we know how much food to prepare. Alumni and Friends Association, Dr. Martin Luther College, New Ulm, MN 56073.

NORTHWESTERN HOMECOMING

Alumni and friends of Northwestern are invited to attend annual homecoming festivities on Friday and Saturday, October 19 and 20. The schedule is as follows:

Friday,	7:00	Talent show and pep rally in music auditorium
Saturday,	8:30 - 11:30	Brunch in cafeteria (nominal cost)
	10:00	College soccer vs. Lakeland
	11:30	College football vs. DMLC
	2:30	Prep football vs. Martin Luther (Green-dale) (Please note this year the college game will be played first.)
	2:30 - 6:30	Luncheon in cafeteria (nominal cost)

ANNIVERSARIES

Zion, Ill., Our Savior school (25th), October 6 (picnic following); October 27 (potluck following). Contact Pastor V. Vogel, 312/872-5922.

New Ulm, Minn., St. Paul school (100th) October 6, 8:00, 9:30 11:00 a.m. (catered meal at noon with 2:00 p.m. program) and 7:30 p.m. Contact Mr. and Mrs. Darrel Hilbert, 214 West, New Ulm, MN 56073.

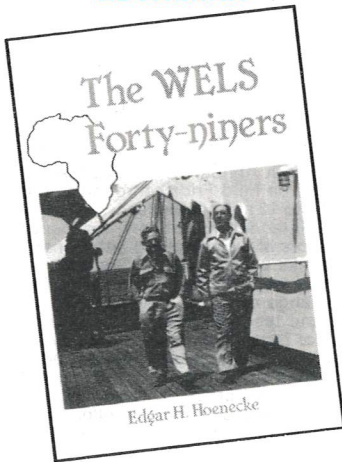
Buffalo City, Wis., Dr. Martin Luther (125th), September 29 and October 6, 8:00 a.m. and October 13, 2:00 p.m. Contact Mr. and Mrs. Tim Beckendorf, Rt. 1, Box 339, Cochrane, WI before October 7 for dinner reservations.

Zachow, Wis., St. Paul (100th) October 6, 10:15, a.m. and 2:00 p.m. (Catered noon dinner). Contact Roger Kirchenwitz, Zachow, WI 54182; 715/758-8913.

DMLC LADIES AUXILIARY

Women of the synod are invited to attend the 26th annual meeting of Dr. Martin Luther College Ladies Auxiliary on Wednesday, October 9 at the college. Baby-sitting service will be provided for small children if you wish to bring them along. Registration and coffee hour will begin at 9:00 a.m. in Luther Memorial Union and the opening service will begin at 10:30. A noon luncheon will be served and the meeting will conclude at 3:15. Educational and entertaining programs are planned, including mini-tours of the campus. During the business meeting projects for the coming year will be selected. You may send your gifts to help carry out these projects to the treasurer, Mrs. Judy Blevins, 102 Westwood Dr., Mankato, MN 56001 (by October 1 if possible). Make checks payable to DMLC Ladies Auxiliary. Come and spend an enjoyable day with your fellow Christians.

**SPECIAL OFFER
TO READERS OF
THE NORTHWESTERN
LUTHERAN**



The WELS Forty-niners
by Edgar H. Hoenecke
\$1.00 each (postpaid)

Be sure to order this captivating account of the Wisconsin Synod's first step into its present worldwide mission outreach. *The WELS Forty-niners* by Edgar H. Hoenecke is fascinating history... and more. It is a story of God's guidance and blessings. 72 pages.

Send me _____ copies of *The WELS Forty-niners* at \$1.00 each (postpaid).

AMOUNT ENCLOSED \$ _____

NAME (print) _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

Make your check or money order payable to: The WELS Historical Institute.

Send your order to: SPECIAL OFFER, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

**NOTICE OF
NONDISCRIMINATORY
POLICY AS TO STUDENTS**

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

- Wisconsin Lutheran Seminary
Mequon, Wisconsin
- Northwestern College
Watertown, Wisconsin
- Dr. Martin Luther College
New Ulm, Minnesota

- Martin Luther Preparatory School
Prairie du Chien, Wisconsin
- Michigan Lutheran Seminary
Saginaw, Michigan
- Northwestern Preparatory School
Watertown, Wisconsin

ABUNDANT LIVING SEMINAR

Christian Growth Seminars will present a one-day seminar, "Abundant Living," for adult WELS members on October 12 at Luther High School, Onalaska, Wis. Workshop topics cover parenting, single living, guilt, stress, devotional life, grief and communication. Cost is \$5.00 including lunch. Pre-registration deadline is September 30. For further information write Christian Growth Seminars, P.O. Box 128, Onalaska, WI 54650.

WOMEN'S SEMINAR DAY

Ladies Guilds of Pilgrim, Minneapolis, Minn., will hold their fall Women's Seminar Day Saturday, October 5 from 8:30 a.m. to 3:00 p.m. with a noon meal included. "Speaking the Truth in Love" is the theme and there will be several main speakers on the topic "Communication with God, Family and Fellow Women," followed by entertainment. There is no cost to attend the seminar but a free-will offering will be taken. Preregistration is encouraged. For registration forms and more information write Women's Seminar Day, c/o Pilgrim Lutheran Church, 3901-1st Ave. S., Minneapolis, MN 55409 or phone one of the following numbers after 5:00 p.m.: 612/822-0601; 612/724-7551; 612/822-7372.

**WISCONSIN LUTHERAN SEMINARY
AUXILIARY**

Women of WELS congregations are cordially invited to attend the 13th annual WLSA meeting on October 5 at Wisconsin Lutheran Seminary, Mequon. Registration and coffee hour will begin at 9:00 and the meeting will begin with a service at 10:00. The day's activities will conclude at 4:00.

Reservations preferred by September 20. A \$6.00 fee (includes registration and dinner) should be mailed to the WLSA corresponding secretary, Miss Lee Abraham, 181 N. Glenview Ave., Wauwatosa, WI 53213. Make checks payable to Wisconsin Lutheran Seminary Auxiliary and include your name, address, telephone number, church membership and pastoral conference.

PULPIT, LECTERN, ALTAR NEEDED

A mission congregation is in need of a pulpit, lectern and altar for its new church facility. Contact Pastor John Schuetz, 745 Happy Hollow, Hot Springs, SD 57747; 605/745-3340.

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

MT. RUSHMORE AREA — Custer, S. Dak. Custer Community Center, Chamber of Commerce Building, 447 Crook. For information contact Pastor John Schuetz, 745 Happy Hollow, Hot Springs, SD 57747; 605/745-3340.

AMARILLO, TEXAS — Holy Cross, YMCA Family Center, 3442 Bell Ave., Amarillo. 10:30 a.m.; Bible class 9:30 a.m. For more information contact Pastor Jeffrey Weber, 5329 W. 42nd Ave., Amarillo, TX 79109; 807/352-0523.

**CHANGE OF TIME
OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

DUNCAN, ARIZONA — Trinity Lutheran worshipping at Parks Ave. First Southern Baptist Church, Duncan. 2:30 p.m. Relocated from Morenci, Ariz. Pastor Paul Mueller, 3140 Hoopes Ave., Thatcher, AZ 85552; 602/428-7340.

DAYTONA BEACH, PORT ORANGE, HOLLY HILL, ORMOND BEACH, FLORIDA — Our Savior, Battett and Summers Funeral Home, 1036 Derbyshire Rd., Holly Hill. 9:00 a.m.; SS/Bible class, 10:00 a.m. Pastor Herbert Kru-schel, 748 Tumblebrook Dr., Port Orange, FL 32019; 904/788-8764.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

BEAUMONT/PORT ARTHUR/ORANGE, WACO AND AMARILLO, TEXAS; MOUNTAIN HOME, ARKANSAS AND SHREVEPORT, LOUISIANA — Pastor Gary L. Pieper, 738 Lakeside Dr., Duncanville, TX 75116.

DULUTH-SUPERIOR AREA — Shepherd of the Hills. Pastor William Leerssen, 802 Maple Grove Rd., Duluth, MN 55811.

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
2929 N. Mayfair Rd., Milwaukee, WI 53222

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Juneau*
	South Anchorage*
	Wasilla
Arkansas	Fayetteville/Bella Vista*
Arizona	Cottonwood*
	Gilbert*
	N. Glendale*
	N. E. Tucson*
California	Clovis
	Pleasanton*
	Poway
Colorado	Aurora*
	N. E. Denver
Florida	Cape Coral*
	Daytona Beach
	Deltona*
	Jupiter*
	Miami (Hispanic)*
	Ocala*
	Panama City*
Georgia	N. Atlanta
Louisiana	Baton Rouge
New Jersey	Succasunna
New Mexico	W. Albuquerque
New York	Poughkeepsie*
North Carolina	China Grove
	Fayetteville*
North Dakota	Dickinson*
Ohio	S. E. Cincinnati
	Marietta*
	N. W. Toledo*
Texas	Abilene*
	S. Austin
	Bryan/College Station
	N. W. Houston
	N. E. San Antonio*
	Roanoke*
Virginia	Parkersburg*
West Virginia	Hayward
Wisconsin	Madison (Hispanic)*
	Portage*

*Denotes exploratory services.

FROM THIS CORNER

As conventions go, it was a quiet convention — no frayed nerves, no heated debates — just a nice, quiet convention. That was the judgment of a number of its delegates who sat through the five-day sessions.

Of course, the issues before a convention help to shape the convention mood. Our conventions of the 50s were dominated and debate fueled by the fellowship question as the Missouri Synod drifted further and further from the historic Synodical Conference position on fellowship.

The conventions of the 60s had their tense moments as they grappled with the synod's ministerial and teacher training system. The debate culminated in the closing of the nine-year old Wisconsin Lutheran College at the 1969 convention.

The conventions of the 70s were mission conventions. Domestic and foreign mission programs moved into full gear. The domestic mission goal — every state by 78 — was almost achieved. There was rapid expansion of our expatriate staff overseas as well as the missions. Since all did not have the same vision, the cry, "Too far, too fast," stirred up spirited debate.

The conventions of the 80s have had to face the financial problem — how are we going to support the expansion of the previous two decades? The \$22 million Reaching Out offering is now meeting our capital needs. But conventions are still concerned about operating funds — and the 1985 convention no less. But in spite of the urgency of the problem the debate was subdued at least at the quiet convention at Saginaw.

There was also a warm feeling among the delegates as they were introduced to the new facilities at Michigan Lutheran Seminary, a \$3.1 million project. What had God wrought! The new gymnasium, the old gymnasium and the dormitory were molded into one harmonious complex, all under one roof. The prep school now graces Saginaw's Court Street as a demonstration of the synod's determination to commit the ministry to faithful witnesses who shall be able to teach others.

Michigan Lutheran Seminary was a gracious host. It did everything within its power to make the delegates comfortable and to serve their needs. Congenial hosts in congenial surroundings can make congenial delegates — at a quiet convention.

Not to be overlooked in setting the tenor of the convention were the services and devotions. The guest speakers, most of them graduates of MLS, were proof that good preaching is not dead. Noteworthy too were the liturgical elements and the hymns, many of them contemporary. The services and devotions were carefully crafted by Prof. James P. Tiefel, who will take up his duties as professor of music and education at Wisconsin Lutheran Seminary this fall. His debut at the convention was impressive.

In this issue we are bringing to you the major stories coming from this quiet convention. Besides these major stories, a complete digest of convention action is available in the *Wisconsin Synod Herald* which is being sent to every home in the synod through the congregations.

The 1985 convention is over, but — please God — its resolves will live on in the hearts of our people joined together in the mission of Jesus Christ.



James P. Tiefel

MEN VS. WOMEN

By Rolfe F. Westendorf



Reuben, Reuben, I've been thinking
What a grand world this would be,
If the men were all transported
Far beyond the deep blue sea.

Back in grade school days we sang that song with some enthusiasm, boys vs. girls. There was a natural rivalry. If you were a boy, the boys were your friends and the girls were your enemies. And pity the poor boy who had no one but girls to play with.

Then came the dawn of discovery, when the boys found out that girls weren't so bad after all. In fact, they found out that girls were so nice that most of the boys each picked out a girl and married her and together raised a family.

There was value to the cultural traits that produced this boy-girl rivalry in grade school. It helped to keep boys and girls apart until they were old enough to handle their sexual growth and curiosity. But, of course, the rivalry was just a game, meant to be played only until it was time to begin preparing for marriage.

Today, however, the game has gone into extra innings. Only it's no longer a game. The women have organized, to protect themselves from their enemies, the men. They have gone to court to fight for the rights denied them by men. They have campaigned for a constitutional amendment that will give them the same privileges that men have always enjoyed. In the meantime, the men are heaping more physical and verbal abuse upon women than ever before.

Men vs. women: a war that has profoundly affected our

society, so common that it has come to be taken for granted, yet a totally unnatural and destructive conflict that neither side can win.

The Yankees vs. the Tigers? That makes sense. But, the catchers vs. the pitchers? What good can come of that? A team can only suffer from internal conflict.

God created man and woman to be a team, equal in value and honor, but different in talents and responsibilities. While there are many areas in which both can excel, some talents of each sex are unique, and the best can occur only when each supports the other with his or her special abilities. This is especially true in the home and family.

For example, God has given the responsibility for childbearing to the woman, the responsibility of family leadership to the man. And when both members of the team function according to God's design, blessings must abound.

Let the children of the world indulge themselves in the self-destructive man vs. woman conflict, if they must. Let the children of God seek the blessings that God gives when each member of the team plays the position that God has assigned. □



*Pastor Westendorf
serves at Siloah,
Milwaukee, Wisconsin.*