

OCTOBER 1, 1987

# The Northwestern Lutheran

“LORD,  
SEND  
FORTH  
YOUR  
WORD”

Lutheran  
Women's  
Missionary  
Society  
convention





326



333

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

# The Northwestern Lutheran

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## FEATURES

**The word for today** by Kurt F. Koepf 323  
An involved God; an involved church

**Book of John** by Fredric E. Piepenbrink 325  
The Word

**An angel from heaven** by David A. Kriehn 326  
WELS Relief Committee extends aid

**A historic convention in Sweden** 328  
The Lutheran Confessional Church's 1987 convention

## COLUMNS

**Editorial comment** by Victor H. Prange 324  
The gift of administration

**Letters** 332

**The Bible in 365 readings** 337

**From this corner** by the editor 339

**Speaking my mind** by Glenn N. Schram 340  
A Christian perspective on the movies

## NEWS

**Lutheran Women's Missionary Society convention** 333

**Historic old church razed** 334

**OWLS convention** 334

**School of Outreach launched** 335

**Colombia mission prospers** 335

**College faculty increased** 336

**Michigan District** 336

COVER: Carol Schroeder of Hong Kong addressed the LWMS delegates.

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# An involved God; an involved church

by Kurt F. Koeplin

*God so loved the world that he gave his one and only Son (John 3:16).*

**N**ellie E. Brown is dead. She died in Tucson, Arizona. She was 84. Who was Nellie E. Brown? She was a "News Brief" on page 3 of the Milwaukee Journal. She was fourteen short lines of two column news print. It was the most news print she ever got in her total life. She was an anonymous "nobody" and yet, she was "everybody" in that she was one of us.

## A victim of indifference

"An 84 year old woman died of exposure after being trapped in a waist deep mud hole while residents of a nearby apartment complex ignored her cries for help, police said. . . ."

The punch line came at the end of the story. "The resident told police he heard the cries, but said he didn't want to get involved."

Good-bye, Nellie E. Brown. Once more your fellow human beings vividly demonstrated the terrible stranglehold sin has on the life and conscience. No one wanted to get involved with you in your desperate time of need and you are dead! Good-bye. Hopefully, you didn't die eternally as well.

## We've been there

Hello, Nellie Browns! All of us know how you felt in that mud hole — because we've been there. We were just as helpless, felt just as hopeless, tried everything to get out, needed rescue just as badly as you. Fortunately (eternal thanks to God for this) God did not ignore us. He did not say in the divine council, "We made man in our image. But he has polluted it thoroughly by falling into the mud hole of sin. And it wasn't an accident. He did it deliberately. Therefore, let us not get involved. Let them all alone to die temporally, spiritually, eternally."

Oh no! God said that the woman's seed would be sent to crush the serpent's head and "that whoever believes in him" would be saved. The strong rope of grace would be wrapped around us, the strength to grab "the rope" would be supplied us, and we would be freed from sin's damning mud holes.

## God got involved

He loved. He gave. He loved a world of people and he gave his Son to live for them, die for them, rise for

them, return to heaven for them and will come back here for them soon. There is no other way of properly viewing the relationship of God and people other than one of total involvement in the life and destiny of human beings.

The Bible, from its opening account of creation, to its closing eschatological scenes in Revelation, attests to this involvement. It is a pattern which he expects his church to emulate. Even as there is no such thing as an aloof God, so also should there not be gatherings of his loved people disinterested in, withdrawn from, not involved with those who do not yet know of his love for them. His church and his people are to be aggressively mission-minded by their very restored natures.

For example, we cannot imagine Paul responding to the Macedonian vision by saying, "Oh no, not another one! As you can see, Lord, we are up to our eyebrows in mission work. We founded a number of congregations in this area which demand care and attention. You know they can't run themselves. That fellow in Macedonia, whatever his name is, I'm sure can help himself. Finally, I don't know him; he didn't give his name. Why should we get involved with people whom we don't know?"

## Because he was rescued

Why can't we imagine Paul saying anything like this? Because he was a Christian rescued by God's pure grace in Christ. Out of gratitude toward a loving God who gave . . . , he had to share the gospel with as many as possible.

How about us? We are also Christians who have been rescued from the pits of sin, death and hell by the same grace of God. We simply cannot say in the face of a lovingly involved God, "Oh Lord, talk to me about Jesus and heaven and glory. But don't talk to me about funding more missions. Don't talk to me about expanded outreach programs."

Christians, when time's curtain falls, let us *all* be found busily involved in our Lord's work because it's a joy to share news that we serve a God who loved and gave. □



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

# The gift of administration

The resolution approved at the recent convention of the Wisconsin Synod was to change the position title of "executive secretary" to "administrator." The vast majority of synod members will be unaware of this change, and it's not likely to cause even a ripple on the sea of congregational concerns. Only a few people working mostly at 2929 N. Mayfair Road in Milwaukee will be affected by the changed title, and they but slightly.

Yet there is something rather significant in that word "administrator." When Paul writes about the various spiritual gifts which God has given to his church, he includes "those with gifts of administration" (1 Corinthians 12:28 NIV). The Greek word for administration is rooted in the idea of the "steersman" or "pilot" of a boat. The administrator is one who has his hand on the rudder and guides the path of the ship. One is easily persuaded that this is a rather important person.

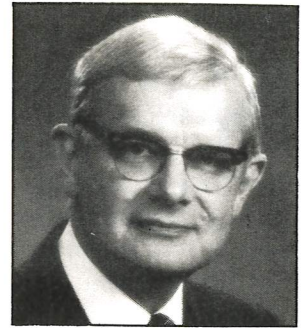
Proverbs 11:14 makes the point as applied to the affairs of a nation: "For lack of guidance a nation falls, but many advisors make victory sure." Just as a nation needs administrators who will faithfully guide its business, so also does a synod and a local congregation. Members of congregations generally don't appreciate how many hours their pastors spend doing the work of an administrator. It is done behind the scenes with little fanfare and less appreciated than a well-preached sermon.

In the English word "administrator" lies buried the Latin "ministro" which means "to serve, wait on; to tend; to execute, carry out (orders)." A good administrator is one who serves as an aid to a person or group. Administrators are vital if an organization is to function effectively.

Congregations expect of the synod a variety of services: trained workers for church and school, materials to aid evangelism and stewardship efforts, a vigorous mission outreach to the world's masses, help in cultivating and fostering the parish educational agencies. As more demands are made of an organization, more administrators become necessary.

Administrators are a gift of God to the church. Sometimes there is the temptation to pit the work of the local congregation against the work of the synod as guided by administrators who have been called or elected. There is no room in the church for an "us" against "them" posture. We're in this work together. Let's appreciate the gift of administrators. Once in a while we might even let them know we do.

Victor H. Prange



*Victor Prange  
is pastor of Peace,  
Janesville, Wisconsin.*

# The Word

by Fredric E. Piepenbrink

**J**esus once said, "I and the Father are one" (John 10:30). John, one of Jesus' disciples, no doubt was present when he made that statement, and it must have impressed him greatly. Years later — long after Jesus' three-year ministry, long after his crucifixion, death and resurrection, long after John had time to reflect properly and evaluate all that had happened to him and his relationship with this man Jesus — John composed a biography of Jesus and began it this way, "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning" (John 1:1-2). The close connection between Jesus' statement and John's opening words in his Gospel become obvious when we understand what John meant by "the Word."

## "The Word" is a person

"The Word" to which John is referring is obviously a person since "the Word became flesh and lived for a while among us" (John 1:14). Furthermore, "the Word" is obviously Jesus since "the Word" was with God already in the beginning, and it was God. But Jesus never called himself "the Word." No apostle writer of the New Testament ever referred to Jesus as "the Word." And of the four Gospel writers John alone uses the expression — several times in the prologue to his Gospel (John 1:1-18), once in his epistle (1 John 1:1), and once in his book of Revelation (19:13). "The Word" then is an all-encompassing term to describe the person, work and life of Jesus, used uniquely by John, and then only briefly. So why did John by inspiration choose it, why "the Word?"

## "The Word" is a reflection of the Father

To answer that question we must ask what in general is a *word*? A *word* is something a person says. But let's be more specific. A *word* is an inner, hidden thought in the depths of the heart of someone, made audible (and therefore known) to others. Jesus is "the Word" of God because while God's outward power and majesty are displayed in his creation, his inner being and thoughts — for example, his love and his mercy — are not. The full expression of these characteristics of God had remained hidden until Jesus came. Jesus as "the Word" reflects what God the Father is like — in his innermost being, in his very own thoughts and desires. That's why Jesus could say "I and my Father are one." That's why John called

him "the Word."

Imagine a mirror. You look in the mirror and see a reflection of yourself. But now, imagine that miraculously the mirror with your reflection becomes personified. It takes on human characteristics. It moves, it walks, it talks, while all the time reflecting your image, your words, your being. Jesus is a reflection, a mirror, if you will, of God. Jesus said, "Anyone who has seen me has seen the Father" (John 14:9).

## "The Word" makes the Father known

But besides Jesus reflecting God, "the Word" also made the Father known to others. It is useless to speak a word if no one hears it. Likewise from our human perspective, it would have been useless for Jesus to reflect the Father if no one saw it. But John calls Jesus "the Word" because he was also heard and therefore made the Father known to others by his incarnation. John wrote in his prologue, "No one has even seen God (the Father), but God (the Son), the only Son who is at the Father's side, has made him (the Father) known" (1:18). The Jews of Jesus' day were the first to come to know the Father through "the Word." We come to know the Father today through the Scriptures, especially in John's Gospel.

## Alive in "the Word"

During the next two weeks read the following sections from John's Gospel, noticing in particular how Jesus' words and actions beautifully and vividly demonstrate him as "the Word" according to John's definition given above.

- 7:14-44** Jesus is "the Word" who reveals God's teachings. The people's varied reaction.
- 8:48-59** Jesus is the eternal, glorified "Word."
- 10:1-21** Jesus is "the Word" who reflects the Father's gate to salvation and his tender care for his children.
- 12:1-11** Martha shows her appreciation for "the Word" and Jesus accepts it.
- 14:1-14** Jesus is "the Word" who reflects the Father's heaven and the way to it.
- 16:16-33** Jesus is "the Word" who reveals the Father who gives joy and peace.

Next time: "Life" □

*Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.*



by David A. Kriehn

*Thank you so very, very much for the check. . . . It couldn't have come at a better time, praise God! When Mr. Blohm brought the check to the house, our daughter asked him if he was an angel from heaven.*

**I**n a very real sense, Mr. Blohm was. Most often we think of angels as spirits who occasionally made themselves visible to deliver a message, such as in the Easter story. But the Bible also applies the same Hebrew and Greek word for angels to people. The prophet Malachi's name means: "My Angel." And Mark quoted from Malachi himself in describing John the Baptist as God's "angel" sent to prepare the way for the Messiah. When the word "angel" refers to people, however, we translate the word as "messenger." Malachi and John were royal messengers in the service of their king.

That is where Mr. Blohm comes in. He was a messenger on a divine mission for his king — an "angel of mercy." The gift of money in his hand and his words combined to communicate an unmistakably clear message: Love.

*Sometimes when things look dark and gray, along comes a caring Christian or Christian group to brighten up the world a little.*

Back in the fall of last year things were indeed dark

and gray as the rain poured down from the sky, flooding much of the Midwest. Streets were turned into rivers; basements became indoor swimming pools. The damages ran into the millions. Especially hard hit was central Michigan.

*We had \$20,000 worth of damages and we never got a loan, we just couldn't afford it. We are getting things back together — we had six feet of water in our basement.*

Our WELS Committee on Relief went into action. We contacted pastors who served congregations in the hardest hit areas. They informed us that relief funds would be most welcome and could be put to good use. Almost \$40,000 was divided among five congregations in the central Michigan area: Christ Lutheran in Saginaw, Good Shepherd in Midland; Faith in Mt. Pleasant; St. John in Zilwaukee; and St. Luke in Vassar. The pastors, and in some cases church council members such as Mr. Blohm from St. John in Zilwaukee, then delivered checks to the neediest victims of the floods, both within and outside our congregations.

*Your gift of money is going to help these needy families immensely in restoring their homes and trying to pull their lives together again.*

These gifts came from a much larger source than the Committee on Relief. They were really from our whole synod. For the contributions which you gave to our relief fund enabled us to react to natural disasters and channel funds into those areas like central Michigan where they were most needed.

But Michigan was only one of many. Last year when drought parched the South and burned out the crops in much of the region, the relief committee sent \$7500 toward the transportation of hay to drought-stricken areas so that livestock could survive. When deadly gases escaped from a lake and killed hundreds of people in Cameroon, Africa, the committee was able to send aid through our missionaries in the region. After earthquakes rocked Mexico City and San Salvador, money was sent to help the survivors pick up the pieces and start a new life.

Closer to home, the committee has also sent money to members of our own congregations — to people who underwent organ transplants, were disabled from automobile accidents, or were the victims of other natural disasters such as tornadoes. And in each case the Lord was able to dispatch one of his angels to

deliver the needed monetary assistance. For the Lord not only uses spirits to deliver messages for him, but flesh and blood human beings as well.

But it was much more than money that was sent and delivered; it was love. For money is merely love in storable form. And the thousands of dollars which were sent really carried a message of Christian love and concern for people whose lives had been touched by disaster.

*Our family would like each of you to know how very, very much your very great kindness has meant to us. To think that people, unknown to us, would come to our aid really helps us in more than a material way.*

He who flooded our hearts with love causes that love to spill over into the lives of others. He who had mercy on us moves the hearts of his people with compassion to reach out and touch the hurting, broken people we see around us. And any time we carry out a mission of mercy in Jesus' name, we are indeed "an angel from heaven," sent to deliver the message that we care because our Lord cares.

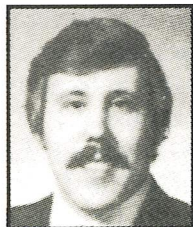
*Seldom a day goes by when I don't ponder the kindness you expressed to our children, delivered by your pastor with words of caring and concern. The hope, joy, encouragement and peace that your gift generated will only be measured fully in eternity.*

The quotes you have been reading are a sample of the many letters and cards of thanks which our committee has received from the people in Michigan who received assistance from our relief fund after the flood there. We wanted to share some of them with you because you are the ones who deserve to read them.

To all of you who made it possible for Mr. Blohm — and people like him — to become "an angel from heaven":

*We thank God so much for people like you. . . . Mere words cannot begin to express our gratitude. . . . God bless you all. □*

(The WELS Committee on Relief is dependent on voluntary gifts and offerings. If you wish to share in this ministry of love, send your gift to Committee on Relief, Pastor Kenneth W. Strack, 308 Maumee St., Tecumseh, MI 49286.)



*David Kriehn is pastor of Grace of God, Dix Hills, New York and a member of the Committee on Relief.*



# A historic convention in Sweden

*This report was written by the three men who were delegated to represent the WELS at this convention: Pastors Richard Lauersdorf and Martin Janke, members of the Committee for Interim Missions of the Board for World Missions, and Professor Armin Schuetze, chairman of the Commission on Inter-Church Relations.*



Pastor Lars Engquist, chairman of the church board of the LCC.

July 25, 1987 will not be forgotten by the members of the Lutheran Confessional Church (Scandinavia) (LCC). This was the day of their church's 13th annual convention, which our Scandinavian brothers and sisters had anxiously awaited with doubt, fear and uncertainty about their church's future. To some degree their fears were realized. The chairman of the LCC board, Pastor Per Jonsson, with the members of the LCC who agreed with him, staged what might be called either a lock-out or a walk-out. The result is that the LCC has lost a portion of its members.

At its founding the LCC had expressed itself in full agreement with the confessional position of the Wisconsin Evangelical Lutheran Synod, and during subsequent years had found joy in this fellowship. More recently, however, the chairman of the LCC board had become critical of some aspects of WELS doctrine. In the midst of the resulting confusion, several pastors and laypeople of the LCC repeatedly urged representatives of the WELS to come and help allay the problems that were disturbing the church.

In answer to these requests two members of the Committee for Interim Missions attended the Theological Study Days in Uppsala during the first week

in May. Their desire to meet at that time with the church board was denied. Previous efforts to arrange such a meeting had also failed. (Through its Committee for Interim Missions our synod remains in contact with smaller isolated churches in various countries who share our confession, and extends a helping hand to them.)

The date which the chairman and the church board had set for a meeting with us was just two days prior to the convention. Even then the representatives from the WELS and ELS (President George Orvick of the Evangelical Lutheran Synod also attended the convention) were permitted to meet only with the chairman and those who were in agreement with him. The members of the board who held with the WELS had already been excluded from the board. What is more, Chairman Jonsson did not open the meetings with prayer since several weeks earlier the board had decided not to practice fellowship with the WELS.

At these meetings with the chairman and church board, the doctrinal discussions centered on two doctrines, the Lord's Supper and the public ministry. In both cases the fact that the WELS refuses to say more than Scripture says became the divisive issue.

Regarding the Lord's Supper the chairman and



those with him asserted that after the words of consecration have been spoken, the body and blood of Christ are present. They stated that "where eating shall immediately take place, there the consecrated bread is Christ's body, etc., whether it rests on the altar, or the pastor holds it in his hand, or it reaches the communicant's mouth."

Our response was that this goes beyond what Scripture says. We cannot know the moment when the real presence of Christ's body and blood begins in the sacrament. We must assert that it is God's word that brings about the real presence, and that it is the true body and blood of Christ which is taken and eaten for the remission of sins, as Christ directly states. Any questions, however, that go beyond this are irrelevant, and we need not nor should we attempt to answer them. To do so can divert one from what is essential in the sacrament.

In his attempt to prove that the WELS errs in this doctrine the chairman referred to an article that had appeared in *The Northwestern Lutheran* (December 1986) and had been translated and published also in Norway. The article was written in response to questions about the consecration and the moment of presence in the sacrament. The church board asserted that the author was denying the efficacy of the word of God in the sacrament since he said that the consecration was not a "mystical ritual" and that Scripture does not spell out for us how Jesus' words effect the presence.

We pointed out that the article was not a complete presentation of this doctrine but the response to a specific question. Also the author did not claim that everything was said as precisely as one would expect, had this been intended as a doctrinal statement. The author is, however, in full agreement with the Theses on the Lord's Supper adopted in 1981 by both the WELS and ELS. These were read to the church board as a statement of what the ELS and WELS together confess.

Both statements assert the efficacy of the word and state regarding the controverted point in almost identical words: "We hold that we cannot fix from Scripture the point within the sacramental *usus* when the real presence of Christ's body and blood begins, yet we know from Scripture and acknowledge in the Confessions that what is distributed and received is the body and blood of Christ."

These statements did not satisfy the church board. They continued to view *The Northwestern Lutheran* article as denying the power of God's word. While we recognized that there was disagreement between them and us regarding the moment of the presence, we rejected the accusation that we failed to confess the power of the Savior's word.



The church board of the LCC as elected by the delegates at the convention. Left to right: Thomas Peterson, Pastor Ingemar Furberg, Pastor Jukka Söderström, Pastor Egil Edvardsen, Thomas Lindgren, Pastor Lars Engquist and Ulrik Gunnarsson. Missing: Dr. Per Arne Drabløs.

In regard to the public ministry, the chairman and board asserted that the pastoral office in the congregation is the only divinely established form of the public ministry. A set of theses adopted by a conference of three LCC pastors at Landskrona, Sweden on September 25, 1986 expanded on this view. When the LCC was founded, it was in agreement with the view held by the WELS that God did not limit the divinely established public ministry to any one form. To assert that he did is to go beyond Scripture.

When the convention began on the next morning, the chairman, after his opening address, announced that only those who were in agreement with him and the church board would be allowed to have a vote at the convention. This was determined by a roll call in which each was asked to reject *The Northwestern Lutheran* article. After two laymen had objected, pointing out that this was contrary to the LCC constitution which gave the vote to all pastors and voting members of congregations who were present, the chairman refused to give anyone else the floor.

The chairman then called on those who agreed with him to follow him into an adjoining room where their convention would be held. Those in agreement with the WELS were excluded. The decisive moment had come. Eyes were filled with tears as friends and relatives found themselves on opposite sides of the controversy. This walk-out effected a division in the LCC.

Those who had been disfranchised contrary to the constitution continued the convention at another location. Although there was deep sadness over what had happened, a sense of relief and joy and confidence was in evidence: relief that the confusion of the controversy was over; joy and gratitude that the LCC had



The Sunday morning service held at Biblicum following the convention was well-attended.

### Theses on the Lord's Supper by the Doctrine Committee of The Evangelical Lutheran Synod

On the basis of the Words of Institution (Matthew 26:26,27, Mark 14:22,24, Luke 22:19,20, 1 Corinthians 11:23-25) and other Scripture passages concerning the Lord's Supper (1 Corinthians 10:16,17 and 11:26-29).

1. We hold with Luther that "(the Sacrament of the Altar) instituted by Christ himself is the true body and blood of our Lord Jesus Christ, under the bread and wine, given to us Christians to eat and to drink" (**Small Catechism VI**, Tappert Edition).
2. We hold that "in the Holy Supper the two essences, the natural bread and the true natural body of Christ, are present together here on earth in the ordered action of the sacrament, though the union of the body and blood of Christ with the bread and wine is not a personal union, like that of the two natures in Christ, but a sacramental union..." (**Formula of Concord, Solid Declaration VII 37,38**)
3. We hold that this sacramental union is in effect during the *usus* or *actio*: "Nothing has the character of a sacrament apart from the divinely instituted action (that is, if one does not observe Christ's institution as he ordained it, it is no sacrament). This rule dare not in any way be rejected, but it can and should be profitably urged and retained in the church of God. In this context 'use' or 'action' does not primarily mean faith, or the oral eating alone, but the entire external and visible action of the Supper as ordained by Christ: the consecration or words of institution, the distribution and reception, or the oral eating of the blessed bread and wine, the body and blood of Christ" (**SD VII 85,86**).
4. We hold that "it is the institution of this sacrament, performed by Christ, that makes it valid in Christendom, and that it does not depend on the worthiness or unworthiness of the minister who distributes the sacrament or of him who receives it, since, as St. Paul says, the unworthy receive the sacrament too. Therefore (we) hold that, where Christ's institution and command are observed, the body and blood of Christ are truly distributed to the unworthy, too, and that they truly receive it" (**SD VII 16**).
5. We hold that it is the almighty Word of Christ "which distinguishes it from mere bread and wine and constitutes it a sacrament which is rightly called Christ's body and blood..." When [if] the Word is joined to the external element, it becomes a sacrament...'... The Word must make the element a sacrament: otherwise it remains a mere element" (**Large Catechism V 10**).
6. We hold that "No man's word or work, be it the merit or the speaking of the minister, be it the eating and drinking or the faith of the communicants, can effect the true presence of the body and blood of Christ in the Supper. This is to be ascribed only to the almighty power of God and the Word, institution and ordinance of our Lord Jesus Christ" (**SD VII 74**).
7. We hold that the Words of consecration repeated by the minister in a proper celebration of the Sacrament are the effective means by which the real presence of Christ's body and blood is brought into being. "For wherever we observe his institution and speak his words over the bread and cup and distribute the blessed bread and cup, Christ himself is still active through the spoken words by the virtue of the first institution, which he wants to be repeated.... 'No human being, but only Christ himself who was crucified for us, can make of the bread and wine set before us the body and blood of Christ. The words are spoken by the

survived and again was united; and confidence that the Lord was with them and held out a bright future to them as they continued to confess his word and would reach out beyond their own membership to share this word wherever possible. Later Pastor Lars Engquist was chosen as chairman by the newly-elected board.

The LCC now numbers about 300 souls, after losing about 75 souls through the walk-out. As before, our synod will continue to stand at the side of this courageous little flock. They need our concerned prayers and every expression of support we can give. They treasure our fellowship and we treasure theirs. May the Lord bless all of us.

The article that was used so extensively by those who opposed the WELS on the Lord's Supper was written by Pastor Paul Kelm. Upon hearing of its use in the controversy in Scandinavia, he wrote a letter to the Commission on Inter-Church relations, from which we quote the following:

It has come to my attention that my answer to a question regarding the Lord's Supper in an "I would like to know" column of The Northwestern Lutheran has caused misunderstanding and controversy. To answer concerns that have arisen and to state clearly my convictions on the issue in question, please

mouth of the priest, but by God's power and grace through the words that he speaks, "this is my body," the elements set before us in the supper are blessed.' . . . 'This his command and institution can and does bring it about that we do not distribute and receive ordinary bread and wine but his body and blood, as his words read "this is my body," etc., "this is my blood," etc. Thus it is not our work or speaking but the command and ordinance of Christ that, from the beginning of the first Communion until the end of the world, make the bread the body and the wine the blood that are daily distributed through our ministry and office.' Again, 'Here too, if I were to say over all the bread there is, "this is the body of Christ," nothing would happen, but when we follow his institution and command in the Lord's Supper and say, "this is my body," then it is his body, not because of our speaking or of our efficacious word, but because of his command in which he has told us so to speak and to do and has attached his own command and deed to our speaking' " (SD VII 75-78).

8. We hold that "the words of institution are to be spoken or sung distinctly and clearly before the congregation and are under no circumstances to be omitted. Thereby we render obedience to the command of Christ, 'This do. . . .' And thereby the elements of bread and wine are hallowed or blessed in (for) this holy use, so that therewith the body and blood of Christ are distributed to us to eat and to drink, as Paul says, 'The cup of blessing which we bless,' which happens precisely through the repetition and recitation of the words of institution" (SD VII 79-82).
9. We hold that we cannot fix from Scripture the point within the sacramental *usus* when the real presence of Christ's body and blood begins, yet we know from Scripture and we acknowledge in the Confessions that what is distributed and received is the body and blood of Christ.

accept the following statements:

1. I believe that the words of consecration spoken by our Lord at the first supper and repeated by the minister at Christ's urging are the effective means by which the real presence is brought about in a valid celebration of the sacrament.
2. I reject any notion that the faith of the participant in the sacrament in any way conditions or effects the real presence or that the sacrament should be celebrated without the words of consecration.
3. I believe that what is distributed and received in a valid celebration of the sacrament is the true body and blood of Christ, in and with the bread and wine.
4. I reject any attempts to fix a precise moment of presence apart from the entire *usus* (consecration, distribution and reception) as going beyond the clear words of Scripture.

Since extensive use was made of the WELS and ELS Theses on the Lord's Supper, we publish them again at this time. To be noted is that both stress the effective power of God's word in the sacrament and both reject any effort to fix the point within the sacrament when the real presence begins. □

#### Statement of the Commission on Inter-Church Relations Wisconsin Evangelical Lutheran Synod

In the matter under discussion we need to study Christ's words of institution in Matthew, Mark, Luke and in 1 Corinthians; as well as St. Paul's additional statements about the Lord's Supper in 1 Corinthians 11 and 10. On that basis we can establish the following concerning the essence of the *usus* of the Lord's Supper (consecration, distribution, reception):

1. The real and substantial presence of Christ's body and blood during the *usus*.
2. The sacramental union of bread and wine and of Christ's body and blood during the *usus*.
3. The oral manducation of bread and wine and Christ's body and blood by *all* the communicants during the *usus*.
4. The real presence of the body and blood of Christ in the *usus* is brought about solely and alone by the power of Christ according to the words of institution, that is, by his command and promise.

We accept this statement (Point 4) with the understanding that:

- a) The real presence is effected solely by the original words of institution spoken by our Lord (*causa efficiens*) and repeated by the officiant at his command (*causa instrumentalis*);
- b) While we cannot fix from Scripture the point within the sacramental *usus* when the real presence of Christ's body and blood begins, we know from Scripture and acknowledge in the Confessions that what is distributed and received is the body and blood of Christ.
- c) The Confessions do not assert more as a point of doctrine than the above, which is clearly taught in Scripture.

## The use of women's talents

In response to the letter by Joice Sullivan (May 15), I wish to express my disagreement with her statements and those of Mark Braun in a previous article (March 15). As with other Christian ladies, I have labored in God's vineyard as an adult, married woman for 40 years. I was baptized, schooled, confirmed and married in a WELS church. I have seen women "breaking their backs" for the Lord all through these years. We were content to "work behind the scenes." Miss Sullivan doesn't name any specific talent she feels is "untapped" — nor does Mark Braun in his article. They just write of all the marvelous talents going to waste!

The only restrictions I, as a woman, have experienced in a WELS congregation are those specified by God — not men. We have always been able to serve the Lord within his guidelines. If Miss Sullivan has special talents, I'm sure the Lord will not inhibit the proper use of those talents.

All we need are a few more letters and articles such as those mentioned above — rationalizing Scripture — with none in synod speaking for the truth, and we'll soon have another ALC where women *can* use their many talents!

Miss Sullivan writes, "Women bring monetary gifts and prayers to the feet of Jesus, but we have so much more to offer." No one denies that Christian ladies have much to offer, but unless our talents are used according to God's will, they are used in vain.

*Mrs. Lois Byers  
Austin, Texas*

## "Don't forget Phoebe"

In regard to the article, "Don't forget Phoebe" (June 15), St. Paul writes in Titus 2:4-5 that the older women are to "train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands," so that, as he had written in 1 Timothy 5:10, in later years a woman can be "well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of

the saints, helping those in trouble, and devoting herself to all kinds of good deeds."

Of course, these goals are not attainable for every woman, but no one has ever come up with any higher goals; think how the gospel would spread if all our women took these seriously. I further believe a mother's example in these things is worth far more than a father's encouragement.

*Mark R. Porinsky  
Dexter, Michigan*

## Name change

I have a great deal of sympathy for the comments put forward by Ken Wings of Ontario, Canada (May 1). It would certainly be a pity if we were to allow nationalist sentiments in our synod to hinder our work of preaching the gospel to all nations.

But I was somewhat taken aback at the suggestion that the name *World Evangelical Lutheran Synod* be adopted. I was not aware, you see, that the term *world* means: the USA and Canada.

Is *world* precisely the word we're looking for? We would only open ourselves to ridicule if ever we were forced to explain that the World Synod is so called because we required an adjective beginning with the letter *W*.

*Peter Albrecht  
Haugesund, Norway*

## The need to be reminded

Thank you for publishing Rev. Ehlke's verse in the July issue. We need more reminders of the hideousness and severe consequences of sin.

We all need to be reminded of the serious and deadly consequences of what the world so often considers trendy, sophisticated, nice, broad-minded or funny. May God give us the grace to remain in Christ no matter what the rest of the nation does and to "be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear — hating even the clothing stained by corrupted flesh" (Jude 22-23). The church lives and increases, even when earthly kingdoms perish. To God be the glory!

*Judith Foster  
Fairfax, Virginia*

## Summer pastors a blessing

This is the second summer that we have been privileged to have a summer pastor serve our congregation. Last year, and again this year, we have called an unassigned graduate to assist us during the summer months, and what a blessing each of these fine men has been to our congregation.

At times we may wonder what "modern" theology these "modern" men may have been learning at our seminary, but it is reassuring to discover that our professors are still handing down to our young men the same truths of the Bible that Peter, Paul, Luther and others professed and that these men are in turn able to share these truths with us lay people. In the light of various "preacher scandals" throughout our country, we can rest assured that the Bible in all its truth and purity is still being taught at our seminary and that *our* "preachers" are still giving to us the glorious gems of Scripture.

*Erlyne Ernst  
San Mateo, California*

## A letter of thanks

I would like to use this letter page to address every staff member of every WELS high school:

Four years ago we sent you a child. Today you gave back to us a young adult. During those four years you taught him, fed him and saw to it that he got to bed on time. You rejoiced when he succeeded, commiserated when he failed and sat at his bedside when he was sick. You directed his energies into constructive channels and were there to pick him up at the station at 4:00 a.m.

But most of all, you taught him the love of his Savior. He can now go out into the world basking in the warmth of your loving care, and shielded from evil by a faith that you helped to strengthen. For all you have done for our child, and all the children in your care, a heartfelt thank you from grateful parents.

*Dan and Jan Koepsell  
Paonia, Colorado*

## Lutheran Women's Missionary Society convention

by Flora Burfeind

The Spirit was active as more than 1200 guests and visitors attended the 24th annual Lutheran Women's Missionary Society national convention, June 26-28, at the Mayo Civic Center in Rochester, Minn., the acknowledged hub of medical care in the United States.

The highlight of the three-day convention was the presentation of checks of almost \$45,000, generated by WELS women, to continue work in the synod's mission fields.

Rochester was an appropriate setting for the convention theme, "Lord, Send Forth Your Word and Heal Them," a convention hosted by members of the Minnesota Hiawatha Valley Circuit.

Registered were people from 21 states and 47 of 51 circuits, plus four foreign countries. Registrations represented 325 member congregations from the west coast, the east and south, as well as the central states.

After the Friday evening opening worship service, Isola Millett and Linda Phelps offered a glimpse of the work in the African medical missions where, they said, both physical and spiritual healing are blended. The medical mission, begun in 1953, is fully funded through the efforts of women, with no synod budget to help defray costs.

The business meeting began Saturday morning as national president Bea Punke called the meeting to order. The gathering was welcomed to the area by Jo Augustine of Rochester who co-chaired the convention with Kathy Augustine of Goodhue.

The president reported that during 1987, 14 new members were added to the roster with membership now totaling 884 congrega-

tions. The 53rd and 54th circuits are planning organizational meetings in fall, one in Texas and another on the east coast. Also during the year, two congregations in Mexico will become LWMS members. The home mission board has passed a resolution that allows exploratory congregations to join and the National LWMS board concurs with that decision.

The following officers were elected during the business meeting: Jean Rindal of St. John, St.



Outgoing LWMS president Bea Punke (right) turned the gavel over to incoming president Ruth Wollenburg.

Paul, Minn., president-elect; Beverly Lund of Good Shepherd, Beckley, W.V., treasurer; D'Anne Thompson of Glory Church, DeSoto, Tex., spiritual growth laywoman; and Pastor Terry A. Deters of Good Shepherd, Phoenix, Ariz., spiritual growth pastor.

Saturday afternoon delegates heard Executive Secretary Duane Tomhave of world missions. He told of the three-man team of missionaries now assigned to the new Brazil missions. Missionary John Janoczek and his wife Yvonne reported on work in the Malawi, Africa mission where they've spent 23 years, and Missioner Philip Strackbein reported on the mission in Colombia, South America,

where he serves with his wife Kathy.

A personal report on the success of campus ministries was given by Felice Tseuns of Hong Kong, a student at the University of Wisconsin in Madison, now a member of WELS. John and Lynne Barber reported on mass media ministry and led LWMS members and guests in the singing of the WELS song. It was also reported that outreach ministries are planned in a number of areas including Milwaukee, Kenosha and Racine, Wis. Nearly 14,000 active prospects were reported discovered through outreach in the Twin Cities of Minneapolis and St. Paul.

Pastor Norman Berg, retiring as executive secretary for the Board for Home Missions, was presented a gift and gave his home missions report for the final time since he became executive secretary in January 1968.

The business of 1987 ended with the passing of the president's gavel from outgoing president Bea Punke of Cochrane, Wis., to incoming president Ruth Wollenburg of Lake Mills, Wis.

The convention drew to a close as a continuing call to the membership — those present and those unable to attend — went out for perseverance in this work of the Lord, asking for continuing LWMS support for the missions. Sacrifices of both time and money will ensure the support that's needed to continue and increase the work, both that which began many years ago, and on the new frontiers where challenges continue to be discovered.

Planning for next year's convention at Kenosha, Wis., already has begun.

# Historic old church razed



Its restoration was impractical

Delegates to the August synod convention who attended President Mischke's fortieth anniversary of ministry worshiped in historic St. Mark of Watertown, dedicated in 1888.

Delegates could note at the chancel end of the church that an addition was under construction. The new addition, a multi-pur-

pose building, will be known as the Parish Center.

To make room for the addition it was necessary to raze another historic building, one of the oldest church buildings in the Wisconsin Synod. For years it had been used by various organizations of the church including the choir and Ladies Aid.

The old church, built in 1855, was used for worship for 33 years by the congregation. During these last years it had also served as a place of worship for those attending German services with their declining attendance.

As the need for a parish center became apparent, the disposition of the old church was debated by the voters over a period of some years. Last year the decision was made to raze it.

Mr. S. J. Bergemann, a long-time member and former principal at St. Mark, recently composed a short history of the old church. He closed it on a mournful note: "Since the 131-year-old building has deteriorated to a state where restoration would be impractical and too costly, and now must succumb to the wrecking ball, our thoughts are moved to some sadness at the disappearance of an old friend." And others, who knew the old friend, are likewise sad at the passing.



An expanded role for seniors in the life of the church was eyed by the Organization of WELS Lutheran Seniors at the fourth annual OWLS convention July 14-16 at

the Kahler Hotel in Rochester, Minn. Some 250 were in attendance.

As suggested by the Board for Home Missions, the OWLS estab-

Lutheran seniors at a business session

lished a "Builders for Christ" committee to recruit volunteers in building mission churches and parsonages. Members of the committee are OWLS President Louis A. Leitz of Lansing, Mich., ex-officio; President-elect Robert Koester of Lakeville, Ind.; Ralph H. Magle of Kewaunee, Wis.; Forrest E. Hogganson of Burlington, Wis.; and Melvin Prahl of Green Bay, Wis.

Congregations were urged to develop and maintain a profile, listing parish members as they reach 65 and including information reflecting their personal needs as well as skills useful for the congregation.

Information on needs for the aging will be made available to pastors and leaders of congregations and others requesting it, through the Committee on Services to the

## School of Outreach launched

"The volume of information and materials was almost overwhelming," wrote one participant, "but the spirit of commitment and excitement is sending me home eager to implement as much as possible." That evaluation describes the pilot "School of Outreach" sponsored by the Board for Evangelism, with the Board for Home Missions, at Wisconsin Lutheran Seminary July 5-11. Pastors and lay leaders from fifteen selected congregations joined district evangelism coordinators and mission counselors for an "evangelism immersion" project.

Day-long sessions focused on every facet of congregational outreach, from building mission awareness in the congregation to assimilating new members. The

emphasis was on practicality. Daily "huddles" brought the pastor-layman teams together to apply ideas and materials to their own congregation and community. Seventeen presenters contributed their insights and experiences to this project.

The integration of such Lutheran emphases as objective justification and lay ministry with contemporary approaches in analysis and planning, communication and follow-up, reflected the synod's emphasis on outreach to the lost. A "tracking program" with the fifteen congregations should

provide information to assist the other churches of the synod over the next three years.

The School of Outreach brought together a father and son, each representing his congregation, and two brothers who hadn't seen each other for ten years. Pastor Lars Engquist of our sister church in Sweden contributed an international flavor to the fellowship.

While this initial effort was subsidized by a grant from AAL, participants overwhelmingly recommended that an annual School of Outreach be supported by participating congregations.



Aging, composed of OWLS members with the Rev. James Diener of Waupaca, Wis., as chairman.

OWLS now number around 1000 individuals. Twelve chapters were added in the last year, bringing the total to 18 in Wisconsin, Michigan, Minnesota, Indiana, Nebraska and Iowa. Mrs. Elaine Paustian of Watertown, Wis., was elected treasurer and Adair Moldenhauer of Germantown, Wis., executive board member.

Speakers at workshops included President Carl H. Mischke, the Rev. Donald W. Meier, planned giving counselor and the Rev. James P. Schaefer, editor of *The Northwestern Lutheran*. Others were faculty members of Dr. Martin Luther College and a staff member of the Mayo Clinic.

— David A. Runge

## Colombia mission prospers

When a missionary arrives at a new mission field he has three goals in mind: organize a congregation, supply it with a national pastor and make it self-perpetuating.

In Medellin, Colombia, two of the goals have already been attained. A congregation, numbering over 100 baptized members, has been organized, and it is served by its own Colombian pastor.

To further strengthen the field, two more students have committed themselves to study in the Colombia seminary program. They are Jose Heber Vargas and Oskar He-

Attendance was high at the fourth national convention of the Confessional Ev. Lutheran Church of Colombia meeting in April in Medellin.

nau Gutierrez, members of our congregation in Bogota.

Since there is only one missionary in Bogota who is unable to handle full-time seminary classes as well as congregational responsibilities, the decision was made to move one missionary, the theological education director, from Medellin to Bogota. In the move he will be accompanied by Gabriel Alvarez David, who is nearing the completion of his seminary studies.

As further evidence of the growing strength of the field, the fourth national convention of the Confessional Ev. Lutheran Church of Colombia met in April in Medellin and the attendance was at an all-time high.

## College faculty increased

With four new faculty members added this year, Wisconsin Lutheran College's faculty has swelled to 21 for the 1987-88 school year.

Dr. John Bauer, WLC's academic dean, said, "As the college continues to strive toward implementation of its new four-year curriculum, additional faculty have been called." Rev. Mark Braun has been called to be the college's director of spiritual life programming. Paul Beck has been added to the history department. Paul Kneuppel will provide direction in the athletic and recreational area. Finally Joyce Natzke has replaced Francis Roeder as head of the secondary education department. Roeder died in March of a heart attack.

Braun, a frequent contributor to *The Northwestern Lutheran*, is a graduate of Northwestern College in Watertown, Wis., and Wisconsin Lutheran Seminary in Mequon. "He will bring into sharper focus the lay ministry of the college," said Bauer.

## Michigan District

The new school year at **Michigan Lutheran Seminary** opened August 23 with an enrollment of 325. MLS is expanding its Taste of Ministry program this year. For the past several years senior students had the opportunity to get a taste of the teaching ministry at St. Paul in Saginaw. This fall 15 senior boys will spend three-day weekends with pastors throughout the Michigan District. . . . **Our Savior of Strongsville, Ohio** broke ground for their worship/education/fellowship unit on April 12 and expected to begin worship in the new facility in August. . . . On May 3 **St. John of Bay City** dedicated its new school building con-

Although Beck was recently a curator of collections at Longmont (Colo.) Museum, he has taught as an adjunct instructor in various colleges.

Before coming to WLC, Knueppel taught and coached at Winnebago Lutheran Academy for 13 years. He will teach physical education, coach the men's basketball team and direct the entire sports program.

Natzke has a B.S. degree from the University of Wisconsin-Milwaukee, and a master's degree from Cardinal Stritch College, Milwaukee.

There have been several staff changes as well. Michael Butterfield has moved from admissions into a new position as director of institutional advancement. Joel Mischke takes over as director of admissions. Mischke was at Arizona Lutheran Academy in Phoenix. John V. Nelson is the school's first full-time director of public relations.

sisting of six classrooms, office, workroom, teachers' lounge, kitchenette and gymnasium. Pastor Thomas Westendorf, a son of the congregation, was guest preacher. The original school building was demolished because dry rot seriously threatened the safety of the entire structure. The centennial of the school was celebrated on June 13 and 14 with guest preachers David Koeplin and Howard Festerling, graduates of the school. Another son of the congregation, Prof. John M. Brenner, served as master of ceremonies at a picnic held Sunday afternoon and evening.

— Ed Schaewe



**Mrs. Vera Siegler** retired as house-mother from Dr. Martin Luther College at the close of the 1986-87 school year. Mrs. Siegler served in this capacity 25 years. Her quick-witted comments and oft used expression, "Kiddo," provided relief from the pressures of student life. A special thanksgiving vesper was conducted on May 6. The entire campus family as well as members of her own family participated in the observance. A campus family dinner in the DMLC cafeteria preceded the service.

## WITH THE LORD

### John Edward Lindquist 1934 — 1987

Pastor John Edward Lindquist was born April 13, 1934 in Escanaba, Mich. He died May 25, 1987 in Menominee, Mich.

A 1961 seminary graduate, he served congregations in LaCrosse, Wis., and Valentine and Hoskins, Nebr., before accepting a call to Christ Lutheran in Menominee, Mich., in 1971 where he served until his death.

He served as circuit pastor during 1966-1967 and was also chairman of the Board for Stewardship and Information during that time. From 1977 through 1986 he served on the District Mission Board of the Northern Wisconsin District.

In 1958 he married Beverly Johnson. He is survived by his wife; sons, Gary, Greg and Daniel; daughter, Nancy; brothers, Duane and Arnold; and parents, Mr. and Mrs. Nels Lindquist.

Funeral services were held May 28, 1987 at Christ, Menominee, Mich.



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.

- 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
- 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

### DISTRICT NEWS SCHEDULE

- October 1:** Arizona-California, Dakota-Montana, Michigan
- October 15:** Minnesota, Nebraska, North Atlantic
- November 1:** Northern Wisconsin, Pacific Northwest, South Atlantic
- November 15:** South Central, Southeastern Wisconsin, Western Wisconsin

If your district does not appear, it is because no news items were reported by your district reporter.

## NOTICES

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

### REQUEST FOR NOMINATIONS BOARD OF TRUSTEES

In view of the impending retirement of Pastor Elton Huebner from the position of administrator (executive secretary) for the Board of Trustees effective March 31, 1988, the Board of Trustees requests the nomination of candidates for this position. By resolution of the synod the candidate shall be a theologically trained man or a consecrated layman. It is essential that the candidate have strong administrative, analytical and communication skills, along with a strong vision of the church. It is also important that the candidate have a good business acumen, and above all, a heart full of faith and love. Nominations are to be submitted to the undersigned by October 5, 1987.

Rev. Ralph E. Scharf, Secretary  
Board of Trustees  
1215 S. 100th Street  
West Allis, WI 53214

### INSTALLATION OF NORTHWESTERN PRESIDENT

On Tuesday, October 13, at 7:00 p.m. the Rev. Robert J. Voss will be installed as the sixth president of Northwestern College, Watertown, Wis. Guest speaker at the service will be President Carl H. Mischke. Pastor Alan H. Siggelkow, chairman of the college's Board of Trustees, will perform the rite of installation.

### NORTHWESTERN HOMECOMING

Alumni and friends of Northwestern are invited to attend the homecoming activities on Saturday, October 10. The schedule for the day is as follows:

8:30-11:30	Brunch in the cafeteria at a nominal cost
10:00	College soccer vs. Marian
11:30	College football vs. DMLC
2:30	Prep football vs. Martin Luther Greendale
2:30- 6:30	Luncheon in the cafeteria at a nominal cost

### NOTICE

On May 1, 1987 in an article entitled "A Courageous Remnant in the Land of Luther," the problem facing the Leipzig Seminary of the Evangelical Lutheran Free Church in the German Democratic Republic (East Germany) was described. The statement, "If funds would be provided, permission to construct its own building has been promised," has moved a number of people to inquire how gifts can be given for this worthy purpose. The contact person who will deposit such gifts in the bank account in Germany for the benefit of the Leipzig Seminary is Pastor Michael Loescher, 5026-19th Ave., Kenosha, WI 53140.

A. Schuetze, Chairman  
Commission on Inter-Church Relations

### CONFERENCES

**Michigan District,** Teachers' Conference, October 7-9 at St. John, Bay City. Agenda: Evangelism in the Christian Day School Classroom (Valleskey); The How of Evangelism (Gurgel).

**Michigan District,** Ohio Conference, October 19-20 at Our Savior, Ashland, Ohio. Agenda: Isagogical Paper: Nahum (Tisdale); Exegetical-Homiletical Paper: Acts 16 (Bartz); Doctrinal Paper: Higher Criticism (Krause); Practical Paper: How We Can Help Each Other Toward More Effective Service in the Lord's Kingdom (Mueller).

**Minnesota District,** Mankato Conference, October 6 at St. Paul, Arlington. Agenda: Exegesis of 1 Corinthians 10:25ff (Schlicht); Paper: Mortal and Venial Sins in Lutheran Theology (Holz).

**Nebraska District,** Colorado Conference, October 6-7 at Lord of Life, Thornton, Colo. Agenda: The Biblical Terms for Hell as Opposed to the Modern Denial of the Immortality of the Soul and the Endless Suffering of Hell; 1 Cor. 12, 13, 14 — Spiritual Gifts; Stewardship Program (Valleskey); Sinful Gossip or Brotherly Admonition: The Practical Application of the 8th Commandment.

**Nebraska-Dakota-Montana** Teachers' Conference, October 8-9 at St. John, Stanton, Nebr. Agenda: The Use of Confession in the Counseling of Children (Zarling); Personal Devotional Life of the Teacher (Brei); Coping with Stress in the Teaching Ministry (Free); Sectionals: Teachers Jennifer Meyer, Don Kolander, Bridget Weber, Cindy Most, Thomas Libka and faculty of Trinity, Aberdeen, S. Dak.

### COMMUNION WARE NEEDED

Risen Savior of Spokane Valley, Wash. (Outreach Exploratory) is in need of communion ware. If you can help, contact Pastor Paul Vander Gallien, S. 505 Perrine Rd., Spokane, WA 99206; 509/924-2719.

### CHANGES IN MINISTRY

#### PASTORS:

- Barenz, Mark S.**, from Redeeming Grace, Sugar Land, Tex., to St. Mark, Lincoln, Nebr.
- Dummann, Scott J.**, from Bethlehem, Lakeville, Minn., to St. John, Sparta, Wis.
- Heins, Ronald K.**, from St. John, Wauwatosa, Wis., to Wisconsin Lutheran High School (superintendent), Milwaukee, Wis.
- Kanzenbach, Richard N.**, from Ascension, Moorhead, Minn., to Trinity, Aberdeen, S. Dak.
- Shook, Durant P.**, from crm to retirement.
- Vogt, James L.**, from Peace, Bradenton, Fla., to Michigan District (Institutional Chaplain).
- Zarling, Tim F.**, from Sola Gratia, Perry, Ga., to St. John, Hemlock, Mich.

#### TEACHERS:

- Albrecht, Quentin T.**, from St. Mark, Watertown, Wis., to St. John-St. James, Reedsville, Wis.
- Barthels, Karlynn A.**, from Beautiful Savior, Milwaukee, Wis., to Bethany, Manitowoc, Wis.
- Kloko, Jeffery A.**, from Good Shepherd, West Bend, Wis., to St. Paul, Franklin, Wis.
- Jaehnic, Barbara**, from inactive to Good Shepherd, Phoenix, Ariz.
- Jarcik, Kimberly**, to Shepherd of Mountains, Reno, Nev.
- Kammuller, Gwen**, to Grace, Weston, Ohio.
- Koepke, Susan J.**, from Peace, Reedsburg, Wis., to St. John, Oak Creek, Wis.
- Lehne, Theresa M.**, from Trinity, Kaukauna, Wis., to Bethlehem, Menominee Falls, Wis.
- Maurice, Amy L.**, from Trinity, Waco, Nebr., to Eastside, Madison, Wis.
- Rice, Nancy**, from inactive to King of Kings, Maitland, Fla.
- Turpin, Denise**, to Faith, Sussex, Wis.
- Stogbauer, Sandra**, from inactive to St. Paul, Onalaska, Wis.

### ADDRESSES

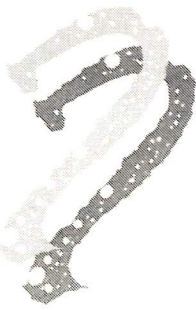
#### PASTORS:

- Ade, LeRoy L.**, 616-11th Ave., Menominee, MI 49858; 906/863-3095.
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A seminar for pastors and parents of persons with mental retardation will be held October 23-24 at Wisconsin Lutheran College, Milwaukee. Registration fee is \$6.00 per person. A special all-day activity will be planned on Saturday for members of participants' families who have mental retardation. For further information or to register, write to Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

**1988 WELS HANDBELL FESTIVAL**

The weekend after Easter, April 9-10, will bring the 9th annual WELS Handbell Festival to Wisconsin Lutheran High School, Milwaukee. All known WELS handbell choirs have received information, but if there have arisen choirs of which we are unaware, please write: 1988 WELS Handbell Festival, c/o Wisconsin Lutheran College, 8830 W. Blue-mound Rd. Milwaukee, WI 53226.

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**Pewaukee, Wisconsin** — Christ (100th); October 11, 8:00 and 10:30 a.m. and 7:00 p.m. Dinner at 1:00. For reservations call the church office: 414/691-0720.

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Federal Republic  
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Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

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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 our 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  
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- Northwestern College  
Watertown, Wisconsin
- Dr. Martin Luther College  
New Ulm, Minnesota
- Martin Luther Preparatory School  
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*There is  
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tool  
available  
today for  
reaching the  
members of  
the synod.*

It is that time of year again. Congregations are beginning to shape their plans for 1988 and construct the budget which will support their plans. This is my annual attempt to edge my way into that process with a word of exhortation: Don't forget The Northwestern Lutheran.

A memorial was addressed to the August synod convention urging it to adopt a resolution "to supply every congregation of the WELS with a bulk supply of every issue of The Northwestern Lutheran so that every family receives one copy." The cost was to be underwritten with special gifts and offerings so as not to invade the synod's operating budget. The convention declined to pursue the request presumably because there were some unresolved practical matters.

But the fetching thought of mass distribution lingers on. For us there is no better tool available today in the mass communication market for reaching the members of the synod and others. Using the normal measure of readership (which includes "pass-on" readers) each issue reaches about 120,000 people — that's a lot of people! And 1.28 million copies of The Northwestern Lutheran are distributed each year — that's a lot of Northwestern Lutherans!

Leaning against one of the walls of my office is an oaken sign, part of a convention display, I think, dating from the '60s. When we moved to our new quarters, the sign was found in the attic of the old office building and passed on to me. Large letters herald: "The Northwestern Lutheran . . . for the Christian reader . . . Inspiration . . . Instruction . . . Information." Every day it keeps before me the purpose of the magazine: To inspire, to instruct, to inform.

Lots of good things go on in our parishes, but we tend to limit our understanding of the kingdom to what goes on in our own parish. That is our Christian universe. Twice a month The Northwestern Lutheran appears and raises our sights to a wider fellowship of Christians, working together in 50 states and 15 other countries.

Twice a month The Northwestern Lutheran takes us into the ferment of the kingdom in areas as diverse as Porto Alegre, the central city of Milwaukee, the classrooms of our seminary, a Lutheran academy in Arizona and a medical dispensary in Mwembeshi, Zambia. It tells us about people — all kinds of people — whose life sings one song: Jesus is the hope of us all — trust in him!

Besides the individual subscriptions, blanket subscriptions are available at attractive rates, either sent in a bundle to the church or mailed directly to the members. Some congregations may find it difficult to pay the entire cost of a blanket subscription at one time. To ease the impact, we can arrange convenient quarterly billings. Other congregations send out envelopes inviting a special gift to defray the subscription cost. Last year several congregations received The Northwestern Lutheran, courtesy of a generous member.

But whatever the way, we want The Northwestern Lutheran in every WELS home. Good Christian literature, true to Scripture and taking seriously the Lutheran confessions, a hallmark of the WELS, is not a glut in the marketplace. Among good Christian literature, we rank The Northwestern Lutheran high. Our promise for the next year: Under God we'll try to keep it there!

*James P. Schaefer*

# NOW SHOWING MOVIE GUIDE

**G**

General Audiences, all ages admitted.

**PG**

not be suitable for children.

Parents! guidance suggested. Some material may be suitable for

**PG-13**

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Parents are strongly cautioned to give special guidance for

**R**

Restricted, under-17s require accompanying parent or adult guardian.

**X**

No one under 17 admitted.

## A Christian perspective on the movies

by Glenn N. Schram

**W**riting in the *New Oxford Review*, a middle-of-the-road Roman Catholic magazine, Dale Vree, the editor, says of the motion picture "Hoosiers" that it "captures the fundamental goodness and decency of heartland America in the 1950s."

He is very largely right, although as a native of Indiana I must say that the fights which break out between opposing high school basketball teams in the film are more a reflection of the taste of contemporary moviegoers than an accurate representation of athletic contests in the small towns of Indiana during the '50s.

Similarly, the volatility and feistiness of the coach who is the hero of the film are more reflective of the antics of Bobby Knight, the current basketball coach at Indiana University, than of the behavior of his predecessors.

The decline in good sportsmanship in athletics in the last several decades would make a good subject for an article, but I wish to say a word about the movies instead. They have become notorious for the amount of sex and violence which they portray and the quantity of bad language which they contain. Of special concern is the graphic, lurid violence which young people can easily get in to see in films rated PG and R.

It is easy enough to recall how we arrived at our current pitiable state. Contrary to the views of some sophisticated critics, John Wayne movies do not play a part in the story. There is nothing particularly objectionable about violence in the movies as long as blood and the infliction of pain are not vividly por-

trayed, and they were not so portrayed in the war and Western films in which Wayne appeared.

The vivid portrayal of violence first began to be a problem with Alfred Hitchcock's later work, James Bond films (where sadistic acts first began to be shown), and gangster films such as "The Godfather" and "Bonnie and Clyde." The movement has been downward ever since.

But, someone may ask, "What difference does it make? How big an effect do the movies have?" The answer is that they have a considerable effect, especially on impressionable young people at whom they are very largely directed.

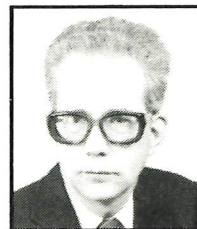
It is difficult to understand how young people can watch a steady diet of the gruesome and the ghastly without either developing a potential for vicarious sadism or becoming indifferent to human suffering.

At issue is not just the type of relationship to God and their fellow men that we want, for their own sake, to develop in the youth of today. The matter also has broader, political ramifications.

A society cannot continue declining morally and spiritually forever. The classic works in political philosophy and political science teach that, if the society is a democracy, sooner or later a tyrant will impose his own kind of order on it, even though his rule may be worse than the anarchy that it replaces.

When and if this development occurs in America, the tyrant will be able to rely for support on a generation of vicarious sadists and persons indifferent to violence perpetrated against others — a generation produced in large part by the movies.

Thus those who cry "dictatorship!" as soon as the slightest bit of censorship is proposed fail to see that our present system of "anything goes" is, in the long run, far more dangerous to our liberties than anything a censor is likely to do. □



Dr. Glenn Schram is a member of Divinity-Divine Charity, Whitefish Bay, Wisconsin.