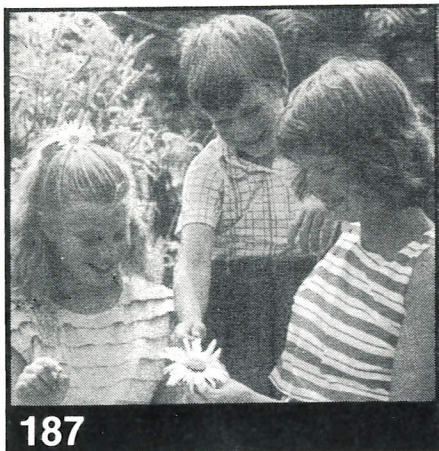


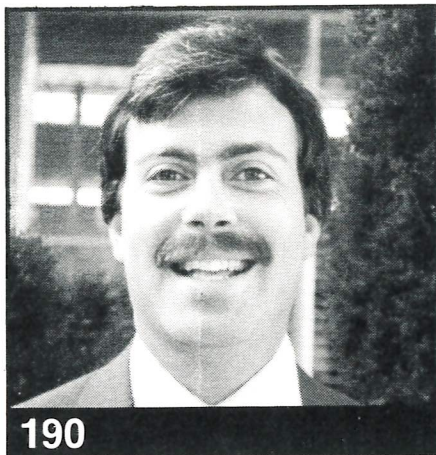
May 15, 1989

the  
**Northwestern  
Lutheran**





187



190

Celebrating Seventy-Five Years

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 *Richard E. Lauersdorf* 183  
The Holy Who?

**Letters from Peter and Judas** by *Julian G. Anderson* 185  
What we know about Peter

**Pentecost — in memory** by *Evelyn R. Wilson* 186

**The joy of being a Christian mother** 187  
by *Bonnie L. Wasser*

**Big challenges in the Big Apple** 188  
by *David A. Rosenbaum*

**Jim Scott is doing something about it** 190  
by *Vicki Hartig*

**Speaking my mind** by *Robert R. Fleischmann* 200  
Living wills: Read the fine print

## COLUMNS

**Editorial comment** by *Immanuel G. Frey* 184  
Money isn't everything

**I would like to know** by *Paul E. Kelm* 192

**Letters** 193

**From this corner** by *the editor* 199

## NEWS

**Majority oppose abortion** 194

**Arizona and Michigan Districts** 194

**Minnesota and Nebraska Districts** 195

**North Atlantic District** 196

**Also in the news** 196

**World Missions furlough schedule for 1989** 197

# The Holy Who?

by Richard E. Lauersdorf

*And I will ask the Father, and he will give you another Counselor to be with you forever — the Spirit of truth (John 14:16,17).*

“**T**he Holy Who?” asked the man in my instruction class. Ghosts were something out of science fiction and material for TV cartoons. To talk to him about a ghost and a holy one at that would take some doing. But he learned and understood as the Holy Spirit through the word worked in his heart. Later he even became the president of our congregation.

Pentecost is a good time to review and relearn about the importance of the Holy Spirit's work. “The Holy Who?” we ask and our verses answer.

## The Spirit of truth who fills our hearts with knowledge

How confused those disciples had been. How slow to learn. And with what low and narrow views! Who would be greatest in the kingdom? Why did their Lord have to speak about suffering and dying? Would he restore the kingdom to Israel? Such were the questions that clogged their hearts and confused their faith even somewhat at his ascension.

Jesus knew their needs. That's why he had promised to send them the Spirit of truth. That Spirit would turn doubt into certainty and confusion into clarity by leading them to remember and understand Christ's teachings. Poured out on those believers in special measure on Pentecost and powerfully working in them through the word, the Spirit of truth filled their hearts with all spiritual knowledge. The result was evident as they knew and accepted, preached and practiced their Master's words faithfully.

These days there is much talk in our circles, and properly so, about spiritual renewal. But such talk always needs to begin with the Spirit of truth. Without his work none of us would be Jesus' disciple. Our hearts would still be clenched fists, not only incapable of holding the Savior's blessings, but capable only of punching them aside when offered. Without his work none of us could remain Jesus' disciple. Even when brought to faith, we still need the Spirit of truth. We need him to “enlighten” us by constantly showing Christ's heavenly treasures and tightening faith's grip on them. Without the Spirit of truth there can be no growth or renewal, only

shrinking knowledge, slipping faith, and backsliding service.

## The Counselor who fills our hearts with power

How weak and helpless those first disciples were. How puny and inadequate for the task the Master had given them. They were to “go into all the world and preach the good news to all creation.” But they were not alone. It was not just eleven against the world, but eleven plus the Holy Spirit. “I will ask the Father, and he will give you another Counselor to be with you forever,” Jesus had promised them. The Holy Spirit would be their “Counselor,” the one called to their side to strengthen and help them. Through him their hearts would be filled with all spiritual power.

A cursory reading of the Book of Acts shows how true Jesus' promise was. Just read Acts 2-4 and in these three chapters find a moving drama of the early church in action. Then read on to see what believers can be by the power of the Holy Spirit. The apostles preached and traveled, bled and died, for their Lord by the power of the Spirit. Believers practiced their faith and when scattered from Jerusalem by persecution “preached the word wherever they went” (Acts 8:4). With the Spirit as their Counselor they spread Christianity into and throughout the heathen world. With his power they conquered.

Do we want to be believers with a faith which is firmed up and not flabby? With a tongue which doesn't hide behind closed teeth, but dares to witness? With hands bold to give sacrificially instead of with groaning and sighing? Do we want our church body to be alive in the faith, boldly active, eager to do and dare for our Lord? There is only one way — with the Spirit as our helper, always at our side.

That Spirit works in us only one way, the same way he did with those first disciples — through the word. Through the glorious gospel message, whether spoken to the disciples by Jesus, the living word, or to us today through the written word, the Spirit comes.

And when he comes, it's no longer the “Holy Who?” but the Spirit of truth and of power. □



*Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin and the synod's first vice-president.*

## Money isn't everything

**Y**ou are no doubt familiar with the saying which goes like this: "Money isn't everything, but it is way ahead of whatever is in second place" (or words to that effect). Almost everybody likes money. Few people think they have enough.

There are ways to gain financial independence, however, without violating any laws. One of them is to play the lottery. In Arizona, where this is legal, your chances of winning the jackpot have been estimated at one in 3,262,623. Some people become obsessed with the lottery and spend their grocery money on it in an attempt to win. Entrepreneurs have even developed a "Lottery Players' Guide" touting their chances of winning.

Gambling, legal or illegal, is another way to make money. The fact that gamblers are pursuing someone else's money, for which they intend to give nothing in return, does not seem to bother most gamblers. Gambling carries a risk, of course, but quite a few people have succumbed to the temptation to get rich quick by gambling at no cost to themselves, they hope. There is even an organization called Gamblers Anonymous which is intended to discourage compulsive gamblers.

One more method of making money — a perfectly legal one — is to carry frugality to an extreme. It is called being "cheap." One wag ran a contest in the newspaper to determine who was the cheapest person in America. The business world not infrequently employs the word "free" as an attention-getter. Another example shows the average person's high regard for money — any amount of money. In an experiment a group of volunteers were told that they would receive \$10 extra for being among the first ones to exit an aircraft. When the time came, they raced to exits. The fact that they were endangering the lives of their fellow-passengers seemed at the time to be worth the extra \$10 that they were to receive.

Money isn't everything. There are some things which money cannot buy. A famous boxer and a renowned tennis player, both of whom had made millions of dollars, were rumored in the press to have tried to commit suicide. A wealthy celebrity did just that a few years ago after exclaiming, "Is this all there is?" A financial planner is quoted as saying that a number of people who placed a high value on windfalls "were divorced, lost family and friends, ended up in court, or are destitute." She added, "Money makes people do vicious things."

What is the answer to the money problems which many people have — or think they have? The answer is simple, but it is hard to put into practice. The answer is to be content with what you have. "Keep your lives free from the love of money and be content with what you have," the writer to the Hebrews admonishes. He points to a powerful reason for being content by citing a truth of Scripture: "Because God has said, 'Never will I leave you; never will I forsake you.'"

That is reason enough for any believer under temptation not to try to get more than the almighty God has seen fit to give him.



*Immanuel Frey  
is a retired pastor  
living in  
Phoenix, Arizona.*

Immanuel G. Frey

# What we know about Peter

by Julian G. Anderson

**T**he apostle Peter may be the most puzzling figure in the New Testament. Without question he and his fishing partner, John, were the two leading men among the twelve apostles, but with greatly differing personalities.

John is the better known, because of his beautiful Gospel and Revelation and three fine letters. But in the account of Jesus' life John was a quiet follower and the youngest apostle. So far as we know, he was also the most faithful of Jesus' disciples.

## Peter, the leader

Peter was by nature the leader of the group, outspoken, impulsive and almost always the first of the group to speak or express an opinion — a true leader type. He naturally took command of things.

Notice also that Peter is always named first in all the lists of apostles in the New Testament — Matthew 10:2, Mark 3:14-16 and Luke 6:13,14, as well as in the references to the little three-man inner circle — Matthew 17:1, Mark 5:37, 9:2, 13:3, 14:32, and Luke 8:51 and 9:28.

After Jesus' ascension, as described in Acts 1:6-11, Peter and John are pictured as the two leaders of the group of Jesus' followers, but Peter definitely stands first. Of course, it was Peter who preached that rousing sermon to the crowds in Jerusalem on Pentecost. And his eloquence was attested by 3000 people who were brought to faith that day.

Peter also occupies the center of the stage in the early years in and around Jerusalem, as described in Acts 3-15. And then — Peter suddenly disappears from the scene about 49 A.D. And Paul, a latecomer, takes over the center stage in the closing chapters of Acts, where our inspired historical account comes to an end.

## What we know about Peter

We know more about Peter than any other apostle, but even so, our information is very scanty. His father's name was John (John 1:42 and 21:15-17), who was probably a fisherman since Peter and his brother Andrew were also fishermen (Matthew 4:18, Mark 1:16, Luke 5:3). And his given name was Simon (Romanized to Simon, John 1:42, Matthew 16:17). We also know that Peter was born and raised in Bethsaida, on the north shore of Lake Galilee, and later moved to Capernaum, the main city on that shore.

But it was Jesus who gave Simon the name Peter (Roman) or Cephas (Aramaic, see John 1:42). These names mean a rock or stone, which well describe Peter's nature. We also know that Peter was a married man (1 Corinthians 9:5).

## Peter's new life

Peter may have been one of John the Baptist's followers as his brother Andrew was. In any event it was Andrew who brought Peter to Jesus (John 1:42). In fact these two were Jesus' first followers. And that was probably the greatest moment in Peter's life, because it changed his life completely. For soon Jesus called Peter to be his full-time student (Matthew 4:19, Mark 1:17, Luke 5:10); and then, later on, he commissioned Peter, along with the other eleven students, to be his apostles, who, with one exception, would spend the rest of their lives telling other people about Jesus and his life and work as our Savior. An "apostle" is someone who is sent out on some assignment (Matthew 10:21, Mark 3:14-16, Luke 6:13,14).

## Peter's later life

After Peter's disappearance we have only his two letters and one of Paul's to tell us where he went and what he did. After the council in Jerusalem (Acts 15), Peter evidently decided to go to the Jews living in Asia Minor (modern Turkey). And when he stopped in Antioch, in the northeast corner of the Mediterranean, he and Paul had a little disagreement (Galatians 2:11). After this we know only what he tells us in 1 Peter 1:1 — that he went to "God's chosen people" (the Jews) in "Pontus, Galatia, Cappadocia, Asia and Bithynia." Asia was on the west coast, Galatia in the center, and the other cities on the north and northeast coast of Asia Minor. But both letters were sent from Rome, which the Jews regularly called "Babylon," the wicked city which at that time was persecuting the Jews and Christians. And all the early church historians agree that Peter and Paul were both put to death there in 66 or 67, Paul being beheaded as a Roman citizen, and Peter crucified, as

Jesus had told him shortly after his resurrection (John 21:18,19). □



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



by  
Evelyn R. Wilson

Johanniskirche,  
Niederplanitz

“**D**id we celebrate Pentecost, both Sunday and Monday!”

I heard Mother say it again this year. She was reminiscing about a time long ago when as a girl she participated in the Pentecost festivities at *Johanniskirche* in Niederplanitz, Saxony, East Germany.

Preparations to decorate the church began on Saturday with the purchase of birch trees. They were purchased from a man who rode through the neighborhood, his horse-drawn wagon loaded with freshly cut trees. The trees were placed in large, dirt-filled buckets and a tree was placed on each side of the sanctuary. Trees were also placed outside the church entrance, one on either side.

Pastor Otto Willkomm referred to Psalm 118:27 as his basis for use of birch trees to decorate the church on Pentecost. In Martin Luther's German translation we read: “*Der Herr ist Gott, Der uns erleuchtet. Schmuecket das Fest mit Maien [birch] bis an die Hoerner des Altars.*”

Birch trees were also used to decorate the home. It always delighted Mother to have the fresh tree in their living room.

Pentecost morning began early. Mother arose about 4:00 a.m., donned her church clothes and quickly left the house to join her friend, Emma. Together the girls, as well as other people from Niederplanitz, walked with hurried steps to reach the woods in time for the 6:00 a.m. Pentecost concert. They walked one hour to reach the woods.

The city band of about 25 members stood with music stands before them, playing Pentecost hymns, including “Come Holy Ghost.” In the crisp morning air the melodies rose and mingled with the songs of

the birds in joint chorus of praise.

After the concert Mother and Emma hurried back, another hour's walk, to reach *Johanniskirche* in time for the 9:00 a.m. festival service.

As a member of the church choir, Mother often tells me: “We always sang our beautiful choir hymn, ‘*Freut Euch Ihr Christen Alle.*’ It was arranged by Fritz Reuter and we sang it antiphonally with the pastor. Oh, how we all sang!” Mother loved the singing and joyfully joined in the numerous hymns sung by the congregation.

As Pastor Willkomm began preaching his one-hour sermon on the Acts 2 account of the Pentecost story, the congregation settled into quiet attention. Pastor Willkomm preached a one-hour sermon every Sunday.

In the afternoon, to continue the festivities, people of Niederplanitz streamed from all directions, young and old alike, to walk among the trees in the forest. Girls all wore new white dresses for the occasion, as did my mother. Her dress had been made by her friend, Emma.

At the day's end sleep was welcomed by all. On Monday everyone was up early for the second festival church service in observance of Pentecost.

In a letter some years ago Mother told me of all these happenings. She wrote, “It was all so wonderful, so festive, that I had to write about it, because it comes to my mind so strongly, so long ago. . . .”

At present my mother is residing in a nursing home in Neenah, Wisconsin. On a visit Mother commented that at age 94 she couldn't sing as well now as she did so long ago at the *Johanniskirche*. Her feelings now are the same as they were when she concluded her letter: “Some day we will celebrate and sing beautifully in heaven!” She awaits that day patiently yet longingly.

Joy, O joy, beyond all gladness,  
Christ hath done away with sadness!  
Hence, all sorrow and repining,  
For the Sun of Grace is shining! □



Evelyn Wilson is a member  
of Mt. Lebanon, Milwaukee, Wisconsin.

# The joy of being a Christian mother

by Bonnie L. Wasser

**T**he kids tell me there are certain statements I make with definite regularity: "Whoever washed the dishes, get back down here!" "What happened to the light bulbs I bought yesterday?" "What do you mean you didn't vacuum because you couldn't find the vacuum bags?"

They have even dared to suggest that I make a list, number each statement and then simply call out the appropriate number! It would save me time in speaking and them in listening.

My conclusion is that no one ever prepared me for motherhood. Since my "mothering" began almost 22 years ago, it's hard to remember, but I think I originally envisioned myself cuddling my contented baby while others admired him (and thus me), sort of like Mary and the baby Jesus surrounded by shepherds and wise men.

Sometimes it has been almost like that, but then there are the other times. Whose son was it that flatly stated he was not going to walk down the aisle as the ring bearer in his aunt's wedding and then, with all the guests seated and the wedding processional playing — didn't. (His brilliant explanation was, "Well, I told you I wasn't going to.")

And whose five-year-old daughter kept asking why we couldn't bring over the whole orphanage from Korea because we had lots of floor space that no one ever slept on? At the time, I couldn't find an acceptable explanation; I simply felt selfish. (Today, though, eleven years and six more brothers and sisters later, she has second thoughts. Apparently things looked different at five than they do at sixteen.)

In the past 22 years, though, I have learned that being a mother can be a very humbling experience. Without the title "Mother" I'd never again get those phone calls saying my son has been acting up on the bus and I should do something about it. (How? I'm not there!) And I probably would consider taking a Caribbean cruise every winter if it weren't for that title, "Mother."

My conclusion: women who seek motherhood must be a wee bit daft. (I looked that word up; it

means "of weak mind.") Yet, even in the Bible, motherhood was a goal for most women. When Isaac was born, his mother, Sarah, said, "God has brought me laughter, and everyone who hears about this will laugh with me" (Genesis 21:6). Hannah named her son Samuel, "Because I asked the LORD for him" (1 Samuel 1:20). And in the New Testament Elizabeth joyfully described her pregnancy saying, "The Lord has done this for me" (Luke 1:25).

Obviously there are few experiences in this life that can evoke emotions so high or so low as being a parent. Perhaps therein lies the key. Parents view their children with hope. Even in the midst of problems, there is always the feeling that "if I just hang in there, things will get better." After all, hasn't the Lord promised, "Train a child in the way he should go, and when he is old he will not turn from it"? (Proverbs 22:6).

What better or more comforting promise could the Lord give me? With this promise, no matter what happens, I can keep things in perspective. The days of frustration (when I hear myself yelling statement #321, "Whose turn is it to take out the garbage?" or #484, "I don't care who did it yesterday; I'm talking about today"), all take a back seat to the "good" times. Times such as when I find a note on my pillow saying, "I'm glad God made you my mother," and it's signed by the daughter I lectured that afternoon with #125 through #192 — and thought I had gotten nowhere.

Those are the times when I begin to understand Luke 2:19: "But Mary treasured up all these things and pondered them in her heart." I do believe I know how she felt, and I am very thankful that the Lord has given me the joy of being a Christian mother. □



Bonnie Wasser is a member of First Lutheran, Lake Geneva, Wisconsin. This article is from her book *A Time for Everything*. Used by permission of Northwestern Publishing House.

# Big challenges in the Big Apple

by David A. Rosenbaum

“**I** rejoiced with those who said to me, ‘Let us go to the house of the Lord’ ” (Psalm 122:1). We are well-acquainted with those words, but would they have the same meaning if the house of the Lord featured the sound of rock music coming through the walls on one side, ballet music from the other side, and dozens of jumping, crashing feet above you? Would you rejoice if going to church required a subway ride of up to an hour or more? Would you be glad to sit in a church where the person sitting next to you might smell a little different because he hasn’t had a bath in several weeks or months?

Well, there is a group of people in New York City who are glad to have a Wisconsin Synod congregation where they can worship and enjoy Christian fellowship, even if it is a little noisier and more difficult to reach than ideal. Peace Lutheran of Manhattan is a congregation consisting primarily of young, single Christians who live throughout New York City and nearby suburbs. The members represent diverse social and ethnic backgrounds and hold a variety of interesting occupations.

The members of Peace have been worshiping in a commercial building on Manhattan’s upper west side for the past three years. A rented room about 16 feet wide by 60 feet deep serves as our meeting place. Dance studios surround the church’s space, which accounts for the noise level. The problem is minimal during the 9:30 a.m. Sunday service, but it is not uncommon for floors to shake and doors to rattle during Tuesday evening Bible class.

Peace is currently searching for a new worship site, since our present lease expires at the end of May. Consideration has been given to purchase of a three or four-story brownstone, which could serve as both worship facility and parsonage. Exorbitant real estate costs, however, as well as the small size of our congregation, seem to rule out that option for the time being.

But it isn’t only WELS Lutherans who are glad that we are in New York. We’d like to tell you about some of the other people who are glad to have us around. One such group is prisoners’ families. Christmas 1988 marked the second year of Peace’s participation in

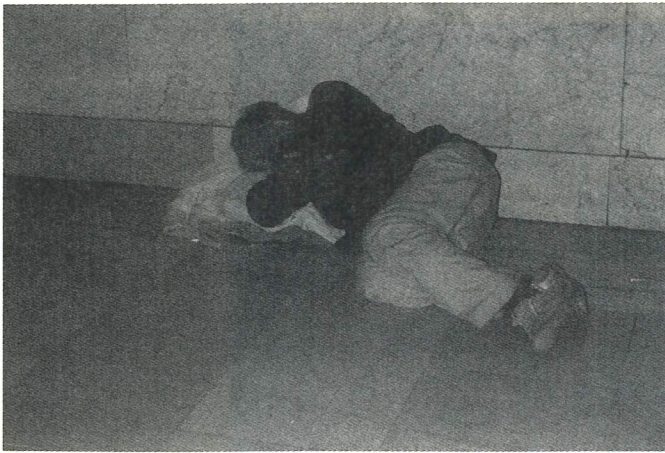
Project Angel Tree. Prison chaplains gather the names of prisoners’ children and the names are distributed to churches with the children’s gift requests. The members of Peace “adopted” twenty children from nine different families, fulfilled their gift requests and held a Christmas party for them. Follow-up on these families is continuing through regular visits, and baptism has been planned for several of the children.

The homeless men and women who live on the streets of our city are also glad that we are here. Several members of the congregation have been distributing blankets and sandwiches on the streets and in the subways each Friday evening. The blankets, made by the ladies’ society of St. John, Renville, Minnesota, and the sandwiches are gratefully received. By meeting these people where they have a need, we gain the opportunity to talk to them about their need for spiritual food. A simple gospel tract and an invitation to our church accompany each sandwich and blanket. The fruits of this ministry are beginning to show, as several street people have been attending our services. Others stop by during the week for a cup of coffee and Bible study. They may not be dressed as well or be as clean as the rest of the worshipers, but the spirit of

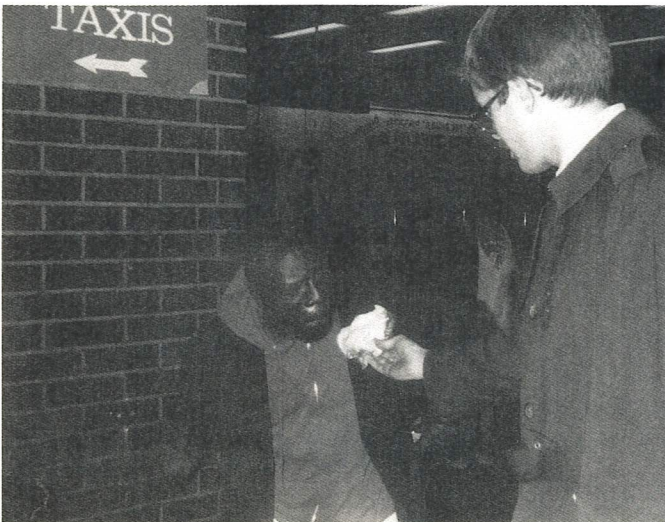


(Left to right) Pastors Dan Krause, Glen Thompson and Dave Rosenbaum.





A man curls up on one of our blankets at Grand Central terminal.



Pastor Rosenbaum holds a sandwich for a one-armed, homeless man at the bus terminal.

James chapter 2 is very evident at Peace. Please take a few moments to read that chapter, as well as Matthew 25:31ff.

Hospital patients are glad that we are here. As a major medical center, New York attracts people from around the country in need of the specialized care found here. One such case is that of an 18-year-old man from one of our Florida congregations who is battling a brain tumor. His parents accompanied him as he spent ten weeks in a New York hospital last fall and another three weeks earlier this year. The family was happy to receive regular visits from the pastors and members of Peace. If you know of someone who will be coming to New York for medical treatment, please let us know.

We are hopeful that many people in Brooklyn will be glad that we are here, too. For the past several months Pastor Dan Krause has been doing exploratory work in the most populous of New York's bor-



Paige Sessa, a member of Peace, distributes gifts to prisoners' children at the Angel Tree party.

oughs, and worship services began on Easter Sunday.

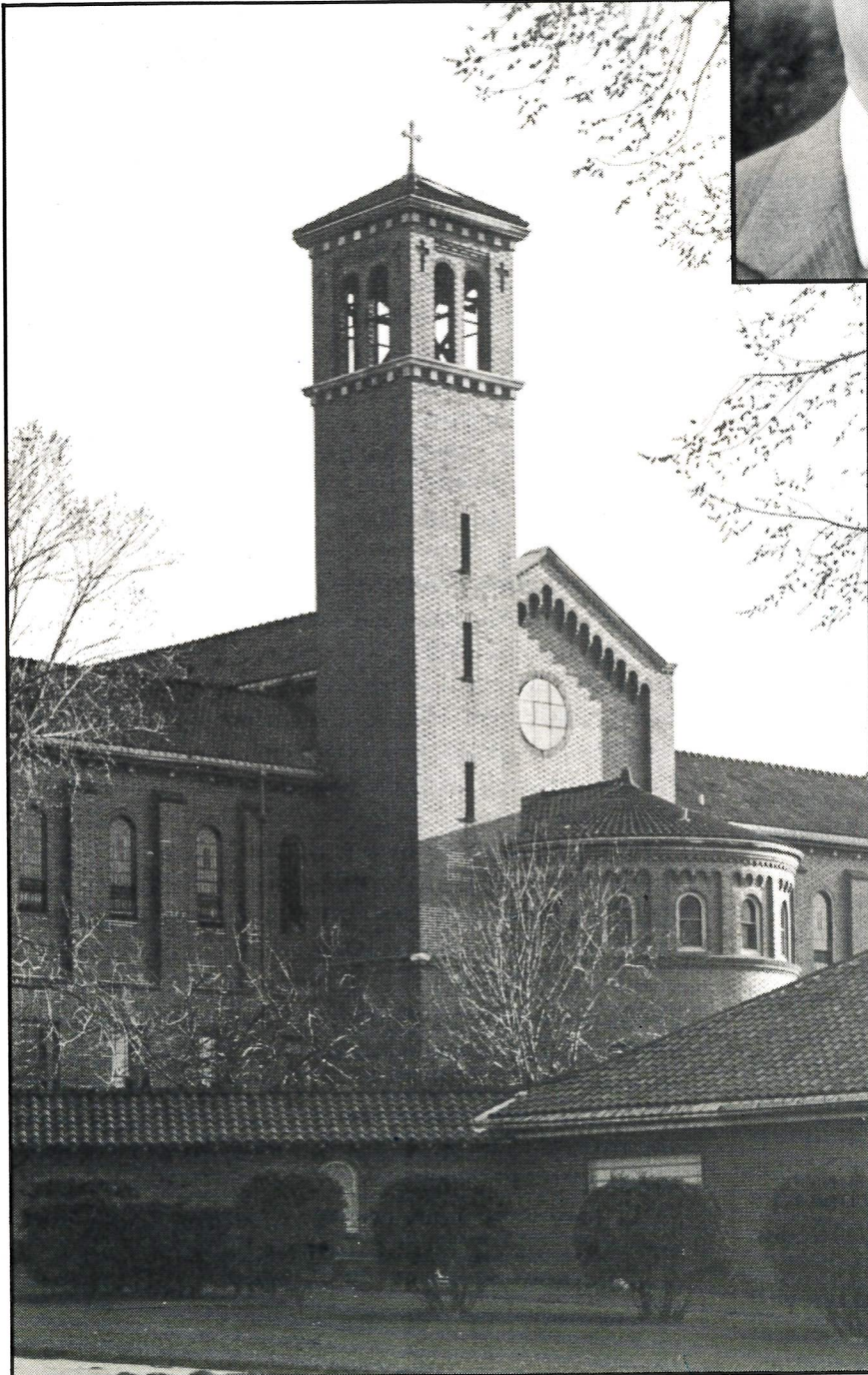
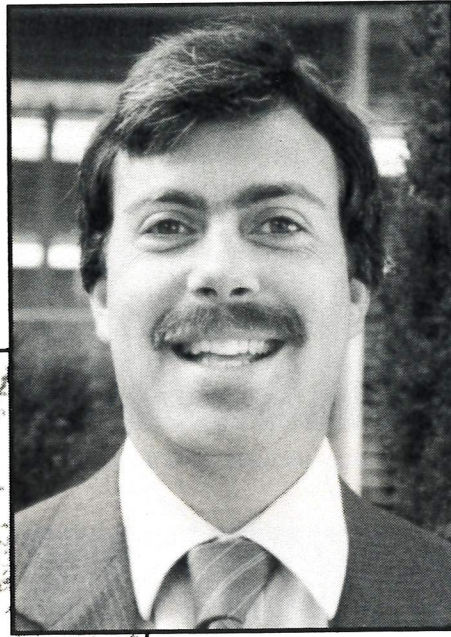
Pastor Krause is a 1986 graduate of Wisconsin Lutheran Seminary who also holds a master's degree in counseling. The Brooklyn mission is his first assignment. Two pastors currently serve Peace in Manhattan. Pastor Glen Thompson arrived in New York in 1983 after serving six years as a missionary in Zambia, Africa. Pastor David Rosenbaum has been in New York since September 1987, after graduating from the seminary in May of that year. He supports himself through temporary job assignments in banks, the New York Stock Exchange and other businesses.

The comment has been made that "New York is a foreign mission where the people happen to speak English." Mission work in the Big Apple presents many challenges which are unlike anywhere else. And yet, though the task is in many ways difficult, the Lord continues to open new doors for us to do his work here.

If you plan to be in our nation's largest city, we invite you to worship with us. We are located at 2121 Broadway (between 74th and 75th Streets), Room 202, 212/873-3736. If you know of people living here who would be interested in our church, let them know about us, or send us their names and addresses. If you are especially interested in any aspect of our work and would like to know how you or your congregation can contribute, please contact us, c/o Pastor Glen Thompson, 506 W. 113th St., #3A, New York, NY 10025, 212/316-2009.

We love New York because God loves New York and every precious soul in it, whether living in a penthouse or on a street corner. We are glad to be here, and we hope that you are glad, too. □

*David Rosenbaum is co-pastor of Peace, Manhattan, New York.*



Wisconsin Lutheran College

## Jim Scott is doing something about it

by Vicki Hartig

**A** lot of people in the Wisconsin Synod are talking about lay ministry. Jim Scott is doing something about it.

The son of a navy dentist, Scott, 30, was born in Michigan but spent most of his childhood moving up and down the west

coast with his military family. His mother had been raised a Missouri Synod Lutheran, but his family wasn't what Jim would now describe as staunchly religious. In 1973, while living in San Antonio, Jim was instructed and confirmed at a WELS congregation.

When Scott was 20, living in San Diego and a member of Reformation Lutheran Church, the congregation's Sunday school superintendent asked him to teach a class of a dozen junior high school students. "Because of my age," Scott recalls, "I figured they wouldn't — couldn't — stump me with their questions. But I was wrong. Those kids had seven or eight years of Christian education. They were light years ahead of me. Their knowledge of Scripture challenged me, humbled me. They forced me to know what I believed and why I believed it, and they forced me to be able to communicate my beliefs."

"That began my love affair with Scripture," he continues. "I began to delve into it, first because I had to, but then because I wanted to, I loved to. And in reading it, I began attempting to apply it to my daily life."

Scott served on the church's board for evangelism and became more adept at sharing his faith with adults. He learned a lot about evangelism from Reformation's pastor, Lowell Smith. "Evangelism is his strongest of many strong suits," Scott says about Pastor Smith, who has served Reformation since 1963. Scott describes Smith as "dynamic, energetic, a go-getter. He serves as a circuit pastor. He's the first vice-president of the Arizona-California District of the WELS. He's well respected in the synod. You couldn't find a better or more solid pastor."

Jim graduated from San Diego State University in 1980 and became an accountant. He continued to serve Reformation on a voluntary basis until 1986, when the congregation called him as a full-time lay minister to teach young adults and to do evangelism and other visitation. During the following two years he and congregational leaders came to recognize how valuable it would be for him to pursue additional studies in theology and biblical doctrine.

So, in January of this year he came to Wisconsin Lutheran College on what he likes to call a "spiritual ROTC program." Scott admits he faced some uncertainties. He was warned about Wisconsin winters. A cozy Lutheran campus with 200 students would be a considerable change from San Diego State, with 30,000 students. He understands that in many ways he is a "first" — a called lay minister, already serving the

church, returning to school to receive a kind of "certification" for continued service to the church. Jim expected WLC to prescribe an approved curriculum for "lay ministry certification." The college didn't, because there isn't a prescribed lay ministry certification program — yet!

So Jim is taking as many credits as he can. Four courses in theology — New Testament introduction, Apocalyptic literature, the Christian faith and life, and Doctrine I — plus the History of the Reformation, Principles of Lay Counseling, and the Philosophy of God, make for a full schedule. Scott likes it at WLC. Right away, he says, he felt welcomed, in class, in the dorm, by other students. He has especially noted the dedication and spiritual concern of the WLC faculty.

He'll take more courses in the summer and fall semesters. The year's worth of classroom education and ministry experiences will serve him well when he returns to San Diego at the end of 1989 and resumes or expands his duties at Reformation. The congregation has fully financed this one-year leave of absence, and Scott has made a commitment to return.

Scott is an outgoing, friendly man. About the only time any intensity appears on his face or in his words is when he talks about where the church is going. He'd like to see each congregation be a "seminary," he explains, a refueling station, an equipping center for the saints. As a "seminary," each congregation should be training its people to go out and share the gospel, to teach, to comfort. We shouldn't just have a star athlete, the pastor, Scott says. We Christians should be taught to do it.

"Jesus himself," Scott points out, "told his disciples, 'Come and see,' then, 'Come and follow,' then, 'Do it with me,' then, 'Goodby, guys, you can do it, but I'll be there with you, always.'"

Jim sees his own role in evangelism. "My goal, my ultimate goal, is to help populate heaven, to get others to join us there." He calls evangelism "the heartbeat of my religion."

"Let's put our lay people to work for God's kingdom," he says. "Let's be doers. We've been talking and writing about it for years.

It's time to do it!"

Jim's doing it. □



*Vicki Hartig is the director of public relations at Wisconsin Lutheran College, Milwaukee, Wisconsin. Another version of this article appears in the spring issue of WLC Today.*

by Paul E. Kelm

*Can a Christian in good conscience become a member of the Fraternal Order of Eagles?*

The Eagles have a long history of civic, humanitarian and social service. For that they may be appreciated.

However, the Eagles also have religious elements that are inherent in, not incidental to, the organization. The initiation ceremony asserts that the teachings of the order, to which the candidate pledges himself before an altar, "will in no way conflict with any civic or religious duty." Yet the prescribed rituals and prayers present precisely such a conflict.

Belief in a supreme being is a requirement for membership; but that deity is not (at least not necessarily) the Triune God. Eagles' ceremony holds the Bible in high regard, but without regard to the Savior who is the focus of that Bible.

The Eagles have chaplains who offer prayers, but not in the name of Jesus. The content of those prayers suggests universalism (that all Eagles — apart from Christ — will enjoy eternal bliss) and work righteousness (that our moral and civic efforts earn God's favor).

The prayer for the opening ceremony of a lodge meeting includes these words: "If we believe all men equal in Thy eyes, we shall be the more worthy of Thy loving care."

The initiation ceremony concludes with the assurance of enjoying "eternal rest" at the conclusion of life's struggle. The memorial service conducted at the request of a lodge member's family includes the words: "He believed in the existence of a Supreme Being, the Father of us all, and in this belief he died in the hope of a blessed immortality beyond the grave." The prayer from that service says: "We shall meet again in the Grand Aerie beyond, where the faults and frailties of this earthly life are forgotten, and all become perfect in the love of an infinite God." A mandatory, annual memorial service for members who died during the year includes this same teaching of life eternal in the "Grand Aerie of Heaven," apart from faith in Jesus Christ.

The apostle Paul in 2 Corinthians 6 addressed a similar question regarding a Christian's participation in "lodge" ceremonies associated with pagan deities. He writes: "Do not be yoked together with unbelievers . . . What fellowship can light have with darkness? . . . Therefore come out from them and be separate, says the Lord.' "

A spokesperson at the F.O.E.'s national headquarters indicated that some chapters may allow social participation, but that membership requires sub-

scription to the order's tenets and ritual — which remain unchanged. An officer of one local chapter was willing to accept non-participation in the prayers of ritual (members normally add their "Amen"). However, membership itself and the initiatory pledge are an inherent contradiction of our Christian confession.

*Since the Apostle Paul admonished the Galatians for "observing special days and months and seasons and years" (Galatians 4:10,11) and warned the Colossians about being "captive to human tradition" (cf. Col. 2), why isn't it unscriptural for us to observe Advent, Christmas, Lent and the like — none of which are mentioned in the Bible?*

The observation of festivals and seasons against which St. Paul warned first-century Christians was a ceremonial requirement of Judaism. His reason was that sectarian teachers ("Judaizers") were insisting that such elements of the covenant at Sinai were still binding on Christians and essential to their salvation. In Galatians the apostle insists on Christian freedom from any such laws and ceremonies that would condition the salvation fully accomplished for us by Christ. In Colossians 2 he warns that observing such ceremonial "prophecies" of Christ's coming may involve the denial of their fulfillment in Christ.

If we were to insist that Christians and their churches *must* celebrate seasons like Lent or festivals like Christmas, we would be guilty of the legalism against which Paul so vehemently warned. If we were to consider our worship in such seasons a contribution to our salvation, we too would be "deserting the one who called you by the grace of Christ and turning to a different gospel — which is really no gospel at all" (Galatians 1:6,7). If we allow members to adopt the religious nominalism often called "Christmas and Easter Christianity," we will have repeated the fatal error of traditionalism against which Jesus warned (Matthew 15:7-9).

Our churches have chosen Sunday for corporate worship in Christian liberty. The apostolic church established that pattern, calling it "the Lord's day" (Revelation 1:10). We have rejected any attempt to call this "the Sabbath" to demonstrate our freedom from ceremonial laws. And in many congregations public worship is conducted on Saturday or Monday as well. In the same way we have voluntarily chosen to celebrate festivals and seasons which commemorate the life and work of Christ. □

## Parents should listen

We would like to respond to the editorial comment written by Immanuel Frey (February 15) titled "A Good Name." While we agree with the main points of his article, we wish to express a concern with his statement, "Parents are apt to believe what the children bring home about their teachers."

We as Christian parents feel there is real danger in not listening to and believing what our children feel and say. If they do have negative comments about their teacher, our reaction should not be to ignore and disbelieve; but rather let's talk and pray about it together with the teacher. Our children need to know we believe in them and respect their feelings.

Teachers, parents, children, all are sinners. We need to love each other and work together, especially when dealing with the children God has entrusted to our care.

*Rob and Connie Germundson  
Berthoud, Colorado*

## Room for sarcasm

In response to the VanDelichts (February 15) who caution against the use of sarcasm by Christian apologists, objectivity about sarcasm is another caution.

Our Lord used sarcasm; once he called Herod a "fox" (Luke 13:32); more than once he called people "snakes" (Matthew 12:34; 23:33). Jesus is the master of sarcasm. Read his zingers to the Pharisees (Matthew 23:2-39). For that matter, read also Elijah's taunting questions, put to the heathen priests on Mount Carmel (1 Kings 18:27-29).

Sarcasm is a legitimate linguistic device in the hands of a master. At issue for the Christian should be the question: is the reader a master of sarcasm, and who should be the target of sarcasm which is masterful? A check of the targets of biblical sarcasm will show that flagrant, unyielding unbelief was the common denominator behind these attacks. Christ, Elijah and others used sarcasm to whittle their cocksure opponents down to

proper size. Sarcasm is useful against people who demand respectability for their sins. Read especially the unabridged Luther. Reading a censored Luther is like eating a taco without sauce.

*Nathan Pope  
Racine, Wisconsin*

## Adapt to changes

The February 1 issue had a number of articles that dealt with liturgy and worship, a controversial topic that we're sure to hear more about in the next few years. One issue seems to be the relationship between the church and the popular or "wider" culture, as Pastor Victor Prange referred to it.

Instead of denigrating this wider culture out of a nostalgia for the past, one must remember that Luther himself appealed to the wider culture in his reforms of church and liturgy, preaching against an elitist Catholic church that looked down upon the wider culture as somehow not fit to be used in worship.

Our society has changed much in the past 50 years, as James Schaefer and Arlyn Boll point out. While we should not cave in to society's often faddish demands, we should also not resist the inevitable changes in culture that do occur, whether for good or bad (e.g., TV). Rather we should adapt to these changes to keep the Christian message from becoming the relic of a different era, as it is often perceived by those we want to reach. Let's keep this in mind in the next few years as we undergo a sometimes awkward and contentious, but necessary, change in Lutheran hymnals.

*Mike Jindra  
Chicago, Illinois*

## Contemporary Christian music

Where is the evidence substantiating the "fact that the rock beat generates an emotional response which often overrides realistic judgment," as stated by Eugene Hill (Feb. 1)? One purpose of music is to add feelings to the thoughts being expressed (even in our hymns and liturgy), but let's keep our perspective.

Judging musical styles is subjective. Song lyrics and the attitudes and actions of performers, however, can and should be evaluated objectively. Secular rock often promotes immoral and illegal behavior. But contemporary Christian music (CCM) promotes moral behavior and faith in Jesus Christ.

With all music, each artist and song should be individually evaluated. I believe listening to CCM can be uplifting and edifying. It's certainly an excellent alternative for our youth.

The synod does support selective use of CCM. Ask your pastor to acquire the synod-produced video "Rock and the Christian's Role" and accompanying study guide. The Parents' Music Resource Center has also produced a video and booklet to help parents understand and deal with the problems of secular rock. For information write: PMRC, 1500 Arlington Blvd., Suite 300, Arlington, VA 22209.

*Kenneth J. Fischer  
Kent, Washington*

## The good shepherd

Pastor Paul Kelm invites us to ponder the parable of the good shepherd (February 15). Several thoughts come to mind. The shepherd did not form a committee to see why the sheep had strayed. The shepherd did not send an elder to look for the lost sheep. The shepherd himself went to return the lost sheep.

*Harvey Raddatz  
Redwood Falls, Minnesota*

## Palm Sunday and mules

"About Palm Sunday and mules and needs" (March 15). Mules? Are there no country boys left? We have several burros, mules and horses at the ranch. There is a vast difference.

And no, the Lord did not ride in on the colt of a mule. (There ain't no such thing.) Mules are a hybrid result of a jack donkey and a mare horse and do not reproduce. The Lord rode in on the colt of an ass, just like it says.

*Marvin Richter  
Youngtown, Arizona*

## Majority oppose abortion

Most Americans favor outlawing abortions under the circumstances that are cited by most women who presently have them, according to a national survey taken for the Boston Globe and WBZ television, as reported by Religious News Service.

The survey of 1002 registered voters across the country was conducted March 27-29 by KRC/Communications Research of Cambridge, Mass. The margin of error was plus or minus three percent.

The poll found that 78 percent of the respondents would favor legal abortion in cases of rape or incest, when the mother's physical health is endangered, or if there is likely to be a genetic deformity in the fetus.

But large majorities believed abortion should be outlawed if pregnancy poses financial or emotional strain or when the woman lives alone or is a teenager. These circumstances are the ones cited by most women who have abortions.

Twenty-five percent of the people queried said abortions should be legal in all circumstances, 19 percent in no circumstances, and 53 percent in certain circumstances.

There was little difference between Catholics, Protestants, and the general population in attitudes toward abortion, but Jews were overwhelmingly in favor of liberal abortion laws. Poor people and blacks were more anti-abortion than the rest of the population. Twenty-nine percent of the poor and 48 percent of the blacks said abortion should be legal under no circumstances.

A Los Angeles Times survey, taken earlier in March, asked respondents to agree or disagree with this statement: "I personally feel that abortion is morally wrong, but I also feel that whether or not to have an abortion is a decision that has to be made by every woman for herself." Seventy-four percent of the respondents agreed and 21 percent disagreed.



**Settling into their new duties,** Lorraine and Herman Koester are removing "blister-packed" pills for use in the Mwembeshi medical dispensary in Zambia. This and painting, cleaning, grass cutting, carpentering, canning, sewing, teaching, trips to town, typing and taxi service — "all in all we're doing great and enjoying each day with the new experiences it offers." The Koesters' year in Zambia is being funded by a gift from the Kingdom Workers, a lay mission support organization. For more information about this newly-formed organization write Kingdom Workers, 8420 W. Beloit Rd., West Allis, WI 53227.

## Arizona District

**Salem, Scottsdale,** celebrated its 25th anniversary with special services on November 13. Pastor John Gaertner, the founding pastor, served as guest speaker. Pastor A. Hugh Reaume currently serves the congregation. . . . **Trinity, Sedona,** was begun to serve the communities of Sedona, Cottonwood, Rim Rock and Campe Verde. **Peace, Cottonwood,** became a reality when as a result of increased growth the decision was made to begin exploratory services. On January 8 the congregation dedicated its new chapel and fellowship hall. Both congregations are served by Pastor Gerhardt Haag.

—Kenneth Pasch

## Michigan District

On March 18 twenty **WELS elementary schools** of the Saginaw area held their third annual science and art fair at Michigan Lutheran Seminary. . . . **Choirs from six congregations** in the Flint area (Emanuel, Flint; Gloria Dei, Grand Blanc; Good Shepherd, Burton; Grace, Flint; Hope, Swartz Creek; Mount Sinai, Montrose) gathered at Grace, Flint, for a joint Christmas concert on December 4. The choir was directed by Glorianne Schar. . . . **St. James, North Branch,** where Lloyd Lemke is pastor, dedicated its new parsonage on Dec. 4. . . . **Pastor Theodore Frey** was honored at a retirement service on January 29 at Holy Cross, Standish. He served 45 years in the ministry. . . . **Clarissa Hoenecke,** widow of Pastor Hugo Hoenecke, died Feb. 9. Her husband served congregations in Detroit and Sturgis. . . . **St. Paul, Sodus,** dedicated its new organ Feb. 26. Guest organist was Mary Prange. . . . **Pastor Walter Henning,** who served St. Paul, Belleville, retired on Jan. 31. . . . **The Michigan Lutheran Seminary**

**"Taste of Ministry" program** is bearing fruit. Out of 25 senior boys this year, 15 will enroll at Northwestern College. . . . The **music department of MLS** put on a successful production of "The King and I" during the weekend of March 10. . . . The following pastors have received these **district appointments**: Gerald Schroer as second vice-president; Ross Ulrich as chairman and Lloyd Lemke as member of the youth committee; Mark Gieschen to the evangelism committee; Patrick Bell and Elton Bickel as contact men for the Committee on Relief; David Kollander to the worship committee.

—Edward Schaeewe

## Minnesota District

**Institutional ministry chaplain Lloyd Hohenstein** has begun conducting worship services at the Minnesota Correctional Facility in Oak Park Heights. This is an expansion of the work being carried on at the correctional facility at Stillwater where Pastor Hohenstein is assisted by local pastors Marcus Birkholz and Donald Hochmuth. Bible study is also being conducted. . . . **West Lutheran High School**, Hopkins, celebrated its tenth anniversary on April 9. Theme for the day was "ten years of amazing grace." Pastors Carl Mischke and Lloyd Huebner participated in the service. Principal at West is Pastor Mark Grubbs. . . . **Dr. Martin Luther College**, New Ulm, observed the 25th anniversaries of five faculty members on April 16. The celebrants included Ronald Shilling, Gary Dallmann, Charles Luedtke, David Pelzl and Harold Yotter. . . . **The Lutheran Festival Chorus** of the Twin Cities held its spring concert on May 7. The concert was given at King of Grace, Golden Valley, and again at St. James, West. St. Paul.

—Robert Edwards



**New van** — When Virginia and Bill Treuden of St. Paul, Livonia, Mich., found out that Mark Sprengeler, director of outreach through education in Hong Kong, needed a new van, they organized special collections in several Detroit area churches and shortly a new van was acquired in Hong Kong. A smiling Sprengeler family poses before the van (left to right): Sue, Tracey with Daniel, Mark and Timothy. "Thanks again," writes Sue to the Treudens, "for the wonderful gift!"

## Nebraska District

The Lutheran Women's Missionary Society of **First, Aurora**, recently hosted an international buffet. The 70 women who attended from five congregations were able to sample food from countries where the WELS has missions. Members of First's LWMS had written for recipes from wives of former world missionaries. . . . **Christ Our Redeemer, Aurora, Colorado**, celebrated the twentieth anniversary of its Christian day school March 5. After the special morning service over 200 members, friends and alumni gathered for a meal. After-dinner speakers included a member of the original board of education and the school's first graduate. Since relocating from Denver to the suburb of Aurora the school has seen steady growth. Enrollment currently stands at 43, with three teachers. Construction of a new church and school will begin soon. Dean Johnson is principal.

Timothy Bauer is the pastor. . . . Prof. Wayne Mueller of Wisconsin Lutheran Seminary conducted a **marriage seminar** attended by 43 members from six congregations. The seminar, held in Kearney, was enthusiastically received. . . . On April 2 **Nebraska Lutheran High School** in Waco celebrated its tenth anniversary. Pastor Gerald Free of Hortonville, Wis. was guest speaker at a special evening service. Mr. Earl Heidtke is the school's administrator. Enrollment currently stands at 97 students.

— Timothy W. Bauer

### DISTRICT NEWS SCHEDULE

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

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

## North Atlantic District

On Easter Sunday worship services were first held at **Park Slope Bible and Counseling Center** in Brooklyn, N.Y. Pastor Daniel Krause was ordained and commissioned as a missionary in November to the Park Slope section of Brooklyn. . . . Out of concern for the increasing number of homeless, **Peace Lutheran, Manhattan**, has been conducting a sandwich and blanket distribution in the streets and subway stations of New York to share God's love with the less fortunate. . . . **Project Angel Tree**, sponsored by several district congregations, also met with overwhelming success among members who have been thirsting to reach out with mercy to the disadvantaged. Children of imprisoned parents were invited to a special Christmas celebration and given gifts as they heard the news of the best gift given in Jesus. . . . The **District Scholarship Fund**, started in 1986, quadrupled the previous two years' distributions. Seventeen students attending synodical ministerial schools benefited from these gifts. . . . **Beautiful Savior, Fayetteville, N.C.**, received chapel planning authority in January and is now engaging an architect for a building on the three acres of land it has purchased in Fayetteville. . . . **Getting Everyone Involved** evangelism workshops were held throughout the district from January through March to continue to increase evangelism awareness and activity. . . . On February 26, **Ascension, Harrisburg, Penn.**, welcomed 21 adults and their children into the congregation. Since 1986, when the congregation began worshipping in its new facility, the congregation has grown from 45 communicants to 116. . . . **St. Paul of Amherst, N.H.**, which has 90

communicants, celebrated Easter morning with over 200 attending the worship services, largely as a result of God's blessings on their outreach activity. . . . A **Lenten pulpit exchange** brought a rotation through five states as the pastors of New Hampshire, Massachusetts, Rhode Island, Connecticut and New York shared messages and fellowship through the New England area. . . . New appointments to the district mission board are **Pastor Richard Schleicher** (chairman) and **Don Stuppy**.

— David A. Kehl



**Retiring in mid-April** was Joy Chasty in the WELS finance office. Joy has worked for the synod since 1982. Retirement will see her busy at volunteer work and traveling. There are four daughters — two graduates of Dr. Martin Luther College — and five grandchildren. Joy is a member of St. John, Wauwatosa, Wis.

## Also in the news

**The School of Outreach**, begun several years ago to provide "immersion" training for congregational outreach, will host nearly 20 congregations at Wisconsin Lutheran Seminary June 25-30. . . . The evangelism committee of the Western Wisconsin District will sponsor a **second evangelism convocation** in July 1990 at Northwestern College, Watertown. The first convocation, held in July 1987 at Martin Luther Prep School, Prairie du Chien, was attended by nearly 400 people. . . . **New Life of Rockford, Ill.**, held its first service on May 7 at Fisher Memorial Chapel, Rockford College. . . . **Teacher Carl Nolte**, of First German, Manitowoc, Wis., has been appointed to the Commission on Worship to fill the unexpired term of Teacher Gordon Pape who is resigning from the teaching ministry. . . . **West Lutheran High School of Hopkins, Minn.**, celebrated its tenth anniversary on April 9 with President Carl H. Mischke the guest speaker. Current enrollment of the high school is 65. Pastor Mark Grubbs is the principal of the school. . . . **Theses on Spiritual Renewal and Parish Renewal** have been mailed to all pastors and principals. The theses attempt to provide a theological base and practical focus for the three-year project authorized by the 1987 convention. Copies of the theses are available from the Spiritual Renewal Project, 2929 N. Mayfair Rd., Milwaukee, Wis. 53222. . . . Leading a Bible study of the 1989 synod convention theme (Grow, Go, and Glow) is a well-known layman, **Robert Grebe** of Parrish, Fla. **Prof. John Brug** of the seminary will conduct the Bible study on "Grow," **Pastor Alan Eckert** of Tucson, Arizona, will lead the study of "Glow," and Grebe, a 22-year veteran of the Board for World Missions, will lead the study of "Go." . . . The **annual meeting of the OWLS** will take place at the Clarion Hotel, Lansing, Mich., July 18-20. . . . Although there have been 14 new mission openings in the last 12 months, the **Hispanic mission at Madison, Wis.**, has been closed. "Many of those gathered have been assimilated into the ministries of the WELS Campus Chapel and Eastside Lutheran," reported the district mission board.



## World Missions furlough schedule for 1989

### MISSIONARY

Bruce Ahlers, Indonesia  
 Ronald Baerbock, Puerto Rico  
 Raymond Cox, Malawi  
 Charles Flunker, Brazil  
 Stuart Freese, Colombia  
 Mark Goeglein, Mexico  
 Kermit Habben, Japan  
 David Haberkorn, Japan  
 John Janosek, Malawi  
 Ralph Jones, Taiwan  
 Gary Kirschke, Hong Kong  
 James Krause, Hong Kong  
 Karl Kuenzel, Malawi  
 Stephen Lawrenz, Zambia  
 Bruce Marggraf, Brazil  
 Charles Papenfuss, Zambia  
 Gary Schroeder, Hong Kong  
 Glenn Seefeldt, Apache  
 Robert Siirila, Taiwan  
 Mark Sprengeler, Hong Kong  
 Richard Starr, Brazil  
 John Strackbein, Puerto Rico  
 Philip Strackbein, Colombia  
 Walter Westphal, Malawi

### DATES

May 10 — July 10  
 September 13 — November 30  
 May 22 — August 15  
 November 10 — January 10  
 Epiphany Season (two weeks)  
 May 15 — August 21  
 June 1 — August 31  
 July — August  
 June 15 — August 15  
  
 June 15 — August 31  
 July 16 — September 3  
 June 27 — September 25  
 December 15 — February 14, 1990  
 June 7 — August 25  
  
 September 8 — 25 (two weeks)  
 May 22 — July 22  
 June 17 — August 18  
 September 1 — October 31  
 July 1 — August 31  
 June 15 — July 31  
 July — August

This schedule is subject to minor adjustments. For further information write to WELS Board for World Missions, 2929 N. Mayfair Rd., Milwaukee WI 53222.

## NOTICES

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

### COMPUTER BIBLE RECOMMENDATIONS

Since the seminary computer committee, which receives requests for recommendations of computer Bible concordances, cannot test all major programs, we would like to gather evaluations so that the information can be passed on to others. If you use such a program, please send your evaluation to Prof. John Brug, 11757 N. Seminary Dr., Mequon, WI 53092. Results will be published in the Wisconsin Lutheran Quarterly.

Your review should include as much of the following information as possible: name of the computer Bible and the company that markets it; your computer hardware set-up and/or minimum set-up for running the program; comments on the following features: English text (NIV and/or others); ease of exporting biblical passages from the program to your word processor; search capability, how many searches at one time, and/or searches, etc.; speed in making searches and creating indexes; adjustable printing formats; Hebrew and Greek capability; price; your overall satisfaction or dissatisfaction with the program.

### INNER CITY VACATION BIBLE SCHOOL

Teachers, students and fellow Christians: Spend an exciting, educational and edifying two weeks this summer (June 12-23) teaching VBS, canvassing or making follow-up calls. The Milwaukee inner city VBS program provides young children with the opportunity to learn of their Savior and helps the inner city churches to canvass their areas.

You can teach and canvass with us. Come and learn how to share the gospel with others, practice teaching methods, share in a child's joy and enjoy the company of fellow Christians. Come and share the gift of eternal life. For more information contact John Vieths, 4115A N. 71 St., Milwaukee, WI 53216; 414/462-3875.

### CHRISTIAN EDUCATORS FOR SPECIAL EDUCATION

CESE presents Practical Strategies for Teaching Religion Aug. 10, 9:00 a.m. — 3:00 p.m. at Klemmer's Williamsburg Inn, Milwaukee, Wis. The program will demonstrate techniques to use for special needs children from primary grades through high school. Registration costs, including meal, before July 25 are \$13 for members, students and recent graduates; \$18 for nonmembers. Late registration (after July 25) is \$25. Please send check payable to CESE, 6098 N. 35th St., Milwaukee, WI 53209, or phone 414/327-5616.

### WISCONSIN EVANGELICAL LUTHERAN SYNOD CONVENTION

The fiftieth biennial convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 7-11, 1989 at Martin Luther Preparatory School in Prairie du Chien, Wisconsin.

The opening communion service in the campus chapel will begin at 9:00 a.m. on Monday, August 7. Professor William Zell, retiring president of Northwestern Preparatory School, will preach the sermon. The closing service will be held immediately after the last session on Friday, August 11. The preacher will be Karl R. Gurgel, president of the Western Wisconsin District.

The opening session of the convention will be held immediately following the opening service. Delegates are asked to arrive early to register in the lobby of Gym 1 either on Sunday or before the opening session.

The convention theme is "Grow-Go-Glow." Bible studies on the theme will be presented by Mr. Robert Grebe, Professor John Brug and Pastor Alan Eckert.

Housing will be provided for all delegates and meals will be served in the school dining hall. Each delegate will receive a letter from the synod secretary before May 31, certifying him as a delegate to the convention and informing him whether he is to serve on a floor committee. Detailed instructions regarding travel and housing will be mailed by the school to each delegate in the middle of June.

Mail sent to delegates during the convention should be addressed in care of Martin Luther Preparatory School, Prairie du Chien, WI 53821. Delegates may be reached by telephone at 608/326-8480.

David Worgull, Secretary  
 Wisconsin Evangelical Lutheran Synod

## CHANGES IN MINISTRY

### PASTORS:

**Aderman, David D.**, from St. Paul, Ridgeland, Wis., to St. Peter, Theresa, Wis.  
**Bartsch, Mark O.**, from Nebraska Lutheran High School, Waco, Neb., to St. John, Renville, Minn.  
**Baumler, Gary P.**, from Northwestern College, Watertown, Wis., to editor-in-chief, Northwestern Publishing House, Milwaukee, Wis.  
**Rossman, Jonathan L.**, from Salem, Sturgeon Bay, Wis., to St. Paul, Sheboygan Falls, Wis.  
**Schultz, David F.**, from First, Aurora, Neb., to Trinity, El Paso, Tex.  
**Zahn, Allen A.**, from Northwestern Preparatory School, Watertown, Wis., to Divine Savior (associate), Indianapolis, Ind.

### TEACHERS:

**Baumann, Barbara K.**, from Salem, Edmonds, Wash., to Good Shepherd, Omaha, Neb.  
**Borgwardt, Rachel E.**, from Beautiful Savior, Carlsbad, Cal., to Emmanuel, Tempe, Ariz.  
**Brandt, James A.**, from St. Peter, Fond du Lac, Wis., to Living Word, Mission Viejo, Cal.  
**Faust, Robert A.**, from St. Paul First, N. Hollywood, Cal., to California Lutheran High School, Garden Grove, Cal.  
**Jammer, Clair L.**, from Trinity, Nicollet, Minn., to St. Paul, Green Bay, Wis.  
**Koepsell, Thomas G.**, from Trinity, Caledonia, Wis., to Grace, Oshkosh, Wis.  
**Lineberry, Martha**, to Christ the Lord, Clearwater, Fla.  
**Sauer, Faith E.**, from Trinity, Nicollet, Minn., to St. John, Peshtigo, Wis.  
**Schmidt, Alisa**, from inactive to St. John, Lannon, Wis.  
**Schroeder, Keith D.**, from St. John, Hemlock, Mich., to St. John, Peshtigo, Wis.  
**Walz, Kathleen**, from inactive to Good Shepherd, West Allis, Wis.

## CONFERENCES

**Michigan District**, pastor-teacher conference, June 13-14 at Michigan Lutheran Seminary, Saginaw. Theme: Fruits of faith. Essays: God's Production of the Fruits of Faith (Wendland); Faulty Fertilizer (Bartz); Harvesting the Fruits of Faith (Langebartsel).

## ADDRESSES

### PASTORS:

**Aderman, David D.**, 310 Menomonee St., P.O. Box 280, Theresa, WI 53091.  
**Casmer, Frederick W.**, 3832 E. Captain Dreyfus Ave., Phoenix, AZ 85032.  
**Gurget, Robert J.**, 2611 S. Kinnickinnic Ave., Milwaukee, WI 53207; 414/481-9082.  
**Kipfmiller, Mark T.**, 500 W. Centralia St., Elkhorn, WI 53121; 414/723-3253.  
**Laitinen, Wayne A.**, 12424 S. 71 Ct., Palos Heights, IL 60463; 312/448-2761.  
**Leyrer, Carl S.**, 5184 Woodbridge Lane S., Greenfield, WI 53221; 414/281-1846.  
**Paustian, Mark A.**, 7047 Newburg Rd., Rockford, IL 61108; 815/226-9215.  
**Renz, Edward C. (em.)**, 11950 N. Wauwatosa Rd. 76W, Mequon, WI 53092; 414/242-0389.  
**Rupprecht, Jonathan H.**, 915 Hampton Ave., Toledo, OH 43609.  
**Varnum, Neil R.**, 9906 232 St. SW, Edmonds, WA 98020; 206/542-3003.

### TEACHERS:

**Meier, Lawrence J.**, 11224 N. Valley Dr. 18W, Mequon, WI 53092.

## CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**SPRING HILL, FLORIDA** (Formerly in Bayonet Point) — Grace. 411 Mariner Blvd. (Seven Hills), Spring Hill, FL 34608. Worship 9:00 a.m., SS 10:15 a.m. Pastor David Notling. 1264 Masada Lane, Spring Hill, FL 34608; 904/688-1057 or 904/683-9001.

### LWMS GOLDEN WEST CIRCUIT RALLY

The women of the LWMS Golden West Circuit invite you to participate in their fall rally and retreat scheduled for October 6-8 at Camp Arbolado in the beautiful Angeles Oaks National Forest. Contact Yvette Burk, 1222 N. Parsons, Santa Ana, CA 92703; 714/554-2650, no later than August 20.

### MEDITATIONS WANTED

Wanted: back issues of Meditations for use on Dial-a-Devotion telephone ministry. Rev. Paul E. Goddard, St. John Lutheran Church, 229 W. James Blvd., St. James, MO 65559; 314/265-3167.

### CAMPOUT CHANGE OF DATE

Due to a conflict with Chadron's Fur Trading Days celebration, the WELS family campout originally scheduled for July 15 at Chadron State Park has been moved to the following weekend, July 22. For more information contact Vaughn Domeier, Rt. 1, Sutton, NE 68979.

### VACATIONERS

If you are vacationing in the Detroit Lakes, Minn., area this summer, you are invited to attend services at Immanuel Lutheran Church (ELS), Audobon, six miles west of Detroit Lakes on highway 10. Service is at 9:30 a.m. on Sundays. Pastor Martin J. Doepel, Box 187, Audobon, MN 56511; 218/439-6259 or 218/439-3344.

### NORTHERN CALIFORNIA VACATIONING PREACHERS NEEDED

Preachers are needed for the Sundays from June 18 — July 16 for Hope, Penryn (northeast of Sacramento). Stay in the parsonage while you visit Lake Tahoe, San Francisco, Napa Valley, Yosemite, Gold Country. Contact Hope Lutheran Church, 7117 Hope Way, Penryn CA 95663; 916/652-4273.

### NORTHWESTERN PUBLISHING HOUSE Summer Store Hours

The summer hours for the NPH store from Memorial Day weekend through Labor Day weekend is as follows: **Monday through Friday, 9:00 a.m. to 5:30 p.m.; Saturday, 9:00 a.m. to 1:00 p.m.** The hours for the office are the same as before: Monday through Friday, 8:00 a.m. to 4:30 p.m.

Vacationers are welcome to come and browse at the Northwestern Publishing House store, 1250 N. 113th Street (one block north of Watertown Plank Road on 113th St.), Milwaukee, Wis.; 414/475-6600.

## CALL FOR APPLICANTS LOAN MANAGER POSITION

The new position of Loan Manager has been established by the Board of Trustees in the Fiscal Services Division to perform the following specialized functions: manage all Church Extension Fund and other loans on synod-owned properties, refine or establish loan criteria with the concurrence of the Board for Home Missions and Board of Trustees, develop and recommend policies for servicing and collection of loans. Applicants must possess 8-10 years experience in loan management with a thorough knowledge of accounting, loan criteria, and servicing trends in the financial markets, a good understanding of related real estate transactions plus involvement in congregational administration. Recommendations and pertinent information are to be sent to Rev. Robert C. Van Norstrand, Administrator, Board of Trustees, Wisconsin Ev. Lutheran Synod, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398.

## PEWS AVAILABLE

Fourteen pews available for cost of shipping. Contact Richard Johnson, Box 434, Dupree, SD 57623; 605/365-5191.

## ANNIVERSARIES

**Escanaba, Michigan** — Salem, (100th); May 28, 9:30 a.m. (Prof. Armin Panning, speaker); 4:00 p.m. (Pastor Mark Hanneman, speaker).

**Darwin, Minnesota** — St. Peter (100th); June 11, 10:00 a.m. (Catered dinner at noon.) Confirmation reunion service, 2:00 p.m. Contact Pastor Dennis C. Klatt, RR 1, Box 100, Darwin, MN 55324; 612/275-2965.

**Kent, Washington** — Holy Trinity (25th), confirmation reunion, May 21; anniversary service, June 18 (noon meal).

**Hartford, Wisconsin** — Peace (125th); May 21, 2:30 p.m. (Pastor Carl Mischke, speaker). Contact Pastor James Castillo for further information; 414/673-2732.

**Wabeno, Wisconsin** — Trinity (90th); May 21, 10:00 a.m. (dinner to follow).

## FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

### PREBUDGET SUBSCRIPTION PERFORMANCE

Three Months ended 31 March 1989

	Communicants	Subscription Amount for 1989	3/12 of Annual Subscription	Three Months Offerings	Percent of Subscription	Average per Communicant
Arizona-California . . . . .	16,086	\$ 900,058	\$ 225,014	\$ 185,119	82.3	\$11.51
Dakota-Montana . . . . .	9,175	401,000	100,250	58,541	58.4	6.38
Michigan . . . . .	38,107	2,154,861	538,715	351,768	65.3	9.23
Minnesota . . . . .	46,747	2,459,516	614,879	449,758	73.2	9.62
Nebraska . . . . .	9,522	514,261	128,565	100,212	78.0	10.44
North Atlantic . . . . .	3,261	320,420	80,105	59,666	74.5	18.30
Northern Wisconsin . . . . .	62,925	2,307,857	576,964	491,850	85.3	7.82
Pacific Northwest . . . . .	4,260	264,115	66,029	44,456	67.3	10.44
South Atlantic . . . . .	5,326	360,182	90,046	78,804	87.5	14.80
South Central . . . . .	3,273	213,152	53,288	37,843	71.0	11.56
Southeastern Wisconsin . . . . .	58,416	3,190,996	797,749	516,692	64.8	8.85
Western Wisconsin . . . . .	60,642	2,799,518	699,880	444,240	63.5	7.33
Total — This Year . . . . .	317,740	\$15,885,936	\$ 3,971,484	\$ 2,818,949	71.0	\$ 8.87
Total — Last Year . . . . .	318,037	\$15,834,949	\$ 3,958,737	\$ 2,725,218	68.8	\$ 8.57

### BUDGETARY FUND

Statement of Receipts and Disbursements  
Fiscal Year To Date

Nine months ended 31 March

	1989 Actual	1988 Actual	1989 Budget
Receipts:			
Prebudget Subscriptions . . . . .	\$11,724,489	\$11,582,444	\$11,897,000
Gifts and Memorials . . . . .	365,001	399,017	350,000
Bequest Income . . . . .	143,293	307,389	244,000
Other Income . . . . .	95,844	83,540	83,000
Transfers—Endowment/Trust Earnings . . . . .	105,402	89,382	105,000
Transfers—Gift Trust . . . . .	675,000		642,000
Transfers—Continuing Programs . . . . .	357,007	229,174	388,000
Transfers—Other . . . . .	489,030	446,784	439,000
Total Receipts . . . . .	\$13,955,066	\$13,137,730	\$14,148,000
Disbursements:			
Administration Division . . . . .	\$1,093,452	\$883,057	\$1,074,000
Home Missions Division . . . . .	3,487,316	3,091,010	3,646,000
World Missions Division . . . . .	3,096,772	2,715,184	2,965,000
Worker Training Division . . . . .	4,977,273	4,667,291	4,684,000
Parish Services Division . . . . .	541,118	482,392	642,000
Fiscal Services Division . . . . .	927,572	924,047	961,000
Total Disbursements . . . . .	\$14,123,503	\$12,762,981	\$13,972,000
Net Increase/(Decrease) . . . . .	\$ (168,437)	\$ 374,749	
Fund Balance — Beginning of Year . . . . .	\$ 662,884	\$ 535,868	
Fund Balance — End of Period . . . . .	\$ 494,447	\$ 910,617	

Norbert M. Manthe  
Controller

**T**wice in the last several months a strange, shadowy figure has flitted across these pages. Even stranger is his name. In the days when the synod was 99.44 percent German, his name was Hans Koller Moussa, of Arab name and descent.

He was one of four pastors appointed in 1914 to edit the new English magazine, *The Northwestern Lutheran*. He was also the first of the four to die, in 1928 at the age of 44. In the 14 years he wrote for the magazine, his name "HKM" adorned the issues more than any other name. In some issues almost every signed article was by "HKM."

After his seminary graduation, his ordination was delayed until he attained the age of 21. After his ordination he assisted Pastor Philip von Rohr of Winona, Minn., president of the Wisconsin Synod. A remarkable year for a young man! There followed a year and one-half of study at the University of Chicago. His studies were interrupted in 1907 by the death of his father, Pastor Albert Moussa of Burlington, Wis. Hans followed his father at Burlington.

But not for long. In 1908 he was called back to Northwestern College where he had served as tutor. Apparently his heart was not in teaching and in 1910 he accepted a call to St. John, Jefferson, one of the premier pulpits of the synod. In the mid-1920s Hans accepted a call to St. Peter, Fond du Lac, Wis., to head the prestigious congregation served by G. E. Bergemann, president of the synod, whose duties were weighing ever more heavily upon him. In 1928 he was felled by an illness from which the surgical skill of the Mayos could not save him.

His father, Albert Moussa, was born in Jerusalem, the son of a priest in the Greek Catholic Church, whose clergy were permitted to marry. When Albert was six, both his parents died of cholera on the same day. Albert was placed in a Syrian orphanage supported by a mission house in Basel, Switzerland. Confirmed in the evangelical faith, he resisted his grandfather's efforts to turn him to the priesthood and, a lad of 16, fled to the mission house at Basel where he completed his studies for the ministry.

From there he made his way to America and the Michigan Synod. After serving three congregations in Michigan, he accepted a call to St. John, Burlington, Wis., where he became a member of the Wisconsin Synod.

After graduation from seminary, son Hans Koller had a meteoric rise in the synod. Little happened between 1908 and 1928 which did not involve him in some way. He was president of the Northwestern College Alumni Society, secretary of the college's board of trustees, secretary of an educational survey committee whose report set the course of ministerial education in the synod for the next generation, associate editor of the *Northwestern Lutheran*, one of the founding fathers of Winnebago Lutheran Academy, and speaker from two distinguished pulpits.

By all accounts — I spoke with one who had known him — he was striking, with flashing dark eyes. There was the charismatic about him. His obituary cites his "singular gifts of heart and mind." Prof. Kowalke, president of Northwestern in those days, described him as an "outstanding athlete." In days when the game was less popular, Moussa was an excellent golfer and devoted to the game (the only question mark on an otherwise brilliant career).

He had no small part in the success of the new paper. His literary skills in the language about to take over the synod were unmatched by any other writer of the era. And his incisive intellect kept pace. In this 75th year we are thankful that the Lord permitted us to use his gifts in this paper, a superlative symbol of hundreds of others who likewise have shared their gifts with us through the years.

*James P. Schaefer*



Hans Koller Moussa

# Living wills: Read the fine print

certainty. I do not fear death as much as I fear the indignity of deterioration, one certainty. I do not fear death as much as I fear the in-  
dependence and hopeless pain. I ask that medication be mercifully administered dependence and hopeless pain. I ask that medication be in-  
request is made after careful consideration. Although this document is not for terminal suffering, even if it hastens the moment of de-  
ding, you who care for me will. I hope, feel morally bound to follow its mandate. This request is made after careful consideration. Although  
I recognize that it places a heavy burden of responsibility upon you, and it is with bonding, you who care for me will. I hope, feel morally bound  
to share that responsibility and of mitigating any feelings of guilt to recognize that it places a heavy burden of responsibility u-  
request is made after careful consideration. Although this document is not for terminal suffering, even if it hastens the moment of de-  
ding, you who care for me will. I hope, feel morally bound to follow its mandate. This request is made after careful consideration. Although  
I request that I be allowed to die and not be kept alive by artificial means or heroic request that I be allowed to die and not be kept alive by art-  
assures. Death is as much a reality as birth, growth, maturity and old age — it measures. Death is as much a reality as birth, growth, ma-  
e certainty. I do not fear death as much as I fear the indignity of deterioration, one certainty. I do not fear death as much as I fear the in-  
dependence and hopeless pain. I ask that medication be mercifully administered dependence and hopeless pain. I ask that medication be in-  
request is made after careful consideration. Although this document is not for terminal suffering, even if it hastens the moment of de-

by Robert R. Fleischmann

Our family doctor diagnosed our daughter to be allergic to a wide variety of food products. While this has meant a significant change for her in what she eats, it has also been a change for us in the way we purchase food. I have joined the ranks of those standing in the aisles reading the fine print listing ingredients.

In a world feeling the degenerative effects of sin, reading the fine print is becoming increasingly important. Such is the case with “living wills.”

A “living will” is a document a person signs indicating what forms of treatment should not be used to prolong his or her life. Many Christians, in a sincere desire that the Lord’s will be done with regard to their own death, have found these wills a vehicle for relieving the family of some agonizing decisions. Understand, however, that a living will does not have the binding authority in actual practice that you expect it to have. Doctors must often consider other legal and practical factors in treatment decisions.

Biblically speaking, the time of death is that point when the soul leaves the body. We cannot pinpoint that time — that ability God alone has. We can, however, read other indicators — the heart that has stopped beating, the lungs that have stopped breathing, the brain that has ceased activity. While we may debate how best to measure that point of death we can be sure of this: God alone authorizes the taking of life. We are not to murder. In fact, God commands us to preserve life, and with the exception of capital punishment and a just war, he gives no authorization for us to take life.

Today you should know that changes are taking place which seek to assume God’s right over life and

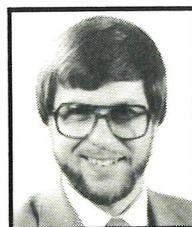
death and to place it in the hands of others. Using terms like “substituted judgment” and redefining “artificial and heroic measures,” there is a movement to rewrite living wills to condone death by starvation and dehydration.

“Living will legislation” that incorporates a more active role in the dying process is being introduced around the country. Impetus for this type of legislation is coming from humanist, quality-of-life lobbyists. Food and water are being added to the list of things to be withdrawn from a patient. Even if that food and water are administered artificially the problem is that, when mandated for removal, the patient dies not from the original malady, but from starvation or dehydration. Legislatures in Wisconsin, Florida and Michigan, to name a few, have attempted to amend the state’s living will by allowing for such starvation and dehydration even when death by other causes is not imminent.

End of life issues are certainly among the most difficult we are to face. Yet, we must always begin with Scripture’s clear teaching that life — even when it does not offer the quality we want — is a gift from God (it has 100 percent quantitative value). Living wills can be used to express this truth and utilized as an instrument of Christian love and stewardship towards a family. But, let’s take time to read the fine print and make sure our living will expresses God’s will.

With the complexities entering the scene of living wills I offer an alternative. Study God’s word on the matter and then have a heart-to-heart talk with your immediate family, pastor, and doctor so that all involved clearly understand your desire that God’s will be done and life be preserved if possible, and life be allowed to end if clearly intended to do so. You may even want to write your own living will.

Also be sure of this additional fact: You and I make wrong decisions in life issues every day. We may eat more than we should, fail to exercise enough or get too little sleep. Yet, at the cross of Christ we find forgiveness. When we make a judgment call on treatment for the terminally ill we can also err. For that the repentant sinner will also find forgiveness in Christ. But let us not err in ignorance. Read your Bible and make sure the fine print in your living will expresses your trust in God. □



Pastor Robert Fleischmann is national director for WELS Lutherans for Life.