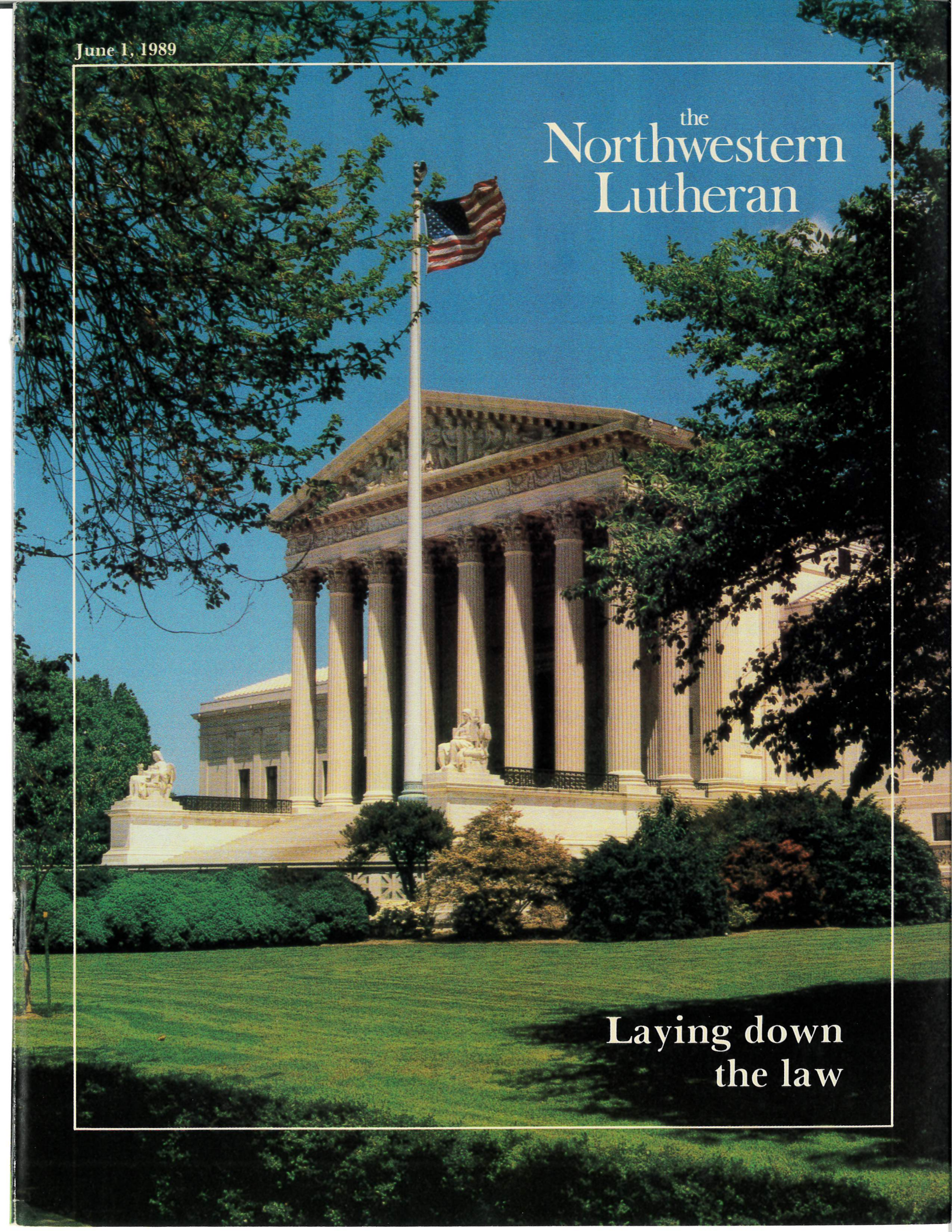
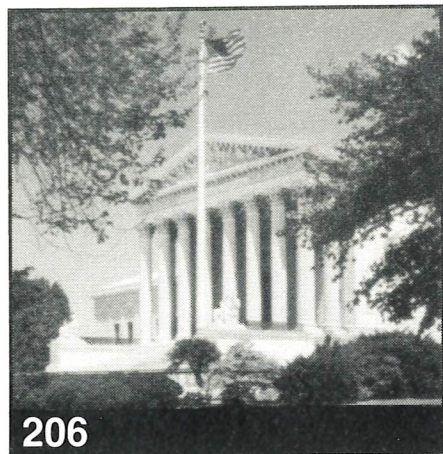


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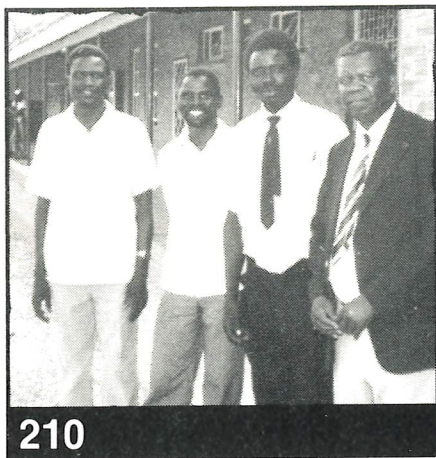
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Laying down
the law





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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
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Lutheran**

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What kind of tree will they be?

by Richard E. Lauersdorf

Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers (Psalm 1:1-3).

“**W**hat would you be?” parents wondered when you were less than a handful under your mother’s heart. “What will you be?” they also wondered holding you in the hospital delivery room. More than once that question comes to the minds of earnest parents. In this season when confirmations are held the psalmist asks, “Christian confirmand, what kind of tree will you be?”

Rooted

God’s trees, like all good trees, must be rooted in the right soil. All of us have seen what can happen to confirmands when roots go down into the wrong soil. Light brushes with sin can so quickly lead to close contact and finally complete saturation with sin. The walk with the wicked soon becomes the standing in the way of sinners and ultimately leads to sitting down with mockers. Sin is like that. Like the little live coal of a cigarette it smolders and in the end burns down the whole forest.

The psalmist knew good soil. So do we. There’s only one soil for Christian trees, the “law” of the Lord, a word which in Hebrew meant the whole instruction or word of God. Lovingly, tenderly, carefully, the heavenly gardener has been planting our confirmands in that soil. Only he can. Through holy baptism he has rooted them and through the word, as heard in parents’ home and instruction classes, he has worked the roots of faith deeper. Now this confirmation season we turn humbly to him with the prayer, “Lord, keep them rooted in your word. Keep them your trees.”

Watered

God’s trees, like all trees, need moisture. Without it trees can only die. The Lord himself has provided the streams of water beside which he plants his trees. The gospel of his forgiveness in Christ, as channeled through word and sacrament, is the only life-giving

water for the soul. This blessed gospel with the news of a God “who loved the world so that he gave his only Son the lost to save,” of a God who regardless how often we come “wilt pardon, cleanse, relieve,” of a God who will finally “bear us safe above a ransomed soul” is the water which the Spirit uses to soak the roots, keep the tree alive, and cause it to grow.

“What will they be?” we wonder looking at those confirmands in our churches. So much depends on whether they use that precious and powerful gospel message. This confirmation season we turn humbly to the Lord with the prayer, “Lord, keep them watered regularly with your word.”

Productive

God’s trees, like all trees, when planted in good soil and watered properly, will be productive. Down the street from our church stand some stately elms and maples leafed out and alive with beautiful green. Interspersed with them are some splintered, weather-beaten utility poles. Those poles stand tall and are made of the same material, but are merely lifeless wood sunk into the ground. Only the trees are green and productive because of daily nourishment from the soil.

What will those confirmands have to face in the future? We don’t know. But this much we do know, because our God has promised it, that their leaf will not wither when they remain rooted in God’s word and watered by his grace. What those confirmands will be, whether pastor or teacher, professional person or assembly line or office worker, husband and father or wife and mother, church council or other church group member, we don’t know. But again this much we do know. In a world where “utility poles” are rapidly on the increase, they will be trees green in leaf and abundant in fruit. This confirmation season we turn humbly to the Lord with the prayer, “Lord, cause them to remain constant in every condition and consecrated in every service to you.”

What will they be? Lord, let the answer be, “Your trees.” □



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

Planned non-parenthood

Planned Parenthood — the name has such a reassuring sound. It holds out to pregnant teenagers the promise that they will find sympathy and understanding when they turn to it for help. Its literature emphasizes “health care” and education in “family life.” The people at Planned Parenthood appear to be comfortable persons to know, like the family doctor or the community nurse, when an adolescent needs advice and help in preparing for parenthood. Planned Parenthood conveys the impression that is it *for* parenthood, that it encourages parenthood.

Yes, it provides “health care” and educates in “family life,” but also in ways one might not expect. The education it promotes is also education for “safe sex,” for no-pregnancy sex. It assures teenagers that they can be “sexually active” without incurring the distress of pregnancy, or without contracting venereal diseases. It generously dispenses its birth-control devices and urges them upon young boys and girls. Manuals used in sex-education programs sponsored by Planned Parenthood have even gone so far as to recommend “educating” school children by inviting homosexuals into the classrooms to broaden the sex education of the children. And Planned Parenthood offers to help pregnant young girls obtain abortions, even without the consent or knowledge of their parents.

Planned Parenthood’s agenda has more to do with avoiding parenthood and with promoting fornication than it has with parenthood. Planned Parenthood comes down on the side of Planned Non-parenthood.

Planned Parenthood’s strong pro-abortion stand has become obvious to anyone who has seen its full-page ads in newspapers and national magazines. In an effort to deter the Supreme Court from amending the Roe vs. Wade decision, its attacks on “pro-lifers” employed such shock treatment as pictures of red coathangers, of a man with a bull-horn, of a tearful Jimmy Swaggart. The sign-up coupons on the ads urged “Take action! Join Planned Parenthood’s Campaign to Keep Abortion Safe and Legal.” Planned Parenthood also operates its own chain of abortion mills.

Its public presentations give no hint that at the heart of the “pro-choice” vs. “pro-life” conflict is the issue of murder — murder of helpless human life, murder of a living infant by fragmenting it in the womb, murder of the unique human being God himself has created there. Its literature employs evasion and misrepresentation to conceal its death-dealing from the public. It promotes and practices the killing of children but tries to hide the crime by masking it as “serving women.” Like other leaders in the pro-abortion procession in Washington on April 9, Planned Parenthood dresses a bloody cause in white robes.

Planned Parenthood has ingratiated itself as a worthy charity into United Way programs across the country. Meanwhile it publicly ridicules Christians who protest the ravaging of defenseless human life. Planned Parenthood attacks their morality, their Scriptures, and their God.

Christians cannot go a “united way” with an organization that blatantly crusades for the destruction of God-given life.

Carleton Toppe



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

Peter's grand greeting

1 Peter 1:1-5

by Julian G. Anderson

Not only did Peter suddenly disappear from sight after the council in Jerusalem in 49 A.D., leaving the leadership of the early church in the hands of Paul and John, but Peter's two letters have been buried away between the letters of Paul and John, the new leaders, so that these are among the least read letters in the New Testament. But the real losers have been the people who haven't read them, for both are first-class literature that will strengthen anyone's faith and knowledge.

The greeting (1:1-2)

Peter's greeting to the readers of this letter is among the finest in the Bible. It is a masterful hymn of praise to our triune God.

Peter introduces himself very humbly and simply as "an apostle" — a man sent out by Jesus to spread the good news about Jesus.

In verse one he also identifies the people to whom he wrote this letter — "God's chosen people," who of course were the Jews. This particular letter was written to the Jews living in western, central, and northern Asia Minor (modern Turkey).

Then comes one of the grand passages in the Bible: "You were chosen by God the Father, who knew all about you in eternity. And the Spirit has made you holy people, so that you will obey Jesus Christ, and be made clean by his blood." What a hymn of praise to our triune God — chosen by the Father, made holy by the Spirit, and made clean by Jesus' blood! Not a word about anything we have done, because we did nothing. We didn't choose to be the Father's children; God chose us. We didn't do anything to come to faith or become holy people; the Holy Spirit made us holy. And we didn't make ourselves clean; Jesus made us clean by his blood. These three lines set before us God's whole plan of salvation and how it was accomplished more clearly than any other place in Scripture.

And then Peter closes this wonderful little section by saying to us, "I pray that God will continue to give you an overflowing supply of his undeserved love and his peace." A timely reminder that our God never

stops pouring out his blessings on his children. No other part of the Bible has ever set forth God's plan of salvation so briefly but completely as this.

Our living hope (1:3-5)

Now Peter goes on to tell his readers that despite all our sufferings and troubles, we have much to be thankful for. He reminds us of a wonderful truth — that "our God, who is the Father of our Lord Jesus Christ, in his great mercy has caused us to be born again as his children."

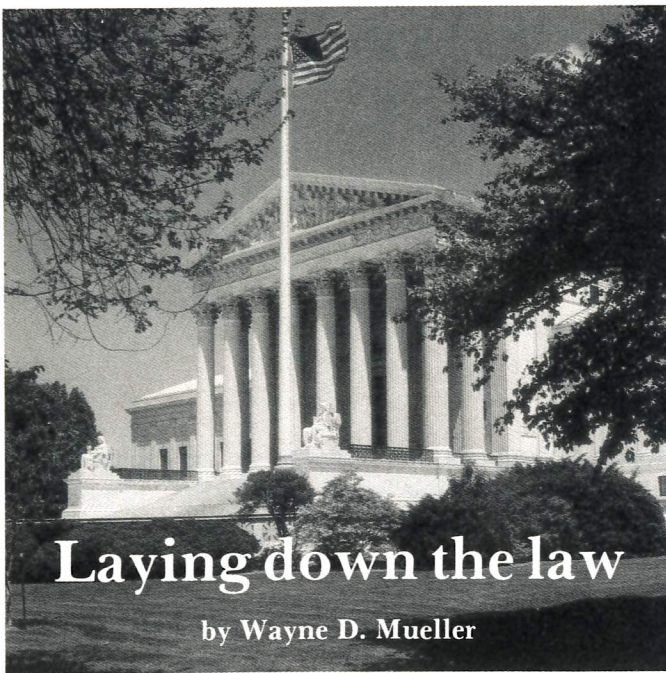
We know that this new birth was brought about by the Holy Spirit, working through his word and the sacrament of baptism. And now that we are God's children, our hearts are filled with a living hope that was made possible by Jesus' resurrection. It truly is a living hope, because Jesus is a living Savior, who as God's Son will live forever. And therefore we, who are God's children, will also live forever.

And now therefore, says Peter, "We are looking forward to the time when we shall inherit all the good things our Father has set aside to give us. And you know that this inheritance will never be destroyed or soiled by sin, or lose its freshness and value, since God is the one who is keeping it all for you in heaven. And at the same time he is guarding you and keeping you safe by his power through your faith, so that you will receive this salvation that is all ready to be shown and given to you on the last day."

This is the assurance that every true child of God has, and the comfort we all have in our heart. No amount of troubles or problems or sorrows can rob us of this assurance. How blessed and fortunate we are that our triune God has done all this for us, who have done nothing to deserve it. Such divine love is beyond our understanding, that the Son would take on a human body and suffer and die to pay for all our sins, so that we might become God's loving children again. □



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



Laying down the law

by Wayne D. Mueller

The constantly deteriorating moral climate in society suggests it is time to lay down the law. And there are signs people are willing to do just that. The spread of horrible sexually transmitted diseases and a new wave of teen pregnancy have led many to reevaluate the permissiveness of the sexual revolution in the sixties and seventies.

A politically liberal attorney general recently surprised his constituency when he entertained the possibility of reinstating the death penalty in his state. Public opinion has pressed the federal government into tougher action against narcotics importers. People grieved by the slaying of millions of infants have again forced the issue of legalized abortion before the Supreme Court.

Outside the Christian church there is only one weapon against immorality. And that is law. Legislators may use logic to make law consistent and appealing. Society may educate its members on the personal and public injury which disobedience to the law brings about. Government may utilize economic incentives to induce people to obey the law. Citizens may opt to pay for more policemen and more prisons to contain and punish criminals. But no matter what form society's cleanup of its own mess may take, each ends up either the carrot or stick of law.

Law is good but . . .

Christians also believe that law has an important role in the fight against immorality. We certainly support the government's fight to make and enforce laws to promote outward morality (Romans 13:1-5). But our use of law to fight wickedness differs from that of the world outside in two significant ways. For us the laws of God who established government stand

above the laws which government establishes (Acts 5:39). So our concept of what is lawful is more specific and usually more restrictive. It includes the thoughts and attitudes of the heart as well as the outward actions (Matthew 5:21-47).

A more important difference in our view of law is our conviction from Scripture that law is not a permanent solution to immorality or a positive motivation for doing good. Because of the inherent wickedness in human hearts (Romans 3:9-20) not even God's holy law produces morality (Romans 7:8-12). Law has only a negative, curbing effect on sinful hearts.

No law of God or man provides a positive motivation for its own keeping. Law's only appeal is to selfishness, pride, self-preservation and fear of consequences. So Christians have no dreams of a utopian society perfectly structured by human laws. Only Jesus Christ provides the human heart with a motive for morality above and apart from itself (Romans 7:4-6). While we pray for good leaders and good laws in our country, we ourselves have in our arsenal against immorality a tool more powerful than the law: the good news of Jesus.

We see a different purpose for law

So it is not that Christians don't believe in laying down the law. We do, but we don't use the law as the world does. Many churches have lost their focus on Christian mission by using the law in a worldly way. They use the law in an effort to change people and improve society. They turn the law into a "social gospel" and turn their churches into subsidiary government agencies.

The irony of this ecclesiastical rush to make quick fixes in the wicked world is obvious. The more Christian churches have abandoned the power of the gospel and turned to law, the less impact they have had on real and permanent improvement in our immoral society.

Christians want to change the world more than any government agency, social worker or politically active church group does. And we believe that the law has a role in bringing about that change. But when we use the law of God, we do not use it to coerce or entice outward moral change. When we lay down the law, we lay it down as a red carpet for the arrival of Jesus Christ. As powerful as the law is, it is used correctly only when it serves the more powerful message of the gospel (Romans 1:16).

The assurance of forgiveness through the blood of Jesus is the only positive motivation for permanent moral change in the individual. The moral fabric of a

society is, after all, only the cumulative interweaving of individual moral fibers. As Christian citizens of an earthly government, then, we will certainly pray and work for the enactment and enforcement of good laws which will force or induce moral compliance (1 Timothy 2:1,2). But as individual Christian soldiers we will hold up the law to individual sinners to show them their need for a Savior (Romans 3:20).

Love the law

The role which law plays in service to the good news of Jesus does not in any way decrease its value. We must not conclude that if the law does not provide positive motivation and does not save anyone, it does not have any value. Its value lies in its role of service. It is absolutely necessary for jarring people from their immoral complacency. The believer himself needs the law as a guide for his life of thanksgiving to God. God gave the law, so the law is good. Love for the law is an expression of love for God. St. Paul argues, "We know that the law is spiritual. . . I agree that the law is good. . . For in my inner being I delight in God's law" (Romans 7:14,16,22).

The fact that we trust Jesus and not the law for our salvation does not mean we will not love, trust and use the law for the purposes God gave it. "Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law" (Romans 3:31). To identify God's forgiveness in Christ with leniency in law is to confuse law and gospel. The perfection demanded by God's law (Matthew 5:48) and its threats against imperfection (Galatians 3:10) stand eternally as God's truth.

We show our love for God's law by our willing obedience (Psalm 119:14,32,35,45) and by our bold witness to an immoral society (James 5:20). St. John writes, "This is love for God: to obey his commands. And his commands are not burdensome" (1 John 5:3). We will have a hard time convincing the world around us that the law is good if our own obedience is unwilling or inconsistent. On the other hand, an upright life gives us an experiential proof that even God's strictest commands were lovingly given for our good. This in turn gives us the confidence to hold up the law as mirror to the immorality around us.

Know what to expect

Love the law, live it and let others know about it. But be ready for the consequences. Nobody likes to be told he is wrong. No one wants the finger pointed at him. The love for the law the Christian has in his inner, spiritual being was put there by God. Our natural aversion to being corrected regularly rises. So

we can expect that no one to whom we lay down the law will welcome our witness with open arms.

So our bold witness of the law to the world will also have to be a careful and sensitive one. When we are accused of being self-righteous, we will be careful that our tone of voice and mannerisms are not condescending. If we are labeled "pietists," we will want to make sure our good works are naturally shining before men (Matthew 5:16) and not displayed for notice (Matthew 6:1).

You will be called judgmental. When you are, remember our Lord's warning against an uneven, hypocritical use of the law (Matthew 7:1,2). Jesus warned against using the law to attain favor in God's eyes, but he encouraged the use of the law for calling brothers to repentance. Jesus asks us to use good judgment to mirror another's immorality for his own good: "Go and show him his fault" (Matthew 18:15).

Many people will say you are legalistic only because you are bold enough to witness to the law. Don't accept the criticism that love for the law is legalism. We must, however, be sure of our own motives and the impressions we are leaving. If the law coming from our mouth sounds like an attempt to change or save the other person, we may be legalistic. But if our law is spoken out of personal concern for the individual's repentance, our witness is bold and careful.

Name-calling is just one way immoral persons defend themselves against the accusations of God's law. Some will simply ignore you or tell you to mind your own business. By spiritual tact and persistence the Spirit will lead you to demonstrate that witnessing to God's good law *is* your business. Our good lives and our consistent, careful laying down the law to a sinful world is like the farmer's work of spring plowing. It softens the ground so the good seed can be planted.

When we lay down the law, not to force or entice others to morality, but to prepare them for the converting power of the Spirit, we are doing our Father's business. A few will listen to us. A few will see and admit the ugliness and shame of their sin in the law's mirror. When they do, we can begin the happier task of sharing the good news of forgiveness in Jesus Christ. Then we can expect some real change.

Next let us look at God's gift of human sexuality. □



Professor Mueller teaches theology and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

An unexpected answer



As a Christian and as I become older, my zeal for God's wisdom and knowledge has become stronger and stronger. My desire to strengthen my faith is foremost in my life. I have always been a Christian, and I know that the Lord has been preparing me by strengthening me through many trials in my life. It's one of those trials that I'd like to share with you.

The time had come when my growing in faith had come to a standstill, even though I prayed for the fullness of God. Because of this, I began praying that God would show me the reason for this lack of growth. I knew that I certainly could and needed to grow stronger yet. From time to time I began crying for no apparent reason. I then prayed even more diligently for the reason why.

And God did answer my prayers but not in a way I expected. Feelings that I had buried so many years ago were surfacing, and he had me relive an experience from preadolescence.

I had been sexually molested by a relative whom I cared for and trusted. Even though this happened only once, he had totally destroyed my trust in anyone, especially in men.

This created many problems for me. My self-esteem was very close to zero and I sought affection in the wrong ways because I felt so alone most of the time while I was growing up. I had never forgotten the incident but I never expected I'd ever have to deal with it, especially after so long.

Since I couldn't deal with this by myself, I sought my pastor's counsel. It was very difficult to go to him and even say the words. He was very understanding but felt that I'd benefit more from professional counseling so I was sent on my way to Wisconsin Lutheran Child and Family Service. I had considered a secular counseling agency but I felt it would be inadequate to counsel me since my life as a Christian was involved.

My counselor at WLCFS helped me to work through my anger, resentment, frustration and pain. However, I did not want to forgive this person, because I felt that now I was in control of the situation. I guess I thought that I would be getting revenge by withholding that forgiveness. I knew that I should forgive and why, but I still resisted. I needed God to intervene and show this stubborn heart of mine what his will was.

I was asked to substitute teach Sunday school for three weeks. The lessons ironically were about Joseph and how he forgave his brothers and all those who sinned against him. The light finally came on. How could I teach forgiveness when I myself was so unwilling to forgive?

I now realized that the reason for the lack of growth in my faith was that I had this barricade in my heart preventing the Holy Spirit from doing his work. That unforgiveness had been in my heart all those years and needed to be resolved. Since I have forgiven this person, my faith has been getting stronger day by day.

The Lord answers my prayers constantly by increasing my knowledge and wisdom and I can truly feel the love of God in my heart. I now pray that God would use me however he chooses and that he give me the strength to carry out his will, not mine.

There are still days when memories pop into my mind and I hurt, but I am ready to forgive each time with the help of the Holy Spirit. I have needed counseling from time to time and have returned to my pastor. I am thankful to God that these people were there for me. I would strongly encourage anyone who is hurting or has had a traumatic experience to seek counseling — especially spiritual help. Of course, God is the one who heals us, but sometimes we need the help of another Christian too. □

Due to the nature of the story, the author has requested anonymity.

Saying “yes” to sex

by Rolfe F. Westendorf

*“Just say no” is the simple
solution to the problem.
But it is also simplistic.*

Society has always had trouble with the subject of sex. Some societies like the Victorian have hidden the topic in a closet as if it did not exist. Sex went on as usual, including its rankest forms of abuse, but it was never mentioned in polite conversation. Other societies, including our own, have put sex on the front page and promoted sexual activity as the ultimate in pleasure.

There is a fundamental reason why people find it so difficult to be objective and sensible about sex. There is nothing else in all creation that comes so close to being like God. In fact, the worship of sex is common in heathen religions. Rome had Venus and Athens had Aphrodite.

Consider the creative power of sex. Every living thing we see came into being through sex. The reproductive process varies from one species to another. Yet, except for the simplest life forms, reproduction requires the mating of male and female. God's creative presence is in the reproductive process, and sinners have never been very good at handling God.

The principle becomes even more personal when it comes to human reproduction. Through sex God has given us our bodies and all our natural talents. Through sex God gives us parents and children. It would not be too much to say that sex is the hand of God which gives us the most important things we have on this earth.

In sex lies the concept of creation. Nothing else in all creation, not even the sun which has also been worshiped by the heathen, comes so close to being like God himself. And people are uncomfortable with this close contact with divinity. Either they pretend it doesn't exist, or they reduce sex to a toy that exists primarily for purposes of entertainment.

Anything that has such tremendous power also has tremendous potential for good or evil. A loving God has not given us this power without also protecting us from its devastating potential. So God has given us this power to be used only in the confines of a life-long marriage. Even there the power can be misused, but most of the negative aspects of this power are

rendered harmless when sex is reserved for marriage.

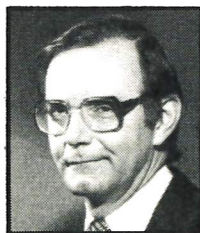
However, our society has despised the sixth commandment. It has unleashed the negative consequences of this power and will taste its bitter fruit for years to come. And we who know God's law will rush to save our children from the plague. “Just say no” is the simple solution to the problem.

But it is also simplistic. For one thing, our children cannot escape society's distortion of sex. But even more important, our children possess from birth the latent power of sex, and they will need to handle this power in a way that will be a blessing and not a curse.

Saying “no” may be best for short-term situations. But for the long run our children need to say, “Yes, sex is a powerful gift from almighty God that deserves my highest respect. Yes, I will guard this sacred treasure with all the strength that the Holy Spirit gives me. Yes, I recognize the distortions of sex that constantly crowd around me, and I hate what they do to my attitudes toward this sacred gift from God. Yes, I will keep this treasure safe within me until God gives me a spouse who will help me provide a secure home for the offspring of our intimacy.”

It will not be easy to impart such attitudes to our children. The world has magnified the pleasures of sex beyond all realistic expectation. Our children have a sinful nature which is drawn to such sordid lies.

But the home still holds the most powerful influence for a child, if only we will use it. And the Spirit's power is greater than the power of the flesh. Our children can learn to say “yes” to sex in a way that is pleasing to God and claims his blessing. □



Rolfe Westendorf is pastor of Siloah, Milwaukee, Wisconsin.

After ten years

by Ernst H. Wendland



Pastor S. Hachibama, principal of the Lutheran Bible Institute and Seminary in Lusaka, Zambia, (left) Pastor B. Kawiliza and two students.



A typical rural road in Malawi.

After being away from the Central African — Zambia and Malawi — scene for a decade, one can't avoid making comparisons between the "then" and the "now."

Outwardly much remains the same, except for the growth factor. Traffic is just as unpredictable, and there is lots more of it. One needs good peripheral vision as well as eyes in the back of one's head. A stalled vehicle in the middle of the road is not uncommon.

If emission tests were required, half of the vehicles would fail. Large potholes are often unavoidable, and it's not a good idea to cruise along the highway at high speeds if one wishes to avoid a bent axle or a broken shock absorber. Other than that it's amazing how many vehicles survive.

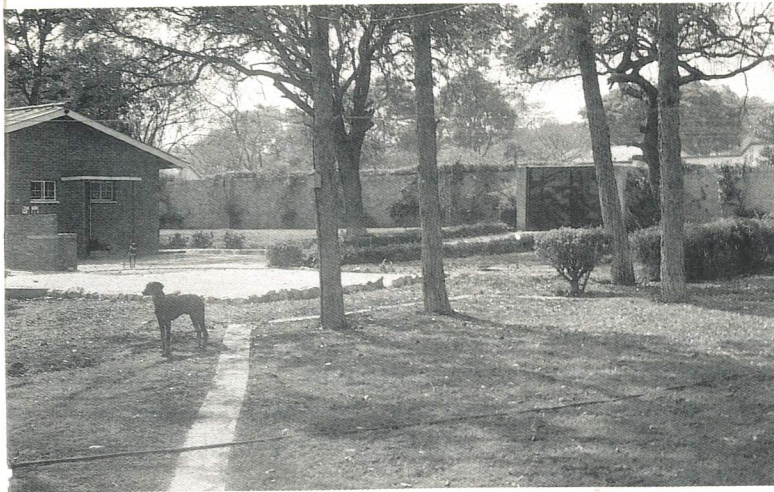
During the rains it's best whenever possible to avoid trips to remote village areas. If urgent business makes the trip necessary, one can depend upon getting pretty well mired down somewhere along the way. Fortunately there are usually enough villagers around to lend a hand — provided the wheels are still visible.

During this past year the rains have been unusually

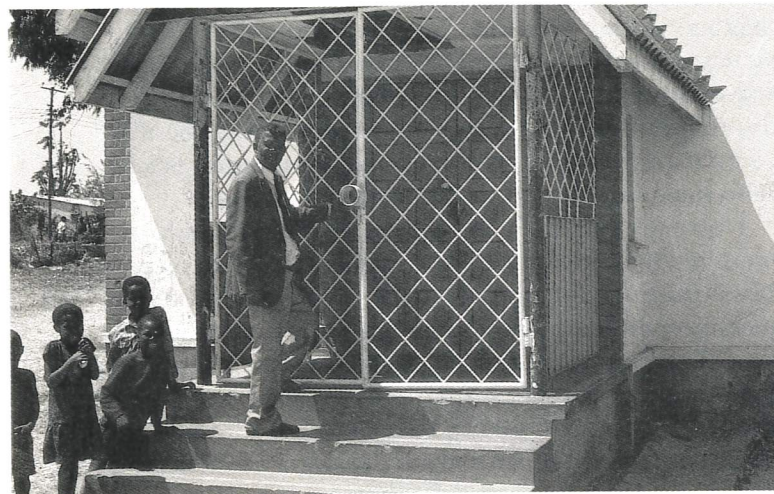
heavy. One frustrated, mired-down missionary rather desperately attached his vehicle-winch to a nearby building. Unfortunately part of the building collapsed in the process.

Shopping still requires patience, persistence and opportunism. Some days one strikes it rich; other days end in total frustration. Gradually one gets to know better the days and the markets when one can expect to meet with reasonable success. When suddenly running across a scarce item, one lays in as much of a supply as the purse will allow. Some may call this "hoarding." Others refer to it as "preparedness." It's really amazing, though, how getting along on the basics has a remarkable way of reducing the waistline by inches and rendering completely unnecessary the all-American hysteria of watching calories.

Security is as bothersome as ever, except that now the urban homes and churches are surrounded by solid cement-block walls which are twelve feet high and equipped with iron gates. This makes for a reasonably secluded place of refuge, but one wishes it weren't necessary. Just in case the walls and gates should fail to be impregnable, it's a good idea to have a few Dobermans or boxers handy as added deterrents.



Walls surround a mission home.



"Ten keys are needed from home to church."

It has also been found helpful to have an alarm system capable of rousing the entire neighborhood.

Of course, a key is required for every door, whether on vehicle, dwelling, gate or workplace. A routine trip from home to church on a Sunday morning requires the use of no less than ten keys of various shapes and sizes. One missionary has referred to all this as another "ministry of the keys." And what if you are one of those people who has a way of forgetting just where that all-essential ring of keys might have been placed. Missionaries have been known to have had nightmares as a result!

What has been mentioned so far may convey a rather negative impression. Our list doesn't even include what happens when the electric power fails while the roast is in the oven, or the water stops when one is under the shower. One missionary has found a way of baking bread with a Weber grill. Another has developed an ingenious way of taking a shower by means of a used coffee can with holes punched in one end. But then, we're not all that clever.

Are there any compensations to counterbalance this dismal picture? Have any good things developed over the past decade to make it all seem worthwhile?

Just when the missionary starts feeling sorry for himself, experiences come along which he wouldn't trade for anything in the world. Without a doubt there has been good progress over the past ten years, progress in the church, which is the all-important thing.

At a recent Easter morning service four area choirs participated in a joint service. The church held several hundred people, but there was standing room only. One has to hear and also see one of these choirs in action to appreciate fully the emanating beauty and joy in the Lord. Each group has its own style, harmony and body movements. Singing and dancing often go together.

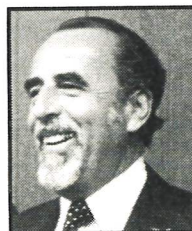
After a noon luncheon the choirs continued to sing throughout the afternoon. One choir from a church fifteen miles away hired a lorry for its own transport. As it approached, joyful "hallelujahs" sounded forth over the countryside. Everything was organized by local leaders. One doubts that this demonstration of indigeneity would have been possible ten years ago.

A large class of seminary students is about to finish its first year of study. Coming from nearly all the African vernacular areas in which the church body is engaged, there is a remarkable command of the English language in which the teaching is conducted.

Educational standards must have risen considerably over the past decade. The students are interested, alive, full of questions, eager for discussions. This year will mark the twentieth year of the seminary's existence. After two decades of careful and often painfully slow work it would seem that the prospects of a fully-trained national ministry are taking hold.

Little incidents which give promise of greater stability occur frequently. Many of the church's founding Lutheran Christians are still with us after more than thirty years. One meets them in unexpected places, and their cordial greetings are a real joy to experience. Second generation Lutherans are growing in number. Obviously Lutheranism is here to stay!

Within a decade changes can occur, sometimes more rapidly that we would like to see. Even Africa has been penetrated by satellite communication, television, computers and Christian rock. But Jesus Christ is the same, the word of the Lord remains forever. □



Prof. Ernst H. Wendland, who served 16 years in Africa before becoming a member of the Wisconsin Lutheran Seminary faculty, retired in 1986. He is presently on assignment to teach at the Lusaka, Zambia, seminary.



A stewardship lesson from a teenager

by Thomas H. Hilliard

“You can’t expect to get much financial help from the teenagers in our congregation.” This statement, or others similar to it, can be heard frequently when the subject of giving is brought up in congregational meetings. When talking about an average per communicant giving, the direction usually given is to forget the teenage member. But is this good advice?

Teenagers aren’t ignored by the world’s advertisers. A good portion of commercials on television and radio seek to get the attention and money of teens. It is true that often the money comes by way of parents to

their teen to the storekeeper, but this isn’t always the case. If a teenager wants something badly enough, he or she will find a way to get it with or without parental financial aid.

Maybe our churches have failed to tap a great financial supply by basically letting teenagers off the hook when it comes to their offerings. The longer we wait to stress stewardship with the young, the easier we make it for a poor teenage steward to become a poor adult steward.

Of course, when talking about average giving it is true that the vast majority of teens can’t reach the average dollar amount, but shouldn’t they be instructed to strive to reach the same percentage of giving as others? In fact, because of fewer responsibilities a teenager living at home with parents might be able to give an even higher percentage than many adults who have bills to pay and families to support.

I used to side with the philosophy that would let teens get by with little encouragement to be stewards. My thinking has changed. I recently discovered that a teenage member of our church gave the Lord \$250 last year. I was amazed that he could do that. He comes from a single parent home, a home that has a very modest income. In talking to his mother I found that he not only gives generously to the Lord, but also pays his own tuition to an area Lutheran high school and buys a lot of his own clothes. All this is funded mainly through a paper route.

If he can do it, why can’t others? If he can be so generous to the Lord, why can’t you and I? He didn’t give to receive any applause or to have an article written about him. He gave because he loves the Lord. His percentage offered to the Lord would put most of us, teenagers and adults, to shame. This is probably the case because his love for the Lord might just be of a higher percentage than ours. We can all learn from this dedicated teen to increase our love to the Lord, and as a direct result, increase our participation in “the grace of giving.”

I am sure the example of this generous teen isn’t an isolated case. In fact, in our congregation another teenager also gave over \$200 to church. There are undoubtedly many other such generous teens. With proper encouragement there would probably be many more. We all can be encouraged and learn from those teens a lesson in stewardship. □



Thomas Hilliard is pastor of Grace, La Crosse, Wisconsin.

Abortion "rights"?

My compliments on your straight-from-the-shoulder editorial, "Abortion 'rights?'" (March 1) by Carleton Toppe. Cogently he exposes the deceptive usage of rights to perform death upon the innocent child in the womb.

The editorial speaks directly to the issue when it says: "The parents of a minor who is with child out of wedlock have rights over her and her unborn child. They are responsible for her before the law. Then they must also have the right and duty to make every effort to restrain her from the act of murder she will commit if she aborts her child."

I only wish your timely editorial could be shared with every Christian. You have put the responsibility where it belongs — with the parents making every effort to stop the murder of their grandchildren.

*Deane S. Stevens, President
Pro Life Education Association
Portland, Maine*

Thank you and Professor Carleton Toppe for the strong statement against abortion (March 1). Unfortunately, "The parents of a minor who is with child out of wedlock . . . must also have the right and the duty to make every effort to restrain her. . ." is not possible according to the laws in Wisconsin and many other states.

A high school nurse may not give a teenager an aspirin, nor may a minor get her ears pierced without parental consent, but a girl can have an abortion without her parents' knowledge. In fact, Wisconsin law specifies that no information can be given to a parent by an abortion clinic without the consent of the minor.

I urge all Christians to call or write their legislators and express their distaste of this inconsistency as well as the killing of the unborn. Parents and unborn babies have constitutional rights too.

*Susan L. Fink
Manitowoc, Wisconsin*

I appreciated Professor Carleton Toppe's emphatic editorial on abortion. Most readers are probably aware

that the Supreme Court's upcoming decision on Missouri's Webster vs. Reproductive Health Services case may overturn Roe vs. Wade. According to Gary Bauer of the Christian Action Council in Washington D.C., Roe vs. Wade has a 50/50 chance of being overturned. This possibility has worked abortion advocates into a frenzy. They have spared no expense in their efforts to prime candidates and hire prestigious law firms who will champion their murderous cause.

On April 9 pro-choicers staged a march on Washington in hopes of swaying the decisions of certain Supreme Court justices. They may have money and numbers on their side, but we Christians have an opportunity to exercise the greatest power available to us — prayer.

*Tammy Leyrer
Lake Mills, Wisconsin*

Church should take a stand

Regarding the March 1 "I would like to know" column, I agree that the church/synod should not endorse political platforms or candidates. However, the church cannot be neutral towards political candidates or positions that promote or engage in immorality. To expose such sinfulness is not being partisan but biblical, in the tradition of John the Baptist.

The socio-political arena has become fertile ground for Satan because the church has retreated from its mandates to teach, expose, rebuke, and to be salt, light, and yeast.

The political/civil kingdom is not a neutral demilitarized zone in the spiritual war that Paul speaks of. All thoughts and actions, political or otherwise, are either right or wrong, bear good fruit or bad. Only we as Christians possess the ultimate reference manual (the holy Bible) to determine such.

I believe it is wrong for the synod to remain silent on any issue that is in conflict with our faith. As Martin Luther expressed, "If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that

moment attacking, I am not confessing Christ, however boldly I may be professing Christ."

*Gerald Lancette
Hudson, Wisconsin*

Donations to the Red Cross

For many years I have heard pastors suggest that although charitable contributions are "nice," we should be making donations to our church. I agree.

Our congregation is on shaky financial ground and quite often our Christian day school teachers have to "sit" on their checks for days at a time until we have funds in our account to honor the checks. Hundreds of people die daily without knowing Christ.

For these reasons I was shocked when I read in the publication *Cross Ties* that the Wisconsin Evangelical Lutheran Synod donated \$5,000-plus to the American Red Cross.

I think our overworked, underpaid Christian educators, as well as the spiritually dead, deserve an explanation of this expenditure.

*Marlene Duerr
Milwaukee, Wisconsin*

(The \$5,000-plus gift listed in Cross Ties, a publication of the Greater Milwaukee Chapter of the American Red Cross, as a donation by the WELS was a grant of \$10,000 by the synod's Committee on Relief last December for tornado relief in the area of Raleigh, North Carolina. The grant was given through our Raleigh congregation, Gethsemane, to the agency coordinating the community relief efforts. The agency happened to be the American Red Cross. Such grants are credited by the national office of the Red Cross to the area chapter in which the donor resides. Thus the North Carolina grant was acknowledged in Cross Ties. It has been a long-standing policy of the relief committee to grant relief funds not only to "those in the family of believers" but also to others (Galatians 6:10). The relief committee's grants are not funded through the synod's budget but by the gifts and freewill offerings given by our members specifically for that purpose.)

No religious prisoners in Soviet Union . . . All religious prisoners in the Soviet Union have now been released, according to an announcement made by U. S. State Department officials at a briefing for human rights advocates in Washington. U. S. Baptist leaders who attended the briefing said the information was confirmed by the Helsinki Commission and Keston College in Kent, England, which monitors religious freedom in communist countries. "Baptists and other believers everywhere should rejoice in this major victory for religious liberty," said Rev. James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs. "All who worship him who came 'to preach deliverance to the captives' have a visceral identification with those who are prisoners for the sake of their faith."

Court refuses to review malpractice suit . . . The U.S. Supreme Court has refused to review a dispute that has been described as the nation's first clergy malpractice suit. The court's decision, which was announced in a one-line order April 3, leaves standing a unanimous ruling by the California Supreme Court that individuals who are not licensed as counselors or therapists cannot be held legally liable for failing to provide proper advice or for failing to refer their counselees to licensed therapists. Walter and Maria Nally sued Grace Community Church in Sun Valley, Calif., because their son, Kenneth, committed suicide in 1979 after receiving counseling from members of the church's staff. The Nallys charged the staff members with malpractice for failing to urge their son to seek psychiatric help or to inform them he was contemplating a second suicide attempt. The decision by the California Supreme Court overturned two appeals court rulings that the case should go to trial because a reasonable juror could find that the counselors acted negligently and in a way that encouraged young Nally to take his life.

Students view New Age with disfavor . . . It may be the religion of the 80s but according to a recent Gallup survey the New Age movement is getting unfavorable reviews from U. S. college students. According to the survey unfavorable views of the movement outweigh favorable opinions by more than a 3-1 margin among college students who have some familiarity with it. Of students who had heard of the movement, 47 percent had an unfavorable opinion and only 14 percent a favorable opinion. Only 11 percent of the students who believed in the divinity of Jesus had a favorable opinion.

News items appearing in News Around the World represent current events of general interest to the readers of The Northwestern Lutheran and should not be interpreted as representing the views of the editors.

School officials back down . . . In response to a lawsuit filed in federal district court, officials of a public school in Omaha, Neb., have agreed to allow a fifth grader to read his Bible in school. The suit was filed last December by the National Legal Foundation on behalf of 10-year-old James Gierke. The complaint said the boy was told by his teacher and the principal of Spring Lake Elementary School that he was forbidden to read his Bible during a free reading period. The school officials subsequently agreed not to prohibit religious literature during free reading time, and the Gierke family dropped the lawsuit in March. "It's time for public school officials to stop penalizing and ostracizing children who believe in God," said Robert K. Skolrood, executive director of the National Legal Foundation. "The Gierke case should send a clear message to principals and teachers across America: It is not unconstitutional for students to bring their religious beliefs to school."

Bibles no longer exempt. . . Bibles are no longer exempt from state sales taxes. According to a recent U.S. Supreme Court decision, laws in 15 states that allow sales tax exemption on Bibles violate the principles of separation of church and state. Exempting Christian books from sales tax is preferential treatment of the Christian religion and therefore unconstitutional, the court said.

Missouri Synod files court brief . . . The Lutheran Church-Missouri Synod recently filed a "friend of the court" brief supporting the case of *Webster v. Reproductive Health Services*, a case which could reverse the Supreme Court's decision in *Roe v. Wade* which legalized abortion in 1973. Among other things the friend of the court brief argues that the mother's right to privacy, except in cases when her own life is threatened, "should not be considered sufficient . . . to outweigh the state's interest in protecting life from its early stages through laws prohibiting abortion." Joining the Missouri Synod in the brief are the Southern Baptist Convention and the National Association of Evangelicals. William L. Webster, attorney general of Missouri and one of the appellants in the case, is a Missouri Synod Lutheran.

No national religion . . . In a message to the Roman Catholic bishops of Nigeria, Nigerian President Ibrahim Babangida assured them that Islam is not to become the state religion in Nigeria. Some Christians have worried that in the constitutional revision now being prepared, Islam will be given some sort of official status. Though the figures are disputed, the number of Christians and Muslims among the 100 million Nigerians is roughly equal, according to the Ecumenical Press Service.

Conference on end-of-life issues

Representatives of WELS Lutherans for Life, Prof. Wayne Mueller and National Director Robert Fleischmann, joined over 200 other legal, medical and religious participants from across the United States at the conference "Current Controversies in the Right to Live and the Right to Die" held in Washington, D.C. April 13-15. The conference examined the applicable legal, medical and ethical issues in end-of-life questions. The conference was sponsored by the Catholic University of America and other conservative foundations. In attendance were advocates of both the right to live and right to die persuasions.

Two basic principles became clear from the conference: 1) Differences on how to make life and death decisions are rooted in the

Campus ministry rally

On the weekend of April 7-9 over 200 students gathered from all over the country to spend the weekend exchanging ideas, enthusiasm, encouragement and friendship. The rally was held at Menomonie, Wisconsin.

The rally was sponsored by the WELS Lutheran Campus Ministry which is active at 55 colleges and universities in the United States. Two of those ministries have a student center, four have houses, and three have full-time campus pastors. The ministries offer Bible studies and recreational activities, and there is an annual rally.

At a forum on Saturday, reports were heard on campus ministry affairs and opinions and concerns were shared. Also at the forum four students were elected to serve on the Campus Ministry



Beautiful Savior, a new mission to serve the west side of Green Bay, Wis., held its first service on April 9 with 457 in attendance, including many visitors from WELS Green Bay churches. The next Sunday 154 were in attendance of whom 100 were unchurched. A phone project reached 5,000 homes, and 13,000 homes were reached with a mailing piece. Pastor of the new mission is Paul Thierfelder, whom the local paper described as "a people man."

difference of viewing life from a qualitative or a quantitative perspective; and 2) the distinctions and directions of medical treatment for patients near the end of life have their origins in religious presuppositions.

It was the conclusion of the WELS Lutherans for Life representatives that the WELS Biblical view of life as a gift of God finds its best expression in the adoption and practice of the quantitative view of life.

— Robert Fleischmann

committee.

In the afternoon, workshops were held on domestic abuse, drug and alcohol abuse, and medical ethics. Also introduced was a new campus ministry manual for congregations edited by the synod's Campus Ministry Committee.

The rally closed with a Sunday morning worship service featuring the theme of the rally: That's Life!

Next year's rally will be held at Ann Arbor, Michigan.

— Kristyn Enter
Mankato State University

Northern Wisconsin District

St. Paul, Hurley, is observing its centennial throughout 1989. A service of thanksgiving was held March 5 with the Wisconsin Lu-

theran Seminary choir, under the direction of Professor James Tiefel, as guests. Festival preacher was Pastor Eugene Ahlswede of Eagle River. The Ladies Aid hosted a brunch following the service. Missionary David Haberkorn from Japan will be guest speaker on July 30, when there will also be a reunion picnic. The congregation recently completed a \$42,000 renovation of the church interior as a centennial project. Pastor of St. Paul is Stephen Pope. . . . **Salem, Escanaba, Mich.**, celebrated its centennial on May 7 with a service of praise by combined choirs and congregations from the Lake Superior Conference. On May 28 two special services were also held. Professor Armin Panning, a former pastor of Salem and now president of Wisconsin Lutheran Seminary, was the guest preacher at the 9:30 a.m. service. At a 4:00 p.m. service Pastor Mark Hanne-man, a son of the congregation, was the guest preacher. A catered dinner was served following the service. Pastor of Salem is Paul H. Wilde. . . . **Johanna Blauert** died April 2 at the age of 87 years. She was the widow of teacher Edgar Blauert who taught at Zion, Morrison, from 1920 until his death in 1964. She is survived by five sons, seven daughters, one sister, 53 grandchildren, and 34 great-grandchildren. Funeral services were held April 5 at Zion, Morrison (Rt. 2, Greenleaf).

— Jan C. Eggert

WITH THE LORD

**Robert T. Beckmann
1922-1989**

Pastor Robert T. Beckmann was born December 3, 1922 in Watertown, Wisconsin. He died March 28, 1989 in Wabasha, Minnesota.

A 1947 graduate of Wisconsin Lutheran Seminary, he served congregations in Raymond and Clark, South Dakota; Ridgeville and Nelson, Wisconsin; and Lewiston, Wabasha, Belview, and Seaforth, Minnesota. He retired in 1987.

He is survived by his wife, the former Margie Ihde; sons, Pastor Raymond (Lois) and John (Chris); daughter Kathleen (Dale) Peterson; sister Doris Albrecht; brother William; and seven grandchildren. Two infant daughters preceded him in death.

Funeral services were held March 31 at Our Redeemer, Wabasha.

**James E. Engel
1925-1989**

Professor James E. Engel was born in Milwaukee, Wis. on March 21, 1925. He died in New Ulm, Minn., on April 17, 1989.

A graduate of Concordia College, River Forest, Ill., he earned a master of music degree at Northwestern University, Evanston, Ill. He taught in River Forest, Milwaukee, and Racine, Wis., before accepting a call to Fox Valley Lutheran High School, Appleton, Wis. in 1972. In 1975 he joined the music department at Dr. Martin Luther College, New Ulm, Minn., where he was serving at the time of his death.

He is survived by his wife, Norma, nee Hass; children Katherine (Gary) Kennedy; Mary Poetter; James Jr. (Laurie); Joan (Richard) Mueller; brothers Carl, John, and Paul; sisters Dorothy Schmeling, Lucille Mueller, Ruth Kent and Janet Engel; and eight grandchildren.

Services were held April 20 at St. Paul, New Ulm.

Also in the news

Due to the weakness of the dollar in Japan, the **Coordinating Council** has asked the world board that the calling of a sixth missionary in Japan — a replacement — be delayed until either the value of the dollar improves in Japan, or until there are more synodical dollars available for doing mission work. . . . A **WELS national Sunday school convention** will be held July 20-22, 1990, in Milwaukee. It is the first of its kind. A committee headed by Pastor Larry Olson is busy with the planning. . . . At its recent meeting the **Board for Home Missions** approved the opening of four new missions: Mountain Home, Arkansas; Southwest Atlanta, Georgia; Cottage Grove, Minnesota; and Greenwood (Indianapolis), Indiana. Manpower was granted to three additional fields: Bolton, Ontario; Iron Mountain, Michigan; and Grand Rapids, Michigan. . . . At its annual meeting **Wisconsin Lutheran Child and Family Services** elected three new board members: Gregory Griffin of Madison; Donald Helwig, principal at Trinity, Minocqua; and Ronald Schwabach of Fond du Lac. A budget of \$4.9 million was adopted. The agency has five area offices in Wisconsin and one in Illinois. . . . The **Milwaukee Bargain Center** thrift stores, begun 20 years ago, report over \$1 million in receipts over the 20 years, the bulk of which was distributed to five Milwaukee area WELS agencies. Others have benefited with one-time gifts. . . . In Milwaukee four **Wisconsin Lutheran High School** students — Rebekah Ebeling, Susan Harstad, Rachel Raabe and Matthew Cords — received blue ribbons in the state Scholastic Art Competition qualifying them for national competition in New York. Jerry Harders is their art instructor. . . . Prof. Wayne Mueller of Wisconsin Lutheran Seminary is heading up a special committee to research the potential for a **ministry to singles** in the WELS. Other committee members are Steve Mertz, Joanne Halter, Kathie Weihing and Pastor Allen Sorum.

**Edward S. Weiss
1912-1989**

Pastor Edward S. Weiss was born October 25, 1912 in Coronation, Alberta, Canada. He died February 19, 1989 in Waukesha, Wis.

He prepared for the ministry at Northwestern Lutheran Academy, Mobridge, S. D.; Northwestern College, Watertown, Wis., and graduated from Wisconsin Lutheran Seminary, Mequon, Wis. in 1940. He served at Valentine, Neb., Burlington, Wis., and Neosho, Wis. He also acted as secretary of the Dodge-Washington pastoral conference. After retirement he lived in Ixonia, Wis.

He is survived by his wife, the former Helen Schuhmacher; daugh-

ters Karen Schmeling, Sandra Spiegelberg, and Hedy Schroeder; a son, Steven Weiss; sisters Rose Kilber, Ida Soderman, Mabel Winkler, Irene Berg, and Shirley Goetz; and brothers Fred Weiss and Carl Weiss.

Funeral services were held Feb. 23 at St. Matthew, Oconomowoc, Wis.

DISTRICT NEWS SCHEDULE

June 1: Northern Wisconsin, Pacific Northwest, South Atlantic

June 15: South Central, Southeastern Wisconsin, Western Wisconsin

July 1: Arizona-California, Dakota-Montana, Michigan

August 1: Minnesota, Nebraska, North Atlantic

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

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:

Merten, Philip W., from Zebaoth, Milwaukee, Wis., to Wisconsin Lutheran Institutional Ministry, Milwaukee.

TEACHERS:

- Altegart, Janice M., from St. Mark, Lincoln, Neb., to Trinity, Kaukauna, Wis.
 Dahlke, Karen K., from Lola Park, Detroit, Mich., to Our Savior, San Antonio, Tex.
 Eberhardt, David F., from St. John, Waterloo, Wis., to St. Stephen, Beaver Dam, Wis.
 Farrell, Roxanne M., from Beautiful Savior, Cincinnati, Ohio, to St. Andrew, Chicago, Ill.
 Hertig, Michael S., from Peace, Green Lake, Wis., to Trinity, Caledonia, Wis.
 Kramer, Randall A., from Fox Valley Lutheran High School, Appleton, Wis., to Zion, Crete, Ill.
 Muench, Jason R., from Grace, Prairie du Chien, Wis., to St. Peter, Mishicot, Wis.
 Pinski, Richard J., from Luther High School, Onalaska, Wis., to Shoreland Lutheran High School, Somers, Wis.
 Pretzer, Linda, from inactive to St. John, Hemlock, Wis.
 Westphal, Joyce, from inactive to St. Paul, Algoma, Wis.
 Wrobel, Steven L., from St. Peter, Eldorado, Wis., to King of Kings, Garden Grove, Cal.

RESULT OF COLLOQUY

In a colloquy conducted Feb. 11, 1989, Mark D. Ochsankel, formerly a pastor in the Lutheran Church—Missouri Synod, was found to be in confessional agreement with the Wisconsin Ev. Lutheran Synod. Mr. Ochsankel is enrolled at our Wisconsin Lutheran Seminary, Mequon, Wisconsin, and will be eligible for a call into the ministerium of our Wisconsin Ev. Lutheran Synod at the close of the present school year.

First Vice President Richard E. Lauersdorf
 Professor Armin W. Schuetze
 District President Robert P. Mueller

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.

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.

CONFERENCES

Minnesota District, Crow River Conference, June 20 at St. Paul, Litchfield. 9:30 a.m. communion service. Agenda: BORAM.

ANNIVERSARIES

Hopkins, Michigan — St. Paul (125th); Oct. 15, festival service 10:30 a.m. (Dinner following.) 2907 24th St., Hopkins, MI 49328; 616/793-7222.

New Ulm, Minnesota — Zion (90th); July 9, 10 a.m. Guest speaker: Pastor Melvin Schwark. Noon meal. Contact Pastor LeRoy H. Lother, Rt 3, Box 194, New Ulm, MN 56073; 507/359-4136.

East Brunswick, New Jersey — Our Savior (25th), Oct. 21-22; dinner and festival services. Former members please contact the anniversary committee, 151 Milltown Rd., East Brunswick, NJ 08816.

Caledonia, Wisconsin — Trinity School (125th); June 9, reunion banquet (reservations needed); June 10, picnic with pig roast, 1:00 p.m.; June 11, services 8 and 10 a.m. (pancake breakfast). For banquet and/or breakfast reservations call 414/835-1702.

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.

NORTHWESTERN PUBLISHING HOUSE Summer Store Hours

The summer hours for the NPH store from Memorial Day weekend through Labor Day weekend are 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.

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 Kock, Mark A., 4109 Fifth St. W, Lehigh Acres, FL 33971; 813/369-1203.
 Kosanke, Frederic G., 135 Fox Run, Hendersonville, NC 28739; 704/697-6811. Office: 704/697-1403.
 Krause, Daniel E., 376 Sixth Ave., Brooklyn, NY 11215.
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Names wanted for any community on Long Island, New York. Send names to Pastor John Berg, 45 Talisman Dr., Dix Hills, NY 11746 or call collect 516/499-6425.

ROCKY MOUNTAIN CHRISTIAN CAMP

Rocky Mountain Christian Camp, sponsored by the Colorado conference of the Nebraska District, will be held July 8-15 at Leadville, Colorado. The camp is for young people entering grades 7-9. The cost is \$60 with an early registration refund of \$10. For further information or application contact Paul J. Schultz, 1620 Bowen St., Longmont, CO 80501; 303/776-1626.

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(VHS-67-GMPR)
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PREVIEW OF "FEEDING HIS LAMBS"

(VHS-68-PFL)
1988 22 min. ½" VHS color CA
This is a promotional video which presents excerpts from the Sunday school teacher training course prepared by the Board for Parish Education. The entire program (Feeding His Lambs, #33-5110), which consists of 3½ hours of video and 76 pages of study material, may be purchased from the Northwestern Publishing House.

ALL FOR HIM

(VHS-69-CLHS)
1989 10 min. ½" VHS color JSCA
California Lutheran High School offers the benefits of a Christian education to young people in the far west. The school is located in Garden Grove. This video should be shown in every congregation in that part of the country.

COME TO YOUTH RALLY '89

(VHS-73-CYR)
1989 20 min. ½" VHS color JSCA
The WELS Committee on Youth Ministries wants to encourage our teenagers from all over the country to attend the '89 Youth Rally. This video features highlights of the '87 rally that was held in Atlanta. Congregations are urged to order this video in time to arouse interest in the rally.

With annual subscription or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.



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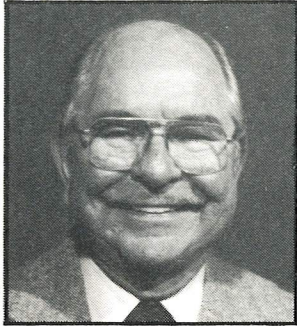
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Several months ago in this column I summarized a report of a special committee studying the prep schools in the WELS ministerial education system. I handed it to a colleague with the request that he read it “from the point of view of one of our lay readers, like, you know, it was your grandmother reading it.” Later he returned with no reservations about the column. But, he added, “My grandmother would not know the meaning of ‘amalgamation.’” It was a five syllable word used both in the report and in my summary.

His remark about grandma set me thinking. We are always concerned that the Northwestern Lutheran communicates. As we edit our manuscripts, we are always aware of what Robert Gunning calls “the fog index.” That is, a cloud of words concealing sense. The foremost communication vehicle in the print field today is the newspaper. Recently a consultant analyzed the reading level of the leading Milwaukee paper, The Milwaukee Journal. The consultant reported that the writing was at the 11th or 12th grade reading level. That was several grades higher than the last such analysis some years earlier.

This did not surprise me. It seems to me that the reading level of the literate population is rising. The poor readers and the functional illiterates — a large number unfortunately — are not reading at all. Such folks are not shut out from the world around them, as they were a generation ago. Now they flip on the television set, and the world — the good and the bad and the ugly — spills out in their living room.

To grapple with the fog index is a complicated maneuver. Factors range from the length of sentences to the number of words with three syllables or more. Subject matter is another variable: it makes a big difference if you are writing about jogging or current epistemological theories. Every technical body of knowledge has its own jargon — specialized vocabulary — used easily and conveniently by the professionals. But it effectively shuts out the non-professional. This is true of theology of which the Northwestern Lutheran contains its share.


Our German background is an additional burden in communication. German is a “dense” language. It can conceal a perfectly obvious thought in a sea of words and a storm of phrases and subordinate clauses. Its sentences are long and involved, and not rendered any clearer by the grammatical rule which places the verb at the end of a German sentence. Paragraphs in German writing can easily cover a page or more. The teachers of my time were heavily influenced by this Germanic style. It is still spooking around.

We will not cease in our search for readability. We will continue to avoid long and involved sentences, peppered with adjectives and punctuation marks. A Germanic trait was the long paragraph. We will keep our paragraphs short. The Northwestern Lutheran is not a technical journal, but a magazine for the general reader with a WELSian view of things. We will, therefore, attempt to eliminate jargon and “insider” words.

Then there is the vocabulary. Here we have no rules to follow. If a five-syllable word states precisely what we want to say, in all probability we will use the word. We will use it with no intent to sound “uppity,” and hopeful that our readers will catch the meaning or if not, seek a dictionary, an indispensable reference book in any home.

We do not want to patronize you, nor encumber you with our prose. We want you to feel we are in your living room, face to face, having a stimulating conversation with you, concerned about the same Lord, the same salvation, the same grace, and the same eternity you are. That gives us a universe in common with you.

James P. Schaefer



Timothy Satorius
Class of 1989

Pastor Harry Shiley
Class of 1928

Linking the generations

by Miriam Satorius

About eighteen years ago someone in our family had the insight to ask our father to write down some facts about his life. I had misplaced my copy of his reflections but recently found it when I was reading my dad's book, *The Solemn Hours of Lent*.

When my dad was confirmed in 1916 he wanted to become a pastor. He was all packed and ready to go to Concordia, Fort Wayne, Indiana, to begin his studies. However, his mother didn't want her son to leave home. He stayed home but gradually fell away from the church. After two years he quit high school.

But the Lord works in his own ways. In 1921 my dad was hospitalized with pneumonia and "brain fever," as he called it. During this illness, and in a delirium, he almost jumped out the hospital window, but a nurse snatched him back.

During this time his pastor came to visit him and reminded him of his Savior. After Dad recovered, he recorded his thoughts: "Nineteen years old. . . . What should I do with my life. . . . I have only one life to live. . . . Everything in this world is passing. . . . The paths of glory lead but to the grave."

Suddenly it came to him: what we do for the Lord is permanent, eternal. He went to his pastor and announced, "I want to be a preacher." The pastor said, "Say that again." Dad repeated, "I want to be a preacher and I am determined to go through with it."

Because of his age he went to the seminary in Springfield, Illinois, in 1922. He vicared in Cleve-

land, Ohio, studied Hebrew, and came to Wisconsin Lutheran Seminary in 1926. In 1928 he graduated from the seminary and was assigned to a mission in West Allis, Wisconsin.

He served in the Milwaukee area for all of his 43 years in the ministry. For many years he served on the district mission board and later on the executive committee for the Japan mission. He retired in 1976.

Our son's decision to become a pastor was not as dramatic, but I know he was greatly influenced by his grandfather's devotion to the Lord and his ministry. Our son has had three years of classes in the same building where his grandfather's graduation picture still hangs, casting his shadow on his grandson's studies. Who wouldn't study diligently when your grandfather is watching you?

May our Lord grant our son the same zeal, the same dedication, the same love for the Lord and his ministry that marked my father's service.

When the Father called him home in 1979, our dad did not know that his grandson was going to be a preacher. I know he was praising, thanking, and rejoicing with us when his grandson graduated in May 1989 from the same seminary 61 years later. □



Miriam Satorius is a member
of St. Mark, Citrus Heights, California.