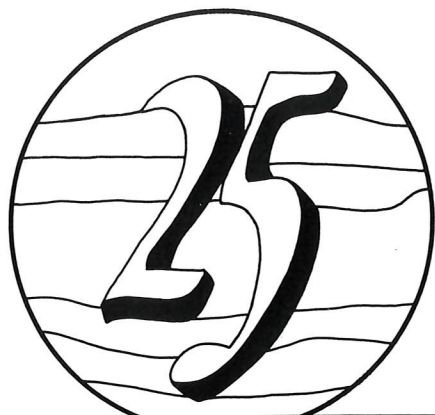
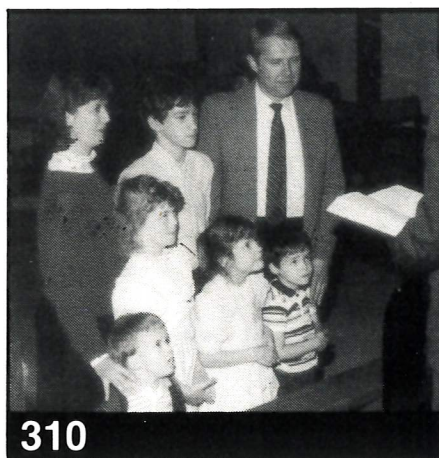


the
Northwestern
Lutheran





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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 Northwestern Lutheran

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Gray Christianity

by Robert H. Hochmuth

What I do is not the good I want to do (Romans 7:19).

It's uncomfortable to have someone bluster: "Don't talk to me about church; I'm just as good as most of you Christians."

It strikes a nerve; we have to admit our lives are far from being models of godliness. We may attempt a comeback on the basis that there is still a sinful nature in all of us. In any case we'll have to acknowledge that in the eyes of people around us our Christianity at best seems to manifest various shades of gray.

Yet we need to remain alert so that we don't begin to excuse our defective Christian living, as some do, by rationalizing: "It's only natural." The apostle might retort: "Natural? Of the old, **sinful** nature, yes!" And that nature subjects us to slavery, doom, and despair with our guilt. God hates all iniquity. Gray can never qualify for a place in his heaven.

Perfect righteousness

That's what makes a robe of perfect righteousness so indispensable for us. That's why God the Son came from heaven to be our brother and trade places with us, serving and obeying in our place to fulfill every stipulation of God's requirements for those who walk his earth.

Then, taking our guilt on himself, he laid down that perfect life to cancel forever the stain of all our offenses.

Isn't that what the gospel offer in baptism is all about: We are washed clean, and he garbs us in his own perfect record. Sinners are invited to trust that God the Father's good pleasure is to view us as stainless as Jesus himself was; our righteousness is as resplendent as his. Fact is, it is his that has been credited to us. Repentant and believing, we do not stand before God gray, but pronounced clean, perfect, spotless through the merit of Jesus.

Gray nevertheless

Trusting and grateful, we have every reason to live in a way that matches what he declares us to be: holy and blameless. But with the apostle we must lament

that it is too often otherwise.

Heaven forbid that the gray cast still observed in our lives should ever be the result of being indifferent about what honors God and serves our neighbor. Sad to say, Satan has at times succeeded in getting the uncaring to falsify the Gospel's free forgiveness and pass it off as a license for disregarding what God establishes as right and good.

What threatens in our situation may be a more subtle inclination toward another fraudulent confidence, equally destructive. Starting with the valid premise that nobody's perfect, the deluded heart fosters a blasphemous proposition: I don't have to be all that concerned about my human imperfections. It embodies apathy regarding what pleases God and what does not, but it swaddles itself in a prevalent false security. Acknowledging it is gray, it presumes it can get by because it can point to others who represent worse shades of gray. In effect this amounts to a challenge to God's standards, and it belittles the atoning price Jesus paid by attempting to palm off some shade of human gray as counterfeit for his perfect righteousness.

Relying on a lighter gray is a trapdoor to the blackness of destruction.

A better hue

Thanks be to God that his apostle tutors us regarding the conflict that rages in the believer because two natures reside and strive within until his dying day.

Rather than getting all wrapped up in comparing the grays which people detect, we will do better to listen to our Savior-God voicing his declaration in our behalf: righteous for Jesus' sake. That's an encouragement to lay aside shades of gray and by the Spirit's power concentrate with total commitment on

living the new life consistent with what we are in his sight. Washed.

Forgiven. Renewed.

Radiant. □



Robert Hochmuth is pastor of St. Andrew, Sacramento, California.

Hurry, hurry, hurry

Depression is on the increase, according to reports. Thirteen major studies have reached the conclusion that depression (defined as a depressed mood) has become increasingly common since World War II. Among Americans born before 1915, only fifteen percent reported a case of depression sometime in their lives. Among those born after 1955, about 40 percent have already reported a depressive illness. A contributing factor to depression is no doubt a scarcity of time for all the things that need to be done.

This brings to mind the days when sidewalk reporters were popular on radio. One of them became known for waylaying hurrying men with such startling injunctions as, "Hold on, brother! Stop your mad rush to the grave!" People in general are in a hurry.

Time magazine reports, "In 1967, testimony before a Senate subcommittee indicated that by 1985 people could be working just 22 hours a week or 27 weeks a year or could retire at 38." Presumably all the remaining time could be devoted to leisure.

It obviously did not work out that way by 1985 — nor by 1989, for that matter. The American people seem to be more and more hard pressed for time — this despite all the time-saving devices which have followed in the wake of modern-day technology and invention. This moved one social analyst to comment, "In a culture so committed to saving time we feel increasingly deprived of the very thing we value." Another said, "There just isn't enough time to fit in all the things one feels have to be done."

There is irony in the fact that, as the same Time writer points out, "all the time-saving devices may actually make people work harder." These devices — marvels of modern technology and engineering — have failed in their purpose. The jet plane, the automobiles and the superhighways, the vacuum cleaners and the microwaves, the automatic washers and dryers and dishwashers, the power tools and power machinery, the computers and fax machines, the facilities for instant communication — all have not succeeded in making people feel any less harried. One feels a strong empathy for the person who complains, "The hurrier I go, the behinder I get."

The pace faced by today's men and women grows faster and faster and one almost despairs of keeping up. On-the-job pressures coupled with the problems of child rearing seem well-nigh insurmountable. In single parent families these problems and pressures are often combined.

But how to achieve the peace and tranquility which are essential to our wellbeing? Things as they are now, even in this advanced age and in spite of all the progress, leave much to be desired. We are looking for something else.

What we need is not improved technology or more inventiveness. What we need is a new order of things. What we need is an end to death, mourning, sorrow, crying, pain. These are promised in just those words in the Revelation of St. John, chapter 21, verse 4.

That is precisely what we need.



*Immanuel Frey
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living in
Phoenix, Arizona.*

Immanuel G. Frey

Citizens of heaven

1 Peter 2:11 — 3:12

by Julian G. Anderson

In our last article we were reminded that we who believe in Jesus are God's holy children, which also means that we are citizens of the kingdom of heaven. Let's listen to what Peter tells us about this amazing truth, beginning with verse 11.

We must live as citizens of God's kingdom

"Dear friends, you're living here as foreigners and citizens of another country." Every one of us should memorize that sentence. Then he reminds us that as citizens of the kingdom of heaven we must try to stay away from the desires which come from our sinful minds and bodies. He says that our daily lives and conduct must be so good that even the unbelievers will see our good deeds and praise God.

Then he says in verses 13-17 that we must obey every human authority placed over us, and put a stop to the bad things others may say about us by doing good things. In other words, God wants us to live as free people, who really consider ourselves to be God's slaves.

And in verses 18-21 Peter discusses our proper attitude towards those who are in positions of authority over us. We must treat them with respect, even those who are harsh and unfair. He says, "You see, it's a truly fine thing if a person patiently endures some sufferings and griefs he doesn't deserve, because he wants to please God." Of course if we do something wrong, we deserve to be punished. He reminds us that "this is what God called you to do, because Christ also suffered for us, in our place." Then he quotes Isaiah 53:9 to this effect, and continues with this wonderful passage (vv. 24,25): "He's the one who carried our sins on his own body to the cross, so that we could get rid of our sins and live the kind of lives God wants. You see, you were like sheep who were lost, but now you have been brought back to your shepherd who is watching over your souls."

God's plan of salvation made clear

This is one of the simplest and clearest statements of God's plan of salvation to be found anywhere in the Bible. Jesus, God's one and only Son, volunteered to act as the substitute for every man, woman, and child who has ever lived, something only God himself could do, since he alone is all-powerful and every-

where present from the beginning of the world to its end. He took all our sins upon himself and paid the penalty God's law required from every sinner. And now, therefore, we have been brought back to our good shepherd, who is watching over our souls.

Advice for husbands and wives

Peter now continues his discussion of our conduct as citizens of the kingdom of heaven in our own homes. And it must be kept in mind that these words are addressed to Christian husbands and wives, who are of equal standing in God's eyes, all of them his children.

In verses 1-6 he talks about the conduct of the wife honoring her husband as the head of the house. This would apply even if the husband is not a Christian. In such a case the wife must hope that she can influence him to become a Christian by her quiet spirit and good conduct. If the husband is a true Christian there would be no real problem, since there would be mutual love and respect.

Then in verse seven Peter talks about the husband's conduct, that he must live with his wife in a wise and understanding way, giving the wife love, honor, and respect as the weaker sex.

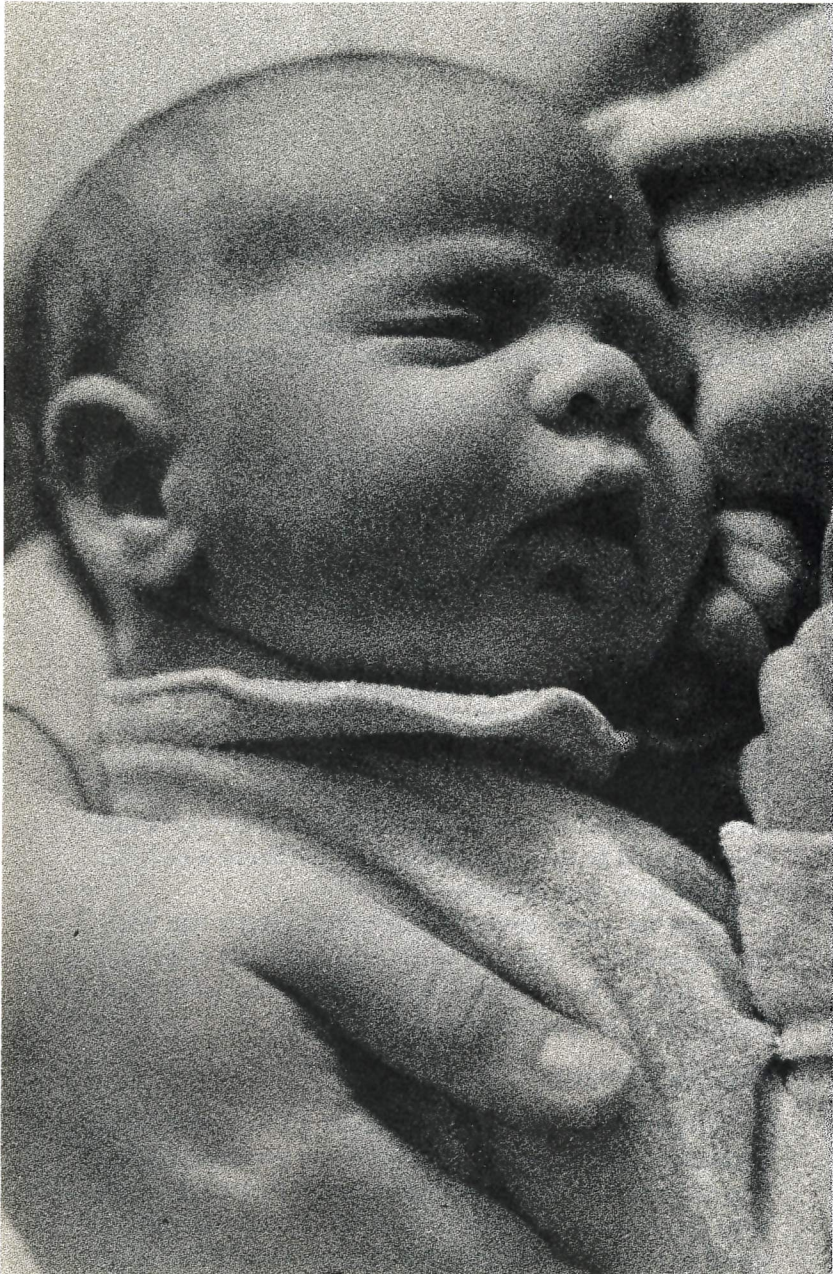
Closing thoughts

"Finally," says Peter, "you must all have the same thoughts and feelings," and love one another, thinking of yourself as of less importance. Pay back those who do something bad to you by doing something good to them. Then you will receive God's blessing.

"And the person who wants to enjoy life must keep his tongue from saying bad things or things that aren't true. He must turn away from evil and do good things. And keep looking for peace, because the Lord is always watching over those who are perfectly holy in his sight, and he listens to their prayers. But he is against those who do evil things." □



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



An abortion dilemma:

Are we to obey God rather than Ted?

by Joel Hochmuth

It was something I knew was coming weeks in advance. That didn't make it any easier to handle than a just-breaking story. April 9 an estimated 100,000 pro-choice activists marched on Capitol Hill in Washington, D.C. in a massive effort to keep abortion legal. For a Christian working in the news business, the story posed a dilemma: How to remain objective about an event staged by those whose views directly oppose God's will.

I work as an associate producer for CNN Headline

News. Part of my job is to decide what stories are running in a newscast, and in what order. I would have preferred to bury the rally at the bottom of the show; why give these people more publicity than they're already getting? My news judgment told me otherwise. When thousands of protestors march on the nation's capital, the news media listen. And I'm not deaf.

So the 3:00 P.M. newscast (as well as every other one that day) led with the pro-choice rally. That was no

I'd much rather air stories about the lives being saved at Christian pregnancy counseling centers than stories about the lives being harassed in front of abortion clinics.

reflection of some supposed inherent left-wing slant of news organizations. Rather, it was an important story that deserved coverage. When tens of thousands of pro-life demonstrators held their own rally earlier this year, they received equal coverage. I'm sure pro-abortionists in my position had just as hard a time swallowing that story as I had swallowing theirs.

Of course, airing the pro-choice rally gave me the opportunity to air the pro-life viewpoint; objectivity dictates you tell both sides of the story. The day of the pro-choice rally, a few hundred pro-life activists staged a counter-demonstration which made the news as well. In fact, some of the most effective rhetoric that day came not from the dozens of pro-choice speakers, but from the pro-life posters.

No news organization, though, achieves perfect objectivity. CNN is no exception. In subtle ways, the liberal tendency of managing staff seeps through. Case in point: the day of the pro-choice rally, we were told which terms we could and could not use in describing each side. Our staff decided "pro-choice" and "pro-life" were out, since they are labels devised by each side in an effort to swing public opinion their way. In lieu of "pro-life groups," we now use "anti-abortion activists." It's ironic that in a business that thrives on brevity, we're suddenly using five more syllables to say the same thing. It gets worse.

In lieu of "pro-choice," the obvious alternative would be "pro-abortion." But that, too, is out because in the opinion of CNN staff, the label "pro-abortion" implies such groups somehow relish the abortion procedure. The staff contends no one really sees abortion as a "positive" experience and therefore no one is truly "pro-abortion." Following that logic, it would be unfair to label "hawks" within Congress as "promilitary," because no one really views the use of guns and bullets to kill as "positive." CNN's alternative for "pro-choice" or "pro-abortion" groups is "abortion rights activists."

So again, I faced a dilemma: whether to use this seemingly absurd terminology as directed, or use what I felt were the more accurate labels. Looking for guidance from Scripture, I tried paraphrasing a verse for my own purposes: "We ought to obey God rather than Ted (Turner)." Problem is, our copy editors

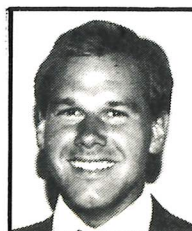
don't see things the same way I do, and even when I tried using the more accurate labels like "pro-abortion," they changed my wording to reflect the company line.

In covering the abortion issue, it's not just dealing with the pro-choice side of the debate that poses difficulties for Christians in television news. I've always had trouble deciding how to handle the more activist element of the pro-life movement, especially coverage of so-called "Operation Rescue" rallies. Although you have to admire this group's sincerity, you have to wonder about their tactics.

Rarely a weekend goes by when a sit-in in front of some abortion clinic isn't covered by the networks. With pictures of demonstrators harassing pregnant young women, of protestors chaining themselves together, and of police moving in to make arrests, the rallies make good TV. My fear is that while the activist element of the pro-life movement is grabbing the headlines, those whose efforts reflect the more supportive side of the movement (members of WELS Lutherans for Life, for instance) are going unnoticed. I'd much rather air stories about the lives being saved at Christian pregnancy counseling centers than stories about the lives being harassed in front of abortion clinics.

Here's where the Christian viewer can play a role. Call your local television stations and find out who the assignment editors are. Write them and let them know there is one side of the abortion issue left uncovered. Let them know that the pro-life movement isn't just about fanatics screaming at pregnant girls to keep their babies; it's also about Christians who are offering compassion and support before and after those girls give birth. It's time to put away the myth that if abortion is made illegal, women facing unwanted pregnancies will have no choice but the coat-

hanger. There is an alternative. Groups like WELS Lutherans for Life offer that alternative. □



Joel Hochmuth is a member of Beautiful Savior, Marietta, Georgia.

LWMS

celebrates 25 years

by Dorothy J. Sonntag

The Lutheran Women's Missionary Society celebrated its 25th anniversary with the theme "A Silver Celebration of Sowing Seeds in Fallow Fields." The convention, held June 23 and 24 at the Civic Center in Bismarck, North Dakota, was attended by over 800 delegates and visitors.

President Carl Mischke was the speaker at the opening service on Friday evening. A women's choir, directed by Anita Schulz, sang at the opening and closing services.

Following the opening service Pastors Arnold Mennicke and Harold Essmann, both of whom played key roles in the early days of the LWMS, and Mrs. Erna Speckin, the society's first president, reminisced about the beginnings of the organization. They recalled that the first convention in 1964 was attended by representatives of 104 congregations in three circuits. The organization today includes 905



The choir rehearsed for the services.



Top — The newly elected National Board is (left to right): Kenneth Bode, pastoral advisor; Jean Rindal, president; Karen Bauer, president-elect; Beverly Pankow, treasurer; Dorothy Laabs, secretary; D'Anne Thompson, spiritual growth laywoman; Jane Oswald, spiritual growth laywoman; James Renz, spiritual growth pastor; Karen Schimming, vice-president. Not pictured is John Gawrisch, spiritual growth pastor. Middle — Visitors viewed displays of the mission fields. Below — Bev Wedermyer was one of two who signed for the hearing impaired.

congregations from 51 circuits. Three-fourths of the women of the synod, including some in Canada and Mexico, are members.

On Saturday morning two missionaries' wives described home missions on the frontier. Mrs. Evelyn Kehl gave an account of life in a North Dakota mission in the 1940s. Mrs. Ann Hoyer talked about mission work in Canada in the 1980s.

Missionary David Haberkorn of Japan and Pastor and Mrs. Charles Flunker, missionaries in Brazil, presented slides and described their work in world missions.

Highlight of the convention was a multi-media presentation, "Counting Our Blessings," commemorating the society's silver anniversary. The program was written, produced, and directed by John Barber and Jim Woodfin.

During the past 25 years the LWMS has donated over \$2 million to the synod's mission programs. This year checks of \$24,625.00 each were presented for the Hong Kong Outreach Center fund and the Information and Outreach fund.

At the business meeting the delegates approved a resolution for a paid central office administrator. Mrs. Mary Fischer, who has been serving as volunteer manager, has accepted the part-time position. The central office is located in West Allis, Wisconsin.

Pastor Arthur Guenther, missionary to the Apaches in Arizona, spoke at the closing service. The Apache-land women's chorus sang hymns in their native tongue.

New officers of the organization are Jean Rindal, president; Karen Bauer, president elect; Beverly Pankow, treasurer; D'Anne Thompson, spiritual growth laywoman; and John Gawrisch, spiritual growth pastor.

During the first ten years national conventions were hosted by individual congregations. When membership increased, conventions were held at synod college campuses or at area Lutheran high schools. Recently conventions have been held at civic centers or larger college campuses to accommodate the larger attendance.

Next year's convention will be held in Oconomowoc, Wisconsin. Plans are being made for the 1991 convention to be held in Toledo, Ohio, and in 1992 in Orlando, Florida. □



Dorothy Sonntag is assistant editor of the *Northwestern Lutheran*.

Berea — a missionary journey

by Cindi Sampe

Slowly I hung up the phone and sat in stunned silence. A Texas social worker had contacted our State of Wisconsin adoption agency to inform them of Texas' desire to place three brothers and sisters with our family and she was surprised to receive a negative report. "Cindi," she began, "your state social worker expressed concern about your family adopting more children because you haven't any experience parenting teens, plus you already have fifteen kids. I asked her whether she would consider the Sampes if she had a Wisconsin child who needed a family. She hedged and replied that she'd hate to have to make that decision. I felt I should let you know how unsupportive she was and give you a chance to respond."

I thanked her and expressed my distress and disappointment. Our social worker knew that for two years prior to our adopting we were treatment foster parents for delinquent teenage girls. Additionally, this same social worker had within the last four months offered us a Wisconsin sibling group of three and an eight-year-old girl. After prayerful consideration, however, we had realized we weren't the right family for those kids because of the severity of their needs. Still, we remained open to those children who were appropriate for our family. Obviously the State of Wisconsin adoption agency did not agree. Regretfully, Pete and I felt we could no longer in good conscience continue our relationship with them.

That evening I confided to Pete my fear that the Lord had shut the door to our adopting more children. We talked late into the night. Hadn't we committed our lives to serving God by parenting the parentless? Hadn't he always blessed our efforts? Did he want us to continue or did he feel our family was now complete? We prayed for answers.

Then 2 Corinthians 6:14 came to mind: "What fellowship can light have with darkness. . . . What does a believer have in common with an unbeliever?" "That's it!" I said. "We've been sharing our lives with a humanistic agency which can't possibly understand our motives. Maybe the Lord shut that oppressing door because he wanted to open a beautiful stained glass window."

Immediately Pete and I felt led to contact Wisconsin Lutheran Child and Family Service. We prayed that, if it were the Lord's will for us to continue adopting, WLCFS would be his instrument to support those efforts.

Our pastor, Donald Bitter, and Pete and I met with WLCFS staff members Pastor James Berger and JoAnne Halter. It was an uplifting and hopeful exchange. Afterwards Pete and I agreed we felt blessed, having shared with fellow Christians our love for the Lord and our lifelong commitment to teaching children about God's love through Christian adoption.

Although representing a large adoptive family was going to be a new endeavor for WLCFS, they were more than prepared to meet the challenge. They, too,



Pastor Lehninger held the adoption placement service.

believe that "in all things God works for the good of those who love him, who have been called according to his purpose." Within a few weeks of being approved by WLCFS as an adoptive home and meeting our new social worker, Donna Gliniecki, we had the Lord's answer to all our doubts. It was Valentine Day when the exciting news arrived from Berea, Kentucky. We were being offered a sibling group of six. When Pete came home that evening he said, with a twinkle in his eye, "Honey, I would have brought you a bunch of roses for Valentine Day, but the Lord has upstaged me with a beautiful bouquet of children!"

On April 28 five of the children joined our family. The sixth and oldest, age 15, decided to stay in Kentucky. He didn't want to be adopted. He planned to

remain in foster care until he turned 18 and could be independent. The five younger children — Luke, 13; Alana, 8; Tricia, 6; Michael, 5; and Andrew, 3 — mourned the separation but joyfully welcomed us into their lives as we did the five of them into ours.

Our pastor, Paul Scharrer, prepared the children for their baptisms. Holding up a pocket-sized card of Jesus with the lambs, he asked, "Who is in this picture?" Andrew said, "Jesus." Michael chimed in with, "Him luff me. This me know."

One afternoon Tricia climbed into my lap and wound her skinny little arms around my neck. Big tears filled her eyes. I said, "Tricia, are you feeling sad?" "No," she answered in her southern drawl, "I'm happy 'cause I'm here, but I was waitin' for ya,



The Sampe family

Mommy, for so long." I hugged her tight and told her that there is a time for everything. God knew this was the right time to bring her home to her forever family. Peacefully, she drifted off to sleep on my shoulder.

Weeks went by and, although Luke seemed happy, something wasn't quite right. "Luke, what's wrong, son?" I asked one evening. "Nuttin," he muttered, which told me there was really something. So I asked him another question. "Luke, if you could have one wish, anything at all, what would it be?"

He looked down at the floor, dragged the toe of his shoe across the carpet, and said, "I wish my brother Jeff would come visit sometime, but he ain't never leavin' Kentucky."

I reached out and lifted his chin until his eyes met

mine. "Luke," I said, "You can pray that the Lord will change Jeff's mind."

"I never prayed much," he replied.

"Well, it's about time you got started, don't you think? There was a silent moment and then he answered thoughtfully, "Yeah, I'll do it."

Five weeks passed and then Pat Winkenhofer, the children's Kentucky social worker, phoned. "You won't believe this," she said, "but Jeff wants to come for a visit next week. We can't figure out what in the world got into that boy."

I just smiled and thought, "Why, it's quite simple — the Holy Spirit."

Later that day when I told Luke the news, he nonchalantly said, "Yeah, I know. I prayed." It was a childlike testimony of Hebrews 11:1: "Now faith is being sure of what we hope for and certain of what we do not see." Once again the Lord had used one of his lambs to teach me a scriptural truth.

Pastor Ernst Lehninger, director of WLCFS, conducted the dedication service for our family and friends at the WLCFS chapel the day our Kentucky children arrived home. He prayed, "Oh God, we pray for all who are handicapped by hard circumstances; for those who are being brought up in homes where there is no beauty or joy or love; for those who have lost their homes; for those whose childhood is marred by fear and bitterness and brutality. . . ."

As I glanced over the bowed heads of our children, I said a prayer of thanksgiving that now these little ones were safe and loved. And at that moment I knew, Lord willing, Pete and I would continue to open our home and our hearts to other children who were suffering the horrors of "fear and bitterness and brutality."

Last evening, after the children had fallen asleep, I relaxed in the quietness which long ago had become a cherished luxury in our home. Turning the pages of my Bible, I noticed a colored map of Paul's missionary journeys. To my amazement, there in red lettering was a town in Macedonia that Paul had visited — Berea! I recalled the quote, "Coincidences are God's way of remaining anonymous."

I thought back to a time which now seemed so long ago, when I had tearfully questioned God's will for my life. Now it was clear. "Thank you, Lord," I prayed, "for the privilege and joy of serving you as a homefront missionary to the next generation of Christians." □



Cindi Sampe is a member of St. Paul, Fort Atkinson, Wisconsin.

There is something I can do

by Jacqueline Arndt

Many WELS members have become alarmed at the projected shortage of synod church workers and are looking for ways to encourage our young people to pursue the preaching and teaching ministries. The Wisconsin Lutheran Seminary Auxiliary provides the women of our synod (as well as any interested men) an opportunity to support and encourage our seminary students as they prepare for the ministry.

Even attending a once-a-year meeting can make a difference in the pastoral shortage. Like the mustard seed in Jesus' parable, the knowledge, inspiration, fellowship, and projects branch out from this meeting as the women share them with others in their own congregations.

The annual meeting is the stem of the WLSA — all its activities branch out from this event. Held on the first Saturday in October every year, the meeting is open to all members of the WELS and of synods in fellowship with us. There are no dues. The auxiliary funds its projects by a free-will offering at the meeting and by donations which are received through the year from individuals, churches, and church groups.

The women have an opportunity to experience the threefold purpose of the auxiliary at the annual meeting. Throughout the day they will become better acquainted with the seminary and its students, they will enjoy Christian fellowship, and they will help in selecting and funding special projects for the seminary.

The opportunity to meet the students and professors and get a glimpse of seminary life is one of the highlights of the day. Students greet the guests and direct them to parking areas as they arrive. The seminary chorus provides musical accompaniment to the inspirational opening service. The professors and their wives attend the morning session and visit with the auxiliary members during the noon meal. During the lunch break a number of seminary students provide guided tours of the campus. The afternoon program usually includes a presentation by one or more professors or students.

By the time the auxiliary members leave for home, they have a much clearer picture of seminary life. They also realize how important the encouragement



Wisconsin Lutheran Seminary, Mequon, Wis.

of family, friends, and church members is for young people who are contemplating the preaching and teaching ministries.

The seminary faculty and students also benefit from the day. The joy of Christian fellowship abounds as they greet old friends and meet new ones who are concerned about the work of the ministry. The students eagerly embrace the opportunity to share their seminary experiences and reasons for studying for the ministry.

Some of the items provided by the auxiliary, such as the universal gym machine, Apple GS computer, and Canon copying machine, are used directly by the professors and students every day. Other items, such as the freezer, chain saw, and vegetable slicer, provide benefits behind the scenes.

Other services provided by the auxiliary during the year include serving the meals on call day and graduation day. Auxiliary members also offer babysitting service for the students on these two days.

This year the annual meeting will be on Saturday, October 7. Don't say, "There is nothing I can do," when confronted with the looming pastoral shortage.

Get involved with the Wisconsin Lutheran Seminary Auxiliary.
You can make a difference. □



Jacqueline Arndt is a member of Trinity, Watertown, Wisconsin.

What's contemporary Christian music?

Responding to letters condemning contemporary Christian (CC) music, it's important to keep NPH advertising policies and "Lutheraness" of CC music separate and not use one to reject/defend the other.

King David says, "Sing to the Lord a new song" (Psalm 98). CC music can have a place in our lives of worship if it agrees with our beliefs. Scriptural CC music praises God and spreads the gospel.

We have Christian freedom to worship God in any way done decently and in order. Whether playing organ in Wisconsin or bongos in Africa, God loves our worship.

WELS has by grace been preserved in the truth of God's word. Let's not add cultural/chronological bias. Jesus didn't send us into "all the world" specifying a musical genre. Otherwise we'd still be playing harp and lute and dancing in the streets. That was the original CC music.

*Leah Fein
Bay City, Michigan*

Memories of Moussa

The article on Hans Kollar Moussa (May 15) sparked some memories. My childhood church home was St. Peter in Fond du Lac, Wisconsin. The space between the school and the church and parsonage was playground. A picket fence separated the playground from the church and parsonage.

Often during recess the Moussas stood at the fence watching us as we enjoyed our playtime. When the ball bounced over the fence they tossed it back. The pastor and his wife had no children.

I recall Pastor Moussa's funeral; I believe it was springtime. If memory serves me correctly, we school children sang.

It was a sad Sunday morning for St. Peter congregation when the death of their beloved Pastor Moussa was announced.

*Anita Zahn
Lomira, Wisconsin*

Sweep away the cobwebs

"You have let go of the commands of God and are holding on to the traditions of men" (Mark 7:8). In all too many instances the liturgy and hymns are viewed with almost sacred concern that borders on the reverence we hold for the Bible. Liturgy and hymns are adiaphora, changeable and changing to meet the needs of today's Christians. If we insist on unchanging services or fail to update hymn tunes and words, we lay the groundwork for "holding on to the traditions of men."

My prayer is that we sweep away the "traditional" cobwebs of praising God in our worship. There is room in the body of Christ for 20th century praise and worship.

*Raymond Miller
Arlington, Virginia*

What's "distinctively Lutheran"?

I'm writing in response to the letter titled "Distinctively Lutheran" (June 15). The NIV translation of the Bible was done by over 100 Bible scholars from denominations including Assembly of God, Christian Reformed, Nazarene, and Presbyterian. Our Lutheran hymnal has a dozen hymns by Charles Wesley, one of the founders of Methodism.

On the other hand, both Tresa Buz and the members of Malachi are WELS Lutherans. Tresa wrote many of the songs in her albums. Malachi's album includes songs written by members of the group in addition to one written by a WELS pastor.

Which would best be classified as "distinctively Lutheran"?

I hope we have learned that we can guard doctrinal purity and still not smother creativity. The isolationist attitude of the WELS has begun to thaw, and hopefully with it the impression of elitism so often felt by non-WELS Christians.

Making blanket statements of condemnation without regard to individual merit is an improper use of

Christian freedom. Solomon wrote in Proverbs 14:15, "A simple man believes anything, but a prudent man gives thought to his steps."

*Jeff Scheibe
Milwaukee, Wisconsin*

Not all tapes are harmful

After reading "But deliver us from evil" (August), I was disappointed that an otherwise excellent article grouped New Age music and relaxation/sublimation tapes in the same category as occultism, ouija boards, and witchcraft. These two forms of mental relaxation can be used by Satan. Often, however, they are necessities for people for whom life's little problems become gigantic mountains, capable of causing heart attacks, migraines, and other life-impairing health problems.

Many Christian psychologists recommend using relaxation and sublimation tapes to relieve stress and help their patients center on Christ and his love.

All New Age music isn't sin provoking either. Many jazz and improvisational Christian musicians are found under this category. They are dedicated to following Christ and provide an alternative to the heavy metal satanic type of music.

There is no mandate in Scripture forbidding the use of such external means to help us get control of emotions and refocus on Christ.

There are some sublimation tapes which should be avoided. But an educated selection can allow those who need these relaxation methods to do so without any further guilt, anxiety, or depression.

*Rebecca Tews
West Allis, Wisconsin*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398.



Pastors Mischke, Lauersdorf, Zink and Worgull

Synod officials re-elected

Mischke to serve sixth term

The Wisconsin Evangelical Lutheran Synod held its 50th biennial convention Aug. 7-11 at Martin Luther Preparatory School, Prairie du Chien, Wis.

Delegates voted overwhelmingly on the first day to return Pastor Carl H. Mischke of Milwaukee as president for a sixth consecutive two-year term.

President Mischke, 66, was re-elected on the first ballot, receiving 250 of the 353 votes cast. Others nominated and placed on the election ballot were Pastor Gerald E. Free of Hortonville, Wis.; Pastor Richard E. Lauersdorf of Jefferson, Wis., the synod's first vice-president; Pastor Carl W. Voss of Green Bay, Wis., president of the Northern Wisconsin District; Pastor David Worgull of Chandler, Ariz., the secretary and statistician of the synod.

President Mischke was born in Hazel, S. Dak. He studied for the ministry at Martin Luther Academy, New Ulm, Minn.; Northwestern College, Watertown, Wis.; and Wisconsin Lutheran Seminary, Mequon, Wis.

He began his ministerial career in 1947, serving as assistant pastor at First Lutheran of La Crosse, Wis. for two years. He then accepted a call to the dual parish, St. Peter-St. John, Goodhue, Minn. In 1954 he became the pastor of St. John, Juneau, Wis. He was elected president of the Western Wisconsin District in 1964 and subsequently served as the synod's second vice-president and first vice-

president before succeeding to the presidency in 1979 following the death of President Oscar J. Naumann. In the same year he was elected to his first regular term as president.

President Mischke was married to Gladys Lindloff in 1947. She was a Lutheran school teacher in Milwaukee at that time. They have four children: Joel, director of admissions at Wisconsin Lutheran College, Milwaukee; Susan (Mark) Blahnik of Sun Prairie, Wis.; Philip, pastor of Deer Valley Lutheran, Phoenix, Ariz.; and Steven, pastor of Hope, Louisville, Ky.

Lauersdorf, Zink, Worgull chosen

The two vice-presidents of the synod were re-elected to two-year

Nine candidates assigned

In a special meeting of the Assignment Committee nine candidates — eight graduates of Dr. Martin Luther College and one graduate of Wisconsin Lutheran Seminary — were given their first calls on July 9.

R. Dennis Rardin of Bolingbrook, Ill., a 1989 seminary graduate, was assigned to Valley View, Helena, Montana.

The following graduates of Dr. Martin Luther College were also assigned: Amy Danell of Red Wing, Minn., to Bethel, Bay City, Mich.; Thomas Bradley of Vadnris Heights, Minn., to Zion, Hartland, Wis.; John Hoskins of New Ulm, Minn., to St. John, Lomira, Wis.; David Zabel of Delano, Minn., to

terms on Tuesday, August 8. Pastor Richard E. Lauersdorf was elected to his second term as first vice-president and Pastor Robert J. Zink was elected second vice-president. This is also his second term.

Lauersdorf, 55, is pastor of St. John, Jefferson, Wis. After graduation from the seminary in 1960, he was assigned to Our Savior in Sault Ste. Marie, Ontario, Canada. In 1964 he accepted a call to Ontario and Kendall, Wisconsin. In 1968 he came to Jefferson.

Zink, 54, is pastor of St. Paul, Muskego, Wis., and second vice-president of the Southeastern Wisconsin District. After graduation from seminary in 1959, he was assigned to congregations in Raymond and Clark, S. Dak. In 1963 he accepted a call to Muskego.

David Worgull, who is pastor at Calvary, Chandler, Ariz., was re-elected to his fourth two-year term as the synod's secretary.

Worgull, 61, served congregations at Naper, Neb.; Mishicot and Menasha, Wis.; and as principal of Manitowoc Lutheran High before accepting a call to Chandler in 1983.

St. John, New Ulm, Minn.; James Babinec of New Ulm, Minn., to East Fork, Whiteriver, Ariz.; Guy Gast of White Heath, Ill., to Bethany, Kenosha, Wis.; and Steven Remmele of Echo, Minn., to St. Paul, Menomonie, Wis. Timothy Kuehl of Brown Deer, Wis., was granted permission for continued study.

WELS President Mischke, chairman of the Assignment Committee, predicted that the other pastoral candidates would be placed sometime this fall. In view of the few remaining teacher candidates he said, "It appears that a shortage of teachers is just around the corner."

Publishing house reorganizes

In a letter to the employees of Northwestern Publishing House, Pastor Gordon J. Snyder, chairman of the board of directors, outlined a "new management structure," effective immediately.

The new management structure swept away almost a century of tradition. In 1891 when the synod's bookstore added a print shop, the first head, Leo Benson, was named "manager." The name has persisted ever since. Under the new management structure, the manager has been re-named "president." Thomas W. Spaulding has held this position since 1984.

"This new title," according to Snyder, "will more effectively communicate his position and more clearly define his responsibilities as the chief executive officer."

Department heads also received the new title of "vice-president." Named vice-presidents were Jerome A. Loeffel, vice-president/sales and marketing; Pastor Gary P. Baumler, vice-president/editorial services; Donald E. Beutin, vice-president/production services; and Thomas E. Siegel, vice-president/accounting and other services. Two associate editors were renamed "editors."

The letter reported the creation by the board of a new position, product development director. "The board has instructed Mr. Spaulding," Snyder wrote, "to immediately begin the search for an individual to fill that position."

This position, according to Snyder, "will grow in importance as NPH broadens the scope of its product line by publishing products which will meet with wide acceptance and which will fill important needs within our family of synod members."

Synod receives grant

The synod has been awarded a \$250,000 grant from Aid Association for Lutherans, Appleton, Wis.

This is the second straight year that AAL has given a \$250,000 grant to the church body. According to Pastor Wayne Borgwardt, grants liaison officer for the synod, "The AAL grant enables us to do things that are on the cutting edge — pilot kinds of things. This imaginative kind of testing of ideas is immensely important to the church. Normally, the budget wouldn't allow us to do things like this."

AAL's experimental lump-sum church-wide grant program was developed last year based on the high level of trust between AAL and the three major Lutheran church bodies. AAL's goal has been to simplify granting procedures while ensuring support to the high priority needs of the Lutheran church bodies.

Projects to be funded are as diverse as assessing the data process-



Richard and Gladys Passow of Milwaukee have set two records at Wisconsin Lutheran High School. For 25 years, from 1964-89, one or more of their children was in the high school. All told, 10 children were graduated, another record for the school. Richard (third row center) started the parade, graduating in 1968, and Tami (first row left) brought it to an end in 1989. "I am thankful for the teachers at Wisco," said Mr. Passow. But he was quick to add that parents "cannot have the school do everything." He felt some parents try to leave the whole job of Christian education up to the school.

ing system needs of the WELS ministerial school system to funding a two-day seminar for 40 development officers.

The Evangelical Lutheran Synod meets

The Evangelical Lutheran Synod held its 72nd annual convention June 18-22 at Bethany Lutheran College, Mankato, Minn. A highlight of the convention was the laying of the cornerstone for S. C. Ylvisaker Fine Arts Center, containing a theater, music facilities, and art classrooms. President George M. Orvick officiated.

The 21,500-member synod received into membership three congregations: Gloria Dei, Saginaw, Mich.; Concordia Evangelical, Hood River, Ore.; and Good Shepherd, Brownsburg, Ind.

A budget of \$750,000 was adopted which, among other things, provides for the opening of a new domestic mission in 1990. The synod subsidizes 12 missions throughout the United States and

supports five missionaries in its mission in Peru.

A three-year offering, Partners in the Gospel, is coming to a close, and it was reported to the delegates that "if all the money pledged to the offering is actually given, the total will be very close to \$1 million." The purpose of the offering is to help missions in the United States.

WELS President Mischke was a guest at the convention and addressed the delegates on the convention theme, Bread of Life from Heaven. "For what other purpose," he asked, "has our Lord given his church his word and sacraments than to use them faithfully and to spread their knowledge and use among our fellowmen."



Executive installed at agency

Pastor Richard Raabe was installed June 4 as executive assistant at Wisconsin Lutheran Child & Family Service, a newly created position at the agency.

Raabe, a 1973 seminary graduate, was assigned to Bethlehem, Champaign-Urbana, Illinois, as the mission's first resident pastor. From 1976-1980 he served Holy Trinity, Grand Rapids, Mich. Since 1980 he has served St. Paul, Franklin, Wis. Raabe is a native of the Milwaukee area.

WLCFS is a multi-service agency serving members of the WELS and ELS churches throughout Wisconsin and Illinois in the programs of individual and family counseling, adoption, boarding care of infants, counseling of unwed parents, skilled nursing care, and a residence for the aging. The agency's growth during the years of its existence since 1965 has made this new position a necessity.

Southeastern Wisconsin District

Rose Buechner, 88, passed away in February. Many WELS young people remember her as a house-mother at East Fork Lutheran High School, Bethesda Lutheran Home, Milton College, University of Wisconsin-Whitewater, and Dr. Martin Luther College. During the last few years she opened her apartment in Iowa City, Iowa, to meetings of the WELS campus ministry. She is survived by a sister

and a son, Pastor Quinten Buechner, Milwaukee. . . . **Edna P. Koeninger** died on March 24. Her husband, the late Leonard H. Koeninger, served as pastor of First German, Manitowoc, for 38 years before his death in 1968. . . . **Holy Scripture Church**, Fort Wayne, Ind., broke ground for its new sanctuary on April 12. The eighteen month project is being undertaken almost entirely by volunteer labor from the congregation. . . . **Fifteen WELS development officers** of the greater Milwaukee area meet regularly to share ideas and coordinate efforts to enhance support for their organizations. Three members represent the Wisconsin Synod; three, Wisconsin Lutheran College; and three, WELS Lutherans for Life. Wisconsin Lutheran, Kettle Moraine Lutheran, Shoreland Lutheran, and Lakeside Lutheran high schools are each represented. Wisconsin Lutheran Institutional Ministry and Wisconsin Lutheran Child and Family Service also send a representative to the meetings. . . . Laymen from Michigan and Texas have inquired regarding the organization of **Welsmen** which was established in 1976 in Milwaukee to promote fellowship among men of various congregations in southeast Wisconsin. The group has supported home and world missions, educational institutions, health care, and other WELS projects with money from their charities fund. In February the group met with laymen in the Appleton area who have expressed interest in forming a Welsmen's group in the Fox Valley area. . . . Wisconsin Lutheran Child and Family Service observed the 25th anniversary in the ministry of **Pastor Robert A. Sievert**, WLCFS development manager, on August 27. Pastor Sievert has been at WLCFS since 1986; he previously served as principal of St. Croix Lutheran High School and at parishes in Buffalo and Montrose, Minn. and Onalaska, Wis. Pastor Wayne

Borgwardt, administrator for worker training, preached the sermon for the service held at Salem, Milwaukee. . . . Pastor Roger Schultz, dean of students and Richard Pinski, band and music instructor, joined the staff of **Shoreland Lutheran high school**. Marilyn Kruse, principal of St. Croix Lutheran high school, presented the topic "Elements of Effective Instruction" for the August faculty in-service. . . . St. John, Burlington, observed 25 years in the ministry of **Pastor Richard Weeks** on July 16. He has served at St. John since 1975. Previously he served congregations in Burnsville, Minn., and rural Osceola, Wis. Pastor Fred Fallen, Arlington, Minn., preached the sermon. . . . St. John, Oak Creek, celebrated **Mrs. Karen Lueneberg's** 25 years in the teaching ministry on May 21.

—Robert A. Sievert

Western Wisconsin District

On June 4 **St. John of Rib Falls** dedicated a new addition to their church building. The addition features a new enclosed entryway into the church, an office for the pastor, indoor restrooms (for the first time in 111 years), and a large multi-purpose room. . . . St. Stephen of Beaver Dam observed the retirement of **Mrs. Sylvia Bearder** from the teaching ministry on June 4. Pastor James Schumann of Faith, Fond du Lac, was the guest speaker. Mrs. Bearder began teaching at St. Stephen in 1965. . . . **St. Paul, Bangor**, celebrated its centennial anniversary on Sept. 10. The first service was held Dec. 9, 1888, in a Baptist church. In 1895 St. Paul installed Pastor Theodore Hartwig and joined the Wisconsin Synod. Pastor Steven Olson, a son of the congregation, was the anniversary speaker. Pastor Roy Hefti is currently serving St. Paul.

—Elton C. Stroh

WITH THE LORD

William P. Haar 1896-1989

Pastor William P. Haar was born Oct. 23, 1896 in Lake City, Minn. He died in Sleepy Eye, Minn. on June 11, 1989.

A 1918 seminary graduate, he served churches in Lemmon, S.D., Prescott, Wis., North Mankato, Minn., and for 38 years at Loretto, Minn.

He is survived by his wife, Lillian, nee Bohlken; children Dorothy (Glenard) Tessmer, Ruth (Robert) Schultz, Lillian (John) Wohlrabe, Beverlee, Thomas (Deborah); sister Erna; brother Theophil; 21 grandchildren, and 45 great-grandchildren.

Funeral services were held at Salem, Loretto, Minn.

Erdman Arnold Sitz 1893-1989

Pastor E. A. Sitz, the first president of the Arizona-California District, died July 15 at the age of 95.

Erdman Arnold Sitz was born in

New York Mills, Minn., on Aug. 27, 1893. A graduate of Northwestern preparatory school and college, he graduated from Wisconsin Lutheran Seminary in 1917.

He served briefly at Martin Luther, Oshkosh, Wis., but resigned in the fall of 1917 for reasons of health. He returned to the ministry in 1919 when he began to serve on the Apache reservation at Whiteriver, Ariz. In 1923 he accepted a call to Grace, Tucson, Ariz., where he remained until his retirement in 1972.

He was president of the Arizona-California district from 1954-66. He also served as a member of the Commission on Inter-Church Relations and various other synodical committees.

He was preceded in death by his wife, Frieda, and a daughter, Theoline. Seven children survive: Angeline Seefeld; Marietta (Bill) Luce; Arnold (Wanda); Ronald (Christa); Ileana (Victor) Prange; Dorothea (Jim) Barr; and Charlotte Landes. In addition he is survived by 24 grandchildren and 8 great-grandchildren, his sister Erna Binhammer, and a sister-in-law, Irene Koehler.

Funeral services were held on July 23 at Grace, Tucson.

NOTICES

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

REQUEST FOR NAMES Special Giving Counselors

The 1989 convention of the WELS authorized the calling of two special giving counselors to assist with the conduct of the special offering that will seek a minimum of \$16 million for mission expansion and for the ongoing work of the synod. The Conference of Presidents seeks the names of WELS members who are knowledgeable in stewardship principles, are committed to furthering the spread of the gospel, have ability to work with people in groups and individually, and are willing to travel. Please submit names by October 1 to the Conference of Presidents, c/o Secretary David Worgull, 1270 N. Dobson Rd., Chandler, AZ 85224.

PASTORS' INSTITUTE AT WLS

The 1989 Pastors' Institute at Wisconsin Lutheran Seminary will be held on five Mondays, beginning Sept. 25. Sessions will be held from 1:30-4:30 p.m. in the library multi-purpose room. Two lectures will be presented:

The Doctrinal Position of ELCA
by Prof. John F. Brug

These lectures will consider the doctrinal position of ELCA on the basis of its constitution, most widely used dogmatics text, and the popular presentation of its doctrinal position. They will also treat the doctrinal heritage which the merging bodies brought to ELCA and the main doctrinal problems which ELCA faces in the future.

Enduring Emphases in Lutheran Worship
by Prof. James P. Tiefel

These lectures will focus on contemporary questions about the traditional principles of Lutheran worship, reexamine those principles in the light of Scripture, the Lutheran Confessions, and church history and forecast how they will be reaffirmed in our synod's new hymnal.

Send registrations to Pres. Armin J. Panning, 11831N Seminary Dr., Mequon, WI 53092. Registration fee is \$15.00.

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

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

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary
Mequon, Wisconsin
Northwestern College
Watertown, Wisconsin
Dr. Martin Luther College
New Ulm, Minnesota
Martin Luther Preparatory School
Prairie du Chien, Wisconsin
Michigan Lutheran Seminary
Saginaw, Michigan
Northwestern Preparatory School
Watertown, Wisconsin

Also in the news

The summer quarter at **Wisconsin Lutheran Seminary** was the most successful ever. There was a record enrollment of 72, four of which were overseas missionaries. Nine courses in the areas of Old and New Testament studies, church history, pastoral and systematic theology, as well as two workshops in parish administration and education were offered. Next year's summer quarter will run from June 25 to July 13. . . . The **School of Outreach**, sponsored by the Evangelism Commission and held at the seminary, was attended by 14 congregations from Virginia to California. The school is an intensive week of planning in evangelism strategy and limits enrollment to a pastor and lay person from each of the attending congregations. Next year it will be held June 24-29. Write the evangelism office for details. . . . A **synodwide Sunday school convention** will be held July 20-22, 1990 in Madison, Wis., sponsored by the Board for Parish Education. The convention will offer 32 workshops, with topics ranging from "Applying God's Truth" to "Disciplining for Discipleship." Chairman of the planning committee is Pastor Larry Olson of Loves Park, Ill. . . . **Missionary Charles Flunker** and family recently moved from Gravatai to Dourados, Brazil. Dourados is a city of 150,000 and beginning the church there are 20 people from four families.

WELS LUTHERANS FOR LIFE CONVENTION

"Hold out the word of life" will serve as the theme for the 1989 national convention of WELS Lutherans for Life. The convention is open to all interested people and will be held Oct. 14 on the campus of Concordia College, Ann Arbor, Mich.

For registration information contact the national office of WELS Lutherans for Life, 2401 N. Mayfair Rd., Suite 116, Milwaukee, WI 53226; 414/774-1331.

YOUTH MINISTRY WORKSHOP

A youth ministry workshop, conducted under the direction of the WELS commission on youth ministry, will be held Sept. 29-Oct. 1 at the Yahara Center, Madison, Wis. The workshop will begin at 7 p.m. on Friday and end at noon on Sunday. Two tracks will be offered, one on the broad scope of the congregational youth program and the other on counseling skills.

Cost is \$105 for meals, lodging, and materials. Contact Pastor Allen Zahn, 7315 E. 75th St., Indianapolis, IN 46256; 317/849-7523.

STUDENTS' NAMES WANTED

Please send any names, campus addresses, and telephone numbers of students who will be attending Chadron State College for the 1989-90 school year to Pastor Gary Cepek, 2912 18th Ave., Scottsbluff, NE 69361.

CHANGES IN MINISTRY

PASTORS:

Free, Douglas L., from St. Paul, Sioux Falls, S. Dak., to St. Paul, Rapid City, S. Dak.
Janke, Paul M., from Beautiful Savior, Portland, Me., to Apostles, San Jose, Calif.
Runke, William E., from Grace, LeSueur, Minn., to St. John, Caledonia, Minn.
Scheuerlein, Don H., from St. Paul, New Ulm, Minn., to Calvary, Thiensville, Wis.

TEACHERS:

Adickes, Mark W., from Faith, Fond du Lac, Wis., to Our Savior, Pomona, Calif.
Enter, Daneen, to St. John, Lannon, Wis.
Gabb, Anne, to Trinity, Waukesha, Wis.
Gobrogge, M. Lynne, to Beautiful Savior, Carlsbad, Calif.
Gorske, Judith, from inactive to Mt. Olive, Appleton, Wis.
Rodewald, Karen L., from St. Mark, Brown Deer, Wis., to St. John, Hemlock, Mich.
Schachtschneider, Lois, from inactive to St. Paul, Cudahy, Wis.
Scharrer, Glory Ann, from inactive to Good Shepherd, Burton, Mich.
Schlicker, Werner W., from Salem, Owasso, Mich. to Zion, Moberge, S. Dak.
Thompson, Michael C., from Christ, Saginaw, Mich. to Grace, Durand, Mich.
Wichmann, Elizabeth, from inactive to Peace, Livonia, Mich.
Woldt, Amy R., to Siloah, Milwaukee, Wis.

ANNIVERSARIES

Appleton, Wisconsin — St. Matthew (75th), Nov. 4, 6:30 p.m. and Nov. 5, 7:45, 9:15, and 10:45 a.m. Pastor Paul Kelm, speaker. Dinner at the Paper Valley Hotel at 12:30 p.m. For reservations contact St. Matthew, 414/733-0916.

Detroit, Michigan — Paul the Apostle (50th), Sept. 24, 10:30 a.m., thanksgiving service, 3 p.m. Prof. Edward Fredrich, speaker. Catered meal. For reservations call 313/842-1624.

Egg Harbor, Wisconsin — Zion (100th), Sept. 17, 24, Oct. 1, 10:15 a.m. Speakers: Sept. 17, Pastor Ralph Martens; Sept. 24, Pastor Robert Voss; Oct. 1, Pastor Fred Knueppel. Dinner Oct. 1. For reservations call 414/868-3070.

Correction on previous notice:
Fond du Lac, Wisconsin — Redeemer (50th), Phone number should read 414/922-5926.

CONFERENCES

Minnesota District, Crow River Conference, Sept. 19 at Mt. Olive, Graceville, 9:30 a.m. Agenda: Exegesis of Genesis 4 (Willitz); A Review of Scouting (Davidson).

Minnesota District, Mankato Conference, Oct. 3 at Friedens, New Prague. Agenda: Isagogical study of Jonah (Reimers); The Real Presence of Christ's Body and Blood in the Sacrament of Holy Communion (Nass).

MLPS AUXILIARY

The Martin Luther Preparatory School Auxiliary will hold its annual meeting on Oct. 7 at 10 a.m. in the small chapel of the administration building on the campus of MLPS in Prairie du Chien, Wis.

WLS AUXILIARY MEETING

Women of WELS congregations are invited to the Wisconsin Lutheran Seminary Auxiliary meeting Oct. 7 at WLS in Mequon, Wis. Registration and coffee hour begin at 9:00 a.m. The meeting will begin with a worship service at 10 a.m. The day's activities will conclude by 4:00 p.m.

Reservations are preferred by Sept. 25. A \$6.00 fee, which includes registration and lunch, should be mailed to Mrs. Gertrude Bendlin, 2358 S. 98th St., #6, West Allis, WI 53227. Make checks payable to Wisconsin Lutheran Seminary Auxiliary and include your name, address, telephone, church membership, and conference.

MOVING OR VACATIONING IN THE OZARKS

Worship with us at Zion Lutheran, Springfield, Missouri. Services are held every Sunday at the Seventh Day Adventist church at 702 S. Belview. Sunday school and Bible class at 9:15 and worship at 10:30. Pastor A. L. Schmeling, 3342 Roxbury St., Springfield, MO; 417/887-7272.

ITEMS AVAILABLE

Available for cost of shipping: Hammond church organ; two manual, full pedal. Also individual cup communion set, polished aluminum. Contact Pastor Jim Proeber, 901 Ely Blvd. S., Petaluma, CA 94954; 707/762-5386.

SOFTWARE NEEDED

Mission congregation is looking for IBM compatible software for budgeting and mailing needs. Please write or call collect: New Life Lutheran Church, 890 Dunham Ln., Buffalo Grove, IL 60089; 312/520-9176.

FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Six Months ended 30 June 1989

	Communicants	Subscription Amount for 1989	6/12 of Annual Subscription	Offerings Received		
				Six Months Offerings	Percent of Subscription	Average per Communicant
Arizona-California	16,086	\$ 923,233	\$ 461,617	\$ 393,465	85.2	\$24.46
Dakota-Montana	9,175	401,000	200,500	147,047	73.3	16.03
Michigan	38,107	2,154,861	1,077,431	828,325	76.9	21.74
Minnesota	46,747	2,459,516	1,229,758	1,030,057	83.8	22.03
Nebraska	9,522	514,261	257,131	224,931	87.5	23.62
North Atlantic	3,261	320,420	160,210	148,865	92.9	45.65
Northern Wisconsin	62,925	2,307,857	1,153,928	1,014,017	87.9	16.11
Pacific Northwest	4,260	264,115	132,057	111,159	84.2	26.09
South Atlantic	5,326	360,182	180,091	169,207	94.0	31.77
South Central	3,273	213,152	106,576	94,286	88.5	28.81
Southeastern Wisconsin	58,419	3,192,096	1,596,048	1,223,451	76.7	20.94
Western Wisconsin	60,642	2,799,518	1,399,759	1,084,773	77.5	17.89
Total — This Year	317,740	\$15,910,211	\$ 7,955,106	\$ 6,469,583	81.3	\$20.36
Total — Last Year	318,037	\$15,834,949	\$ 7,917,475	\$ 6,408,385	80.9	\$20.15

BUDGETARY FUND

Statement of Receipts and Disbursements
 Fiscal Year To Date

	Twelve months ended 30 June		
	1989 Actual	1988 Actual	1989 Budget
Receipts:			
Prebudget Subscriptions	\$15,375,123	\$15,265,611	\$15,695,000
Gifts and Memorials	397,774	504,829	450,000
Bequest Income	197,193	343,088	325,000
Other Income	134,531	138,718	110,000
Transfers—Endowment/Trust Earnings	196,961	180,762	195,000
Transfers—Gift Trust	912,892	42,198	855,000
Transfers—Continuing Programs	482,827	288,971	517,000
Transfers—Other	714,275	645,614	576,000
Total Receipts	\$18,411,576	\$17,409,791	\$18,723,000
Disbursements:			
Administration Division	\$1,547,217	\$1,253,913	\$1,534,000
Home Missions Division	4,779,754	4,176,421	4,833,000
World Missions Division	4,113,458	3,668,217	3,879,000
Worker Training Division	6,431,564	6,303,943	6,381,000
Parish Services Division	766,479	654,069	805,000
Fiscal Services Division	1,238,789	1,226,212	1,252,000
Total Disbursements	\$18,877,261	\$17,282,775	\$18,684,000
Net Increase/(Decrease)	\$ (465,685)	\$ 127,016	
Fund Balance — Beginning of Year	\$ 662,884	\$ 535,868	
Fund Balance — End of Period	\$ 197,199	\$ 662,884	

Norbert M. Manthe
 Controller

At the recent convention of the synod I was twitted by half a dozen delegates about the frequent articles in the Northwestern Lutheran "pushing the new hymnal," as one of them phrased it.

Several others placed the matter in a more general setting. Why, they wondered, did I foment controversy and debate in the Northwestern Lutheran (such as the hymnal subject). Does it not make us appear to our public as a testy and fractious folk, thus concealing our loving and peaceful natures, making more difficult our outreach efforts. Though the commentators may have spoken in jest, the subject will profit from an airing.

This magazine, according to its mission statement, has a number of objectives. Basic to its purpose are the following: to bear witness to scriptural doctrine and practice, to edify our members, and to inform the people who pay the bills what the bills are buying. Our objectives also incorporate an outreach purpose. But as these objectives age, another one has surfaced: to air subjects of a controversial nature in order to arrive, if possible, at a consensus.

There are more controversial subjects in the church than at first seems to be the case in a church body whose first question is always, "What saith the Lord?" When we pass from scriptural doctrine and a church life based thereon to practical matters, we are in a sea of differing opinions held with differing degrees of intensity. In this sea of opinion, there is no "Thus saith the Lord." There is only the *via amoris*, the way of love, the "new commandment" of our Lord.

In such practical matters it is one of the functions of the Northwestern Lutheran to assist the process of arriving at a consensus by airing the issues. For in such practical matters it is better to talk, talk, talk, than to fight, fight, fight. For example (to get back to my first paragraph), the convention resolution of 1983 authorizing a new hymnal was not greeted with mass enthusiasm.

In the four years since the hymnal project was launched, we have published 26 articles dealing with the new hymnal. Each article drew comments from our readers, both pro and con. Our purpose in publishing the articles was not only to inform, but, together with the readers' reactions, to assist in arriving at a consensus without which nothing can long endure.

Unless the climate in the church changes, this function of the Northwestern Lutheran will persist long past my departure. It is the only mass media instrument we have to accomplish this. The editor has little control over the process without practicing patronizing censorship. The issues keep drifting up on our editorial shores driven by the winds of church and society. For me there is no editorial thrill to pick up this flotsam because genetically I am of a kind and gentle nature. Controversy adds no spice to my life.

In summary, when controversy invades the Northwestern Lutheran, it is part of a process in seeking a consensus and thus attaining the delight of the psalmist: "How good and pleasant it is when brothers live together in unity! . . . For there the Lord bestows his blessing."

James P. Schaefer

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To pledge or not to pledge

by Reuel J. Schulz

In the past year the American flag and the pledge of allegiance to the flag often have made news. In the 1988 presidential campaign Democrats accused George Bush of unfairly wrapping himself in the flag by visiting a flag factory and of questioning the patriotism of his opponent relative to the recitation of the pledge.

More recently the Supreme Court ruled that Americans have the right to express their political dissent by burning the American flag, a controversial ruling that has led many citizens to call for a constitutional amendment specifically prohibiting such flag defilement.

I love my country. The red, white, and blue snapping in the breeze stirs my patriotic juices. But I'm not a fan of our 1954 vintage pledge of allegiance. I have never been able to recite it without reservations, so I remain silent when I'm in a gathering where it's used.

It wasn't always that way. Up until 1954 I loved to recite the pledge, as an expression of loyalty to the land of my birth, this indivisible nation of which I am privileged to be a citizen.

But in 1954 politicians, in my viewpoint, messed up the pledge, ruining the meter, and causing a chasm to come between the one nation indivisible. The culprit, of course, was the pious-sounding, but deliberately vague phrase: under God (god?).

Who is this god of the pledge? Many Americans, Christians among them, believe that this god can be like a chameleon, assuming a different form for different people in different places. Or they make (him, her, it) into a play-dough deity, a one size fits all kind of supreme being who can be molded and manipulated in people's minds to be whatever they imagine their god to be.

So the god of the pledge is perfectly acceptable, the politicians decreed, for all Americans: for the Buddhist in Hawaii, the Jew in Brooklyn, the enterprising Moslem running an inner-city grocery store, the

radical feminist who sees her maker as a she, and for Mary-venerating Roman Catholics and liberal Protestants all across our land.

I contend that the god of the pledge is an idol, a nothing, the kind of make-believe deity clearly condemned by the one true Triune God's very first commandment. The god of the pledge is the same non-existent "man upstairs" promoted by the Scouting organizations and various fraternal lodges like the Eagles, Elks, and Masons.

In our congregation we recently discussed the use of the pledge in our parochial school. The commendable desire to teach our children patriotism via the pledge clashed with concerns about the dubious identity of the idolatrous god-in-general the pledge promotes. Our education committee recommended the following solution: Teachers who choose to use the 31-word pledge are directed to have the children recite the following 31-word introduction or preamble to the pledge:

The Psalmist (Psalm 96:5) says: "All the gods of the nations are idols, but the LORD made the heavens." As a Christian, believing in the only true God, Father, Son, and Holy Spirit, I pledge allegiance . . . etc.

For more information about the history of the pledge see this writer's book, *"Idols — Dead or Alive?"* Northwestern Publishing House, Milwaukee, 1982. Readers might also look up and ponder how the following Bible verses apply to the pledge: John 5:23, John 14:6, Acts 4:10-12, and 1 John 2:23.

God — Father, Son, and Holy Spirit — bless our native land and save the United States! □



Reuel Schulz is pastor of Woodlawn, West Allis, Wisconsin.