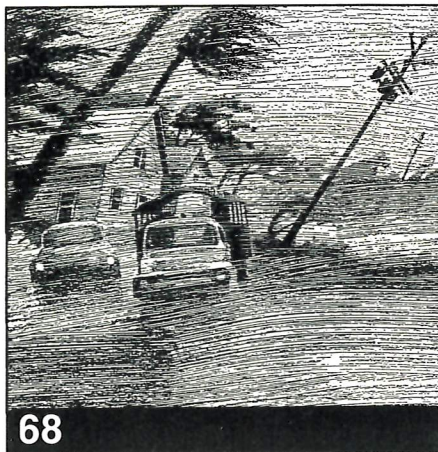


February 15, 1990

the Northwestern Lutheran



WELS ambassadors



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

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

FEB. 15, 1990/VOL. 77, NO. 4

Editorial office

Rev. James P. Schaefer, Editor
The Northwestern Lutheran
2929 N. Mayfair Road
Milwaukee, Wisconsin 53222-4398
Phone 414/771-9357

Dorothy J. Sonntag, Assistant Editor

Contributing editors

R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, F. E. Piepenbrink, V. H. Prange, C. Toppe.

District correspondents

K. H. Pasch (Arizona), H. K. John (California), R. L. Kruse (Dakota-Montana), J. L. Langebartels (Michigan), R. M. Edwards (Minnesota), T. W. Bauer (Nebraska), D. A. Kehl (North Atlantic), J. C. Eggert (Northern Wisconsin), J. S. Blum (Pacific Northwest), F. W. Hemmrich (South Atlantic), C. L. Learman (South Central), R. A. Sievert (Southeastern Wisconsin), E. C. Stroh (Western Wisconsin).

Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Duane Weaver; Subscription manager, Suzanne Giese.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. Phone 414/475-6600. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)
U.S.A. and Canada — **One year, \$8.00; two years, \$15.00; three years, \$21.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$4.50 per subscription. Every home mailing plan at \$5.00 per subscription. All prices include postage.

All other countries — Please write for rates.

The Northwestern Lutheran is available on **cassette** for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly*, except *monthly in July, August and December*, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1990 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

FEATURES

- | | |
|--|-----------|
| The word for today by Kurt F. Koeplin
Oh, to have been there | 63 |
| A study in Psalms by James A. Aderman
Psalm Thirteen | 65 |
| God's gifted people by David J. Valleskey
Gifts for equipping the saints—apostles and prophets | 66 |
| The church in the business park by Bernard Korotkin | 67 |
| WELS ambassadors by Richard M. Seeger | 68 |
| A teacher's teacher by Vicki Hartig | 70 |
| Merry Christmas? Happy New Year?
by Richard C. Paustian | 80 |

COLUMNS

- | | |
|---|-----------|
| Editorial comment by Immanuel G. Frey
Coping with teenagers | 64 |
| I would like to know by Paul E. Kelm | 76 |
| Letters | 77 |
| From this corner by the editor | 79 |

NEWS

- | | |
|--|-----------|
| Home mission board revises subsidy grants | 71 |
| A special ministry at Northwestern | 71 |
| Special Giving Counselors installed | 72 |
| Ernie Krieger resigns from district mission board | 72 |
| Canada reports | 73 |
| Around the world | 74 |
| Wisco students travel to Mexico | 75 |
| Arizona-California and Michigan District | 75 |
| Also in the news | 75 |

Oh, to have been there

by Kurt F. Koepf

As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead (Mark 9:9).

What would you give to have been with these people at this place at this time? What price would you gladly pay to have been one of the members of that unique party of mountain climbers, the location now known as "The Mount of Transfiguration"?

This is not one of the obscure events in our Savior's life. Each year, before the church plunges into the season of Lent, the Transfiguration is reviewed. This and Easter are the "twin peaks of triumph" which tower over the humiliating aspects of the Passiontide. As we shall soon see a close-up and personal look at the Savior's suffering and death on a criminal's cross, there may creep into our consciousness a second thought. As Satan's henchman, "Doubt," begins hammering our heart, the church says: "Look back to the mountain and forward to the open tomb. Remember the glory as well as the gory details of his redemptive work."

Now on those occasions when the Transfiguration account is read, have you ever in your heart of hearts said: "I wish I could've been there! To have been with my Lord; to have seen those Old Testament titans, Moses and Elijah; to have heard the voice of the Father; to have witnessed the radiance; what a blessing!"

Coming down the mountain

However, there was a hard part of the journey; the "coming down the mountain," the return to the everyday, the resumption of the humdrum, the cold shower of harsh reality.

Let's face it. Life can be (and frequently is) difficult, boring, infuriating, sorrow-filled, and frustrating. Surely you've heard the question: "Who said life was fair?" Life isn't fair! With disheartening frequency the Christian comes up on the short end of the stick. Evil, despicable people seem to prosper and flourish while Christians seem to be engaged in hand-to-hand combat with overdue bills, short bank accounts, and bad health. Troubles multiply like rabbits while solutions are on endangered species lists.

Even so, we would have been *with him* — *up there!*

This would mean so much to our faith. We'd be better armed to face our race with the reaper. Our ordinary faith would be elevated to "mega-faith." Our troubles would diminish. Our fears, doubts, conflicts, crosses, both physical and spiritual, would be reduced or resolved. Our understanding of his will would be increased, our spiritual perceptions sharpened, our zeal fired, our inner tensions removed.

Our attitude toward kingdom work would be changed. We could and would see more clearly the challenges, opportunities, duties, and privileges. We'd be eager to serve because we'd know we'd be serving the One with whom we'd been on the mountain.

Oh? Would it have been so wonderful? Would we really be different? Would it have produced those miraculous changes in our lives and attitudes?

They were dumbfounded

Three persons like us were with him. They saw; they heard; they were dumbfounded. One suggested that they stay there permanently. Later James and John wanted fire to fall on an unfriendly village. All of them squabbled about who really was number one. Peter first reproves Christ for speaking of his suffering and later denies knowing him. All ran from the garden and even as they were on the way to witness his ascension asked: "Is it kingdom time now, Lord?" They hadn't a clue as to the saving mission of Christ; hence the closing words of our text.

Still want to change places? We *are* the fortunate ones! We know why he came, lived, died, rose again, and returned. The Spirit has come, caused the word to be written, worked faith in our hearts, and has shown us the outcome of Lent. We were there!

Yes, we still are here in the valley of life but because we know that eternal life is given to all in Christ, we can press on toward our goal: to be with him forever.

While we live here as pilgrims we are equipped by the Spirit to pray more and worry less; love more and fight less; work more and shirk less; be more a positive witness and less a negative critic.

Why? Because we know that it's all for our king of glory, that one with whom we were — on the mountain. □

Kurt Koepf is pastor of Atonement, Milwaukee, Wisconsin.

Coping with teenagers

Our society has produced tremendous pressures on teenagers. Considering the divorce rate, you can only guess at the huge number of teenagers that come from broken homes. Drunken fathers and alcoholic mothers are not uncommon. Stories of sexual abuse are not rare. Teenagers are exposed to illicit sex and illicit drugs at an early age.

This led one adolescent girl to ask older people who complained about stress in their earlier lives, "Were you thinking about suicide when you were 12? Did you have an ulcer when you were 16? Did your best friend lose her virginity to a boy she went out with twice? Did your classmates carry guns and knives? How many of your class came to school regularly drunk, stoned, or high on drugs? Did your school have armed security guards in the halls?" Clearly, teenagers are more exposed to certain temptations than previous generations were.

How have teens reacted to these stresses as far as their attitudes toward religion are concerned? According to a survey conducted in late 1987 among 15,000 teenagers in the Phoenix metropolitan area, 82 percent of high school age students thought that religion was important, but 43 percent said that they did not attend any church. Said one, "Religion is the basis for everything we do." Said another, "Religion means nothing to me." They were obviously poles apart in their attitudes toward religion.

The one who said, "Religion means nothing to me" added, "I just haven't been raised in a religious environment." Therein lies the key to the conflicting attitudes toward religion.

Parents, this is your cue. Children will not absorb their attitudes towards religion by osmosis. They have to be taught.

Teaching children involves teaching them right from wrong. This in turn involves a well-informed conscience. There is no greater deterrent to sin outside ourselves than a well-informed conscience. Joseph in Egypt exhibited such a conscience by resisting the blandishments of Potiphar's wife when he exclaimed, "How then could I do such a wicked thing and sin against God?" It's hard to fight against your own conscience. The conscience can only be violated with the certainty that recriminations are sure to follow.

However, we cannot trust ourselves always to do the right thing even when we know what the right thing is. Therefore faith in Jesus Christ is essential. Without that faith our best efforts can only be moralistic and Pharisaic. While conscience is important, it would be fatal for us to depend upon it as a sure safeguard. Faith in Christ as Redeemer is vital, and it is important for parents to keep this in mind in teaching their teenagers.

Teenagers, whether they openly admit it or not, usually welcome guidance. Parents by their loving guidance can have a profound influence on teens. Eventually teenagers who may be rebellious or even defiant may thank them for their guidance. In fact, when they have overcome their immaturity, they may want to be just like their parents.

Immanuel G. Frey



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

Psalm Thirteen

by James A. Aderman

“How much longer will I have to go through this?” The words of a long term cancer patient. The pained cry of a parent grieving his son’s rebellion. The sob-filled sentence of a care-giver to a mother with Alzheimers.

It was also David’s sigh in Psalm 13, one of a number of psalms which addresses suffering, the believer, and his God. We can’t be sure when David penned this hymn, but some scholars believe this psalm fits best in David’s life during the time he was pursued by King Saul (1 Samuel 18-31). Read Psalm 13 and see if you agree. Be sure to notice David intended it for public worship because it’s “for the director of music.”

This psalm easily divides into three sections: the emotions with which the psalmist is wrestling (vv. 1,2); his prayer for help (vv. 3,4); and his confession of confidence in the Lord (vv. 5,6).

A painful cry

“How long, O Lord? Will you forget me forever? How long will you hide your face from me?” These words are jarring. How would your parents have reacted if you had expressed your displeasure with them in a similar way?

But David’s lament tells us volumes about our God and how he allows us to relate to him. There are a number of these inspired hymns where the psalmist takes the Lord to task for God’s seemingly failed promises (for examples see Psalms 10, 22, 74). The bluntness of the psalmist may shock us at first, but that’s the way that believer was seeing his life at that time. And whether he says it aloud or just feels it in his heart his God would know anyway. More than that, there’s something therapeutic about getting what we feel out where we can examine it. Notice how, after David gets his disappointment with the Lord off his chest, he goes on to prayer and praise. What is more, our God who is love has awfully big shoulders. He understands when we are upset and is more than willing to listen and then to help.

Perhaps you are suffering. Have you told your loving Father how you feel? “Cast all your anxiety on him because he cares for you” (1 Peter 5:7).

A prayer for help

Now David draws a deep breath, collects his thoughts, and raises his hands in petition. “Look on

me and answer, O Lord my God,” he pleads with calmness. “Give light to my eyes, or I will sleep in death; my enemy will say, ‘I have overcome him,’ and my foes will rejoice when I fall” (vv. 3,4).

David asks the Lord to take away his tear-blinding sorrow. He asks for freedom from wrestling with his thoughts, thoughts which make his situation seem much worse than reality. He asks for protection from his unnamed enemies. Did you notice why? He appeals for the Lord’s defense so his enemy will not be able to gloat.

That may strike us as a haughty reason to stay alive, but remember God’s promise to David. “You will shepherd my people Israel and you will become their ruler” (1 Chronicles 11:2). If David would have been captured and killed by Saul, for example, his death would have given opportunity for his enemies not only to gloat over their defeat of a great warrior, but over his God as well.

All Christians have similar promises of protection from God. What commitments has your Father made to you that you might remind him about?

A confession of confidence

As the psalmist brings his hymn into its final stanza his initial anguish has given way to inner calm, and inner calm has generated praise-filled confidence. “I trust in your unfailing love,” David confesses, a love that has never let me down in the past and a love that will not ever abandon me in the future. Based on the Lord’s unfailing love, David takes courage in spite of his circumstances because the Lord’s gracious promise of a Messiah has guaranteed his eternal relationship with God, “my heart rejoices in your salvation.” As David remembers God’s past faithfulness and the assurance of his eternal salvation, his painful suffering gives way to praise. “I will sing to the Lord, for he has been good to me.”

Our relationship with God is no different than David’s. God’s faithfulness and salvation are also the same. Now that’s something to sing about! To whom will you sing your praises?

Next time: Psalms 42-43. □



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.



Gifts for equipping the saints— apostles and prophets

by David J. Valleskey

Those interested in exploring what the Scriptures have to say about spiritual gifts will turn primarily to Romans 12 and 1 Corinthians 12. We took a little look at these chapters in our first article and we will be returning to them again. But before doing so, we want to look briefly at Ephesians 4 where Paul lists four special gifts the ascended Christ gave to his church.

Paul writes, "Christ gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers" (Ephesians 4:11). We said *four* gifts, even though it looks like five. In the original Greek, however, "pastors and teachers" is one concept. The term "teachers" explains the major work pastors are called to do. 1 Corinthians 12 and Romans 12 list a separate gift of teaching which we will consider at a later date.

The gifts of Ephesians 4 are different from most of the ones mentioned in Romans 12 and 1 Corinthians 12 where we find lists of various special abilities for service given to God's people. Here we have a list of special offices Christ established in his church for serving his people.

Ephesians 4:12 tells of an important service these offices render. Christ gave apostles, prophets, evangelists, and pastor-teachers "to prepare God's people for works of service, so that the body of Christ may be built up." As these gifts of Christ to his church carry out their ministry of "speaking the truth [of the word] in love" (Ephesians 4:15), the Spirit uses them to motivate and train believers to serve God with their gifts. The result is that the body of Christ is built up. It becomes bigger as believers share their faith with unbelievers. And it becomes better, in the sense of stronger, as believers use the word to strengthen each other.

Let's take a brief look at the first two of these four gifts.

Apostles were a special gift of Christ to his whole New Testament church. Eyewitnesses of Christ, they

were his personally commissioned, Spirit-led spokesmen. Since the marks of an apostle could not be duplicated after the time of Christ, the office of apostle no longer exists today. The apostles' message lives on, however, in the inspired writings of the New Testament.

The *prophets* mentioned in Ephesians 4 are not the prophets of the Old Testament like Isaiah and Jeremiah since Paul says that Christ gave the gifts of Ephesians 4 to his church after his ascension. Rather prophets were special gifts of Christ to the early church. Through these men the Lord spoke directly to his church (cf. 1 Corinthians 14:29-32). Sometimes they foretold the future, as did a prophet named Agabus (cf. Acts 11:27-30 and 21:10,11).

Are there prophets in the church today? In the sense of those who proclaim the revealed word of God, yes. But not in the sense of ones who receive direct revelation from God. Today we have the completed Scriptures to guide us. Christians can be sure that the Scriptures are sufficient revelation from God. They make us wise for salvation and thoroughly equip us for every good work (2 Timothy 3:15-17).

There are those in our time who claim for themselves the gift of prophecy. Mormons, for example, believe that their president still receives direct revelations from God. But those who call themselves prophets today don't pass the biblical tests of a true prophet. A true prophet's message will never contradict God's clearly revealed word (Isaiah 8:20) and all, not just some, of his predictions will come true (Deuteronomy 18:22).

The Scriptures may not always tell us everything we would like to know, but they do reveal to us everything we need to know. We need nothing more.

Next time: Evangelists and pastor-teachers. □

Professor Valleskey teaches pastoral theology and New Testament and is vice-president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.



The church in the business park

by Bernard Korotkin

With land prices soaring, churches that can't afford new buildings have taken the unorthodox step of meeting in business parks.

Good Shepherd Lutheran Church, Pleasanton, California, is one of at least four churches that have located in Pleasanton business parks in the past few years.

After a deal fell through three and one half years ago to meet at a public school, the Rev. Dan Schmelzer of Good Shepherd signed a contract with the owners of Quarry Business Center.

"I was really getting frustrated. Just when I thought a deal may work out with a school, something came up. We finally had one school that seemed reasonable, but they couldn't provide chairs or storage space. We thought the transportation and setup time would be too great to make that a viable option," he said.

In addition, the school would serve as a church just one day a week. Schmelzer said he thought people deserved a more stable location. "You need a regular place. It gives people a sense of permanence."

The exterior of the church looks like any other office in the business park. The green sign on the facade looks like all the rest. Except for a curb sign Sundays, there are no markers denoting a church.

But inside, the church is more familiar. Congregants enter a foyer from which they can turn left to a children's nursery, right to the pastor's office, or straight to the sanctuary.

The 1600-square-foot sanctuary has an altar, raised ceiling, two stained glass wall hangings, an organ, and 80 stackable chairs.

"I think those people who lease space are becoming more responsive to churches being in business parks," Schmelzer said. "For one thing, churches operate reverse of the traffic flow. Our slow period is during prime-time business hours. Our peak times are at night and on the weekends."

But he admits the business park location is not the ideal setting for his 100 members.

"You don't get many people coming in off the street," he said. And it lacks many features some feel are crucial. There are no steeples, crosses, or traditional markings.

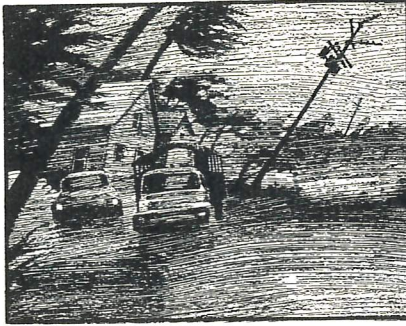
"For someone coming here for the first time, there are definite barriers to overcome. People can't imagine making spiritual bonds in a business park. But once inside, the response is favorable."

Within the next three years, Schmelzer hopes to find a suitable location and build a church. "There is a lot of red tape we have to complete first, both with the city and our sanctioning body, the Wisconsin Synod."

Schmelzer said for him to find a usable site, he will likely need a zoning variance. And the synod would have to approve the site.

"Traditionally, we have started churches in funeral homes and town halls. I have even started one in the banquet room of a Ramada Inn in Columbus, Mississippi. So a business park is not out of line. In fact, some will tell you it's a blessing." □

Bernard Korotkin is a staff writer for the Pleasanton, California, Valley Times. This article is reprinted with permission.



WELS amba

It started about noon, September 16, 1989. Few could really believe that this storm was going to hit Antigua. But as the afternoon passed and evening came, no doubt was left in our minds.

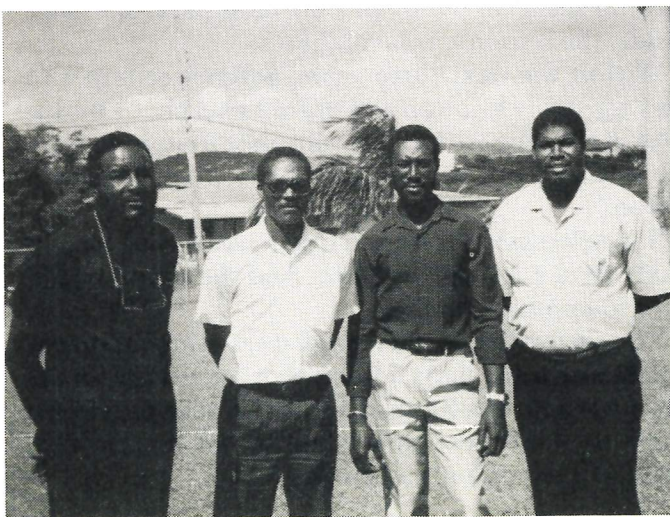
Steadily the wind rose, from gentle zephyr to howling banshee. We listened as the windows and roof groaned and rattled under the pressure of winds that gusted to 140 miles per hour. And it wouldn't go away. Hugo, called by some the "storm of the century," seemed to just stay stationary. And here we sat with nothing else but prayer to comfort us.

After it was over, we could not thank the Lord enough. The storm caused around \$25,000 damage to the various church properties, with insurance covering all the damage.

But there were some less fortunate than we. They

lived on the island of Montserrat, 27 miles southwest of Antigua. Almost 95 percent of the housing was destroyed or damaged on that island. The synod's Committee on Relief sent help almost before we could ask. Using that help my colleague, Pastor Mark Henrich, led a delegation of three council members to Montserrat to see what we could do to help. The southern part of the island was particularly hard hit.

They came back with the recommendation that we help three older families. We decided to purchase the material needed to build and furnish three modest houses. Since supplies were short on Montserrat, we had to buy the lumber, galvanized roofing, dishes, pots, pans, bedding — everything that had "gone with the wind." A fisherman, who is a prospective member of the congregation, Mr. Dale Henry, offered



Left to right: Emmanuel Gordon, Lynroy Samuel, Cedric Constance, and Harris Lewis



One of three houses built in Montserrat

ssadors

by Richard M. Seeger

to transport the materials there with no charge except for the fuel used.

So our four "ambassadors" — Lynroy Samuel, Harris Lewis, Cedric Constance, and Emmanuel Gordon — set off one morning at five for our neighboring island. Mr. Samuel is a carpenter; Mr. Lewis an architect; Mr. Constance a shipwright; and Mr. Gordon the "gopher" — he had to go for this and go for that. They took along a portable generator to run the power tools and an adequate fuel supply. They supplied their own food and a tent to sleep in.

On the island Mr. and Mrs. Carty had lost everything in the storm. Their house had blown away. Everything in the house was gone. Since Mrs. Carty has had to have both legs amputated below the knee, the loss was doubly sad for them. The loss of her house and all she owned was one tragedy too many. Mrs. Carty wept. Mr. Carty had just \$337.50 to his name. When he gave all of it to a local carpenter to try to build some shelter, all he got was a floor and a few sticks rising from the floor.

Our four "ambassadors" arrived and announced to the Cartys that they were going to build them a house, furnish it, and return their life savings of \$337.50. The men got up at 5:00 every morning and worked till 8:00 at night. The weather did not always cooperate. Their tent blew down. They were soaked by the rain. They had their aches and pains. But the Cartys got a well-built, fully furnished house.

Mrs. Carty started to cry again. This time it was in thankfulness to the Lord who moved the hearts of his people in America to send money to the Committee on Relief . . . which sent the money on to us here in Antigua . . . who in turn sent it to Montserrat where it

The Emerald Isle

As close as Montserrat is to Antigua, my first visit was after Hurricane Hugo. The Emerald Isle of the West (as Montserrat is known) was in the path of Hugo. It brought near total destruction to the Emerald Isle.

After more than nine and one-half hours of winds in excess of 140 miles per hour, the Emerald Isle became almost a barren land. The destruction can be seen on that once beautiful Chances Peak. Seeing the Peak is like looking at Mount St. Helens again — its timber is gone, but on a smaller scale. On Montserrat between 85 and 95 percent of the houses were totally or partially destroyed.

No second thought was given to going over. We said, "Let's go!" And we left our regular jobs for ten days and with a minimum of sleep, in rain and in glorious sunshine, we labored in love to bring some sort of happiness to three families. We can only thank God for this opportunity to assist these families not only with temporary shelter on earth but also with eternal, everlasting shelter with their Lord Jesus Christ. In their own way they said thanks with appreciation.

Will Montserrat return to its original beauty? Aye, yes, but in God's own time and pace. Let us all pray that this island will adhere to God's word and uphold Jesus Christ as its everlasting Lord.

—Emmanuel Gordon

was used to build a house for a couple in their 70s.

You know something? A cry of thanks is on my lips for what you did, dear Christians. And the thanks is repeated three times in Montserrat and twice here in Antigua. Thank you, dear members of the synod. And thanks also to our four "ambassadors" who left their jobs to help those whom Hugo had left destitute.

What a beautiful story the telling of it is! □

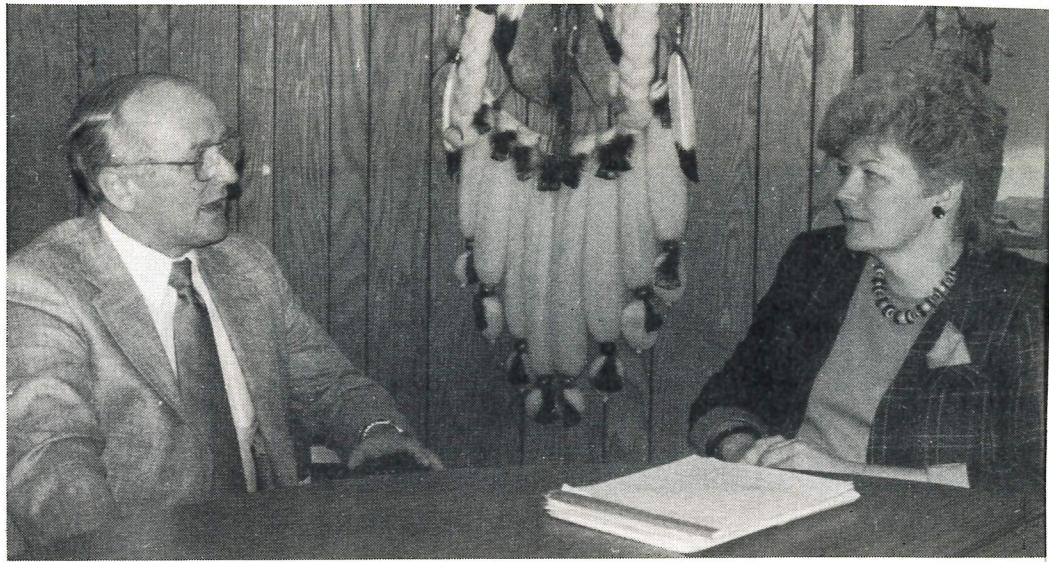


Richard Seeger, now at King of Kings, Alexandria, Louisiana, was until recently pastor at St. John, St. John's, Antigua, West Indies.

Joyce Natzke still networks with John Hays, who was her cooperating teacher during her student teaching days. He is now principal of South Division High School, Milwaukee.

A teacher's teacher

by Vicki Hartig



In her third year as director of the teacher education program at Wisconsin Lutheran College, Joyce Natzke does not hesitate when asked why she believes in her job.

"We need Christian teachers in public schools," she said. "That's the basis for all we do in the professional teacher education program here. And . . . I believe it's vital for the very fiber of our country."

"We're blessed in the Milwaukee area," she explained. "We have easy access to Christian education. But that's not true in some areas. There's need for Christian teachers to be all over the place, in our public schools. Christian values and morals must be upheld . . . we need to have a voice . . . and that's our challenge."

However, "challenge" has never been a frightening word for Natzke. As the top graduate in her Reedsville high school class, and as a DAR (Daughter of the American Revolution) and Badger Girl, she entered college at the University of Wisconsin-Oshkosh on a National Merit Honor Society scholarship. She pursued English as her major but switched minors from physical education to music to history, in part because she transferred to UW-Milwaukee in her senior year.

She student taught at Custer High School, Milwaukee, and substitute taught for area Lutheran elementary schools. Her first Milwaukee Public Schools (MPS) assignment was at Burroughs Junior High School. She was there for eight years, helped start a debate/forensic program on the junior high level and directed the school's drama and musical productions. From Burroughs she was moved to Hamilton High School where she taught for six years.

"The Lord blessed me throughout most of my MPS assignments with excellent support systems," she said. "It's not like that all over the system. But I

worked with other teachers who cooperated, shared professional concerns for fellow faculty members as well as concern for their students."

After completing her master's degree at Cardinal Stritch College, she accepted a call to Wisconsin Lutheran High School, Milwaukee, in 1985, not because she was unhappy in the MPS, but because she felt she could make a contribution to Wisco's program. Once a faculty member there, she helped promote the writing program, especially in English classes, and resurrected the school newspaper.

She came to WLC in 1987 with her work cut out for her: get the college's teacher education program state approved and certified by the Department of Public Instruction. She did, and now is concentrating on expanding the program. She considers WLC's location and commitment to Christian principles an unbeatable combination for preparing future teachers.

"We could not be located in a better spot for offering teacher education to new teachers," she said. "We're in the center of midwest work ethics and moral values. Yet we are exposed to a large, urban public school system which is serving some students from unbelievably horrible homes and social situations. We can offer this mix to our students and prepare them for the real world of teaching."

Though she appreciates the diversity of an urban system, Natzke also tries to impress the value of teaching in rural settings upon her students. "I tell them that although large city or suburban districts may be the ideal for many new teachers — and that's where the majority of the jobs are — don't forget that this state and country also need caring, motivated, qualified teachers in the small towns, too."

John Bauer, academic dean, believes Natzke has brought the best of several educational worlds, urban, public, rural, and parochial, together harmoniously

at WLC.

"Joyce Natzke is the consummate professional," he said. "She truly is a teacher's teacher, and we all appreciate the ease with which she moves through the various educational levels and systems that she must. She is not only preparing future Christian educators. Established, experienced Lutheran teachers also now are able to earn their state certification here, largely due to Joyce's efforts. She is respected by everyone: the Wisconsin state department of public instruction officials, by her colleagues, and by the faculty and students."

Natzke has worked long and hard for that respect, and the road ahead is not exactly one upon which she can coast. In addition to directing the professional education programs at WLC, she is pursuing her doctoral degree at Marquette University in educa-

tional administration/supervision. She is also married to Carl Natzke, special education coordinator at Atonement Lutheran School, Milwaukee, and is the mother of two sons, Ryan, 13, and Craig, 8.

"For the most part, I'm enjoying the challenge," she said. "I am especially happy to be at WLC. The professional level of this faculty, as well as its spirit, is exciting and uplifting."

Helping new teachers and graduates of WLC reflect that level of professionalism and spirit out into public school systems is a key to what drives Joyce Natzke. □



Vicki Hartig is the director of public relations at Wisconsin Lutheran College, Milwaukee, Wisconsin. This article from the fall 1989 issue of WLC Today is reprinted by permission.

IN THE NEWS

Home mission board revises subsidy grants

At its fall meeting last year, the Board for Home missions, which is responsible for the synod's domestic mission program, adopted a new method of allocating subsidy to its approximately 200 mission congregations, effective July 1 of this year.

Presently mission congregations are asked to raise a monthly per communicant support amount. The per communicant support amount is determined by the BHM and periodically reviewed. Currently the monthly per communicant amount is \$22. To complete the mission's support, a subsidy is granted from the synod's mission offerings.

"Beginning in July," explained BHM administrator Pastor Harold J. Hagedorn, "subsidy will be provided through a negotiated package approach with a targeted end date for receiving subsidy."

The BHM resolution established a goal of five years or less for congregations presently under "mission status" to reach the point of no longer receiving oper-

ating subsidy.

If a congregation is unable to reach this goal, Hagedorn said, "it is asked to present an alternate proposal to the BHM or to determine an alternate form of ministry in the mission short of a full time pastorate."

The alternate form, explained Hagedorn, "could be a dual parish, or providing services by neighboring pastors. Taped services could be used when a pas-

tor is unable to be present."

"The new approach," said Hagedorn, "does two things. First of all it involves the mission in putting together its support package. And secondly, it recognizes that the BHM cannot subsidize congregations on a long term basis."

Currently the BHM spends about \$2.8 million in subsidy for the operating budget of the 200 missions.

A special ministry at Northwestern

This school year Northwestern College, Watertown, Wisconsin, continues its service to the developmentally disabled.

On Saturday, November 4, Northwestern was host to a special Olympics workshop for basketball coaches in teaching the developmentally disabled. On December 9, a special Olympics basketball tourney on campus was supervised by Northwestern students.

There is also a Saturday pro-

gram which has been underway for some time. The program offers religious instruction to the developmentally disabled. College students teach in this program.

"The programs serve our students well," President Robert J. Voss pointed out. "It reminds them that the ministry of our church, which they will soon enter as pastors, embraces all people, including these children of God."

Special Giving Counselors installed

Two associates of the special \$16 million mission offering director, Pastor Ronald Roth, were installed at the Christmas devotion of the staff December 21, at the synod's national offices.

Installed as special giving counselors were Pastor Donald W. Meier and Pastor Paul S. Soukup. Performing the rite of installation was Pastor Robert J. Zink of Muskego, Wisconsin, the synod's second vice-president.

Assisting in the installation, besides Roth and Zink, were President Carl H. Mischke; Pastor Winfred Nommensen, president of the Southeastern Wisconsin District; Pastor Richard E. Lauersdorf, the synod's first vice-president; and Pastor Daniel Malchow, administrator of the Com-



Left to right: P. Soukup, D. Meier, R. Roth, W. Nommensen, C. Mischke, R. Zink, R. Lauersdorf, D. Malchow

mission on Communication and Financial Support.

The calling of the special giving counselors was in response to a resolution of the 1989 convention which provided that "we approach WELS members who are willing to make gifts commensurate with their abundant material blessings," and that for the duration of the special offering "two addi-

tional gift counselors be recruited from our fellowship to carry out this offering."

Meier, 63, had been serving as planned giving counselor since 1985. Soukup, 48, had been serving Eastside, Madison, Wisconsin, since 1980. Soukup served as special gifts chairman for the Western Wisconsin District during the Reaching Out offering.

Ernie Krieger resigns from district mission board

"Mr. Ernest Krieger has resigned from the Michigan District Mission Board." That brief announcement to the members of the Michigan district left most of the story untold.

Krieger of Saginaw, Michigan, has served as a member of the district board for 22 years. During those years he has served under five chairmen. He was an outspoken advocate of mission expansion; a warm friend of mission pastors; and eagerly participated in the board's "shepherding program," in which each board member worked closely with several missionaries. Before his election to the mission board, Krieger served for twelve years on the synod's Board of Trustees.

Up until July 1989, he also volunteered at the Martin Luther Home, Saginaw; St. Luke's Hospital; and in his own congregation, St. Paul. He participated in

and promoted the work of the OWLS on the local and national level. "Many are the times he told me," remembers his son Pastor Philip Krieger of Eaton Rapids, Mich., " 'If you love the Lord, you'll serve him.' "

But on July 1 things changed. After a wedding at church, Krieger took a casual step to the side to "let the ladies by," and caught just the edge of a step. He fell hard, shattering his knee cap and destroying the sight in his right eye. The knee has undergone two surgeries. There have been three laser surgeries on his sightless eye. Physical therapy continues at home to reduce his dependence on crutches.

"A sense of humor has come in handy," reports his son. "Dad worried aloud that Louise, his wife of 46 years, would not approve of his 'falling for another girl' at the wedding. He need not



Krieger

have worried. His faithful wife, my mom, has been nursing him along at home and driving him to physical therapy. They are still a great team."

Concern about his inability to serve at full capacity led to his decision to resign from the mission board. "At age 75, it's a little tough starting over," he explained. "They need someone who can do the job."

"As Dad recuperates from his fall," his son writes us, "he is looking for the way the Lord plans to use him under this new set of circumstances and limitations."

Canada reports



Hope congregation, a WELS exploratory mission in Markham, Ontario, is reporting to you via its pastor, Thomas W. Haar, and by means of this montage of events in the parish. After two and a half years of operation, the congregation is averaging 40 to 50 in worship attendance each week. Growing strength in numbers and spirit is evident.

The Lord has blessed the door-to-door and phone survey work, the personal contacts made by members, and the junior high youth program, which averages 15 to 20 youth per week, over half of whom are unchurched. He has led the group to find a very good worship location in a high growth area with tens of thousands of new homes, condominiums, and apartments. An organist and choir members are serving faithfully.

"The word of the Lord is growing and bearing fruit just as it has been doing among you since the day you heard it and understood God's grace in all its truth."

Religion important to students . . . "Colleges sometimes are viewed as godless places where students can expect to lose their beliefs, but a special survey commissioned by the Princeton Religion Research Center suggests that just the opposite is often true," according to "Emerging Trends," a publication of the Center. A majority of the undergraduate college students in the survey (55 percent) said that their religious beliefs are very important to them. Additionally, 30 percent said their beliefs are somewhat important. Only 11 percent asserted their beliefs are not important and 5 percent stated they have no beliefs or could not state their importance. By comparison, among young people ages 18 to 24 in the general population, only 44 percent say their beliefs are very important, while 36 percent say they are fairly important and 19 percent that they are not very important. No difference in reports of the importance of religion is found between upperclassmen and lowerclassmen. There is a slightly greater tendency for upperclassmen to say their commitment to religion is weaker since entering college, but the difference is only marginally statistically significant. Catholic students are more likely than Protestant youth to say their commitment to religion has weakened since entering college, and also are less apt to say their religious beliefs are very important to them.

Church membership in Canada — up or down? . . .

The Anglican Church of Canada claims to have about 800,000 members. However, according to a census taken by Statistics Canada, 2.4 million Canadians claim to belong to the Anglican church. Similarly, the United Church of Canada lists 850,000 members, but 3.75 million Canadians claim membership. Statistics Canada also found more than 700,000 Lutherans, compared to the 310,000 listed on membership roles. The General Synod of the Anglican church agreed to use the Statistics Canada figure as the official membership count, thereby becoming Canada's second largest church body. The Roman Catholics, who also use Statistics Canada, list their numbers at 11 million.

Gay partnership legalized . . . Denmark recently passed a Registered Partnership Law which enables homosexual couples, both male and female, to inherit from each other, be taxed as married couples, and be registered as full partners by the state. The law does not as yet allow homosexual couples to be eligible to adopt children or to become married in Denmark's official state Protestant church. In the first ceremony in Copenhagen, 11 male couples were registered as partners.

Anti-abortion groups upheld in court . . . The 2nd U.S. Circuit Court of Appeals dismissed a nine-year-old suit by Abortion Rights Mobilization to revoke the tax-exempt status of the National Conference of Catholic bishops and the U.S. Catholic Conference. The suit maintained that the two groups violated the tax law's prohibition of partisan political activities by tax-exempt groups. The majority opinion, written by Judge Richard J. Cardamone maintains that the pro-choice group did not suffer a "particularized injury" as competitors of the church in the political sphere. "It is obvious," Cardamone wrote, "that plaintiffs express their pro-choice views very strongly and articulately. Yet such strongly held beliefs are not a substitute for injury in fact."

"Massive" conversions in China . . . Chinese students in Beijing are reportedly converting to Christianity virtually "by the dorm," according to two Chinese students who spoke to News Network International during a brief stopover in Hong Kong en route to Australia where they plan to settle. "Since June 4," one student said, "the rate at which students are turning to Christ is literally a dormitory at a time," (a dormitory usually houses a total of eight students). He added, "Some departments within certain colleges have changed their whole atmosphere because so many have become Christians." The students claimed, however, to have access to Communist Party contacts who warned them of a "tough crackdown upon Christians" due to start at the beginning of 1990.

Trans World Radio entering USSR . . . Trans World Radio, an international radio network, has received permission from Soviet officials to set up the first government-sanctioned Christian radio production facility ever to be established inside the USSR. TWR announced that it plans to open facilities in Moscow, Kiev, and Minsk, the first of which is to be operational by March 1990. "With studios located right in the Soviet Union, Soviet Christians there will now be able to reach their own people with the gospel via our facilities," said Paul Semenchuk, TWR Russian Ministries coordinator. "Not only will the programs have a greater sense of presence, but they will be prepared by individuals who best know the needs of the church and its people."

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.

Wisconsin students travel to Mexico

A unique opportunity is being presented to juniors and seniors at Wisconsin Lutheran High School, Milwaukee, to participate in a service project during Easter vacation.

Twenty-five students and five chaperons, under the direction of Al Greschner and Roger Festerling of the faculty, will travel to Tijuana, Mexico, to build two complete homes for the homeless. Although only 11 feet by 22 feet by 7 feet, these homes will serve the needs of several families. The students will be living at a primi-

tive campground.

The project offers several opportunities according to Greschner. "It will stress the real meaning of sacrifice and love for others," he said. "It will also utilize the talents and gifts of our students to help prepare them for a lifelong ministry in a rapidly changing global society."

"By traveling to Mexico," he said, "the students will become acquainted with the needs of people in the third world, something which is quite remote for them right now."

Arizona-California District

Mount Calvary of Redding, California, celebrated its 25th anniversary on November 12. Former members Pastor Loren Steele and seminary senior Stephen Nuss preached at the services. Mt. Calvary can be considered a "daughter" of Mt. Calvary in Kimberly, Wisconsin because two Kimberly families were the founding nucleus of the Redding congregation. The congregation numbers 200 communicants and has a school with four teachers. Joel Prange has been the pastor since 1966.

—Hermann K. John

Also in the news

On October 22 the **Vienna Choir Boys** performed in the gymnasium of Martin Luther Preparatory School, Prairie du Chien, Wisconsin, to a packed house of townspeople and students. On December 1, the LaCrosse Youth Symphony also performed on the campus. The Milwaukee Symphony is scheduled to perform at the prep school on March 11. . . . **Douglas Wellumson** has accepted the position of program analyst for the Coordinating Council, a position authorized by the 1989 convention. Wellumson was formerly business manager of Martin Luther Preparatory School. . . . **Dr. Ronald Kapp**, Alma, Michigan, has found it necessary to resign from the Board for Worker Training for reasons of health. . . . **Deborah Uecker** was installed as full time instructor of communication at Wisconsin Lutheran College, Milwaukee. Uecker has been an active participant with the WELS Mass Media Ministry in producing video programs and commercial "spots." She earned her B.S. degree from Dr. Martin Luther College and a master's degree in communication from Marquette University. . . . A **faculty conference** of synod worker training schools will be held at Northwestern College, Watertown, Wisconsin, June 6-8, focusing on curriculum under the theme "Being All Things to All Men." . . . **Mrs. Irene Brug** has been appointed chair of the Central Africa Medical Mission Committee. She replaces Mrs. Esther Moldenhauer who has ably served in this capacity for the past six years. . . . **District evangelism convocations for the laity** are being planned June 15-17 for the Northern, Southeastern, and Western Wisconsin districts at Northwestern College. The Minnesota District is planning a convocation in Sioux Falls, South Dakota, June 20-22 for the Dakota-Montana, Minnesota, and Nebraska Districts. . . . **Michigan Lutheran Seminary**, Saginaw, has been awarded three grants totaling \$5,000 from Aid Association for Lutherans. The funds will be used to enhance faculty instructional skills, assess use of additional technology, and enable teachers to take a sabbatical in ministry.

Michigan District

On February 12-13 the students of Michigan Lutheran Seminary in Saginaw held a **teen institute on the prevention of substance abuse**. The activities focused on the alternatives to the abuse of alcohol and other drugs. Guest speakers addressing the entire student body were Pastor Ross Ulrich of Hope, St. Charles, and Penny Norton of Prevention Services in Clare. . . . Five Michigan Lutheran Seminary students will take part this June in the Milwaukee **inner city summer VBS evangelism program** under the direction of the synod's Multi-Cultural Mission Committee. Getting a taste of evangelism and learning about black culture are the goals of the program. . . . St. Peter, Plymouth, observed the twentieth anniversary in the teaching ministry of **Jerold Meier**. Fifteen of those years have been in Plymouth. . . . The **Wisconsin Lutheran Synod Radio Hour**, broadcasting out of Detroit (WCAR, 1090 AM), was able to secure a one-hour public service broadcast time slot for Thanksgiving morning.

—James L. Langebartels

by Paul E. Kelm

What's your response to a Lutheran church hiring a Baptist fund raiser to help in a building fund drive?

There is no inherent violation of Scripture's fellowship or stewardship principles when a congregation "buys" the services of someone outside its fellowship to assist in the structuring of its fund drive. The expertise in organization and communication which the church is purchasing should, of course, be carefully weighed so that only what is compatible with the truth of Scripture, the mission of the church, and the sensitivity of the congregation is employed. Hours of behind-the-scenes administrative detail during the drive may be done by hire, no less than other services which are incidental to the essence and mission of the church.

No fund raiser from outside the church's fellowship should be involved in teaching stewardship to the congregation. That IS of the church's essence and mission.

A particular caution in engaging outside help for fund raising is that psychological manipulation does not replace or compromise gospel motivation in the church's approach to Christian givers. Guilt, duty, pride, and institutional loyalty are motives of human nature that too easily contaminate the free, grateful, loving response to God's grace which makes giving Christian.

Stewardship is the result of a maturing faith. It is motivated by God's forgiving love in Christ. It is guided by the principles of Christian living and giving in Scripture. It is focused by the opportunities and needs of Christian ministry. It is done with such spiritual attitudes as gratitude and love for God, joy and zeal in the privilege of serving, compassion for others. Its purpose is to give glory to God. Teaching, cultivating, and encouraging stewardship is an essential component of the church's mission of making disciples.

Fund raising can be a program in support of the church's mission that assumes and furthers stewardship training. It provides special opportunities for God's people to express their faith, love, and commitment to that mission by giving above and beyond the portion of their financial means they've set aside as regular offerings of worship. It may be occasioned by new opportunities for expanded ministry or by immediate needs in existing ministry.

Fund raising can also deteriorate into a quick-fix substitute for Christian stewardship whose purpose is institutional survival or aggrandizement. Then it will contaminate motives, misplace loyalties, stunt

spiritual growth, and alienate the church's weak and sensitive.

The synod's Board for Stewardship can assist congregations in their mission of teaching Christian stewardship and in developing fund raising that is based on Christian stewardship.

Why don't WELS churches commonly hold craft bazaars, rummage sales, and suppers to raise funds?

The first reason can be summarized by Colossians 4:5, "Be wise in the way you act toward outsiders." Merchandizing risks creating and confirming negative impressions of the church among those we've been sent to seek and save with the gospel. It can confirm the cynical caricature of the church as a self-seeking institution "always asking for money." It can confuse the church's mission, from spiritual to social. It can foster the self-righteous notion of earning God's favor by supporting the church. It can place the church into a bad light with business people with whom we are competing, dissatisfied customers, and the government which regulates and taxes commerce.

The second reason is addressed in 2 Corinthians 8 and 9, where Paul teaches "the grace of giving." Asking members to support the Lord's work through purchase rather than offerings can undermine the stewardship principles of giving cheerfully, willingly, generously, and proportionately. Obligation is just one negative motive that may easily result. When money becomes a medium of exchange rather than a means of worship in the church, the gospel is eroded. Money-raising projects can become a distraction that draws energy and attention away from the focus on Christ and his mission. (John 2:13-16 demonstrates how a "service provided to members" — exchanging secular for temple money and selling animals for sacrifice — degenerated into crass merchandizing in competition with God.)

There may be communities where a long tradition of church bazaars and dinners is appreciated appropriately. And there may be churches in which such fund raisers are a fellowship and service activity for members who clearly understand Christian stewardship and their church's mission. I can't judge that. The congregation must. □

Pastor Paul Kelm is director of the synod's spiritual renewal program.

Send your questions to QUESTIONS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Women's role

Why, if God has given so many varied gifts and talents to women, is the role of helper (Man and woman roles, Oct. 1) so narrowly defined in the church? Women have so much to give and offer to the Lord. Could we not, even in our role as helpers, work together to offer the best to the Lord by using all our abilities?

*Susan M. Schuller
Milwaukee, Wisconsin*

Why is it that the male hierarchy of the WELS sees the "proper" function of women in the church as caretakers of the altar linen and servers at pot-luck dinners? Although worthy and important functions, there are many more things to which the women in our churches can contribute.

*Jeffrey S. Long
Westland, Michigan*

A queen thanks her people

The first time I read "A queen thanks her people" (Nov. 15), it gave me chills, and as I re-read it, it still does. What a beautiful expression DeAlva Henry gives of her faith in our Lord Jesus Christ and the importance it has in her life, as it should be in all of us. I found it a very heartwarming story and enjoyed it immensely.

*Sherry Long
Fair Oaks, California*

Vision 2000+

In reference to "Into the 21st century" (Nov. 15), I commend the committee for a job well done. The statement they produced is well laid out, clear, and reflective of God's will for the church.

Let us pray for an abundantly fruitful spiritual renewal program that will act as a powerful catalyst toward reaching our Vision 2000+ goals.

*Michael Winter
Hampton, Virginia*

The Franks and the French

In response to "Franks = French" (Letters, Dec.), the Franks were German. Like other German tribes, some of them invaded Gaul (France and Belgium). The Franks had two branches: The Riparian and the Salian.

The Riparian Franks occupied the banks of the Rhine from what is now Czechoslovakia to Luxembourg and Aachen, and the Salian Franks occupied the Netherlands and Flanders. The Salians progressed then to northern France.

The Salian Franks had a king, Chlodowig (Clovis, in modern French), who was a German, never a Romanized Celtic, who founded the Kingdom of the Franks in Gaul (becoming France).

The Franks were not Romanized

Celts but pure Germans. Their language, Frankish, was progressively mixed with that of the conquered country, but remained preponderant in France in the technical military area throughout the middle ages, and reveals itself as a pure German language.

*Jean Haessig
Schillersdorf, France*

Change is needed

May I commend James P. Schaefer and his staff for the constant improvement of this magazine. While the negative views of the stand-patters are given some ink, most of us realize that a new hymnal and updated liturgy are long overdue.

Without change (not in God's word — that is changeless) services would still be only in German, men and women would sit separately on opposite sides, and women would feel compelled to wear hats and keep their mouths shut.

*Carl E. Berg
Madison, 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.

NOTICES

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

CALL FOR NOMINATIONS Board for Parish Education Religion Curriculum Project Director

The 1989 synod in convention authorized the Board for Parish Education to call a project director for the development of a comprehensive religion curriculum. Nominees for this position should be a WELS pastor or teacher with a rich theological background who is well-grounded in methods of instruction and curriculum development.

The project director will be called full-time for a period of three years. He is to evaluate the present WELS religion curriculum and existing materials, do research in curricular needs in the area of religion, explore the possibilities of a pre-kindergarten — 12 religion program, and plan toward the development and implementation of a comprehensive religion curriculum.

All nominations and pertinent information should be submitted by March 15 to Mr. Kenneth Kolander, Secretary, Board for Parish Education, 16 Oneida Ct., Appleton, WI 54911.

REQUEST FOR CANDIDATES Northwestern Preparatory School

The Board of Control of Northwestern College and Northwestern Preparatory School is preparing to call a replacement for Allen Zahn at Northwestern Preparatory School, subject to the approval of the Board for Worker Training at its February meeting. Voting members of the synod are invited to submit nominations for this position.

Teaching responsibilities would be in German and History/Religion, together with some coaching duties (preferably wrestling). Nominees should be qualified to teach in the two subject areas. Experience in wrestling is desirable but not a prerequisite.

Nominations and pertinent information should be submitted by Feb. 20 to Pastor Harold Sturm, W6910 Highway K, Arlington, WI 53911.

REQUEST FOR COLLOQUY

Pastor Jerry Kassebaum, Okmulgee, Oklahoma, a pastor in the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request should be addressed to President Vilas R. Glaeske, 11303 Stroud Dr., Houston, TX 77072.

VIDEOS AVAILABLE

Two videotapes for religion teachers serving people who are mentally retarded are available. Included on the tapes are: Teaching Techniques; Using the Revised Simplified Catechism; You Have Ideas — Share Them; and Mainstreaming — Is That the Way to Go? Contact the WELS Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

DISTRICT NEWS SCHEDULE

- Feb. 15: Arizona-California, Dakota-Montana, Michigan
- March 1: Minnesota, Nebraska, North Atlantic
- March 15: Northern Wisconsin, Pacific Northwest, South Atlantic
- April 1: South Central, Southeastern Wisconsin, Western Wisconsin

Please send your news to your district correspondent.

Keep These Friends . . .



and be known for the company you keep!



- Christ-Centered Commentary!
- Complete NIV Text Featured!
- Easy to Understand!
- Convenient Size!
- Illustrated!

Northwestern Publishing House
 1250 North 113th Street, P.O. Box 26975 414/475-6600
 Milwaukee, Wisconsin 53226-0975

Nineteen volumes of The People's Bible are currently in print. Twenty more will follow at the rate of about four each year. The 39 volumes will treat all the books of the Bible. Prices of the existing volumes range from \$4.95 to \$7.50, depending upon the size of each book.

- YES! I am interested in subscribing to The People's Bible. Send me a complete list of available backlist titles.
- NO . . . I do not wish to subscribe at this time. I do wish to receive future promotional mailings for this series.

Name _____
 Address _____
 City _____
 State, Zip _____

SUBSCRIBER SERVICE

- NEW SUBSCRIPTION RENEWAL
 For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription *renewal* include current mailing label to insure prompt and proper extension.
- GIFT SUBSCRIPTION
 Print name and address below of recipient and donor. If you wish, we will send a gift card mentioning that this magazine subscription is from you. *Name to be given on gift card:*

- Subscription Rates (payable in advance)
 1 year \$8.00 2 year \$15.00 3 year \$21.00
 Save by subscribing for 2 or 3 years. Please write for foreign rates.
- CHANGE OF ADDRESS
 Allow 4 weeks for change. Attach current mailing label and enter your new address below.
- QUESTION OR INQUIRY
 Include your mailing label when writing to us about your subscription.

Mail to: **THE NORTHWESTERN LUTHERAN**
 c/o Northwestern Publishing House
 P.O. Box 26975
 Milwaukee, WI 53226-0975
 Phone 414/ 475-6600

Make check or money order payable to Northwestern Publishing House.

Recipient of gift
 Name (please print) _____
 Address _____
 City _____ State _____ Zip _____

Donor of gift
 Name (please print) _____
 Address _____
 City _____ State _____ Zip _____

If mailing label is not available, print OLD address in this space.

ATTACH LABEL HERE

ITEM WANTED

Mission congregation needs a bulletin and letter folder. Please contact Pastor Nathan Radtke, Rt. 10 Box 74, Hayward, WI 54843; 715/634-3996.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

MANHATTAN, NEW YORK — Peace, at Trinity Lutheran Church, 100th St. and Amsterdam Ave. Worship, 4 p.m. S.S./Bible class, 3 p.m. 212/316-9225; Pastor Glen Thompson, 506 W. 113th St. #3A, New York NY 10025; 212/316-2009.

ANNIVERSARIES

Tucson, Arizona — Holy Cross (25th); Feb. 25, 2 p.m. Dinner following. Holy Cross Lutheran Church, 241 N. Harrison Rd., Tucson, AZ 85748.

CONFERENCES

Southeastern Wisconsin District, Lake Lutheran teachers conference, Feb. 22-23 at St. John, Burlington, Wis.

CHANGES IN MINISTRY

PASTORS:

- Engdahl, Kenneth H., from St. Paul, Valley City, N. Dak., to Shepherd of the Hills, Knoxville, Tenn.
- Godfrey, William E., from St. Paul First, North Hollywood, Cal., to Cross of Christ, Kingman, Ariz.
- Reid, Pieter G., from St. Paul, Menomonee, Wis., to Trinity, Sturgis/Hope, Spearfish, S. Dak.
- Schumann, Daniel L., from St. Peter, Juneau, Wis., to St. Mark, Normal, Ill.
- Stern, Jonathan D., from New Salem, Sebawaing, Mich., to Bethany, Manitowoc, Wis.
- Vander Galien, Paul W., from Risen Savior, Spokane, Wash., to Zion, Zeeland, N. Dak./St. Paul, Mound City, S. Dak.

ADDRESSES

PASTORS:

- Bernthal, Leonard G., 292 Jamie Ct., Missoula, MT 59082; 406/728-1002.
- Bolda, James L., 607 S. First Ave., Sioux Falls, SD 57104; 605/336-0339.
- Bourman, James C., 1427 Oster Dr., Eagan, MN 55121; 612/687-0954.
- Cares, Gerhard M., 115 Comenius Ct., Watertown, WI 53094.
- Enderle, Michael P., Box 287, Willow Lake, SD 57278.
- Froelich, Richard A., Rt. 2, Box 101, Denmark, WI 54208.
- Hartwig, John P., 011-265-522-346.
- Rossmann, Jonathan L., N7327 St. Hwy 32, Sheboygan Falls, WI 53085.
- Schmiege, Glen F., 608/244-5073.
- Schroeder, Mark G., 414/261-1101.
- Semro, Ronald A., 1591 Briarson Dr., Saginaw, MI 48603; 517/792-6491.
- Strackbein, Philip B., Apartado Aereo 55156, Medellin, Colombia, South America; 011-57-4-243-0473.
- Wales, Earl C., 416 N. Greenwood Dr., Round Lake, IL 60073; 708/546-4661.

TEACHERS:

- Enter, David R., 317 S. Park Ave., Oshkosh, WI 54901; 414/426-2432.
- Hahn, Gerald L., 610 Madison St., Watertown, WI 53094.
- Isch, John R., 507/354-2492.
- Libka, Thomas A., 407 E. Minnesota St. #106, Rapid City, SD 57701.
- Ohm, Ronald C., 312 Maple St. SE, Sleepy Eye, MN 56085; 507/794-6450.
- Payne, David S., 524 Taft Ave., Appleton, WI 54915.
- Radue, Joel D., 610 N. Moreland Blvd., Waukesha, WI 53188.
- Rehberger, Phillip F., 613 S. Twelfth St., Watertown, WI 53094.
- Thompson, Michael C., 8770 Middleton Rd., Coruna, MI 48817.
- Voeltz, Edwin E. Jr., 534 W. Stewart St., Owosso, MI 48867.
- Holzhueter, Cheryl A., PO Box 421, Watertown, WI 53094.
- Lindemann, Michelle K., 4391 Carpet St., Stevensville, MI 49127.
- Oldre, Sonja J., 1125 Summit Ave., Waukesha, WI 53188.
- Renner, Becki J., 215A Haskell, Beaver Dam, WI 53916.
- Washburn, Eunice M., 1605 Hwy. 60, Jackson, WI 53037.

*“If a mother
can kill
her own child,
then what is
left of
the West
to be
destroyed?”*

Mother Theresa, Nobel laureate and nurse to Calcutta's impoverished, disease-ridden thousands, was interviewed recently in *Time* magazine. At the end of the interview *Time* asked what her plans for the future were. “I just take one day,” she said. “Yesterday is gone. Tomorrow has not come. We have only today to love Jesus.” Not a bad motto for the family room.

Time also noted that Mother Theresa has spoken out against abortion and materialism. “How alarmed are you?” *Time* asked. “I always say one thing,” replied Mother Theresa. “If a mother can kill her own child, then what is left of the West to be destroyed? It is difficult to explain, but it is just that.”

It can be assumed that the reply of Mother Theresa was another way of fingering the impending moral bankruptcy of Western civilization. Other prophetic voices have warned that the prevailing philosophy of secular humanism in the market place — praised with faint damns by some of the great religious voices in the West — is far from benign. Secular humanism — in its vulgar, public display — is an arrogant exaltation of the “man-god” and perhaps Satan's final assault on the Kingdom of God. Secular humanism may yet prove the ultimate confirmation of Dostoyevsky's warning: “If there is no God, everything is permissible.”

All of which brings me to an article in the December *Atlantic Monthly*. It bears the title “Can We Be Good Without God?” and is written by Glenn Tinder, professor of political science at the University of Massachusetts in Boston. Tinder is searching. “To what extent,” he asks, “are we now living on moral savings accumulated over many centuries but no longer being replenished?” His findings are chilling.

According to Tinder, these are new times. There was a time when Christianity was the underpinning of the West. Christianity made two principal contributions to our civilization. First is the concept of “agape,” embodied in the self-sacrificing love of God, who “agaped” the world to the death of his Son. Tinder calls “agape” the “core of Christian morality.” This agape “casts its shadow in society,” and certifies the “infinite worth of the individual,” the second principal contribution of Christianity to our civilization.

It's a different world today. The moral savings have been spent. “We are told by advertisers, counselors, and other purveyors of popular wisdom that we have the right to buy the things we want and to live as we please.” This ultimately means, he contends, that “we are subject to no standards but self-interest.” This, he says, is “nihilism,” adding that “if nihilism is most obvious in the lives of wanton destroyers like Hitler, it is nevertheless present also in the lives of people who live purely as pleasure and convenience dictate.” We have turned from the God-man, Jesus Christ, to the man-god.

“There is no greater error in the modern mind,” he ends, “than the assumption that the God-man can be repudiated with impunity.”

Scorching words from an unexpected source.

James P. Schaffer



by Richard C. Paustian

All this fine talk in your little magazine about the joy of the holiday season.

On December 14 our younger son, 18, was involved in a motorcycle accident that has left him in critical condition in the intensive care unit of Scottsdale Memorial Hospital. The doctors tell us that he will never again regain the use of his legs and his right arm.

Merry Christmas?

It was just a year and a half ago that our only other son, then age 22, lost his life — in a motorcycle accident.

Happy New Year?

And now we receive word that my wife's mother probably will not recover from a stroke suffered last week.

Merry Christmas?

Happy New Year?

Yes.

Yes. Yes. YES!

Bah? Humbug?

No.

No. No. NO!

Most decidedly, most definitely, most emphatically NO!

Why did all this have to happen right at Christmas time? To tell you the truth, if it had to happen, and it did happen, I can't think of a better time for it to have happened.

If it were not for the *Son* shining through the gathered clouds, and the reflected radiance of all the promise at the birth in Bethlehem's manger, the gloom and despair would overwhelm. And the words "merry" and "happy" would not, could not, be part of our Christmas vocabulary.

But the angels did have reason to sing. And a Savior was born. And his cross and empty tomb call us to a

new life — a life not of things but of the spirit (perhaps I should say "of the Spirit").

In light of the events of the past weeks, I do not pretend that the long weeks and months before us will find us running around like some smiling TV evangelist shouting from the rooftops, "Praise the Lord! Hallelujah!" But with God's help, as things fall into their proper perspective, I am confident that I will be able to form the words. But I can't deny the tears, and the questioning, and the anger that have marked my humanity.

I do not set myself up as a model of courage in time of trial. Stiff upper lip? Mine quivers as I write these words. *But . . .* I truly believe that "all things work for good for those who love the Lord" — though I confess I know not how this might be.

I truly believe, as God says, he will not test us beyond what we can endure. (Though God seems to be pushing mighty close to the edge at this point, making us all the more aware of the need to rely upon *his* strength, for left alone we would surely come crashing down at a time such as this.)

AND . . . more than anything else, I, we, reserve the right to believe that with God all things are possible.

And that is why we thank the many who have not only tendered their concern, but who have besieged the throne of the Almighty with prayer upon prayer. That is why we still ask for your prayers.

And that is why, to each and every one of you, we say from the bottom of our hearts. . . .

Merry Christmas!

And a very happy New Year!

This message from Pastor Richard C. Paustian of Heritage Lutheran Church, Gilbert, Arizona, first appeared as an open letter to the community printed in the December 24 edition of the Mesa Tribune. On December 14, Pastor Paustian's son, Brent, was involved in a motorcycle accident which left him paralyzed from the chest down.