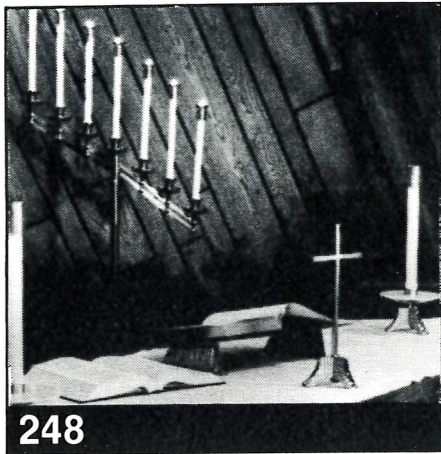


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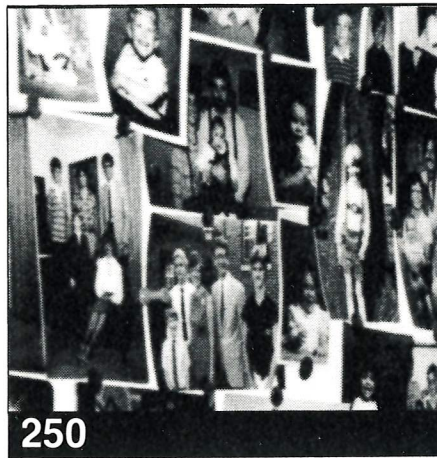
the Northwestern Lutheran

"This is where the Lord led me"

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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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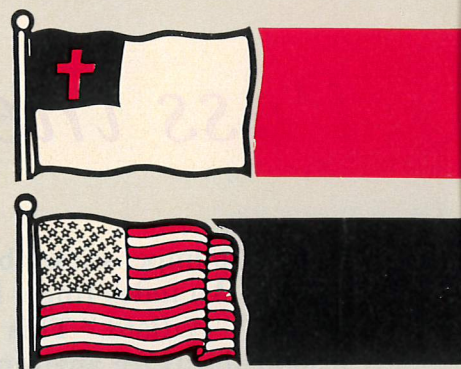
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Under two flags



by Robert H. Hochmuth

Give to Caesar what is Caesar's, and to God what is God's (Matthew 22:21).

Commemoration of our independence tends to focus on freedoms and to emphasize rights; meanwhile earnest citizens generally concur in a need for parallel accent on responsibilities. For a disciple of Jesus this consideration takes on spiritual significance.

Conscience-bound

The Christian citizen is to bear in mind that government is established for our good by God; consequently we bear responsibility for cultivating respect for authorities as God's representatives, and we are to pay taxes as a matter of conscience.

But under God we owe government more than respect and taxes. Jesus' apostles urge us to pray for authorities. In our system we have the freedom to make our legislators objects of reproach, but making them subjects of intercession regularly is better.

Responsible citizenship includes a positive attitude toward the legitimate restrictions to individual freedom that are legislated in the interest of the common good. A child of God does well to bear in mind that even unbelievers are expected to obey copyright laws, health and building codes, fish and game regulations, and speed limits.

There's another obligation beyond that of being law-abiding citizens. Daniel's dutiful attitude toward government service bids God's children today to think about conscientious and informed participation in government, beginning at the voting booth and moving through the precinct level to city hall and to the capitol.

Yet at every level God's citizen will need to reckon with the fact that under our Constitution the role of civil government is temporal and physical, not spiritual or eternal. Even if a sinful nation could have the best possible civil government, the best it could achieve through enacting better laws would be to make the country a better land from which to go to hell.

Heaven bound

God the Son came to do away with that kind of futility. By cancelling our offenses and leading us to turn to his mercy, he has made us fit for a place with God; he has conferred on us citizenship under the banners of heaven.

With that noble distinction come attendant high privileges and responsibilities while we are still in this world. "You are the light of the world. Let your light shine," our Savior exhorts.

Earthly citizenship can be satisfied to make decisions by asking: Is it legal? But just because an action is legal doesn't make it good. God's citizens are to apply more significant criteria: Will my action glorify God? Is it in the best interest of my neighbor?

With consciences sharpened by study of God's revealed will, and with hearts moved to radiate God's saving love to countrymen still estranged from him, his people impose on themselves standards higher than "contemporary community values."

God's citizens, guided by eternal values, will be exercising concern for the lives and souls of the unborn no matter what politicians find expedient.

Having "In God We Trust" engraved on their hearts and not just on their coins, his people are moved to exercise grateful stewardship of nature and resources on God's earth, mindful of the well-being of others.

A citizen of heaven is open to information to help select civic leaders on the basis of what's right, rather than just on the basis of what they promise to do for my pocketbook.

With citizenship in two realms involved, our most noble patriots today should be those looking up and praying: "Your kingdom come."



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

Pass the blame

A bumper sticker bore the following sign: "Willard did it!" An index finger in the corner pointed to the imaginary "Willard." This was a spoof of people's reluctance to assume any responsibility for anything that goes wrong.

Adam and Eve in the Garden of Eden were the first ones to pass the blame on to someone else. In effect, Adam blamed God for his disobedience: "The woman *you* put here with me—she gave me some fruit from the tree, and I ate it." And Eve blamed the serpent. That started it.

Since that time it hasn't taken long for human beings to pass along the responsibility for the bad things that happen in every family. As I know from experience, culprits are not hard to come by in a family of eleven. It is our nature to pass the blame to someone else since that Great Fall. It has come to the point where "Today's Chuckle" in our daily newspaper is fitting: "If at first you don't succeed, pass the blame immediately."

This has resulted in what columnist Andy Rooney calls "an epidemic of litigiousness," where the public is prone to file suit for malpractice. Physicians are prime targets for such suits. "Doctors in the United States," Rooney goes on to say, "hardly dare practice some areas of medicine because of the cost of malpractice insurance. There are communities where a woman can't have a baby delivered because obstetricians have been forced out of business by the high price of malpractice insurance." An Associated Press news article appeared on March 21 of this year in which it was stated that many heart attack victims are being denied clot-dissolving treatment out of fear that their physicians will be sued for malpractice.

Others affected by the high price of insurance because of the risks involved are the manufacturers of ladders and football helmets and the operators of ski resorts. Insurance companies can be put out of business because of malpractice suits or charges of negligence. Typical of our times was a placard which shows a jurist with a lawbook under his arm advising, "Sue the scoundrels!"

"Disease" is often blamed for self-destructive behavior. Disease is blamed for such things as gambling, alcoholism, child abuse, adultery, and overeating, according to Theodore Pappas. This is a variation, says Pappas, of comedian Flip Wilson's explanation: "The devil made me do it." When all else fails, we sinners are inclined to blame "society" itself.

"The blame belongs somewhere else, not on me," we like to think. But Scripture reminds us to put the blame where it belongs. And it comes with a warning attached, "Do not be deceived: God cannot be mocked."

Immanuel G. Frey



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

Psalm 130

by James A. Aderman

Nights short on sleep, long on worry. Days darkened with dread, dogged by depression. Perhaps you've been there. Maybe recently. Psalm 130 was inspired especially for those times.

This psalm is one of the seven penitential psalms (6, 32, 38, 51, 102, 130, 143). Luther included it in what he called the "psalms of Paul" (32, 51, 130, 143) because of its emphasis on the complete sinfulness of the human nature, the free gift of God's grace, and the full redemption God alone provides. Psalm 130 is also one of the psalms of ascent which we commented on in the last article.

"Out of the depths I cry to you, O Lord" (v. 1). Since the unnamed psalmist points to his sin in verse three, it seems that his depression is caused by a nagging, transgression-torn conscience. "The depths" amply portrays how guilt makes us feel: depressed, burdened, hopelessly imprisoned. Notice what he does with his guilt. He asks the Lord for mercy. He doesn't deny his sin or wallow in self-inflicted name-calling because of it.

The hauntings of our indiscretions easily convince us, "If you, O Lord, kept a record of sins, O Lord, who could stand" (v. 3). No one can stand as innocent before the piercing scrutiny of God's justice (Nahum 1:6; Malachi 3:2). And that is the grounds guilt claims to convince us all is lost.

But how precious God's grace! The sweet, yet powerful, gospel has destroyed guilt's grounds for holding us captive: "With you there is forgiveness" (v. 4). The punishment our guilt insists we deserve has already been meted out—to God's Son. "God was reconciling the world to himself in Christ, not counting men's sins against them" (2 Corinthians 5:19). And because God forgives sins freely and completely, "therefore you are feared" (v. 4). The grateful response of the believer to his unshackling from guilt is reverence, awe, honor, and respect for his forgiver.

There's no need then for despair whatever the sin.

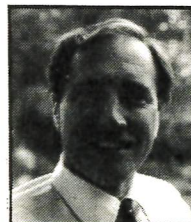
Rather there is hope. The psalmist uses two words for hope in the next verses. Both contain the thought of patient waiting because we are confident of the outcome (those words are translated "wait" and "hope"). "I wait for the Lord, my soul waits, and in his word I put my hope" (v. 5). The psalmist's patient trust flows from the unbreakable promises of the Scriptures. God's word is both the foundation for his hope as well as the power which fuels that hope.

Be sure to catch how the psalmist stresses his eager reliance on the Lord's mercy by comparing his hoping to a night watchman's desire for dawn and for being able to sigh in relief that another night has safely passed. "My soul waits for the Lord more than watchmen wait for the morning, more than watchmen wait for the morning" (v. 6).

Such freedom is too good to keep to oneself. The psalmist urges all of God's people to enjoy the liberty of the Lord's love. "O Israel, put your hope in the Lord, for with the Lord is unfailing love and with him is full redemption." There is nothing left for the believer to supply in being right with God. His account has been paid for him, paid in full. His crucified Jesus' triumphant cry, "It is finished," assures that we "are justified freely by (God's) grace through the redemption that came by Christ Jesus" (Romans 3:24).

Our freedom from guilt is entirely God's doing. This psalm testifies that the Lord's Old Testament people understood that as well as we. Theirs was not a religion of salvation by keeping laws. They were saved as we are: by trusting that "He himself will redeem Israel from all their sins" (v. 8).

Next time: Psalm 99.



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

Modern religious pluralism pluralism pluralism pluralism pluralism

by Roland Cap Ehlke

Time: An evening in April 1990.

Place: A small, out-of-the-way conference room in a large Midwestern university student union.

Occasion: A handful of people—ten to be exact—has gathered for the meeting of a self-titled “new age” religious group.

The meeting: A soft-spoken woman, who introduces herself as Patty, opens the meeting with a brief welcome. The room is then darkened for a twenty-minute video, which presents numerous personal testimonials of people who claim to have undergone out-of-the-body experiences and soul travel. The video includes a message from the Living Spiritual Master to his devotees, “We are moving into a golden age. . . .”

When the video is done, the group joins in chanting, “HU . . . HU-U-U. . . .” This “ancient name for God” is chanted six times; then there is silence. After that the people share their personal spiritual experiences.

This little scene probably strikes us as rather strange or exotic. It may also strike us as insignificant. The vast majority of people on that campus had overlooked notices of the meeting. Apparently they could not have cared less what went on there.

Yet this scenario takes place countless times each week across our land. It is a microcosm of the huge religious upheaval taking place today. Indeed, all of the Western world, once considered the stronghold of Christendom, is in spiritual upheaval.

Upheaval

According to the *World Christian Encyclopedia*, Christian churches in Europe and North America are losing members at the astounding rate of 7600 each day! Here are some examples of mainline Christian church membership in America during the 1970s:

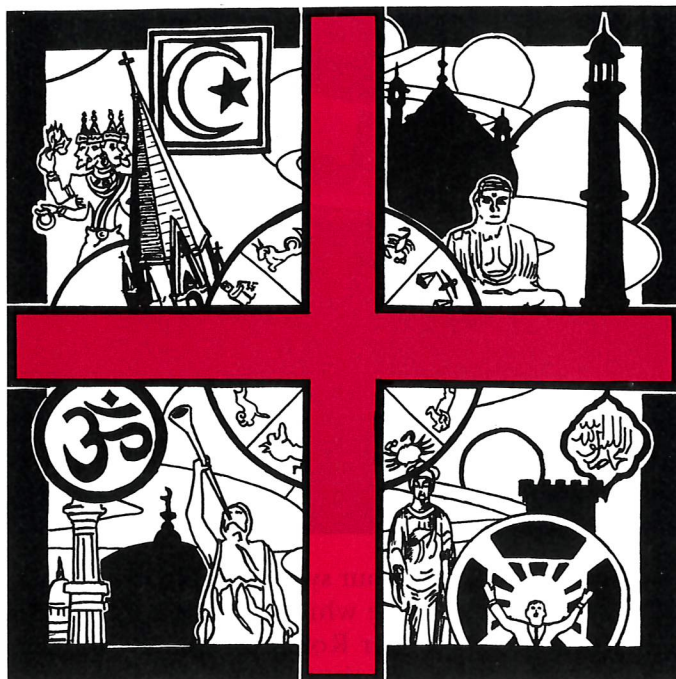
	1971	1980
United Church of Christ	1,858,592	1,740,202
United Methodist Church	10,036,109	9,534,803
United Presbyterian Church	2,906,147	2,468,215

These figures represent a loss of 1,057,628 members from three church bodies in one decade. The Presbyterians did manage to gain during the eighties, but only through mergers with existing church bodies. The other two continued their slide, the Church of Christ losing another 77,534, and the Methodists 410,228.

Most Lutheran church bodies are also declining in membership. (Although the Wisconsin Synod managed to grow during the seventies, the eighties saw that growth come to a standstill. The synod's 3.6 percent growth during the past decade marks the lowest for any decade in its history.)

Where are all the members going? Many have turned to charismatic, Pentecostal groups. The fastest growing of these is the Assemblies of God, which has shot up from about 300,000 members in 1971 to 2,160,667 in 1989.

New Christian denominations, sometimes referred to as sects, are on the rise. But that's only part of the



picture. There is also a tremendous increase in groups outside the pale of Christianity. Established world religions, such as Hinduism and Islam, are making headway in the West. The same holds true for newer non-Christian cults, such as Mormonism and Bahaism.

Religious researchers estimate there are as many as 2000 new religions in America. Clearly, ours is a society of religious pluralism.

The decline of mainline Christianity and rise of non-Christian religions has great impact on us and our children. No longer can we assume that most people accept basic Christian morality and teachings. No longer can churches rest on their laurels. Christianity is still the dominant religion in America, but the competition is getting tougher.

Causes

What's behind this upheaval? As with any spiritual turmoil, at the root is Satan together with his legions. "For our struggle is not against flesh and blood," writes Paul, "but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12).

The devil has used a number of powerful forces in the modern world to weaken Christian churches and their proclamation, as well as to strengthen the inroads of anti-Christian groups. Two of those forces are humanism (the exaltation of man in place of God) and materialism (the exaltation of things in place of

God). TV provides an almost steady stream of these two isms.

Yet the main damage to the churches has come not from without but from within. Many contemporary Christian denominations have sold their birthright for a mess of pottage.

In one area after another the churches have sold out to rationalism, placing human reason above God's revelation and the supernatural. From the special creation and flood of Genesis, to the Old Testament prophecies, to the miracles and resurrection of Jesus, to the heavenly vision of Revelation—theologians have denied God's power and wisdom. They have exchanged an inerrant, authoritative, and divinely inspired Bible for an error-ridden, powerless, and merely human book.

Having discarded the Bible, much of mainline Christianity has little left to offer except subjective advice. What a far cry from the gospel Jesus entrusted to his church—the good news of a Savior victorious over sin, death, Satan, and hell itself!

Secular forces and the weakness of the churches have combined to create a spiritual wasteland. People are hungering for spiritual food. Many are offering to satisfy that hunger.

Our role

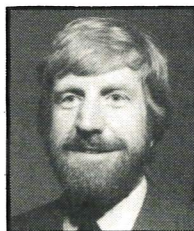
While false religions from Armstrongism to Zen have been quick to capitalize on the present situation, orthodox Christians often have been sluggish to react. Could it be we've become too wearied from the doctrinal infighting among Christian denominations? Or have we been overly influenced by the world?

Until the end of time this world will remain a spiritual battlefield. We need to be aware of the dangers out there. Then, grounded solidly in God's word, we need to "contend for the faith" (Jude 3) and in love confess Christ to others.

In future installments of this series we shall look at a number of cults and non-Christian religions which have made their presence felt among us. We shall see how they differ from the Bible and examine ways to share our Christian faith.

Further reading: *Eerdman's Handbook to the World's Religions* by Philip Gardner, *The Kingdom of the Cults* by Walter Martin.

Next: The Mormons.



Pastor Roland Cap Ehke is an editor at Northwestern Publishing House.

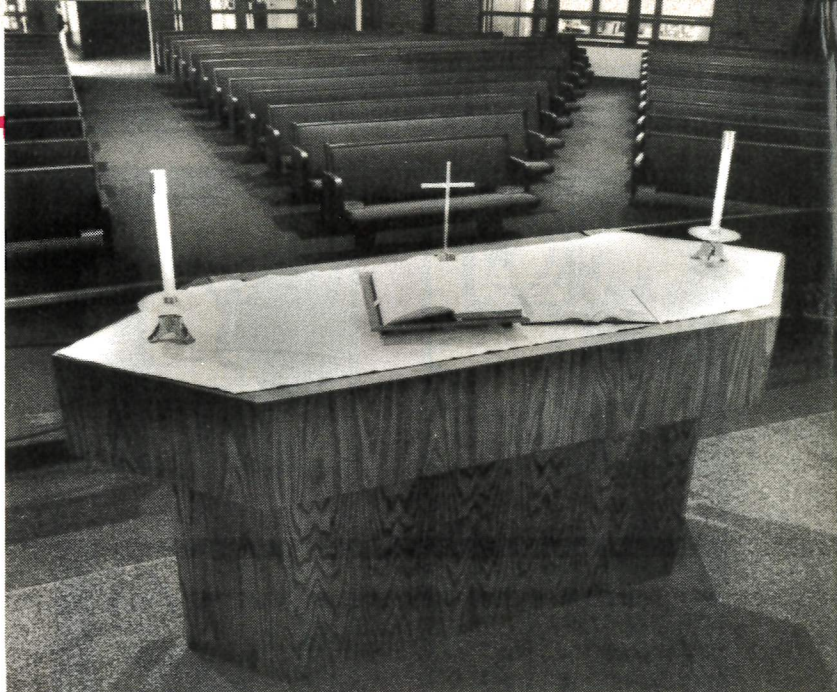
But isn't that Catholic?

by James P. Tiefel

The issue was raised again at a recent teachers' conference. In a workshop on teaching worship to children, I had encouraged participants to use the *Sampler's* musical settings of the psalms in their classrooms. The workshop had just ended when a teacher asked a very pleasant but obviously frustrated question. "All my life I've been taught that chanting was Catholic," she said. "How can I convince myself and other people that it's all right for Lutherans to chant the psalms?" Her question was a variation of a question which hundreds of WELS members have asked when they have been introduced to new worship forms. I've heard it asked about the phrase "And also with you," about white robes and freestanding altars, as well as about the *Sampler's* psalm settings. The same question will be asked again when the new Evening Worship service appears with the printing of the pastor's chant lines. "But isn't that Catholic?" someone will wonder. How are WELS pastors and worship leaders to answer that question?

"It's not Catholic at all"

That's the easiest answer and it is also the most accurate. The chanting of the psalms was a part of the worship of believers 1500 years before anything resembling Roman Catholicism appeared on the scene, and scholarly research indicates that the *Sampler's* settings may not be so different from what Old Testament believers heard and sang. The man who first suggested a freestanding altar was not some Roman pope, but Dr. Martin Luther (cf. *Luther's Works*, Vol. 53, p. 69). Luther also spent a great deal of time and energy revising the chants for the Epistles and Gospels so that the Sunday lessons could be chanted by the pastor in German. The chanting of liturgical dialogue (pastor and people back and forth) was part



of German services in our synod even in this century. Christian pastors wore white vestments long before the church came under Roman influence and long after Luther's reformation. Many customs which people perceive as being "Catholic" are actually very Christian and very Lutheran!

"We use many Catholic forms"

Isn't that the truth! It doesn't take a liturgical scholar to notice the similarities between our Lutheran liturgy and an English version of the Roman Mass. Again, it was Luther who saw to it that the Reformation did not trample on the church's traditions. Some of our favorite hymns were born in Catholicism, e.g., "On Jordan's Bank the Baptist's Cry" (TLH 63) and "Holy God, We Praise Thy Name" (TLH 250). The three-year cycle of Scripture readings, used by a growing number of WELS churches since 1973, shares many features with the Roman Catholic lectionary which was produced in 1969. Much of the contemporary Christian music on today's market is being produced by Roman Catholics (e.g., Keith Green) and at least a few of the psalm settings by Marty Haugen, another Roman Catholic, will surely find their way into our hymnal and, we're guessing, will achieve notable popularity.

"It only sounds Catholic"

Why do chanting and freestanding altars seem more Catholic than our liturgy, hymns, and lectionary? The easiest answer is that we're used to the latter but not the former! But the answer is more involved than that. Many of our readers can remember an era when the Roman Catholic Church was seemingly dedicated to the destruction of Lutheranism. Rome refused to grant that a Lutheran (or any non-Catholic, for that matter) actually could be saved or even rightfully married.

Thousands of Lutherans who became engaged to Catholics were coerced by priests into signing nuptial agreements in which they promised not to interfere with the Catholic education of their children. Pastors and teachers made a valiant effort to instruct lay people about the doctrinal differences which existed between Catholicism and Lutheranism, but often as not the differences in *form* and *style* were easier to identify and understand than the differences in doctrine. People could see that Catholics had saints days and altar boys and that Lutherans did not, that Catholics chanted and Lutherans sang and that Catholics wore white and Lutherans wore black. A look into the hymnal or a history book would have disproved all of those perceptions, but the popular piety in that era, needing the lines between Catholics and Lutherans drawn clearly, cleanly, and easily, held onto the perceptions tenaciously. Given the circumstances, it's easy to understand why a whole batch of customs and forms, many of which were actually just as Lutheran as they were Catholic, came to be disowned and despised in the conservative Lutheran church.

“So what if it's Catholic?”

That's a better response than it may seem at first glance. There can be no doubt that Roman Catholicism still holds to a false theology. But neither the church nor its members are completely without the gospel. What does it matter if a Lutheran paints a picture of Christ or a Catholic paints a picture of Christ so long as both pictures say about Christ what the Scriptures do? Martin Luther set the pace for the churches of the Reformation when he let it be known that he would throw out of worship whatever harmed the gospel and bring into worship whatever proclaimed the gospel. He wrote,

The service now in common use everywhere goes back to genuine Christian beginnings, as does the office of preaching. But as the latter has been perverted by the spiritual tyrants, so the former has been corrupted by the hypocrites. As we do not on that account abolish the office of preaching, but aim to restore it again to its right and proper place, so it is not our intention to do away with the service, but to restore it again to its rightful use (LW, Vol. 53, p. 11).

Luther was not willing to part with any form that had to do with the gospel, and he wasn't so concerned whose tradition it was. In his day and ours, gospel is gospel, whether carried by Gregorian chant, Lutheran hymn, or American folksong. Jews chant the

psalms, for that matter, and we certainly aren't going to stop using the psalms! On the other hand, we are determined, as Luther was, to eliminate whatever is opposed to the gospel or makes it unclear. It can't help but amaze one that some of the same faces which scowl in disgust over chanted psalms will grin from ear to ear over an old revival hymn that blatantly denies the Bible's doctrine of conversion!

“Let me explain”

The issue is quite easy for the mind to grasp, but that doesn't make it a simple issue. The perception that certain rites and ceremonies are symbols of Roman Catholic heresy developed, in some cases, over many years and may even have been reinforced by well-meaning church leaders. People need time to analyze and redirect those perceptions and that's why none of the answers suggested by this article's headings is really adequate. No pastor, teacher, organist, choir director, or church elder should expect that fears of false doctrine so firmly felt will dissolve into thin air. Efforts to push and prod may well confuse pious believers and cause actual harm to their faith. “Make haste slowly” is always good advice, and especially so in matters which are neither commanded nor forbidden by God.

On the other hand, “make haste” is also good advice. Both our present liturgy and the three-year lectionary entered our synod amid charges of “catholicizing” and yet our congregations have been enriched by these forms. There are many rites and customs not now in use in our churches which could bear similar fruit. The key ingredient is education, first for ourselves and then for our people. Let the leaders be the first to part with imprecise perceptions and then let them carefully and thoroughly teach their people from God's word, the Lutheran confessions, and Luther himself. Speaking of hymns, the reformer once asked in a lighter moment, “Why let the devil have all the good tunes?” We might paraphrase and ask, “Why let non-Lutherans have so many fine customs which rightfully belong to Lutherans and to all Christians?” Perhaps with patience and education the day will come when more WELS members can enjoy more of the symbols and ceremonies of Christian worship without wondering if the use of such signals the loss of the gospel!



Pastor James Tiefel, a member of the synod's Commission on Worship, teaches at Wisconsin Lutheran Seminary, Mequon, Wisconsin. This article first appeared in the Spring 1990 issue of Focus on Worship.

“This is where the Lord led me”

A special ministry for people with problems

by Dorothy J. Sonntag



Joanne Halter, director of social services at Wisconsin Lutheran Child and Family Service



Joanne Halter confers with WLCFS Executive Director Ernst Lehninger.

“I’m a day-to-day person,” says Joanne Halter. “I didn’t plan my life. This is where the Lord led me.”

Where the Lord led her, 15 years ago, was to Wisconsin Lutheran Child and Family Service. Halter, director of social services, supervises 18 staff counselors in offices throughout Wisconsin and Illinois and is responsible for all social service programs for the Milwaukee-based agency.

Halter didn’t start out to be a social worker. She grew up on a farm in Franklin, Wisconsin. After graduation from Wisconsin Lutheran High School she went to the University of Wisconsin-Madison, where she earned a degree in secondary education.

She taught for a year, but found she preferred working one-on-one with students to classroom teaching. Then a notice in the *Haven*, the WLCFS newsletter, caught her eye. The agency would provide scholarships for qualified candidates interested in a career in counseling. Halter applied and was accepted. She studied two more years at Madison and received a master’s degree in social work.

At the time WLCFS had its main office in Milwaukee and one in Black Creek, near Appleton. When Joanne joined the agency, it expanded its services to the LaCrosse area. Halter spent much of her time on the road, providing a “rolling office” for western Wisconsin. Then she began to specialize in adoption services, and finally was named director of social services.

Halter has seen a number of changes at WLCFS in



A collage of photos and cards from clients covers a wall of Joanne's office.

the years she has served. The agency now has offices throughout Wisconsin and northern Illinois. "We want to make our services available to as many people as possible," she says.

Another change has been in the services offered. When WLCFS opened its doors 24 years ago, adoption was the primary service offered. Now the emphasis is on family therapy. The agency offers programs on alcoholism awareness, a variety of educational services, and a singles ministry, as well as foster care and services to unmarried parents.

A more subtle change that Halter has noted is a trend away from the attitude that asking for help with personal or family problems is a weakness. People are more likely now, when faced with a crisis, to seek counseling, she says.

Halter views the service the agency provides as "an arm to facilitate the pastor's role." She sometimes invites pastors to sit in on counseling sessions, if the client agrees. "The pastor has a distinctive role," she says. "What you come here for is somewhat different from what you get in a pastor's office." She often receives calls from pastors asking for advice.

She also views the service offered at WLCFS as different from that clients receive at secular counseling agencies. "We are distinctively Christian," she says. "We have professional, qualified therapists who incorporate their Christian faith into their counseling."

Her least favorite part of the job, Halter says, is paperwork. "I get frustrated, spending time filling

out forms instead of working with people." But reports and documentation are required to maintain the agency's standing as a licensed mental health facility. "Christian charity has become more a business practice," says Halter, "regulated by government and legal systems. We at WLCFS need to serve by the rules."

And the best part of her job? "The people, those I work with and those I serve." On a wall in her office is evidence of many of the people whose lives she has touched. It's a collage of photographs and cards from scores of grateful families. "Some send pictures three weeks after we see them, some ten years later," she says.

Although administrative responsibilities take much of her time, Halter carries a small case load "to keep my fingers in the pie." Recently she received a card and a gift from a grateful client, whom she had been counseling for some time. The gift: a box of tissues "to replace all the Kleenex we went through together," Halter read aloud from the message on the card. "God knew I needed you."

The card occupies a special place on Joanne's desk. She keeps it as a reminder of the special ministry in which she serves.



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



Memories forever

by Linda Schlavensky

“Where is this world going to?” “What is this world coming to?” I recall my mom saying those words many times. She was a lady, a hardy soul. She always wore a dress and an apron with a bib made out of feedbags with pretty lines and rows of wild flowers, yellow, pink, red. I guess nowadays moms wear jogging suits.

Her shoes were the neatest because they never were straight. They curved off to each side. They were sprinkled with flour or splattered with paint. I could never figure out how she got those laces through the holes. They were knotted. The plastic tips were always off. Back then teeth were used for more than just eating. I guess nowadays moms wear Reeboks or Nikes with socks to match. My mom wore nylons bunched up in rolls around the ankles. They must have been the discards which served at least a couple more months' purpose.

I loved to sit by my mom. Her dress always had interesting buttons. There was variety. Some buttons were larger than others. Some had two holes. Some had four holes. They always seemed to be of various shades—some darker, some lighter. I loved to twist them so the buttons would have the holes line up.

Sometimes I'd even find a safety pin, but she never liked me to touch that pin. It was a reminder of a job she had neglected.

Mom always made her dresses interesting. Some days I'd see a patch from my brother's pajamas or an odd shape from my daddy's plaid flannel shirt. Nowadays clothes don't have such exciting things for children to see. Even if clothes were made that way, children don't have time to catch their moms. Or is it, sometimes moms don't have time to sit down long enough for the children to look?

My mom was forever wiping sweat off her face. She'd use her apron. Sometimes we kids would climb up to the faucet and put water on our faces and hair so we'd look like Mom. Then we'd wipe our brows with our flannel sleeves and say, “Boy oh boy—tough life!”

The only time I ever saw my mom in pants was in the summertime out in the bean field. Dad raised beans for cash. I think it was so we could have new school clothes. All us ten kids had to hoe the beans, weed the beans, pick the beans. Summer after summer. Year in, year out. Sometimes Mom would hoe with us. We fought to get the row next to her. She'd make us take turns. Everyone got a chance.

At bean-picking time, Mom was the boss. She'd go around and check to make sure the pickers were doing a good job. She'd always come by us, though, and help us a little. When she'd leave, we'd have a burst of energy to pick more and better than before.

All our friends thought our mom was the greatest. Mom smelled so good in the summertime. I bet she had some extra money and bought herself some Avon “To a Wild Rose.” Our mom taught us many things. We never went to bed without a hug and kiss good-night.

I wonder where the children of today are going? What will the children of today remember about their moms? Perhaps moms of today shouldn't concentrate so much on putting their children in designer jeans. Maybe moms of today will come to the realization that children need a mom's attention for only a short while. They grow up fast. The memories of childhood last forever.



Linda Schlavensky is a member of Mount Olive, Appleton, Wisconsin.

Scopes in reverse

by Joel C. Gerlach

In the 1920s the state of Tennessee told John T. Scopes that he could not teach evolution in its public school classrooms. In March of this year the state of California told the Institute of Creation Research in San Diego that it could not teach creation in its classrooms without jeopardizing its accreditation.

Because creation research is the ICR's chief reason for being, it refused to budge. Subsequently the state revoked the school's accreditation. In April the ICR filed suit in federal court to regain its accreditation.

The institute had offered masters' degrees in biology, geology, astro-geophysics, and science education. State Superintendent of Public Instruction Bill Honig told ICR officials, "You can teach as much creationism as you want," but not in science classes. "The science courses you teach must be up to speed."

In other words, the ICR as a private school cannot grant masters' degrees in science if it

continues to insist on teaching a supernatural theory of origins at the expense of evolution in its science courses.

The California ruling has interesting implications for private Christian colleges in other states. If our accredited synodical schools were in California, their accreditation could be at risk.

The ICR's plight has elicited support from a most unusual source. One of the letters of recommendation urging continuation of accreditation for the ICR graduate school came from world-renowned Soviet scientist Dimitri Kuznetsov. Kuznetsov, a biochemist, was a winner of the prestigious Lenin Komsomol Prize in 1983. He holds three earned doctorates: an M.D. in internal diseases, a Ph.D in biochemistry, and a D.Sc. in molecular biology. Until the mid '80s Kuznetsov was an advocate of evolution. He is now a confirmed creationist. He has served as a guest lecturer at Yale Uni-

versity and UCLA.

Kuznetsov has arranged for ICR vice president, Dr. Duane Gish, to lecture on creationism during the summer at the USSR Academy of Sciences, at Moscow State University, and at the Moscow State Darwin Museum. In a letter to California's Superintendent Honig, Kuznetsov wrote, "In a time of perestroika, the academic freedom in Moscow and Leningrad looks better than in California."

In Europe it appears that more than just the Berlin Wall is coming down. In California it appears that another wall is going up. Its implications are ominous.

We are not saying that the state of California should officially adopt or approve the teaching of creationism. But at least it ought to allow creationists to compete in the marketplace of ideas. We always thought that is what universities were all about.

GRADUATION AT NORTHWESTERN COLLEGE

Forty-six graduates of Northwestern College, Watertown, Wis., received their bachelor of arts degrees on May 16. The following are the members of the 1990 graduating class:

Arnold, Matthew Bay City, Mich.
 Bitter, David Fort Atkinson, Wis.
 Bonow, John II Brown Deer, Wis.
 Brauer, Brett Oakfield, Wis.
 Brohn, Jonathan ... South Haven, Mich.
 Cole, Paul Yale, Mich.
 Cortez, Kevin Franklin, Wis.
 Dorn, Steven Watertown, Wis.

Green, Darren Mt. Lake, Minn.
 Hennig, Brian Monroe, Mich.
 Holtan, Jeffrey Hartford, Wis.
 Huebner, Mark Ixonia, Wis.
 Hunt, John Owosso, Mich.
 Linn, Timothy Dallas, Tex.
 Luchterhand, Martin Dale, Wis.
 Mahnke, Jeffrey Cedarburg, Wis.
 Marquardt, Guy Appleton, Wis.
 Martz, M. Scott Great Falls, Mont.
 Matter, Ricky .. Menomonee Falls, Wis.
 McKenzie, Tony .. Johnson Creek, Wis.
 Melso, Michael Neenah, Wis.
 Meyer, Douglas Phoenix, Ariz.
 Moll, John Milwaukee, Wis.
 Neyhart, Seth Van Dyne, Wis.
 Nolte, Paul St. Joseph, Mich.
 Oblender, Wayne Bay City, Mich.
 Oelhafen, Scott Flint, Mich.
 Otterstatter, Michael . Eagle River, Wis.

Plocher, James Marshall, Wis.
 Pries, David Saginaw, Mich.
 Riediger, Galen .. Sacred Heart, Minn.
 Roebke, John Onalaska, Wis.
 Russow, Craig Clear Lake, S.D.
 Schaewe, Matthew Yale, Mich.
 Schlafer, Bradley Appleton, Wis.
 Schmandt, Wesley Menomonee Falls, Wis.
 Schmidt, Daniel Noblesville, Ind.
 Schossow, Paul Belvidere, Ill.
 Schroeder, Thomas .. Sheboygan, Wis.
 Schultz, Karl Wausau, Wis.
 Seiltz, Nathan Egg Harbor, Wis.
 Silfies, David East Brunswick, N.J.
 Snyder, Peter West Allis, Wis.
 Wagenknecht, Daniel N. Richland Hills, Tex.
 Weihing, Michael Waukesha, Wis.
 Wempner, Timothy Marietta, Ga.

Dr. Martin Luther College call assignments

The Conference of Presidents met at Dr. Martin Luther College, New Ulm, Minn., on May 10 and 11 to assign calls into the teaching ministry to the 1990 graduates here listed. The assignments listed also include graduates from previous years.

- Adams, Betty**, Menomonie, Wis., to Trinity, Marinette, Wis.
- Albrecht, Michael**, Omaha, Neb., to St. John, Montello, Wis.
- Beagle, Jon**, Arlington, Oh., to Grace, Durand, Mich.
- Blauert, Mark**, Greenfield, Wis., to St. Stephen, Fallbrook, Cal.
- Bradley, Thomas**, Vadnais Heights, Minn., to Zion, Hartland, Wis.
- Cody, Richard**, Lake Mills, Wis. to St. John, Lomira, Wis.
- Drumm, Carol**, Manitowoc, Wis., to Salem, Loretto, Minn.
- Ehlert, Bethany**, Madison, Wis., to Zion, Monroe, Mich.
- Erdmann, Collene**, Milwaukee, Wis., to Immanuel, LaCrosse, Wis.
- Ewart, Michelle**, Broken Arrow, Okla., to Bethany, Ft. Atkinson, Wis.
- Fenske, Lorna**, Jackson, Wis., to Faith, Antioch, Ill.
- Fischer, Barry**, Solana Beach, Cal., to Immanuel, Waukegan, Ill.
- Fluegge, Michele**, Lannon, Wis., to Redeemer, Tucson, Ariz.
- Gast, Guy**, White Heath, Ill., to Bethany, Kenosha, Wis.
- Glaeske, Eva**, Houston, Tex., to Peace, Bradenton, Fla.
- Godfrey, Elizabeth**, Mission Hills, Cal., to Immanuel, Manitowoc, Wis.
- Graf, Heidi**, Hustisford, Wis., to St. Lucas, Milwaukee, Wis.
- Haag, Cheryl**, Manitowoc, Wis., to St. John, Milwaukee, Wis.
- Haag, Paul**, Manitowoc, Wis., to Our Savior, Longmont, Col.
- Hassey, Susan**, West Allis, Wis., to St. John, Dowagiac, Mich.
- Heckendorf, Renee**, Jackson, Wis., to Trinity, Bay City, Mich.
- Hillman, Christine**, Oshkosh, Wis., to St. John, Jefferson, Wis.
- Huhn, Rebecca**, Watertown, Wis., to Michigan LHS, St. Joseph, Mich.
- Indermuehle, Donna**, West Salem, Wis., to Immanuel, Waupaca, Wis.
- Jarvis, Tracy**, St. John's, Antigua, to St. John, Fox Lake, Wis.
- Jeske, Laurie**, Kenosha, Wis., to Gethsemane-St. Andrew, Milwaukee, Wis.
- Johnson, Daniel**, Phoenix, Ariz., to Christ the Lord, Clearwater, Fla.
- Johnson, Gregory**, St. James, Minn., to Our Savior, Bylas, Ariz.
- Kander, Laurel**, Stanton, Neb., to Bethany, Manitowoc, Wis.
- Kirby, Karen**, Brillion, Wis., to Trinity, Jenera, Ohio
- Kirk, Elizabeth**, Prairie du Chien, Wis., to St. Paul First, N. Hollywood, Cal.
- Klatt, Michele**, Menomonie, Wis., to St. Paul, Cannon Falls, Minn.
- Kloehn, Renee**, Stoddard, Wis., to Immanuel, Hadar, Neb.
- Koester, Jason**, Madison, Wis., to St. Paul, Sodus, Mich.
- Kuckhahn, Bethel**, Gibbon, Minn., to Martin Luther Preparatory School, Prairie du Chien, Wis. (1 year)
- Laich, Marie**, Simi Valley, Cal., to Immanuel, Ft. Worth, Tex.
- Larsen, Kim**, Denmark, Wis., to St. John, Wood Lake, Minn.
- Lillo, Jeffry**, Anchorage, Alaska, to Michigan LHS, St. Joseph, Mich.
- Lindemann, Jonathan**, Watertown, Wis., to Bethany, Hustisford, Wis.
- Lober, Matthew**, Jackson, Wis., to East Fork, Whiteriver, Ariz.
- Luetke, Julie**, Onalaska, Wis., to Trinity, Brillion, Wis.
- Marnach, Betty**, Rockland, Wis., to St. John, Baraboo, Wis.
- Meihak, Michelle**, Wabasha, Minn., to St. Mark, Watertown, Wis.
- Meyer, Courtney**, Hartford, Wis., to St. Andrew, Chicago, Ill.
- Miller, Lynette**, Lannon, Wis., to Lola Park, Redford, Mich.
- Miller, Patrick**, Beaver Dam, Wis., to Nebraska LHS, Waco, Neb. (1 year)
- Neumann, Neil**, Albuquerque, N.M., to St. John, Sturgis, Mich.
- Pappenfuss, Andrew**, Appleton, Wis., to Michigan LHS, St. Joseph, Mich. (1 year)
- Plath, Douglas**, Sodus, Mich., to East Fork LHS, Whiteriver, Ariz. (1 year)
- Raddatz, Nathan**, New Ulm, Minn., to Zion, Egg Harbor, Wis.
- Radue, Katherine**, Neenah, Wis., to Nebraska LHS, Waco, Neb. (1 year)
- Rahmlow, Amy**, Appleton, Wis., to Grace, St. Joseph, Mich.
- Rehberger, Phillip**, Oshkosh, Wis. to St. John, Hemlock, Mich.
- Remmele, Steven**, Echo, Minn., to St. Paul, Tomah, Wis.
- Renner, Mark**, Madison, Neb., to St. Paul, Saginaw, Mich.
- Ridge, Ruth**, Juneau, Wis., to Faith, Antioch, Ill.
- Roecker, Darrell**, Slinger, Wis., to Salem, Owosso, Mich.
- Sandvold, Dwight**, Bismark, N.D., to Zion, Columbus, Wis.
- Schaefer, Susan**, Aurora, Col., to Gethsemane, Milwaukee, Wis.
- Schibbelhut, Kristina**, Fond du Lac, Wis., to St. Paul, Sheboygan Falls, Wis.
- Schmidt, Jill**, Andover, Minn., to Grace, Portland, Ore.
- Schmidt, Kristine**, Watertown, Wis., to Christ, Zumbrota, Minn.
- Schneck, Bryan**, Benton Harbor, Mich., to St. John, St. John's, Antigua, West Indies
- Schoenherr, Jeffrey**, Jefferson, Wis., to St. John, St. Paul, Minn.
- Schroer, Paul**, New Ulm, Minn., to Zion, Columbus, Wis.
- Schultz, Jennifer**, Kenosha, Wis., to St. Paul, Sodus, Mich.
- Schwerin, Camielle**, Stillwater, Minn., to Shepherd of the Mountains, Reno, Nev.
- Steffen, Colleen**, Springfield, Minn., to Peridot, Peridot, Ariz.
- Steffen, Kurt**, Platteville, Wis., to Beautiful Savior, Milwaukee, Wis.
- Stobb, Lynn**, Wayne, Mich., to Martin Luther Preparatory School, Prairie du Chien, Wis.
- Tank, Eunice**, Brillion, Wis., to Trinity, Caledonia, Wis.
- Tank, Kathryn**, New London, Wis., to Christ, Big Bend, Wis.
- Thomas, Margaret**, Augusta, Ga., to Nozomi Lutheran, Tsuchiura, Japan
- Valleskey, Jacqueline**, Mequon, Wis., to Michigan Lutheran Seminary, Saginaw, Mich.
- Voigt, Melanie**, Marshfield, Wis., to St. Matthew, Iron Ridge, Wis.
- West, Gregory**, San Jose, Cal., to Gethsemane-St. Andrew, Milwaukee, Wis.
- Westendorf, Rachel**, Hartford, Wis., to New Salem, Sebawaing, Mich.
- Winterstein, Christine**, Monroe, Mich., to Trinity, Aberdeen, S.D.
- Wohlrs, Kristi**, Brookfield, Wis., to Winnebago Lutheran Academy, Fond du Lac, Wis. (1 year)
- Wolff, Janell**, Lake City, Minn., to St. Paul, Riverside, Cal.
- Zunker, Kristine**, Athens, Wis., to Immanuel, Hutchinson, Wis.

Michigan District

The fourth pregnancy counseling center operated by the southeast Michigan chapter of **WELS Lutherans for Life** was dedicated on April 21. The center is housed at Zoar in Detroit. . . . **Zion, Toledo, Ohio**, is celebrating its centennial with a full year of activities and special services. Guest speakers throughout 1990 include former pastors Daniel Habeck and Norman Maas, district president Robert Mueller, and synod president Carl Mischke. . . . **Huron Valley LHS**, Westland, has 20 new students enrolled for the '90-'91 school year. The annual meeting on May 20 brought the school's debt reduction drive to a conclusion. On May 5-6 the drama department presented "Ask Any Girl." The school hosted the area grade school track meet on May 11. Twenty-two seniors graduated June 10 in a service held at St. Paul, Livonia.

— James L. Langebartels

Minnesota District

On May 6, members of **Salem of Woodbury, Minn.**, dedicated their new house of worship. Pastors Verne Voss and Martin Schwartz participated as preacher and liturgist, representing the District Evangelism Commission and the District Mission Board. Salem, which is served by Pastor Donald F. Hochmuth, recently merged with its former sister congregation, Mt. Zion of St. Paul, and relocated to a rapidly growing area of Woodbury. . . . On Easter Sunday members of **Zion of Springfield, Mo.**, broke ground for their first worship facility. Zion is served by Pastor Arlyn L. Schmeling. . . . **New Life of Shoreview, Minn.**, broke ground for its first perma-

nent home on May 6. New Life, which began as an outreach exploratory effort, is served by Pastor Mark A. Cordes. . . . **Friedens of New Prague, Minn.**, recently completed its celebration of the 125th anniversary of the congregation and 75th anniversary of the present church building. The anniversary celebration consisted of five special services: church dedication, congregational organization, confirmation reunion, mission emphasis anniversary, and marriage reunion anniversary Sunday. Friedens is served by Pastor Wilbert E. Neumann. . . . The board and faculty of Dr. Martin Luther College recognized the anniversaries of seven professors in a special service on April 29. Completing 40 years of service were: **Professors Lloyd O. Huebner, Arthur Schulz, and Fred Bartel**. Completing 25 years of service were: **Professors Roger Klockziem, Judith Kresnicka, Thomas Kuster and John Micheel**. . . . On May 6 the 25th anniversary in the teaching ministry of **Robert J. Wolff** was observed by his congregation and school, St. John of Lake City, Minn. Twenty-fifth anniversaries in the pastoral ministry were noted by **Pastors Frederick S. Fallen** (St. Paul, Arlington, Minn.) and **Arnold E. Lemke** (Faith, Excelsior, Minn.). Both were honored by their respective congregations with celebrations on May 20.

—Robert M. Edwards

Nebraska District

Our Redeemer of Martin, S.D., held groundbreaking on February 18 for a new worship facility. The \$125,000 building should be completed by fall. Members of the congregation are doing much of the work to keep costs down. John

Hartmann is the pastor. . . . **Lord of Life in Thornton, Colo.**, dedicated its multi-purpose worship area on April 19. This addition to the original WEF unit will be used for a variety of activities during the week in addition to worship use on Sunday. . . . **Christ Lutheran of Grand Island, Neb.**, dedicated a new school addition on April 29. . . . Anniversaries in our district include the 50th anniversary for **Mt. Olive in Lincoln, Neb.**, and the 10th anniversary of **Shepherd of the Valley Lutheran School in Westminster, Colo.** . . . Nebraska's **Platte Circuit** of the Lutheran Women's Missionary Society undertook a worthwhile project in April. The circuit held a "shower" for the East Fork Lutheran Nursery. Ladies brought a variety of items the nursery needs to raise children from birth to school age. . . . About 480 Christians from all over Colorado attended a **joint mission festival** at the recently-purchased Rocky Mountain Lutheran Center at the end of April. Pastor Harold Hagedorn, administrator for home missions, was guest speaker, along with Pastor Gary Cepek from Scottsbluff, Neb. A choir concert and mission-related workshops preceded the service.

—Timothy W. Bauer

A WORD TO OUR SUBSCRIBERS

Because of budget constraints and increased costs we must reluctantly increase the Northwestern Lutheran subscription rates, effective July 1, 1990.

1 year subscription	\$ 8.50
2 year subscription	\$17.00
3 year subscription	\$22.50
Bundles per subscription	\$ 5.50
Every home mailing plan per subscription	\$ 6.00

by Paul E. Kelm

Is the receipt of funds from such sources as AAL and Lutheran Brotherhood unionistic and compromising? It appears as though (due to need) many congregations and, indeed, the synod are taking advantage of grants and matching funds to support what used to be funded by contributions.

Unionism is the practice of religious unity without theological unanimity. If the fraternal insurance companies you name were religious in essence and mission, then receiving funds from them would be unionistic. Membership, by virtue of policies purchased, would then also be unionistic.

To eliminate just such concerns, AAL clarified its bylaws in 1974 and Lutheran Brotherhood its articles of incorporation in 1979. Neither company is or wants to be an ecumenical agency fostering or implying confessional unity among Lutherans. Both are chartered and regulated by the government as "fraternal" companies (a legal category of non-profit organizations) providing financial services to Lutheran. As such they distribute grants, as part of their benevolence programs, to churches. Receiving such grants does not imply common confession with any other recipients of the company's benefits.

If grants were made in exchange for business advantages, the receipt of that money would be an ethical compromise. Such is not the stated nature of grants made by AAL or Lutheran Brotherhood. However, we do well to distinguish carefully between recognition of the grant and promotion of the company.

If grant money were to become a replacement for the grace-motivated offerings of members or an excuse for the stingy Old Adam, the receipt of such grants could become a compromise of Christian stewardship among us. Contrary to the supposition in your question, both the synod and the fraternal companies avoid grants that would replace budgetary dollars in support of the church's ongoing ministry. One-time and pilot projects, valuable but not essential to the mission of the church, are the focus of grants. I trust that congregations employ the same criteria.

If the church were to beg for grants to prop up the ministry Christ gave his church and moves Christians to support, this would compromise our teaching both inside and outside our fellowship. In reality, AAL and Lutheran Brotherhood make grant dollars available and seek applications. Most of the grant money the synod currently receives is in the form of "block grants," lump sums whose distribution is determined by the church body.

Your question was an issue of considerable controversy in our synod following the dissolution of the Synodical Conference. In its 1977 convention the synod appointed a study committee to address the issue. Its report, in the 1979 convention *Proceedings*, is a thorough response to your question. It demonstrates that the Scriptures do not preclude financial support of the church outside of members' offerings, with examples from church history of Christian liberty in this matter. In fact, the reconstruction of the temple described in Ezra illustrates both funding accepted from a pagan ruler and assistance deemed unacceptable (from the Samaritans) because it would imply unity without doctrinal unanimity. The report sounds appropriate cautions and documents the position of the fraternal insurance companies. I know of no changed circumstance which would alter the conclusions of that report and the synod convention which accepted it.

Witnessing to unbelievers brings God's saving love to those who need it most; but is it unnecessary to witness to fellow Christians?

To the contrary, Scripture urges Christians to witness to one another. In one form that witness is teaching. In another it is admonition. Colossians 3:16 speaks of both types of witness, then reminds us that even in worship we testify to one another of God's truth and love. That "mutual ministry" is God's design for building faith, correcting error, and regaining the straying (cf. also Ephesians 4:11-16).

Witness to our brothers and sisters in faith takes on the nature of comfort or encouragement when we bring the promises of God to each other's hurts and fears. Romans 12:8 calls "encouraging" a spiritual gift to be exercised. Philippians and 1 Thessalonians are examples of inspired encouragement, worth sharing and emulating. 2 Corinthians 1:4ff. states that we are comforted so that we can comfort others in Christ. Here and elsewhere St. Paul gives "personal testimony" to the grace and power of God in his life as an encouragement to others.

Law and gospel, the basic witness of Christianity, are as applicable to the Christian as to the unchurched. Every sinner needs to be confronted with his sin and assured that Jesus has already taken away that sin.

When we do not witness God's truth, love, and power to one another, we are unlikely to witness to the lost either. When we cannot share the joy our Savior gives us, our Christian fellowship has been robbed of *spiritual* intimacy.

Put school first

The report of the visit of the spiritual renewal consultant to the congregation in California (March 1) suggests that the congregation consider alternatives to Christian education. (Sounds like a euphemistic phrase for "close the school.")

Any vision statement for a church that is worth its salt must be a re-statement and application of the Great Commission, which tells us to make disciples of all nations. That includes outreach and nurture. The church in California has a school to fulfill part of the Great Commission. And along comes a consultant who suggests closing the school so there is more money for buildings and laser printers.

God has not commanded us to build churches, to buy pipe organs, or to use desktop publishing. He has, however, commanded us to train our children in the word. Even though there are only 17 children in the school, their education is worth more than many laser printers.

Let's pay attention first to what goes in the package, and then to the wrapping paper. Then, if money and time are left over, we can tend to buying organs and paving parking lots and going high tech.

*Robert S. Smith
Pelican Lake, Wisconsin*

*Pastor Lawrence Olson,
parish consultant, responds:*

The nurturing mission of the church is a clear biblical imperative. This means that each congregation must make choices, choices that may not be easy. But if those choices are not consciously made, they will be unconsciously dictated by the precedent of the past or the crisis of the present.

God has not given us a specific command to operate any particular educational agency. A Christian day school could be one of those agencies; a preschool another.

To see a contradiction between a comprehensive, scriptural view of the mission of the church and a strategy of ministry which may not include a specific educational agency is to make the mistake of confusing the means for the end.

Our Redeemer, Santa Barbara, has appointed a task force to evaluate the educational alternatives available to them. That was what I recommended. The question for all our congregations to ask is, "What will be the most effective way for us, given our unique situation, to carry out our ministry of Christian nurture?" The answers will vary.

Science and creation

In response to a letter by Mel Friske (May 1): Far from scoffing at a new scientific discovery, Prof. Toppe merely presents what was written in a magazine and uses it as a basis for his thesis that man cannot grasp the wonders of God's creation. And he agrees that "each new discovery . . . magnifies the inconceivable wisdom and the unimagineable power of the God who designed and created the heavens." Is there a better witness than that?

*Tony McKenzie
Johnson Creek, Wisconsin*

Jericho's walls

Re: The falling of the Jericho walls. "Score one for the Bible," says the *Time* writer. The metaphor holds only if the game is still in progress. In my opinion the game has ended. The final buzzer is the Greek word *gegraptai* ("it is written").

There are no more scores. The game is over. The scoreboard showed the final point when the Holy Spirit caused Joshua 6 to be written. Everything after that is about as relevant as a shot made after the horn that signals game's end.

The *Time* article, despite the misconception, serves a useful purpose. It reminds us of a disease that has plagued the church ever since the first believer yielded to the temptation to travel by sight rather than by faith.

Time should have said, "Score one for the archeologists." Scripture, not archeology, is normative. Scripture tells us which shots count, which don't. We humans score points when we discover something in nature or in history that agrees with the Bible.

Time reverses the order: the Bible scores when it is found to conform to

the products of human reason. That makes man's knowledge and wisdom, not God's, normative.

Who scores does make a difference. It all depends on that word *gegraptai*.
*Vernon Gerlach
Tempe, Arizona*

The value of Christian education

A letter (May 1) questioned the value of a Lutheran elementary school which "takes over 70 to 80 percent of a church's budget." The opportunity to expose a child to God's word five days a week is priceless.

While God tells us to use our gifts wisely, he also tells us to trust him. If we are truly devoted to providing our children with a Christian education, God will see to it that we have the funds available to do so. Proper stewardship of our gifts from God, cheerful giving to the Lord, and genuine trust in God's promises to us will alleviate the financial strain of supporting a school.

The benefit will be that we teach our children in a Christ-centered environment where they are daily in contact with God's word.

*Roger Rockhoff
Litchfield, Minnesota*

The letter "Paying for Our Schools" (May 1) seemed to question the value of Christian education because of its cost. Do we equate the necessity and value of full-time Christian education with a percentage of the budget?

The establishment of our schools is just as much in keeping with Jesus' command to go and teach all nations as is sending out missionaries. The congregation with no school does not have the financial burden, but how well does it grow and keep its young people in the church as future members?

*Alan Ross
Manitowoc, 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 Wisconsin Lutheran Seminary

The WLS Board of Control requests nominations for two theologically trained men to serve on the seminary faculty. One will be asked to teach in the fields of church history, symbolics, and education.

The other will be asked to teach pastoral theology, with a special emphasis on pastoral counseling and church history. He should show an aptitude for counseling in the parish ministry and be willing to seek further professional growth in this field.

Nominations together with pertinent information should be submitted by July 25 to Pastor Paul Manthey, 8419 W. Melvina, Milwaukee, WI 53222.

ADMINISTRATOR WANTED

Martin Luther Memorial Home, Inc., which operates convalescent and nursing homes in four Michigan locations, is seeking applicants for the position of executive administrator. Applicants shall be members of (or in fellowship with) the WELS, experienced health care professionals, and college graduates. Please direct inquiries to Steven L. Korth, 501 E. Smith St., Bay City, MI 48706.

VBS FOR HEARING IMPAIRED

Vacation Bible school for hearing impaired children ages 4-12 will be held July 9-13, 1:30-3:00 p.m., at Grace, 700 Beechwood Ave., Waukesha, Wis. Volunteers and observers are welcome. Contact Ruth Ihde, 414/527-1484; Verna Weigand, 414/547-3096; or write WELS HANDS, 10131 W. Schlinger, West Allis, WI 53214.

PRESCHOOL TEACHERS' WORKSHOP

St. Matthew, Iron Ridge, Wis., will host a workshop for early childhood educators on August 18. Spend a day growing professionally and spiritually. Topics include emergent writing, rhythm activities, make-it and take-it projects, and more. Contact Dan Whitney, 8371 N. Ann St., Milwaukee, WI 53224; 414/354-9713.

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MATH WORKSHOP

Christian Educators for Special Education presents Teaching in the World of Math, Aug. 14, 9:00-3:00, at Klemmer's Williamsburg Inn, Milwaukee, Wis. The program, presented by Dr. Henry Kepner of UWM, will include ideas for problem solving, computation, and math projects. Registration, including meal, before Aug. 1 is \$13.00 for members and students, \$18.00 for nonmembers. After Aug. 1, \$23.00. Please send check payable to CESE to Christian Educators for Special Education, Wisconsin Lutheran College, 8830 W. Blue-mound Rd., Milwaukee, WI 53226.

EUROPEAN STUDY TOUR

Dr. Martin Luther College will offer a six-week European study tour from June 10 to July 22, 1991. Participants may earn six hours of credit in social studies. The tour will include Istanbul, Turkey, Crete, Greece, Yugoslavia, Austria, Czechoslovakia, and Germany. Tour guides will be DMLC professors Arnold Koelbin and Theodore Hartwig. Address inquiries to John Isch, Director of Special Services, 1884 College Heights, New Ulm, MN 56073.

ORGAN AVAILABLE

Available for the cost of shipping is a Conn electronic organ; two manual; full pedal in poor/fair condition. Contact Pastor Keith Free, 1025 Cliffside Dr., New Carlisle, OH 45344 or call 513/849-9384.

HYMNALS NEEDED

Christ Our Rock exploratory mission in Rochester, Minn., needs used copies of The Lutheran Hymnal in good condition. We are willing to pay the cost of shipping. Please contact Pastor Joel V. Petermann, 402 31st Street NE #111, Rochester, MN 55904 or call (507) 281-5914.

PEW, ALTAR, LECTURN NEEDED

Our new mission in the Ozarks is building a church and needs pews, altar, and a lectern. Zion Lutheran Church, c/o Pastor A. L. Schmeling, 3342 Roxbury, Springfield, MO; 417/887-7272.

SUNDAY SCHOOL MATERIALS WANTED

If you have Sunday school materials you are not using, please contact Pastor Andrew Krause, 403 W. Lincoln St., Crandon, WI 54520; 715/478-3389.

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VACATIONERS

If you are vacationing in the Wisconsin Dells area this summer, you are invited to attend services at Newport Lutheran (ELS), five miles south-east of Wisconsin Dells on Hwy. 16. Services at 7 p.m. Saturdays and 10:30 a.m. Sundays. Pastor Joel Willittz, 212 Volk St., Portage, WI 53901; 608/742-4286.

TAPES AVAILABLE

Pilgrim's LWMS will send sermon tapes to those with no access to regular church services. Please send names and addresses to Pilgrim Lutheran Church, Attn: LWMS, 3901 First Ave. S., Minneapolis, MN 55409.

LABOR DAY RETREAT

Faith Lutheran of Pittsfield, Mass. will host the 19th annual North Atlantic District Weekend Retreat on September 1, 2, and 3. This year's event will be held at Camp Kingsmont, in West Stockbridge, Mass. This camp even offers electricity and bathrooms in each cabin. We will share Bible studies, recreation, fellowship, and worship throughout the weekend. Information and registration forms are available from Scott Lentz, Route 44, 6 Leslie Avenue, Pittsfield, MA 01201.

ANNIVERSARIES

Tawas City, Michigan — Emanuel (113th and dedication of new house of worship), Aug. 5, 8:30 a.m., 10:00 a.m. Herbert Buch, guest speaker. Dedication service 3:00 p.m. Robert Mueller, guest speaker. Lunch follows afternoon service.

Millville, Minnesota — Trinity (125th), July 22, 10:30 a.m., dinner following; 2:00 p.m., Pastor Manfred Lenz speaker, lunch following. Contact Mr. Gilbert Stelling, Box 283, Millville, MN 55957; 507/798-2428.

Seaforth, Minnesota — St. Paul (90th), Aug. 12, 10:30 a.m., John Stellic, speaker; 2:00 p.m., James Babler, speaker. Catered noon meal. If you plan to attend meal, please contact Pastor Steven Schmeling, Rt. 1, Box 119, Bellview, MN 56214; 507/644-3113.

Eagle River, Wisconsin — Christ (100th), July 21, 7:00 p.m. and July 22, 10:00 a.m. Carl Voss, guest speaker.

Milwaukee, Wisconsin — St. John, Vliet St., (100th Anniversary of its landmark church) July 29, 3:00 p.m., speaker: President Mischke.

Oconto Falls, Wisconsin — St. Paul (40th), July 22, 9:00 a.m., Pastor LeRoy Kaminski, speaker; 1:00 p.m., Pastor Wayne Rouse, speaker. Dinner 11:30 a.m., no charge. Fellowship hour, 2:00 p.m. Contact: Pastor Charles H. Heup, 414/846-2196 or 846-3820.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

LEE'S SUMMIT, MISSOURI — Pastor Jerome Enderle, 1101 SE Hamblen Rd., Lee's Summit, MO 64081; 816/246-5192.

CHANGE OF TIME OR PLACE OF WORSHIP

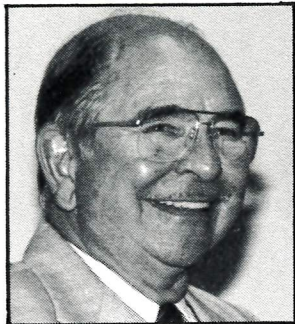
in the following exploratory areas or mission congregations.

LEE'S SUMMIT, MISSOURI — Gethsemane, 1101 SE Hamblen Rd. Worship, 9:30 a.m., Bible class/Sunday school, 10:45 a.m. Pastor Jerome Enderle, 816/246-5192.

NORTHWESTERN PUBLISHING HOUSE Summer Store Hours

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

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



My stewardship counselor days come back to me occasionally, but never more strongly than on the threshold of a summer. In most areas of the country our congregations are suffering summer slumps. Not only does Sunday attendance lag as members recreate on vacations and weekends, but also the offerings. In summer expenses may dip somewhat, but in the main running expenses in the church are a twelve-month affair. Mortgage payments, salaries, utilities, insurance, and whatnot—all take no vacation.

One need not be too clever to note that church offerings are cyclical. There's a big bulge around the six weeks of Lent, culminating in an extraordinary Easter Sunday offering. Another bulge occurs in November and December when traditionally more than one-third of the annual offerings are received. Summer is low tide. Because of summer, most congregations spend the rest of the year trying to catch up.

On purely anecdotal evidence I suspect that a goodly number of our WELS folk, either on vacation or on a weekend away from home, find their way into a church on the weekend. They wouldn't think of starting a new week without their Sunday visit with God in his house of worship. But the Sunday away from their church home is often a Sunday the home church does not receive their offering. And that simple fact is the reason the home church is in trouble by September 1, and church treasurers throughout the land are frustrated.

There are a number of reasons—none very substantial—why the usual offerings are never brought to the home church. One is thoughtlessness. There is no deliberate scheme to deprive the home church, just laxness. This type of giving reveals the rather random way a lot of Christians support their church. Giving is unplanned and the amount of the offering is haphazard. There are other reasons, among them the amount of money that was spent on the vacation. The tourist industry in Wisconsin tells us the cost is constantly climbing at a rate far outpacing inflation. Sophisticated tastes cost money. It could take the family budget a few months to extricate itself from this red ink, during which church offerings are neglected.

St. Paul knew a thing or two about human nature. In offerings, as in savings, regularity is a key. And Paul was giving some down-to-earth advice when he wrote to the Corinthians about an offering which he was gathering for the Christians in Jerusalem. "On the first day of the week," he urged, put aside your money intended for the offering. We are paid regularly. We ought to make our offerings to the Lord just as regularly: offerings, planned for the year, as the Lord has blessed us. Why not make this an exceptional year.

One more item. This issue begins a new series leading us into the world of the cults. Author of the series is Pastor Roland Cap Ehlke, an editor at Northwestern Publishing House, a name familiar to our readers. "Until the end of time," writes Ehlke, "this world will remain a spiritual battlefield. We need to be aware of the dangers out there . . . we need to 'contend for the faith' and in love confess Christ to others." I hope you will read and like the series. The series, appearing in the first issue of every month, will run about 14 installments. In the August issue he will deal with the Mormons. Don't miss one article of the series!

James P. Schaefer

During the Easter break, 25 Wisconsin Lutheran High School (Milwaukee) juniors, seniors, and five chaperones traveled to Tecate, Mexico, to build two homes for homeless families. The kids also found an opportunity to witness to the grace of God in Jesus Christ. On this page are some reflections and photos by participants of the project.

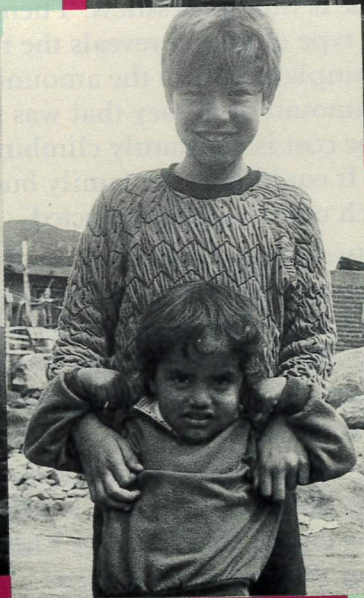
The people there were so amazing to me. Although we were strangers in their land, almost invading their personal privacy, they still opened their hearts and homes for us.

I also realized how much I appreciate the things I have.

Doug Pagel

For me Mexico was a chance to explore my witnessing capabilities. It made me see more than ever how powerful God is in each of our lives and how beautifully and successfully he can use even such a simple faith as mine.

Julie deGalley



The people had so little, but they gave us so much. They gave us hugs, help, thanks, inspiration, love, encouragement, and joy. I saw what it meant to be truly content. These people were so special, I could not help but fall in love with them after one day.

Jeff Strehlow

It seems so hard to explain. We worry about so many little things that really don't mean much. It's so easy to get caught up in the unimportant details!

Gina Junior

The grateful smiles we receive are enough thanks for the houses and our time. I hope that they see love for Christ in our actions.

It's hard to say "Adios" in the end. I want to take all the children home with me, and knowing that I may never see them again cuts deep. If not on earth, then all together in heaven some day.

Sarah Ibisch

TeenTalk, a monthly feature, is edited by Karen Spencer. Young people ages 13-18 are invited to send brief articles, art work, photos, or news of teen activities to *Teen-Talk*, Karen Spencer, 2297 E. 25th place, Yuma, AZ 85365. Include a self-addressed stamped envelope for return.