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# NORTHWESTERN LUTHERAN

Help follows  
hurricane  
Andrew

p. 352





# Where is his altar?

**Worship is not just what we perform on Sunday morning.  
It is how we perform all week long.**

by Robert H. Hochmuth

Jesus was speaking with a woman who relegated worship to an activity carried on at a special place. We can relate to that; we echo the psalm: "I love the place where your glory dwells." For us, too, worship may carry the connotation of a gathering of people, attentive to God's word and united in prayers and praise.

Jesus, responding to the woman, accentuates the attitude rather than the setting. The point we want to note is that while worship may well be a corporate activity, it originates as a single believer's reverent regard for his Lord's majesty and mercy.

Raising the issue about the "where" of worship then encompasses questions such as: Where and when am I called on to demonstrate my faithfulness and my devotion to God? Where and how do I acknowledge his loving lordship in my life?

## He designates us as priests

That every believer is a priest of God is a truth rightly held in our circles. Blessed implications of that noble status remain to be more deeply experienced; for one, the significant purpose we have in this passing world. The prime function of priests and priestesses of the Lord, according to Peter, is to show forth the praises of him who has called us out of darkness into his marvelous light. He claims my heart for his altar. There he is to receive my sacrifice of praise continually.

Such personal worship will nurture a longing for the privileges and joys of corporate worship. In fact, it is the merging of such sustained personal longing that makes for authentic corporate worship. Without personal worship in the heart, what takes place at the church altar is not worship.

Worship is not a function that is turned on for 55 minutes and then off again. Jesus points to the whole week in his familiar words: "Let your light shine before men, that they may see your good deeds and praise your Father in heaven."

When the believer-priest is exercising a worshipful attitude all week, striving to glorify our Savior-God, there is worship in ordinary things. "Whether you eat or drink or whatever you do, do it all for the glory of God," Paul urges. Then a workbench becomes an altar. So does a kitchen sink, or a desk at school or the office. Worship is not just what we perform on Sunday morning. It is how we perform all week long.

*A time is coming when you  
will worship the Father  
neither on this mountain  
nor in Jerusalem  
(John 4:21).*

## With a concern for those closest to me

Worship that is constant at the heart-altar and yearns to join with others at the congregation's altar is conscious of a need for establishing still another altar.

It would be self-defeating to sit with one's family in church to worship God and then go home to show devotion only to money, pleasure, and things.

Priests and priestesses of the Lord recognize that children catch the attitude of worship not from lectures on liturgy but by experiencing a consistent regard for the Lord at home. What a blessing to recall: "The Lord was number one in our house, and when I was growing up there never was a question on Saturday night about what we would be doing Sunday morning."

Parents who show all week long how they trust and adore their Lord have a better chance of preventing Saturday night arguments and of carrying out Joshua's commitment: "As for me and my household, we will serve the Lord."

Prominent in this pattern will be making time for regular family Bible study and devotion, turning the breakfast or dinner table into a delightful and memorable altar for people privileged to be worshipers of the living God.



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



May the Lord our God be with us  
as he was with our fathers;  
may he never leave us  
nor forsake us. 1 Kings 8:57

# NORTHWESTERN LUTHERAN

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## FORWARD

- On the cover are photos of Cutler Ridge, Florida, shortly after Hurricane Andrew. The damage to the mobile home court (top), where two families of Cutler Ridge Lutheran live, was typical of much of the devastation in the area. The church (center) and parsonage (bottom) sustained less damage. NL's South Atlantic District correspondent, Jonathan Voss, reports on the situation at Cutler Ridge on p. 352.
- One hundred years ago the Michigan, Minnesota, and Wisconsin synods formed a loose federation, the forerunner of today's Wisconsin Evangelical Lutheran Synod. In "The drama unfolds" (p. 344) Morton Schroeder tells us about the pioneer missionaries who organized each of the three synods and brought about their union in the "General Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and Other States."
- Pastor Tom Gumm of Kennewick, Washington, phoned the NL office a while ago to tell us about a parishoner, Larry Siefert, who was to be featured on CBS This Morning. Read the heartwarming story about Siefert on p. 348.
- With this issue we conclude the series "What Lutherans believe" and thank Wayne Laitinen for his clear, concise explanations of the Lutheran confessions.

DJS



# The drama unfolds

Dauntless men who marched to the beat of a different drummer

by Morton A. Schroeder

**T**he formation of the three state synods—Michigan, Wisconsin, and Minnesota—was rooted in the zeal of pioneer missionaries. They were dauntless men who marched to the beat of a different drummer. That drummer called them to do his work in a far country. They responded with a passion.

## The Michigan Synod

The first act of the drama of the Michigan Synod centered around immigrants from Wuerttemberg, Germany, and the young man who became their pastor. Some of the Wuerttembergers, who had settled west of Detroit in 1831, turned for spiritual help to the Basel Missionary Society, headquartered in Basel, Switzerland.

The society sent them Pastor Friedrich Schmid. Schmid arrived in Ann Arbor, Michigan, on August 20, 1833. A few weeks after he arrived, the first German church in Michigan was organized on September 11, 1833.

Schmid's vitality boggles the mind. In addition to ministering to his congregation daily, almost every Sunday he traveled a circuit of 30-plus miles to preach in three different places. At one time he regularly preached in eight different localities. Records show he started at least 20 churches in Michigan.

In spite of his rigorous schedule, Schmid found time to woo and win a wife. He and Louise Mann were married on September 4, 1834.

In 1860 Pastors Stephan Klingmann and Christoph L. Eberhardt were sent to Michigan from Basel. In December they, Schmid, and less than a dozen other men met in Detroit to form the Evangelical Lutheran Synod of Michigan and Other States. Schmid was elected president.

The Michigan Synod joined the General Synod, a loose liberal federation of eastern Lutheran synods, in '67. Because it did not find what it sought, it formally

withdrew in '88. Two years later it joined the Synodical Conference of North America.

## The Wisconsin Synod

In 1839 Lutherans from northern Germany sailed for America. Their goals: a land like home and religious freedom. When the countryside around Milwaukee, Wisconsin, proved to be their boon, the few became many.

Seven years later German Lutherans settled south of Milwaukee in Oakwood. One of them, Ehrenfried Seebach, applied to the Langenberg Mission Society in Germany for a pastor. John Weinmann, who sailed from Bremen, Germany, along with W. Wrede and August Rauschenbusch, was directed to minister to the Oakwood group. Pastor John M. Muehlhaeuser, who had arrived in America in 1837, met the trio in New York.

Rauschenbusch stayed in New York. Weinmann continued on to Wisconsin. Wrede served a charge in Callicoon, New York, and then set out for Salem congregation at Granville, five miles northwest of Milwaukee.

Muehlhaeuser, urged by Weinmann to join him in Wisconsin, arrived in Milwaukee in 1847, and began preaching in rented rooms. Two years later, on May 13, 1849, Trinity congregation was organized. Renamed Grace because a Trinity already existed in the city, it later was known to people as *Muehlhaeuser Kirche*—the Muehlhaeuser church.

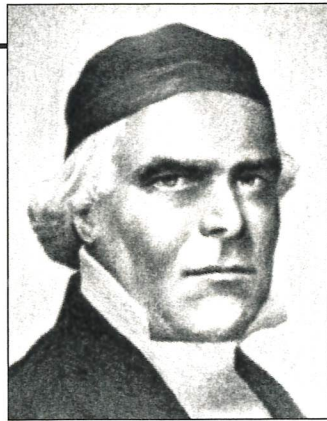
Muehlhaeuser, Weinmann, and Wrede met on December 8, 1849, to organize the Wisconsin Synod. Muehlhaeuser was elected president, Weinmann secretary, and Wrede treasurer. The constituting meeting of the new synod—the German Evangelical Ministerium of Wisconsin—was held at Salem, Granville, on May 26, 1850.

The synod expanded quickly. It opened a seminary in '63, published a church paper and started a college

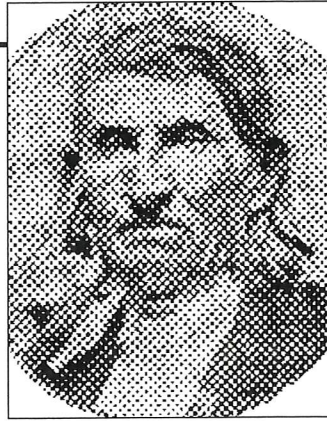




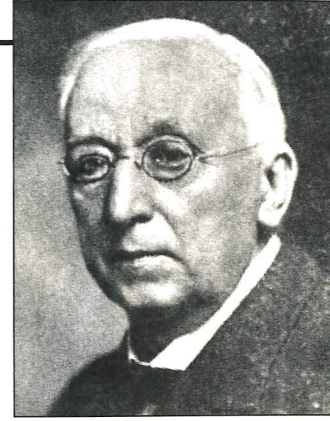
Pastor Friedrich Schmid,  
first president  
of Michigan Synod



Pastor Johannes Muehlhaeuser,  
first president  
of Wisconsin Synod



Pastor Johann C. F. Heyer,  
first president  
of Minnesota Synod



Dr. August F. Ernst,  
first president of the  
federation of the three synods

in '65, and established a publishing house in '91. The '90s also saw some use of English in worship services.

Simultaneously, Wisconsin firmed its doctrinal stance. In '67 it broke with its former benefactor, the Prussian State Church, and took a stand against the General Council, a loose conservative federation of eastern and midwestern Lutheran synods. Two years later it reached an agreement in doctrine and practice with the Missouri Synod. In 1872 it helped establish the Synodical Conference.

### The Minnesota Synod

The settlement of Minnesota by Europeans began in the 1820s, but German Lutherans did not reach the territory until the '50s. A peripatetic minister, E. W. Wier, gathered German Lutherans who had come to St. Paul and conducted services on July 22, 1855. Three days later he helped organize the first Lutheran congregation in Minnesota: Trinity Lutheran Church.

The real history of the Minnesota Synod begins with Wier's successor, Johann Christian Friedrich Heyer. Heyer was a man of boundless energy. He undertook farflung exploratory canvasses and became acquainted with other Lutheran missionaries in the area.

Persuaded by Heyer to join forces, they met in St. Paul in 1860. Present at the birth of the German Evangelical Lutheran Synod of Minnesota were Heyer and five other pastors: E. W. Wier, Adam Blumer, William Mallison, Albrecht Brandt, and W. Thompson.

Under the leadership of its third and fifth presidents, Pastors Johann Heinrich Sieker and Christian Johann Albrecht, Minnesota established a conservative theological position. In relatively rapid succession it joined but soon withdrew from both the General Synod and the General Council, joined the Wisconsin Synod in training pastors and publishing a church

paper, became a charter member of the Synodical Conference, and opened a school to ensure itself an adequate supply of pastors.

### The federation

The constituting convention of the General Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and Other States took place in Milwaukee on October 11-13, 1892. Dr. A. F. Ernst, president of Northwestern College, Watertown, Wisconsin, was elected president.

Although each synod remained sovereign and kept its own name and property, the constituent bodies agreed to share educational institutions. Home missions remained under the authority of the individual synods, but the work was to be fully coordinated. Evangelizing the Native American Apaches in Arizona, which Wisconsin had planned to do alone, was to be a joint venture.

The loose federation served for 25 years. In 1917 a real union took place. Now known as the Wisconsin Evangelical Lutheran Synod, it is basically the union under which we carry out our gospel work today.

What was essentially a midwest, white, ethnic church a century ago has, by the grace of God, spread across the United States, leaped across oceans, embraced different cultures, adopted new languages and forms of communication, and employed new techniques and institutions. Even though its task will never be finished—and all its questions and problems never fully resolved—it continues to carry out its God-given work with the zeal and relentless stamina of the early immigrant pioneers.



Morton Schroeder, professor emeritus of  
Dr. Martin Luther College, lives in Appleton, Wisconsin.





Aminaka San (center) with, left to right, his wife, daughter, mother, and son

## Breakaway run for Aminaka San

He was labeled “the O. J. Simpson of Japan”

by Glen R. Hieb

**A**minaka San has done a lot of running in his life. Many people who follow football in Japan remember him as a premier breakaway type runner who was labeled “the O. J. Simpson of Japan.” He was an outstanding leather lugger for three years as a prep and four more in college. His college records are evidence of his marvelous skill.

Tom, as he was called when he spent a year in America, still loves football. He went to America in 1971, hoping to learn all he could about the game at Long Beach State. His dream was to bring much of that knowledge back to Japan and help improve the game there. One of his most thrilling experiences while in America was Thanksgiving weekend in 1971 when he was able to spend considerable time with famed Texas coach, Darrell Royal, and even make a guest appearance on his TV show. Those were the days, Tom fondly recalls.

**T**wenty years have passed now, and Aminaka San still loves football. He isn't making any breakaway runs like he used to, but recently he made another kind of breakaway. It is by far the most spectacular breakaway run of his life. He made a pub-

lic confession of his faith in Jesus Christ by being baptized in the name of the Triune God. That is no small feat in a country that worships Buddha, nature, and dead ancestors.

In Japan, where less than one percent of the 125 million confess Jesus as Lord, Christians are looked at with dismay. Japanese culture teaches conformity to the group and its thinking. That is teamwork. You are considered a rebel who does not have the best interest of the team in mind if you leave the group. The pressure to conform is tremendous. Because 99 percent of the Japanese do not believe in Jesus, breaking away is something only God can accomplish.

Fittingly, Aminaka San, his wife, and their two children made their breakaway run and joined the Christian church on Reformation Day in 1991 after years of studying the Bible. Although he would never compare himself to Luther, who is famed for his spectacular breakaway in another era, Aminaka San takes great pride in his new life as a Christian and a Lutheran.



Glen Hieb is a missionary for the Lutheran Evangelical Christian Church of Japan.



# The WELS goes to the fair

By Curtiss W. Seefeldt

“I didn’t think our church would ever do something like this!” The member was a WELS Christian. I never did figure out if she was surprised that her congregation, small as it was, was working together on a home mission project, or if her surprise had more to do with what was being done—operating an evangelism booth at the South Dakota state fair. I understood her surprise, because in 1987 it was a new experience for all of us.

The booth served two main purposes: to introduce people to Christ as Savior and to let everyone know the Wisconsin Evangelical Lutheran Synod is active in seeking the lost. It was a reversal of the familiar theme, “Come to the WELS.” Instead, it was “The WELS comes to you.” Quite frankly, operating the booth is fun, rewarding, and something any congregation can do.

Mall bazaars, art fairs, and even home or sport shows offer great opportunities to meet people who need to hear the gospel. That’s because when people come to these events, they usually have time on their hands. Many fairgoers will seek us out, as long as we offer them something for their children or grandchildren, or a chance to win a prize in a drawing. When folks stop, it’s natural to explain our purpose and discover if they are interested in more information or a visit. Sometimes we can share the message of salvation with them right there on the spot.

Large urban congregations can do “fair booth” outreach at local events pretty much by themselves. But rural congregations have a natural opportunity to work with one another or their urban sisters at regional farm shows and state or county fairs.



Even the smallest parish can participate. A small church can pool its funds with others and operate the booth for part of a day, instead of taking on the whole project alone.

Such cooperation works nicely at the South Dakota fair. The WELS booth has always been a state-wide project. Each year 20 to 30 congregations provide the funding. More than 30 WELS members from all over the state take a turn at greeting the crowd during the seven day fair.

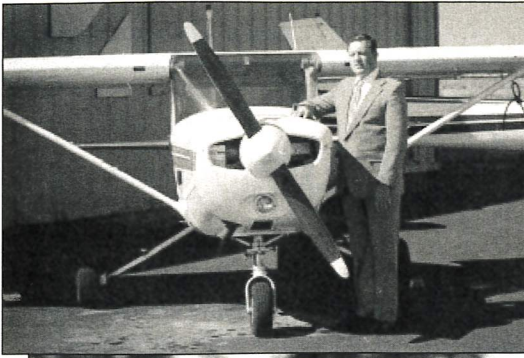
They accomplish a lot. Typically 4,000 to 5,000 items of interest to children are distributed. In 1991, it was a balloon; in 1992 it was an activity book outlining the Bible’s plan of salvation. Beyond that, people usually take home 250 *Meditations* and nearly 1,000 “Family of God” tracts. Most important, the booth workers collect a sizable list of names of people who want us to contact them. Some of the contacts have led families to join our churches.

At one time, I too would have said, “I didn’t think our church would ever do something like this.” That’s because at one time I didn’t think our churches were much interested in trying new ideas for outreach or in working on them together. But today congregations large and small, urban and rural, are getting together and getting it done.

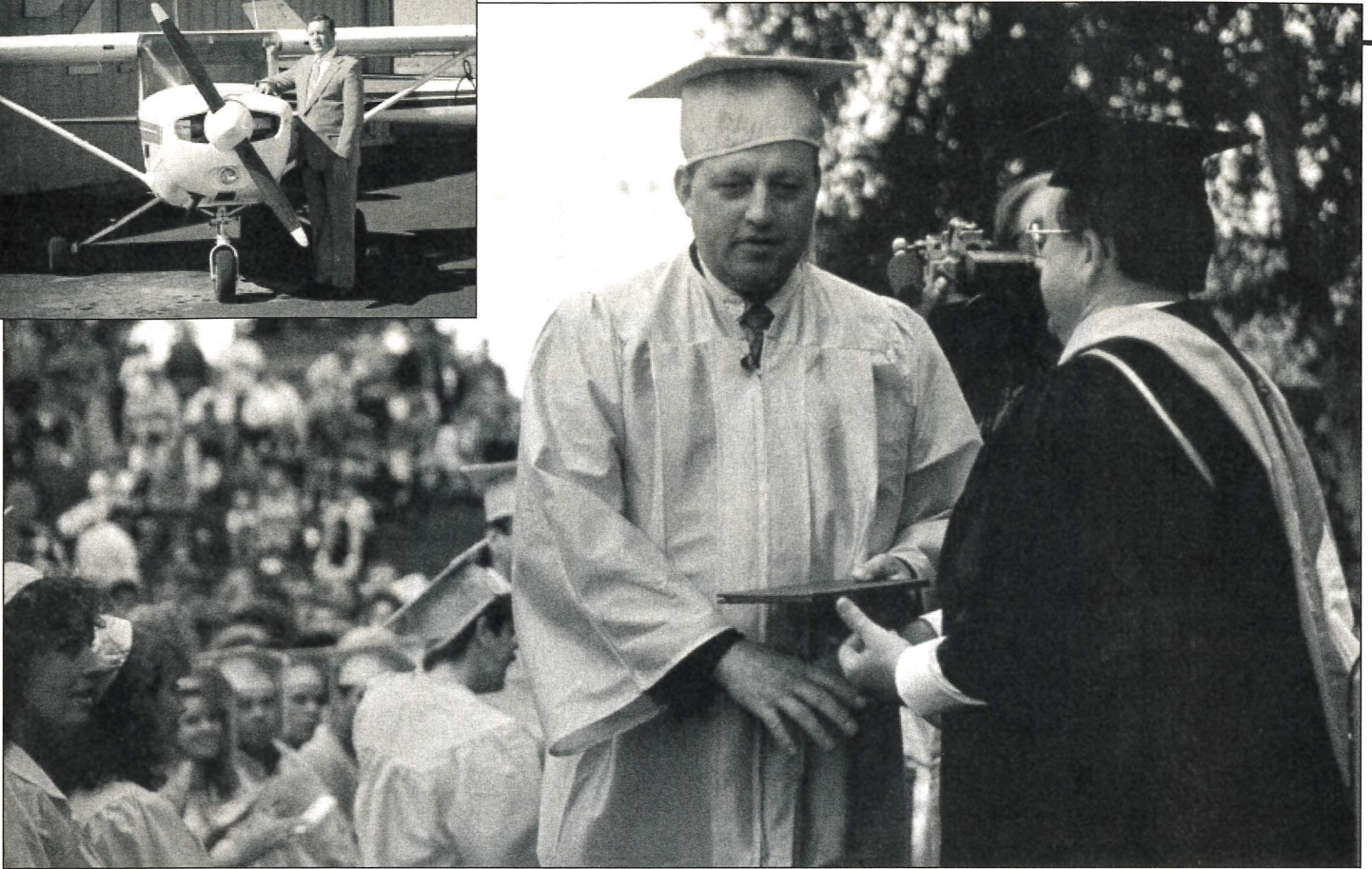


Curtiss Seefeldt is pastor of Faith, Huron, South Dakota.





PHOTOS BY PRECISION PHOTO SERVICES



Larry Siefert (inset and above) says "If, with my background and my brain damage, I can earn a pilot's license, attend college and earn 90 credits with a grade point average of 3.27, just think what you can do!"

# Triumph over disability

by Tawni Reiger

**B**efore he was six months old Larry Siefert suffered from severe anemia, resulting in irreversible brain damage. His family was encouraged by doctors and school officials to institutionalize him. They refused. Now, at 40, Siefert holds a pilot's license, full time job, and his diploma from Columbia Basin College.

Many graduates exhibit great persistence and dedication, but for Siefert the dedication to conquer a learning disability only intensifies his accomplishments. On June 14, Siefert capped off a battle against the odds and graduated with his general education certificate in commencement exercises on CBC's Pasco, Washington, campus.

Over a nine year period, attempting only one class per quarter, Larry was able to complete the necessary requirements for a general education certificate. Because of his apparent brain damage, Larry learned

to develop the portions of his brain less severely damaged by the anemia, focusing less on his learning disability while increasing his abilities.

With the aid of family and friends Larry learned to personalize his study habits, exploring the ways he could best comprehend information. Recording classroom lectures, listening to the recordings outside the classroom, and taking rigorous tutoring sessions helped him attain a 3.27 grade point average while attending CBC. "Larry is one totally focused individual," said Jim Jackson, CBC electronics instructor. "He



knows what his limits are, but he's constantly reaching."

Peggy Buchmiller of CBC's Education Access Services added, "If he can't access the resources on campus, Larry goes into the community for resources to help him."

### "CBS This Morning"

Many have been touched by Larry's personal story, but most impacting may be the attention gathered by "CBS This Morning" feature producer Carol Ann Story. Purely by accident, Larry was connected to Carol's extension at CBS studios, New York, when telephoning the station for a school project. Over a two-year period the two have developed a professional relationship and ongoing friendship. On a recent trip to New York, Larry and his mother Elaine Siefert were treated to an afternoon of sightseeing with Story as their New York guide. "I took half a day off work to go with Larry," said Story, "because I don't trust the people in New York."

CBS began work on Larry's story nearly two years ago, but interference by the Persian Gulf War slowed production. With Larry's upcoming June graduation, finalizing the project became imperative. Story told a Tri-City Herald newspaper reporter, "With him graduating, I guess we just felt like we had to seize the moment."

On May 22 Story and CBS camera men Tim Houlahan and Peter Dunnigan stepped onto CBC's Pasco campus to begin a day-long film session, gathering footage for a four-minute segment to be televised nationally on "CBS This Morning."

"Larry is just a wonderful story. He's the little engine that could, he keeps on working at it

and working at it," said Story.

### Ambassador for the handicapped

Larry does not put forth this effort simply for his own benefit. His overall goal is to increase awareness for the handicapped. Larry spends much of his time speaking to clubs and organizations as well as to handicapped groups. He tells his listeners, "Not everyone may be able to achieve what I have, but please give them the opportunity to succeed at what they can do."

"I just feel very motivated to encourage others," said Siefert, "I'm not going to accept 'no.'"

Eventually, Larry would like to serve as an ambassador for those handicapped unable to express their own needs.

Siefert said in a commencement address to his fellow CBC classmates, "My career goal is to travel around the country and the world, giving speeches to encourage the disabled and non-disabled to stay motivated, to keep learning."

Following Siefert's commencement address, CBC President Marv Weiss said, "Larry is a phenomenon. He is an inspiration to us all, and a model of success to anyone who needs encouragement to overcome difficulties and achieve educational goals."

Larry carries a universal message of success. He concluded his speech by saying, "If, with my background and my brain damage, I can learn how to drive a car, hold a full-time job, earn a pilot's license, attend college and earn 90 credits with a grade point average of 3.27, just think what you can do!"



Larry with his grandmother, Meta Eliason

## Larry is active at church

Larry is blessed with a grandmother who doesn't understand the words "give up," personal determination unmatched by anyone I have ever met, and faith in his Savior.

Larry lives with his grandmother, Meta Eliason. She helped him with all his studies; each day she spent three to four hours. She also helped Larry with confirmation instructions.

If you are a visitor at our church, Larry will be one of the first to greet you. Larry comes to church most Sundays, except when he is on trips to make speeches. He has talked with church groups, medical students, work place employees in order to inform them that handicapped people can do many things if they are given a chance. In each speech he makes sure he tells his listeners about his faith in Jesus.

When I look at Larry Siefert, I think of the Bible passage: "I can do everything through him who gives me strength."

—Pastor Thomas Gumm,  
King of Kings, Kennewick, Wash.

Tawni Reiger is a staff member  
at Columbia Basin College,  
Pasco, Washington.



# The first adult baptism

Not every adult is eager to be baptized at a public worship service

by LeRoy A. Martin

**E**lsie is her name. She has a whimsical sense of humor. You'd love her.

She grew up in New York City. She went to synagogue with her parents. When her first husband deserted her, she worked all hours to keep food on the table for her four youngsters, the way many single moms still do today.

Many years have gone by since then. Elsie is 75 years old. And now she's living in our town. She's been remarried for some 22 years.

God first brought Elsie into our lives through a door-to-door survey. "Do you believe God is interested in your future?" we had asked. "I sure hope so" was her answer.

"Do you believe you will go to heaven when you die?" we had asked. "Don't we all wish for that?" was her answer.

She politely took our literature. "Do you mind if we keep you informed about our new congregation?" And her name from that time on was on our mailing list.

**W**hen the time came for our first worship service, there was Elsie, smiling and conversing with some new friends.

When it came time for Bible study, there was Elsie, listening and sharing her thoughts.

"But I don't have a way to get to services after



Elsie with Pastor Martin

today. Could you find someone to bring me?" Greg and Debbie said they would. It's not on their way to church, but they gladly pick her up and take her back to her home.

As the weeks went by, Elsie looked forward to the time she could become a member. She shared more of her life, her concerns for her children, her love for learning what the Bible says, her care for her husband.

Not every adult is eager to be baptized at a public worship service. "Sure, why not?" was her answer.

Before the service she hugged me and said, "I'm so excited." During the ceremony the simple "yes" to "Do you believe in the Triune God: Father, Son, and Holy Spirit?" was replaced with a "Oh yes, with all my life."

The "Do you desire to become a member of this congregation?" received an "I most certainly do. I can't wait!" reply. And after her baptism, a hug by Elsie confirmed for all her delight in her Savior and her new church home.

According to Proverbs, "Charm is deceptive and beauty is fleeting; but a woman who fears the Lord is to be praised." And we worship the Lord who has brought such eternal joy and peace and certainty to Elsie.

*LeRoy Martin is pastor of Christ the King, an exploratory mission in Port Charlotte, Florida.*



# The Formula of Concord

by Wayne A. Laitinen

**F**rom the time that the Augustinian monk nailed the 95 theses to the castle church door in Wittenberg in 1517 until Luther's death in 1546, Lutherans had to endure both the threats and incentives which the Roman Church used to make them compromise their beliefs. The Reformed churches offered Lutherans the hand of fellowship, if Lutherans would overlook their differences on the teachings of baptism, holy communion, and conversion. By God's grace, Lutherans held a steady course against these forces for nearly three decades.

Certainly there were times when a Lutheran prince, pastor, or theologian compromised God's truth. But Luther had a strong influence over the little flock. And while he lived, he would point them back to the importance of letting one's conscience be ruled by the word of God.

## Dissent among Lutherans

The reformer was scarcely cold in his grave when dissent among Lutherans began to surface. Even some faculty members at Luther's University of Wittenberg held teachings which were an obvious departure from Scripture. The emperor renewed his efforts to make the entire empire submit to the pope. One year after Luther's death the emperor defeated the Lutheran princes of the Smalkald League in a battle at Muehlberg.

Lutherans were in disarray. Influential Lutheran princes and theologians yielded scriptural convictions to personal fear or ambition. The thirty years after Luther's death resembled the Old Testament period of the judges: many did what was right in their own eyes.

The Formula of Concord, which appeared in its final draft in 1577, was the rallying cry for faithful Lutherans. The evolution of the Formula of Concord is a complex one. Here are a few significant threads: Lutheran theologian Johann Brenz helped define the differences between Lutherans and Calvinists before 1570.

## The Bergen Book

Within the next three years, Jakob Andreae preached a sermon series about the differences between Lutherans and how they might be settled. With direction from Martin Chemnitz and Chytraeus,

his sermons became the basis for a document which would lead to unity between Lutherans once again. A revision of this document, together with others came together in the Bergen Book. The Bergen Book expressed Scriptural teaching so well that most Lutherans accepted it as a Lutheran confession and a correct expression of Bible teaching.

Had it not been for the work of the second Martin—Martin Chemnitz—the work of the first Martin—Martin Luther—would have been forgotten. So goes an old Lutheran saying.

For instance, the Bergen Book (or Solid Declaration of the Formula of Concord) gave the biblical teachings about original sin, the relation of faith to good works, a person's inability to choose to believe in Christ, the work of the Holy Spirit in bringing us to faith, the proper relationship between law and gospel, and the use of God's law in a Christian's life.

## The Formula of Concord

Some complained that the Solid Declaration made for long and heavy reading, so a shortened form was printed. When it was finished, more than 8,000 pastors and theologians and 50 government officials in Germany showed their support by signing it. The fruits of this expression of faith were unity and peace. That is why it was called Concordia or the Formula of Concord.

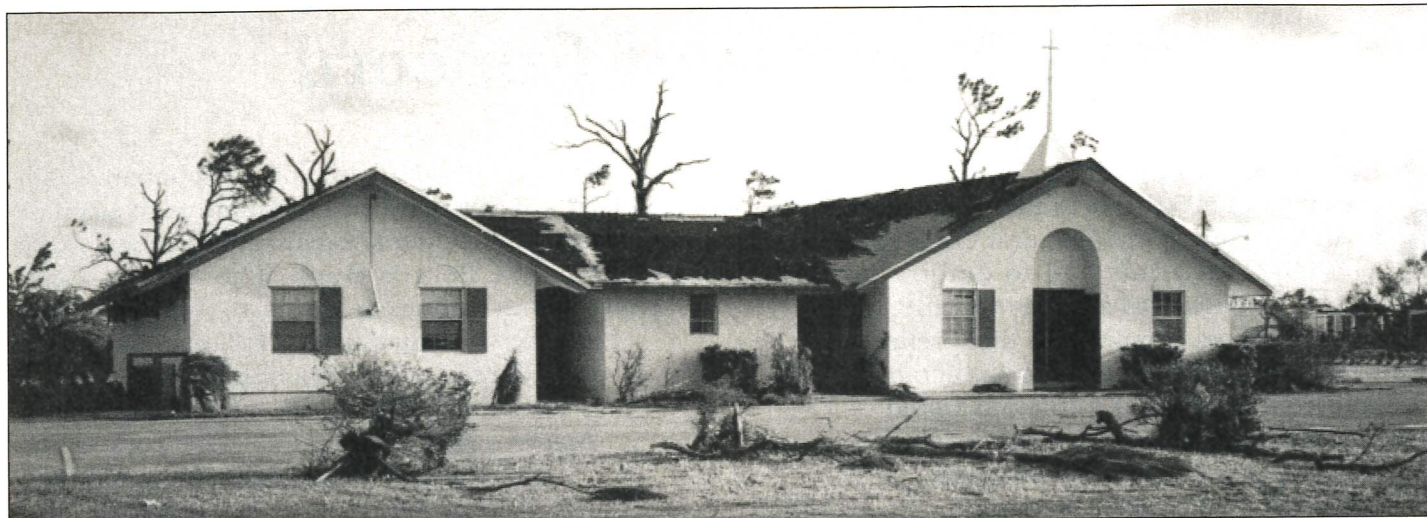
The Concordia, together with the creeds, the catechisms, the Augsburg Confession, the Defense of the Augsburg Confession, and the Smalcald Articles comprise the Book of Concord. Every congregation of the WELS and all of its ministers hold to these confessions because they are a correct expression of God's truth as found in the Bible.

This is what Lutherans believe, teach, and confess. The Book of Concord deserves a reading by all who call themselves Lutheran and anyone who wishes to know what it means to be Lutheran.



Wayne Laitinen is pastor of Gethsemane, Oklahoma City, Okla.





Cutler Ridge Lutheran Church—compared to its neighbors—suffered minor damage.

## Help follows hurricane Andrew

For many of us the name Andrew conjures up thoughts of one of the disciples. But for millions in South Florida, the name Andrew is synonymous with some rather ugly statistics: damages estimated at over 30 billion dollars, 63,000 homes destroyed, 250,000 people left homeless, a death toll now reaching 54.

It lasted just a few pre-dawn hours on August 24, but with winds estimated to be over 200 miles per hour, it didn't take long for hurricane Andrew to cut a thirty-mile wide path of devastation through the south Dade County communities of Kendall, Cutler Ridge, Homestead, and Florida City.

Not even the pictures on television prepared us for the destruction we saw as we traveled into the area the day after the storm. It looked in every sense like a war zone. Our mission was to get a generator and a few preliminary supplies to Steven Lockman, the pastor of Cutler Ridge Lutheran Church, and help him to begin to assess the damage and what assistance would be needed.

By God's grace, both the church and parsonage received minor damage compared to the homes around them, but will nevertheless require repairs. However, not all the mem-

bers of Cutler Ridge fared as well. Four families lost everything; all others received damage to their homes, much of it extensive. But no injuries were reported.

Help wasn't far behind. Supplies and money started pouring in from all over the country. The synod's Committee on Relief received over \$51,000 in donations in just one day. By Thursday a relief center was set up to distribute food, water, medical supplies, and building materials. Congregations in Florida continue to send work crews to help out. With the help of the Committee on Relief a load of generators was distributed to the members of the congregation. The 82nd Airborne Division of Fort Bragg, North Carolina, is work-

ing with the church to help clear the property and distribute the goods arriving at the church.

It will take months, perhaps years, to rebuild everything. Help will be needed for months to come. If you would like to join in the effort, please contact the Committee on Relief administrator, Pastor Kenneth Strack, 308 N Maumee St, Tecumseh MI 49286; 517/423-3716.

This Andrew was not a disciple. Yet it taught us how we might live as disciples who, in loving response to all God does for us, carry out Paul's instruction: "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers."

—Jonathan Voss

### WELS Historical Institute

Fill in your knowledge of the past—join the WELS Historical Institute. Members of the WELS and ELS may become voting members for \$10.00 (individual), \$15.00 (husband and wife), and \$25.00 (sponsor). Non-members of WELS and ELS may become associate members for \$10.00. Churches, schools, and libraries pay \$25.00. For this you get two journals and two newsletters per year, plus an invitation to the annual meeting. Most of the money is being used to restore Salem Landmark Church in Milwaukee, our synod's birthplace. Already the institute has about 700 members, and we would love to include you.

Please send your name, address, and membership fee to WELS Historical Institute, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.



## In the planning: a family devotional magazine for 1993

Northwestern Publishing House, the synod's publishing arm, has announced publication of a new periodical, *Wellspring*. The new monthly publication is designed as a devotional magazine for the Christian home and aimed at parents with children through the high school years.

The magazine will also feature articles about life in the Christian home. Each issue will contain up to four articles aimed at encouraging family members to reflect God's

love in their daily living.

The first issue is scheduled to appear in September 1993 with a pilot issue in May of next year. The magazine will be available by subscription. No subscription price has been announced to date.

Editor of the new magazine will be Kenneth Kremer. Kremer, 46, is a native of Milwaukee and a graduate of Dr. Martin Luther College. He spent 21 years in Lutheran elementary classrooms, most of which time he was also school principal. He

earned a master's degree in education from the University of Wisconsin-Milwaukee.

In 1989 Kremer left teaching to join the staff of Wisconsin Lutheran Child and Family where he served as educational coordinator. In March of this year he accepted the call as editor of *Wellspring*.

Kremer has served on a number of synodical committees, task forces, and commissions important to the family ministry agenda.

## Evangelical Lutheran Synod meets

The Evangelical Lutheran Synod held its 75th annual convention at Bethany College, Mankato, Minn., June 21-25.

Six pastors, three teachers, and four congregations were received into membership. Among those accepted into membership was WELS Pastor Roger Kovaciny who has accepted a call as an ELS missionary to Ukraine.

Pastor Alf Merseth was reelected secretary and Mr. Leroy Meyer treasurer. President George Orvick was not up for re-election this convention.

It was reported to the convention that ELS mission work in Peru, begun in 1968, now has five missionaries and has expanded into Chile. "Thoughts of Faith," an independently funded agency related to the ELS, reported on its work in Latvia, Ukraine, and Czechoslovakia.

The convention adopted the statement, "We Believe, Teach, and Confess," prepared by the synod's doctrine committee. The 13-point document also contains statements on family life, marriage, and abortion.

President Marvin Meyer of Bethany College reported on the school's five-year plan. Cost of the plan comes to \$13 million, half of

which has already been committed by Schwan's Sales Enterprises, Inc. of Marshall, Minn.

Also reported was a \$25,000 grant from Aid Association for Lutherans. The block grant is for special projects that enhance leadership effec-

tiveness, encourage volunteer service, and promote organizational strengthening.

President Carl Mischke of the Wisconsin Synod attended the convention and brought greetings from the WELS.



**Jeanette Sharkey**, age 64, was baptized recently in the chapel of Northwestern College. Sharkey, who lives in a group home in Watertown, Wisconsin, has been attending "Jesus Cares" classes this past year. Pictured (left to right) are Corinne Thompson, coordinator of the program; Sharkey; her teacher, Carol Voss; and NWC President Robert Voss.



## Quints born to WELS couple

When quintuplets were born to Debbie and Andy Seibel of Fond du Lac, Wis., on Aug. 13, the new parents were not prepared for the deluge of publicity, but they were prepared to give gentle answers.

As the media crowded around Andy during the hospital's news conference, he said, "Every birth is a miracle. We feel extremely blessed."

And a few days later when Debbie was cornered by another reporter, she could answer, "Of course, there will be sacrifices, but what we gain will be worth so much more."

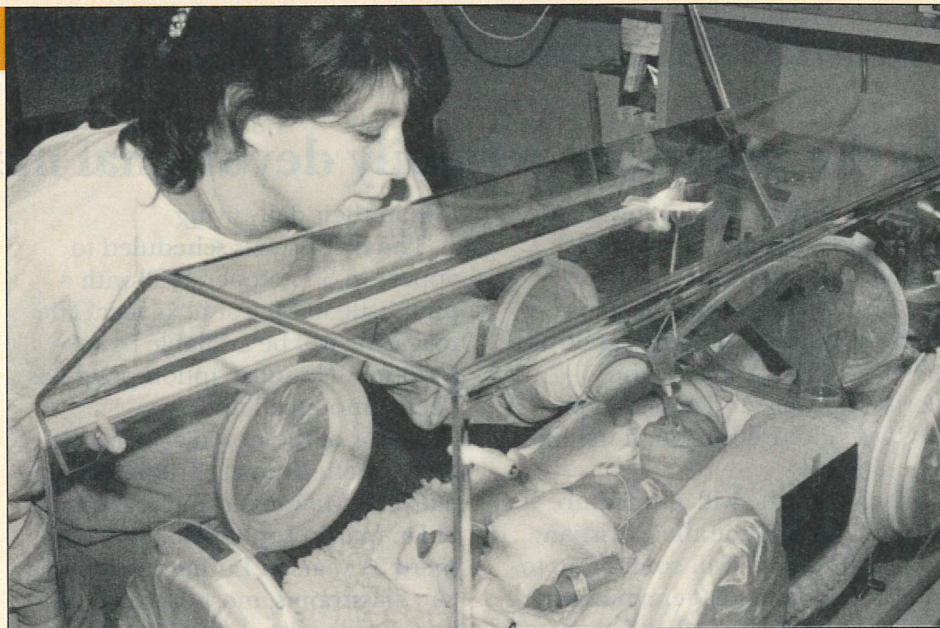
Their faith-filled statements were backed by years of Christian training in Lutheran elementary and high school and were highlighted by a few months of surprises and decisions.

When Debbie's pregnancy was at only a few weeks, an ultrasound amazingly showed not one, but five little babies nestled inside. The Seibels already had two children, Anthony, 6, and Phillip, 3. "We wondered why God would choose us," Debbie said. "It was a positive 'why.'"

When Andy feared for the survival of the five young lives during the early months of the pregnancy and began questioning the wisdom of using a fertility drug to have just one more child, Pastor James Schumann reassured him, "God doesn't have unplanned births; he wanted you to have this pregnancy."

Andy understood. "We couldn't have one without God's help." (Doctors estimate that a couple's chances of having quintts on fertility drugs is somewhere between 1 in 4,000,000 and 1 in 32,000,000.)

When most doctors suggested a reduction, there was a successful search for a specialist whose goal was the safe delivery of all five. "A



L. J. NIEFELDT

Debbie Seibel caresses Alex, one of the three boys and two girls born to her and her husband, Andy, on August 13. The babies are the first surviving quintuplets born in Wisconsin. The Seibels are members of Faith in Fond du Lac.

reduction is a selective abortion to reduce the number of babies a mother is carrying; that was not an option for us," Debbie said.

When at 20 weeks, long before the babies could have survived, Debbie was told to remain in bed or lose them, she did, with a wait-on-the-Lord attitude until the 28th week when they were born. And now as the babies struggle through the two-steps-forward-one-step-back typical of babies born three months prematurely, Debbie and Andy keep a close tab on their little brood in the neonatal unit at St. Joseph's in Milwaukee.

"Alex, always our healthiest one, got a staph infection and is back at stage one," Debbie said. "But Evan and Andrew are off the respirators and beginning to take formula; Catherine isn't far behind them. In fact, Evan is only a few ounces short of 3 1/2 pounds, a weight each has to reach before we can hold them.

"And Olivia, the tiniest, has learned to pull her tubes out with her feet," Debbie said, chuckling at the spunky little girl.

Weeks, maybe months, of hospital care are ahead for the Seibels' five young children, but Debbie says, "To get excited about their condition doesn't change a thing. We

know what it is. We just have to keep praying."

Yes, there it is again—another gentle, faith-filled answer.

—L. J. Niefeldt

## Obituary

### Richard Lewis Weeks 1938-1992

Richard L. Weeks was born in Chicago, Ill., on March 22, 1938. He died Aug. 15, 1992.

A graduate of Dr. Martin Luther High School, Northwestern College, and Wisconsin Lutheran Seminary, he served Zion, Osceola, Wis., Good Shepherd, Burnsville, Minn., and St. John, Burlington, Wis. He also served as a circuit pastor and was a member of the board of Wisconsin Lutheran College. He was pastoral advisor for the national council of the Lutheran Pioneers.

He is survived by his wife Eileen; mother Ellen; son Joel (Kim); daughters Sandra, Sarah (John) Ihlenfeldt; Rebecca; one grandson; brother Daniel (Karen); and sister Mary Goshgarian.

Services were held at St. John, Burlington.



## Michigan District news

"On June 11 the grateful, excited, and enthusiastic members of **Peace of Livonia** gathered outside their new house of worship to begin the dedication service. After the doors were opened, 509 people were seated in a facility designed to hold 300, to join in thanking God." So writes Karl Vertz, pastor of Peace. . . . **St. Jacob of Grass Lake**, the third oldest church in the Michigan District, celebrated its 150th anniversary on September 21, 1991. The present church was built in 1853. St. Jacob's first resident pastor was Christian Spring, who came in 1858; fourteen pastors have since served St. Jacob members. . . . **Michigan Lutheran High School** in St. Joseph reports enrollment is 122, up five from last



St. Jacob of Grass Lake, Michigan.

year. . . . **Michigan Lutheran Seminary** opened its school year with 325 students on August 23.

That number is 15 more than opening day last year and includes the largest freshman class since the late 1970s. The students found a redesigned and refurbished study center in the dormitory. The summer-long project was accomplished by the school's maintenance staff, faculty members, and volunteer labor from local WELS people. In May the Seminary family said farewell to retiring professor Gerald Cudworth, who served 45 years in the teaching ministry and at MLS since 1969. . . . On October 18 **Salem, Ann Arbor**, celebrated the 125th anniversary of its school. . . . **St. James, Portage**, observed its 25th anniversary on September 13. . . . On September 12 **Mt. Olive, Bay City**, observed its 50th anniversary. . . . **St. John, Sturgis**, celebrated its 125th anniversary on October 4. . . . A service commemorating the **centennial of the 1892 federation** of the three synods, Michigan, Wisconsin, and Minnesota will be held at the Saginaw Civic Auditorium November 1.

—James L. Langebartels

## Also in the news

Earl Heidtke, administrator of **Nebraska Lutheran High School, Waco**, since 1985, has accepted a call to teach at Dr. Martin Luther College. Replacing Heidtke at the school will be James Pasbrig, former vice-principal of Arizona Lutheran Academy, Phoenix. . . . AAL has earmarked \$63,500 in grants to support **WELS outdoor ministries**. The purpose of the grant is to help the outdoor ministries—mostly summer camps—effectively market and promote their programs. . . . The **office of planned giving** reported 288 direct or deferred gifts for the 1992 fiscal year ending June 30 totaling \$13.1 million. The gifts are a result of 1,847 visits made by the synod's six planned giving counselors. This is an increase of \$5.1 million over the previous years. . . . **Five Milwaukee central congregations** reported a vacation Bible school attendance of 894 with Siloah leading with 423. This is an increase of almost 200 over 1991. . . . **Richard Coleman, coordinator for special ministries** in the South Atlantic District, reports that 100,000 Anderson New Testaments have been sent to 580 prisons in 46 states. He also reports that the sixth and largest printing of 41,000 New Testaments has just been received for further distribution. . . . Prof. David Valleskey of the seminary is the new chairman of the **Committee for Mission Expansion**. Pastor Mark Goeglein of Yorba Linda, Cal., is a new member of the committee. . . . The **Committee on Relief** has allocated \$10,000 each to Malawi and Zambia for famine relief. . . . **Andy Nygaard**, a 1992 graduate of Wisconsin Lutheran High School, Milwaukee, will be the fourth brother in the Nygaard family to accept an appointment to West Point where he will study environmental engineering. . . . **Phyllis Malmgren** of St. James, West St. Paul, Minn., has retired from teaching Sunday school after 53 years. But she says, "Sunday school has always been a part of my life, and I'll be around helping." . . . **Wisconsin Lutheran College** reports a grant of \$30,000 from AAL for its new recreation center.

### WELS HISTORICAL INSTITUTE Annual Meeting at Jefferson, Wisconsin

The annual meeting of the WELS Historical Institute will be held at St. John, Jefferson, Wis., at 2:30 p.m. on Sunday, October 18.

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### WELS Connection videotapes

#### November topics:

- Partners in Apache Learning
- Youth discipleship

#### December topics:

- *Christian Worship: A Lutheran Hymnal*
- President's Christmas message

For more information, contact CCFS, WELS Administration Building, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Cost of a year's subscription is \$48.



The biggest question many people have about prayer is whether it's worth praying at all

# The persistent widow

Luke 18:1-8

by Mark E. Braun

**T**he biggest question many people have about prayer isn't when to pray, or how to pray, or how much to pray, or how much to pray for. The biggest question many people have about prayer is whether it's worth praying at all.

Jesus understood that even the sturdiest Christian may be tempted to complain, "Prayer doesn't work. I give up." That's why he told this story, to show us we should always keep on praying, and never give up.

When we hear about an unjust judge, we're likely to picture somebody who bullies witnesses and badgers defendants, someone who condemns the innocent and lets the guilty go free. The problem with this unjust judge was quite different. It was all but impossible to get him to hear your case, unless you were well connected. And widows were almost never well-connected. Women in Palestine often married at 14 or younger, often to men much older, and so they could be widowed at an early age with no grown children to care for them. When a woman lost her husband, she usually lost her status in society along with him.

## A widow who wouldn't give up

This widow had an open-and-shut case. She wanted to get into court. She couldn't get any justice because her judge refused to listen to her. He didn't owe her a favor. She wasn't somebody who could do a favor for him. He had a heart as cold as a bathroom floor.

What could she do? Her only recourse was to keep coming and coming and coming to him with her plea. Can you imagine, if this parable had been set in our place and time, how far she would have gone to get her way? She'd camp outside his suburban estate before the sun came up, waiting for him to leave for his office. Just as he would begin his salad at a fashionable downtown restaurant, she'd rap on the window alongside his table, her nose pressed against the glass. As he'd prepare to tee off at his favorite golf

course, she'd come storming across the fairway, hollering in her (now all too) familiar cry, "Hey, what about me?"

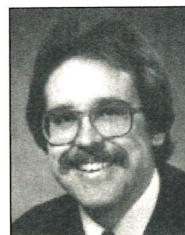
He never did care about her, and he never did fear God, yet this atrocious judge finally did the right thing. She'd exhausted him, and she scared him. (How long could somebody that desperate keep coming after you before something inside her snapped?) He granted her the justice she'd been begging for so he'd never have to hear from her again.

## A God who will judge fairly

It's hard to envision a more repulsive figure to stand for God than this judge. But the parable makes sense when we convert a series of "how much more" statements: If even an unjust judge eventually did what was right, how much more will a righteous God judge his people fairly? If a widow, with no status to speak of, finally wore down a hateful judge by her relentless cry, how much more will the persistent prayer of God's elect reach his waiting ears? If even a wicked judge came to her defense at long last, how much more will God put things right for those he loves? "I tell you," Jesus said, "God will see that they get justice, and quickly." Of course, quickly for God may not be quickly for us. His timetable isn't ours, but his promise remains reliable.

Prayer has a lot more to do with faith than it does with technique, and faith is what Jesus is most concerned about. "When the Son of Man comes, will he find faith on the earth?" Look around—will he? Look inside—will he?

*Next:* The Pharisee and the tax collector



Mark Braun is director of spiritual programming and instructor of theology at Wisconsin Lutheran College, Milwaukee.



## The biggest problem

**P**olling and political campaigns go together. As one commentator said in seeking to interpret the results of yet another political poll: "Of one thing you can be certain: there will be more polls."

A favorite question of opinion takers is this: "What do you think are the biggest problems in America today?" Sometimes a number of choices are listed to simplify the selection process. Topping the list in many such polls as the number one problem in America today is the economy.

If that same question—"What do you think are the biggest problems in America today?"—were asked only of active church members, the results would likely not be that different from the responses of the general public. Yet one could anticipate that confessing Christians would rank various manifestations of sin higher on their lists of America's biggest problems.

There is no question that sin is a big problem. The abuse of drugs including alcohol, sexual immorality, the breakdown of the family, greed, fraud, and selfishness—all are manifestations of sin. All are problems, big problems.

But sin is not the biggest problem in America or the biggest problem anywhere else in our world today. It is not the biggest problem because the problem of sin has been solved. The sin problem was solved by Christ. "He forgave us all our sins" (Colossians 2:1-13). "The blood of Jesus . . . purifies us from every sin" (1 John 1:7). "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29). That's good news; that's gospel.

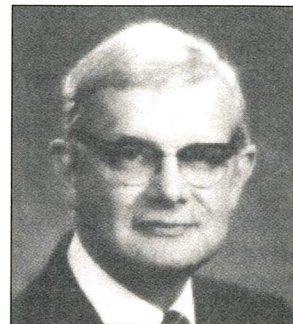
If sin is not the biggest problem, then what is? The biggest problem in America and in our world today is unbelief. And it's always been that way. It was unbelief, lack of trust, which led Adam and Eve to disobey God's command. It was unbelief which caused Cain to kill his brother Abel. It was unbelief which led David to commit adultery with Bathsheba. And lack of trust in Jesus as the Messiah convinced Judas to betray his master and ultimately to commit suicide.

Sin is a symptom of unbelief. It is inviting to seek to remedy the sin problem in our society by involving ourselves in programs which attack manifestations of sin. And no doubt attacking sin does some good (especially for those who throw themselves into such efforts).

But one dare not concentrate solely on attacking symptoms. One must attack the root cause. The root cause of sin is unbelief. And for unbelief there is only one solution. The Holy Spirit works faith in human hearts through the gospel.

As disciples of Jesus Christ, we have the means to solve the problem of unbelief. We have the gospel. Sharing that gospel is not a task for political leaders. It's our task. And in sharing the gospel we are attacking the world's biggest problem.

Victor H. Prange



*Victor Prange is pastor of Peace, Janesville, Wisconsin.*



**Combining the colleges**

The amalgamation of our colleges is being hailed . . . as a cure for a number of our woes (April 1). Unfortunately, it doesn't seem that the woes to be cured actually are afflicting us. . . . Of all the reasons advanced for the amalgamation, only the financial situation of our synod is a real and present problem. The rest are non-existent. If the colleges are going broke, then let's find the money for them. But if they ain't broke, why are we talking about how to fix them?

*J. L. Schallert  
Tulsa, Oklahoma*

Do not change our synod's system for training the pastors and teachers we need. Just change our members' giving habits to faithfully support the system.

*Bill Hein  
Saginaw, Michigan*

Combining DMLC and NWC makes sense for all the reasons given by the restructuring committee—and because pastors need more teaching courses. The office is that of pastor-teacher after all, and that side of the task receives very short shrift in our training system. . . .

Spending \$30 to \$40 million on a new campus does not make sense. . . . Do we want to enhance our institutions or our missions? It is that simple.

*Thomas Haar  
Markham, Ontario, Canada*

. . . If one were to remove the question of cost I think it would be a unanimous decision to have a new campus in a much more convenient place. . . . Therefore, let not the dollar sign blur our judgment and adopt a quick view, but look down the road to the future.

*Adolph Pekrul  
Pittsfield, Massachusetts*

**Labels**

Thank you to Paul Kelm for "Labels" (6/15). Jesus gives his disciples a label for clear identification: "All men will know that you are my disciples if you love one another" (John 13:35).

Beyond this label, let us pause, as Kelm exhorts, before stamping labels on others. As Victor Prange wrote in the same issue, love maintains good relations. If we have failed to love our Christian brothers and sisters, then saying "I'm sorry" is the hardest but strongest way to show Christ's label on our lives.

*Sharon Saar Kaniess  
St. Paul, Minnesota*

**Silence of the lambs**

Thank you for the timely editorial on "Silence of the Lambs" (July). Timely could refer to the time of year when the Oscar was presented for this movie, as it was during the Lenten season when we were honoring our silent lamb, Jesus Christ. . . .

The editorial states that this is not the time to remain silent about "Silence of the Lambs." Neither will grateful Christians want to remain silent about the sacrificial Lamb of God. With praise and thanksgiving, we will want to applaud him loudly.

Please continue to help us be discerning and selective in our choice of entertainment.

*Margaret Madson  
Wauwatosa, Wisconsin*

**Call a spade a spade**

Please call it what it is! Our secular humanistic media love the sanitized term "sexually active." We expect our synod writers and preachers to call a spade a spade. The people referred to in "Sharing the facts of life" (August) were being sexually sinful and nothing less. The secular press won't use that descriptive word "sin." Let us not fall into the same trap.

*Glenn Otto Mittelstadt  
Landrum, South Carolina*

**Backdoor losses**

A statement in the article about parish services (August) furthers the misconception that the steadily declining membership in the WELS is caused by the large number of backdoor losses. Last year's statistics show about a three percent loss in communicant membership. While I pray all

congregations and pastors continue to seek . . . to retain members . . . it would serve us well to stop handwringing about it and lift our hands in thanksgiving and glory to God for keeping the other 97 percent. . . .

Have we become so proud to think no one would ever forsake the WELS? Have we lost sight of the fact that many will fall away, or won't listen at all? Jesus said to shake the dust off our feet. Maybe he meant we should hold the door for the losses so it does not hit them on the back as they leave.

*George Ferch  
Brown Deer, Wisconsin*

**German American names wanted**

I am writing a history of the relocation, detention, exclusion, and internment of German Americans in the United States during World War II.

If you were a civilian living in the US during World War II who was relocated, detained, excluded, or interned by the FBI, the Army, or the Immigration and Naturalization Service, or if you are free to give me the name and address of such a person or his relatives (if deceased) who might not see this request, please write or phone me at the address or number below.

Briefly summarize your experience, and indicate whether you are willing to be interviewed by me personally. I will include extended excerpts from selected respondents in the book.

*Professor Stephen Fox  
Department of History  
Humboldt State University  
Arcata CA 95521  
707/839-1919*

In the interest of conciseness, letters are subject to editing. Full name, address and daytime 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 *READERS FORUM*, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398.



Several months ago a good friend handed me a clipping that quoted Lyle Schaller, a parish consultant widely respected for his commonsense advice and thoughtful reflections on parish life. Schaller said, among other things, that every church body needs three things: a hymnbook, a flagship seminary, and a news magazine.

That is an accurate description of our situation in the WELS. One hymnbook unites us in our worship. One seminary unites us in our theology and practice. One news magazine keeps before us a larger fellowship, a synodical fellowship that brings, under God, many good things to pass from the pastor in your pulpit to the corporate structure of your congregation.

According to its charter the purpose of our news magazine, *Northwestern Lutheran*, is to inspire, instruct, and inform the people of the Wisconsin Synod. In a normal issue of NL there are three distinct sections: devotional/inspirational, features, and news.

The September 15 issue—at the printer as I write these lines—is a typical issue. There are five features: “What compels a man to leave a secure job for the ministry”; “Thank you—six times” (one of a series on planting a mission church); “The changing country church” (one of a series); “The Apology of the Augsburg Confession” (one of a series on the Lutheran confessions); and “What church librarians look like.” Departments include an editorial on the new “Eco-religion”; a devotion on “Our God in adversity”; a column, “Life is looking up,” on the topic of psychology and theology; one of a series on Jesus’ parables; and “Readers’ Forum” (letters to the editor).

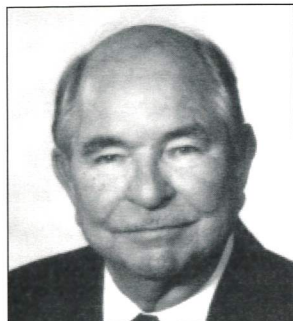
And a news section: 1200 Lutheran teachers at a four-day literacy conference; the LWMS national convention in Florida; a reunion of 550 graduates of the former Northwestern Lutheran Academy, Mobridge, S. Dak.; a happy note from a missionary in Japan; and “Book Notes,” brief reviews of books of interest to our readers. This goes on for 21 issues a year.

Hundreds of miles away the synod may appear remote. The only contact appears to be an outstretched hand grasping the mission offerings. There is another dimension. NL will enrich your association with 1222 WELS congregations located throughout the United States. According to a readership survey conducted last fall “eight out of ten readers report that NL is doing a very good job or good job in helping them understand the synod’s position on important religious issues, inspiring them to live their lives in harmony with Christ’s teachings and informing them of the activities of the synod,” say the consultants which conducted the survey, Wood Communications Group of Madison, Wis.

We would like to see NL in every home in the synod. We would like that because it serves the cause of the synod: joint service in missions, education of the ministry of the church, supplying instructional and devotional materials for home and church. Since mere mortals edit the magazine, you will not agree perhaps with everything you read, not an unknown phenomenon in a world with more opinions than people. But you will find that by God’s grace the Bible is upheld in all its parts as also the Lutheran confessions, no trivial gift in today’s religious literary world.

With these words I solicit your help in expanding our readership. If a blanket subscription is possible, give it a try. The appointment of a NL representative in the congregation to promote the magazine would be helpful. The rates, listed in our masthead, are a bargain in today’s magazine market. Thanks for your support!

*James P. Schaller*



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1222 WELS  
congregations  
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The assignment for the second graders at Marshall Public Elementary School was to draw a picture and write a description about their heroes.

Bethany Heiman, 7, chose God as her "hero."

Her picture and essay were displayed on the bulletin board in her classroom.

"My husband and I provided no assistance in her choice," writes her mother. "How we have been blessed by having Beth as our daughter."

Bethany is the daughter of Sheila and Jeff Heiman, members of St. Paul, Marshall, Wisconsin.



MY HERO

My hero is God. I share my hero with many other people in this world. He took away my sins. He loves me so very much that he even died on the cross for me. He cares for me too. He is always there for me, and he was brave and strong. Also he's very special. God is honest, giving and saved lives. I can trust him with anything. He gave me great parents and he gave me a house. He always is forgiving even when I make the same mistake.

I REALLY LOVE HIM!

By Beth Heiman