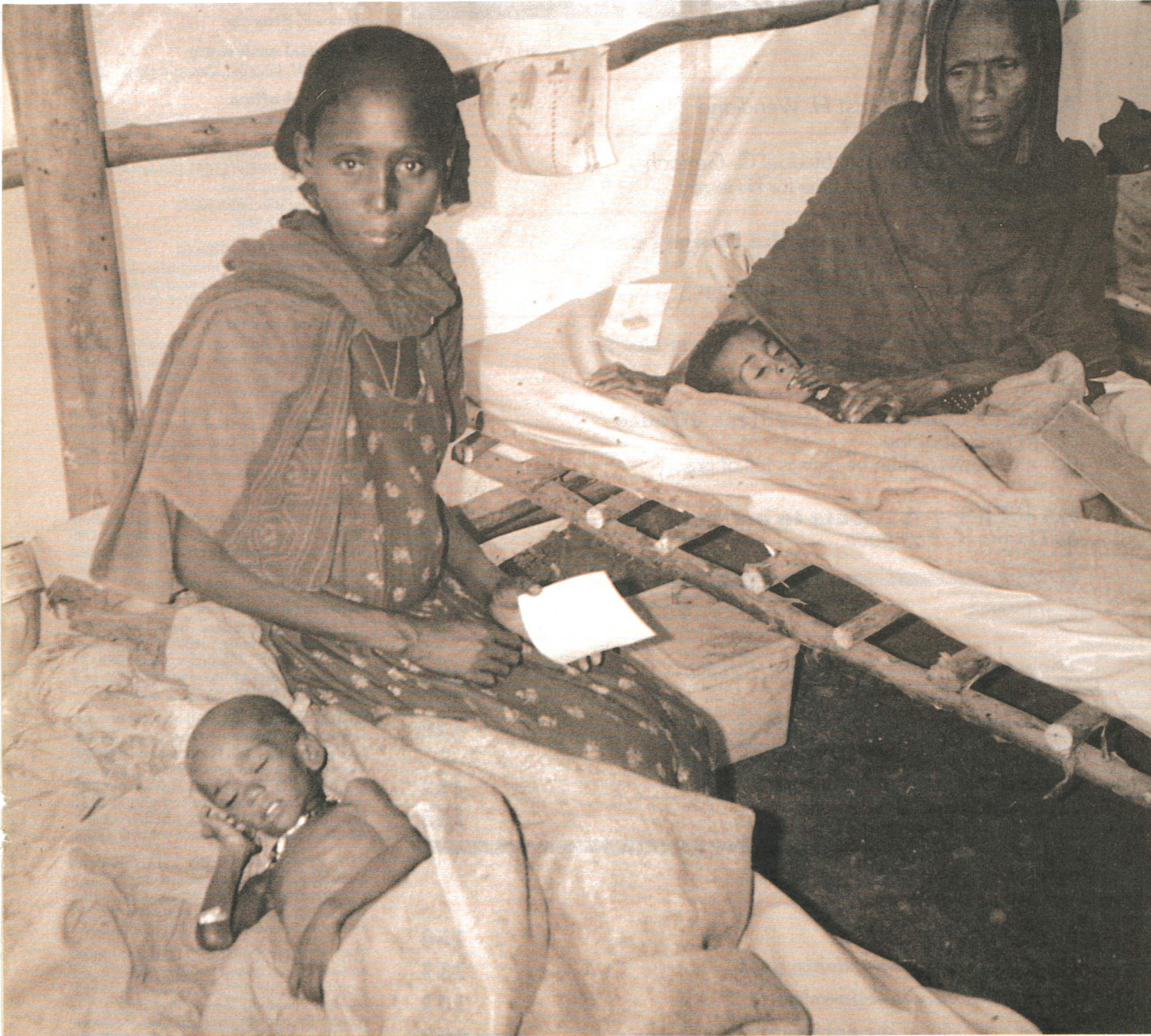


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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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No identity crisis

I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. . . . This is to my Father's glory, that you bear much fruit. . . . You did not choose me, but I chose you to go and bear fruit — fruit that will last" (John 15:5,8,16).

From time to time attempts have been made to summarize the great issue of human existence in terms of the three questions: Who am I? Why am I here? Where am I going?

It's unlikely that any of us would approach the matter in quite such philosophical terms. And yet, those are important questions, questions to which all of us need answers if life is to "fall into place" for us. It can be a traumatic thing for an adopted child to realize that he doesn't know who his natural parents are. We all want to "fit in." We want to know that we "belong." Identity is important to us.

Who am I?

There need be no identity crisis, however, for the Christian who has experienced Easter and who has come to know his risen and triumphant Savior. The believer hears his Savior say, "I am the vine; you are the branches." That tells us exactly where we fit in.

Jesus' illustration is taken from the plant world. Picture to yourself a grape arbor. From a main stem there come a host of smaller branches. The branches may be a tangle and a jungle, hard to distinguish from one another and impossible to separate, but one thing is sure. They are all connected to the main stem. That's what gives them their character. That's what makes them grape branches.

So too with us as believers. We

may have many individual features, such as age, gender, color of skin, physical endowments and intellectual abilities. But all of these fade into insignificance by comparison to that which really gives us identity, namely, our connection to Christ. By faith I am connected to Christ as closely as a branch to the vine. In Christ I am a child of God. I belong to him. I fit into his family.

*Identity
is important
We all want
to fit in.
We want to know
that we belong.*

Why am I here?

As a member of God's family, what is now expected of me? Christ states it very simply — and not as a command but as a statement of what will be the case by virtue of being connected with him. "If a man remain in me and I in him, he will bear much fruit."

The "fruit" is the life of love and good deeds that Christ the Vine has made us branches capable of bearing. Our loving Father earnestly looks for fruits of faith in our lives. At the very start of this discussion Jesus told his disciples, "I am the true vine and my Father is the gardener. . . . Every branch that bears fruit he trims clean so that it will be even more fruitful."

When our business becomes so successful that it threatens to distract us from things spiritual, then the Lord may "prune" us by sending

a recession. Or if power and prestige become our main goal in life, he may see to it that promotions pass us by. Or he may send sickness and adversity, lest the cares and pleasures of this world mislead us. In countless ways God "trims us clean" so that we will bear ever more fruit.

Where am I going?

But why is God so concerned about fruit? Is he looking out for himself? Not at all! It's rather for our benefit. He wants for us the "fruit that will last" until Judgment Day.

Just how concerned he is about us is evident from what he's been willing to do for us. He sent his Son to earth to suffer and die in our stead. He raised him to life again and now bids us to trust and believe in him as our Savior. But even that believing isn't our own work. Jesus says, "You did not choose me, but I chose you."

And why did he do it? He tells us, "I chose you to go and bear fruit — fruit that will last." He enables us to bear the fruits of faith which will gain the Judge's commendation, "Well done, good and faithful servant! . . . Come and share your master's happiness!" (Matthew 25:23).

The whole procedure is so obviously for our benefit and for our eternal good, and yet our Savior can say, "This is to my Father's glory, that you bear much fruit." All of that can be explained in only one way. It's a gift. It's grace — God's amazing grace! □



Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

EDITORIAL COMMENT

The key to the knowledge of the truth

An article by New York Times writer Colin Campbell appeared under the headline *Libraries being buried under stacks of books*. This summation of the article was based on information supplied by such world-respected librarians as Rutherford D. Rogers, who was quoted as exclaiming, "We're drowning in information."

Said Rogers, flatly and simply, "There are too many books." He made this statement in recognition of the fact that 800,000 books, 400,000 periodicals, and hundreds of thousands of other documents are published each year around the globe.

The libraries of Yale University, according to the article, last year passed the eight-million-volume mark. Yet, it went on to say, "Yale's libraries acquire only seven or eight percent of the world's new literature each year." The libraries of Columbia University are likewise being snowed under by the blizzard of information. Wrote Campbell, "In some subject areas at Columbia, librarians have acquired thousands more books since 1967 than they had acquired over the previous century and a half."

One proposed solution to the problem this has created is to encourage libraries to collect books in its fields of special strength and to back away from other fields, thus diminishing the primary responsibility of individual libraries — in other words, to specialize.

This proposal puts one in mind of the quip which defines specialists as "people who learn more and more about less and less until they know almost everything about almost nothing." This definition in its humorous way gives due recognition to the success of the human intellect in accumulating the most detailed information about the most obscure subjects.

This success in human endeavor, however, does not include reliable information in the area of man's origin, his purpose, and his destiny. Centuries of intellectual effort and scientific research, with the resulting glut of information which has created a crisis situation in the world's library system, has not removed these basic questions from the area of speculation.

St. Paul, writing in the first century A.D., foresaw this. He foresaw future generations as "ever learning, and never able to come to the knowledge of the truth." The human mind continues to accumulate information and will continue to do so until the end of time. However, there is knowledge to which it has no natural access. This knowledge is in the mind of God. In this connection St. Paul asks a rhetorical question and makes an obvious statement: "Who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God."

There are truths, he says, which "no eye has seen, no ear heard, no mind has conceived." Man can know them only if God's Spirit reveals them. This the Spirit did in the case of Paul centuries ago, and this he continues to do for us today through the writings of men like Paul, through whom God chose to make those truths known.

This is the key to the knowledge of the truth.

Immanuel G. Frey



Pastor Frey serves at Zion, Phoenix, Arizona.

LETTERS

Thank God for public schools

For years I've sat back and watched church members, pastors and professors run down public schools. They think only public schools have corrupt children.

I went to a public school and really enjoyed it. Some people run down our public schools before finding out the facts on certain topics.

One professor wrote about corrupting books and classes in the public school libraries. Well, those books are checked out by your own choice. In our school I never saw such books, but if there were, I wouldn't have checked them out. My parents taught us those books were wrong.

You can still be a good Christian and attend public school. At one time I asked my parents if I could attend a Lutheran high school. However, they had to say no since it was so far away and at the time there was not enough money for me to live away from home.

One professor wrote, "Thank God for your Christian schools." I say thank God for our public schools too. If they weren't there, I would have never received an education.

Amy Whisler
West Germany

Demeaning-free schools

This letter is in reference to concerns recently expressed in The Northwestern Lutheran about declining enrollment in synod schools.

How should a student beginning life on one of our synod campuses expect senior schoolmates to treat him or her? Certainly as fellow members of the body of Christ who need guidance and encouragement adjusting to a new environment.

Unfortunately, this is not always the case. Rumors, true or false, of exaggerated initiation and hazing practices make prospective students and their parents apprehensive. How many students bypassed our synod schools or full-time work in the church because of these? Neither exaggerated initiation, hazing nor any other demeaning activity has a rightful place in our schools' curriculum. In fact, an institution de-

voted to the training of Christian leaders and authorities cannot tolerate, much less condone, their existence.

May we all promote and monitor a transition to demeaning-free campus living at our synod schools.

Gregory D. Wales
Brandon, Minnesota

Don't count the cost

To comment on the letter "Reasons for falling enrollments" in the March 1 issue, I, too, am concerned about a balanced budget-type mission program. Certainly we live in an age of financial difficulties, but the people today in our country are also the richest the world has ever seen.

I am convinced that God permits the United States to exist in order to spread the gospel throughout the world. He is giving us the opportunity to reach all people, but are we really taking advantage of it?

A Christian out of love for Jesus will sacrifice so that the Lord's work will continue. Our recent Reaching Out offering proves our church members can afford to give more. No matter what the cost, we should go ahead with the preaching and teaching of the gospel and let the faith and love of the Christian respond with his or her gifts.

Peter A. Wentzel
Peshtigo, Wisconsin

Liberty with love

A letter (February 1) protesting Pastor Kelm's original article on dancing, led me to reread the meat of his message. He wrote, "The issue isn't really dancing. It's Christian witness . . . Christian self-control . . . responsible love." Sensual dancing and lack of Christian love are warned against here, not square dancing or Christian liberty, as the letter implies. We have Christian liberty, but we are *not* free to hurt anybody with it.

We have to take our brothers as we find them: up-tight, uninformed, weak, frightened, tyrannical, insecure. We can never win them over by *defending* our Christian liberty. We can win them only through Christian witness and Christian love when we lead them to God's word which alone can give them, and us, true liberty in Christ. Because liberty without love is no liberty at all.

Lois Manley
Tucson, Arizona

Confessional not fundamentalist

I read with an "amen" the editorial by Prof. Carl Toppe (November 1) wherein he took Rev. Jerry Falwell to task for claiming to believe the Scriptures inerrant, yet denying the saving grace of the sacrament of baptism.

But in the March 1 issue, a letter stated that such issues are a mere divergence of opinion over obscure scriptural passages and that we should emphasize such truths as the virgin birth, deity of Christ and the Trinity.

What is this but fundamentalism? And lest anyone think the terms "conservative" and "fundamental" need be always positive, let's remember the Reformation was begun in defense of a principle, that of Scripture alone as authority, against the inertia and "conservatism" of man-based religion. Fundamentalism seems always to involve denial — we must hold to certain truths (e.g., the virgin birth) that are not offensive to certain denominations, but other truths (e.g., the real presence) are just your opinion.

We are a confessional and, above all, a scriptural church. We are not a "conservative" or a "fundamentalist" church.

Eric Rachut
Lafayette, Indiana

Censorship not the answer

In response to the editorial comment (February 15), the message appears to favor censorship as an attempt to further our Christian ideals by hiding the knowledge of sin from our youth. The dilemma with all censorship issues is how one decides and who decides where to draw the line.

This article assumes our children are not intelligent enough to understand our Christian teachings and differentiate sin.

Even if these were the case, an attempt should not be made to conceal the evidence and knowledge of sin. Both sides must be known for a meaningful choice to be made.

A more diligent effort in our teaching of God's word may be required, rather than an attempt to enconce the presence of sin. With the proper knowledge, guidance and support, our children will choose the correct path. Remember Eve had no knowledge of sin.

T. R. Mercer
Crete, Illinois

Speaking of new hymnals

The Lutheran Church has long been known as "the singing church." May we hold onto — or retrieve — its heritage.

I believe the quality of the singing begins on the organ bench. Much of our hymn singing now might be termed an "assembly line sing-along." The hymnbook music is not used as hymn playing but as "whim" playing — according to what may be the mood of the keyboard performer.

It is amazing what is accepted now as Lutheran hymn playing. It should be remembered that the Bible and hymns never go out of style; hymns are intended to be worshipful, not taking on the "swing and beat" of the secular.

*Agnes Kregel Moede
Larsen, Wisconsin*

Don't avoid unfamiliar hymns

We all realize the importance of the development of a new/revised hymnal to aid in our worship. However, I do think Ms. Hjorth's letter (February 15) may have been a bit harsh toward a pastor's selection of hymns. The hymns chosen for the service are those which best reflect the message of God's word that is the text for their sermon that week. Is it right for us to expect our pastor to avoid a hymn with a beautiful message just because it is unfamiliar? Is our service made better by a hymn that is easier to sing but that does not convey as fully the thoughts of the sermon?

Yes, we in the congregation enjoy singing. The Lutheran Church has been traditionally a singing church. But are we a singing church simply because we enjoy singing or are we a singing church because it is one more way to confess our faith and sing God's praises?

I agree that there are many newer hymns that should be included in our new/revised hymnal. But I hope and trust that many of our "difficult old German melodies" will be retained. There are those who love those melodies, there are those who don't. There are some of us who love the melody to "In Peace and Joy" as well as the melodies to "Glory be to Jesus" and "Amazing Grace."

God forbid that a person would consider not again attending a church where the pure word of God is proclaimed simply because one of the

hymns sung that Sunday had a 16th-century German melody.

Most pastors do carefully select each Sunday's hymns. They choose them carefully for their *message first* and their "singability" second. And that is the way it should be.

*Barbara L. Manthey
Melbourne, Florida*

Hymnal is a musical treasure

My qualifications compel me to respond to the letter (February 15) advocating that pastors choose only familiar hymns from our hymnbook. I have played the organ for church services for more than forty years.

Our hymnal is a treasure of music that too many people refuse to appreciate. It gets very tiresome playing the same familiar hymns (or melodies) over and over again when our hymnbook has so much to offer. For that matter, who is to decide which are the "familiar" hymns? And if our beautiful old German chorales disappear from the new hymnbook, our rich Lutheran musical heritage will be lost forever.

I hope your pastor also uses *all* of our liturgy instead of picking and choosing the parts he likes. Maybe some of it isn't "easy" to sing, but maybe that's what keeps our minds on the beauty of the words we use in our worship.

*Lois Fager
Lake Villa, Illinois*

Please, no blue cover

In the article on the new hymnal (February 15), the phrase is used, "Something old, something new, something borrowed and something *blue*." I do hope the hymnal committee is not too seriously considering a blue cover for our new worship book. It was stated, "Its cover may or may not be that color." I cast my vote for "may not."

Here in the South especially, many disgruntled Missouri Synod members associate the demise of church doctrine with a change of hymnals — and colors. They refer to "that green book" or "the new blue hymnal" with disdain. If for no other reason than to maintain continuity while avoiding associations with other recent publications, I would hope we stay with red as our official hymnal color.

*David Sellnow
Houston, Texas*

The new furlough house.

A new home

by Ernst H. Wendland

Driving through the countryside we see how old farm homesteads are being replaced by modern dwellings. Perhaps the old house is left standing somewhere on the property. For those who once resided there the old place is undoubtedly fraught with memories. But time marches on. For various reasons it was no longer considered adequate. The replacement promised newer and better things.

For our synod's 50 missionary families a similar change is taking place: a new home. The old furlough house near the corner of 52nd Street and North Avenue in Milwaukee is being replaced by a new structure, located on 38th Street near Good Hope Road on Milwaukee's north side. The new furlough house will be a four-family building designed by Mill-Craft Building Systems. Presently under construction, the new facility will be ready in time of take care of the heavy demand for furlough housing later this year.

A part of missionary life

The homeland of a missionary, of course, becomes the foreign country which he serves with the gospel. As much as possible he and his family become accustomed to the lifestyle of another culture. The longer he lives in foreign surroundings, the more it becomes something of a cultural shock to return to America.

Yet there are still important rea-



sons for him and his family to keep in touch with the US. There are family considerations and business affairs which need attention. There are medical and dental needs to take care of. A certain amount of deputation work is expected on the part of the sending church body to let the people know what's going on in its world missions program. It's also good for the missionary and his family to get away from the foreign environment for awhile, reevaluate their whole situation, and return to the field of labor with renewed vigor.

For these needs and others those few months of furlough time every few years have become an accepted part of missionary routine. A church body which expects its missionaries to serve overseas will see to it that these missionaries are adequately provided for. The new furlough house is intended to do just that.

Thanks for the old

It doesn't seem quite right, however, to relegate the old furlough house to a place of obscurity without sharing some expressions of gratitude. For the past 15 years it has offered our missionaries the assurance that the church at home had a spare hostel to take care of returning visitors. This applied to scheduled as well as to emergency visits. There were critical situations, when a place to stay was urgently required, either by the missionary or by a part of his

family. There were occasions when missionary families had to wait for indefinite periods of time before being granted clearance to work in foreign countries. There were even times when a part of a missionary's family had to reside stateside for longer periods of time in order to take care of some personal need.

It was always good to know that the sending church cared. This the missionaries experienced not only because a furlough house was provided, but also through the pastors and church members in the Milwaukee area who helped manage the program, maintain the property, and see to it that the home was furnished, equipped, and kept in good order. Many helping hands are needed to provide such a facility, hands which in their own way contribute toward the business of world missions outreach and for which many a mission family has been very grateful.

On with the new

The new facility will cost approximately \$200,000.00, part of which will be regained through the sale of the old duplex. The Reaching Out offering through its contribution to the World Mission Building Fund is largely responsible for making this expenditure possible. Many private donations have also helped. Contributions toward furnishings for the new house, we are told, are still needed. They can be sent to the Fur-

lough House Furnishings Fund at the synod's administration building.

In addition to providing space for four families instead of two, the new building offers many added advantages. Pastor Kirby Spevacek, who heads the Furlough House Committee, cites a few of them: St. John's Lutheran Church right next door; school bus service to North Trinity Lutheran School; proximity to Wisconsin Lutheran Seminary for those attending summer quarter courses; easy access to a medical clinic, a shopping center and municipal bus service. Pastor Spevacek adds that because of the unusual number of missionaries returning on furlough this year, it will be necessary to postpone the sale of the 52nd Street residence, indicating that this step toward a new facility was taken just in time.

Our synod's world missionaries will be happy to know that the sending church is concerned about helping take care of their "home-away-from-home," and that there are helping hands in the Milwaukee area ready and willing to make their comparatively unsettled existence as comfortable as possible. □



Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Time in — Time out

by Joel C. Gerlach



I am concerned about the common practice of our WELS churches and schools which demand an overwhelming amount of time and energy from their called workers." That is the opening sentence of a letter written by the wife of a man serving in the public ministry in our synod. She probably speaks for a large number of pastors' and teachers' wives. She continues:

Conscientious pastors and teachers are known to work extremely long hours, being responsible for a wide variety of tasks. I am married to such an individual and many friends are in a similar situation. We think it is wonderful that the Lord has chosen to call our husbands into his full-time service. But we also think that the emotional, physical and financial stress inherent in their work is a detriment to healthy family living. Doesn't God want us to put him first, then our family, and then our profession?

God first? Absolutely. No question about that.

The rest of the question is not so easily answered. The "call" to be a good husband and father is lifelong. The call to the public ministry is not. A called worker is free to retire from his congregational responsibilities, but not from his family responsibilities. But that doesn't really answer the question of whether family or congregation comes first. That question lies in the field of casuistry (the application of a general ethical principle to a particular case).

For example, if a pastor or teacher receives a call and he feels he ought to stay where he is, but his wife tries to

influence him to accept the call because she wants to be closer to her family or to live in a nicer house, I'd say his congregation comes first. But if her doctor has advised that she needs a change of climate for her health's sake and the new call offers it, I'd say his wife comes first.

Some wives of called workers make unreasonable demands on their husbands. Others suffer in silence when their husbands neglect them and their children. Some called workers neglect their families supposedly to be faithful to their calling. What the Lord expects is that we look for the golden mean in between the two extremes. He wants his stewards to be faithful — faithful husbands and fathers as well as faithful shepherds.

A loving helpmate of a called worker will do all in her power to aid him in his work, even when it requires that she spend a lot of time alone. But at the same time her husband has an obligation to encourage her in her cooperation by sharing with her the joys and, yes, even some of the griefs in his work. (Without destroying, of course, the confidentiality of the counselor-counselee relationship.) He can't do that without setting aside time in his schedule for communication with his wife.

Our letter writer concluded with a pair of questions addressed to called workers and to congregations. She asked, "Church workers, is it right and proper that your job comes first before the needs of those who love you? Congregations, is there a way you can safeguard your pastors and teachers from overwork and protect them and their families from burnout?"

The answer to the first question is no, to the second,

yes. Called workers, your "job" is not a valid reason to neglect the legitimate needs of those who love you. But too often those needs are ignored. And sometimes the reason is not selfless devotion to the ministry. Often the reason is self-centered pride.

That is not just this writer's opinion. Recently a young pastor accepted a call to a new station. He shared with me some thoughts about his experiences in his first congregation. He had come to town as a seminary graduate full of enthusiasm for his work. "I was perfectly willing to do everything myself," he said. Not unexpectedly, most of the members were quite willing to let him. He felt he had something to prove to himself and to his members — his complete dedication to his calling, his ability to be an exceptional pastor worthy of his people's esteem.

Unfortunately, he acknowledged, his determination caused him to overlook the need to prove himself to be a good husband and father as well. "Looking back at it now," he said, "I realize that I was motivated as much by my own pride as I was by love for the Lord and for his people. And in the process I deprived them of an opportunity to grow as disciples."

Diabolical, isn't it? Satan can induce a called servant of the word to overinvolve himself in serving God's people to the detriment rather than for the good of the kingdom.

"Congregations, is there a way you can safeguard your pastors and teachers from overwork and protect them and their families from burnout?" Yes, by God's grace there is a way.

Lutheran congregations tend to be clergy-oriented, perhaps even clergy-dominated. We affirm with Luther the doctrine of the universal priesthood of all believers, but we don't always fully comprehend the implications of that doctrine. Consequently we aren't as good at practicing the priesthood in our churches as we are at proclaiming it from our pulpits.

Two things need to happen. Called workers in the public ministry need to learn to share more responsibility with members of their congregations, and members of congregations need to learn to shoulder more responsibility as lay ministers of Christ. Delegation is the word time-management experts use for sharing responsibility. Peter Drucker, one of the nation's best known management consultants, has observed, "Ministers, as a rule, don't know how to delegate. They think delegate means turning something over to someone else. That's not delegation — that's abdication. In order to delegate, one decides, 'What is the job? What are the objectives? What are the minimal standards? What are the needed results?' Then you enlist leaders to do it. That's management."

Add to that a biblical perspective. In the church, delegating involves discipling. It involves pastors and teachers "preparing God's people for works of service, so that the body of Christ may be built up" (Ephesians 4:12). Good pastoral leadership involves not doing things others can do as well or better. Wives of pastors and

teachers who have learned that truth experience less frustration than wives whose husbands have yet to learn that.

Congregations need to realize that in healthy churches members are participators, not spectators. Churches in which a sense of "ownership" prevails, churches in which planning is done to involve the total membership of the congregation in the congregation's mission are usually the churches which do best at relieving pastors and teachers of excessive burdens leaving them freer to be the husbands and fathers God expect them to be.

Such churches are generally happy churches. They are upbeat. They attract. Their members have a sense of belonging, of accomplishment and satisfaction. Satisfaction as church members derives in part from being actively involved in working together with fellow Christians in doing what the Lord has given his church to do. And conversely, dissatisfaction is frequently the result of the frustration which accompanies noninvolvement.

*The call to be
a good husband and father
is lifelong.
The call
to the public ministry
is not.*

The bottom line then is this: more involvement by more members in the work of the church spells relief for pastors and teachers, their wives and their children.

"I think we all need to recognize the extreme importance of this subject. Let's take it to the Lord in prayer," our correspondent concludes.

Yes, but let's not just pray about it. Let's do something. Let's be sure every member has a clear understanding of the congregation's purpose and objectives. And then let's plan together and set goals for kingdom activity that gets every member involved.

Let's do it not only for the Savior's sake, but also for the sake of our called servants. As all of us together put more time in, we will be able to take more time out. We will be happier. Our families will be happier. And a more positive spirit will be evident among God's people.

(Congregations seeking practical help in addressing the problem this article treats may wish to consult the *Spring Quarter, 1982 of Leadership magazine.*) □



Pastor Gerlach of Tustin, California, is mission counselor for the California mission board.

by David A. Kriehn

The courage to change the things I can



(ABOVE) Ethiopian workers make terraces on hill slopes to thwart soil erosion. Many agencies are making plans for similar rehabilitation projects. (RIGHT) Vitamin supplements help nourish the body in Wollo Province of Ethiopia.

“Can the Ethiopian change his skin or the leopard his spots?” asks Jeremiah. The obvious answer is no; and I highly doubt that an Ethiopian would want to even if he could. But there are many things the Ethiopian wishes he could change: The drought which has lingered for years, the parched farmland which is rapidly turning into useless desert, the famine which claims hundreds of lives every day. These are the things the Ethiopian wants to change, but due to the forces of nature and politics, he is free to change very little.

However, our Lord is not powerless to bring changes into the most hopeless of situations. Through people who care, the horrible conditions in Ethiopia and other drought stricken areas can change, and are changing.

Food is reaching the camps where thousands of people have crowded in hope of finding some help. Blankets and quilts are arriving at elevated areas where nights are cold. Medical supplies are getting to locations where disease ravaged bodies are sapped by malnutrition. Newly purchased 4-wheel-drive trucks are car-

rying supplies to isolated areas previously serviced only by camels and donkeys.

All of this is making a difference. In camps where food and medical supplies have been arriving with some regularity for the past four or five months, the death rate has dropped from 600 to 200 per week. Relief organizations are beginning to pass out seeds, hoes and fertilizer which people will begin to use when it starts raining again. Various agencies are planting trees in an attempt to stop the ever encroaching desert. Well digging is on the increase to provide water for individual gardens and newly planted trees.

Change for the better is taking place because millions of people are responding to the devastating conditions in Ethiopia and surrounding countries. Among these are our own WELS family of believers and our synod's Committee on Relief. In the past four months the Committee on Relief has given \$150,000 to the relief efforts currently taking place in Ethiopia and other parts of Africa. This money came directly from the people of our synod who wanted to

do something to change the suffering and death which have claimed the lives of over one million people.

The Committee on Relief does not receive any of its support from our synodical budget. Rather, members of our synod, who have experienced the life-changing salvation of our Lord, contribute to the committee as the Holy Spirit moves them. The response has been marvelous. Since the beginning of our fiscal year (July 1, 1984) the committee has already received more than double the contributions in any other year — a change that gives us reason to thank our gracious God.

Rather than attempting to send these funds directly to Ethiopia, the Committee on Relief disperses them through various agencies which have networks of support already in place. The organizations we most frequently use are Direct Relief International, CARE, and Lutheran World Relief. We rely primarily on these organizations because of their low overhead and judicious use of funds. At the same time, we do not entangle ourselves with any compromise of our fellowship principles.

Lutheran World Relief, for exam-



ple, the principal beneficiary of our African relief contributions thus far, is able to by-pass official government channels in Ethiopia because it has its own network for the distribution of food and medical supplies. This enables the help to get where it is critically needed. It also cuts down on waste. Norman Barth, executive director of Lutheran World Relief, recently returned from a trip to Africa and reported that fully 90 percent of the food and other necessities are getting to the people who need them.

Change for the better has begun, but it is a change that must continue. I am sure that a death rate of 200 per week in our community is one that we would not tolerate. In refugee camps that range into the tens of thousands, there may be only one doctor to combat disease and sickness. Sanitation is almost entirely lacking. Because the need for food and medical supplies remains critically constant, efforts at making the people self-sufficient have only scratched the surface. More wells need to be dug, trees planted and seeds handed out if any permanent change is to take place.

There is a danger that because the media has grown weary of making Ethiopia front-page headlines we might think that the famine is under control. Many more changes need to occur before there is any hope of ending the current crisis. The Committee on Relief will assist in making those changes happen.

The committee is also making a difference here in the United States. Last summer brought some particularly devastating weather to various parts of the country. Because of our members' generosity, the Committee on Relief was able to send \$10,000 to areas of the Dakotas and \$5000 to St. Joseph, Missouri, which were ravaged by floods. Tornadoes ripped through Barneveld and Clayton Township (Neenah) Wisconsin last year, as well as in the Carolinas. Again the committee was able to send \$10,000 to each of those areas to help the residents pick up the pieces. In cases such as these, the committee distributes the relief funds through local pastors who monitor their use.

The committee also takes great joy in making change possible for members of our own synod. A grant of up to \$5000 is enabling a teenage girl in our mission in Antigua, West Indies, to receive treatments for leukemia. A family of one of our churches in Florida was sent \$4500 to make corrective eye surgery possible for a member who has had to battle cancer. The committee has also sent \$3000 to a family in Nebraska where a severe back injury has incapacitated the husband, and without help they were in danger of losing their home.

These are but a few of the instances where the Committee on Relief has been able to make a change in the lives of the people of our own faith, of our own country and across the world. An encouragement from St. Paul serves as the unofficial motto of the committee, "As we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Galatians 6:10). It is because synod's members have heeded these

words that the Committee on Relief is able to carry out its assignment. As contributions continue to come in, we will seek to do even more.

A prayer, which is currently finding its way onto greeting cards and plaques, nicely summarizes the Christian's attitude toward the crisis in Africa:

God grant me
The serenity to accept
the things I cannot change
The courage to change
the things I can
and the wisdom to know
the difference.

It does not take much wisdom to discern that there are things in Africa which we cannot change — such as the Ethiopian's skin. But God help us if we ever become serene or complacent about the tragic drought and famine there. May he give us the courage to so structure our finances that we continue to give money to purchase the food and medical supplies that are changing things for the better in Ethiopia and in America and among our family of believers.

We can do this because our Lord has done things much greater than changing the color of our skin. He has changed us from sinners to saints, our residence from hell to heaven, our future from death to life.

A change from death to life is what we can help to accomplish in Ethiopia.

As we work and pray for conditions to improve in that land, let us remember to pray for the Lord to work an even greater change among the people there: That the Lord will give them another type of water, not the kind that falls from the sky or is drawn from a well, but living water, the kind that "will become . . . a spring of water welling up to eternal life" (John 4:14). □



Pastor Kriehn serves at Redeemer, Ann Arbor, Michigan, and is a member of the Committee on Relief.

A conversation with Else

by Susan Degner

The translucent blue eyes and light-golden hair defied her 86 years. Her dress was tasteful and dignified. She gracefully set down her coffee cup and looked out the window.

"It wasn't easy, Susan," she said. "I was the oldest of seven children. My father left my mother when my youngest sister was only a baby. Left us, can you imagine? No money, no cards, no letters — we never heard from him again.

"My mother, what a woman she was. She had the most beautiful brown eyes and rich black hair that she always wore in a bun. She would go in her room about one-half hour every day. We were not allowed to disturb her. She would put her feet up — a woman needs to put her feet up, you remember that too. Then she would read her Bible. That was the only way she could make it through the day, she once told me.

"In Germany during World War I we did not have much food. I remember my mother had us bow our heads to give thanks for a watery bowl of cabbage soup. I thought it certainly was not worth much thanks.

"My momma would wake me up before it was light. 'Else, Else, you must get dressed and stand in line for some food.' Oh, momma, I thought, could not someone else go once? Then she looked at me with her big brown eyes and, oh, how I loved her. Yes, I would get up and go.

"Some potatoes, bread and sugar had come in that day. How they would help that cabbage soup. But Susan, before it was my turn they were all out. How heavy my feet felt as I walked home with an empty sack and had to face the disappointed sighs of my family.

"After the war I decided to go to America. Some neighbors of ours had gone and their letters filled me with excitement. I wrote them. They wrote and invited me to stay with them until I could find a job.

"I was deathly sick on the long boat trip. I lost many pounds. In New York I found a good job. A few years later I married a doctor. Together we hiked the Adirondacks, went to beautiful concerts, and became friends with some talented painters. But I was always careful to send money home to my family in Germany.

"My husband retired and we moved to Santa Barbara. I had many questions about God. Why did my faithful Christian mother have to suffer so much? Not only did my father leave her but she lost two sons in the wars. My husband's health was failing too. I noticed in the newspaper a sermon titled 'God's Answer for Anxiety.' I shook my finger at the young pastor when we went out



the door. How dare he call me a sinner! But I kept coming back, and here I am. A sinner who found a home.

"Before my mother died she was in a care home. She must have felt she was getting weaker and death near. She asked the nurse to help her to her writing table by the window. She wrote these words — in German, of course — but I will translate them for you.

"My dear children,
Seek Jesus and his light
Nothing else will help you.
If this you believe,
We will meet again
In eternity.

"This I believe," Else said. □



Susan Degner and her husband, Pastor Steven Degner, reside in Santa Barbara, California.

Obvious concern **VS.** Needless offense

by Roger Kovaciny

She had fire in her eyes the second I walked into the room. I didn't even have time to say, "How's the new baby?" before both fists dug into her hips and she said, "Now what's this business about baptismal sponsorship? Why can't my brother-in-law be the godfather?" (He was not a Lutheran.)

I know now what dying people mean when they say their whole life flashes before their eyes. I don't believe it took as much as a second for me to see that all my careful reasons would be "weighed and found wanting" — at least in her eyes. The church was going to lose this family.

But Jesus said, "When they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, for it will not be you speaking, but the Spirit of your Father speaking through you" (Matthew 10:19,20).

That may be what happened, because I was amazed to hear myself say, "Actually, a witness can do everything a sponsor can do anyway. The difference is that we are not requiring him to take an oath to do these things, because he hasn't had time to look at our religion and see if he is willing to take that kind of oath. Being a sponsor or godparent means you are promising to raise the child in the parents' religion.

"But what if he found out later," I continued, "that it would be against *his* religion to raise the child in *your* religion? Would you like him to be under promise to do something that was against his conscience? Better to be a witness. You don't have to make an issue of the difference, and no problems will ever come of it."

The crisis was over, the family is still with the church, Scripture has not been compromised, and needless offense has been avoided. All we

have to do is remember that none of God's commandments are intended to hurt or insult people, and figure out how to explain that fact to them.

And then there is the pastor's albatross, the funeral request. Old Joe hasn't been in church for 25 years, but now that he's dead, the family wants me to bury him. Believe me — it does *not* help when we say, "I wasn't his pastor while he was alive, and it's too late to pretend I am now." That may be very true, but the offense that it causes is needless. To the average American, refusing to bury someone exactly equals condemning him to hell. At the very least people will think, "So! He isn't good enough for your oh-so-holy church!" We want to avoid that needless offense and put our refusal in a way that they will understand and even agree with.

Point out the window at a pedestrian and say, "That fellow out there has never come to our church yet. Do you think we should try to get a law passed and force him to come to church? Should we do that, or should we respect his freedom?" The answer to that will be painfully obvious.

So I go on, "We have too much respect for people to force them into the church against their will when they are helpless. If he never came to our church, it was because it was not the kind of place he wanted to be, for some reason. If he was happier with another church, that is the church he should be buried in. If he objected to ours while he was alive, I have too much regard for his wishes to force him in now."

Thus we avoid needless offense. We show that we think a lot of good old Joe. Nobody can charge us with thinking he isn't good enough for us, and nobody's feelings are hurt.

"What a slap in the face!" That is commonly a visitor's reaction to our policy of closed communion. (I know it's supposed to be "close communion," but that's not the way the average church visitor looks at it.) They often think, "So these people think I'm not good enough to go to the Lord's table with them."

To avoid needless offense, think about things other than the church's doctrine and the Lord's honor. The Lord doesn't need our protection and church visitors are no threat to our doctrine. Let's have a little concern for the man in the pew for a moment.

What *really* is the reason we don't want uninstructed people at our altar? Isn't it the fact that whoever eats and drinks in an unworthy manner eats and drinks to his judgment? Isn't our main concern for *him*?

If so, say so.

"The Lord's Supper," our bulletin reads, "is a priceless medicine for the soul. We do everything we can to encourage its proper use. However, we recognize from Holy Scripture (1 Corinthians 11:23-32) that this medicine is a *prescription item*. Used at the wrong time or place for the wrong reason by the wrong person, the Lord's Supper can cause immeasurable harm. For that reason we, like the corner druggist, do not dispense it 'over the counter.' Out of concern for your welfare, we ask that you consult with the pastor before communing."

I got a call from a young woman I had never met. "Do you marry nonmembers?" she asked. "I really like the looks of your church."

Just how long do you think she would have listened to me lecture about church and ministry, church

fellowship and related topics? Why cause needless offense by thinking about things from the church's viewpoint instead of from hers?

What I said, and I credit this valuable insight to Pastor Stephen Lawrenz, was, "I can give you the names of 50 preachers here in Columbus who'll be glad to preside at your wedding. But I'm looking at the 44 percent divorce rate and the 11 per-

cent separation rate we have around here. We don't want that to happen to you and we know how to help prevent it. We'll be here before, during, and after the ceremony to help you with any kind of problem you may run into. Why don't you stop in this Sunday? You'll find that we're even nicer on the inside than we are on the outside."

Avoiding needless offense is not

easy. But if we develop the attitude that Jesus had, and speak with obvious concern for the person we are talking to, we'll avoid a lot of it. □



Pastor Kovaciny serves at Lamb of God, Columbus, Ohio.

NEWS around the world



According to a report by the Religious News Service no one is sure who will succeed Billy Graham. His closest workers are not even sure anyone will. Their lack of planning for succession is not just because the 66-year-old evangelist is in such excellent physical shape. It is because of their belief in a "calling" that must bring a person to the job of an evangelist. "God chose me for this," Graham said in an interview in Fort Lauderdale where he conducted a crusade in February. "I can't pick a successor. It has to be a calling from God. I plan to continue as long as I have strength and staff. But I feel better than I did ten years ago. I could go on like this for a long time." Graham, entering his 37th year of organized crusading, has already outlasted most evangelists in history. A British researcher once found that evangelists peak after ten years, said the Rev. Walter Smyth, Graham's director of international crusades. But Graham's crusades have drawn their biggest crowds since 1970, he said.

Jesus Christ was crucified on Friday, April 3, 33 A.D., say two Oxford University scientists. Writing in the March issue of the *Journal of the American Scientific Affiliation*, a periodical for evangelical Christians who are scientists, Professors Colin J. Humphreys and W. G. Waddington base their conclusions on astronomical calculations and biblical interpretation. Humphreys, a professor of metallurgy, and Waddington, a physicist, cite evidence that indicates the moon turned a blood-red color during the crucifixion. They say such a color change would take place only during a lunar eclipse. Using astronomical calculations, the authors say the only lunar eclipse visible from Jerusalem during the period of 26 to 36 A.D. — which is generally accepted as the period

during which Christ's crucifixion occurred — was on Friday, April 3, 33 A.D. Although it is generally agreed that Jesus was 33 years old at the time of his crucifixion, there is disagreement as to the year of his birth. The crucifixion has been dated at March 25, 29 A.D., a date going back to Tertullian, and April 23, 34 A.D., a calculation arrived at by Sir Isaac Newton.

Evangelist Jerry Falwell told a rabbinical gathering at Miami Beach recently that it was "wrong" for conservative Christians to suggest that the United States is a Christian country. Rabbi Marc Tanenbaum told a session of the rabbinical assembly that many Jews were "deeply troubled last year, when some figures of the religious New Right had begun to talk about 'Christianizing America.'" He said this cost President Reagan some potential support in the Jewish community. In response, Falwell told Conservative rabbis that he and other figures in the Reagan camp "were wrong and we are sorry. What more can I say?"

Aid Association for Lutherans, an Appleton, Wisconsin-based fraternal insurance society, has become the first major business in Wisconsin and one of the few in the United States to completely ban smoking on its premises. The ban, which takes effect May 1, will affect the company's 1300 employees and hundreds of visitors. The ten percent of the company's employees who currently smoke will be offered a "freedom from smoking" kit, according to AAL President Henry Scheig.

Africa, though potentially capable of feeding itself, has become a laughing stock by begging for food from overseas, Masilo, a special adviser to the general secretary of the All Africa Conference of Churches told broadcast journalists at the conference's headquarters in Nairobi, Kenya. "As churches," he said, "we are convinced that we in Africa were not made to be beggars since we are as capable as anyone else in feeding ourselves." Masilo challenged churches in Africa to mobilize people using available land and skills to intensify the production of food. He called on all individuals to take responsibility for the plight of the starving continent. "No government can succeed without the support of the community," he said. □

News items appearing in *News around the world* represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

Meier accepts stewardship post

Donald W. Meier has retired as pastor of Mt. Olive, St. Paul, Minn., to accept the appointment as estate planning counselor in the synod's stewardship office.

The position became vacant when Arthur W. Schaefer accepted the position of development director for Wisconsin Lutheran College.

Meier, 59, was born in a parsonage in Watertown, S. Dak., and attended school at Martin Luther Academy, New Ulm, Minn.; Bethany Lutheran College, Mankato, Minn.; and the University of Minnesota before graduating in 1952 from Concordia Seminary, Springfield, Ill. His schooling was interrupted by service in the navy from 1943-46.

He was pastor at congregations in Girard, Ill., and Wausau before becoming director of public relations for Bethesda Lutheran Home,

Watertown, Wis., in 1956. In 1959 he accepted a call to First Lutheran, Lake Geneva, Wis. In 1969 he went to Emanuel, St. Paul and in 1974 to Mt. Olive.

During the years he has held a number of synodical posts. He was secretary of the Board for Information and Stewardship and also of the Commission on Christian Literature. In the 1970s he served as chairman of the Audio-Visual Aids Committee. Prior to coming to the stewardship office he was a circuit pastor in the St. Croix Conference and served the Minnesota District in the Reaching Out offering as major gifts chairman.

He also has served as chairman of the Board of Regents of St. Croix Lutheran High School and as a member of the Board of Directors of the Lutheran Home, Belle Plaine,



Meier

Minn. For 13 years he served as a member of the Board of Directors of Bethesda Lutheran Home, for four of those years as president. While a member of the Home's Board of Directors, he served four years on the Home's Foundation.

In 1947 he married Lois Harmon of Northwood, Iowa. There are six children, 17 grandchildren, and a foster daughter "whom we consider our own."

Fredrich receives fellowship

Prof. Edward C. Fredrich was one of four Lutheran seminary professors to receive a \$12,500 Distinguished Presidential Fellowship from Aid Association for Lutherans.



Fredrich

Fredrich, 68, head of the department of church history at Wisconsin Lutheran Seminary, Mequon, Wis., will receive the President Oscar J. Naumann Fellowship for the 1985-86 school year.

The grant will permit Fredrich to research and document the history of the Wisconsin Synod for the past fifty years. Fredrich's work will carry forward to the present the work



Workshop. Twenty-five campus pastors — all part-time except two — attended a three-day campus pastors' workshop in January in Milwaukee. At the workshop 11 students representing 11 different campuses from Valparaiso, Ind., to Pullman, Wash., interacted with the campus pastors to define the role of each in the WELS campus ministry. Pastor Herbert H. Prahl of Eau Claire, Wis., a member of the Campus Ministry Committee, chaired the sessions. Pastor Edward J. Lindquist (above) of Menominee, Mich. addresses the workshop.

of Prof. J. P. Koehler in his *History of the Wisconsin Synod* which concluded in 1930.

Fredrich is a 1941 graduate of the seminary. From his graduation until 1947 he was instructor at Winnebago Lutheran Academy, Fond du Lac, Wis. In 1947 he accepted a call

to Paul the Apostle of Detroit and served the congregation until 1954 when he was called to Michigan Lutheran Seminary. In 1964 he continued his teaching at Dr. Martin Luther College, New Ulm. In 1970 he was called to Wisconsin Lutheran Seminary.



Ground was broken Wednesday, April 10, for the re-location of Northwestern Publishing House, the synod's publisher. The three and one-quarter acre site of the new building is at North 113th Street, one-half block north of the Watertown Plank Road in Wauwatosa, Wisconsin. The building, in the architect's drawing above, of brick and glass exterior, will have about 40,000 sq. ft. with ample parking for employees and customers. The retail store area in the new building will more

than double the present store area. Officiating at the ground breaking was Pastor Gordon J. Snyder of West Allis, chairman of the board of directors of the publishing house. Assisting were representatives of the WELS; Opus Corporation, the builders; and the City of Wauwatosa. Occupancy is expected by early fall. The \$1.5 million turn-key operation is being constructed without the use of synodical budgetary funds, as required by convention order.

Embryo human, statement claims

A developing embryo or fetus is "alive, human and unique," says a statement signed by 60 physicians, including two past presidents of the American College of Obstetrics and Gynecology (ACOG).

The doctors say their statement, "The Utmost Respect for Human Life," is intended to help shift the focus of abortion debate away from religion. The physicians say the debate over abortion has "generated an atmosphere in which the biological facts may be ignored or can be forgotten."

Among the signers of the statement, which is being distributed by the Cambridge, Massachusetts-based Value of Life Committee, are former presidents Fredrick Hofmeister, a Missouri Synod Lutheran from Milwaukee, and Richard T. F. Schmidt. The ACOG itself has taken a stand favoring legal abortion.

South Dakota

Dedication at Akaska

In a special service on November 4, Zion of Akaska dedicated its carillon system, cupola, spire and other renovations. The year before lightning had struck the church and destroyed the bell and tower. The rest of the building also suffered damage though the main part of the structure was spared.

Pastor William Russow of Faith was the guest speaker, and the rite of

dedication was read by Alvin E. Schulz, pastor of the 90-member church.

— Richard Kanzenbach

Teacher honored

Edward Eiteneier was recently honored by his congregation, Zion of Akaska. For 45 years he had taught either in the Sunday school or Saturday school. After a recognition dinner there was an open house and program.

The choir and children of the Sunday school sang and a plaque was presented to Eiteneier for his many years of faithful service to the Lord and his little ones.

— Richard Kanzenbach

Wisconsin

Seventy years in choir

The mixed and male choirs of David's Star, Jackson, on April 16 recognized the 70 years that Rudolph Zarling, Sr. has been a member of the choirs.

Zarling, 84, joined the mixed choir in 1915 shortly after he was confirmed. Since then he has had the privilege of singing for the confirmation of his wife, two sons and two granddaughters.

Zarling has sung under five directors and presently is still active in the tenor section for the choir's sixth director, Jerome N. Kieselhorst.



Gordon Baird, management consultant from St. Paul, leads a session on managing a church office at the Minnesota District Councilmen's Workshop. A record 400 pastors and laymen gathered for the workshop on February 2 at Trinity, Belle Plaine. The workshop, an annual affair, is sponsored by the district's stewardship board. Participants had their choice of nine workshops.

WITH THE LORD

Gustav A. Fuerstenau 1909 — 1985

Gustav A. Fuerstenau was born June 15, 1909 in Hazel, S. Dak. He died March 5, 1985 in Kenosha, Wis.

A 1928 graduate of Dr. Martin Luther College, he taught school at St. John, Montello and Friedens, Kenosha, Wis., before serving as teacher and principal at Bethany, Kenosha for 29 years.

In 1933 he married Ida Conratt, who preceded him in death. He is survived by a son, Ronald; four brothers, Ervin, Elmer, Walter and Martin; five grandchildren and one great-grandchild.

Funeral services were held March 9 at Bethany, Kenosha, Wis.

DANIEL

By John C. Jeske

This newest addition to the People's Bible continues the tradition of excellence that marks this commentary series. The history and prophecies of Daniel are explained in an interesting and informative way. Personal applications bring the text alive for today's Christian. Includes the entire text of Daniel in the NIV, four illustrations and a map. 229 pages. Paper cover.

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NL

LOOKING BACK from The Northwestern Lutheran

50 years ago . . .

Michigan Lutheran Seminary is this year celebrating its 25th anniversary. In 1910 the campus contained about four acres. Land purchases increased the grounds to nearly 10 acres. During the 25 years, 410 scholars were enrolled. Of these, 211 graduated from the school, 67 entered into the service of the church and 85 are still attending our school or higher institutions of our synod and sister synod.

25 years ago . . .

Statistics of a survey conducted by four Lutheran church bodies showed

NOTICES

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

SYNOD CONVENTION

The forty-eighth biennial convention of the Wisconsin Evangelical Lutheran Synod will meet August 5-9, 1985 at Michigan Lutheran Seminary, Saginaw, Mich. Details will be announced later.

David Worgull, WELS Secretary

CONFERENCES

Minnesota District, Mankato Conference, June 3 at St. Paul, Jordan. Agenda: Study of Book of Reports and Memorials.

Southeastern Wisconsin District, Chicago Conference, May 13-14 at Our Shepherd, Crown Point, Ind. Agenda: A Survey of Small Churches in the USA (Plagenz); A Stewardship Study (Ziesemer); Hebrews 7:15-28 (Voss).

CHANGES IN MINISTRY

PASTORS:

Ade, LeRoy L., from Gloria Dei-Bethesda, Milwaukee, Wis., to retirement from full-time ministry.

Frank, Gustav B., from St. Paul, Ixonia, Wis., to retirement from full-time ministry.

Hella, Dale E., from inactive to Alpine, Alpine/Risen Savior, Chula Vista, Calif.

Hintz, Michael L., from Lilongwe, Malawi, to Peace, Granger, Ind.

Leerssen, William T., from Apostles, Billings, Mont., to Shepherd of the Hills, Duluth, Minn.

Merten, Philip W., from Prince of Peace, Lehigh Acres, Fla., to Zebaoth, Milwaukee, Wis.

Sabrowsky, Daniel L., from inactive to serve in Australia.

TEACHERS:

Jaeckel, Tamara J., from Pilgrim, Minneapolis, Minn., to Zion, Crete, Ill.

Lemke, Sandra L., from St. John, Lannon, Wis., to Shepherd of the Valley, Westminster, Colo.

Roekle, Diane M., from St. Mark, Brown Deer, Wis., to Zion, Chesaning, Mich.

Wentzel, Arden W., from Emanuel, West St. Paul, Minn., to St. Paul, Fort Atkinson, Wis.

that congregations with more than half of its members living within walking distance have an average attendance of 45 percent, but that 54 percent attendance is shown by congregations in which more than half of the members live five miles or more from the church. People living farther away from church manage to get there more regularly than those who live close by.

10 years ago . . .

Delegates to a special convention of the 4000-member Federation for Authentic Lutheranism (FAL), voted to merge with the Wisconsin Synod. The merger is subject to a congregational referendum in which the affirmative vote of two-thirds of the FAL congregations is required.

ADDRESSES

PASTORS:

Falck, Mark H., 2942 Spring Valley Ct., Sodas, MI 49126.
Harders, Delmar F., Rt. #3, Box 95, Pittsburg, KS 66762.
Koelpin, Daniel H., 1607 Cottonwood Dr., Waukesha, WI 53186.

Meler, Donald W., 11310 N. Vega Ave., Mequon, WI 53092; 414/242-4388.

Mischke, Phillip C., 913 W. Monona Dr., Phoenix, AZ 84027; 602/582-1324.

Mueller, Robert P., 202 Jennette St., Owosso, MI 48867.
Siever, Clarke E., 420 N. Greenwood Dr., Round Lake, IL 60073; 312/546-4661, Off. 546-4685.

TEACHERS:

Hewitt, James E., 1808 N. Taylor Ave., Grand Island, NE 68801; 308/384-0897.

Krueger, Terri L., PO Box 260, Hadar, NE 68738.

INNER CITY VACATION BIBLE SCHOOL June 16-30

Teachers and synodical students: Spend an exciting, educational and edifying two weeks this summer teaching vacation Bible school. Each year our synod sponsors the Milwaukee inner-city VBS program. This program provides young children with the opportunity to learn of their Savior. Many of these children have not had the chance to hear the word, simply because no one was there to teach them.

You can teach them. Come and learn to evangelize, practice teaching methods, share in a child's joy and enjoy the company of fellow Christians. For additional information contact Randal Cutter, 348 Granville Rd., Cedarburg, WI 53012.

JAPAN EXPO '85

If you are going to the Science Exposition at the new Tsukuba Academic City, Ibaraki, Japan (March 17 — September 16), you are invited to worship at Nozomi (Hope) Lutheran, Tsuchiura, Ibaraki, located about 20 minutes by car from the Expo grounds. English services are held the first and third Saturdays of the month at 7:30 p.m. To confirm time and dates of services and/or arrange transportation, call Pastor David M. Haberkorn, (0298) 21-3578. If you cannot attend a service but would like to see the church, please call.

ROCKY MOUNTAIN CHRISTIAN CAMP

The Rocky Mountain Christian Camp, sponsored by the Colorado Conference of the Nebraska District, will be held July 13-20 at Leadville, Colo. The camp is for young men and women grades 7-12 and the cost is \$45.00 per camper. For further information or application contact Paul J. Schultz, 1620 Bowen St., Longmont, CO 80501.

CHURCH MUSIC SEMINARS II

Dr. Martin Luther College is conducting a series of two-day seminars in church music. The seminars intend to provide opportunities to hear, examine, analyze and critique choral and organ music suitable for Lutheran worship services. A large display of selected music will be available for purchase. *Day One* includes choir music; *Day Two* includes organ music. Registrants may attend either or both days. Registration fee is \$8.00 per day. Contact: Church Music Seminars II, New Ulm, MN 56073.

Itinerary

June 4-5	St. Paul's, Plymouth, NE
June 7-8	St. Martin's, Watertown, SD
June 14-15	Trinity, Brillion, WI
June 21-22	Salem, Stillwater, MN
July 19-20	First, LaCrosse, WI
July 26-27	St. John's, Waterloo, WI
July 29-30	Emanuel First, Lansing, MI
July 31-August 1	Trinity, Waukesha, WI

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DIRECTOR NEEDED

The Northland Lutheran High School Association, Merrill, Wis., is hiring a director of development for a six-month period beginning in June 1985. Interested candidates should contact John R. Schultz, administrator, Northland Lutheran High School, 806 S. State St., Merrill WI 54452.

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

MT. RUSHMORE AREA — Custer, S. Dak. Custer Community Center, Chamber of Commerce Building, 447 Crook. For information contact Pastor John Schuetze, 745 Happy Hollow, Hot Springs, SD 57747; 605/745-3340.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

DE LAND, DELTONA, ORANGE CITY, DE BARY, FLORIDA — Deltona Community Center, east of Providence Blvd. across from Lake Monroe. 9:30 a.m.; SS/Bible Class, 10:30 a.m. Pastor Mark Johnston, 1623 Lakeside Dr., DeLand, FL 32720; 904/738-1953.

PORTLAND, MAINE — Beautiful Savior, 1976 Washington Ave., Portland. 9:00 a.m.; SS/Bible Class, 10:00 a.m. Pastor Paul Janke, 1187 Washington Ave., Portland, ME 04103; 207/797-3207 or 797-4686.

MANHATTAN/NEW YORK CITY, NEW YORK 79th St. Baptist Church (79th and Broadway, Manhattan; use north Broadway entrance). 6:00 p.m. Contact John and Christine Bills, 675 West End Ave., #6A, New York, NY 10025; 212/865-4844.

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
2929 N. Mayfair Rd., Milwaukee, WI 53222

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Juneau* South Anchorage* Wasilla
Arkansas	Fayetteville/Bella Vista*
Arizona	Cottonwood* Gilbert* N. Glendale* N. E. Tucson*
California	Amador Valley* Clovis Poway Aurora*
Colorado	N. E. Denver Cape Coral*
Florida	Daytona Beach Deltona* Jupiter* Miami (Hispanic)* Ocala* Panama City*
Georgia	N. Atlanta
Louisiana	Baton Rouge
New Jersey	Succasunna
New Mexico	W. Albuquerque
New York	Poughkeepsie*
North Carolina	China Grove Fayetteville*
North Dakota	Dickinson*
Ohio	S. E. Cincinnati* Marietta* N. W. Toledo*
Texas	Abilene* S. Austin Bryan/College Station N. W. Houston San Angelo* N. E. San Antonio*
Virginia	Roanoke*
West Virginia	Parkersburg*
Wisconsin	Hayward Madison (Hispanic)* Portage*

*Denotes exploratory services.

PARAMENTS

Liturgical paraments in four colors for the altar, pulpit and lectern are available to any WELS/ELS congregation for cost of shipping. They are in fair condition, suitable for new mission. Contact Christ Lutheran, 7800 Carnelian Lane, Eden Prairie, MN 55344; 612/937-2683.

125TH ANNIVERSARY

Immanuel, Route 1, Appleton, Wis., will celebrate 125 years of God's grace during 1985. April 21, History Sunday (President Carl Mischke); June 16, Organizations (Pastor Dale Zwiieg); July 21, Confirmation Reunion (Pastor Orvin Sommer); September 15, Education Sunday (Pastor Ronald Kaiser); October 20, Thanksgiving and Mission Festival (President Carl Voss). For further information contact Pastor Gerhard Schapekahn, Route 1, Box 205, Appleton, WI 54915; 414/757-6403.

CENTENNIAL

St. John, rural Firth, Neb., will celebrate its centennial June 9 with special services at 10:30 a.m. and 3:00 p.m. All former members and friends are invited. A noon meal will be catered. Please make reservations by contacting Mr. Chuck Krueger, RFD 1, Cortland, NE 68331; 402/798-7473.

CENTENNIAL

Bethlehem, Hague Twp., Willow Lake, S. Dak., will observe its 100th anniversary June 23 with special services at 10:30 a.m. (Pastor G. Bunde preaching) and 2:30 p.m. (Pastor R. Zimmermann preaching). A catered dinner will be served at noon. Friends, former members and confirmands are invited. For further information and dinner reservations contact Elwin Hintz, 306 SE 5th Ave., Clark, SD 57225 or Pastor Gilbert Bunde, Box 425, Willow Lake, SD 57278.

100TH ANNIVERSARY

St. John of Hatchville, Weston Township, Spring Valley, Wis., will celebrate its 100th anniversary October 6 at 10:30 a.m. (Pastor Chester Zuleger preaching). A noon meal will be served. Friends, confirmands and former members are cordially invited. For further information contact Pastor John Willitz, RR2, Spring Valley, WI 54767; 715/772-4462.

CENTENNIAL

Zion, Stetsonville, Wis., will observe its centennial throughout 1985 with special services: April 14, History Sunday (Pastor Marvin Zank); June 9, Confirmation Reunion (Pastor Robert Voss); September 8, Mission Sunday (Pastor Charles Found); October 13, Alumni Pastor Sunday (Pastor R. Schmidt, 10:00 a.m., Pastor Robert Meiselwitz, 2:00 p.m.); November 3, Rededication Sunday (President Carl Mischke). Services will be held at 10:00 a.m. Friends and former members are invited to attend. For further information write: Zion Lutheran, Box 23, Stetsonville, WI 54480; 708/678-2204.

75TH ANNIVERSARY

St. John, Rt. #2 Janesville, Minn. (formerly Alma City) will observe its 75th anniversary June 16 with a special service at 10:30 a.m. and a song service at 2:00 p.m. All friends, former members, pastors and teachers are invited. A noon meal will be catered. For reservations contact Marvin D. Manthe, Rt. #1, Box 233, Pemberton, MN 56078.

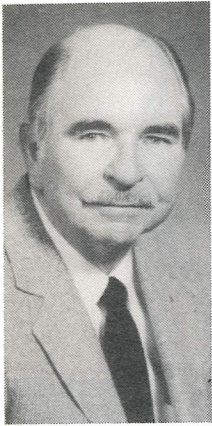
50TH ANNIVERSARY

Arlington Avenue Lutheran, Toledo, Ohio continues its anniversary with a special service May 5, 10:15 a.m. (Pastor Gerald Schroer, preacher). Dinner will be served following the service and Pastor Schroer will be the after-dinner speaker. Friends and former members are invited. For further information contact Pastor Wayne Laitinen, 915 Hampton Ave., Toledo, OH 43609; 419/382-1968.

40TH ANNIVERSARY

Mt. Olive, Monroe, Wis., will celebrate its 40th anniversary May 12 with special services at 8:00 and 10:30 a.m. (Pastor Kenneth Kratz preaching) and at 1:30 p.m. (Pastor Theodore Olsen preaching). A noon meal will be served. Friends, former members and confirmands are invited.

FROM THIS CORNER



As some of you have noticed, in the last two issues we have been doing some shifting around in *The Northwestern Lutheran*. I don't mean the special covers. The special covers for those two issues will, unfortunately, not be the regular covers. With the current issue we leave the four-color cover on enamel stock and return to the two-color on regular stock. I regret the loss as much as you do. There are \$5000 worth of reasons for the return.

But we have added an index and several pages of news. From now on *News around the world* will be a regular feature. Of course, we never really dropped it, but some article or other was always preempting it. The editor's column has been shifted to the back of the magazine with the hope that it will not be buried there.

On an experimental basis we have adopted a different type style, one we used only occasionally before. We are very much aware of the need for strong, clear type. My own vision is somewhat impaired and I have difficulty reading certain type styles. Unscientific test marketing indicates that the type we are using in this issue is more readable than the type we have been using for the last six or seven years. My own eyes concur.

When my father was editor of *The Northwestern Lutheran*, he had little patience with "doctoring up" the magazine. Although he made his share of changes in the NL, he never put much stock in their efficacy for wooing readers. "Reading *The Northwestern Lutheran*," he would say, "is a spiritual exercise." Hence the battle must be fought and won with the new man, not with eye appeal.

But I also remember a word of the Lord: The spirit is willing, but the flesh is weak. We want to give the flesh less and less to cavil about, less and less to excuse distraction, less and less reason for not reading it. And, who knows, the new man may also appreciate good graphics. And so we keep on tinkering and experimenting. Often pleased but seldom satisfied.

But when we make changes, there is a problem: a good segment of our readership does not like things moved around. At a certain point in our life span we dislike furniture moving anywhere, anytime. We prefer the old, the familiar furniture — intellectual, emotional, and spiritual — which we grew up with. Medically it is known as the hardening of the arteries and sets in around the age of 55. The only known antidote is long-term exposure to the new. We hope you will give us this leeway as we experiment.

If life is not to become a torment, we must tolerate differences in taste. And taste, good taste, is what the composition of a family magazine is all about. If we recognize that the Wisconsin Synod is not a cozy fellowship of the like-minded but the fellowship of the Christ-minded, in judging the NL we will separate taste from substance.

As we experiment with face-lifts on this 71-year-old magazine, I am reminded of one of those magisterial sayings of John Kenneth Galbraith for which he is justly famous. "The experience of being disastrously wrong," he said, "is salutary. No editor should be denied it, and not many are."

James P. Schaefer

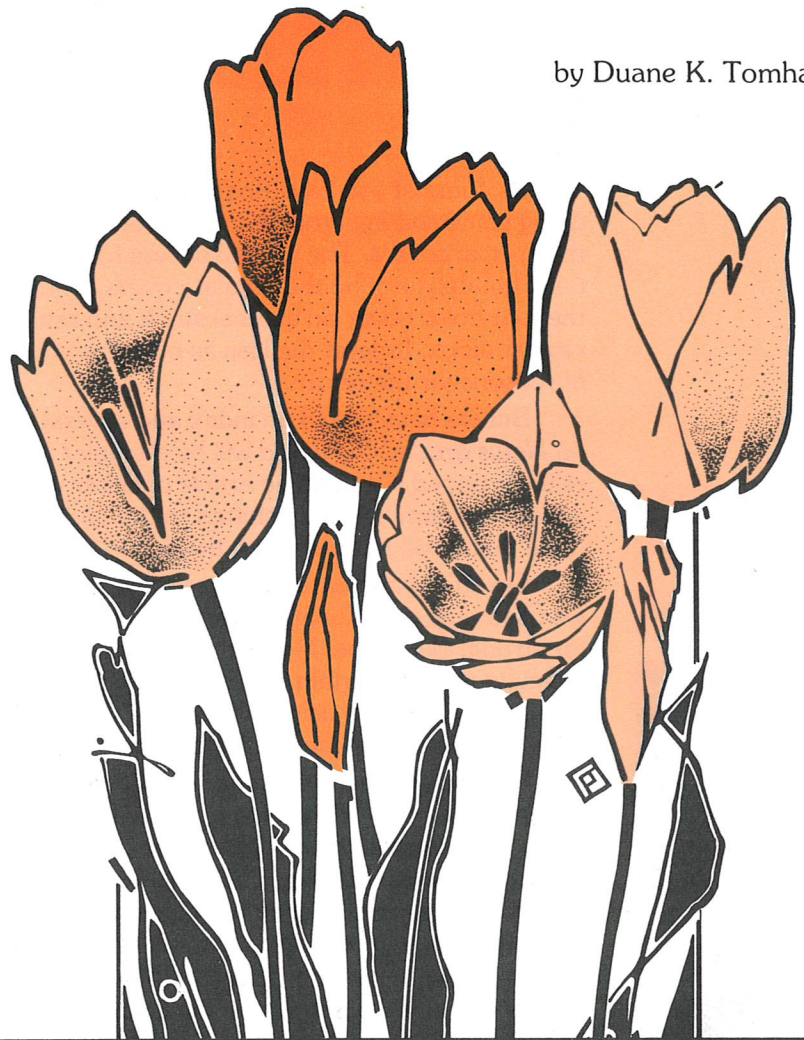
Usually mothers are taken for granted. It goes with the territory. When the schedule hums along with no apparent gaps, all the meals, care, effort, love, attention and devotion are simply assumed. On Mother's Day there may be a momentary pause to express gratitude to God and to a surprised mother. Then the unsung task quietly continues behind the scenes.

Members of the Wisconsin Synod have a spiritual mother. She's 135 years old. We'll call her Ma WELS. She came into being in 1850 when five pastors assembled near Milwaukee. She was joined through the years by kindred spirits in other states. Her sons and daughters through numerous generations have admired her stamina.

Offspring that call Ma WELS their church home today number about 415,000 in 1200 congregations, just on our continent. Because Ma cares and uses the gifts we give her for others, another 15,000 people around the world have come to know her precious message. She'd rather have the attention directed to Jesus than to her. Ma's like that; always has been.

Ma WELS believes in Christian education. She has training schools that continue to equip pastors and teachers for work in her far-flung family. She knows that doesn't happen by accident. She's always looking over her great-grandchildren for potential full-time workers. With open arms and confidence in the Holy Spirit she trains those young lads and lasses in God's word. Ma wisely knows that her future work will be entrusted to them. She's confident. Ma's like that; always has been.

Do those thousands who have been taught in her schools remember and appreciate how God used Ma WELS to give them the high privilege of service they enjoy? And the congregations and schools whose pulpits and teachers' desks she has filled? Well, you know how it is when you're busy. It's easy to forget about Ma's continuing needs when there are so many others clamoring for attention. Ma's always gotten along somehow; she's like that.



Ma WELS

A tribute to mother

It really makes Ma sad when her congregated sons and daughters forget about her efforts. Some of them who have been nurtured at great time and expense to Ma even talk against her. They think Ma doesn't need to do so much. Perhaps she should cut back and spend more time in her rocking chair. But you know Ma; she's not like that.

Ma WELS represents each one of us, doing what she can to spur us on to greater love by showing us God's love. She will continue to train and send people in his name into all the world. She'll be around a long time — please God — doing what Ma does

best. Not just once a year and not just in a small gesture express your appreciation to Ma WELS. Do it with generous regular gifts for a grand old lady — our spiritual mother. Ma will know where to reach out and touch someone for the Lord. She's like that. □



Pastor Tomhave is executive secretary of the Board for World Missions.