

The
**Northwestern
Lutheran**

AUGUST 1985

**Christians
on vacation**

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**Great chapters
in the Bible**

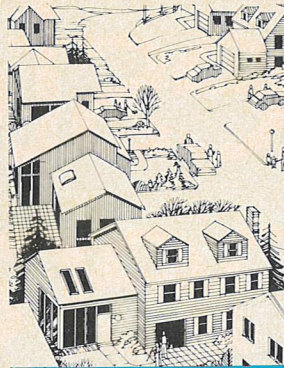
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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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Learning by listening

Then he said, "May the Lord not be angry, but let me speak just once more. What if only ten can be found there?" He answered, "For the sake of ten, I will not destroy it" (Genesis 18:32).

Just listen! If only people would listen more, how much they could learn. Husbands would learn more about wives, students about knowledge, 20th-century citizens about mistakes of the past if only they would listen more.

When it comes to prayer, we also have a lot to learn. What better way than by listening to one of the Bible's most remarkable prayers?

Unselfish prayer

Heavenly guests had come to Abraham's camp to announce that Sarah was finally to bear a son. Then another reason for the Lord's visit had surfaced. He was there on a mission concerning Sodom and Gomorrah. He who looks down from heaven on all the sins of men had not come on a fact-finding mission, but to show that his judgments are always right and that his justice never miscarries.

He had also come that day to give his friend Abraham an opportunity. And Abraham seized it! How fervently he prayed that day for others. There was his selfish nephew Lot who had grabbed the best pasture land and left the rocky hills for his uncle. "Serves him right," Abraham might have gloated now upon hearing of Sodom's coming destruction. There were also the people of those wicked cities whom he had once risked his life to rescue, but look how they had turned out. "Not worth it," Abraham might have said of them. Yet he prayed for them. "Prayer is unselfish," we learn listening to Abraham's prayer.

Or is it? What were my prayers like this past week? Was it "they" and "theirs" or "I" and "mine"? How

quickly my needs can bend my knees in prayer and take up all the space that I forget about others. Sometimes I might even progress to the point that it does become "us" and "ours." But again isn't that often still selfishness? Certainly I am to pray for those near and dear to me, like my children when I have them still in the nest and after they have left. Certainly I am to pray for the families in my church, praising God for their joys and petitioning him for their sorrows.

But that's still "us" and "ours" and not "them" and "theirs" as Abraham prayed for selfish Lot and wicked Sodom. The fact still holds true today as with Abraham. The man who is close to God will have a lost world close to his heart and in his prayers. And God will listen! He lets us have a say in the eternal scheme of things through our prayers. "Pray," this tells us, "pray unselfishly for our country and for others; for our family and for others, for our friends and our foes."

Humble prayer

Did you notice how he prayed? There was no brash demanding, no "you have to or else." Instead it was, "I am nothing but dust and ashes." Instead, twice it is the plea, "May the Lord not be angry." Instead, twice it's the apology, "Now that I have been so bold as to speak to the Lord." Humbly he prayed to the Lord and yet with faith's strength he squeezed God's arm.

Like Abraham we need to realize that we are beggars. Only when Jesus goes with me, dare I knock on the Father's door in heaven. When he opens, Jesus will tell him, "Father, answer, not because of him the sinner, but me the Savior." With Jesus I can go boldly to the Father who stands there waiting for me to speak just as with Abraham that day.

Knowing him and myself, my

prayers will not be demands. They will not be crowbars I use to pry something loose from God, but wheelbarrows to cart my loads to him. He knows better than I how to handle my affairs and answer my needs. Let Abraham teach us something about humble, yet confident prayer.

Persistent prayer

Six times Abraham prayed and each time his faith and courage grew. First it was for 50, then 45, then 40, then 30, then 20, and finally ten righteous that he prayed. It wasn't so much that he was haggling with God but that a gracious God was leading his believer on in persistent prayer. The Lord was teaching his friend to exercise a faith which "sees the invisible, believes the incredible, and receives the impossible."

Too often we pray like mischievous children ringing someone's doorbell and running away before they can answer. Abraham teaches us to put faith's finger on the doorbell of prayer and keep it there. Just imagine what could happen if we prayed this way about our weak members and church budgets, about our country's youth and our world's unchurched. But even as we persist in prayer, we add, "Your will be done." All things are possible with God, but not all things are according to his will. So Abraham learned as he prayed about Sodom and so must we.

We learn by listening. But learning to be beneficial must be translated into action. God make us unselfish, humble, persistent prayers! □



Pastor Lauersdorf serves at St. John, Jefferson, Wisconsin.

Who owns the synod?

Pronouns are very useful words. They help language work well. Pronouns allow us a certain indefiniteness in our talk. We can say “it’s raining outside” without caring what the antecedent of the pronoun “it” might be.

Unfortunately pronouns may also be used in a rather elusive way. A church member asks “What are *they* going to decide about getting another teacher?” Or a pastor might be heard to say: “It’s up to *them* if *they* send some missionaries to Brazil.” Who are meant by the pronouns “they” and “them?”

To whom does the Wisconsin Evangelical Lutheran Synod belong? Is President Mischke the owner? Does it perhaps belong to the people who work at 2929 N. Mayfair or to the seminary faculty or to the pastors of the synod?

Yes, the synod does belong to President Mischke and to the people who work at 2929 N. Mayfair and to the seminary faculty and to the pastors. But ownership extends also to all the congregations who comprise the synod.

Are you a member of one of the congregations of the Wisconsin Synod? Then you are one of the partners who own the synod. It’s not “they” and “them” who decide what the synod will do. It’s “we” and “us.” All of us together determine what the synod will do.

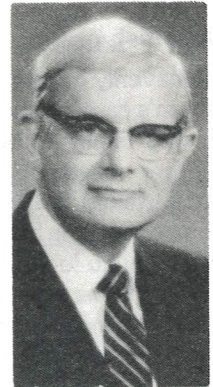
One does not have to be a delegate voting at a synod convention to chart the course of WELS. We each cast our vote by the interest we take in our synod’s work, by our prayers which ascend to God’s throne, by the service we are willing to render, and by our offerings for the work program of WELS.

We own the synod. The business of the synod is our business. And that business is to keep on planting the seed of the word of God in all the world. Planting the seed has always been the business of the church. The ministry of Jesus Christ was one of sowing the seed. Jesus sent his apostles into all the world to preach the gospel to all creatures. Keep on planting — that was his charge to them.

Keep on planting — that is the will of Christ for us today. The synod plants the word in ways which we can’t do well locally: by maintaining worker training schools for future pastors and teachers; by establishing and overseeing the development of new churches here in the United States and throughout the world; by exercising evangelical supervision over member congregations, pastors, and teachers so that the word is rightly proclaimed to the glory of God and for the benefit of lost sinners.

We people who own the synod will want to see that our business is going well. If it’s not doing as well as we think it should, we will want to find out why. We care because we own the synod.

Victor H. Prange



Pastor Prange serves at Peace, Janesville, Wisconsin.

LETTERS

Working mothers

The response to the "working mother" issue has been overwhelming. The following is a selection from letters we have received. With these letters we are closing debate on the issue for the time being.

I would like to comment on a response to the letter "Working women" (June 1).

To the mother who has to go back to work to pay the bills but is finding it difficult to locate suitable day care and is critical of the synod and others who do not offer it, I must say why doesn't she set up day care in her own home? That way, she can offer day care to other needy moms while earning money to pay her bills and remain at home with her own child.

If this mother is truly concerned, perhaps she can make an effort to help.

Jane R. Eder

Lake Elmo, Minnesota

If we mothers are working to prevent our families from starving, then we have no need to be defensive. However, those of us who do not fall into this category should examine what our absence means to our family. As Christian mothers we have been given the privilege and responsibility of raising the next generation of Christians.

The Christian mother is the heartbeat of her family. What better way for Satan to strike at Christian homes than by removing her presence! There is no higher calling than that of wife or mother. The decision to work outside our homes should be left to our individual consciences. No one can make that choice for us nor be responsible for its consequences.

Cindi Sampe

Janesville, Wisconsin

We as Christians need to be examples (the salt) to the world. When marriage and love are rewarded with God's special creation, a child, we as parents are going to stand before God himself and account for the care and training we gave them. Let us not look to the church to care for our children. The responsibility is ours.

God can fill a woman's heart and life with joy abundant as she tends to chil-

dren and homemaking, and as we seek his kingdom and righteousness he will meet our physical and emotional needs. Let us trust God to supply our every need as we supply our children's. Let us not join the world, abdicating motherhood, and with guilt seek a warm surrogate mother to do the task God has given us.

*Mrs. Thomas Purnell
Antioch, Illinois*

We often hear of women "having to" go to work when expenses begin exceeding the income of their husbands. However, we hear little of cutting back on expenditures in order to compensate for the deficit.

There certainly might be cases where there is no choice other than both spouses working. I'm willing to bet that those cases are few and far between.

While teaching, nursing and working to put children through Lutheran schools are all commendable endeavors, if the family unit is suffering because of mom's absence in the home, a very close weighing of the benefits must be made. Whatever happened to the idea of an able-bodied adult paying his or her own way through college when necessary?

*Vicki Raddant
Milwaukee, Wisconsin*

I was raised by a working mother. My mother wasn't "forced" to work, she chose to.

I was reared in a good, loving, close, Christian home and never felt abandoned or alone because mom wasn't always home. The opposite was quite true. I had two complete, unique individuals who developed their God-given abilities to look up to. The idea that a home will fall apart when the mother leaves to work outside of it is simply a myth.

Pastors should encourage women (and men) to develop their unique potential and become all that God intends them to be. For one woman that might mean being a housewife, for another woman that might mean being an executive.

*Philip Yecke
Lancaster, California*

Day-care in our congregation

In reply to the letter asking if any WELS congregations had day-care

(June 1), the answer is yes. Faith, St. Petersburg, Florida, although a small congregation of about 135 communicants, started a day-care center in February 1984.

The Lord blessed our undertaking of this mission outreach with growth from four students to presently more than 35 with a waiting list of two-year through five-year olds. (Infants under two must be in day-care homes in our county.) It is operated year around, 7:30 a.m. — 5:30 p.m., and staffed by six to eight WELS teachers and aides with a director. As a result, two couples are in adult instructions, one child was baptized and others have attended church, plus unknown benefits of daily Christian training of little lambs so precious to our Savior.

But as with any new undertaking there are obstacles: finances, staffing, licensing requirements of the state and local child welfare boards.

Some help is available from the Board for Parish Education in Milwaukee and Dr. Martin Luther College in New Ulm, Minnesota. However their resources are limited due to the uniqueness of and experience with day-care in our circles.

*Louise Baumgart
St. Petersburg, Florida*

Disturbed by article

The article by Pastor Franzmann, "Exclusive language in the church," (June 1) disturbed me. As a woman, I have found a great deal of comfort knowing I am included in the term "brothers" or "brethren" in Christ, and we are all "sons" of God. Somehow, I cannot picture Sarah or Rahab feeling offended when people refer to the "heroes" of faith chapter in Hebrews and requesting a separate listing as "heroines" of faith.

When we start to make these distinctions, doubts arise. (Maybe I should add "daughters" next to "sons" of God.) The Bible says, "there is neither male nor female . . ." but wait, it also says "neither Jew nor Greek." (Now I really have to add white, black, German descent, Spanish, slightly overweight, middle-aged, etc.). How much better to know that we are "all one in Christ Jesus."

*Rachel John
Escondido, California*

A Christian goes on vacation for the same reason everybody else does. He needs to get away from everything back home for awhile, and he needs to be refreshed in his zeal for life.

In some respects, however, a Christian on vacation is different. This I've learned from some of the all-time-great Christians on vacation who came to Hayward, Wisconsin this summer.

Christians on vacation don't consider worshipping God as something "back home." The attendance record at Peace Lutheran in Hayward gives a good example of this. The average attendance of this new mission congregation is 38. But during July, the average went over 81 per service and one Sunday it hit an all-time high of 98. What a remarkable display of Christian desire to hear God's word!

Christians on vacation take the time and make a real effort to find a place for worship. Many visitors told us they're glad to see we have a church started in Hayward because for years, try as they might, they couldn't find a suitable church. Now, their joy at our presence clearly demonstrates how happy they are the search paid off.

Christians on vacation find the "rest" of a worship service more enjoyable than a fish on the line or another two hours of sleep.

Christians on vacation become as refreshed for their work as a child of God as they do for their job. Christians who attended our church sprung into action when they saw our need for more hymnals. From several congregations we received over 70 hymnbooks. Others gave our name to their school principal so that any machinery being replaced might be given to us for further use. And some, very simply, became so enthused about missions that they requested information from us to share with their fellow members at home. These "Christian labors of love" came from a new energy they found on vacation.

Christians on vacation return with new perspectives on their home



Peace Lutheran, Hayward, Wisconsin

Christians on vacation

by Nathan P. Radtke

congregation. When the organist or instrumentalist isn't perfect, they probably won't cringe quite so much after attending a church which has no regular organist and whose "organ" can be carried in one hand! Or when the church's cry room isn't big enough or the pews are too hard, they may not mind so much after attending a service in the rented log cabin that we use.

Christians on vacation are willing to help. You see, when Fred and Mary and everybody else aren't around, the opportunity to serve others, without a doubt, rests on their shoulders. To this, they eagerly respond. The Christians who vacationed in Hayward this summer helped set up chairs, served as our organist for the day, and some even brought cakes for our after-service fellowship.

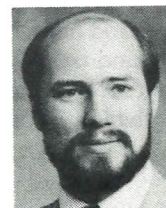
Christians on vacation love to get involved and be a part of the church they attend. And why not? Fellow members of our synod are a part of our church. As a synod, you see, we are people united in the common faith and walking down the same road. And this unity is most enjoyable for those who are visiting and for those who are visited.

Christians on vacation even without their knowing it, do good mission work. People notice when the visitor

next door goes to church on a Sunday morning. They see how it is just a natural part of life to be at peace with God and able to enjoy the family on vacation. Even the good behavior of a Christian child impresses people. And people will talk about God and religion with a vacationer much more readily than with a pastor who, they fear, will buttonhole them into attending his particular church. Any of these daily activities can open mission doors for God's kingdom.

Therefore, I commend you Christians on vacation for a highly appreciated confession of faith. No matter where you vacationed, I'm sure the same great fellowship was shared, the same great help was given, and the same great dedication to hearing God's word was demonstrated. Most of all, I give praise to our glorious God who works all good things among us.

So, in the future, when it's time to get away and be refreshed, remember *how good it is to be a Christian on vacation.* □



Pastor Radtke serves at Peace, Hayward, Wisconsin.

Genesis 1

When we think of a list of great chapters in the Bible, surely Genesis 1 (really 1:1 — 2:3) deserves its special place as the first one. For in this chapter God introduces himself to us, and tells us a great deal about himself. And this is where our Christian education must begin — with the knowledge of God — the true God.

From a historical, scientific and material point of view the first 10 words of Genesis 1 tell the greatest story ever written — “It all began when God created the heavens and the earth.” And the rest of this chapter is the only true and reliable source of information we humans have regarding the creation and beginning of our universe. For the speculations of our scientists tell us nothing, because they are based on no facts.

Beyond understanding

But this first chapter also tells us something of great importance about God's word — that the word tells us about truths and things that are completely beyond the intelligence and understanding of men and women, and beyond the farthest reach of our investigation, because the things revealed in God's word are heavenly truths. And there is all the difference in the world between theories which are based on no facts at all, and the heavenly truths and facts God reveals to us.

To begin with, this first chapter of the Bible reveals to us the great fact that God created this immense universe, of which our earth is but a tiny speck. For the word “heavens” in verse 1 means just that — the entire universe, something so vast that what we see is only a tiny part of it. And the word “created” tells us that God called all this into being out of *nothing*.

But what God is describing to us here is something so vast that our little human minds can grasp or understand no more than a tiny little part of it. And in the same way we cannot even imagine any person having such *wisdom* and *power* to do all this. So these are the first things we learn about God in this chapter — that his wisdom and power are limitless. And this knowledge does away with atheism, polytheism, pantheism and evolution.

Energy created

Verse 2 then explains, by way of introduction, that at first our planet earth was not in the same form as it is today. It was completely covered with water, and in complete darkness, thus lacking all forms of life and energy. But God's *Spirit* was hovering over the water.

The rest of this wonderful chapter (ending at 2:3) gives us an eyewitness account of the creation of *energy*, in its

primary form of light, on the first day, and then the reshaping of the original matter into all the different forms that we find in our universe, and especially here on earth.

Of special scientific interest is the principle that energy is the prime ingredient in what we call “life” in all forms. And all forms of energy — light, heat, motion, electricity, and atomic — are interchangeable; and the electrons in all the atoms travel at the same speed as light — 186,000 miles per second. This was Albert Einstein's great discovery. And thus we can see why this had to be God's starting point in his reshaping process on day one. As God said, “We must have *light*,” which is the primary form of energy.

No room for evolution

After this the focus is on our earth — how everything else was created in the necessary ascending order — the atmosphere surrounding the earth, the dry land, the plants, the ordering of our planetary system into days and nights, seasons and years, the birds, fish, land creatures, and finally man, the crown of all this creation process, since only man was created in God's image. We see also that all plants and creatures were given the power of reproduction, so that the whole creation is a self-renewing process. But each species, or kind, reproduces only new members of that same species, leaving no room for any theory of evolution.

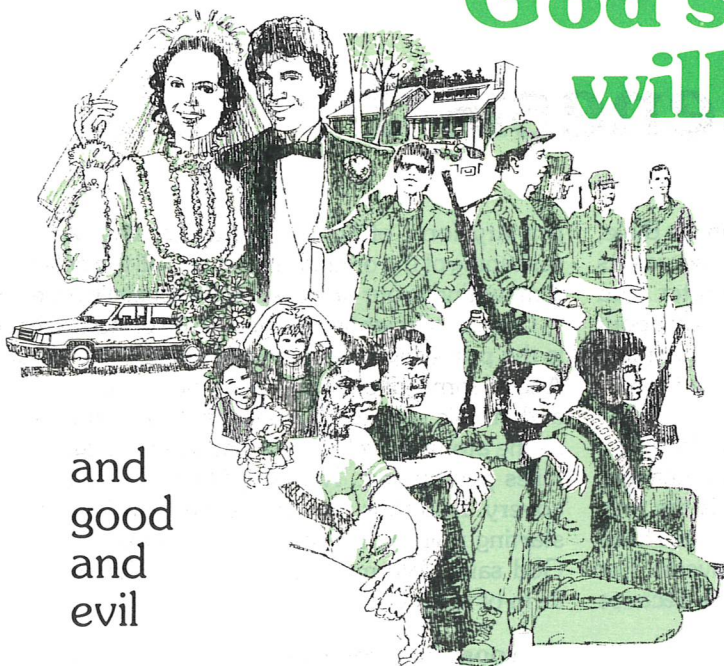
And finally on the sixth day man was placed in charge of everything, and we learn that the whole planetary system was created to serve mankind and provide them with everything they need in the way of material things. And at the end of that sixth day we are told that “when God looked over everything he had made, he saw that everything was *perfect*” — just what we would expect.

And finally God reveals himself to us in this chapter as a *trinity*. It is God, whom we call “our *Father*,” who is spoken of here as the Creator. And his will is expressed by his *Word*, who is identified in John 1:1-4 as God's *Son*, later incarnate in the person of Jesus. And this spoken will was then carried out by God's *Holy Spirit*, who is pictured in 1:2 as hovering over the water-covered earth, waiting for the reshaping process of the creation to begin.



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

God's will



and
good
and
evil

It happened in Lisbon, Portugal, at 9:40 a.m. on November 1, 1775. Thousands of Christians gathered to praise God's name. Suddenly a tremendous earthquake struck and the walls of many churches collapsed and crashed in on God's people. When it was all over, two-thirds of Lisbon was destroyed and more than 30,000 people perished. Many died while worshipping. We ask, "Why?" Perhaps we even ask the same question author Otto Friedrich asks in his book *The End of the World: A History*:

If God does not strike down the guilty in the midst of their evil, why does he strike down the innocent as they worship?

In order to resolve this question about God's will, many mistakenly travel one of two paths for answers. One path begins with the assumption that God is *all-loving*, but concludes that he's *too weak* to carry out his will and prevent all tragedies. The other path assumes that God is *all-powerful*, but concludes that he's *also evil* since he has the power, but chooses not to prevent such terrible events. Today many prefer taking

the former path which leads to the belief that God is all-loving, but weak. They don't like to think of God as evil, or at best, indifferent.

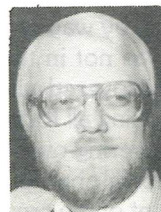
But both paths lead to false beliefs, although they begin with correct assumptions.

On the one hand, it is true that God is *all-loving*. The Bible tells us God is "abounding in love" (Exodus 34:6,7). He wants everyone saved (1 Timothy 2:4) and does not enjoy watching the wicked die (Ezekiel 18:23,32; 33:11). To prove his abundant love, at 9:00 a.m. on a Friday around 30 A.D. he raised a cross on a hill outside of the city of Jerusalem. It was erected for our execution. But we didn't die there. His sinless Son, Jesus did. And three days later a violent earthquake struck which announced eternal life through his resurrected Son. No wonder the apostle John says, "God is love" (1 John 4:8).

But God's all-consuming love does not mean he is *weak*. In fact, the Bible says God is just the opposite — he's *all-powerful*, he's in the heavens and he does what he pleases! (Psalm 115:3). To those who question his power, God asks, "Where were you when I laid the earth's foundation?" (Job 38:4).

Yet all this does not mean God is evil. God is not an Adolph Hitler, nor is he a madman who enjoys gunning people down in a fast-food restaurant. Instead, God is a *just* judge (Deuteronomy 32:4). All his decisions are correct. And he's not corrupt, for he will not let the guilty go unpunished (Exodus 34:7) as some may think (Psalm 73). Death comes to all, for all break his flawless law (Romans 6:23). And eternal punishment is the judgment on all who do not believe in Jesus, his Son, who paid the world's debt of sin (Mark 16:16; Matthew 25:46).

God is all-loving, all powerful and completely just. He's not weak nor evil. So *why*, we ask again, does he send tragic events upon his believers? Quick answers to this question never seem adequate. Loving discipline (2 Corinthians 12:10; Hebrews 12:6,7); testing one's faith (Genesis 22:12); and glorifying God's name (John 21:18,19) are strengthening, biblical answers, but they often seem too general. We want specifics. But specifics may never come to us in time. We may have to wait for eternity (Romans 11:33,34; Deuteronomy 29:29). So what does one do until eternity? We stifle biting bitterness and seek specific blessings which flow from God's disciplining, testing or glorifying (Romans 5:1-5). And blessings will come — when we stop rejecting and start accepting our heavenly Father's will. That's why the great sufferer Job asks, "Shall we accept good from God, and not trouble?" (Job 2:10.) Our Father is behind and in our triumphs and troubles. He wants us to accept both. It's his will. And God is not corrupt, he's *completely just*; he's not weak, he's *all-powerful*; he's not evil, he's *all-loving*. And he brings blessings. He's our Father. □



Pastor Trapp serves as campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.



The unchurched American

by Robert C. Hartman

The unchurched. What are they like? What are their opinions and attitudes? What are their felt needs? Answers to these questions cannot only help us understand the unchurched, but also aid us in our approach with the gospel.

Recent studies, particularly those done by the Gallup Poll for the Princeton Religion Research Center, can be helpful in planning a mass media evangelism outreach program. We want to reach the unchurched in a manner in which they can relate to the gospel message. Just as marketing research is helpful in the area of business and sales, studies like those conducted by the Gallup people can be helpful to the church.

One of the most interesting statistics indicates that over 50 percent of today's unchurched could see themselves as active members of a Christian congregation. In many cases they are simply waiting for an invitation. In other cases, the many different denominations with their various teachings and the "pushiness" of some, causes them to hold back.

In general, the unchurched today are more "conserva-

tive" or "traditional" in their views compared to 20 years ago. The majority of them have received some form of religious instruction as children, and by the same majority, want religious instruction for their children. Sixty-eight percent believe in the resurrection of Christ; 64 percent believe Jesus to be God or the Son of God; 57 percent believe in a life after death; and while 76 percent say they pray to God, only 45 percent say they pray frequently, once a day or more. Recent polls carried on in several of our mission areas in a religious survey by mail confirm the accuracy of these statistics.

While such polls do show the unchurched to be "religious," the unchurched do find fault with organized religion. Sixty percent agree "most churches have lost the real spiritual part of religion"; 56 percent agree "most church today are too concerned with organizational as opposed to theological or spiritual issues"; 49 percent agree "most churches today are not effective in helping people find meaning to life"; 35 percent are critical of churches as "not warm and accepting of outsiders." These statistics probably present the primary reasons why these people are not actively involved in a Christian church and present the best insights into our most effective way of approaching the unchurched.

The unchurched want their spiritual lives enriched. They want to hear from the church "things theological." They want to learn about God and his word. They want to understand the meaning of life. They want help in dealing with the problems of life. They want religious instruction for their children. And most important of all, the majority of them are willing to consider active involvement in a Christian congregation.

What does this say to us? It says: The unchurched are waiting to be approached. They are waiting for an invitation to learn about God and his word for themselves, and especially for their children. This is why we say that the key to any mass media outreach program is in the face-to-face visitation. Nothing is more effective than the sharing of the gospel in a personal, face-to-face manner.

These studies also indicate that as Lutheran Christians who place a strong emphasis on Christian education, we offer what the unchurched wants most, a deeply spiritual program of Christian instruction. It would seem that our most marketable element as a church is our emphasis on Christian instruction.

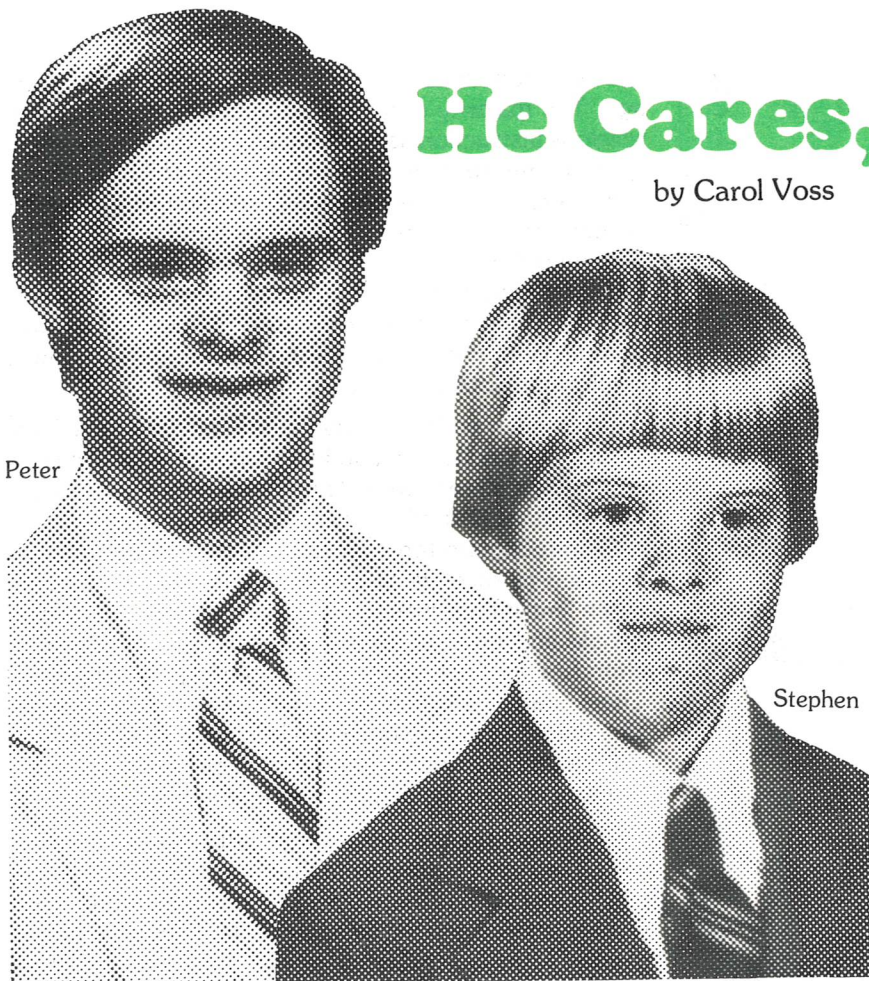
A persistent and consistent use of the mass media through our WELS Mass Media Ministry to identify who and what we are as a Christian church, together with a strong emphasis on face-to-face visitation, should continue to enable us to be effective witnesses for Jesus Christ. □



Pastor Hartman is mission counselor for the Western Wisconsin District.

He Cares, We Care

by Carol Voss



Peter

Stephen

Writing letters may sometimes seem like quite a chore. Writing 1800 letters over the period of one year may seem overwhelming. Yet for members of the Special Ministries Committee who write these letters to mentally retarded persons in our synod, it is most rewarding.

This program — *He Cares, We Care* — was begun in 1978. Pastors in our synod have been asked to send to the Special Ministries Board the names of mentally retarded persons in the congregations they serve. Letters, birthday cards and small appropriate religious gifts are sent to these persons at various times of the year.

Through these letters, people in Renton, Wash.; Lincoln, Nebr.; Fairfax, Minn.; Milwaukee, Wis.; Burke, S. Dak.; St. Cloud, Minn.; Topeka, Kas., and many other places learn that their synod is concerned about them and their spiritual life.

He Cares, We Care: how can we not care when they write: "What would I do if I didn't have you for a

friend? You are one of the best friends I ever had." "Thank you for the gifts you sent me. I like the picture of Jesus. I learned the Bible verse that is on the back." "Pastor is instructing me from the catechism you sent to me so I can be confirmed. Then I can receive the body and blood of our Savior Jesus Christ. I cannot write very much so my sister is writing this for me."

"I am 23 years old now. I do love Jesus and I know he gets a new birthday every Christmas. Thank you for the presents. I save them and know God is the one who helps me through each day." "I was confirmed several years ago. My mother and I sing songs about Jesus every evening." "My parents and I go to church every Sunday. Sometimes I go to Bible class too. I wish you the Lord's blessings."

"Thank you for your nice letter and plaque. I received it just before Easter, the resurrection of Jesus Christ. I can read the letter pretty good. My mother has to help me with

some of the words. She is writing for me and then I copy it." "Thank you for the plaque. I have been here four months (nursing home). I like it. I am 40 years old." "Thank you for being my best friend. What would I do without you?"

These are just a few of the letters received at the office of the Special Ministries Board. They come from people who regularly receive letters, birthday cards and small appropriate religious gifts through the *He Cares, We Care* program of our synod. This program is intended for the developmentally disabled of all ages.

Letters are sent at Thanksgiving, Christmas, Easter, June, September and winter, as well as a birthday card. Two sets of letters are prepared for each mailing, one for 18 years and younger and another for those over 18.

Parents, ward parents, sisters and brothers who often write for their retarded, appreciate the letters. "Thank you for making this Easter special for people like our son, and the rest of us too," is a typical response.

As in other programs in our church, the work should be expanded. There are undoubtedly many retarded people, young and old, who would like to hear more about their Savior. If you know of someone who is not involved in the *He Cares, We Care* program, please inform your pastor. The goal of the committee is to reach every retarded person in our synod.

Does God care? Of course, he loves them. He died for them because they, too, are in his flock. "I know my sheep and they know me."



Carol Voss, a former special education teacher, is a member of the special education services committee of the special ministries board and a member of St. John, Wauwatosa, Wisconsin.

FROM THE PRESIDENT

You are the synod

Since we've relocated in our new headquarters, a larger than usual number of groups from within our synod's membership has been stopping to visit our facilities. And we're always happy to have them come. We do not regard their visits as an intrusion on our busy schedule. Without them we would not be here.

Usually I have the privilege of addressing them briefly before my secretary shows them around the building. My presentation about the synod and its work always goes something like this: "Welcome to the national headquarters of the Wisconsin Evangelical Lutheran Synod! But all of you know that this building is not the synod. Those of us who are privileged to work here are not the synod. *You are the synod.* You and more than 416,000 others like you. Your congregation, and nearly 1,200 other congregations like yours. We who are one in our faith and confession are walking together in order to do jointly what we could not do alone, in order to more effectively share the gospel of Jesus Christ with a perishing world."



As we meet for our synod's forty-eighth biennial convention at Michigan Lutheran Seminary in Saginaw, August 5-9, it's especially important to remember that *you are the synod.*

Nearly 450 delegates will be in attendance. Just under 100 of them will be advisory delegates, those who have been elected or appointed to leadership roles in the synod's organizational structure. They are primarily responsible for preparing the 321 pages of material in the *Book of Reports and Memorials* which constitute the convention agenda. They are available as resource people to answer questions and to provide the rationale for their recommendations. But they do not have a vote.

The resolutions that come to the convention floor for action are formulated by the voting delegates, elected by their conferences and congregations on a rotating basis. These voting delegates also cast the votes to accept, reject or modify these resolutions.

No voting delegate comes to the convention as an instructed delegate. He is not bound to vote a certain way. That would make his work very simple. He has a much greater responsibility. He is obligated to study the issues prayerfully, to listen to the discussion, pro and con, attentively and with an open mind. On the basis of complete information he will then, under the guidance of the Holy Spirit, cast the vote that he believes will best help to carry out the synod's objectives.

The prayer for God's blessing on our convention that is likely to be offered in your church on August 4 is one in which you will join wholeheartedly. For what happens in Saginaw the first week of August is of vital interest to you. This is your church in action. These are your representatives. They are doing your work, the work for which God leaves us in this world, the work to which your congregation committed itself when it joined the synod, the work of sharing Christ with a perishing world.

Milwaukee is not the synod. The convention is not the synod. The pastors and teachers are not the synod. The dedicated laymen who serve on our boards, committees and commissions are not the synod. *You are the synod!*

Carl H. Muschke

In Meditations, Oct. 8, 1984, this sentence appears: "Whether we use the King James Version's 'seventy times seven' . . . or the New International Version's 'seventy-seven times,' the point of Jesus remains the same." Which is the correct translation according to the Greek? Any change in God's word is significant, however little it alters the meaning.

There is no dispute over what Matthew wrote in Greek. The problem is that it is possible to translate the two Greek words as either seventy-seven times or seventy times seven. The strictest grammatical reading would support the NIV's seventy-seven times. Whether to retain the popular wording of the KJV or to reflect the poetic strength of Jesus' words, most translators seem to favor seventy times seven. Complicating the issue for

Today we have a more precise Hebrew-Greek text and more exacting translation than the church has enjoyed since the first century.

some translators is the interpretive question whether Jesus was alluding to a similar contrast of seven and seventy-seven times in Genesis 4:24.

This isn't an issue of "correct" and "incorrect," but of biblical scholarship on both sides. Neither here nor elsewhere in Scripture does any legitimate question of translation affect the communication of God's truth to us. The argument that differing translations have created differing denominations and left God's word in doubt has as much merit as suggesting that summit meeting interpreters are responsible for political differences between the United States and Russia.

Because other readers have been troubled by differences in translation, let me expand on the subject. One category of differences can be explained by honest efforts to reproduce clear Greek or Hebrew in equally clear English. Not everyone will agree as to the *best* clear English, but careful reading will demonstrate that no truth of Christianity is controverted by the legitimate translations in use among us.

We do not have the original manuscripts the Holy Spirit moved prophets, evangelists and apostles to write. What we have today are *thousands* of copies. Because scribes hand-copied these ancient documents, some variations would be expected; and an occasional "decision" or explanatory note by a scribe would appear in a whole "family" of texts. In the overwhelming majority of cases it is readily apparent what the original wording was. New Testament scholar Philip Schaff says that only fifty vari-

ants are of any consequence and not one affects an article of faith that isn't clearly established by the rest of Scripture.

The degree of consistency that exists among the ancient manuscripts of the Bible testifies to both God's preservation of his word in its transmission and the reverence for that word by those who copied it. In contrast author Josh McDowell points out that there are only seven copies of Plato's *Tetralogies* in existence, none within 1200 years of the original. There are considerably more questions about the original wording of Shakespeare's plays — written less than 400 years ago — than there are about Scripture.

It is ironic that there should be so much misguided disparaging of the biblical text and so much fearful concern over its translation when today we have a more precise Hebrew-Greek text and more exacting translation than the church has enjoyed since the first century. Reading the Bible is the surest way to be sure of the Bible. God still speaks to us, even in modern English.

When a severely handicapped baby is born and the parents decide to let the baby die by not authorizing the surgery necessary to keep him alive, is this murder on their part?

Infanticide, an increasingly popular form of passive euthanasia, defies God's fifth commandment. It may be misguided, even compassionate murder, but it assumes God's prerogative and presumes God's will in violation of the first commandment as well. It is in the realm of that first commandment that the decision originates.

When it is acknowledged that human life is God's unique gift whatever its "quality of life" in the comparative terms of society; when it is acknowledged that all resources and technology are given by God for service to him; when it is acknowledged that our role is to revere, love, and trust God above all else; then we may address the ethical question posed by "abnormal" birth and extraordinary medical care under the fifth commandment.

Unless — in the best medical judgment — the baby's handicap is itself irreversibly terminal, the fact that his future will be delimited by physical and intellectual incapacity cannot be a factor that conditions his right to life. The blessings of God to and through that life dare not be pre-denied by humanistic standards. □



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

Pastor Kelm is the synod's executive secretary of evangelism.

NEWS around the world



Religion in rural England dying out . . .

Anglicanism is dying out in rural England, according to a report prepared by a rural vicar who is a research sociologist. The report, entitled "Rural Anglicanism," was written by Dr. Leslie Francis. He found that since 1960, baptisms in rural churches declined by 50 percent, confirmations fell by two-thirds, and 25 percent of rural church services are attended by fewer than ten worshippers. In addition, Francis reported, six out of ten country churches have no Sunday schools and no contact with teenagers, while the average age of rural congregations rises each year. "The overall picture which emerges from the study is one from which the church can take little comfort," Francis said. The report focuses on a typical rural deanery, a cluster of 21 county parishes. Francis' research team attended all 24 services in the deanery on one Sunday and found that six of them had more than 20 worshippers, nine had a congregation of between six and nine persons, and six had five or fewer present. Two-thirds of the congregants were women in their 60s, and fewer than four had even one worshiper under 30. Archbishop Robert Runcie of Canterbury said the report was "timely and devastating." He has called for a new rural evangelism effort to overcome what one critic referred to as "an Anglican rural deathwish."

The sexual revolution is over . . . Casual or anonymous sex among homosexuals or heterosexuals is "nigh on to suicidal behavior" because of the risks of exposure to the AIDS virus, a University of Wisconsin Medical School infectious disease expert said recently. "The sexual revolution is over" because "the risks are far too great," said Dennis G. Maki, a UW Medical School professor of medicine. Acquired immune deficiency syndrome is an infectious disease caused by a virus that destroys the body's ability to fight off other serious infections. About 90 percent of AIDS victims die within five years of diagnosis. "This is not herpes," said Maki, referring to a common sexually transmitted disease. Engaging in casual sex with an anonymous partner is "very destructive behavior" because of the risk of exposure to the AIDS virus, Maki said. "I don't think the public realizes the magnitude of the AIDS epidemic," he said. "There is an enormous amount of AIDS waiting to happen."

New cardinals "faithful to the Roman line" . . .

With the promotion of 28 prelates to the Sacred College of Cardinals, Pope John Paul II has given new prominence to his campaigns against repressive Marxist and military regimes and in favor of conservative church policies according to Religious News Service correspondent Eleni Dimmler. The list of 28 men he chose to elevate to cardinals May 25 includes outspoken churchmen who hold key posts in Marxist-ruled Nicaragua, Ethiopia, Poland, and in military-ruled Chile and the Philippines. Two other men on the list are eastern Europeans bitterly opposed to Communist governments in their homelands. Many of the rest of the new cardinals are prelates who have staunchly upheld conservative Catholic policies on birth control, priestly celibacy and other issues, despite frequent widespread dissent among Catholics. "The pope is rewarding those who have proved themselves faithful to the Roman line," one Vatican source said.

Christian publishers looking for writers . . .

Many Christian publishing houses are recruiting authors to address critical Christian issues. "We're even thumbing through Christian magazines to find good writers," said Larry Libby, editor-at-large of Multnomah Press, Portland, who attended the June 13-16 Writers Institute at Biola University, La Mirada, California. Libby was one of seven publishing representatives at the conference. "We're looking for well-written books dealing with Christian home and family issues," said Kin Millen, acquisition editor for Baker Book House, Ada, Michigan. The topics many publishers seek now relate to child and wife abuse prevention, divorce reconciliation and personal growth, rather than an exclusive diet of inspirational and devotional material. Sally Stuart, an Oregon-based free-lance writer said the popularity of the evangelical movement is evidenced by the growing number of Christian periodicals, and she estimates there are 400-500 magazines, newsletters, bulletins and pamphlets which depend, in part, on Christian free-lance writers, as well as 150 Christian book publishers. The magazines, she said, are gaining popularity because they address challenging issues, such as marriage and family problems, and other topics currently in the news.

New president at AAL . . . Richard L. Gunderson has been named president and chief operating officer of Aid Association for Lutherans, the country's largest fraternal life insurance company, based in Appleton, Wisconsin. Gunderson, 52, is currently president and chief executive officer of Western Life and St. Paul Life, Woodbury, Minnesota. Henry F. Scheig, current president, will continue as chairman of the board and chief executive officer. Gunderson's appointment is effective September 1.

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.

Drama in the church

On Ash Wednesday 1985 a new project was launched in the Detroit area. It all came about at an Ash Wednesday women's luncheon sponsored each year by nine WELS congregations in the Detroit metropolitan area. This year the host congregation, Hope of Detroit, introduced a new element to the program: a full-scale biblical drama.

"We were committed to presenting a scriptural message through the art forms of music and drama," said the host pastor, David W. Clark, "that would be solid in content and yet speak to each person in a fresh and meaningful way."

"We consciously avoided a typical skit format," he said, "and any script which was shy in solid religious truth. From the various congregations we were able to make use of an energetic group of women who felt that Jesus deserved their best efforts."

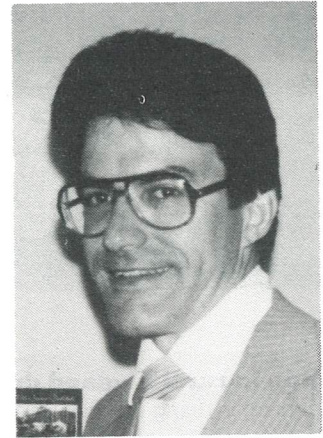
He said that 12 months of planning, six months of cast and crew rehearsals, the use of professional stage makeup, authentic biblical

dress, theatrical stage lighting, and orchestrated accompaniment tapes for soloists were included in the project.

The drama, *Daughters of Eve*, was written by a Detroit-area Christian drama group. The drama consisted of a religious message spoken by Eve. Even introduced six of her daughters, each of whom spoke a dramatic monologue.

Daughters of Eve, according to Clark, has encouraged Hope to try a full-time drama ministry. "It will allow our church members to be involved in an area of ministry which will not only bring a spiritual message to those who hear and see the drama, but will also bring personal satisfaction to cast and crew."

Arrangements for a drama ministry can be quite simple, said Clark. "For ours we cleared our church chancel area, used no scenery, only a few visual props, a small cast and support crew, and a drama just 35 minutes long involving only monologues. Our next step will be more elaborate."



Clark

Consideration is also being given, he said, to producing an annual concert making use of orchestrated tapes for soloists singing the best of contemporary Christian songs. "Our initial work in this area," said Clark, "has indicated that this format would also attract visitors to a non-worship, non-liturgical service for learning about Jesus." There would be no offering taken, he added.

Things are moving ahead rapidly at Hope. In May auditions were held for the first concert to be held in October. The concert program will make use of WELS singing artists who will be backed with accompaniment tapes that make use of a full orchestral sound.

The concert is to be followed with rehearsals for a drama based on the Book of Ruth, to be presented in the spring of 1986. The drama, written by Clark, is tentatively entitled, *The Kinsman-Redeemer*.

"We want to offer to our Hope members" said Clark, "and to Detroit area WELS members an opportunity to bring their unchurched friends and relatives to an evening of music and drama which will warm their hearts with the gospel."

If you would like to start such a ministry or would like to share your experiences with such a ministry, you may contact David Clark at 10729 Worden, Detroit, Michigan 48224. "We would be pleased to hear from them," said Clark.



The cast of the biblical drama "Daughters of Eve."

Publishing house building sold

The building which formerly was home to Northwestern Publishing House has been sold for \$55,000, apparently a fair price considering the location and high vacancy rate in the neighborhood.

The building was the fifth home of the Wisconsin Synod's bookselling and publishing arm and was dedicated April 24, 1949.

Purchaser of the building and adjoining lots is the Lighthouse Gospel Chapel which had also purchased the synod's former administration building and is using it as a worship facility. The two buildings are a block apart.

Pastor James H. Carrington of the Lighthouse Gospel Chapel envisions the creation of a comprehensive community center out of the old building, containing a gymnasium, a youth center, a day-care center, an antiabortion counseling service, counseling for unwed mothers, a meal program and a bookstore.

"We feel our job is not just to preach and teach a doctrine every Sunday," Carrington told a reporter. "It's tough to preach to a person with an empty stomach."

"Look man," Carrington told the reporter as they walked along North Avenue, "90 percent of the crime committed in this city is probably committed within a ten-square block area surrounding this church. In 1984, 55 percent of the black children born in this country were born to single parents. In 1986, it will probably be 65 percent. Somebody has to do something."

The decision to buy the building was made June 3 by the Lighthouse congregation. The church membership numbers about 75 families. The transaction is scheduled to be closed on July 31.

Michigan

Mission counselor installed

At a special service at Our Savior of Perry on March 15 Pastor John F. Chworowsky was installed as mission counselor for the Michigan District. Pastor Walter J. Oelhafen, chairman of the Michigan district mission board, officiated.

As mission counselor Chworowsky will counsel with both mission pastors and congregations relative to program and development and provide orientation for new mission pastors in the district.

Chworowsky, a 1957 seminary graduate, served congregations in Mason City, Ia, and Caledonia, Wis. after assignment as tutor to Dr. Martin Luther College. In 1966 he went to Wisconsin Lutheran High School and in 1969 he accepted a call as dean at Northwestern College. In 1973 he went to Hong Kong as friendly counselor to Southeast Asia Missions. In 1981 he returned to the States to serve congregations at Riverside and Yucaipa, Calif.

— Ed Schaeewe

Wisconsin

Anniversary celebrated

On May 19, Bethlehem, Menomonee Falls, celebrated its 25th anniversary. First services were held in 1959, and the congregation was organized in 1960 under its first resident pastor, Phillip Janke.

In 1972 Janke accepted a call to Manitowoc Lutheran High and Pastor Roland Zimmermann accepted the call to Bethlehem. In 1983 with over 1000 baptized members Bethlehem called Pastor Paul Huebner as associate pastor. In 1976 a new church replaced the original mission chapel.

President Carl Mischke was the guest speaker at the morning anniversary service and Pastor Martin Janke, brother of the late Pastor Phillip Janke, spoke at the anniversary vesper service.

There are 101 pupils in the parish school with five teachers. Wayne Keller is the principal.

Principal retires

At a special service St. Paul of Fort Atkinson noted the ministry of Richard H. Sievert, who was retiring as principal of its 321-pupil parish school after serving it for 37 years.

A Michigan native whose father was a teacher and whose five children are also teachers in WELS schools, he graduated from Dr. Martin Luther College in 1932. He taught at Flint, Mich. for 16 years before coming to St. Paul in 1948.

In addition to his service as a teacher, Sievert also served on the Board of Control of Michigan Lutheran Seminary, on the Michigan District Board of Support, on the Board of Directors of Northwestern Publishing House, as president of the Wisconsin State Teachers' Conference, on the Board of Regents of Lakeside Lutheran High School, and as school visitor in Michigan and Wisconsin.

Quadruple anniversary

Divinity-Divine Charity of Whitefish Bay celebrated a quadruple anniversary on May 5. At the special morning service commemorating this unusual anniversary the guest speaker was President Winfred Nommensen of the Southeastern Wisconsin District.

Anniversaries celebrated were the 70th anniversary of Divine Charity; the 60th anniversary of Divinity; the 20th anniversary of the merged congregation, Divinity-Divine Charity; and the 40th anniversary of the current pastor, Alfred M. Walther.

Walther, a 1945 seminary graduate, served congregations in Terry, Circle, and Livingston, Mont.; and Ann Arbor and South Lyon, Mich., before coming to Divine Charity of Milwaukee in 1959. He also served Ephrata, Milwaukee, from 1960 to 1965.

In 1965 Divine Charity merged with Divinity and Walther continues to served the merged congregations. Current baptized membership is 350.

WITH THE LORD

Grace Cox 1942 — 1985

Grace Cox was born February 18, 1942 in West Allis, Wis. She died April 18, 1985 in West Allis, Wis.

A 1966 graduate of Dr. Martin Luther College, she taught at Bethlehem, Hortonville, Wis. until 1973 when she accepted the call to St. Paul, Hales Corners, Wis. where she taught until 1981 when ill health forced her to resign. During her illness she tutored students at St. Paul and Good Shepherd schools.

She is survived by her mother, Mrs. Martha Cox, two sisters, Marion Newman and Marjorie Fabian; and two brothers, Missionary Raymond and Michael.

Funeral services were held April 21, 1985 at St. Paul, Hales Corners.

Mary E. Raddatz 1950 — 1985

Mary E. Raddatz was born July 30, 1950 in Burlington, Wis. She died June 7, 1985 in Sturgis, Mich.

A graduate of Dr. Martin Luther College, New Ulm, Minn., she taught at the Peridot mission school of the Lutheran Apache Mission, Peridot, Ariz.; at Emanuel, New London, Wis.; and at St. John, Sturgis, Mich. She was active in organizing and directing choirs.

She is survived by her husband, Pastor Ronald; children, Martha, Andrew, Nathan and Timothy; and her parents.

Funeral services were held June 9 at St. John, Sturgis, and on June 11 at Wilmot, Wis.

NORTHWESTERN PUBLISHING HOUSE Moves / Store Hours Expanded

On Tuesday, August 6, Northwestern Publishing House will open for business at its new location. To facilitate this extensive move, the retail store and all departments will be closed for business from (Thursday) August 1 through (Monday) August 5. On August 6 the new address for NPH will be 1250 N. 113th Street, P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. The new phone number will be 414/475-6600.

The hours for the office and shipping departments will be the same as before: 8:00 a.m. to 4:30 p.m. The STORE hours will be expanded: Monday and Friday, 9:00 a.m. to 9:00 p.m. — Tuesday, Wednesday, Thursday and Saturday, 9:00 a.m. to 5:30 p.m.

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the third month of readings beginning August 16 and ending September 15.

August	16	Leviticus 17 — 19:37
	17	Lv 20 — 22:33
	18	Lv 23 — 25:22
	19	Lv 25:23 — 26:46 / Psalm 38
	20	Lv 27 / Ps 66, 143
	21	Galatians 1 — 3:29
	22	Ga 4 — 6:18
	23	Numbers 1 — 1:27 / Proverbs 1 — 2:22
	24	Nm 1:28 — 1:54 / Pr 3 — 4:27
	25	Nm 2 / Pr 5 — 6:35
	26	Nm 3:1 — 3:13 / Pr 7 — 9:18
	27	Nm 3:14 — 3:39 / Pr 10 — 11:31
	28	Nm 3:40 — 3:51 / Pr 12 — 14:20
	29	Nm 4:1 — 4:20 / Pr 14:21 — 16:19
	30	Nm 4:21 — 4:49 / Pr 16:20 — 18:15
	31	Nm 5 / Pr 18:16 — 20:19
September	1	Nm 6 / Pr 20:20 — 22:16
	2	Nm 7:1 — 7:23 / Pr 22:17 — 24:22
	3	Nm 7:24 — 7:53 / Pr 24:23 — 26:20
	4	Nm 7:54 — 7:77 / Pr 26:21 — 28:28
	5	Nm 7:78 — 8:26 / Pr 29 — 30:33
	6	Pr 31 / Nm 9 — 10:36
	7	Nm 11 — 13:33
	8	Nm 14 — 15:41
	9	Nm 16 / Psalms 58, 75
	10	Ps 106 / Nm 17 — 18:32
	11	Nm 21
	12	Nm 22 — 24:25
	13	Nm 25 — 26:65
	14	Nm 27 — 29:31
	15	Nm 29:32 — 31:54

Correction

The caption for the picture on page 225 of the July issue incorrectly identifies Missionary Siirila. In the background is Missionary Robert W. Meister.

NOTICES

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

CONFERENCES

Nebraska District, Central Conference, September 23-24 at Shepherd of Peace, Norfolk. Agenda: Exegesis of Romans 8:1-17 (Berger); Isagogical Study of Joel (Free); Where the Joys of the Ministry are to be Found (Zarling); Analysis of Chapter 5 and 6 of Preach the Gospel (Siefert).

CHANGES IN MINISTRY

PASTORS:

Blitter, Mark R., from Crown of Life, New Orleans, LA., to Northwestern Preparatory School, Watertown, Wis.
Brenner, John M., from Redeemer, Big Rapids, Mich., to Michigan Lutheran Seminary, Saginaw, Mich.
Gerlach, Joel C., from mission counselor for California Mission Board, to Our Redeemer, Santa Barbara, Calif.
Schulz, Friedel C., from Mt. Zion, Kenosha, Wis., to retirement from full-time ministry.
Wiechmann, Richard L., from Zion, Gainesville, Fla., to Bethany Lutheran College (ELS), Mankato, Minn.

TEACHERS:

Bartelt, Jill, from inactive to Bethany, Hustisford, Wis.
Blauer, Karl M., from Nebraska Lutheran High School, Waco Nebr., to St. Lucas, Milwaukee, Wis.
Cook, Debra Kae, to Fox Valley Lutheran High School, Appleton, Wis.
Kohn, Leslie, to Shoreland Lutheran High School, Somers, Wis.
Kopczynski, Priscilla, to Immanuel, Gibbon, Minn.
Kuehl, Susan, from inactive to Shepherd of the Hills, Inver Grove Heights, Minn.
Looney, Sharon, from inactive to Salem, Stillwater, Minn.
Natzke, Joyce, to Wisconsin Lutheran High School, Milwaukee, Wis.
Petermann, James E., from St. Paul, Green Bay, Wis., to Our Savior, Grafton, Wis.
Scherzberg, Donna, from inactive to Trinity, Waukesha, Wis.
Schibbelhut, Beth R., from Peace, Green Lake, Wis., to St. Peter, Eldorado, Wis.
Schmidt, Alice, from Mt. Olive, Appleton, Wis., to Emanuel, St. Paul, Minn.
Schwartz, Richard L., from Siloah, Milwaukee, Wis., to Grace, St. Joseph, Mich.
Seltz, Janet, from inactive to Zion, Egg Harbor, Wis.
Wietzke, Lynda, from inactive to Salem, Owosso, Mich.

ADDRESSES

PASTORS:

Albrecht, Martin, 315 W. Highland Dr., Grafton, WI 53024.
Berg, Norman W., 2576 N. 124th St., Apt. #453, Wauwatosa, WI 53226; 414/771-2676.
Fleming, Dean H., 187 S. National Ave., Apt. #11, Fond du Lac, WI 54935, 414/922-8591.
Grube, Curt L., 241 N. Harrison Rd., Tucson, AZ 85748; 602/296-5129.
Guse, John R., 5100 Ravenwood Dr., Marietta, GA 30066; 404/928-7919.
Hella, Dale E., 1918 Tavern Rd., Alpine, CA 92001.
Hrobsky, Daniel C., P.O. Box 516, Faith, SD 57626; 605/967-2602.
Johnston, Mark J., 1776 W. Acadian Dr., Deltona, FL 32725.
Lindloff, Norman W., 235 Williamsburg Dr. #1, Thiensville, WI 53092.
Lopahs, Martin C., 8360 S. Tuckaway Shore, Franklin, WI 53132.
Miller, David H., 23 Hillcrest Dr., Rt. #2, Stockton, KS 67869; 913/425-7323.
Schroeder, Neal D., 17215-128th Ave. S.E., Renton, WA 98058; 206/226-6614.
Weber, Richard F., 709 W. 5th St., Neillsville, WI 54456.
Werner, Frederick A., Rt. #1, Box 20-13, Cochrane, WI 54622.

TEACHERS:

Carmichael, Lisa J., 821 Minn St., Troy, MI 48083.
Maertz, Shrileen A., 425 Hill St. Sparta, WI 54656.
Strobel, Kimberly R., 110 N. Berger Pkwy, Fond du Lac, WI 54935.
Zuercher, Sarah E., 110 N. Berger Pkwy #0-15, Fond du Lac, WI 54935.

MICHIGAN LUTHERAN SEMINARY Anniversary Events

A festival service to dedicate the new and remodeled MLS buildings will be held Sunday, August 4 at 3:00 p.m. in the new gymnasium. Guest preacher is Rev. Robert P. Mueller, president of the WELS Michigan District.

Homecoming events scheduled for Saturday, September 28 will include the JV football game at 11:00 a.m.; varsity football game at 2:00 p.m.; and the anniversary homecoming banquet and program sponsored and planned by MLS alumni at 5:00 p.m.

On Sunday, September 29 an anniversary festival service will be held in the gymnasium commemorating the seminary's centennial as a worker training school and diamond jubilee as a preparatory school. Rev. Robert J. Voss, executive secretary of the Commission on Higher Education is guest preacher. The centennial mural will be dedicated at this service.

At 4:15 p.m. the WELS Historical Institute Society meeting will be held in the chapel/auditorium and at 5:30 p.m. an anniversary barbecue will be sponsored by the MLS Booster Club.

BIBLE LANDS STUDY TOUR

Wisconsin Lutheran Seminary is sponsoring a study tour to Israel and Egypt. Tentative dates are July 27 — August 15, 1986. Approximate division of time: 2 weeks Israel, 1 week Egypt. Estimated cost \$2000. Four and one-half credits in Biblical archeology and geography for MST students. The tour itself will not involve archeological digging but an attempt will be made to arrange a 2-week excavation experience before or after the tour for those who are interested. (One and one-half credits, estimated additional cost ca. \$250.)

Laypeople and other non-credit participants are welcome on a space-available basis. In previous study tours there has always been space available for such participants. For further information write: Summer Quarter in Israel, Wisconsin Lutheran Seminary, 11831 N. Seminary Dr., Mequon, WI 53092. More complete information will be sent to all interested parties this fall.

DISTRIBUTION OF SYNOD PROCEEDINGS

Every congregation will receive five courtesy copies of the 1985 Synod Proceedings plus one copy for every active pastor and male teacher. The seminary, colleges and area high schools will receive courtesy copies for all male workers. Additional copies may be ordered from the undersigned at cost (\$1.50). Orders must be received by August 31, 1985.

Pastor David Worgull
WELS Secretary
1270 N. Dobson Rd.
Chandler, AZ 85224

APPOINTMENTS

Mr. Terry Greening has been appointed to the South Central District Board for Parish Education to fill the unexpired term of Mr. Daniel Schmeling, who has accepted a call into another district.

Mr. John Lange has been appointed to the South Central District Board of Support to fill the unexpired term of Mr. Ruppert Rosin, who has retired from the teaching ministry.

Vilas R. Glaeske, President
South Central District

APPOINTMENTS

Pastor Philip Heyer has been appointed reporter for *The Northwestern Lutheran* for California to replace Pastor James Humann who resigned because of other obligations, and Pastor Kenneth Pasch has been appointed reporter for *The Northwestern Lutheran* for Arizona to replace Pastor William Schaefer II who moved to another district.

Marcus C. Nitz, President
Arizona-California District

ONE ISSUE

There is one issue of *The Northwestern Lutheran* in August. The next issue will be dated September 1, 1985.

ANNIVERSARY

Pastor Henry E. Paustian of St. Mark, Watertown, Wis., will preach his farewell sermon August 25 at 7:30, 9:00 and 10:45 a.m. services. At 2:00 p.m. a special service of thanksgiving will be held marking his 40 years in the public ministry, followed by an open house in the school gymnasium. Friends and former members are invited to attend.

125TH ANNIVERSARY

St. John-St. Peter, Cleveland, Wis., will celebrate its 125th anniversary September 8 with services at 8:30 and 10:00 a.m. Pastor Paul Knickelbein, a former pastor, and Pastor Dale Klessig, a son of the congregation, will preach. A catered dinner will be served at the Bilmar Club, Manitowoc. For reservations call 414/693-8612.

125th ANNIVERSARY

St. Paul, Mt. Calvary, Wis., will observe its 125th anniversary September 29 with services at 9:30 a.m. (Pastor C. Krug preaching) and 2:30 p.m. (Pastor C. Mischke preaching). Friends, teachers and former members are invited to attend. For further information write Pastor K. Grunewald, Rt. 1, Box 128, Mt. Calvary, WI 53057.

100TH ANNIVERSARY

Holy Cross, Daggett, Mich., will observe its centennial September 1 with services at 10:30 a.m. (Rev. Bernard G. Kuschel, preacher) and 3:30 p.m. (Rev. Richard R. Durow Jr., preacher). A catered dinner will be held in the Daggett School at 12:30 p.m. For reservations and information contact Mr. and Mrs. Richard R. Durow, Sr., Rt. 3, Box 30, Stephenson, MI 49887 or Pastor Jerome R. Kingsbury, PO Box 67, Daggett, MI 49821; 906/753-4297.

100th ANNIVERSARY

St. Paul, Manistee, Mich., will celebrate its 100th anniversary September 8 with special services at 11:15 a.m. (Pastor Robert Mueller preaching) and 4:00 p.m. (Pastor David Schwartz preaching). Meals will be served after both services. Friends, confirmands and former members are cordially invited. For further information contact Pastor Donald Heise, 404 N. Main, PO Box 38, Scottville, MI 49454; 616/757-2580.

CENTENNIAL

St. Paul, Brownsville, Wis., will celebrate Christian Education Sunday on August 11, 8:00 and 10:00 a.m. as part of its year-long centennial observance. Prof. John Schmidt, a son of the congregation, will preach. An outside barbecue is planned for noon. Former teachers and students of its Christian day school and Sunday school are invited.

CENTENNIAL

Zion, Elroy, Wis., will observe its centennial September 22 with a special service at 10:30 a.m. A noon meal will be served at the Elroy Legion Hall. Friends, confirmands and former members are invited. For reservations and meal costs contact Mrs. Sally West, 1427 - 2nd Main St., Elroy, WI 53929; 608/462-5086.

50TH ANNIVERSARY

St. Paul, Valley City, N. Dak., will observe its 50th anniversary on August 4 with special services at 10:00 a.m. and 2:00 p.m. A special invitation is extended to all friends, confirmands and former members. For additional information contact Pastor W. H. Allwardt, 650 - 4th St. S.W., Valley City, ND 58072.

35TH ANNIVERSARY

Trinity, Morenci, Mich., will celebrate its 35th anniversary on August 4 with a 4:00 p.m. service. Pastor Larry Pautz, former pastor of the congregation, will preach. After the service the congregation will burn its church mortgage. A meal will follow. Friends and former members are invited. For additional information contact Pastor J. Langebartels, 805 W. Chestnut, Morenci, MI 49256; 517/458-6706.

STAINED GLASS WANTED

Used stained glass windows are wanted. If you can help, please contact Pastor A. R. Aichele, 5321 W. 20th St., Oshkosh, WI 54901; 414/589-2781.

AUDIOVISUAL AIDS

THE HISTORY OF THE CHURCH

"Against both foe and traitor she ever shall prevail." This series of filmstrips on the history of the Christian Church aptly demonstrates that "the gates of hell shall not prevail against it." In spite of persecutions from without and false teachers within, the Church remains to proclaim the gospel of Jesus Christ until he returns. The narrative for these filmstrips was prepared by the Audiovisual Aids Committee with assistance from Wisconsin Lutheran Seminary.

The Apostolic Church (FS-456-APC)

1984 12 min. C & M color JSCA

The Imperial Persecutions (FS-457-IMP)

1984 11 min. C & M color JSCA

Under Imperial Favor (FS-458-UIF)

1984 12 min. C & M color JSCA

The Rise of Ecclesiastical Power (FS-459-REP)

1984 14 min. C & M color JSCA

The Abuse of Ecclesiastical Power (FS-460-AEP)

1984 14 min. C & M color JSCA

The Church of the Reformation (FS-461-COR)

1984 15 min. C & M color JSCA

The Reformed Church (FS-462-TRC)

1984 13 min. C & M color JSCA

FORSAKE ME NOT (FS-98-FMN)

1985 16 min. C & M color JSCA

The institutionalized aging are often forgotten by many. This filmstrip is designed to encourage the formation of a congregational special ministries board. It should help to stimulate or nurture interest in serving the spiritual and physical needs of those who are unable to attend regular church services. The filmstrip was produced by the Institutional Ministries Committee of the Special Ministries Board. Also included is a quiz on aging.

WHO AM I?

This set of four filmstrips deals with questions about science and the Bible. It will be necessary to preview these filmstrips carefully since they include statements which can be misleading. Nevertheless, with proper direction they can be used profitably in our churches and schools.

Who Am I? (FS-468-WAI)

1985 14 min. C & M color IJ

The evolutionary theory leads one away from Scripture. This false idea also leads to a wrong self-concept which affects the way people live. Because we are created by God, we are responsible to him to live according to his Word.

Whom Should I Believe? (FS-469-WSI)

1985 11 min. C & M color IJ

Scientific evidence reveals many flaws in the theory of evolution. The Bible says that God created all things in six days, and Jesus confirms this. Many scientific discoveries are best explained by the creation account.

Why Must I Die? (FS-470-WMI)

1985 9 min. C & M color IJ

Death comes to all living creatures. The only satisfactory explanation for death is found in the Bible. Death is God's just penalty for sin. However, those who know Christ need not fear death as a punishment or an unknown terror. For the Christian death has become the means by which God transports us to heaven.

What Are Your Questions? (FS-471-WAQ)

1985 11 min. C & M color IJ

The questions are: How long were the days of creation? How long did Adam live? Who were the cavemen? Were there really dinosaurs? How could all the animals fit into the ark? Did the Flood cover the whole earth? How long will mankind live on the earth?

Order from: AUDIOVISUAL AIDS
Northwestern Publishing House
1250 North 113th Street
P.O. Box 26975
Milwaukee, WI 53226-0975

DYING TO LIVE

By John A. Braun

In this book the author offers help from God's Word for those who are — or might be — terminally ill. The more we Christians know about death, the less we need to be afraid of it. The book is also helpful to families and friends of the terminally ill. 96 pages. Paper cover.

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To place your order simply complete this order form and mail in your order. Please add 10% of the total dollar amount of the order (\$1.50 minimum — \$3.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

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Make your check or money order payable to: The WELS Historical Institute.
Send your order to: SPECIAL OFFER,
2929 N. Mayfair Rd., Milwaukee, WI
53222.

FAMILY RETREAT

Sola Fide, Lawrenceville, Ga., will host a family and adult singles retreat August 31 through September 2 at Camp McIntosh, Carrollton, Ga. Cost for the three-day weekend is \$35 per adult, \$10 per child, with maximum cost of \$100 per family. All churches in the South Central Conference have been invited for this "1st annual." Anyone who will be in the area is welcome. For further information and registration forms contact Pastor Larry Zahn, 875 Highway 124, Lawrenceville, GA 30245; 404/963-4575.

COLORED GLASS WINDOWS

Thirteen aluminum framed colored glass rectangular church windows are available for cost of shipping. Outside frame measurements are 63" w x 82" h x 4 1/2" deep. They were about 20 years old when removed and replaced by slab glass theme windows. For information phone Mr. Don Matthews, 715/423-4648 or write St. Paul Ev. Lutheran Church, 311 - 4th Ave. S., Wisconsin Rapids, WI 54494.

WELS FILM/VIDEO RENTAL

THE DATING MOVIE

1985 60 min. videocassette color JS
A shy teen-age boy succeeds in getting a steady girl, only to learn that the girl has no respect for his Christian faith and principles. This video accurately portrays the heartache that young Christians can experience as they begin their search for a lifelong spouse. Rental — \$15.00, VHS only.

Send your order for renting this video to WELS FILM/VIDEO RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

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	Coltonwood*
	Gilbert*
	N. Glendale*
	N. E. Tucson*
California	Clovis
	Pleasanton*
	Poway
Colorado	Aurora*
	N. E. Denver
Florida	Cape Coral*
	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
	N. E. San Antonio*
Virginia	Roanoke*
West Virginia	Parkersburg*
Wisconsin	Hayward
	Madison (Hispanic)*
	Portage*

*Denotes exploratory services.

CHRISTIAN EDUCATORS FOR SPECIAL EDUCATION Summer Conference

CESE will present "Motivating the Underachiever" featuring Dr. Wlodkowski, nationally known author on the topic of motivation. His presentation will be geared toward teachers who deal with students of all levels of learning in a self-contained classroom. The thrust of the presentation will be toward students with special needs.

The conference will be held at Channel 4 TV, 720 E. Capitol Dr., Milwaukee, Wis., on August 15 with session I (8:30-11:45); lunch (on your own); and session II (1:00-3:45). Cost is \$5.00 for CESE members and \$10.00 for nonmembers. Final registration date is August 1. Make checks payable to C. E. S. E., 6098 N. 35th St., Milwaukee, WI 53209.

LABOR DAY WEEKEND RETREAT

Faith Lutheran, Pittsfield, Mass., will host its 14th annual retreat at Camp Beckett in Berkshire Hills. All WELS and ELS members and families are invited to attend. The topic of discussion will be presented by Wisconsin Lutheran Child and Family Service and the theme of the retreat is "Understanding us as a Christian Family." Campfire sing-alongs, canoeing, swimming, volleyball, softball and Christian fellowship will also be available. For further information call collect or write Pastor Mark M. Schulz, 881 Holmes Rd., Pittsfield, MA 01201; 413/499-3479.

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FROM THIS CORNER

Every church body has them. Some have fewer, some have more. They are what historians call “watershed years,” years of such significance that the church body is never quite the same again. The years divide a “before” and “after.”

The year 1949 was such a year. After four years of sometimes heated debate, two of our pastors were on an exploratory mission to Africa to locate an area to start our first overseas mission supported by the Wisconsin Synod alone. (The Lutheran Mission in Nigeria was a project of the Synodical Conference.) The 1947 synod convention had blessed the exploratory mission with a 13-word resolution: “That the synod authorize the expansion of our mission work into foreign fields.”

The reluctance of the synod to embark on its own overseas mission forms an interesting chapter in the history of the Wisconsin Synod, written by Prof. John P. Koehler, president of the synod’s seminary (1920-1930), and a most influential figure in the development of the synod.

“There are organizations, like peoples,” writes Koehler in his history, “that remain small in number and in that have a token of their mission to do intensive rather than extensive work, by which the world may profit more.”

Koehler contended that the synod’s call and destiny was in thorough education steeped in the gospel. If there is expansion, it “ought to come from within.” He complained that the work of missionaries in his day had already gotten to be “more or less legwork instead of continued intensive study of the gospel. . . .” Natural growth of the synod, he maintained, should be achieved by enlarging the Wisconsin-Minnesota-Michigan-Nebraska perimeter, not by leapfrogging to states beyond.

But by 1947 the vision had changed. The convention of that year said that it would not only leap over states, but over oceans to establish mission churches. And so in the spring of 1949 Pastor Edgar Hoenecke of St. Peter, Plymouth, Michigan and Pastor Arthur G. Wacker of Salem, Scio, Michigan found themselves on the “Lutheran African Mission — Exploratory Expedition,” driving a 5-ton behemoth camper through the wilds of South Africa.

Thirty-six years have passed, and now the synod can relive that African expedition, a hinge of our history. Hoenecke has written the story and called it, *The WELS Forty-niners*.

When I received the 86-page manuscript, I read it at one sitting, held captive by the descriptive powers of Hoenecke, so vivid after so many years. Those who know Hoenecke salute him as a world-class storyteller, a noble role in the literary forms of the ages. I have eavesdropped on his stories for 30 years. None was better than this one.

As a special treat, we are offering a copy of this account to our readers for \$1.00 postpaid. (Members of the WELS Historical Institute will receive a free copy of the booklet, being published as the spring issue of the Institute’s *Journal*, and through a generous gift pastors also will receive a free copy.) The regular price is \$2.00 plus postage and handling. It’s an attractive booklet with a four-color cover and 72 pages of pure delight, chronicling a three-month African adventure which brought our presence to Zambia and gave birth eventually to the Lutheran Church of Central Africa.

An order form is in this issue. Please send it with your dollar now. When the supply is exhausted, the offer ends. Don’t be disappointed.

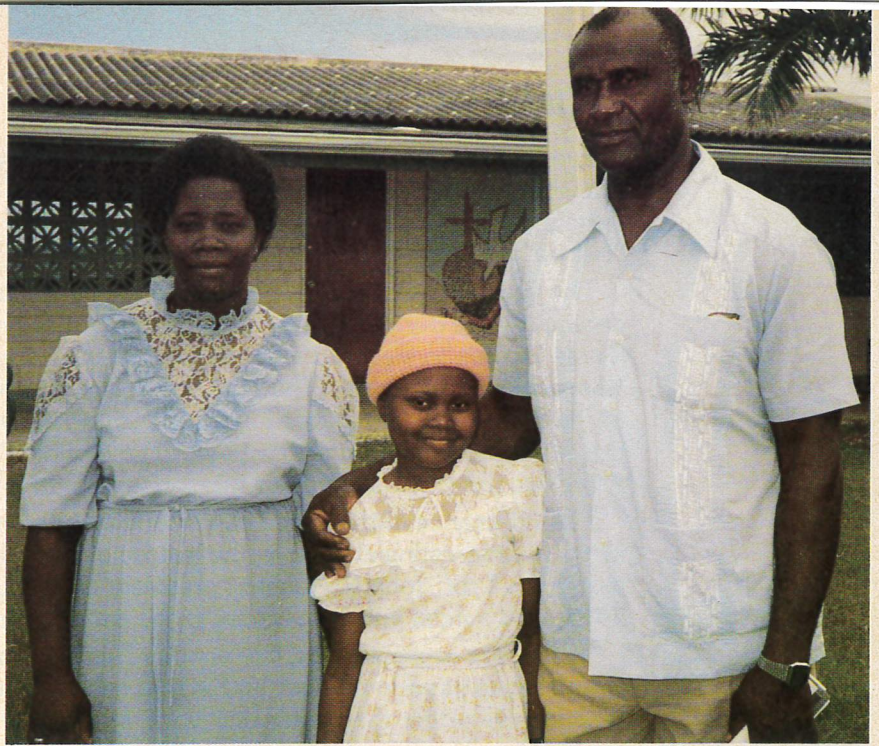
James P. Schaefer



The WELS Forty- niners

We love her too, Claude

by Richard M. Seeger



Bernadine, Blondel and Claude Cornelius.

It was such a joy to be taking along to our conference at Seminole, Florida our first Antiguan representative, Mr. Lynroy Samuel, president of our St. John congregation. It was such an event, that one of our most faithful members took almost all his savings to come along to the district conference. To some that might seem like a waste. After all, who spends money to go to a church-sponsored conference?

But Mr. Claude Cornelius did. Claude is interested in just about everything that concerns the work of his Savior's church. Claude is a gentle giant of a man. I'm 6'2" and I feel like a pygmy in his presence. Claude has served on the church council in various positions. He is there to drive the bus for morning and evening worship. He is always there to cut grass, paint, build, lay concrete. The list goes on, really it does. You see, Claude loves his Lord and no call to work for that Lord is ever too much. Oh yes! Claude is also studying to become a deacon in the church.

Well, we went to the June 1984 South Atlantic District Conference and Claude came along as an observer, paying his own way. It was a happy time as we heard the many challenges and opportunities that God has given us in our district and in our synod.

But there was sad news when we returned to Antigua. Shortly after our return, one of Claude's daughters, Blondel, a 10-year-old charmer, became ill. She went to the hospital and was there for some time. Finally there came the diagnosis: little Blondel has leukemia. It could not be treated on this island. Blondel and her mother would have to go to Puerto Rico for treatment. The treatment was expected to last at least two years, and the cost would be in excess of \$20,000.

Claude and his wife, Bernadine, were sick with anxiety. They love the child so much. Yet, how can they meet that kind of expense? Yes, both work, but they have a large

family of seven children. But Claude loved his Lord, and knew that the Savior loved Blondel and that somehow the good Lord would show them a way. And so, Blondel and her mom went to the Virgin Islands to live with relatives. From there, they would commute to Puerto Rico for the weekly chemotherapy.

But the cost of doing this was way beyond the means of Claude and Bernadine. And so, an appeal was sent to our synod's Committee on Relief. This was not the first time we had made an appeal to this committee. I can well remember the expression of thanks we received when we brought an emergency grant from the committee to the victims of hurricane David on the island of Dominica.

While the committee was not able to furnish funds for the entire course of treatment, \$5000 were given so that a start could be made. You see, with this gift the members of the committee, speaking for the membership of our Wisconsin Synod, were saying, "We love her too, Claude."

Our prayer is that Blondel will soon be made well again. Encouraging progress has been made. The treatments have been decreased because she is doing so well. But to you, the members of the Committee on Relief, and also to you, the members of the synod, we send our thanks. Thanks for your love. Thanks for your concern. Thanks also for being like Jesus, who took time out to love the sick and needy. □



Pastor Seeger serves at St. John, St. John's, Antigua, West Indies.