

The  
**Northwestern  
Lutheran**

JANUARY 1, 1986

**Church  
programs for  
the community**  
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response to  
national suicide**  
PAGE 4



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4

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

# The Northwestern Lutheran

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## The new year and anxiety

*"Cast all your anxiety on him because he cares for you" (1 Peter 5:7).*

The new calendar year. We experience mixed emotions. Among those varied emotions is that of anxiety. Anxiety is an uneasiness of mind. I am on edge, fearful of what may happen in the new year. Such anxiety is often pessimistic. I anticipate approaching evil and danger. Will I lose my job? What happens if I become critically ill? How are we going to manage two children in college? Will Mom and Dad get along any better in 1986? How bad will the downward moral spiral of our nation become?

The Apostle Peter wrote these words to Christians of the first century experiencing many of the same anxieties. Christians were a minority people. Their neighbors made them feel unwanted. They were not accepted by their work associates. They had anxiety about finding and keeping jobs. They had anxiety for the future and especially the future of their children. Anxiety! It is nothing new. But how do I cope?

### What I must do

"Cast all your anxiety on him." That sounds easy. I will take all my anxieties, cares, worries and throw them on God's shoulders. Yet, in anxiety we ask, "Will it work?" Reaching into the past we may conclude that sometimes it does and sometimes it doesn't.

We should divide our anxieties into two categories. There are those that concern our faith, forgiveness, salvation and those that concern the physical aspects of life. The two go together and yet there is a difference. Faith, forgiveness, salvation: God's plan of love in Jesus Christ is sure. Nothing in all creation can separate us from that love. We sing, "I lay my sins on Jesus, the spotless Lamb of God." And our Savior's reply is, "Be

of good cheer, your sins are forgiven." Peter says, Take courage! Be holy! "The word of the Lord endures forever." Faith, forgiveness, salvation: we know God's will. It is fixed, sure, unchanging.

And the other anxieties, my future life, the new year, 1986? We have plans, hopes and dreams. God has not promised that he will remove all distressful situations from our lives. God has not promised that his plans will always coincide with ours. So, plans fade and dreams fade. What's ahead for 1986?

### *Trusting Jesus for eternity means I trust him for 1986.*

How do I cope? "Cast all your anxieties on him." That same Spirit-given faith that moves us to cast all our sin-related anxieties on Jesus also moves us to take our anxieties for future life on earth and cast them on Jesus. So we pray as Jesus did in the garden for the days of suffering and death to come, "Thy will be done." We know, in our hearts, by faith, that everything works out for the best for those who rest in God's love in Christ. Trusting Jesus for eternity means I trust him for 1986.

### What God does

It is significant that this section of Peter's letter is directed especially to young people. The young, struggling with growing, maturing bodies and minds and at the same time a growing, maturing faith in the true God, need to know in their hearts, God cares. It matters to God.

Who cares? No one cares? I don't

care, why should you? Then mix in all the anxieties of life, the fears, the apprehensions, the frustrations, the struggles with people-made religions. When all seems lost and hopeless and you are sure that no one cares, remember, "He cares for you." The young, middle-aged, senior citizens, we each fall in there someplace or between the cracks. The ever growing, non-involvement attitude of life today makes a big mark on each of us. No matter what anxiety it is, even those we later recognize as having been silly and foolish, it always matters to our gracious God. He cares for me. He is never unconcerned. So great is God's care for each of us that he gives us Christmas, Good Friday, Easter, Ascension and Pentecost. The events of those days announce to each of us, he cares for me.

Everyone has anxieties. But that's no comfort. That's no hope for 1986. What we want to know is, what's the remedy? God gives us the remedy through the words of Peter. Take all of your new year's anxieties and cast them on your loving God in Christ. He cares for you. It matters to him. God's standing, twenty-four-hour invitation is, "Call upon me in the day of trouble. I will deliver you." It will not always be the way we want it to be during the coming twelve months. Events will happen and we will ask, "How can this be good?" On those days, again, "Cast all your anxiety on him." By God's grace 1986 will be a faith-maturing, anxiety-casting year, another year of God's grace in Jesus Christ. □



Pastor Lindloff serves at Calvary, Thiensville, Wisconsin.

## EDITORIAL COMMENT

# The Christian response to national suicide

Paul Ehrlich, author of *The Population Bomb*, is not much quoted today in the U.S. or in other “developed” countries of the world where more than 800,000,000 of the world’s inhabitants live. The mounting concern of these nations, with their high standards of living, is with a national suicide bomb rather than with an overpopulation bomb. No West European nation now attains the average of 2.1 children per family that is needed just to replace the parents. In West Germany the figure has dropped to 1.27 children per family.

Our country’s average is now reported to be 1.8 children per family — and the average is dropping. Only the influx of millions of aliens and refugees is enabling the U.S. to maintain its population level.

What brought on this catastrophe? A primary reason is that a “developed” country like ours murders 1,500,000 of its potential citizens each year. Another factor is fear of the future. Many couples decide against having children because they dread to bring children into the world to be incinerated in a nuclear holocaust.

*Christianity Today* (10/18/85) reports that infertility has increased markedly, even among young couples (with wives aged 20 to 24), from 4 percent in 1965 to 11 percent in 1982. In the case of older women (aged 35 to 44) who desired children, “nearly 48 percent had difficulties conceiving and carrying a baby to term.” Venereal diseases — gonorrhea, herpes, chlamydia, for example — doom many women to childlessness. The use of certain contraceptives is also contributing to sterility in women.

Underlying this degeneration of the “developed” countries is a rejection of marriage and family. Personal convenience and freedom are more important to millions of modern Americans than marriage is. Comfortable living and a career, not children, come first in their lives. It is the self-indulgent people in the Western world who are tilting their nations toward national suicide.

If ever Christians are needed to help save their nations from godless folly, they are needed now. What Christians know and believe and practice will make the difference between their nation’s well-being and its decay.

Christian citizens have awe and reverence for God-given life; they will not destroy their nation’s future strength when it is still sheltered in the womb. Christian husbands and wives will welcome children as the blessed gifts of God they are, not as afflictions that stand in the way of enjoying life’s pleasures. Christian parents have trust in the God who rules this earth even when they know their children must live out their lives in a world that evil men appear to be bent on destroying.

Christian youth will listen when God says, “Thou shalt not!” to sex without marriage. All of God’s people will stand at attention when God warns that he will punish sexual sins by letting their destructive power have free sway.

When “developed” nations are heading for national suicide, the followers of Jesus Christ will be in the forefront to save their nations, not to hasten their self-destruction.

Carleton Toppe



Professor Toppe is president of Northwestern College, Watertown, Wisconsin.



## Where we stand by Mark E. Braun

### A commitment to the Lutheran Confessions

The five pastors of *Das Deutsche Evangelische Ministerium von Wisconsin*, who met at Granville on May 26, 1850, approved a constitution for the infant Wisconsin Synod. Chapter 6, Article 10 of that first constitution said:

At ordination every candidate [for the pastoral ministry] is pledged to the Unaltered Augsburg Confession and the rest of the Evangelical Lutheran Church's Confessions, upon submission of the following questions: 1. Do you believe that the fundamental doctrines of Holy Writ are essentially and correctly contained in the articles of faith of the Unaltered Augsburg Confession and the rest of the Evangelical Lutheran Confessions? 2. Are you firmly resolved to use these as the doctrinal norm in your high office and always to teach accordingly?

In 1986 a candidate for the pastoral ministry of the Wisconsin Ev. Lutheran Synod will be asked, "Do you accept the three Ecumenical Creeds — the Apostles', the Nicene, and the Athanasian — as faithful testimonies to the truth of the Holy Scriptures. . . ? Do you believe that the Unaltered Augsburg Confession is a true exposition of the Word of God. . . , and that the Apology of the Augsburg Confession, the two Catechisms of Martin Luther, the Smalcald Articles, and the Formula of Concord . . . are also in agreement with this one scriptural faith? . . . Do you solemnly promise that you will perform the duties of your office in accordance with these Confessions?"

In its early history and in its present practice the Wisconsin Synod displays a commitment to the Lutheran Confessions.

The present constitution of the Wisconsin Synod says that we accept the Lutheran Confessions *not insofar as but because* they correctly teach the Scriptures. Isn't that asking too much? Doesn't such a subscription to a set of human documents place the Confessions above the Bible? Doesn't it destroy one's freedom to "study the Scriptures" (John 5:39)? A little thought makes it plain that a commitment *insofar as* the Confessions agree with the Bible isn't actually a commitment to anything.

One can make a commitment to the *Rig-Veda*, the holy book of Hinduism, *insofar as* it agrees with the Bible. By committing himself to the Confessions *because* they express scriptural truth, a pastor publicly declares that he has studied Scripture and has become convinced of its teachings; he further confesses that he *knows* that the Confessions express those teachings correctly.

We call them the *Lutheran Confessions*. Do all Lutheran churches today make such a commitment to the Confessions? No. Some Lutheran church bodies say they accept the Confessions "in their historical context." They believe the Confessions express what our Lutheran fathers believed centuries ago. By studying the Confessions, some Lutherans say, we can learn more about the doctrinal struggles of their age. But, they will add, we are not bound today to agree with everything the Confessions teach.

The Confessions must be observed not only in *word* but also in *practice*. It does little good to be committed to Article IV of the Augsburg Confession, which says that we are justified before God freely for Christ's sake through faith, and then to carry on joint work and worship with Roman Catholics who deny that doctrine. It can create only confusion to celebrate Holy Communion with Protestant churches who deny the words of the Formula of Concord, Article VII: "In the Holy Supper the body and blood of Christ are truly and essentially present, and are truly distributed and received with the bread and wine."

Richard Neuhaus, LCMS Lutheran, writing in the *Lutheran Forum* in 1969, said, "A theologian worth his stipend can hardly be constrained by the statements of the 16th century." What century they were written in is beside the point. If those statements are a correct exposition of Scripture, a theologian worth his stipend is bound to be committed to them. □



Pastor Braun serves at St. John, Sparta, Wisconsin.

Hal's eye scanned the list of programs in the TV Guide. He saw immediately that there was nothing on that appealed to him. What would he do instead? He didn't feel like reading. It was Saturday evening. After a long day of outdoor chores he knew he would have trouble staying awake if he tried reading. "Where's Marge?" he thought, "maybe we can do something together."

As soon as he thought it, he knew it was out of the question. She was in the back bedroom preparing her Sunday school lesson for tomorrow. It was an ironclad rule with her — no interruptions while studying for teaching.

The Saturday evening routine had been that way every week since she took over the class five years before. There had been a few times when she had fudged on preparation. Those were the weeks when she was unhappy with herself afterwards. The hour just didn't go well when she went into the classroom unprepared.

So she had asked the family's cooperation: Please let me have three hours of uninterrupted time on Saturday evenings.

Few people in the congregation knew what went on in their house every Saturday. Still fewer appreciated it. Even people who are quite active in the church rarely stop to think what a blessing a faithful Sunday school teacher is to the church. A teacher like Marge devotes three hours a week to preparation. In addition, attending teachers' meetings at church takes several hours each month. Then getting to the class early, teaching the lesson, talking to parents afterwards, keeping accurate records and making notes for the next year takes another two hours a week. How many people in the church devote six hours a week, as regular as clockwork, without any pay — usually without even a "thank you"?

But have you noticed? The Sunday school teachers in your congregation are usually among the warmest, most contented, and best moti-

## SUNDAY SCHOOL TEACHERS



vated members of your congregation. If, after teaching for a number of months, they find that the Holy Spirit has given them the gifts for that work, they often stay with it for many years. Why are they able to maintain a cheerful attitude toward their work when so many volunteers in the church become bitter and disgruntled? The answer is so simple that many overlook it.

The very nature of the Sunday school teachers' work drives them into the Scriptures. What is more, when they teach the word to others, it leaves an indelible mark on them. When Christians spend that many hours pouring over the word of God, organizing their thoughts, trying to impart God's truths and to apply them to the lives of their pupils, they benefit more than anyone. Their roots of faith grow deep into the soil of the word. Small wonder that the fruits of faith — love, joy, peace, happiness, contentment — hang in ripe bunches from their branches!

There was a time when Hal had battled his feelings about Marge's involvement in the Sunday school. He loved her very much and missed her lively company on Saturday evenings. It pained him when she received criticism from thoughtless church members. It bothered him to see so many church members who neglected Sunday school for their children. "Don't they appreciate what they have in teachers like Marge?" he used to think?

But he had gotten over that. The blessings that had come into their home as a result of her work in the

Sunday school far outweighed the hardships. Marge had grown more confident and happy in her faith. Her discoveries in the word often overflowed into their family talks and conversation. Rather than stay home alone during the Sunday school hour, Hal had started going to the pastor's Bible class. And the children were many times more regular in their attendance at Sunday school. Would he trade those things? Never! Many blessings had come to his family.

Hal was beginning to see a pattern. People he knew who spend time in the word — personal Bible reading, Bible study, participation in Bible classes — seem to "stick it out" much longer in the work of the church. They seem to have high goals and ideals. They seem to be less bothered by frustrations and criticisms. If only more people could discover what his family had learned as a result of Marge's work in the Sunday school. They and the Lord's church would benefit.

He hoped — yes, prayed — that the children in his wife's classes, learning as little children to nourish their souls on God's word, would continue to do so as adults. It was pleasant to think that Marge's hours faithfully given now could have such a wholesome result in Christ's church many years later. □



Pastor Franzmann serves at St. Mark, Citrus Heights, California.



Wisconsin Lutheran Seminary chapel

## Evangelical

“**W**hat does ‘Ev.’ mean?” asked a curious neighbor. “I don’t know,” replied the lifelong member of Good Shepherd *Ev.* Lutheran Church, “but it’s always been there.”

“Ev.” stands for “evangelical,” a common word in Lutheran circles — but perhaps not commonly understood. “Evangelical” can be used to describe doctrines or people or congregations or whole church bodies, like the Wisconsin *Evangelical* Lutheran Synod.

Yet, it appears, *Ev.* “can’t get no respect.” Repeatedly abbreviated, occasionally misused, and frequently misunderstood, *Ev.* deserves to get some respect and to have a new lease on life.

A good place to go to give new life and respect for the noun *Evangelical* is to enter the chapel at Wisconsin Lutheran Seminary in Mequon, Wisconsin. On the arch of the Chapel’s chancel there are three Greek words:

κηρύξατε τὸ εὐαγγέλιον. They are the words of Mark 16:15, “Preach the gospel!” The word εὐαγγέλιον (euangelion, or evangel) means “gospel”, or “good news.” In other words, “Good Shepherd Evangelical Lutheran Church” means “Good Shepherd Good News Lutheran Church” — the church that preaches the good news/gospel of Jesus Christ.

If *evangelical* Lutheran Christians are to remain true to their name, they will not only then *listen* to the law and gospel, but also *live* it. We have been liberated from the punishment of the law in order to live as “new” people who talk and breathe the spirit of the gospel; who live and love like Jesus; who forgive each other as Christ forgives; who wrestle with the world and try to apply God’s word to our daily lives; who live a life that keeps on praying: “Forgive me, be merciful to me, help me live and love like you,

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Lord”; who visit the sick and help the helpless; who look for evangelistic opportunities to guide people away from the wide pathway to hell and onto the narrow way that leads to heaven.

This does not mean, however, that “evangelical” Lutherans are the same as the “Evangelicals” who regularly confront us in the media. In popular parlance “Evangelical” is often an informal denominational label. Most of them correctly teach that Jesus is God and that he rose from the dead; but sadly, they also reject the saving power of infant baptism and the forgiving power of the Lord’s Supper.

Only God knows those who are truly evangelical (1 Samuel 16:7; 2 Timothy 2:19), that is, those who believe and live according to the gospel. But we know from God’s word that “evangelical” embraces all authentic Christians. The true “Evangelicals” include garbage collectors, librarians, lawyers, scientists, electricians, homemakers, pastors, cartographers, microbiologists, medical doctors, farmers, and all who believe in Christ as their Savior from sin.

We do not need *Ev.* in our title in order to be evangelical. But we do need the preaching of the gospel of Christ, the good news of forgiveness and new life that makes the heart rejoice and puts a new song of praise on our lips. We need to know that *Ev.* is more than a title or term. It’s a way of life. □



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

# Psalm 103

## Praise God for all his blessings

**T**his great chapter is one of the greatest hymns of praise ever written. In form it is a soliloquy — David talking to himself — “I must thank and praise my Lord! My whole heart, mind and spirit must praise my holy, sinless God, who always does what is right. Yes, I must thank and praise my Lord, and never forget all the good things he has done.”

Then David enumerates all those benefits he has received, beginning with the most important one — the forgiveness of sins. Next he mentions his continued good health, and his deliverance from death, and then all the other evidences of God’s love and tender feelings for him that he saw in his life — truly a shower of good things that had kept him young and vigorous down to his old age, like an eagle, which lives to a great age, retaining its strength and vitality to the end (v. 1-5).

### Our God is righteous, but merciful

Verses 6-10 point out two contrasting thoughts — that God always does what is right, but that his heart is always filled with mercy for all of us poor sinners, especially for the poor and oppressed, who seldom get much justice in this world (v. 6). As verses 8-10 put it, like a good father God is slow about getting angry with us, and slow to punish us, because he *loves* us and we are his own creatures (see also Exodus 34:6). And the prime example of this were God’s dealings with his chosen nation of Israel, who always turned away from him and never repaid his fatherly love (v. 7). But isn’t it always the same in every nation, and also with us?

### His wonderful works for us who believe in him

Verses 11-12 are truly two golden verses, assuring us that God’s love and mercy towards us are truly *infinite* — higher, wider, broader and deeper than the distance from the earth to the outer limits of the universe (v. 11). And therefore Jesus has removed all our sins so far away from us that no one could ever find them and bring them back to accuse us on Judgment Day (v. 12). This recalls again the picture of the scapegoat in Leviticus 16:20-22.

And all this repeats the thought that God’s love for us is that of a loving father for his children (v. 13). Like any good father, the Lord also knows all about our inborn weaknesses, especially our old Adam, or sinful body, which is too strong for us to control (v. 13-14a). And therefore God knows that we cannot escape physical death because of our sinful nature and sinful lives (v.

14b-16). But we also know that God’s infinite and everlasting love and mercy have also led him to find a way to keep the covenant that he has made with us and save us from eternal damnation. Yes, Jesus has promised that he will come again and raise us all up to a new life, with new, perfect bodies, since our sins are all gone (v. 17-18, see also 1 Thessalonians 4:13-18).

### Jesus has set up his kingdom in the heavens

In his conversation with the apostles in John 13 — 17, and later in the book of Revelation, Jesus made it clear that his kingdom is an *eternal* kingdom, set up in the heavens (v. 17), and that it involves *heavenly* beings (angels and others) and resurrected *believers*, with their perfect, new bodies.

And so David speaks to all of these subjects of Jesus’ heavenly kingdom in the closing three verses (20-22) — to the angels, the glorified believers, and all of God’s “hosts” mentioned in Revelation 5:11. In verse 21 they are all pictured as serving God, carrying out his various orders in various ways. David calls upon them all to thank and praise their righteous, loving, merciful God.

In fact, David says that everything God has created must praise and thank their God and Lord — all his works — in all of God’s dominion, which, of course, is the whole universe. And this whole heavenly scene that is presented to us in these closing verses is so similar in nature and details and content to the scene of God’s throne in heaven in Revelation 4-5 that we must conclude that this was the very scene that John was describing when he wrote those two wonderful chapters.

And then, just as though he had “come down” from his exalted heavenly vision, David closes by repeating his opening thought — “I must thank and praise *my* Lord!”

And we also must remember that we are among those mentioned in verse 21, each of us serving our God in some way. Therefore we, too, must thank and praise our God! □



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



On a communion Sunday I was sitting in the pew waiting for my turn to go to the altar to receive Christ's body and blood for my forgiveness. We had just sung a couple of verses of a communion hymn, and I had finished reading Psalm 51 for myself. The people at the altar were dismissed and returning to their seats. They were fellow believers in Jesus, members of the same congregation.

As they returned to the pews, I noticed the faces of the people we had come to know in this new congregation. After a year I could recognize some of them. The lady who first said hello came quietly back to her seat. The mother of an infant went to Communion first while her husband watched the kids. The president of the congregation with his family left the pew to walk forward. The ushers whose faces had grown familiar and friendly during the year were dismissing the people from the pews. I noticed the lady who keeps asking me to join choir and an occasional unfamiliar face of a new member or someone I didn't know yet.

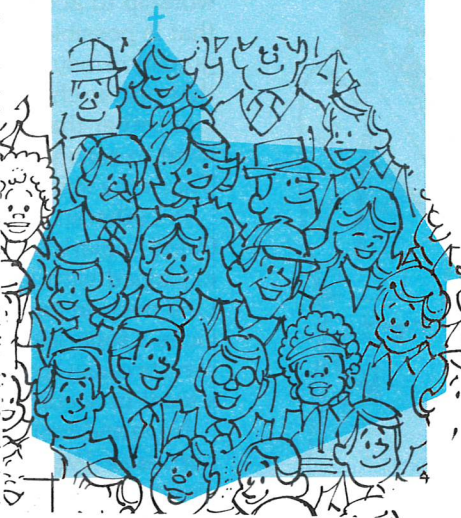
### The Christian family

Each face is different. Each one is important to Christ's church. If there is anything the year has taught me, it is that Christ uses all kinds of people in his church. As I watched the faces of the people who returned from Communion, I sensed that they were separate individuals whom God had joined together in this place. I sensed that I was a part of the group, and so was my family. There were some awkward and difficult moments for us along the way. No doubt we created some similar moments for the other members too. It wasn't easy for us to get to the point where we feel we belong.

How did it happen? How did we become a part of this congregation — not just members but actually a part of it, respecting others and receiving their respect? There can be little doubt that much of it had to do with our children. We came into con-

# After a year

*Last of a series*



tact with other parents at parent-teacher meetings. We drove our kids and others to basketball and volleyball games. Katie and Jenny have asked their share of classmates to sleep overnight, and they've taken their turn in other homes. We met leaders and parents through Pioneers. I often think it must be much harder for people who have no children.

### A special welcome

There have been other ways too. When we became members a year ago, there was a special ceremony of welcome in the church. That helped. At least a large group of regular members knew who we were. It took us longer to get to know them. We've watched the bulletin and newsletter for opportunities to meet people. We have tried to attend the little get-togethers for coffee and rolls between services like Easter breakfast, mission festival, and the installation of a new teacher. Sandy has volunteered to work in the kitchen at those times. I think she appreciated being asked to help. We have exposed ourselves

to contact with others — somewhat cautiously perhaps, since we are not extroverts. There have been some awkward moments when no one spoke to us. But there have been some happy moments too.

I have also missed some opportunities because I couldn't get away. I missed the cleanup day at church and school last spring. Working with people is a good way to meet them. I felt guilty about not being there. I have found it very difficult to get away for choir. Every time they sing I think about my schedule again, but the conclusion comes out the same.

### A church responsibility

It seems to me that every organization in the church has a responsibility to welcome new members and try to get to know them as people: ladies' aids, youth groups, couples' clubs, ushers, Pioneers, Sunday schools, Bible classes, and voters' assemblies. It is just as important in large metropolitan congregations as it is in small towns. People need to feel that someone cares about them. They need to have someone look them in the eye, say their name, recognize them and say hello. The pastor does it, but I think that they need more than that. We needed more than that when we first came.

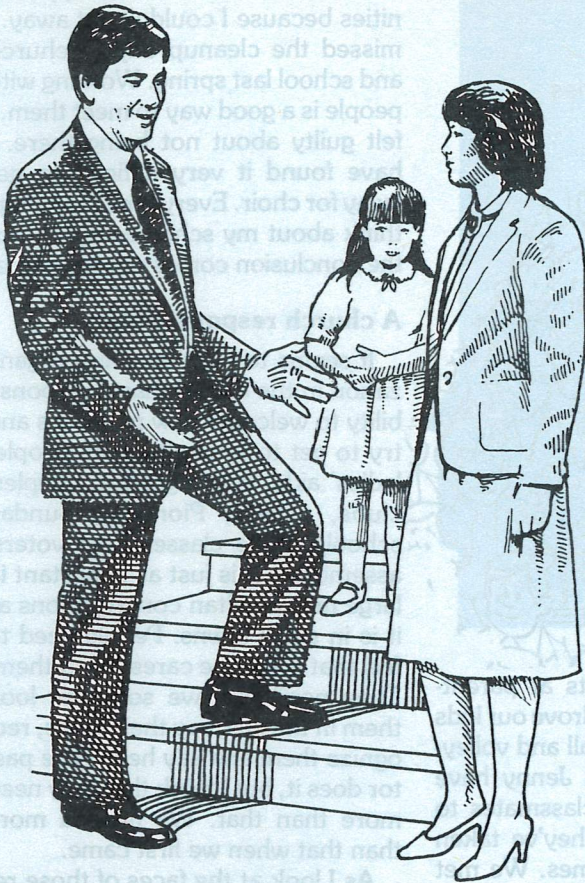
As I look at the faces of those returning to their pews after Communion, I am reminded that we are people just like them. Soon it will be our turn to walk to the altar. All of us will leave church and struggle to lead Christian lives during the week. We gain strength from each other. We need each other to spread the gospel from our separate little pews to all the world. A smile, a handshake, a friendly hello in church and on the street during the week are important greetings between Christians. They are inexpensive and yet quite precious. □



Professor Braun teaches at Northwestern College, Watertown, Wisconsin.

# Church programs for the community

by Joel C. Gerlach



“Use these gifts to accomplish your will and purpose in our community and in our world,” our pastor prayed as he placed the offering plates on the altar. Putting the offerings of God’s people to work “in our world” is the easy part. We do that by proxy through our synod. Putting the offerings of God’s people to work “in our community” is the tough part. How do we do that?

First off, recognize the fact that the church is a part of the community. Jesus does not intend for his church to exist in isolation, serving only itself. Nor does he intend it to exist in a kind of adversary relationship to the community. The church is a functioning entity *within* the community, not an entity *apart from* it. As members of the church we are friends of the community, supporters of it, intent on being its best citizens, even subtle shapers of it as members of the Savior’s salt and light brigade. Our mindset is that of “hilltoppers” with an eye for the lost (Matthew 5:14), not ghetto dwellers with an eye for our own self-preservation.

If we are in the proper sense a part of the community, we’ll develop a feel for it together with an awareness of its special character as a community. And that helps us to

know the kind of programs which will serve us in bringing the community to the church.

## The worship program

A community-consciousness will lead us to tailor our worship to accommodate the community to the extent that is possible. The majority of the members of a congregation may prefer an early service. But if studies show that unchurched visitors tend to visit mid-morning services rather than early or late services, the majority may want to reconsider the wisdom of an 8:45 a.m. service. That’s the spirit of accommodation.

A Lutheran liturgical service is not simple. It is a profound experience. But it can be simplified. It can be explained with appropriate notes in the service folder. One mission congregation with which I am familiar provides a separate worship folder for visitors to make the service easier to follow and more meaningful. That, too, is a spirit of accommodation.

Nave and narthex are different places serving different purposes. We strive for an atmosphere of reverential dignity in the nave. But in the narthex we prefer a chummy-chatty atmosphere. If we bring the atmosphere of the nave along into the narthex, we are likely to communicate to the visitor from the community that warmth and friendliness are not integral parts of our Christianity. Churches with a community sensitivity need to be as



concerned about narthex decorum as they are about nave decorum.

Nurseries for babies are not usually top-priority items in Lutheran churches with a concern for heir-conditioning. But surveys show that quality nursery care during

the service is a prime concern for unchurched persons looking for a church home. Why lose them by default, especially when we do not lose anything by accommodating community preferences about nurseries?

### Special programs

Invitations to worship are frequently viewed by the unchurched as threatening. So let's find non-threatening ways to offer the community *entrees* to our church. Special programs can provide such opportunities, especially special programs dealing with felt needs in the community.

Family enrichment films (Brecheen/Faulkner, Dobson and others), workshops for families with small children, seminars on how to cope with stress, depression, alienation, loneliness (cf. AAL brochures), on the morality of



“living wills,” or on growing old gracefully — all can help transmit to the community that the church is interested in people and their hurts and wants to help them.

### Existing programs

The ongoing programs of the church should also be reviewed with a view toward giving them community appeal. What makes guests at youth group, women's guild and other meetings feel ill at ease? What can be done to minimize those feelings?

Organized home Bible study groups, which have sprouted and flourished across the country in recent years, suggest another avenue open to us to reach out in the community. Many unchurched people feel more comfortable being introduced to Bible study in homes than in the church. They become more involved and interact with the word more freely when no authority figure (pastors especially) intimidates them and when

Scripture itself is allowed to serve as the authority. (VCR tapes are available to teach this approach.)

Community functions can also help to bring the community to the church. The narthex of a California WELS church serves as a polling place for state and national



elections. The president of that congregation told me, “If people come here to vote, that may help them to make our church their choice when they decide they want to visit a church service.” That makes good sense for more reasons than the one he gave.

Community volunteer programs offer our members another opportunity to demonstrate community interest and concern. And that may contribute to good churchly public relations. Churches routinely receive mail requesting an announcement of community volunteer programs in the congregation's service folder or newsletter. Some of these requests deserve to be called to the attention of our members together with an encouragement to participate.

In doctrine WELS churches are Christ-centered. In practice they ought to be people-oriented. In part, people-oriented means community-minded. It means that members of our congregations will take an interest in community affairs and become involved in them as time, opportunity and ability allow. That is one way of letting other people know that Christian citizens want to be good citizens. It is also a way of letting other people know that “as servants of God we commend ourselves (to them) in every way” (2 Corinthians 6:4).

To win others in the community to the Savior a church will expose itself in a winsome and positive way to the community on the Savior's behalf. Jesus provides the incentive. Church programs for the community provide a way. The rest is up to you. □



Pastor Gerlach serves at Our Redeemer, Santa Barbara, California.

***The children's presentation of the Christmas Story is called by some a "program," by others a "service." Is it a service only if a pastor has a sermonette or participates in some way, a program if only children take part? If the presentation takes the format of a pageant or play, must it be called a program and not a service?***

The New Testament prescribes neither form nor nomenclature for our worship. I am unaware of any ecclesiastical distinction which would reserve the term "service" for liturgical worship which is conducted by the pastor. Jesus' directive that we worship "in spirit and in truth" (John 4) and St. Paul's counsel that it "be done in a fitting and orderly way" (1 Corinthians 14) are sufficient guidelines. Let each congregation format and entitle its children's Christmas worship as it chooses subject to those guidelines.

Perhaps words like "program" or "pageant" sound less spiritual than "service." They are more widely used in secular convocations. Each congregation can best judge the connotation of titles in the effort to preserve the church's mission of gospel proclamation and corporate worship to God's glory. If there is any significance to the use of the term "service," it is not so much whether the pastor officiates but whether the congregation participates. You see, the Greek word for worship or service from which our term "liturgy" derives means literally "the work of the (lay) people."

***Our church teaches that a person has a soul at the time of conception. If that is the case, will babies who die before they are born (i.e. by miscarriage, abortion or stillbirth) be judged by God in the way that people who've experienced physical birth are judged? Will I see my unborn baby in heaven one day?***

It is the consistent deduction from Scripture that God creates souls when and how he creates bodies — at conception, through human parents. In Psalm 51 David avers this when he describes himself as "sinful from the time my mother conceived me."

That very verse which confirms a personal relationship with God in the womb identifies the relationship as alienation — the consequence of original sin. Like the rest of the human race, the unborn are by nature under God's judgment and in need of spiritual rebirth. At the same time, the unborn are included in Scripture's declaration that "God wants all men to be saved and to come to a knowledge of the truth" (1 Timothy 2:4). For them also Christ died, fully satisfying God's judgment against them. Faith in that Savior, a spiritual regeneration that is a gift of God's grace, assures eternal life however short one's stay

on earth.

God tells us how he works faith in those who have been born, so that we eagerly apply his means of grace in baptism and gospel witness. God tells us nothing about the miracle of regeneration in the unborn, perhaps because there is nothing we could do about it. That the Lord can accomplish a spiritual response in the unborn is affirmed by the account of John's prenatal leap for joy at the voice of his Savior's mother (Luke 1:41-44). I don't know if the unborn can respond to their Father's voice in Scripture, heard as a mother reads it. I do know that with God all things are possible. He is certainly capable of addressing the unborn and claiming them as his own by a regenerative means unrevealed to us.

I can't answer your question directly. When we don't know *how*, it is enough to remember *who*. The God who loves your never-born baby encourages your hope with these words of David, also about his prenatal relationship with God: "Your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be. How precious to me are your thoughts, O God" (Psalm 139:16,17).

***My husband works for a well-known medical center, though not as a doctor or nurse. When I discovered that abortions are performed at this clinic, I became concerned. Is it wrong in God's eyes to earn your living from an institution which performs abortions?***

Your husband is not "an accessory to murder" any more than are the rest of us whose taxes have been used to educate abortionists and pay their fees. Of more use than his resignation will be his Christian testimony to medical co-workers and his pro-life protests to legislators and administrators. That responsibility also rests with us taxpayers.

When the Aramean commander Naaman discovered that he was working for an institution that practiced idolatry, he was also troubled. The prophet Elisha sent him back to work in peace, fully cognizant of Naaman's *pro forma* function in a pagan temple (2 Kings 5:17-19). Send your husband back to work in peace. □



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.*

## LETTERS

### The public ministry

God has been careful to reveal to us all that we need to know in the Scripture. He has balanced his revelation between law and gospel. All the other teachings of the Scripture are in a state of careful equilibrium. Extremes in any doctrine — overemphasis in one direction or the other — will result in distortions of God's revealed truth.

Peggy White's comments (October 1) come close to overemphasis. Each congregation does call the pastor to carry out its tasks for them, whether he is asked to preach, baptize, administer Communion or visit the sick. In addition he instructs the catechumens, admonishes the indifferent and makes contacts with prospective members. This does not mean that individual members of the congregation abdicate their responsibility in these areas, depending on the pastor to do it all. The Lord wants us to put our talents at his disposal whether we are pastors or lay people.

My pastor is called to visit the sick and comfort the bereaved for me because I have not been called to do it publicly nor do I have opportunity to do it because of other responsibilities. This does not mean that I do not have the ability to do so. Nor does it imply that I should not witness, comfort or admonish as an individual Christian or when and if asked to do so by my congregation. Besides the doctrine of the ministry God has revealed the doctrine of the priesthood of all believers. The pastor is to equip the individual members too. There is no conflict between the two. We cannot afford to overemphasize one at the expense of the other.

*John A. Braun  
Watertown, Wisconsin*

### Honoring the widow's mite

It was certainly encouraging to read about the "Macedonian spirit" (November 15) which has been given to Gethsemane Lutheran of Los Angeles. And I hope that their example will inspire other congregations to think about the goal of giving 45 percent of all offerings to mission work outside their own congregation.

However, there is another side to that coin. I am quite sure that there is one aspect of the Macedonian example that does not fit the Gethsemane congregation. "Their extreme poverty welled up in rich generosity" (2 Corinthians 8:2). The Lord who blessed Gethsemane with a giving spirit also blessed that congregation with a rich ability to give.

I wish to take nothing away from Gethsemane, nor from the example they have given us. I only wish to say a word of praise for those congregations whose situation more closely resembles the congregations in Macedonia, whose rich generosity would never be noticed because their statistics are below synodical averages. I am thinking of the single parents who ride the bus because they cannot afford a brake job for their car, the unemployed who must beg to have their gas turned on, the farm family who must sell the family homestead because they cannot make the interest payments. These people may compare their paltry offerings with those of Gethsemane and hang their heads in shame.

They should remember that the Lord honored the widow's mite, not the large contributions of the rich. (Nor did he honor those who gave mites when they could have given much more.) These Macedonian givers may never be honored for their large contributions to the church's missions, but their meager offerings are acceptable to the Lord, who can do more with the mite than others can do with thousands. And those of us who are aware of such offerings do honor them also.

*Rolfe F. Westendorf  
Milwaukee, Wisconsin*

### Concerned about schools

This letter is the result of a five-year concern over our Wisconsin Synod schools. Five years ago I became familiar with textbooks used around the country that were not secular. (Secularism is not by definition in the Encyclopedia of Religion and Ethics a neutral force, but rather a recognized nontheistic religion.) There are many publishers of Christian textbooks used as alternatives to secular humanist books. (The two do go together, secular and humanism.)

I am convinced it is time for our syn-

od to investigate these textbooks closely for possible use in our schools. I would like them tested for doctrinal error. If they stand the test, let us begin to use them.

Our present secular publishers have made a deliberate attempt to eliminate our God and our Christian heritage. The school systems have requested more evolution and complete elimination of God and the faith in Jesus of our heroes. By this method the Pilgrims did not come seeking religious freedom, Christopher Columbus only greed and power. This elimination of God is not sudden nor the attack unplanned. It is the direct result of John Dewey and his undermining of education to thrust secularism explicitly and militantly into our country.

"See to it that no one takes you captive through hollow and deceptive philosophy which depends on human tradition and the basic principles of this world rather than on Christ" (Colossians 2:8). Are our children being taken captive?

*Mrs. Thomas Purnell  
Antioch, Illinois*

### Promoting ecumenism?

In the October 15 issue of *The Northwestern Lutheran* the article, "Ecumenical," warns about the dangers of the ecumenical movement. In the same issue "From this corner" praises people and organizations that I believe have been to different degrees supportive of the ecumenical movement.

I am confused as to why we would warn against being ecumenical and praise people who have encouraged being ecumenical in our synod publication.

*Dean Lewis  
Winner, South Dakota*

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Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to *LETTERS, The Northwestern Lutheran*, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.

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## Three tracks for training

By Richard H. Stadler

They came in from 15 different states. Some had just recently graduated from high school. Others had graduated over 50 years ago. They were channeled into three different tracks, but their focus for training was all the same: youth.

The eleventh annual Youth Counselors' Workshop in Campbellsport, Wisconsin, October 11-13, filled the Kettle Moraine Youth Camp with 90 counselors and staff dedicated to serving the youth of our world with the gospel of Christ. It cost each participant \$50.00 and his own transportation expenses to be there. But not one of them suggested in their evaluations that the weekend wasn't worth it.

In addition to the scenic beauty of the Kettle Moraine location, the five hearty meals, the heated bunkhouse dormitory accommodations and hot showers, each participant feasted on a wide menu of youth ministry ideas. During free time and meals they were able to sample the experiences of other participants as they shared mutual concerns and personal experiences.

Track One introduced counselors to a balanced program of youth ministry embracing education, worship, fellowship, recreation and service. The participants did more than just listen to speakers suggest ideas. They actually tried them out in workshop sessions. The group included brand new youth counselors who were just starting their work in youth ministry as well as veterans of many years' experience. Together they explored how to shape a program which would attract young people to it and keep them interested. They also explored how to energize a sagging youth ministry effort or to start one from the ground floor up.

Track Two was designed for those who attended a previous workshop. These counselors ex-



Two members of the Malachi singing group, Vicki Houtler (left) and Lynn Greiling performed for the workshops on Saturday night.

plored two areas with in-depth emphasis: counseling and education. In addition to learning new education models, they also examined intervention techniques related to counseling teenagers involved in drug abuse.

Track Three participants were part of a special pilot project sponsored by the Committee on Youth Ministry to brainstorm ways to foster a more comprehensive program of youth ministry in our synod. These participants wrestled with the challenge of developing ideas for a nationwide network which would keep counselors informed, encouraged and reinforced in their youth ministries.

There were times when all three tracks came together for worship, recreation and fellowship. On Saturday evening they converged to sample some Christian contempo-

rary music presented by the Milwaukee-based group *Malachi*. These WELS musicians regularly offer concerts of such music for teenagers in the area.

The high point of the weekend was the Sunday morning worship service which was created by the participants themselves as they served on various subcommittees to develop each component of the worship service around Pastor David Kriehn's sermon theme: "Children of God." One subcommittee even composed a new contemporary hymn based on that theme.

One participant summarized his assessment of the weekend this way: "Well run, good food. Inspirational and enjoyable!" It was a jam-packed, intense moment of youth-centered training, no matter what track was followed.

## Lending agency celebrates 25th

Celebrating its 25th anniversary, the Lutheran Association for Church Extension (LACE) reported loans to WELS congregations of \$5 million during its 35-year history.

LACE began in Michigan out of a concern for congregations which had to seek funding for capital projects through banks or the sale of bonds at market-rate interest. The object of LACE is to make available financing to such congregations at lower than commercial interest

rates. During 1984 more than \$1.1 million was loaned to congregations of the synod.

In his annual report Pastor Paul Kuske of Grove City, Ohio, president of LACE's board of directors said that "we affirm our intention to do everything within our power to keep loans to congregations at the lowest possible interest rates while trying at the same time to be fair to those who entrust their savings to us."



**Frits Dinesen** of South Milwaukee, Wis., was recently honored as Milwaukee County's Naturalized Citizen of the Year for his contributions to the community. In addition, Governor Anthony Earl proclaimed November 3 as Frits Dinesen Day. Dinesen, owner of Dinesen Furniture and Carpeting, is a member of Zion, South Milwaukee, and active in the Milwaukee Federation of WELS Churches and headed the beginning of *Message from the Master*, a nationally aired religious radio program.

## Safe arrival in Africa

Missionary Daniel Jensen and his wife Marianne have settled in Mwembezhi, some 50 miles west of Lusaka, Zambia. Currently studying the Tonga language, the Jensens form a team with the Jeff Gunns and the nurses of the Mwembezhi Clinic in this oldest area of our African field work.

Missionary Jensen was commissioned on July 28 at St. Paul, Manchester, Wis., which he had served along with St. Paul, Mayville, since his 1975 graduation from seminary. Pastor David Kock, chairman of the Central Africa executive committee, officiated at the commissioning. The Jensens left for Zambia October 1 after receiving their work permit from the Zambian government.



**Twelve of the twenty-five nurses** who served the medical mission of the Lutheran Church of Central Africa met in Milwaukee on October 14. Seated, left to right, are Rosalind Joecks Smocke, Beth Ebert, Medical Mission Advisor, Mrs. Erna Speckin, Marilyn Bishop Kolander, Carol Kasten, and Deborah Teuteberg; standing, left to right, are June Witt Jones, Gail Nischke, Darlene Boehme, Linda Greve Haase, Nancy Oelke, Linda Phelps, and Carolyn Schuessler.

## Arizona-California District

*First Lutheran of Prescott, Ariz.*, celebrated its fiftieth anniversary on September 8. Guest speakers were Pastor John P. Gaertner, who served the congregation from 1968 to 1977, and President Marcus C. Nitz of the Arizona-California District. The congregation has a confirmed membership of 225 and is served by Pastor Milton Burk and Pastor Stephen Hein. . . . *Rock of Ages of Payson, Ariz.*, dedicated its new church on September 15. The guest speaker was Pastor Daniel Pautz. The six-year-old church with about 70 communicants has been self-supporting since it was organized. Members did all the work on the church building which seats 150. . . . *Emmaus of Phoenix, Ariz.*, celebrated its 25th anniversary on November 10. Guest speaker was Pastor Duane Tomhave, executive secretary of the world mission board, and the congregation's first resident pastor. Emmaus has 750 baptized members and a Christian day school of 139. It is currently served by Pastor David Gray.

— Kenneth Pasch

## Minnesota District

*Immanuel of Buffalo, Minn.*, dedicated a new parsonage on October 20. Pastor Paul Hanke, chaplain of the Lutheran Home in Belle Plaine, Minn. preached for the occasion. The congregation is served by Pastor Stephen Smith. . . . *St. John of Dakota, Minn.*, which started its Christian day school in 1971, dedicated a new school building on September 15. Pastor Alvin Werre preached for the morning service and Pastor Frederick Mueller for the afternoon service. Pastor Erling Carmichael is the pastor and Mr. David Karnitz the principal. . . . *Our Savior of Burlington, Iowa* celebrated its 10th anniversary on November 10. Pastor Michael Dietz preached in the morning service and President Carl Mischke

## IN THE NEWS

preached in the afternoon service. Pastor Paul Thierfelder is the pastor. . . . Congregations of the Twin Cities metropolitan area are organizing a mass media blitz for the spring of 1986. Radio, television, newspapers, magazines such as Time and Newsweek, billboards, and direct mail will be used to acquaint people of the Twin Cities with our synod and its message. The cost of the project will run between \$70,000 and \$80,000. Congregations will follow up the blitz with personal contacts in their communities. This will no doubt be the most extensive use of the media for outreach used in our synod to date. . . . St. Paul of Prescott, Wis. dedicated a new parsonage on December 15. Since the congregation organized 111 years ago, this will be the first time both church and parsonage are on the same site. St. Paul is served by Pastor Richard Durow.

— Charles Degner

### North Atlantic District

Something new and exciting is happening in the heart of New York City, America's largest city with over nine million people. Pastor Glen Thompson, former missionary in Zambia, Africa, has accepted the call to be the first resident pastor to serve a growing group of Christians in Manhattan, the hub of "the Big Apple". . . . St. Paul of Amherst, New Hampshire, celebrated its 10th anniversary on November 10. Pastor David Clark, first resident pastor, was the guest speaker. St. Paul, presently served by Pastor Richard Schleicher, is also in the midst of a building program, planning on building a larger chapel to accommodate its growing membership. . . . Beautiful Savior of Portland, Maine, which recently dedicated its own first worship facility, also on August 18 dedicated the newly-built parsonage for the family of its first resident pastor, Pastor Paul Jahnke. The purchase of both of these buildings was made possi-



**Over the Labor Day weekend** 40 women held a three-day retreat at the Pinecrest Resort, Three Lakes, Wis. Besides the hiking, campfire and sing-a-longs there were study sessions on prayer, communication skills and heaven. This is the third annual retreat for the group.

ble through the "Reaching Out" offering. . . . The seven-year-old congregation Divine Word of Napean, Ontario, Canada, also gave thanks to God as they dedicated the use of their new parsonage which they purchased through C.E.F. funding. Pastor Al Lindke serves Divine Word. . . . To share the wider fellowship and growth Faith Lutheran of Pittsfield, Massachusetts hosted its 14th Annual Labor Day Retreat in the Berkshire Hills of Massachusetts: 175 people attended the special Bible studies, singing, activities and sharing of friendship over the weekend. The theme of the weekend was "Understanding the Christian Family" with discussions led by Fred Matzke of WLCFS with the help of his wife Marge. . . . In Falls Church, Virginia, Grace Lutheran hosted their annual choir festival with choirs participating from Delaware, Maryland, Virginia and Pennsylvania under the theme of "Sing Unto the Lord" . . . Pine-wood Lutheran Church (ELS) of Burlington, Massachusetts hosted the New England WELS/ELS Reformation Festival on October 27. Those attending and those singing in the area choir came from Connecticut, Massachusetts, Rhode Island, Vermont, New Hampshire and Maine. The music celebrated the heritage we have in J. S. Bach's works, the message celebrated the heritage we must continue in the truth and living of God's Word. . . . Messiah Lutheran of South Wind-

sor, Conn., hosted the first gathering of a new organization — NEW LYFE (New England WELS Lutheran Youth Fellowship and Enrichment). Over 60 youths attended the 24-hour retreat held September 20-21 which highlighted Bible study and included a trip to Riverside Amusement Park. NEW LYFE was formed to help the youth of the New England area celebrate and continue in the "new life" they share in Christ and will meet on a regular basis to pursue that goal.

— David Kehl

### Nebraska District

Grace of Sioux City, Iowa, celebrated its 60th anniversary on October 27. Its present pastor, Louis Sievert, preached at the morning service. Charles Bonow of Lewiston, Minn., led the congregation in a musical service of thanksgiving in the afternoon with an organ recital. . . . Good Shepherd of Omaha, Nebraska, celebrated a double anniversary of its pastor, Gerald E. Free — 30 years in the ministry and 20 years at Good Shepherd. Pastor Free, who is president of the Nebraska District, has been at Good Shepherd since June of 1965. Douglas, a son, was liturgist and Keith, another son, preached the sermon. A daughter, Carla, was the organist. On the evening before, there was a surprise dinner and program for Pastor Free.

— Timothy Bauer



## NOTICES

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

### PREBUDGET SUBSCRIPTIONS

Prebudget subscription offerings will be credited as 1985 receipts through January 10, 1986 as long as they are received in the lock box, MB Unit 9102, on or before that date. The remittance Form 220 must be clearly labeled "December" or "1985" offerings; otherwise they will be credited for the new year.

## THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the eighth month of readings beginning January 16 and ending February 15.

January	16	Revelation 6 — 11:19
	17	Rv 12 — 16:21
	18	Rv 17 — 20:15
	19	Rv 21 — 22:21
	20	Psalms 109, 94, 62, 47, 108
	21	Job 1 — 5:27
	22	Jb 6 — 8:22
	23	Jb 9 — 11:20
	24	Jb 12 — 14:22
	25	Jb 15 — 18:21
	26	Jb 19 — 21:34
	27	Jb 22 — 26:14
	28	Jb 27 — 30:15
	29	Jb 30:16 — 32:22
	30	Jb 33 — 36:16
	31	Jb 36:17 — 39:12
February	1	Jb 39:13 — 42:17
	2	Psalms 73 / 1 Chronicles 1
	3	1 Ch 2 / Psalm 104
	4	1 Ch 3 — 4:43 / Psalm 19
	5	1 Ch 5 — 6:48 / Psalms 134, 8
	6	1 Ch 6:49 — 7:40 / Psalms 15, 52
	7	1 Ch 8 / Psalms 76, 77, 124
	8	1 Ch 9 / Psalms 97, 86, 82
	9	1 Ch 10 — 12:22
	10	1 Ch 12:23 — 16:6
	11	1 Ch 16:7 — 18:17
	12	Psalm 55 / 1 Ch 19 — 22:5
	13	1 Ch 22:6 — 24:31 / Psalm 149
	14	Psalm 122 / 1 Ch 25 — 27:15
	15	1 Ch 27:16 — 29:30 / Psalm 40

## CONFERENCES

**Michigan District**, Southwestern Pastor/Teacher/Delegate Conference, January 20 at Holy Trinity, Wyoming. Agenda: Should a WELS Student Attend a Non-WELS Religious School? (Gieschen); A Congregation's Responsibility to its Called Workers (Buege); Selection of Delegates for 1987 Convention.

**Southeastern Wisconsin District**, Chicago Conference, January 13-14 at Zion, Crete, Ill. Agenda: Stewardship Principles (Ziesemer); Romans 11 and Universal Salvation (Pasbrig); Hebrews 9 (Semenske).

## CHANGES IN MINISTRY

### PASTORS:

**Bode, Douglas L.**, from Gethsemane, Oklahoma City, Okla., to Grace, Prairie du Chien, Wis.  
**Gerlach, Bryan M.**, from Trinity, El Paso, Tex., to St. Mark, Citrus Heights, Calif.  
**Thompson, Glen L.**, to exploratory, Manhattan (New York City), N.Y.  
**Witte, David A.**, from St. Paul, East Troy, Wis., to Exploratory, Streamwood, Ill.

## ADDRESSES

### PASTORS:

**Baur, Martin R.**, 820 McKindley Dr., Wisconsin Rapids, WI 54494; 715/421-1424.  
**Birkholz, Marcus L.**, 1520 W. Linden St., Stillwater, MN 55082; 612/430-2391.  
**Ellenberger, Larry G.**, 1056 Robinson, Topeka, KS 66604; 913/272-3992.  
**Fricke, Thomas J.**, 646 Twelfth Ave. N., Onalaska, WI 54650; 608/783-0473.  
**Hochmuth, Donald F.**, 9245 Bailey Rd., Woodbury, MN 55125; 612/459-6628.  
**Neumann, Karl H.**, P.O. Box 515, Cornell, WI 54732; 715/239-6081.  
**Neumann, Marcus R.**, 821 Irvine St., Chippewa Falls, WI 54729; 715/723-6232.  
**Speldel, Thomas P.**, 560 S. Tropical Trail, Merritt Island, FL 32952; 305/453-1000.  
**Vogl, Wayne C.**, 2643 Cibola Dr., Colorado Springs, CO 80917.  
**Zielnow, Peter D.**, P.O. Box 892, Lilongwe, Malawi, Africa.

### TEACHER:

**Jones, Ronda M.**, 1407 Dakota St., Watertown, WI 53094.

### REQUEST FOR COLLOQUY

Pastor Robbin G. Tisdale, Thermopolis, Wyoming, formerly a pastor in the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request should be addressed to the undersigned.  
 Gerald E. Free, President  
 Nebraska District

### REQUEST FOR COLLOQUY

Pastor James F. Schrader, Charlotte, North Carolina, formerly of the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to this request should be directed to the undersigned.  
 Walter F. Beckmann, President  
 North Atlantic District

### REQUEST FOR COLLOQUY

Pastor Walter Elgin of Anchorage, Alaska, formerly of the Federation for Authentic Lutheranism, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to this request should be directed to the undersigned.

President George Frey  
 Pacific Northwest District

### COMMENCEMENT CONCERT

The Wisconsin Lutheran Seminary commencement concert by the male chorus is available in audio cassette for \$5.00 postpaid. Make out checks to Seminary Male Chorus and order from: Prof. James P. Tiefel, 11822 N. Seminary Dr. 65W, Mequon, WI 53092.

## NOTICE

The next regular plenary session of the Board of Trustees is scheduled for February 4-5

Business to be acted on is to be submitted to the executive secretary of the board, with copies to be furnished the chairman of the board, no later than ten days prior to the meeting date.

Ralph E. Scharf, Secretary  
 Board of Trustees

### WISCONSIN LUTHERAN SEMINARY MISSION SEMINAR

Date: January 22-23, 7:30 a.m. — 12:30; January 22, 7:30 p.m.

Theme: "Resolved We Will Reap the Harvest"

- I. Harvest Fields
- II. Harvest Hands
- III. Harvest Plans
- IV. Harvest Machinery
- V. Harvest Together

Seminar booklets may be ordered at \$2.00 (if picked up at the seminar) or \$2.50 (if mailed). Order before January 11 from: Ken Brokmeier, Mission Seminar Secretary, 6716 W. Wartburg Circle, Mequon, WI 53092.

### ROCHESTER, MINNESOTA HOSPITAL MINISTRY

On January 1, Pastor W. Hoyer, chaplain for WELS patients in Rochester hospitals, will retire. The Minnesota District will provide a part-time hospital chaplaincy for St. Mary's and Methodist hospitals. Pastor Alvin R. Kienetz will be the part-time chaplain. If you wish him to visit patients, please call him at 507/282-8383. If you identify yourself to either hospital as a WELS patient, it also will notify Pastor Kienetz. Both hospitals serve the Mayo Clinic.

### RETREAT

The Wisconsin Lutheran Child and Family Service Alcoholism Awareness Program will present its third Recovery Alcoholic Individual/Family Retreat for Lutherans on Friday, April 18 at 7:00 p.m. to Sunday, April 20 at 1:00 p.m. at a center near Hubertus, Wis. The theme for the retreat will be "Traveling Heavenward in Recovery." A choice of workshops will be offered and group participation, Alcoholism Awareness meetings, devotions, fun and fellowship will be part of the weekend. Recovering individuals and/or their families are invited. It is hoped adults attending are members of Alcoholism Awareness, A.A. or Al-Anon. Sobriety for the previous three months is required of alcoholics who attend. Workshops for children will be presented if numbers warrant and babysitting for younger children will be provided during the Saturday session.

A \$10.00 non-refundable registration fee will be charged for each individual or family which will be applied toward their total cost. Cost will be \$40.00 per adult in a two-bed room; \$20.00 for each child (18 and under). Two children may occupy their parent's room using their own sleeping bag and pillow. Scholarships can be made available upon request for special circumstances.

Send reservations early to be assured of a place. For further information contact Wisconsin Lutheran Child and Family Service, 6800 N. 76th St., Milwaukee, WI 53223; 414/353-5000.

### RECORDS AND TAPES AVAILABLE

A collection of Christmas music by Wisconsin Lutheran High School choirs has been recorded by Delta records. Records or cassette tapes will be available until January 10 for \$10.45 each, postpaid. For additional information or to place your order write to: Choral Music Department, Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, WI 53213; 414/453-4567.

### "OUR FAVORITE HYMNS"

The Wisconsin Lutheran Seminary male chorus has prepared a third set of "Our Favorite Hymns" in audio cassette only. Cost is \$5.00 postpaid. Order from and make out check to Prof. Martin Albrecht, 316 Highland Dr., Grafton, WI 53024.

## CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**WASILLA, ALASKA** — King of Kings, Mile 1.5 Lucille St., 10:00 a.m.; SS/Bible class, 9:00 a.m. Pastor Rick Johnson, P.O. Box 872767, Wasilla, AK 99687; 907/376-7771.

**COTTONWOOD, ARIZONA** — Peace, 1 N. Willard St., Cottonwood, 8:45 a.m. Pastor Gerhardt Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

**SEDONA, ARIZONA** — Trinity, Harmony Hills Recreation Center, Harmony Ln. and Melody Ln. Sedona. 10:45 a.m. Pastor Gerhardt Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

**MARIETTA, GEORGIA** — Beautiful Savior, Allatoona Academy, 3690 Canton Rd. (Hwy. 5, 1 mile south of Shallowford Rd.), 10:30 a.m.; SS/Bible class, 9:15 a.m. Pastor John Guse, 404/928-7919; Vicar Rick Miller, 404/928-6719.

**FISHKILL, NEW YORK** — Trinity, All Sport Racquet Club, 17 Old Main St. (½ mile north of I-84 on Hwy. 9), Fishkill, 9:30 a.m. Pastor Thomas R. Gumm, 20 Tamarack Circle, Fishkill, NY 12524; 914/896-4644.

**AMARILLO, TEXAS** — Holy Cross, Puckett Elementary School, 6700 Oakhurst, Amarillo, 10:30 a.m.; SS/Bible class, 9:30 a.m. Pastor Jeffrey Weber, 5329 W. 42nd, Amarillo, Tx 79109; 806/352-0523.

**NEWPORT NEWS, VIRGINIA** — Our Redeemer, Hampton Roads Academy, 739 Oyster Point Road, Newport News, 10:15 a.m.; SS 9:00 a.m. 804/872-8355.

## EXPLORATORY SERVICES

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

**PORTAGE, WISCONSIN** — Cross of Christ, lower level of My Place Restaurant, W. Wisconsin St. at Silver Lake Dr., Portage, 9:00 a.m.; SS/Bible class 10:15 a.m. Pastor Paul E. Pankow, 301 Crestview Ct., Portage, WI 53901; 608/742-5609.

## ANNIVERSARIES

**Watertown, S. Dak.**, St. Martin (100th), May 18, July 20, September 21. Pastor Elwood C. Habermann, 1100 N. Maple St., Watertown, SD 57201.

**Woodville, Wis.**, Immanuel (100th), June 22, 10:30 a.m. and 2:00 p.m. Noon dinner. Contact Mr. Jerry Strobush, Rt. 1, Woodville, WI 54028; 715/698-2761 or Mrs. Shirley Reinhardt, 106 S. Division, Woodville, WI 54028; 715/698-2776.

## 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	.....	Anchorage (South)* Juneau* Wasilla
Arkansas	.....	Fayetteville/Bella Vista*
Arizona	.....	<b>Chino Valley*</b> Cottonwood* Gilbert* Glendale (North)* Tucson (Northeast)* <b>Tucson (Southwest)*</b>
Arkansas	.....	Fayette/Bella Vista*
California	.....	Clovis Pleasanton* Poway
Colorado	.....	Aurora* <b>Colorado Springs (South)*</b> Denver (Northeast)
Florida	.....	Cape Coral* Daytona Beach Deltona* Jupiter* Miami (Hispanic)* Ocala* Panama City* Atlanta (North)
Georgia	.....	<b>Streamwood*</b>
Illinois	.....	<b>LaFayette*</b>
Indiana	.....	Baton Rouge
Louisiana	.....	<b>Elk River*</b>
Minnesota	.....	<b>Omaha (Southwest)*</b>
Nebraska	.....	Succasunna
New Jersey	.....	Albuquerque (West)
New Mexico	.....	<b>Roswell*</b>
New York	.....	<b>Manhattan</b> Poughkeepsie* China Grove Fayetteville*
North Carolina	.....	Dickinson*
North Dakota	.....	Cincinnati (Southeast)
Ohio	.....	Marietta* Toledo (Northwest)*
South Dakota	.....	<b>Custer*</b>
Texas	.....	Abilene* <b>Amarillo*</b> Austin (South) Bryan/College Station <b>Houston (Northeast)*</b> Houston (Northwest) San Antonio (Northeast) <b>Sherman</b> <b>Waco</b>
Virginia	.....	Roanoke*
Washington	.....	<b>Everett*</b> <b>Spokane Valley*</b>
West Virginia	.....	Parkersburg*
Wisconsin	.....	Hayward Madison (Hispanic)* Portage*

\*Denotes exploratory services.

**Boldface** print indicates that this city is a new entry to the list

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## LUTHERAN CHORALE TAPES

The Lutheran Choral of Milwaukee, a 65-voice choir of WELS members directed by Rev. Kurt Eggert, offers a tape of its 25th anniversary concert and two other tapes of recent programs of choral and instrumental music:

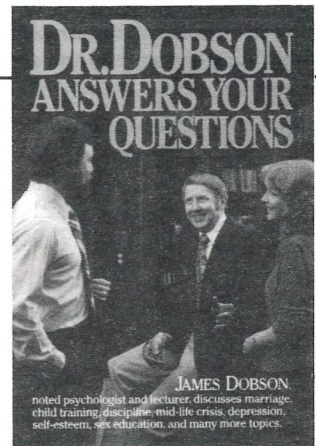
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(300th Anniversary Concert)

Cassette tapes may be ordered from the Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600. Cost: \$6.95 per tape. 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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## FROM THIS CORNER

On this edge of the new year, all that is discernible of the future are its swirling mists. Not even the shadow of a hint to suggest what lies before us in 1985. Who or what will be at our side when next we greet the new year? We'll never know until it happens.

Depressing isn't it? What a way to start the new year! But not to worry. Christians have never lived by the terrors that may lie ahead. We live by the promises of God. The much bedeviled Job spoke one of them. "In God's hands," he said, "is the life of every creature and the breath of all mankind." No more sweeping statement can ever be made about the sovereign rule of God — our Father. And in the prophecy of Isaiah, "You shall cry, and God will say, Here I am." By such words do we live, and such promises ease our passage into the new year.

The future of our country is also no small concern for many of us. Will 1986 be merely more of 1985? We hope not. But we do bear witness that history is God's arena, not ours. In my sexta year (freshman in high school), I remember Prof. Fleischer, our revered history instructor, transfixing the class as he thundered, "History is His-story — and don't you ever forget it." I took it on faith then (and still do).

There is some indication that this God of history is tiring of the follies of America. For many years we were led to believe by the high lamas of American culture that secular humanism was the bugbear of the uptight fundamentalists and there was really nothing to worry about except the religious right scrambling about shouting, "The sky is falling; the sky is falling."

In a recent study Presbyterian A. James Reichley, with unblemished liberal credentials (so far), of the Brookings Institution, Washington, D. C. states flatly that secularism — defined as the idea of a society based on non-religion principles — provides no adequate foundation for democracy in America. "Human rights," he said, "are rooted in the moral worth with which a loving Creator has endowed each human soul, and social authority is legitimized by making it answerable to transcendent moral law." Transcendent, that is, a source outside this created universe.

"In a democratic society," the report goes on, "persons subscribing to a classical humanist ethic are driven to hypocrisy or cynicism — either pretending admiration or fellow-feeling for the masses that their value system does not sustain or scorning the political forms under which they live. In either case, social bitterness between humanist elites and the mass of working-class and middle-class citizens is bound to follow."

The report contends that "a society that excludes religion totally from its public life, that seems to regard religion as something from which public life must be protected, is bound to foster the impression that religion is either irrelevant or harmful."

In a recent editorial James M. Wall, editor of the *Christian Century*, pointed out that "there is a sleeping fundamentalist giant in the American voting public just waiting to be reached with a faith that displays a genuine concern for the afflicted. The first politician to succeed in waking this giant may change the landscape of American policy-making." All this is pretty heavy stuff.

Signals, perhaps, of a better tomorrow for this country? Who knows. But in God's good time he shapes history to his purposes. Perhaps our night is far spent and day is near. It is at least a happy thought to undergird our hope as citizens of this country in the year 1986.



James P. Schaefer

# Happy New Year

by Jonathan Schoeneck

**B**eing stranded in an ice storm is nothing unusual in Wisconsin. We had left Milwaukee with plans for arriving home in the Twin Cities that evening. Travel on Interstate 94 became slower as a freezing slush made driving hazardous. In Madison we pulled into a motel; the risk was too great for a family with two youngsters to struggle through another mile of blinding blizzard.

The old year came to a close that evening. We woke up to a gloriously sunny New Year's Day. We were up early and on our way. One lane was well plowed and sanding crews were working.

Our spirits were high and we felt thankful that the Lord had granted us safe harbor from the harsh weather. The clear skies offered a pleasant day to travel. And then—with no warning the world went out from under us when we hit invisible ice at 50 miles an hour. My foot jerked back off the accelerator and yet it felt as if we were accelerating as we fishtailed into a 360 degree spin up the hill, off the road and into the ditch.

There had not been time to even say a word before our ride ended in a broad bank of snow. We were shaken up, stuck, but safe. Within minutes the highway patrol was calling a tow truck. A kind trucker gave Deb and the boys a lift to the next cafe. As we waited for the tow truck the officer related how on the day before a similar accident only 100 yards up the hill had killed a man.

The Lord had chosen a powerful way to emphasize the gift of a new year for our family. Your New Year's Day may have been very ordinary and yet the Lord's message rings clearly for each day of your life: "This is the day the Lord has made. Let us rejoice and be glad in it." □



*Mr. Schoeneck  
teaches at  
Christ the King,  
Bremerton,  
Washington.*