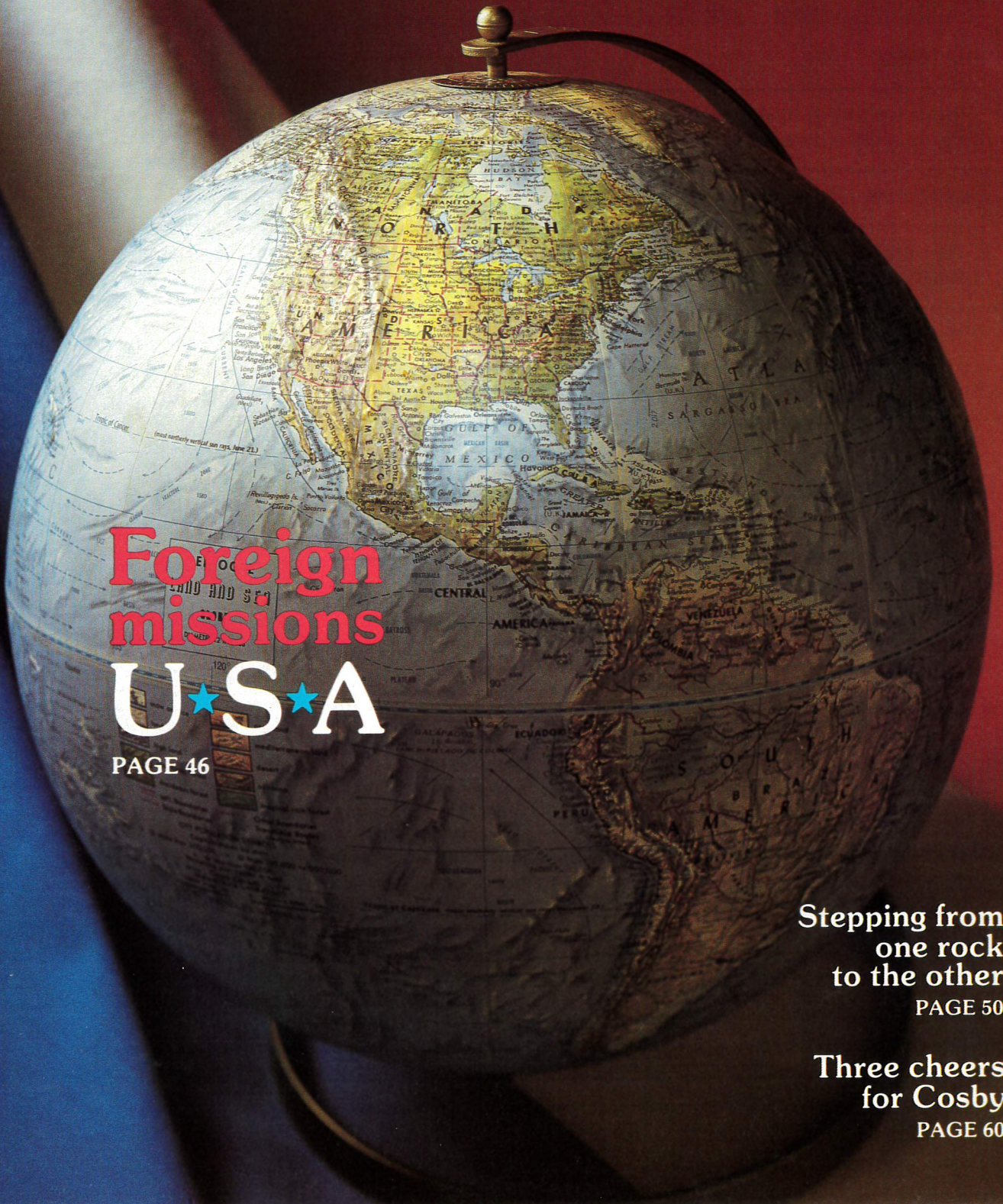


The Northwestern Lutheran

FEBRUARY 1, 1986



**Foreign
missions**

U★S★A

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Stepping from
one rock
to the other
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for Cosby
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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 73 / NUMBER 3
FEBRUARY 1, 1986

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Production
Production services of Northwestern Publish-
ing House: Production coordinator, Clifford
Koeller; Director of art and design, Linda Tay-
lor; Page make-up, Duane Weaver; Subscrip-
tion manager, Jane Dallmann.

Subscriber service
For subscription service, write: Northwest-
ern Publishing House, 1250 N. 113th St., P.O.
Box 26975, Milwaukee, Wisconsin 53226-
0975. Phone 414/475-6600. Allow **four weeks**
for a new subscription, subscription renewal
or change of address.

Subscription rates (payable in advance)
U.S.A. and Canada — **One year, \$6.00; two
years, \$11.00; three years, \$15.00.** Twenty-
five or more unaddressed copies sent in a
bundle to one address at \$3.75 per subscrip-
tion. Every home mailing plan at \$4.25 per
subscription. All prices include postage.
All other countries — Please write for rates.

The *Northwestern Lutheran* is available in
braille or on **cassette** for the visually hand-
icapped. For information, write: Workshop
for the Visually Handicapped, 559 Humboldt
Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN
0029-3512) is published *semimonthly*, except
monthly in July, August and December, by
Northwestern Publishing House, Milwaukee,
Wisconsin. Second class postage paid at Mil-
waukee, Wisconsin and additional mailing of-
fices. **POSTMASTER:** Send address
changes to THE NORTHWESTERN LU-
THERAN, c/o Northwestern Publishing
House, 1250 N. 113th St., P.O. Box 26975,
Milwaukee, Wisconsin 53226-0975. ©1986 by
The *Northwestern Lutheran*, magazine of the
Wisconsin Ev. Lutheran Synod.

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PHOTO & ILLUSTRATION CREDITS — Cover: Gerald M. Koser Studio. 46: Loren Steele. 50: Art Hombsch. 60: National Broadcasting Co., Inc.

Listen to the right voice

After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. His clothes became dazzling white, whiter than anyone in the world could bleach them. And there appeared before them Elijah and Moses, who were talking with Jesus.

Peter said to Jesus, "Rabbi, it is good for us to be here". . . . Then a cloud appeared and enveloped them, and a voice came from the cloud: "This is my Son, whom I love. Listen to him" (Mark 9:2-5a,7).

A well-known TV commercial attracts attention with silence. When this brokerage firm talks, there is absolute silence and everyone listens. That is one of the messages of Transfiguration, Listen! — with full attention, no distractions. Listening and paying attention are essential in life and listening to the right voice is equally essential.

Many voices

Many voices compete for our attention. It is possible to train ourselves to tune in or tune out. Teachers and parents have that experience, husbands and wives do it to each other and their children. It is a complaint of business. And there are other voices. There are the voices of the advertising world dedicated to gaining our attention. There are the voices of people-made philosophies and life styles. Even half truths and lies are considered fair play if it results in people listening. Adults become confused. Maturing children are even more confused. Which voice is the right one?

God gives special voices to each of us. There are family members and friends, educators, business associates, medical professionals and the list goes on. Listening is essential in

life. Listening to the right voices is even more essential.

The voices of Peter, Moses and Elijah

On the mountain Peter says, "It is good for us to be here." Peter did not yet know how good. Peter, James and John would have to come down from this spiritual high on the mountain and continue with the struggles of their ministry. Later on Peter would write about this experience, "We were eyewitnesses of his majesty." Jesus is the Son of God, the Messiah, the Christ. It was very good to be there.

There are the voices of Moses and Elijah. In this special miracle they returned from the dead and talked with Jesus. They had listened to God's voice many times. They had lived, even as we do, with many voices that mock God and cry out, Follow me! Here are Moses and Elijah speaking with Jesus concerning his death. "They spoke of his departure which he was about to bring to fulfillment in Jerusalem" (Luke 9:31).

From the Gospel of Luke we remember the rich man in hell worried about his brothers who were still living. His request was for Lazarus to return from the dead and then his brothers would believe and not spend eternity in hell. The answer God gave was: "They have Moses and the prophets; let them listen to them" (Luke 16:31). It is good for us to be here on the mountain — in the Scriptures. Moses and Elijah, the prophets, are right voices.

The voice of Jesus, God's Son

God the Father says, "This is my Son, whom I love. Listen to him!" Here is the outstanding truth and point of the Transfiguration miracle, Jesus, born of the Virgin Mary, known as the carpenter's son, is

THE Son of God, the Messiah.

Jesus says, "My sheep hear my voice." Sheep know the voice of their shepherd and will not follow another voice. Jesus, the Good Shepherd, gives his sheep eternal life. Do not permit other voices to drown out the voice of Jesus or make him appear to say things he never said. Turn to God's own record, the Holy Scripture, and listen to the voice of Jesus. Jesus has the words of eternal life.

We are on the threshold of the season of Lent and the events of Maundy Thursday and Good Friday. These are special weeks of listening to the voice of Jesus. It is good for us to go to the mountain of Transfiguration and through this miracle to remember; "This is my Son, whom I love. Listen to him!" Listen when Jesus speaks of life here and now. Listen when Jesus speaks about rescue from sin and peace with God. Listen when Jesus speaks about your future and mine, a future that reaches into all eternity.

The voice of Jesus is the most special voice; he alone is the Son of God, my Savior. Jesus knows that there are many voices that vie for our attention. He encourages us as he encouraged the seven churches in Revelation, "He who has an ear, let him hear what the Spirit says to the churches." What the Holy Spirit says is in the Holy Scripture and the Transfiguration tells us, Listen to the voice of Jesus! He alone is the Son of God. His voice is the right voice, the voice with the words of eternal life. □



Pastor Lindloff serves at Calvary, Thiensville, Wisconsin.

Whose morality?

In a social context the need for morality is obvious. Without moral standards organized society would degenerate into chaos. That is why laws are made and codes of conduct prevail and penalties are exacted against those who offend against them. This has been true historically even among savages.

In contemporary American society the need for morality has come to the fore as a major topic of concern in a number of fields. The field of education is one. In the days of the one-room schoolhouse and the McGuffey Reader, right was right and wrong was wrong, and everyone pretty well agreed on it. No longer. In more recent years the moral education of the past has fallen into disrepute. For this reason, and for others, it has been discontinued in public education. What is known in educationese as “values education programs” has been substituted for it. Assessing the results, a director of the American Federation of Teachers, commented, “Kids come out with no values at all.” Naturally, educators are worried about the situation.

In 1984 the need for morality came into the limelight again, this time in the field of entertainment. Some concerned parents, including the wives of several prominent Washington figures, formed a group to protest against “porn rock,” which they said promoted sex, violence, drug abuse, and the occult and corrupted the morals of young people who listened to it. Typically, some who had a vested interest in producing and disseminating this type of music responded with verbal abuse of the objectors, calling them fanatics, extremists, agitators, and busybodies; suggesting that they turn their attention to more important matters or simply to turn off their radios; and defending their product as an “art form” which “deserves free expression.” A United States Senate subcommittee scheduled hearings to deal with the problem.

It is quite generally agreed that something ought to be done in these areas to protect the morals of those whose morals are subjected to corrupting influences. The question is: *What?* A spokesman for the New York Recording Industry Association pinpointed the dilemma faced in translating these concerns into action by asking, “Whose morals do we go by to decide what’s immoral?”

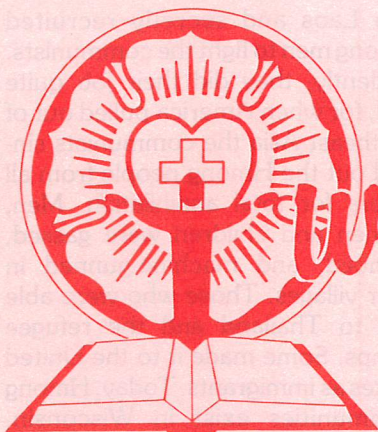
Society is likely to resolve the various problems of morality on the basis of prevailing community standards — popular opinion, in other words. Each individual is under intense pressure to do the same.

There is another standard. It is not new. It never changes. It is not limited to any culture or to any period of history. It is God’s. If anyone is looking for a way out of the moral dilemmas in which he finds himself as he goes through life, he does not have far to look. It’s in the Bible.

Immanuel G. Frey



Pastor Frey
serves at Zion,
Phoenix, Arizona.



Where we stand by Mark E. Braun

Union only when there's unity

Roman Catholic Hans Kung says we've had too much of it: "Five hundred years of division between Catholics and Protestants and 900 years of church division between Catholic and Orthodox are enough."

LCA Bishop James R. Crumley thinks it's terrible: "I consider our divisions at the Lord's table scandalous and something to be overcome."

Geoffrey Paxton, Anglican, calls it tragic: "Evangelical religion today is deeply marred by divisions. The tragic fact is that we all have our own rules and regulations which determine whom we shall accept and whom we shall reject. . . . The besetting sin of evangelicalism is deep division — in some instances, outright rejection — on the ground of failure to conform doctrinally."

An editorial in a local newspaper four years ago said, "If the Christian churches could reduce their theological disagreements through religious tolerance, the influence of Christianity would be mightily enhanced throughout the world." More recently another local newspaper reported on an ecumenical conference on Christianity at Colledgeville, Minn.: "Christians can no longer afford the luxury of interdenominational squabbling. . . . Despite the denominational differences — participants were Catholic, Lutheran, United Methodist, Presbyterian, Episcopal, United Church of Christ and Pentecostal — the general feeling was that churches must learn to work together if they hope to remain strong. . . . Conference participants also decided it was important to promote ecumenical worship services and learn to pray together."

Some observers suggest that the ecumenical movement has lost a bit of its fervor from the 50s and 60s, yet by all appearances it remains alive and well. Its goal is to reunite scattered, separated believers into one large church. Its reason is that a fragmented Christendom is a stumbling block to those outside the church, and a disappointment to the Savior, who prayed "that they may be one" (John 17:11).

What about the WELS? In its doctrinal statement of 1967, *This We Believe*, the Wisconsin Synod said: "We believe that God bids us on our part to acknowledge oneness in faith among God's saints only as they by word and deed reveal (confess) the faith of their hearts. Their unity becomes evident when they agree in their confes-

sion to the doctrine revealed in Scripture. . . . To assert that unity exists where there is no agreement in confession is to presume to look into a person's heart. This only God can do. . . . We believe that we cannot practice religious fellowship with those whose confession reveals that error is taught or tolerated, supported or defended. . . . We reject as false ecumenicity any views that look for the true unity of the church in some form of external or organizational union. . . . We reject the contention that religious fellowship may be practiced without confessional agreement."

In other words, we believe there is to be *union* only when there's *unity*.

Why? Because Scripture calls us to be loyal to *all* the doctrines of the Bible. Jesus said, "[Teach] them to obey *everything* I have commanded you" (Matthew 28:20) — not only the fundamental teachings or the major teachings or the nondisputed teachings. He said, "If you hold to *my teachings*, you are really my disciples" (John 8:31) — *all* of his teaching. Paul said, "Watch out for those who cause divisions or put obstacles in your way that are contrary to *the teaching* you have learned. Keep away from them" (Romans 16:17) — "the teaching" meaning all the words of Scripture. Any false teaching can be dangerous to saving faith: "Their teaching will spread like gangrene," Paul once warned Timothy about false teachers (2 Timothy 2:17). "A little yeast works through the whole batch of dough" (Galatians 5:9).

Creating an outward organizational union where there is no inner doctrinal unity is *unionism*. We believe unionism does not agree with the will of God, the God who said, "Watch out for false prophets" (Matthew 7:15) and, "Guard the good deposit that was entrusted to you" (2 Timothy 1:14). □



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

“C hivthawj puag thaum us Vajtswu . . .” Za Khang slowly read the Hmong translation of Genesis 1:1 aloud. It was the first time she had ever read these words. In fact, up until three weeks before, she had never heard of Jesus Christ. Eight other Hmong men and women sat in a circle listening intently. When Za stopped reading, I began to explain the creation account, pausing after each sentence so Hang Ger could translate my words for those who understood very little English.

Unbelievably, this Bible class was not being held on a mountain top in central Laos. It was taking place in Manitowoc, Wisconsin! How did such a strange Bible class ever get started? Simply through the combined efforts of concerned Christians at First

German Lutheran Church. They are involved in a very new foreign mission field right here in the U.S.A.

Such opportunities exist in almost every community, and it may be our most overlooked mission field. Over five million foreign people from all parts of the world have entered America in the last ten years; 544,000 in 1984 alone. With them they have brought cultures far different from our own. They want to learn English and become Americans, but adapting takes time. Meanwhile, they are living and dying right in our own communities without knowing the one way of salvation through Jesus Christ.

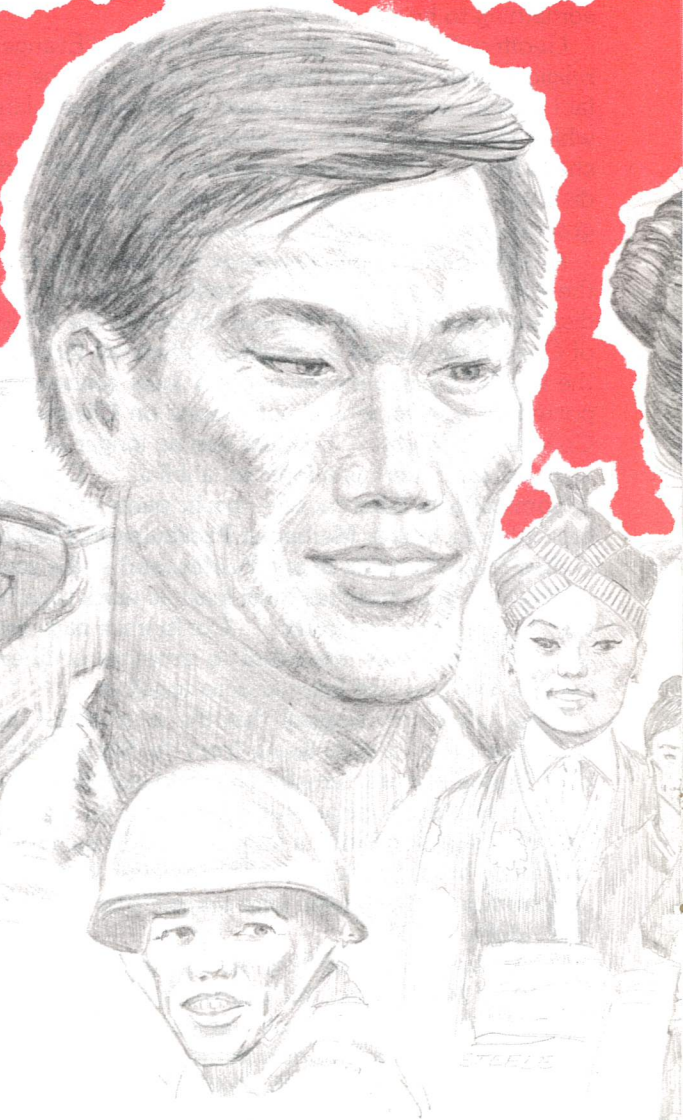
The Hmong people living in Manitowoc are just such a group. During the Viet Nam conflict our CIA went

into Laos and secretly recruited Hmong men to fight the communists. Evidently, they did their job quite well, for when America pulled out of southeast Asia the communists singled out the Hmong people from all others for total annihilation. Men, women and children were gassed, bombed, and machine-gunned in their villages. Those who were able fled to Thailand and the refugee camps. Some made it to the United States as immigrants. Today, Hmong communities exist in Wisconsin, Minnesota, Rhode Island, Colorado and California.

In Laos, Hmong religious beliefs were animistic, that is, they believed that rocks, trees, rivers, etc., are alive and have souls. Their religion has given them no comfort or hope

Foreign missions U★S★A

by Loren Steele



through the years of war and starvation these people have experienced.

The Hmong in Manitowoc are fortunate because several WELS congregations are now making the effort to reach out to these immigrants. The people of First German congregation especially saw this as an evangelism opportunity and took full advantage of it. What they learned may be of interest to individuals in other congregations across the country, for virtually every sizable community has an ethnic population that is seldom being reached by our churches.

Where are these people? In most communities foreign cultures won't be seen unless one does some Christian detective work. Keep an eye on the newspaper for articles on intercultural events that feature native arts, dance and music. Libraries often have a file with magazine and newspaper clippings about

immigrants in the area.

The best way to begin this type of foreign mission work is by getting to know the people on a personal basis before speaking to them about Jesus. Immigrant people are often eagerly seeking such relationships, but

Over five million foreign people have entered America in the last ten years.

are even more afraid than we are to take the first step.

There are several ways the people at First German have found to make friends. One person noticed that a new neighbor was obviously foreign, and went out of her way to make friends. Teachers in the congregation who worked in public schools found they had built-in opportunities to get to know the children. Others took advantage of the Laubach liter-

acy program. This is a program some communities use to teach immigrants English. (Any high school graduate can be certified to teach English on a volunteer basis after completing five nights of classes.) Those who became certified were assigned an immigrant to work with. During visits to Hmong homes to teach English, friendships and sharing developed. This provided ideal opportunities to talk about the Savior and extend invitations to come to church, Sunday school and vacation Bible school.

"Foreign" mission work with immigrant peoples has its share of both frustrations and rewards. There is the everpresent frustration of the language barrier — try explaining salvation to someone just learning English! Then, cultural differences sometimes confound one's best efforts. A young Hmong woman who had been a regular in Bible class and church came up to me one day with a tear in her eye. She said, "I believe in Jesus, but my husband does not like this. He will not let me come to church any more." In the Hmong culture a woman would never think of questioning her husband's will.

For those who dare to take on "foreign" mission work in the U.S.A. there are some rich rewards. Perhaps it's as simple as a newfound friend inviting you to a dinner of foods you have never tasted before. Or, maybe it's the thrill of learning firsthand about a culture that is completely different from your own. But the greatest reward of all is seeing someone you have worked with turn from false gods and superstitions to the true God of salvation!

America is a foreign mission field. It is a foreign field where the missionaries can be housewives, students and fathers. It is a foreign mission field that is calling us. □



Mr. Steele is a senior at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Isaiah 53

Is this the greatest chapter?

It may be that Isaiah 53 is *the* greatest chapter in the Bible, the chapter we would choose if we were told that we could keep but *one* chapter of the Bible, and all the others would be destroyed. For this one gives us the clearest picture of Jesus, our Savior, and the clearest explanation of God's wonderful plan of salvation to be found anywhere in the Bible.

An amazing kind of Savior

As in so many other places, the chapter division here is incorrect, and we must start with 52:13, which pictures *God's Savior* (Servant). But what a strange picture — a man beaten up so badly, both face and body, that he hardly looks like a human being! And therefore those who saw him bodily would never guess that this was God's Savior, of whom they would hear and learn more later (52:13-15).

And so also Jesus' followers would complain, "Who would ever believe our message? Who could ever recognize all this as the Lord's work?" For this Savior looked like a sickly little plant growing in dry ground. There was nothing really striking or attractive about him, nothing appealing about his outward appearance. And so he was despised and rejected by most of the people, and his life was filled with sorrow, grief and pain, and most of the people regarded him as a nobody (53:1-3).

An amazing plan of salvation

But this scorned and despised person *was God's Savior*. And he endured the suffering and pain that should have been *ours*, and the pain and sorrow that should have been our lot. And it appeared to everyone that he was being punished by God himself.

And that is true, because he was punished for *our* sins. Yes, he suffered the full punishment for everyone's sins, every person who has ever lived. And by his sufferings, *we* have all been healed spiritually, saved from eternal death and the devil.

We were all like sheep who had strayed away and become lost, each going our own sinful way. And so God piled all our sins — every one of them — on him. And he suffered the punishment *we* all deserved. Such was God's amazing plan of salvation (53:4-6).

The key to the whole plan

This Savior was treated harshly, but never uttered a

word of complaint, because this was the task God had assigned to him. He was *God's Lamb*, the one perfect *sacrifice*, who must die for the sins of the whole world. He was arrested, falsely accused of sins he had never committed (*our* sins), sentenced to die, and his fellow citizens, as a whole, couldn't care less. Then he was led off to be executed and buried as a criminal, even though he had never committed a single sin, or told a single lie. Here was the *one* man who had never sinned dying to atone for the sins of a world of people who had never done anything right. This is the key that made God's plan work (53:7-9).

Complete victory for us

As we have said, it was God's will that his Savior should suffer and die to win forgiveness and salvation for all men and women. And it was also God's will that his Savior should be *raised back to life*, and live *eternally*, surrounded by those he has redeemed from death and hell. And there will be *many* such people, who have been made perfectly holy in God's sight through his sufferings and death and resurrection, and have come to believe all this.

And these are the people who will be raised back to life on the last day, when this Savior comes back to judge the living and the dead. Then he will gather them all together as his special children. And God, his Father, will give him the special place of honor and power in his eternal kingdom, surrounded also by all the great and powerful angels, because he willingly gave his life and shared the fate of sinful men, taking the place of all sinners, and praying that all of them might be forgiven (53:10-12).

We marvel at how simply, but completely, the prophet Isaiah has painted this wonderful picture for us, thus winning for himself the title of the first evangelist, antedating the other four by over 800 years.

Hallelujah! Praise God for our salvation! □



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

The littlest canvasser

By Paul Prange

She isn't very old, and she can't talk yet at all, but Sarah Apel does one thing well. Sarah Apel is a witness of the Savior's love.

Her career began on a sunny July morning in her third month of life. Dressed in a comfortable smock and being pushed in a comfortable buggy, Sarah hit the streets of Gainesville, Florida, with her mother, Sue.

Most of the time she slept. Occasionally she woke up and gurgled. Once she even had to complain about the sun in her eyes. Many people talked to her, but she had trouble talking back. The best response she could muster was a smile.

Nevertheless, Sarah Apel was bearing strong witness to her Savior. One of the people she met told her mother that she thought a person

*Sarah Apel
is a witness
of the
Savior's love.*

has to make a decision to believe in Christ. And that the decision has to be from inside. While the lady made those statements to Sarah's mother, Sarah lay contentedly in her buggy, witnessing to the faith that the Holy Spirit had created in her heart.

Of course, Sarah never made that decision. How could she? She could not understand the promises of forgiveness that her Savior made to her. She could not examine herself and repent of her sins. But Sarah is still saved.



When Jesus was thinking of children like Sarah, he said, "To such belongs the kingdom of God" (Matthew 19:14). He was absolutely unwilling to let any of the little ones be lost. And since no one can enter the kingdom of heaven unless one is reborn, our Savior provided a way for Sarah to become a member of God's family. He asked us to baptize her.

Sarah's mother knew that Jesus asked his disciples to let little children come to him. But Jesus is no longer visibly on the earth. How could she do such a thing? She found her answer from the Apostle Paul, "As many of you as were baptized have put on Christ" (Galatians 3:27). Sarah is wrapped in the arms of her Savior.

Safe there in his bosom, Sarah is free — free to grow up with the assurance that the gift of forgiveness was hers since the time she was two days old. Like any person baptized as an

infant, she could understand that she never had any part in her own salvation; Jesus did it all for her.

So there Sarah lay, evidence of the Savior's grace, his perfect willingness to give. Sarah was evidence that his gift is free. And under the hot Florida sun, she was proof of the words spoken by the Son, "I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it" (Mark 10:15).

"After saying that, Jesus took the children in his arms, put his hands on them, and blessed them." And now he has also blessed Sarah. □



Mr. Prange is
a middler at Wisconsin
Lutheran Seminary,
Mequon, Wisconsin.

For many of us, rock music is a way of life. We grew up with it, we courted to it, studied to it . . . perhaps even danced to it! It tucked us into bed at night and greeted us in the morning. Somehow those tunes and lyrics became a part of us, a music always in the background . . . our background.

I was no different from anyone else. I knew the words and loved the tunes. If there was a particular song I didn't like, I ignored it. If I thought the words were a bit too raunchy, I simply turned my ears off . . . or so I thought. If anyone — especially a teacher, pastor, or parent — suggested there was something “questionable” about my music, I bristled with anger and when they were gone, I laughed at their old-fashioned ideas. What did *they* know? Who were they to tell *me*? And, what difference did it make *anyway*?

Yes, what difference did it make? That's a question no one can answer. Yet, looking back from today's perspective, I think I can make a few educated guesses about the answer to “what difference it made.”

Three years ago, I gave up rock music . . . *for good*. It was no great religious decision on my part. God had not come to me in a vision demanding in his deep, stern voice — “*Thou shalt not commit rock music.*” I didn't even kindle a raging bonfire in my backyard and cast my heathenish discs into the conflagration. Rather, I quietly decided that I was tired of feeding my mind on spiritually-depressing junk food.

My decision was really nothing more than moving the dial on my stereo tuner a half inch . . . a switch from my old and “faithful” rock station to the local Christian contemporary (a fancy name for Christian rock) station. At the time, it seemed so insignificant. The music sounded pretty much the same — only the words were different — words dedicated to the Savior.

I can't say I noticed any perceptible changes in myself immediately. Now, though, looking back, I was gradually changing. Listening to music became an enjoyment once more — instead of feeling guilty for listening to songs that I knew no Christian could agree with, I found myself eagerly trying to pick up the words of praise.

Also I found that I was spending much more of my time considering spiritual matters. I was consulting the Bible, checking up on what I had heard on the radio. I was learning passages and reviewing Bible stories . . . and it was fun! I even found myself humming tunes and singing along, getting little spiritual boosts throughout the day.

Now I don't want to make it sound as though this experience was some magical spiritual elixir which transformed me into a super Christian. Not at all. There still are the tough days, the hard times, the difficult temptations. Nothing short of heaven will cure those. Still, I have a new tool to fight those everyday spiritual battles of life, and that is something to rejoice about.

An added benefit to this whole experiment was that besides myself, my family also benefited greatly by listening to the local Christian station. My wife was picking up spiritual tidbits along the way. Religion became some-



thing we discussed regularly. We grew closer, sharing spiritual insights at the strangest of times . . . before bed, at the dinner table, traveling in the car. Christianity seemed to have crept into our everyday life.

My preschoolers, too, noticed the change. They could easily pick up the “Jesus” songs and sing them. I will never forget the way my two-year-old and four-year-old can belt out the current Christian hits. More importantly, though, is the fact that they began asking us religious questions . . . questions about Jesus, about love and death and faith. Yes, though questions to be sure, but questions that Christian parents need to be discussing with their children.

We even managed to start that family devotion we had always said was so important to us and that we were always *going to start*.

I'm sure that many are already skeptical of my claims. I can imagine the barrage of questions awaiting me. It does seem like a lot to claim from a simple slide of the

Stepping from one rock to the other

by David S. Payne



Malachi
Contemporary Christian
Rock Band of Milwaukee

radio dial. Nonetheless, I feel that there is a great spiritual truth lurking here underneath this "confession." It is a truth which recurs through the Scriptures . . . yet it is one we would often like to ignore, pass over, or overlook. Spiritual people need spiritual food to mature in their faith.

How many times this is mentioned in the Bible cannot even be estimated. It is a current which flows from book to book. Psalm 1 beautifully describes the intimate relationship between a believer and the word as his source of growth: "He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers."

Philippians 4:8 reechoes these sentiments when Paul writes, "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things." Notice the overpowering emphasis on the Christian surrounding and supporting himself with the things of God.

The Lord is concerned with what we as his followers put into our heads. If the passages above aren't proof enough, there are others that can be checked into: 1 Peter 1:13 — 2:3, Titus 2, 1 John 2, Colossians 3:1-17, 1 Corinthians 7:31, Romans 12:1,2. This is not to mention the legion of Old Testament verses to be found in Proverbs, Psalms, Jeremiah, Isaiah and the rest.

It would be easy to go into a diatribe against rock music (Yes, I know all the arguments . . . backmasking, evil rhythms, sinful life styles, violence, sex, and drugs in the lyrics . . . *ad nauseam!*) or movies (the Satanic horror flicks, the alluring teen sex innuendos) or television (I really don't want my MTV!), but the word speaks clearly here: one reaps what one sows. The gospel simply shows us there is a better way — the way of the Lord. To me, that is enough said.

What happened, then, in my family is this. We found a new way back to the old spiritual truths we had grown up with. We discovered a way to reinforce our faith — a way that was simple as well as free and flexible. Just as a teacher knows that review and repetition are vital to the learning process, we learned that the same applies to our spiritual lives.

So, now, we have a modern medium with which to easily exercise our Christian knowledge, stretch its boundaries, and press on toward new learning experiences. With our own eyes, we have seen the spiritual growth and harvested the blessings our God has promised to those who seriously seek him.

What is more important, however, is that this potential for growth is as easily available to anyone as it was to us. Christian radio stations are sprouting up throughout the U.S. If you live near any large city, there is bound to be at least one to which you can tune your dial. Not all, I'm sure, share the high quality programming of our local station, but certainly the believer will find some program or music that he can benefit from spiritually.

And even if there are no local Christian stations, the records and tapes are also easily available. Amy Grant, Petra, Michael Card, Wayne Watson, Scott Wesley Brown, and a host of other talented Christian artists are putting out recordings regularly. Some of these can be obtained through Northwestern Publishing House, others from your local Christian book store, but they are there . . . waiting to be made use of by believers.

Music and programming for all tastes can be found. God's miracles of technology have given us new methods to learn of him and to fight those everyday battles of life. The real question is, "Are you ready to change your diet and give up spiritual junk food or not?" I hope that you are . . . there is much to be gained. □



Mr. Payne is an instructor at
Fox Valley Lutheran High, Appleton, Wisconsin.

Is a soloist part of the worship service? Can a woman sing a solo in our WELS churches? Can a soloist whose membership is in a church of another fellowship sing in a WELS service? Can I be a soloist at a wedding in a church of another fellowship?

Any solo that expresses Christian truth, praise or prayer is worship and an integral part of the service. Any solo that doesn't should have no place in a wedding, funeral or any other Christian service. The soloist is certainly a participant in worship (unlike bridesmaids, pallbearers, witnesses to baptism, etc.) and, in fact, an assistant to the worship leader.

Because worship is an expression of oneness in faith, that oneness should be apparent in the confession of faith held by all who actively contribute to worship. Scripture urges such oneness (1 Corinthians 1:10, Philippians 1:27, Matthew 28:20) and forbids the false ecumenicity that compromises truth and its confession (1 John 4:1, Romans 16:17, 2 John 10,11). It would be just such compromise and confessional confusion for a soloist of another church fellowship to assist in our worship or for you to assist in the worship of a church whose doctrine and practice conflicts with Scripture and the confession of faith your membership implies.

The soloist is certainly a participant in worship (unlike bridesmaids, pallbearers, witnesses to baptism, etc.) and, in fact, an assistant to the worship leader.

It is a separate issue when a woman whose church membership affirms the common faith of our fellowship assists in the congregation's worship as a soloist. That contribution to worship need not contradict St. Paul's principle that a woman is "not to teach or have authority over a man" in the church's ministry (1 Timothy 2:12). Her contribution to worship — in recognition of God's will for worship fellowship and the role and relationship of men and women in worship — is exemplary stewardship of the gift she has from her God. It should no more be discouraged than the testimony of a woman in the pastor's Bible class.

I'm confused over the ALC, LCA, AELC, LC-MS and ELS. Were we all one church originally? Who broke off from whom? Who is going to be in the new Lutheran church? Were we invited? Also, since we are in fellowship with the ELS, can we receive the Lord's Supper with them?

Not only were Lutheran church bodies in the United States never one, the confusion was once far greater. State, regional and ethnic Lutheran synods have merged over the past century and more to create the acronyms which identify Lutheranism today. The impending merger

The new Lutheran Church reflects the ecumenical tendency toward "least common denominator" theology.

of the American Lutheran Church (ALC), Lutheran Church in America (LCA) and Association of Evangelical Lutheran Churches (AELC) is a continuation of that trend.

Among the larger Lutheran bodies only the Lutheran Church — Missouri Synod (LC-MS) is not a product of merger. There have been break-off church bodies, of course, the most recent of which was the AELC. This association of disaffected Missouri Synod congregations demonstrates that differences in theology account for the separation of Lutherans, though normally a splinter church is more conservative than its parent. The new Lutheran Church (ALC — LCA — AELC) reflects the ecumenical tendency toward "least common denominator" theology.

To my knowledge, the Wisconsin Synod (WELS) was never invited to participate in the new Lutheran church. The merging churches must recognize how divergent is their theology (especially in regard to the inspiration and interpretation of Scripture) from ours.

The Wisconsin Synod is not separatistic. We rejoice in our fellowship with the Evangelical Lutheran Synod (ELS) and desire the expression of oneness in Christ's Church wherever truth is affirmed and God glorified thereby. That can occur only when there is unanimity in doctrine and practice, not mere union. We not only can, but should share the sacrament with brothers and sisters in the ELS. □



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

Article appreciated

Regarding Pastor Victor H. Prange's article on Handel and the Messiah (December), Bach wrote for the individual penitent sinner while Handel wrote for the church triumphant, the one that some day will be without blemish the bride of Christ. But thank you for the excellent article.

I just read Pastor Prange's new book "Why So Many Churches." The reasons given were so well written, interesting and understandable that they were comforting. Now if anyone asks, "Why so many churches?" they can be referred to the book, which doesn't take long to read and relieves the mind and soul and helps one to wait patiently for the united church in heaven.

When I sang in a *Messiah* sing-a-long recently, I felt that it was a foretaste of heaven where all Christians will sing praise to God together.

Barbara Kruse
Wauwatosa, Wisconsin

I greatly enjoyed the article "Handel and his Messiah" but the last paragraph caused me some concern. It stated that music historian Paul Henry Lang concludes that Handel's religion was "a form of deism."

Many years ago I read, perhaps in *The Northwestern Lutheran*, that when Handel moved to England he took a tutoring position with a prominent family. When he learned he was required to teach the Unitarian religion to the child, he refused because he would not compromise his Lutheran faith in favor of this false doctrine. This does not sound like deism to me. This is the Handel I prefer to remember.

Alexander R. Weber
Gaines, Michigan

Phrase can be misleading

I have enjoyed reading Pastor Roland Ehlke's series entitled, "What God has joined." However, in his last article in the series (December) he uses a phrase I feel can be misleading. The Scriptures never call the husband the

"head of the house," nor do they say "the welfare of the household is his responsibility." The debatable connotation of authority which we often assume Paul intended for the word *head* in Ephesians 5:23 leads us to these conclusions.

Other Scripture tells us that the responsibility of providing for the welfare of the family is the shared responsibility of the husband and wife. The husband is not commanded "to take authority." Children are commanded to obey parents. Wives are commanded to subject themselves to their own husbands. All are commanded to submit themselves to one another (Ephesians 5:21). We need less seizure of authority and more submission to others.

Dave Luetke
Onalaska, Wisconsin

Christian textbooks are reviewed

In her January 1, 1986 letter Mrs. Purnell expressed concern that the children in our Lutheran schools are being "taken captive" by the humanistic secular teachings contained in school textbooks.

The concern is appropriate, and the dangers are real. Mrs. Purnell suggests that texts from publishers of religious texts might solve the problem. We, however, dare not assume that these texts are suitable for use. The Board for Parish Education office staff is familiar with some of the religious publishers of grade school texts. These publishers are affiliated with churches which do not accurately teach the Scriptures. Very often their errors are reflected in their texts. This question then arises: "Is it of greater danger to the children to use texts which contain doctrinal errors or to use texts which contain humanism?"

After reviewing numerous books from publishers of so-called Christian texts, we are convinced that every text must be examined carefully. We have found very few Christian texts that pose fewer problems than secular texts.

In spite of existing dangers, I believe that our children are not being "taken captive." In their undergraduate stud-

ies, our teachers received training at Dr. Martin Luther College in our philosophy of Christian education. They learned of the dangers which exist in the texts produced by publishers of secular texts. As they teach, they warn the children of dangers in the secular texts.

We are also aware, however, that every teacher must be constantly on guard against the dangers which humanism and secularism pose for our children. It is necessary that these teachers go to the Scriptures regularly to arm themselves in the struggle against secularism and humanism.

LeDell Plath
Milwaukee, Wisconsin

(Mr. Plath is secretary of schools for the synod's Board for Parish Education.)

Record set straight

Having just finished reading the article on school prayer in the December issue of *The Northwestern Lutheran*, I feel compelled to write and set the record straight on this issue of separation of church and state.

As a young teenager in the 1930s, I studied the U. S. Constitution. There was nothing in it about separation of church and state. The original Constitution, in the Library of Congress, does not contain it. Nor will you find anything about separation of church and state in any textbook printed prior to World War II.

Ray Hinz
Milwaukee, Wisconsin

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.

NEWS around the world



Top religion stories in 1985 . . . The intensified struggle against apartheid in South Africa was the most significant religious development in 1985, according to the annual poll of the Religion Newswriters Association. Ranking next were these stories: U. S. Government cracks down on church-based sanctuary movement and puts 11 sanctuary workers on trial in Tucson, Ariz. . . . U. S. Supreme Court upholds stricter line on church-state separation striking down a state law mandating silent prayer in public schools . . . Fundamentalists take firm control of Southern Baptist Convention by reelecting their ultraconservative president, Charles Stanley . . . Fundamentalist Christians launch a drive to elect their followers to public office and gain influence in the Republican Party . . . Two bombing deaths spotlight controversy over documents related to Mormon Church origins . . . Religious coalition opposed to U. S. policy in Central America . . . Indian guru Bhagwan Shree Rajneesh flees to the Himalayas and his commune in Antelope, Ore., shuts down after Rajneesh pleads guilty to two of five counts of immigration fraud charges . . . Vatican condemns teaching of Leonardo Boff, exponent of liberation theology, and orders him to maintain "a period of respectful silence."

Chicago headquarters' site challenged . . . A tentative decision to make Chicago the headquarters of a new 5.3-million-member Lutheran church is being challenged by an influential group of Minneapolis church and civic leaders. Minneapolis, with a metropolitan area population of about one million, has a high concentration of Lutherans and is known for its progressive attitudes and high standard of living. Minnesota has more Lutherans involved in the merger than any other state (15 percent of the membership of the new church). But Minneapolis backers say they face an uphill battle to locate the new Lutheran church in the Twin Cities. "The perception in some parts of the country is that not much goes on west of the Hudson River or west of Chicago," said Dr. Charles S. Anderson, president of the ALC-related Augsburg College in Minneapolis and chairman of the group trying to get the new church in their city.

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.

Graham vows "no politics" . . . Surrounded by an interracial group of Washington D.C. church leaders and vowing to never again be involved in politics, evangelist Billy Graham announced he will come to Washington in April to preach personal moral reform and social justice. Graham met in December in Washington with more than 700 ministers and church leaders as part of a three-day Washington visit to familiarize himself with the capital's spiritual and social needs in preparation for his upcoming crusade. The weeklong series of meetings will be the 67-year-old evangelist's first major crusade in the District of Columbia since 1960. An effort to organize a Washington crusade in 1973 failed when Graham's racial views and close association with former President Nixon were criticized by the city's black and civic leaders. But Graham said he has changed. "I'm staying out of partisan politics for the rest of my life," he said. "I'm sticking with only one leader, and that's the Lord Jesus Christ."

Strict churches are growing . . . Richard John Neuhaus, editor of *The Religion and Society Report*, cites a recent interview of Dean Kelley, author of *Why Conservative Churches Are Growing*, with the *National Catholic Register*. Kelley is asked why, in "an age of self-indulgence," churches that make strict demands are attracting followers. Kelley answers, "Strict moral requirements are part of what makes these religions work. What makes a religion convincing is not so much the content of the religion as what it costs to belong. Not what it costs in money, but the discipline that is required to gain membership. It's not that people are attracted to the idea of foregoing premarital sex — but that is the cost of belonging." Isn't the "politicization" of religion driving many people away from the mainline churches? That is too simple, says Kelley. It is not that the churches are too political but that they're not religious enough, they're not offering "a system of explaining or understanding the ultimate meaning of life." In the last few years the mainline seems to have learned some lessons and is talking more about evangelism. They're talking about it but Kelley is charitably skeptical about their seriousness. That is not where the "time, energy and inclination" are being invested, he notes. "I staff the National Council of Churches' working group on evangelism, which consists of the evangelizing officers of the various denominations. They've been given their assignments with the understanding that they aren't to embarrass their church by pushing evangelization too hard." Kelley is director of religious and civil liberties in the National Council of Churches.

New head of Harvard Divinity School . . . Dr. Ronald F. Thiemann, a Lutheran theologian from Haverford, Pa., College was selected as dean of Harvard Divinity School, effective July 1. He is a pastor in the Association of Evangelical Lutheran Churches. Born in St. Louis, Mo., he graduated from Concordia Senior College, Fort Wayne, Ind., now closed, and from Concordia Seminary, St. Louis. □

Mission executive returns to parish

Pastor Larry G. Zwieg, associate executive secretary of the Home Mission Board, has accepted a call to start a new mission in a North-east Houston suburb.

He said that he and his wife "like people and enjoy knocking on doors and sharing our faith. Our hearts are in missions, and we are delighted to be able to return to the 'front lines' of our church's work."



Zwieg has held the mission post for six and one-half years. "It has been a real joy," he said, "to serve the mission pastors and congregation members of the synod.

"I must thank," he said, "the many families who shared their

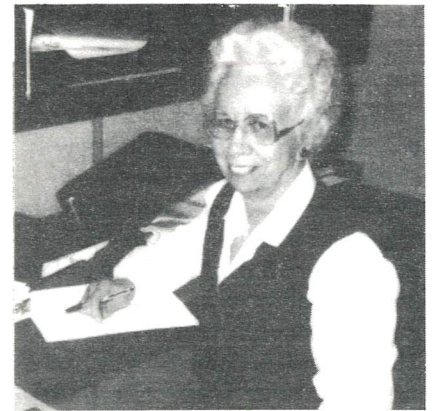
meals and homes with me over the past years. In the rush of business that has been forgotten all too often.

"Our people, both lay and clergy, are truly loving, gracious and hospitable people, truly super people, and I take with me many fond memories of their concern and sharing."

In the last several years the home mission board has developed a new mode of starting a mission. "Having had a part in this development," said Zwieg, "I look forward to the challenge of putting the new mode into practice."

After graduation from seminary in 1963, Zwieg served Friedens, Bonduel, and St. Paul, Zachow, Wis., until he accepted a call to Redeemer, Merritt Island, Fla., in 1968. He was instrumental in the formation of the South Atlantic District in 1973 and was chairman of its mission board from 1973 to 1979 when he accepted a call to become the first associate executive secretary of the Home Mission Board.

He expects to take up his new duties around the middle of February.



After 20 years as administrative secretary to two executive secretaries of the Board of Trustees, Mrs. Gertrude Bendlin retired on January 31. She was engaged in January 1966 as Pastor Harold Eckert's secretary. She continued in 1976 when Pastor Elton Huebner succeeded Eckert as executive secretary of the board. "We regret seeing her go," said Huebner. "She was my strong right arm on more occasions than I care to think about." Mrs. Bendlin is a member of St. Peter, Milwaukee, and will continue residence in the city.

Congregation withdraws from synod

St. Paul of Stockton, Kansas voted on October 14, 1985 to leave the Wisconsin Synod.

The resolution cited four reasons. 1) The Wisconsin Synod strongly urges the use of the New International Version. 2) The Wisconsin Synod is publishing Sunday School and Vacation Bible School materials which are no longer faithful to the word of God. 3) The Wisconsin Synod continues to defend the Kokomo 4 statements which improperly speak of unbelievers and those in hell having the status of saints. 4) The Wisconsin Synod rejects the teachings of God's word on the institution of the local congregation and the pastoral office.

The pastor, David H. Miller, did not leave with the congregation and continues to serve Redeemer of Norton, Kansas.

St. Paul was organized in 1962 and has 67 baptized souls.



WLS Auxiliary — At the October meeting of the Wisconsin Lutheran Seminary Auxiliary Mrs. Emily Zimmerman, left, hands the gavel to the new president, Mrs. Ruth Hirons. In attendance were 300 women representing 11 conferences and three districts. Projects selected by the 13-year-old auxiliary were a TV monitor, video cassette recorder, computer software and kitchen items. Elected were Mrs. Helen Timmermann, second vice president; Mrs. Vera Voigt, treasurer; Mrs. Louise Kante, corresponding secretary; and Mrs. Helene Buechner and Mrs. Frieda Luetzow, representatives at large.

IN THE NEWS

Southeastern Wisconsin District

St. Matthew, Port Washington, dedicated its new chapel on August 25. Daniel Simons is pastor of the mission organized in 1980. . . . On September 15 **St. Matthew of Iron Ridge** celebrated its centennial. Pastor Philip Birner is serving the 415 baptized members. . . . On the same afternoon **Good Shepherd, Downers Grove, Ill.**, dedicated a classroom/fellowship/library addition. In November they also celebrated the tenth anniversary of the congregation. . . . In October **Our Savior, Zion, Ill.**, observed the 25th anniversary of its Christian day school. . . . **Centennial of Milwaukee** celebrated its 35th anniversary on October 20. Centennial, named because the synod celebrated its centennial the year the congregation was organized, is served by Pastor Kirby Spevacek. . . . In connection with its 110th anniversary, **St. Marcus, Milwaukee**, hosted one of the two area Reformation services sponsored by the Milwaukee Federation of WELS congregations. Worshipers joined the Wisconsin Lutheran Seminary Chorus, the Lutheran Chorale, and



At a recent symposium for the hearing impaired, Mrs. Joanne McAleer of Oshkosh, Wis., speaks to one of the discussion groups about the needs of the hearing impaired. The symposium, held at Wisconsin Lutheran College, Milwaukee, was the first symposium held by the Committee on Services to the Hearing Impaired of the Special Ministries Board. About 100 pastors, teachers and lay persons attended the three-day conference.

the WELS Adult Band in a special service of word, song and praise centering on Luther's Small Catechism. . . . On November 3 **Our Shepherd of Crown Point, Ind.**, celebrated its 10th anniversary with Prof. Wayne Mueller of the seminary as the guest speaker. The congregation is served by Pastor Donald Thompson. . . . **St. John of Oak Creek, Wis.**, dedicated its new school on November 10. Robert Wiegman is principal of the four-teacher school and Gerald Meyer is the pastor. St. John is one of the founding congregations of the

synod along with Grace and Salem (107th Street) of Milwaukee. . . . On November 10 **Trinity, Caledonia**, celebrated its 130th anniversary. The church was organized in the 1840s by missionaries from the Langenberg Mission Society in Germany. Since 1855 the congregation has worshiped in three church buildings, the most recent was dedicated in November 1983. Since 1864 the congregation has also maintained a Christian day school. Along with the anniversary the congregation noted the faithful services of **Alma Berg** who has served as organist for 60 years, having followed in the footsteps of her father, the late Edward Berg. . . . **St. Mark of Brown Deer** recently marked the 20th anniversary of the congregation. Pastor George Rothe serves the 336 members. . . . **The Lutheran Heritage Hour**, a radio program in the Chicago area, celebrated its 20 years of broadcasting in 1985. . . . **Hope of West Chicago, Ill.**, organized in 1975, has become self-supporting and held its first worship service in its new building on December 22. The congregation is served by Pastor James Ziesemer. . . . **Pastor David Witte** began a new mode exploratory effort in Streamwood, Ill., in January. . . . **Crown of Life**, a recently organized mission



Jee Woon of Korea was one of the 103 children from 12 countries who attended the 1985 Vacation Bible School organized by students and members of Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin — Madison. This was the third year the chapel ran a Vacation Bible School aimed at involving the foreign student population at the university. "This fall," reported Campus Pastor Thomas H. Trapp, "over 20 of the children attend our Sunday School. They come from Suranam, South America, Nepal, and Korea." As a result of the past Vacation Bible Schools, he said, "one family is being instructed by our WELS missionaries in Bogota, Colombia."

IN THE NEWS

congregation in **Waukesha**, soon hopes to purchase land on which to erect its first chapel. Arnold J. Kunde is the pastor. . . . A number of anniversaries in ministry have been observed: 25 years: **Pastors L. Lindloff** of Calvary, Thiensville; **C. Tessmer** of St. John, Mukwonago; **G. Meyer** of St. John, Oak Creek; and **R. Westendorf** of Siloah, Milwaukee; 40 years: **Richard Grunze** and **Don Zimmerman** of WELS Board for Parish Education and **Pastor E. Renz** of Palos, Palos Heights, Ill.

— James Huebner

Western Wisconsin District

An anniversary service, commemorating the 40-year ministry of **Prof. George L. Baer** and the 25th year of service of **Prof. Franklin F. Zabell**, was held on October 20 at Northwestern Preparatory School, Watertown. Rev. Henry Paustian delivered the sermon and Rev. Rolfe Westendorf served as liturgist. Organist for the celebration was Mrs. Amy Zietlow, daughter of Prof. Zabell. In 1963 Baer came to Northwestern Preparatory School where he has taught Latin and German and served as vice president of the school. He will retire at the end of this school year. At Northwestern Prep Zabell serves as instructor of music, teacher of keyboard and choral director. His interests in music led him to organize the Prep Singers, a choral group for NPS students, and the Vesper Singers,



Knoll

an adult choral group. He has also been active in the Watertown community, serving as president of the Community Concert Board. . . . St. Luke of Watertown, Wis. honored its retiring organist, **Miss Emilie Knoll**, on September 22.

She had served faithfully for 57 years. . . . **Prof. James Korthals** has been appointed as academic dean and **Prof. Wayne Zuleger** as financial aids director at Northwestern College. . . . On October 13 **Dr. Martin Luther of Buffalo City, Wis.** observed its 125th anniversary. The roots of the congregation, first organized in 1860, actually go back further. In the late 1850s settlers began arriving in the Buffalo City area. Many of these were German immigrants who were moving westward from the Cincinnati, Ohio area. Pastor Gottlieb Fachtmann, the first traveling missionary of the

Wisconsin Synod, served these settlers as his travels permitted, meeting in the homes of various members. In 1860 Pastor E. Strube from Barmen, Germany arrived and was installed as the congregation's first resident pastor. From 1862-1936 the congregation worshiped in a house that had been remodeled into a church. In 1936 they erected their present church structure. During its 125-year history Dr. Martin Luther has been served by 22 pastors. The 155-member congregation is now part of a dual parish with Christ of Cochrane and is served by Pastor Paul J. Werner.

— David Kipfmiller

THE BIBLE IN 365 READINGS

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

February	16	1 Chronicles 1 — 5:14
	17	2 Ch 5 — 8:18
	18	2 Ch 9 — 12:16
	19	2 Ch 13 — 16:14
	20	2 Ch 17 — 20:30
	21	2 Ch 20:31 — 24:27
	22	2 Ch 25 — 28:27
	23	2 Ch 29 — 31:21
	24	2 Ch 32 — 33:25 / Psalms 81, 60
	25	2 Ch 34 — 36:23 / Psalm 53
	26	Joel / Psalm 43
	27	Amos 1 — 5:27
	28	Am 6: — 9:15 / Psalm 72
March	1	Hosea 1 — 7:16
	2	Hos 8 — 14:9
	3	Micah
	4	Isaiah 1 — 4:6
	5	Is 5 — 8:18
	6	Is 8:19 — 12:6
	7	Is 13 — 16:14
	8	Is 17 — 22:14
	9	Is 22:15 — 26:21
	10	Is 27 — 30:33
	11	Is 31 — 35:10
	12	Is 36 — 39:8
	13	Is 40 — 42:25
	14	Is 43 — 45:25
	15	Is 46 — 48:22 / Psalm 118

WITH THE LORD

Lyle Arthur Hallauer 1915 — 1985

Pastor Lyle Arthur Hallauer was born September 23, 1915 in Hazel, S. Dak. He died December 2 in Ann Arbor, Mich.



Hallauer

A 1941 seminary graduate, he served congregations in Greenfield Township and Lannon, Wis., before accepting a call to Salem, Ann Arbor, Mich. He served the synod as a member and chairman of the Southeastern Wisconsin District Mission Board and was one of the original founders and president of the Huron Valley Lutheran High School in its formative years.

In 1941 he married Erna Bellin. He is survived by his wife; sons, Mark and John; daughters, Jeannette (Kenneth) Bode and Patricia (Kurt) Seeger; mother Ella Hallauer; brothers, Elton and Kenneth; and nine grandchildren.

Funeral services were held December 5 at Salem, Ann Arbor, Mich.

NOTICES

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

CONFERENCES

Michigan District, Southwestern Conference, February 4 at Grace, Eau Claire. Agenda: Exegesis of Luke 4:1-13 (Hellwig); Guidelines for accepting ex and non-WELS into membership (Biedenbender).

Nebraska District, Colorado Conference, February 3-4 at Zion, Ft. Morgan, Colo. Agenda: The High Calling of the Pastoral Ministry; The Home School Movement in Light of Proper Scriptural Guidelines in Christian Education; Portraying Contentment in a Materialistic Society (and) its Effects on the Individual and the Congregation.

Nebraska District, Rosebud Pastor/Teacher/Delegate Conference, February 3-4 at Zion, Bonesteel, S. Dak. Agenda: Spiritual Growth Through Family Devotions and Bible Study; Passive Euthanasia — How Should the Christian Deal with it? (Krause).

1986 WELS YEARBOOK

The official directory of the Wisconsin Evangelical Lutheran Synod, 6 x 9 inches, 148 pages with a handy spiral binding. The 1986 Yearbook contains a complete listing of the name, location, and time of service of WELS churches; a listing of all WELS Christian Day Schools, area high schools, and synodical institutions of learning; the name, address and phone number of WELS pastors, professors, missionaries and teachers; and a listing of all WELS organizations, officers, boards, commissions and committees. Especially interesting this year because of the listing of the boards and committees of the new synodical structure adopted at the 1985 WELS convention.

PLEASE SEND ME _____ COPY(s) of the 1986 Yearbook (29N1424). Enclosed is a check or money order for \$4.95 plus 10% of the total dollar amount — \$1.50 minimum — for transportation and handling. (Wisconsin residents add 5% state sales tax).

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YOUTH RALLY

The 1986 WELS International Youth Rally will be held July 28-31 at Northwestern College, Roseville, Minn. Cost is \$90. More information will be provided soon but reserve the date!

DR. MARTIN LUTHER COLLEGE CHOIR SPRING ITINERARY

February 23	8:00 a.m.	St. John, Sleepy Eye, MN
	10:30 a.m.	
February 26	7:30 p.m.	Trinity, Crete, IL
February 27	7:00 p.m.	Rock of Ages, Madison, TN
February 28	7:30 p.m.	Sola Fide, Lawrenceville, GA
March 1	7:00 p.m.	Peace, Holiday, FL
March 2	8:30 a.m.	Christ the Lord, Clearwater, FL
	10:30 a.m.	Faith, St. Petersburg, FL
	4:00 p.m.	Bay Pines, Seminole, FL
	7:30 p.m.	Peace, Bradenton, FL
March 3	7:30 p.m.	Bethany, North Fort Myers, FL
March 4	7:30 p.m.	Ocean Drive, Pompano Beach, FL
March 5	7:30 p.m.	King of Kings, Maitland, FL
March 6	7:30 p.m.	Good Shepherd, Jacksonville, FL
March 8	8:00 p.m.	Trinity, Jenera, OH
March 9	11:00 a.m.	Peace, Granger, IN
	3:00 p.m.	Saint Andrews, Chicago, IL
	8:00 p.m.	St. Paul, Hales Corners, WI
	8:30 a.m.	Trinity, Nicollet, MN
March 16	9:45 a.m.	
	7:30 p.m.	St. Paul, New Ulm, MN (Homecoming Concert)
March 21	8:00 p.m.	Good Shepherd, Burnsville, MN
March 22	3:30 p.m.	St. Peter, Weyauwega, WI
	7:30 p.m.	Trinity, Brillion, WI
March 23	8:00 a.m.	Grace, Oshkosh, WI
	10:30 a.m.	
	4:00 p.m.	St. John, Neillsville, WI

NOMINATIONS

WISCONSIN LUTHERAN SEMINARY Professor of Homiletics and New Testament

The following men below have been nominated for the professorship of homiletics and New Testament at Wisconsin Lutheran Seminary to fill the vacancy caused by the retirement of Prof. Ernst H. Wendland effective the close of the 1985-86 school year.

Rev. Thomas L. Bartz	Toledo, OH
Rev. David Beckman	Seminole, FL
Rev. Forrest L. Bivens	Saginaw, MI
Rev. Steven C. Degner	Tucson, AZ
Rev. Thomas B. Franzmann	Fair Oaks, CA
Rev. Vilas R. Glaeske	Houston, TX
Rev. Mark A. Goeglein	El Paso, TX
Rev. William C. Goehring	Salt Lake City, UT
Rev. Kermit D. Habben	Tokyo, Japan
Rev. Eric S. Hartzell	Whiteriver, AZ
Rev. Harold R. Johnne	Tschiura City, Japan
Rev. Mark J. Lenz	New Ulm, MN
Rev. Waldemar O. Loeschner	Greenleaf, WI
Rev. Terry B. Nuckolls	Carlsbad, CA
Rev. Carl T. Otto	Milwaukee, WI
Rev. Herbert H. Prah	Eau Claire, WI
Rev. Victor H. Prange	Janesville, WI
Rev. David N. Rutschow	Downers Grove, IL
Rev. Larry W. Schlomer	El Paso, TX
Rev. Thomas R. Schmidt	Tulsa, OK
Rev. Allen K. Schroeder	Mesa, AZ
Rev. Alan H. Siggelkow	Milwaukee, WI
Rev. Robert C. Van Norstrand	Temple, TX
Rev. Alvin G. Werre	Dakota, MN
Rev. Walter W. Westphal	Lilongwe, Malawi, Africa

The Wisconsin Lutheran Seminary Board of Control will meet on February 6, 1986, and call a man from the above list of candidates. Please send all correspondence regarding the nominees to the undersigned by February 5, 1986.

Rev. Paul A. Manthey, Secretary
WLS Board of Control
8419 W. Melvina Street
Milwaukee, WI 53222

CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL Professor of Latin

The voting members of synod are invited to nominate men who are qualified to serve in the Latin department of Northwestern Preparatory School, Watertown, Wis. This position is presently being filled by Prof. George Baer, who will retire at the close of the current school year. Duties include teaching Latin on the high school level and assisting in athletics, primarily in football. Depending on circumstances, a future duty may be teaching elementary Spanish.

Nominations with pertinent information should be in the hands of the undersigned no later than February 22.

Rev. Harold Sturm, Secretary
NPS Board of Control
Route 1, Box 43
Arlington, WI 53911

AMATEUR RADIO OPERATORS

Joel Kluender, NF9K, is interested in forming a Wisconsin Synod mission-minded net. Any ham interested in participating in such an endeavor may write him at 17650 Tanager Lane, South Bend, IN 46635.

FURNISHINGS AVAILABLE

St. John, rural Augusta, has discontinued services and is offering to a congregation for cost of shipping: altar, small lectern, pulpit and pews. Pews are 20 @ 10', 3 @ 8', 1 @ 7' 8" and 2 @ 7'. A Hammond Spinnet organ is also available. Contact Art. Steinke, Rt. 2, Box 209, Fairchild, WI 54741; 715/286-5195.

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.

CHANGES IN MINISTRY

PASTORS:

Frey, Mark P., from Divine Word, Midwest City, Okla., to Grace, Seward/Bethel, Waco, Nebr.
Hoyer, Waldemar R., from hospital chaplaincy, Rochester, Minn., to retirement from full-time ministry.
Kleist, Robert W., from institutional missionary, Milwaukee, Wis., to retirement from full-time ministry.
Terrell, Brian S., from St. John, Redwood Falls, Minn., to Trinity, El Paso, Tex.

ADDRESSES

PASTORS:

Hartman, Paul J., 10672 Zuezada Ave., El Paso, TX 79935.
Krenke, Walter A., em., 5725 E. Colby, Mesa, AZ 85205; 602/981-2857.
Szep, Ronald C., 1306 N. Taylor St., Little Chute, WI 54450; 414/788-9652.

TEACHERS:

Danuser, Paul L., #9 Toluca Estates Dr., Toluca Lake, CA 91602; 818/762-5939.
Radue, Craig, 12712 Elizabeth Way, Tustin CA 92680; 714/731-2357.

ANNIVERSARIES

Bay City, Mich., Trinity (100th), March 2, April 27, June 15, September 14, October 26, November 23 and January 25 (1987) at 8:30 and 10:45 a.m. Noon meal will follow each celebration. Contact Trinity, 1010 - 33rd St., Bay City, MI 48708; 517/892-5435.

Marshfield, Wis., Trinity (100th), February 9 and May 4, 8:00 and 10:30 a.m.; August 22, 9:00 and 10:30 a.m. and 2:00 p.m.; and November 2. For further information contact Pastor Donald Buch, 9320 Half Mile Rd., Marshfield, WI 54449; 715/676-3980.

FROM THIS CORNER

One of the concerns voiced a number of times in this magazine is the changing shape of the American family. Accelerated by inflation and a subsequent recession the number of women in the workforce increased dramatically in the last decade.

In its current issue, *Public Opinion*, a publication of the American Enterprise Institute, reports on the fifth of a series of polls sponsored by Virginia Slims and conducted by the Roper Organization. The first of the polls, concerned with social, familial and personal issues, was conducted in 1970.

As has been noted here before, over half the adult female population (52 percent) is in the workplace. Over the past 15 years the percentage of women employed full time has doubled, a staggering statistic. Just over five years ago a sampling of WELS women showed that 45 percent were employed or, at the moment, unemployed (five percent). So WELS members do not deviate significantly from the national norm.

In 1974 only about half the women felt that combining marriage, career and children would offer them "the most satisfying and interesting life." In 1985 two out of three women thought that combination most satisfying and interesting.

There has also been a sizable shift in opinion from 15 years ago when 42 percent of the women opposed efforts to strengthen and change women's status in society and only 40 percent favored the efforts. Today almost three out of four women approve and only 17 percent oppose such efforts.

Marriage is enjoying a comeback. For instance, nine out of ten women and men say that marriage is their preferred lifestyle. Substantially fewer people today than in 1970 believe that marriage as an institution is weaker now than ten years ago.

What do these changing attitudes and opinions portend? The *Public Opinion* article takes a stab at forecasting. "A larger number of employed women will probably consider their work to be a career rather than 'just a job.'" And because of that a complication arises. "Working couples will face more difficult decisions about whose career should take priority." Especially as their compensation rates converge.

There will be greater pressure from such two-income families for more flexibility in work schedules and for more day-care centers. Families will be smaller. "It is one thing to hold down a job while attempting to care for two children, quite another if the parents have to look after five."

And finally, men will have to help out more around the home, thus getting to know the children better. "Children who are raised more equally by both parents may well turn out to be different in many respects from previous generations."

Whether all this will come about God alone knows. But three things are beyond doubting. One, the shape of the American family of tomorrow will be different from the one of yesteryear. Two, Wisconsin Synod families will not deviate notably from the national norm. And, three, God will still be in charge.

James P. Schaefer



The shape of the American family of tomorrow will be different from the one of yesteryear.

Three cheers for Cosby

by Rolfe F. Westendorf

Television is not my favorite form of entertainment. Even when it comes to pro football, if the weather is nice, I'd rather do yard work than watch TV. When Nielsen found out how many hours a week I spend in front of the tube they dropped me like a hot potato.

But in the last few months I have found a television show that demands, and deserves my attention. And that's the Bill Cosby show. Unless I have to be someplace else, you will find me in front of my television set from 7 to 7:30 on Thursday evenings.

Bill Cosby is a good entertainer, no doubt about that. But there are a lot of good entertainers on TV. What makes Bill Cosby special is that he has captured the magic of a happy family. His TV family has problems. But the problems aren't really typical because the Huxtables are rich, at least at the upper level of the upper middle class. So they don't have to worry about having food on the table or tuition for their college-age children. But they do have problems, and those problems are solved with love, love that compromises and forgives.

When one person is angry, the others are patient and understanding. They don't try to overpower that anger with more anger. They look for ways of turning that anger aside. When one person is especially favored, the others don't look on with jealous eyes. They share in that person's happiness. And when the day is over, husband and wife share a happy tenderness that shows that the marriage bed is not only for sleep and sex.

The Huxtables are not the ideal



family because they are not a real family. The scriptwriter only invents problems that he can solve. The Huxtables are not the ideal family, because they are not a Christian family, at least not in the half-hour that they appear on TV. And they are not entirely believable. The real Dr. Huxtable would probably have to spend more time attending to his patients. And yet their values are the values identified in the law of God, and their happiness is a reflection of the happiness that God promises to those who follow his laws.

As a Christian pastor, I am grateful for the Bill Cosby show. Not everything in it meets with my approval; but I can identify with the Huxtables' family fun because it reminds me of my own family. It makes me feel good

to be a husband and father and encourages me to promote the same kind of happiness in my own home. And if this show has the same effect upon others, I can wholeheartedly encourage my congregation to watch Bill Cosby on TV.

And by the way, if this kind of television programming has a positive effect upon viewers, I can't help wondering what kind of negative effect most TV has upon attitudes toward marriage and love and the family life.



Pastor Westendorf serves at Siloah, Milwaukee, Wisconsin.