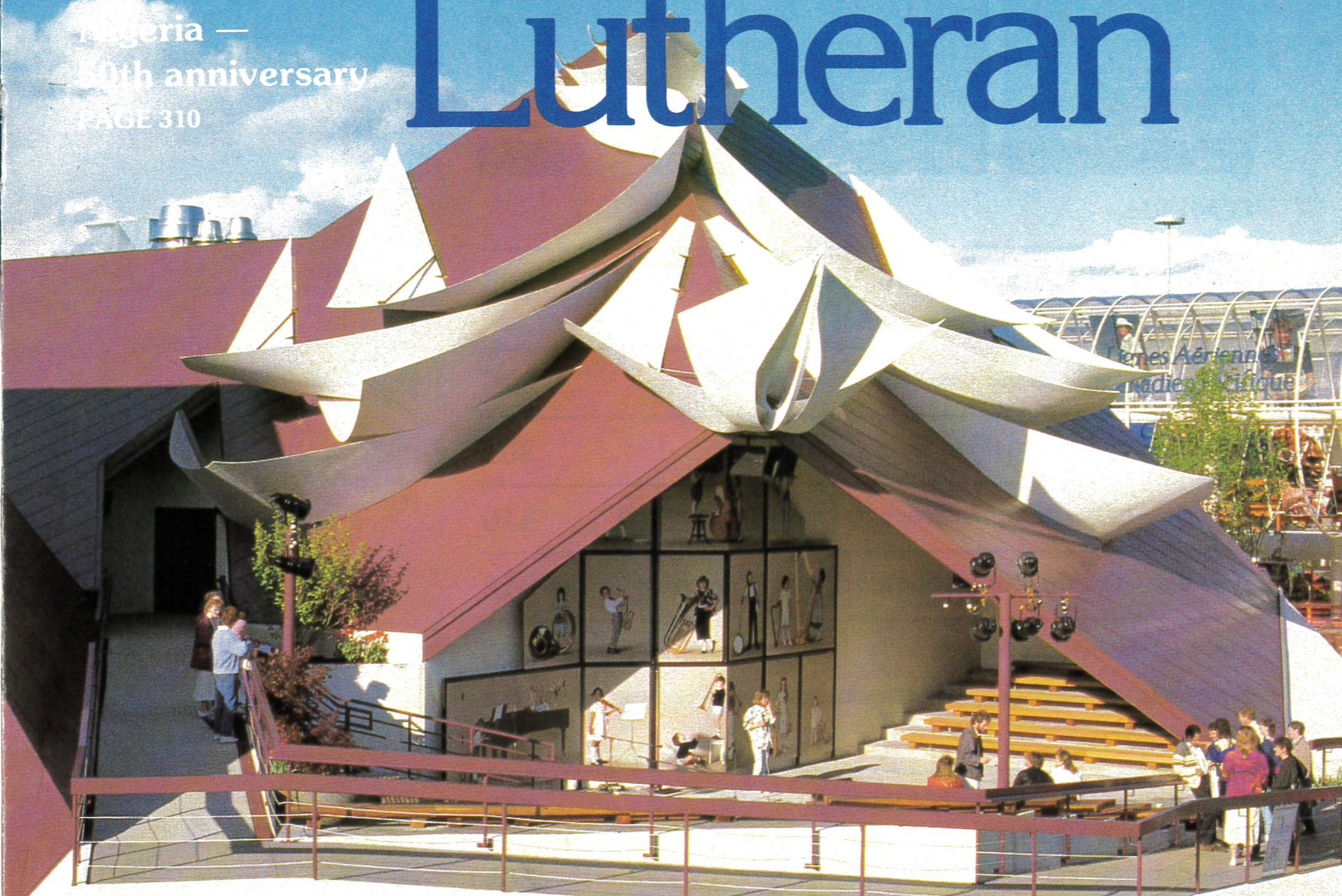


# The Northwestern Lutheran

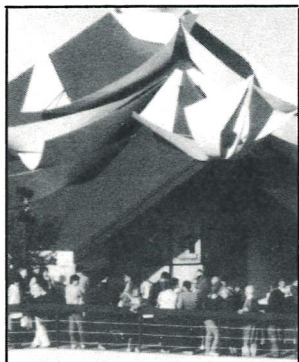
SEPTEMBER 15, 1986

Nigeria —  
50th anniversary  
PAGE 310



**Bible class was  
never like this**  
PAGE 306





306



310



304

## FEATURES

- 
- Studies in 2 Peter** by James A. Aderman **305**  
Be prepared for Jesus' return
- 
- Bible class was never like this** by Joel C. Gerlach **306**
- 
- High calling** by Marie Rohde **308**
- 
- Nigeria — fiftieth anniversary** by Ernst H. Wendland **310**
- 
- An edge over the competition** by Philip W. Merten **312**
- 
- Love letter** by Paul Prange **320**
- 

## COLUMNS

- 
- The word for today** by Armin J. Panning **303**  
If you belong to Christ
- Editorial comment** by Carleton Toppe **304**  
Bringing up children "on the quick"?
- Letters** **313**
- From this corner** by the editor **319**
- 

## NEWS

- 
- Around the world** **314**
- Recruiters urged "to get to work"** **315**
- Nurses commissioned** **315**
- Bible Institute in Lusaka celebrates anniversary** **316**
- Lutheran Girl Pioneers hold convention** **317**
- Northern Wisconsin District** **317**
- 

PHOTO CREDITS — Cover, 307: 100 Huntley Street. 308: The Milwaukee Journal.

COVER — The Pavilion of Promise at Expo 86.

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 16  
SEPTEMBER 15, 1986

### Editor

James P. Schaefer

### Editorial assistants

Walter W. Kleinke, Beverly Brushaber

### Editorial office

All material intended for publication should be  
addressed:

Rev. James P. Schaefer, Editor

THE NORTHWESTERN LUTHERAN

2929 N. Mayfair Road

Milwaukee, Wisconsin 53222

Phone 414/771-9357

### Contributing editors

J. G. Anderson, R. D. Balge, T. B. Franzmann, I.  
G. Frey, J. C. Gerlach, R. E. Lauersdorf, A. J.  
Panning, V. H. Prange, C. Toppe.

### District reporters

K. Pasch (Arizona), P. Heyer (California), R.  
Kanzenbach (Dakota-Montana), E. Schaeewe  
(Michigan), C. Degner (Minnesota), T. Bauer  
(Nebraska), D. Kehl (North Atlantic), J. Eggert  
(Northern Wisconsin), J. Oldfield (Pacific  
Northwest), D. Nottling (South Atlantic), C.  
Learman (South Central), J. Huebner (South-  
eastern Wisconsin), D. Kipfmiller (Western  
Wisconsin).

### 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, Judy Olson.

### Subscriber service

For subscription service, write: Northwestern  
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, \$7.00; two  
years, \$13.00; three years, \$18.00.** Twenty-  
five or more unaddressed copies sent in a bun-  
dle to one address at \$4.00 per subscription.  
Every home mailing plan at \$4.50 per subscrip-  
tion. All prices include postage.

All other countries — Please write for rates.

The *Northwestern Lutheran* is available on  
cassette for the visually handicapped. For in-  
formation, 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 LUTHERAN, c/o  
Northwestern Publishing House, 1250 N. 113th  
St., P.O. Box 26975, Milwaukee, Wisconsin  
53226-0975. ©1986 by *The Northwestern Lu-  
theran*, magazine of the Wisconsin Ev. Luther-  
an Synod.

## If you belong to Christ

*You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have been clothed with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise (Galatians 4:26-29).*

**A** long time ago the disciple Peter posed to Jesus the question: "We have left everything to follow you. What then will there be for us?" (Matthew 19:22). It is reasonable, of course, to think that there are advantages in following Jesus. It would be folly to follow if that were not the case. But what are the advantages?

At the feeding of the 5000, the people who had been fed wanted to make Jesus their king, by force if necessary. They saw tremendous advantages in having a king who could feed them, clothe them and cure their ills. Jesus' response, however, was to send them away and himself to withdraw to a mountain.

### Hope of temporal advantage

Still today there are many who choose not to accept Jesus' answer. They feel that embracing Christ really should give them some sort of claim on success, fame or prosperity. And it is not uncommon to hear popular religious leaders promise such things.

One thinks of the TV shows featuring prominent Christian guests — affluent industrialists, superstar athletes, successful models. While it is heartening to hear their testimonials of faith in Christ, the impression can easily be left: you too can expect the same sort of success if you accept Christ.

The approach involves two misunderstandings. The one is that a person by his own decision can choose to follow Christ, thus overlooking the work of the Holy Spirit. The other is the feeling that such a choice must result in material advantages.

"My kingdom is not of this world," Jesus said. Earthly advantages are not promised. But is Paul saying something different or promising more when he tells the Galatians that where Christ rules "there is neither Jew nor Greek, slave nor free, male nor female"?

### One in Christ

Paul is not saying that distinctions of nationality no longer exist among Christians. He himself reckons with

them when in the closing verses of Colossians he sends greetings from Aristarchus, Mark and Justus, and then adds, "These are the only Jews among my fellow workers" (4:11). Distinctions of nationality remain, but they don't make any difference "in Christ."

The same is true regarding slavery. Note what Paul tells the Corinthians: "Each one should remain in the situation he was in when God called him. Were you a slave when you were called? Don't let it trouble you — although if you can gain your freedom, do so" (7:20). Social status is immaterial "in Christ." Before God there is no disadvantage to the slave and no advantage to the freeman.

The case is the same with "male and female." Before God gender is immaterial, as the Apostle Peter indicates. He urges husbands to show considerate treatment to their wives as "heirs *with you* of the gracious gift of life" (1 Peter 3:7).

### Spiritual and eternal advantages

What a tremendous comfort it is that our external circumstances make no difference, for we are "all one in Christ Jesus." True, this equality exists *only* in believers, but it is *always* there among believers as they await their eternal inheritance. While believers are waiting, their earthly circumstances may be less than ideal, but there is a glorious day on the horizon.

In a sinful and imperfect world we live with racial bias, social and economic disparity, and sexual discrimination. To be sure, Christians will work to eliminate such evils, but that dare never become our whole aim and goal in life. Winning temporal advantages at the price of our eternal inheritance would be to win the battle and lose the war. Rather, let us rejoice in our blessed state as "heirs according to the promise," heirs of an eternity of bliss with God in heaven. Jesus told Martha, "Only one thing is needed." That one thing needed is ours, if by faith we belong to Christ. □



Professor Panning is president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

### Bringing up children “on the quick”?

Terry Meeuwsen, former Miss America from Wisconsin, gave up her radio talk show and TV job last month to devote herself to bringing up her three-year-old son and her year-old daughter. She said, “If I make a mistake with my career, I get a second chance; if I make a mistake with my children, I’d be devastated.”

She tried hard to give her children “quality time”: five minutes here, ten or fifteen minutes there, but she knew that her job, not her children, was really her top priority. Most of the working mothers of pre-school children know what it is that distressed Terry Meeuwsen. Very few mothers are so well organized and so efficient that they can provide enough “quality time” for their infants and pre-schoolers to silence Terry Meeuwsen’s haunting question: “Am I meeting my responsibilities as a mother?”

Feminist groups and the media have been selling the public on the notion that “quality time” is all that mothers owe their young children. But there is no way to raise children “on the quick.”

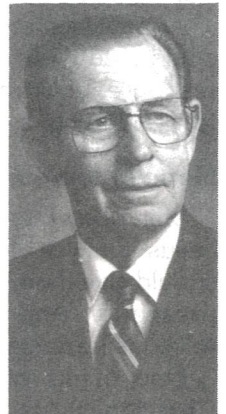
Mothers bring up and shape their little children when they are with them all day long, when they are there to answer their children’s questions and to guide and direct their behavior; brief scheduled appointments at the end of the day won’t do it. Their children need a constant atmosphere to breathe, not an occasional burst of oxygen. The small child is not trained by snatches of instruction or by dollops of motivation, as if the little child was already enrolled in classes. Mothers rear their children for life by what they do *before* their children’s eyes each day, and by what they do *with* their children all day long. Little children need daily continuity and rhythm, and the opportunity to observe the same activities again and again. They watch and they absorb and they imitate and they practice, over and over again, what they see and hear and sense in their mother’s world.

They see her bake the cookies, draw the pictures, and clean the living room. They hear her talk on the telephone; they watch her speak to the neighbors. They see her at work and at play. By a kind of osmosis she forms their attitudes toward duty and work, truth and faithfulness, joy and sorrow, right and wrong, love and service; she fashions their attitudes toward a life that is guided by Christ and dedicated to him. And such imprinting takes time, lots of time.

Little children are not raised “on the quick.” God tells us as much in Deuteronomy 6:7 as he shows us how a way of life is engraved on the heart of a little child: “Impress [these commandments] on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.”

Actual need may make it necessary for various mothers of young children to take full-time jobs that limit them in their privilege and opportunities to rear their own children. But if it is not actual need but really only the extras in life and the career outside the family that take them out of their homes and away from the young children God entrusted to them, they need to ask themselves: “Am I making my children my top priority?”

Carleton Toppe



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

## **Be prepared for Jesus' return**

**A** trumpet blast. Loud and long. It heralds the return of the king. As eyes around the world scan the skies, the clouds will part to reveal Jesus coming back to earth, surrounded by his mighty army of angels.

Peter tells us about that day in the third chapter of his second epistle. He predicts pre-Judgment Day scoffers, explains why God will hold off bringing the world to an end, describes the wondrous events of that day, and reminds us Christians to be prepared for it.

### **Watch out for scoffers (vv. 1-7)**

Peter states his purpose in writing twice to his readers: "to stimulate you to wholesome thinking" (v. 1). He had just warned them about false teachers who would try to enslave them in unbelief (2:1-22). Don't let that happen to you, is Peter's plea. "Recall the words spoken . . . by the holy prophets and the command given by our Lord and Savior through your apostles" (v. 2). Pay attention to God's message and promises to you in the Scriptures.

Then you will be ready to stand firm, Peter contends, against the last-days scoffers who will argue "everything goes on as it has since the beginning of creation" (v. 4). They will suggest that there have never been any major changes in the universe; there never will be. Life will simply go on.

But how wrong these scoffers are. To believe that Judgment Day is not on the horizon they must "deliberately forget" that God created the world in six days. They must deny that God destroyed with a flood all life on earth, except for what he saved in the ark. Things have not always been the same. And by the power of God's word things will soon change again.

### **God's patience (vv. 8-9)**

There are two factors which will impede the coming of Judgment Day. The first is that our eternal God doesn't tell time like we do. The God who claimed the name "I Am" is not bound by time; he is beyond it. "With the Lord a day is like a thousand years and a thousand years like a day."

The second agent that will slow the world's end is God's patience. He will not bring an end to the world until every soul he has chosen to spend eternity with him has been gathered into his kingdom. He will provide the impenitent, the wicked, the unbelieving hordes with additional, not to mention undeserved, time to hear and believe the good news that Jesus Christ, God's Son, has forgiven them. To avoid that, God lovingly holds back the hands on the stopwatch ticking down to judgment.

It should interest us that in verse 15 Peter again raises

the point of God's patience, "Bear in mind that our Lord's patience means salvation." Now is the time for us to be busily involved in carrying out our Lord's marching orders: "Make disciples!"

### **A description of the day (vv. 10,12,13)**

When the end finally does come, it will come suddenly and unexpectedly ("like a thief"). The entire universe will be completely destroyed, a destruction accompanied by the deafening sound of matter dissolving into atoms. (A nuclear holocaust won't accomplish this feat of total annihilation.) But there is more. God will recreate the universe. This time it will eternally remain the way it was when Adam and Eve were first awakened to life (cf. also Isaiah 65:17 and 66:22).

### **The impact on Christians (vv. 11,12,14-18)**

"Since everything will be destroyed in this way," Peter asks, "what kind of people ought you to be?" (v. 11). So there will be no uncertainty concerning the answer, he tells us. "You ought to live holy and godly lives" (v. 11) as Peter outlined in chapter one, lives which express gratitude for a secure eternity in heaven. "Look forward to the day" (v. 12) because "your redemption is drawing near" (Luke 21:28). "Speed its coming" (v. 12) with prayer and evangelism. "Be found spotless, blameless, and at peace with him" (v. 14) through faith in Jesus (Romans 5:1, Ephesians 5:25-27). "Be on your guard" so no false teachers deceive you (1 Timothy 4:16). "Grow in the grace and knowledge of . . . Jesus" as you stay in constant contact with his word and sacraments (Romans 10:17).

### **A look backward and upward**

Judgment Day is at hand. We Christians need to live as though Jesus were coming back before the sun sets on this day. That conviction will keep us focused on spiritual values: seeking "first his kingdom," reaching out with forgiveness in Christ, in his word, and alert to the errors of false teachers. Living like today will open our doorway to eternity, makes our lives sing the doxology with which Peter ends this epistle: "To him be glory both now and forever. Amen." □



*James Aderman is pastor of Siloah, Milwaukee, Wisconsin.*

# Bible class was never like this

by Joel C. Gerlach

“Most spectacular thing I have ever seen.” “The most moving experience of my life.” Visitors to The Pavilion of Promise at Expo 86 can’t seem to find enough superlatives to describe their experience. Having seen the pavilion myself in mid-July, I know what they mean.

More than 80 pavilions, plazas and theaters line the banks of fabulous False Creek, at Expo 86 in Vancouver. More than 45 nations are represented together with all of the provinces of Canada, several western states as well as giant corporations, GM, IBM, Kodak, Coca Cola, Xerox and more. One exhibit stands out in a class by itself, The Pavilion of Promise sponsored by Crossroads Christian Communications of Toronto.

“A World in Motion — A World in Touch” is the theme of Expo 86 — transportation and communication. The Pavilion of Promise is a dramatic representation of the grandest of all themes — God in communication with man and man with God. Never before has the gospel been communicated quite like this.

The Pavilion houses three theaters in which 400 plus visitors each hour view a three-part story of the gospel in sequence. The three theaters provide the stage for a musical drama, “The Scroll,” written by Bruce Stacey, performed by the National Philharmonic Orchestra of London and narrated by British author and broadcaster, Sir Malcolm Muggeridge.

The “stage” in the first theater is a 30-foot mirrored cube which produces an infinity of reflected images. A stunning combination of light, film, sound and live ballet present the story of the creation and the fall. Especially effective is the portrayal of the contrast between man in communion with God before the fall and man alienated from God after the fall.

The second theater presents the story of Christ’s life and death in an equally extraordinary manner. Carefully positioned mirrors reflect images of the life of Christ on two screens. Another pair of screens intersperses the candid comments of children who interpret the life, death and resurrection of Jesus with childlike simplicity and in an utterly disarming manner.

Theater three follows up the promise of life and the promise of love with the promise of hope. Seven rear-screen projection screens coupled with mirrors and a

hightech laser production bring the presentation to a climax with a glimpse of what eternity holds in store for God’s people.

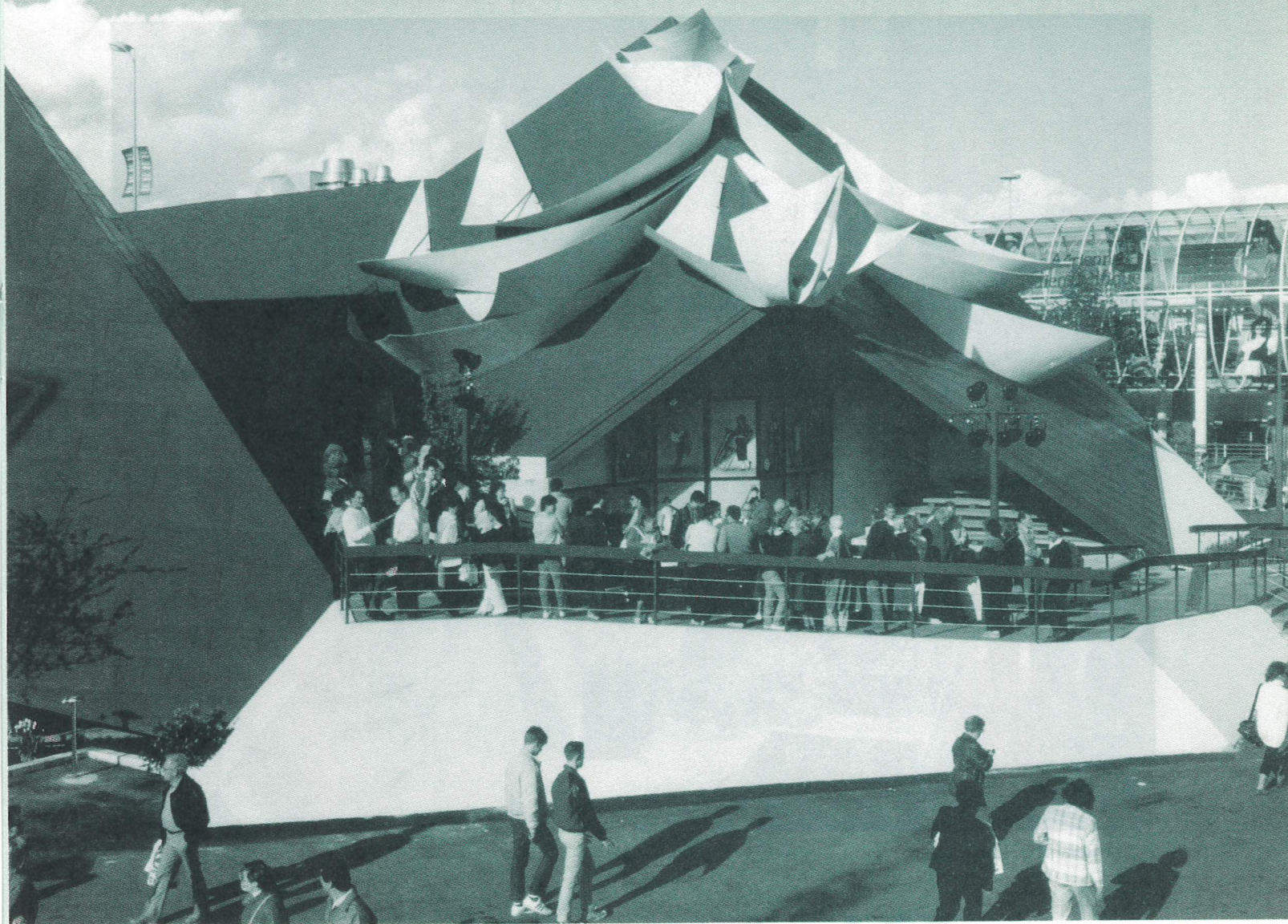
The overall effect is overwhelming, and the impressions left are lasting. The gospel is there, simply and powerfully told in a compelling and gripping way. Twenty million people from all over the world will have passed through the turnstiles by the time Expo 86 concludes on October 15. About three quarters of a million of them, including thousands of non-Christians, will have had an opportunity to view the presentation in The Pavilion of Promise (after standing in line as long as an hour to get in). It’s exciting to think of what the consequences might be.

From our perspective, one glaring flaw mars the project. That flaw is not in the presentation of “The Scroll” itself, but in a tract given to theatergoers as they leave the pavilion. In its summary of the message presented in theater 2, the tract says, God “showed us his great love through the gift of his Son, Jesus Christ, who took our sin (rebellion) and its penalties upon himself and died as our substitute.” So far, so good. But then it adds, “Through his death and resurrection, he provided forgiveness and reconciliation with God *to all who would ask*” (our emphasis).

Unfortunately that last phrase does not communicate the gospel. It obscures the gospel. St. Paul clearly asserts that Jesus secured “forgiveness and reconciliation with God to all” period, not just “to all who would ask.” “God was reconciling the world to himself in Christ not counting men’s sins against them” (2 Corinthians 5:19; cf. also Romans 5:18,19 and 1 John 2:2).

As visitors exit theater 3, an invitation is extended to visit the pavilion’s chapel for a brief devotional message. Less than 20 of the 400 plus visitors who attended the showing we saw stayed for the chapel talk. That message was similarly flawed with the same “limited atonement” view of the gospel.

Critics have suggested that expositions put on to laud the achievements of man are no place to attempt to showcase the gospel. It’s like mixing the sacred and the secular. We doubt that St. Paul, who labored to get a hearing for the gospel in the centers of world influ-



ence, would have much sympathy for such criticism. Crossroads Christian Communications deserves an accolade from Christians the world over for its singularly successful effort to proclaim the wonderful works of God at an exposition intended to showcase the marvelous achievements of man.

We heard a caller on a talk show in Vancouver express doubt about the wisdom of spending so much money (\$5.5 million) just to adapt high technology to the telling of the gospel story. The talk-show guest, representing The Pavilion of Promise, responded by pointing out that the pavilion was not produced with Christians in mind. Its objective was to get the attention of non-Christians and then to communicate the gospel to them by means of an idiom in which they are known to have an interest. A point well taken.

A New York newspaper has called The Pavilion of Promise "the sleeper of Expo 86." Who would have thought, from the world's viewpoint, that a gospel presentation could compete with the likes of GM's "Spirit Lodge," or the Canadian Pavilion or the pavilions of the US and the USSR? The Pavilion of Promise not only

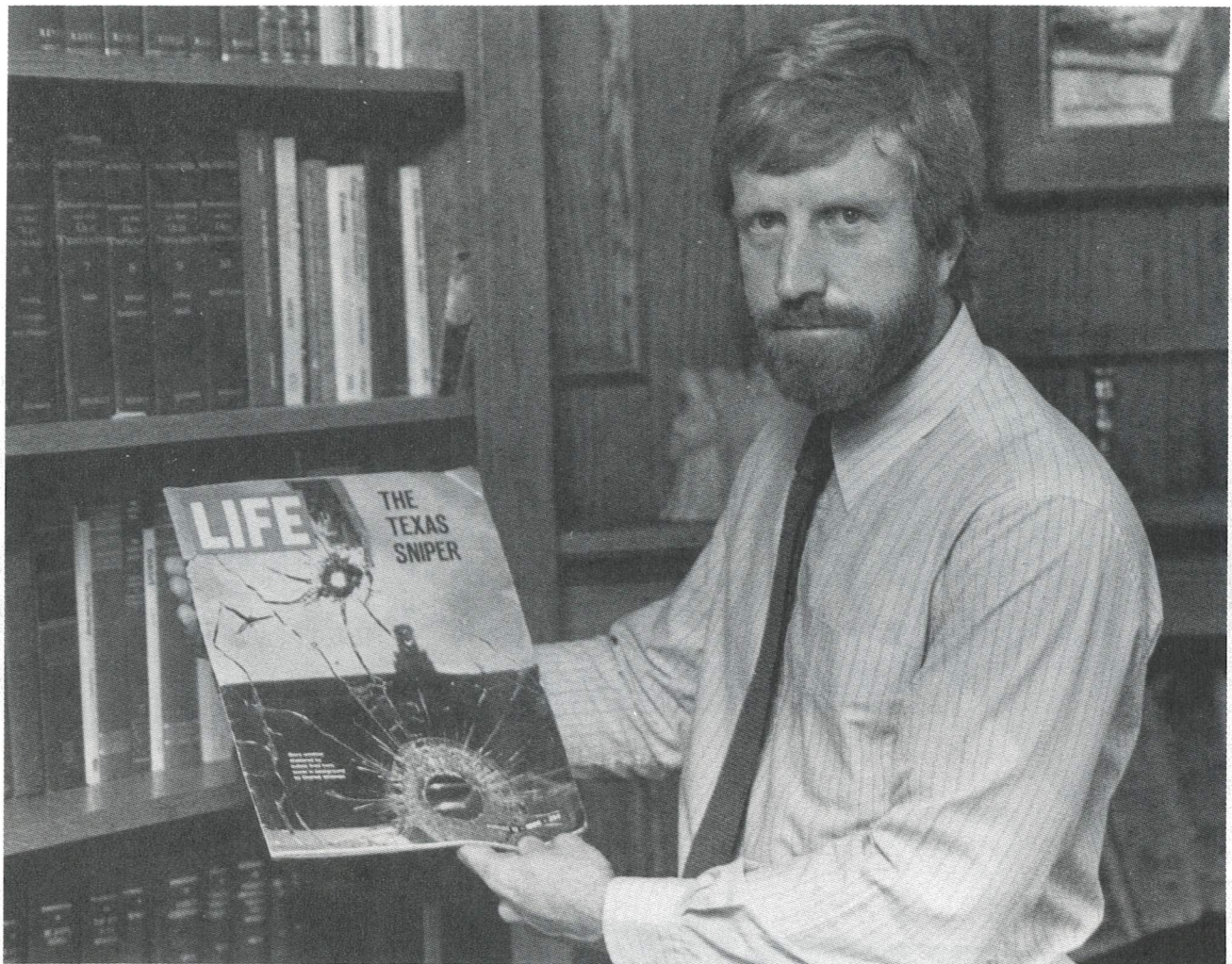
competes technologically. It has become the talk of Expo 86.

The Orange County Register in Southern California tabbed The Pavilion of Promise a "Big Winner," and added, "This multi-media tribute to the creation and the life of Christ is so slick that it makes Cecil B. DeMille's 'Ten Commandments' seem like a home video of baby's first step." Concluded the Register, "Bible class was never like this."

No! Nor was it meant to be. Bible classes are intended for God's people. The Pavilion of Promise is intended for those who aren't — yet. Be that as it may, if your plans call for a visit to Expo 86 before the ides of October, don't pass up The Pavilion of Promise. □



Joel Gerlach is pastor of Our Redeemer, Santa Barbara, California.



Pastor Roland C. Ehlke

# High calling

by Marie Rohde

**R**oland C. Ehlke says a sniper's bullets forced him to hear the Lord's calling.

"It was as if the Lord was telling me that the thing to do was get directly into his work," Ehlke said. "So I entered the seminary."

Ehlke was among those who got caught up in a tragedy 20 years ago in Austin, Texas. He was one of the luckier victims of Charles Whitman, who took a perch high in the tower of the University of Texas Library about noon August 1, 1966, and opened fire on people below. Sixteen were killed and 31 were wounded.

Ehlke was shot three times.

"It was a real reminder for me that our time is in God's hands," he said. "It made me realize he wanted to keep me around. Otherwise I would never have survived three bullet wounds."

Ehlke is now 41 and lives with his wife and five children, three of whom are from his wife's first marriage.

After completing his studies at the Wisconsin Lutheran Seminary in Mequon in 1971, Ehlke worked for more than six years as a pastor for the Wisconsin Evangelical Lutheran Synod in Little Chute, Wis. For the past eight years he has been an editor with the synod's Northwestern Publishing House, based in Wauwatosa.

Ehlke survived what some have called the worst massacre in American history, a slaughter that made headlines around the world.

Just after the shootings in Austin, there was considerable debate over the state of American society. The tragedy prompted calls for tougher gun control laws. And there were questions about whether Whitman's psychiatrist should have notified authorities that his patient had



threatened to go on a shooting spree.

Whitman, an ex-Marine, a scout leader and an architectural engineering student, climbed to the 27th floor of the tower, Austin's tallest building. There, armed with a small arsenal, he barricaded himself and started shooting. Ninety-nine minutes later, police officers standing on a balcony above Whitman shot and killed him.

On the ground, the dead and wounded were strewn all over in a hellish scene that made the college campus look like a battlefield.

Ehlke, son of a Wisconsin synod pastor, was in a Peace Corps training program at the time and had left his South Side Milwaukee home less than two months before the incident. He had intended to serve a two-year stint teaching English in Iran.

"I had thought about going into the seminary and I had some reservations about how important it was to go into the Peace Corps," Ehlke said. "The shooting convinced me that I was meant to go into the seminary."

**E**hlke said much of what happened on that fateful day now was a blur to him, but some memories remain vivid.

"I was with a couple of friends from the Peace Corps program walking down Guadalupe Dr., the main street in front of the campus," Ehlke said. "I think we had just eaten lunch."

He remembers hearing noises before he was struck by the first of three bullets. He later realized that the noises were shots.

"I remember hearing something that sounded like firecrackers. That wouldn't have been unusual for a college campus," he said. "One fellow had his arm raised. I think he was looking at his wristwatch. A bullet went through his wrist and hit me in the arm. Another bullet hit me in the other arm."

A second companion who was not hit ran to a nearby storefront for cover.

The friend who had been shot in the wrist sat stunned on the curb. "I ran to him and tried to get him to the storefront. That's when I got hit in the leg," Ehlke said.

Somehow, the two made it to the relative safety of a jewelry store. A few other injured people already were there.

One guy who was hit in the stomach came crawling in," Ehlke said. "He looked pretty bad."

While Ehlke was in the store, a bullet smashed through a window and struck the store manager.

Eventually, the wounded were taken out through the store's rear door, placed in ambulances and rushed to a hospital. But that was only after one ambulance driver was shot while driving to the front of the store, Ehlke said.

One of the most confusing aspects of the tragedy was the reaction of some of the pedestrians and neighbors, Ehlke recalled.

"Some of the locals got out their guns and were shooting up at the tower when they realized what was happen-

ing. The shots were coming from all over the place."

Ehlke was hospitalized for about a week. The hollow-point bullets Whitman had fired split into fragments in his body. Some fragments were removed from his hands and back. Others in his leg and arms remain today, but he said they don't bother him.

**T**he incident also left no lasting emotional scars, Ehlke said.

"It hasn't been anything traumatic," he said. "I haven't lost any sleep over it, and I haven't had any recurrent nightmares."

"It was a striking and powerful experience, but I can't say it was a bad experience. It made me think that at any point a person's life can come to an end without warning."

The tragedy has not served as the topic of any sermons he's given.

"I may have mentioned it once when I had a church up north, but I'm not sure of that," Ehlke said. "I guess I don't want to use myself as some kind of example."

Ehlke doesn't consider the Austin shootings to be an example of what's wrong with American morality.

"Our country does have problems with violence, but I don't think this particular case is a classic example. It was a random act, not calculated. There are these things that happen."

Ehlke said he would not have hated Whitman if the gunman had survived.

"In a way I felt sorry for him and his family," he said.

Whitman had a brain tumor that some experts said may have led to the shooting. He had left notes that indicated what he intended to do, told a psychiatrist about it and wrote other notes that told of problems he had with his father.

Ehlke said that being shot didn't make him think more about gun control laws.

"There're so many guns around now I don't think gun control laws would be able to stop an incident where someone wanted to do something like this," Ehlke said.

The observation tower from which Whitman fired was closed a few years later after a person committed suicide by jumping from it. Ehlke thinks it should be reopened.

"I remember being in the clinic looking up at it and thinking that it was eerie looking," Ehlke said. "But I think they could put up a railing or something and maybe have a police guard stationed there. I doubt that anyone would try to do [that] again." □



Marie Rohde is religion reporter for The Milwaukee Journal, Milwaukee, Wisconsin. The article is reprinted with permission.

This year marks the fiftieth anniversary of Lutheranism's advance into Nigeria, an advance in which our Wisconsin Evangelical Lutheran Synod participated through its membership in the Lutheran Synodical Conference of North America.

In early April 1936, Dr. and Mrs. Henry Nau steamed through the mangrove swamps and crocodile-infested waters of the Bonny River into Port Harcourt on the Dutch freighter *Amstelkerk*, after a trip from America which took more than a month. From Port Harcourt Dr. and Mrs. Nau proceeded about sixty miles inland, to a plot of ground where the Ibesikpo clan of the Ibibio tribe had built a mud-plastered dwelling for them among the palm tree groves and cassava fields of the African bush.

Christianity had been brought to this area of Nigeria nearly one hundred years before by Scottish Presbyterians. Their work was followed by interdenominational missions and nativistic sects until the 1930s, when the chief of the Ibesikpo clan sent young Jonathan Ekong to America to find a church which would "lead his people in the right way."

### The Synodical Conference takes over

Through a series of fortunate circumstances Ekong found his way to the Synodical Conference seminary at Greensboro, North Carolina. His appeal led to a survey by a Synodical Conference committee in 1935 and to the resolution of this body that same year to begin work among the Ibibio tribe in Nigeria as soon as possible.

Dr. Nau writes concerning his arrival: "What did we find when we got to Ibesikpo, April 24, 1936? We found sixteen groups of people scattered throughout the whole territory, calling themselves churches and expressing their eagerness to receive Christian instruction." After eighteen months of intense activity Dr. Nau could experience the joy of seeing his work spread to sixteen additional groups of people and five added clans of the Ibibio tribe.

Dr. William H. Schweppe wrote of the work of Dr. Nau, "We venture to say that during those eighteen months he met more people, made more friends, and was permitted to bring the message of God's love in Jesus to more Africans than many who have spent a decade or more on the Dark Continent."

### Dr. Schweppe arrives

Dr. Schweppe was one of the two missionaries who together with their wives and Nurse Helen Kluck replaced Dr. and Mrs. Nau in 1937. He served as superintendent of the mission for many years and as president of the Lutheran Seminary which was established at Obot Idim. When the Evangelical Lutheran Church of Nigeria (ELCN) celebrated its twenty-fifth anniversary in 1961, its statistics showed 33,433 baptized members, 13,645 communicants, 194 churches and 33 preaching stations, staffed by 18 national pastors and 18 American missionar-



Left & clockwise: Dr. William Schweppe, pioneer missionary in the Synodical Conference mission in Nigeria; Seminary at Obot Idim; Christ the King Lutheran Synod seminary, Professor Wendland, right; Members of the Uruk Uso congregation.

# Nigeria — fiftie

ies — a remarkable growth during its first quarter century.

When in the same year, the Wisconsin Evangelical Lutheran Synod severed fellowship relations with the Lutheran Church-Missouri Synod, Dr. Schweppe accepted a call to the WELS mission in Central Africa, working among the Sala people in Zambia until his untimely death in 1968.

Following the dissolution of the Synodical Conference the administration and support of the ELCN became the responsibility of the LCMS, which by virtue of its size had been proportionately taking care of 88 percent of the Nigerian mission's subsidy. In 1964 a visitation committee from the WELS was able to present its reasons for severing fellowship with the LCMS to the leaders and members of the church in Nigeria. Although the committee



# 50th anniversary

by Ernst H. Wendland

was cordially received and given a respectful hearing, no official step on the part of the ELCN was subsequently forthcoming.

## A country at war

It was not long after this that the oil-rich Ibo tribe of Nigeria's southeast seceded from the Moslem north, and the area occupied by the ELCN found itself near the midst of the war-torn part of the country called Biafra. For nearly five years all communication from groups or individuals from within Nigeria with the outside world ceased.

In the 1970s contacts with the WELS were initiated by a group of congregations in the River District of Nigeria's Cross River State, which for confessional reasons had severed ties with the ELCN and were appealing for help.

These were the churches of Christ the King Lutheran Synod, nine congregations in all and numbering over a thousand souls. The leader was Pastor Edet Eshiett, who had spent the 1973-74 school year at Wisconsin Lutheran Seminary in Mequon, Wisconsin. Following several visitations, fellowship relations between the WELS and Christ the King Lutheran Synod were established in 1981.

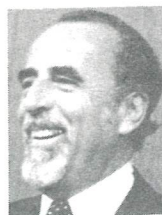
There is no question but that members of this Nigerian Synod are our spiritual children. Fondly they speak of former Wisconsin Synod missionaries like Schweppe, Greve, Reim, Baer, Winter and Werre who had served them with the word of life when it was still a Synodical Conference mission. Worshiping in one of their churches is an Efik version of pages 5 or 15 out of our Lutheran Hymnal, except that the hymns and liturgical responses are sung with more gusto than in America. Lay participation at their meetings is exceptional, begun with prayer by the stately figure of Chief F. U. Etim and ably conducted by President I. A. Okon.

## Assisting Christ the King Synod

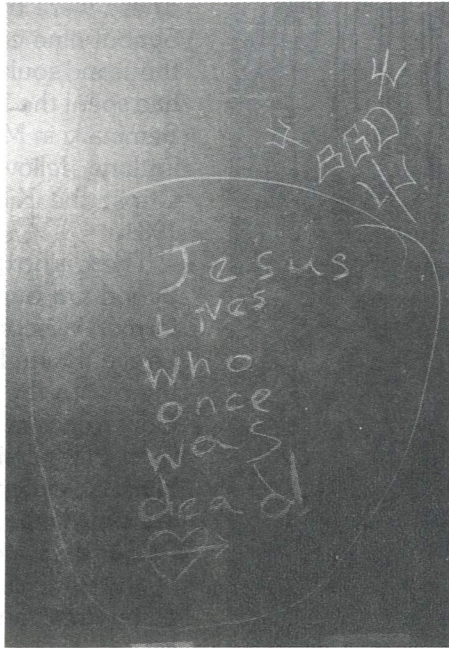
There is a self-governing church body which stands with us confessionally and which we are helping primarily by giving guidance to their worker training program. An Educational Study Centre was recently erected at their Uruk Uso headquarters through assistance received from the Reaching Out offering. Visitation teams from America under the direction of Worker Training Counselor John Kurth are conducting regular seminars with Christ the King's pastors, evangelists and lay preachers.

Fifty years in Nigeria — it is good for us to remember. As we do so we should thank the Lord of the church for men with the persistence of a Jonathan Ekong, the vision and enthusiasm of a Dr. Nau, the patriarchal leadership of a Frank Etim, the dedication of a Dr. Schweppe, and many others, including their wives, who served as his instruments in bringing the gospel to thousands in Nigeria.

One must marvel at the fortitude of the Africans who stood up against the hostilities of tribal tradition and of the missionaries who braved strange diseases and climatic conditions with a strength that only God could supply. The story of the beginnings of that church a half century ago, so vividly told by Dr. Nau in *We Move Into Africa*, is beautifully introduced by Dr. Schweppe with the words: "May it help to show and convince the whole church that her one great mission in the world is missions!" □



Professor Wendland is retired but still teaching part-time at Wisconsin Lutheran Seminary, Mequon, Wisconsin.



Chad Senter attended St. Marcus VBS; Symbols of local street gangs decorated the chalk board.

## An edge over the competition

by Philip W. Merten

Preparing for vacation Bible school, we sort through our congregation's small stockpile of the inner city VBS course developed by Pastor Rolfe Westendorf, and add to it from the publishing house's supply, once again appreciating material where the illustrations don't assume that all children are fair-haired Dick-Jane-and-Sallies, and the applications don't assume that the only violence kids will ever encounter will be on TV.

Volunteers from the seminary, Dr. Martin Luther College and Northwestern College canvass the homes of Milwaukee's central city, sometimes with apprehension, but often happily surprised at the warm reception and openness they're met with, in sharp contrast with the coldness and hostility some of them have encountered doing similar canvasses in affluent suburbs.

Canvassers accustomed to life in small prairie towns struggle with spelling, and finally give up and just guess when confronted with the task of writing the African-inspired names which urban black parents have given their children so that those children can have a sense of the heritage their ancestors were robbed of.

One of the somewhat rougher young men in the neighborhood approaches me and hesitantly asks, "Your ad says you're only taking kids up to 14 years old, but can you make an exception and take a 16-year-old?" As it turns out we make several exceptions and some of the VBS students have mustaches.

The canvassers have done their job well, and we look with joy, and a bit of trepidation, at the 80 kids — more than two-thirds of them non-members — waiting outside our doors for class to start. That's more VBS students than our church has seen in a while.

The kids do some teaching of the teachers. A teacher adds the term "rankin'" (gossiping, bad-mouthing) to her vocabulary. Another teacher observes in the daily

planning meeting that any time kids so much as bump into each other's knees under the table, they're ready to "duke it out." While talking about what actions God has forbidden, a teacher of junior high kids mentions sex before marriage is a sin; one boy blurts out in sincere astonishment, "It is?!"

I show my eight-year-olds a crown of thorns, and invite them to lightly touch the tips of the thorns. They're fascinated: It starts to dawn on them that the events we're talking about are real, that the pain Jesus felt while being punished for their sins was real and that Jesus himself is real.

To our surprise, almost half of the kids show up on Sunday morning to sing one of the songs they'd learned for the congregation. The song is a rhythmic chant about Jesus dying, rising and promising to return; white kids catch the rhythm and clap and sway along with the black kids, and ninth and tenth graders stand and sing along with four- and five-year-olds.

I notice on a chalkboard some scribbling left by the kids: There is a big, lopsided heart inscribed with the words "Jesus Lives Who Once Was Dead." Alongside the heart there is more writing: Six-pointed stars and angular pitchforks, symbols of local street gangs. The chalkboard sums up inner city VBS for me: reaching out to kids whose hearts feel both the drawing power of the cross and the drawing power of the streets. And I pray that the week of VBS has given the cross an edge over the competition. □



Philip Merten is pastor of Zebaoth, Milwaukee, Wisconsin.

## Reaching Out offering criticized

Reaching Out, and the many buildings it has provided, is indeed a great blessing (April 15). However, it is disturbing that there was no planning for funds for workers and maintenance, despite the extra ten million dollars that Reaching Out generated. Would not the Lord's resources be better spent by using the additional ten million dollars for more synod workers and necessary maintenance rather than for more buildings which we cannot afford to maintain or staff? Not providing Reaching Out funds for campus ministries, officially a "high synod priority," and the poor management of a large inheritance are further examples of poor planning.

To best utilize the current Reaching Out offering and better plan for the future, the lack of business expertise underlying these problems in WELS must be addressed soon. All financial administration should be placed under the direct guidance of WELS Lutherans with formal business training and qualifications. Also, the synod convention should approve reallocation of the extra ten million dollars in Reaching Out, as needed. Though its stated purpose was bricks and mortar, this was not emphasized. Was I alone in assuming that ancillary basics would also be included?

Better planning and administration will reinvigorate our laypeople to contribute with generosity when the need is demonstrated.

Philip S. Henkel  
Rice Lake, Wisconsin

Calvin A. Patterson, the synod's director of finance, responds:

*It is important to note that the initial Reaching Out goal did not include all of the potential capital needs of the synod. When it became evident in 1983 that the initial goals were to be significantly exceeded, a task force was established to review the current capital needs and the original purpose of the Reaching Out offering. The task force reached the conclusion that a significant need for*

*capital funds remained and that substantial budgetary relief could be granted without altering the original intent of the capital offering. The recommendations of the task force were adopted, after review, by the 1983 synod convention. Since then, by reducing capital appropriations from the operating budget, the operating budget has benefited from this reduction in amounts ranging from \$700,000 to \$950,000 annually.*

*It is rather ironic that with only approximately 30 percent of the offering allocated to building projects which could require additional maintenance or staff and with many of those dollars going for energy retrofitting, reducing the additional maintenance and staff costs to near zero, the writer can draw the conclusion that no or poor planning is being done.*

*The comment that the Reaching Out offering should be reallocated to provide more funds to put more workers in the field has to be questioned itself as poor planning. What happens at the end of the three-year period when the Reaching Out offering has ended and the additional workers can't be funded? Continuing programs cannot be started with temporary revenue without reasonable assurance that permanent funding will become available to continue those programs.*

*Reference was also made to "poor management of a large inheritance." This inheritance was managed by seven qualified laymen. Their detailed report to the 1985 synod convention (Reports, pages 156-158) demonstrates that the reference used by the writer is not a fair judgment of the sequence of events and decisions made by those men.*

*The financial administration of the synod is the responsibility of the Board of Trustees which currently has six qualified laymen of its twelve members and whose membership will become nine laymen and three pastors as a result of the last synod convention. On behalf of myself and all the full-time lay staff and on behalf of the part-time lay people who volunteer their time and expertise, I would dispute that there is a lack of business expertise being applied to the operations of the synod. That is not to say that things cannot be improved*

*upon. Probably the biggest improvement will be increased communication possibilities provided by the new Communication and Financial Support Commission. That effort will provide our membership with better information to make judgments about what is currently happening within the synod.*

## "Let your light shine before men"

Prof. Panning's interpretation of Matthew 5:16 (August) demonstrated the clarity we've come to appreciate in his column. His application of "good deeds" stopped short, however. Christian light is far more than the things we don't do. It is the embodiment and enacting of those Christian virtues St. Paul called "the fruit of the Spirit" (Galatians 5:22).

Pharisees, Muslims and Mormons may also avoid public evils, but "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" are the best non-verbal witness of God's love to the lost in our relationships. Positive Christianity-in-action is the warm, clear light that attracts others. In order to "praise our Father" the unbelieving need to see *him* in our good deeds — not just good deeds.

And should not the application of light "set on a hill" and "out from under the bowl" be an exhortation to be light and shed light in the service roles and public forums of the community? Too easily Christians make their church a fortress in which to hide from the world and a commune that encompasses all of their social relationships.

Paul Kelm  
Milwaukee, Wisconsin

---

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. 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



**Missouri Synod elects black clergyman . . .** For the second time in its history, the Missouri Synod will have a black clergyman as one of its five vice presidents. At its July convention Pastor Robert H. King of Jefferson City, Mo., was elected third vice president. Pastor August T. Mennicke was elected to the full-time position of first vice president. Also elected to vice presidencies were Pastor George F. Wollenburg, second vice president; Dr. Walter A. Meier, fourth vice president; and Pastor Guido Merkens, fifth vice president. In 1981 the synod elected as a vice president Dr. Joseph G. Lavalais, a black pastor from Philadelphia. Lavalais died in 1983. King and Lavalais worked closely together championing the cause of black ministry in the synod. King serves as pastor of Pilgrim Lutheran Church in Freedom, Mo., but he has also served as director of adult education at Lincoln University for 16 years. King has also led the Missouri District's commission on black ministry as chairman since 1982.

**Salvation Army gets new head . . .** Eva Burrows, daughter of an Australian Salvation Army officer, has been named to head the Salvation Army by its 48-member high council. Burrows, 56, is only the second woman to head the organization founded in 1865 in London by William Booth. Burrows, it is reported, will not change the Army's religious philosophy or its military structure. The Salvation Army holds strictly to an eleven-point statement of doctrine and a literal interpretation of the Bible. It is so insistent upon simplicity in worship that it shuns all services of baptism and communion. Burrows also has no intention of dropping the group's paramilitary uniforms. "Some people say the uniform is a Victorian appendage, but it is part of our awareness of being a militant church," says Burrows. Some critics fault the Army for not changing with the times, but Burrows rejects the criticism. "We're hardheaded as well as softhearted," she insists. "We won't hang on to things just because we've always done them." Equipped with degrees in history and English and a graduate degree in education, Burrows spent 17 years as an educator in Rhodesia (Zimbabwe). After leaving Africa in 1969, she served in England as an administrator and then was the territorial commander in Sri Lanka, Scotland and southern Australia.

**Porn award to Holiday Inn . . .** Holiday Inn has been awarded the Pornographer of the Month for August by the National Federation for Decency (NFD) according to the Rev. Donald E. Wildmon, head of the inter-denominational pornography watch-dog group. The award is a response to the recent decision by Holiday Inn to carry soft-core porno films in their nationwide motel chain. "Holiday Inn is now one of the largest porno cable operators in the nation," said Wildmon. He added that the Playboy Channel — slated to cease operations before January 1987 — is the only cable operator showing more porno films. According to the NFD, Ramada Inn withdrew a similar movie service last fall after receiving complaints. Wildmon, a United Methodist minister, said his group asked Holiday Inn to stop the cable offering. A Holiday Inn spokesman responded by saying the Holiday Inn movies were better than those offered on the Playboy Channel or by Ramada Inn. Wildmon said that Holiday Inn runs a warning before the movies describing them as adult entertainment unsuitable for family viewing.

**Liberals and conservatives polled . . .** In a poll conducted by Gallup International, 45 percent of those surveyed said they thought that serious disagreement existed between liberal and conservative churchgoers on basic issues. A total of 35 percent said there was basic agreement. The belief that Jesus was fully God as well as fully human was an area where the liberals and conservatives tended to agree — 89 percent of the conservatives and 71 percent of the liberals said they had no doubts about the belief. Of the conservatives 58 percent said they favored the activities of the Moral Majority and said they didn't like liberals. Of the liberals 60 percent said they were against the activities of the Moral Majority and said they didn't like the conservative Christians. Of those surveyed, 18 percent called themselves conservative; 47 percent, moderate; 19 percent, liberal; and 16 percent, no response. Evangelicals made up 21 percent of the group. The study found that, contrary to expectations, personal contact between the groups worsened rather than improved prejudicial feelings. The study was based on in-person interviews with 1522 people 18 and older, conducted in 300 scientifically selected localities across the country since June 1984.

**Missionaries awarded scholarships . . .** Nine missionaries of the Wisconsin Synod have been awarded continuing education scholarships amounting to \$11,000 from Aid Association for Lutherans. Scholarship recipients are Ralph Jones, Robert Meister II and Robert Siirila, Taiwan; James Krause and Mark Sprengeler, Hong Kong; James Kuehl, Colombia; Peter Zietlow, Malawi; Daniel Jensen, Zambia; and Gary Schult, Indonesia.

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.

## Recruiters urged to "get to work"

Sensing a favorable mood among those present, Pastor Robert J. Voss, executive secretary of the Board for Pastor and Teacher Education, sounded the call to action: "Get to work!" he emphasized. "Get to work!"

Those who heard the call didn't have to ask, "Why?" or "Doing what?" They had already spent long hours at a recruitment seminar held recently at Northwestern College discussing ways and means of recruiting more young people for the public ministry. Participants had come from the 19 area Lutheran high schools in the synod and from the six schools in the synod's system for pastor and teacher education in order to clarify their own roles in providing more full-time workers for the church.

Virtually all agreed that the enrollments at Northwestern College (pastor training) and at Dr. Martin Luther College (teacher training) have plummeted to levels too low to continue to supply the basic needs of the synod in a few years. Each recognized the sincere intent of the others to work under God to improve the situation.

One important subject that received attention was the role of the



Pastor Robert J. Voss, executive secretary of the Board for Pastor and Teacher Education, closed the seminar. "On the basis of my experience," he said, "and from what I have heard at this seminar, here is a solution — get to work!"

area Lutheran high schools alongside the synodical prep schools in worker training. There was agreement that each type of school has its distinctive role: the area schools in Christian general education and the prep schools solely to promote pastor and teacher training. Nevertheless, within their specific roles all of the schools clearly share some common concerns and overlapping responsibilities. In particular, as Pastor Voss stressed in his summary remarks, "The 'who' of recruitment involves each and every one of us."

It was clear to the participants that recruitment these days needs to be a way of life. Discussion groups agreed that pastors and teachers will accomplish the most for recruitment

first of all by being good role models for potential recruits. And secondly, by personally recognizing and encouraging individual students to prepare for the ministry.

During the three-day seminar the participants talked much and raised many issues. They found accord in many areas and recognized need for further clarification in others. They agreed on a number of solutions and on the need to continue to address recruitment problems and to seek further solutions. They received encouragement and ideas about how to improve their own recruitment efforts. With the beginning they made, they could concur with Pastor Voss that now is the time to "get to work."

— Gary P. Baumler

## Nurses commissioned

Recently two nurses were commissioned for the synod's medical missions in the Lutheran Church of Central Africa.

Deloris Schwartz was commissioned June 15 at St. Paul, Hopkins, Mich., her home church. She has been assigned to the mobile clinic that operates out of Lilongwe, Malawi.

Katherine Knuth was commissioned June 22 at First German, Manitowoc, Wis., also her home church. She has been assigned to the Mwembehzi dispensary in Zambia.

Prior to their commissioning both



Schwartz

Knuth

supplemented their nursing skills with a five-month course at Seneca College in Toronto where they studied tropical diseases, obstetrics and cultural adaptations.

If you would like to learn more about the challenges and joys of this unique ministry, write Linda Phelps, RN, 1568 West Howard Ave., Milwaukee, WI 53221.

## Commitment to the ministry

After a six-year lapse the WELS Faculty Conference met June 4-6 at Martin Luther Preparatory School in Prairie du Chien, Wis. About 120 faculty members from the synod's three preparatory schools, two colleges and seminary consulted together on matters relating to the synod's pastor and teacher education system.

Papers were read relating to commitment to the ministry and ways to achieve it. The recruitment problem was explored in smaller group settings. Departmental caucuses were also held.

Dr. John Lawrenz, president of

## IN THE NEWS

Michigan Lutheran Seminary, presented 20 theses on the subject of field experience, eight of these pertaining to the faculties of synodical schools and 12 pertaining to the students. Prepared by Lawrenz and Dr. Arthur Schulz of Dr. Martin Luther College, the presentation concluded that the "time is ripe for the establishment of . . . programs of coordinated field experience opportunities for both professors and students" at the pastor and teacher training schools of the synod.

Policies adopted by the Board for Pastor and Teacher Education call for faculty conferences every four years with department meetings between times.

— Daniel Kirk



**New van for Antigua.** In response to the March 1, 1986 article in *The Northwestern Lutheran* explaining the need for two vans for church/school use in our mission in St. John's, Antigua, West Indies, many small and large contributions were received in an amount sufficient to purchase one of the two vans needed. Pictured (right) is Gene Schroeder, Oshkosh, Wis., a long-time member of the Northern Wisconsin District Mission Board and of the synod's Board for Home Missions, who arranged for the purchase of the van, turning the keys over to Pastor Norman Berg, executive secretary of the Board for Home Missions which administers this mission field.

## Bible Institute in Lusaka celebrates anniversary

On May 30 the Lutheran Church of Central Africa celebrated the graduation of the twentieth-anniversary class from its Bible Institute.

The LCCA now has seven national pastors, two vicars, nine seminary students and 23 serving as evangelists, all of whom have graduated from the Bible Institute.

The Bible Institute in Lusaka, Zambia was the first such school established in the synod's world mission fields. It opened with eight students in September 1964 with Prof. E. H. Wendland as principal.

The students receive training in Bible history, doctrine, church history and practical aspects of teaching and preaching. Rounding out the curriculum is English grammar, liturgy, evangelism, stewardship and health. This curriculum is still used today without substantial change. Since the students still come from many different language areas, the medium of instruction is English.

Students and their families have always lived in the student housing on campus. They participate in the school's work program to pay for their fees and expenses.

Currently a new class of approximately 10 students enters the Bible Institute every other year. In the be-

ginning of the program, men from Malawi who wished to become evangelists had to travel to Lusaka to study. Since 1981, Malawi has had its own Bible Institute.

The twentieth-anniversary class marked two milestones. First, it was the last class that had a missionary as its principal. Beginning with the entering class Pastor Salimo Hachi-

bamba, long associated with the Institute, will take over the principalship from Missionary Mark Krueger. The anniversary class also had the first second-generation graduate, Samuel Kawiliza. The father, Pastor Benford Kawiliza, graduated from the Institute's first class in 1966. He also graduated from the first seminary class in 1974.

**Mrs. Nereda and Beth Marti,** mother and daughter, received their degrees May 17 at the graduation service of Dr. Martin Luther College, New Ulm, Minn. The pair's graduation marks the first time in the college's 102-year history that a parent and child received their degrees the same year. In 1959 Nereda completed a two-year course at the college and taught for four years. She discontinued teaching to marry and raise a family. She reenrolled at DMLC in 1984 and went to school year round. Beth will begin teaching this fall at St. Timothy, St. Louis Park, Minn. Nereda will continue her education at Mankato State University, working for her master's degree in psychology.





## IN THE NEWS

### Lutheran Girl Pioneers hold convention

In May the thirtieth anniversary convention of the Lutheran Girl Pioneers was held in Monroe, Mich.

Reports at the business meeting showed that 317 caravans with 6506 members are being served in congregations of the synod. A budget of \$53,500 was adopted for the next fiscal year. The money is used to maintain the national office at LaCrosse, Wis., compensate the national staff, publish and disburse teaching and informational materials and fund national meetings and seminars.

In addition to the business meeting and devotions, 11 workshops were presented at the one-day convention.

Bette Pruno of Orange, Calif., was presented with a 20-year service plaque for serving as the district counselor of the Spinning Wheel District of the Lutheran Girl Pioneers.

### Northern Wisconsin District

The senior choir of St. John, Two Rivers, celebrated its 50th anniversary on October 26, 1985. A special song service was held on October 27, which was directed in part by several past directors and the present director, Charles Schwake.



**Resurrection of Centerville, Ohio**, a mission organized in 1977, tried something different to publicize its week-long Family Bible Institute (instead of a VBS). It entered a float in the city's Americana Parade on July 4. The back end of the float publicized the institute. Before the parade more than 850 helium balloons were handed out with cards attached explaining the time and purpose of the institute. Attendance at the evening institute went from 12 in 1985 to 45 in 1986. Dennis J. Himm is pastor of the congregation.



**Shepherd of the Palms, Jupiter, Fla.**, recently purchased a three-acre site for its worship facilities at a cost of \$140,000. The land was obtained from a local Presbyterian church. The Presbyterians sold it to our mission for the price they had paid for it three years ago. Pastor David Cooper estimates his congregation saved fifty percent of a land purchase cost with this arrangement. After the morning service on June 8, members of the congregation gathered at the site for a brief service of thanksgiving. Shepherd of the Palms, a "new mode" exploratory mission, was begun in 1985. It now numbers 25 communicants and 30 souls.

**Mrs. Norman Schmeichel** was honored for her role as choir accompanist for 50 years. She received a plaque and gift of money from the choir for her faithful service. . . . **St. Mark of Stambaugh, Mich.** celebrated its 25th anniversary on July 20. St. Mark is the group that remained with the Wisconsin Synod when St. Peter broke away from the synod in 1960. A former pastor, Thomas Trapp, preached the sermon for this special occasion. . . . **Ascension of Antigo** celebrated its

10th anniversary June 8. Pastor Dean Fleming, the first pastor of the church, was guest speaker. Ascension began in 1976 as a preaching station of Pastor Fleming who served near Rhinelander at the time. The church now has 75 active members, served by Pastor Michael Spaude. . . . St. Paul of Howards Grove celebrated the 25th anniversary of **Theodore Berg** in the teaching ministry on June 1. A 1961 graduate of DMLC in New Ulm, Berg came to St. Paul in 1981. . . . Bethany of Manitowoc celebrated 25 years of service of **Elsa Manthey**, their kindergarten teacher. In 1961 she entered the teaching ministry at Good Shepherd school in Omaha, Nebr. She has been at Bethany since 1973.

— Jan Eggert

#### DISTRICT NEWS SCHEDULE

**September 15:** Northern Wisconsin, Pacific Northwest, South Atlantic

**October 1:** South Central, Southeastern Wisconsin, Western Wisconsin

**October 15:** Arizona, California, Dakota-Montana, Michigan

**November 1:** Minnesota, Nebraska, North Atlantic

If your district does not appear, it is because no news items were reported by your district reporter.

## NOTICES

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

### NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of our synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

- Wisconsin Lutheran Seminary  
Mequon, Wisconsin
- Northwestern College  
Watertown, Wisconsin
- Dr. Martin Luther College  
New Ulm, Minnesota
- Martin Luther Preparatory School  
Prairie du Chien, Wisconsin
- Michigan Lutheran Seminary  
Saginaw, Michigan
- Northwestern Preparatory School  
Watertown, Wisconsin

#### MLPS AUXILIARY MEETING

The Martin Luther Prep School Auxiliary will meet Saturday October 4, 10:00 a.m. in the administration building on the school campus in Prairie du Chien, Wis.

## CONFERENCES

**Minnesota District**, Mankato Conference, October 7 at St. Paul, North Mankato, Agenda: Exegesis, 1 Corinthians 11 (Zahn); The Church and Ministry (Wagner).

**Michigan District**, Northern Conference, September 15-16 at Faith, Mt. Pleasant, Agenda: Encouraging Fruits of Repentance Without Legislating Sanctification (Brenner); Exegesis 2 Peter 2:10-22 (Schleis); Isagogical Study of Habakkuk (Kujawski); Smalcald Articles Part 2, Art. 2: (Heise); The Role of Apologetics in Lutheran Theology (Fredrich).

**Northern Wisconsin District**, Winnebago Conference, September 15 at Faith, Fond du Lac. Agenda: Exegesis 1 Cor. 11:17-34, What is Meant by a Worthy Communicant? (Schoemann); What Constitutes a Valid Celebration of the Lord's Supper? (Metzger).

## CHANGES IN MINISTRY

#### PASTORS:

- Anderson, Dean L.**, from St. John, Riga, Mich., to Centennial, Milwaukee Wis.
- Bernthal, Leonard G.**, from St. Peter, Globe, Ariz., to Redemer, Lovelock, Nev.
- Jaeger, Joel**, from Nebraska Lutheran High School, Waco, Nebr., to civilian chaplain for Europe.
- Lemke, Oscar A.**, from Bethany, Renville, Minn., to retirement from active ministry.
- Lindholm, Oliver H.**, from St. Peter, Minn., to St. Matthew, Winona, Minn.
- Schaffer, Dale H.**, from St. Paul, Alexandria, Minn., to Christ, Marshall, Minn.
- Wolff, Michael A.**, from St. Stephen, Fall River, Wis., to Our Savior, Clinton, Iowa.

#### TEACHERS:

- Besemer, Ronald**, from Salem, Owosso, Mich., to Lakeside Lutheran High School, Lake Mills, Wis.
- Bock, Suzanne**, from inactive to Christ, Big Bend, Wis.
- Hackmann, Carol**, from inactive to St. Jacobi, Greenfield, Wis.
- Seltz, Mrs. Blake**, to Buffalo Lutheran School, Cochrane, Wis.

#### MIMEO AVAILABLE

A Roneo-Vickers mimeo is available to any congregation for cost of shipping. Contact Pastor Neil Hansen, 6308 Old Costa Ln, Schofield, WI 54476; 715/359-4523.

## ANNIVERSARIES

**Tucson, Ariz.**, Grace (75th), September 26, 7:00 p.m. (ice cream social/talent night); October 5 and 12, 10:00 a.m.; October 17, 5:30 p.m. (dinner); November 9, 3:00 p.m. (tell-a-story); November 6, 4:00 p.m. (supper). Contact Pastor Mark Hallemeier, 830 N. First Ave., Tucson, AZ 85719; 602/623-2613.

**Colome, S. Dak.**, Zion (75th), October 5, 10:30 a.m. and 7:30 p.m. Noon dinner; 5:00-7:00 p.m. supper. Lunch following evening service. Pastor Mark Krause, P.O. Box 113, Colome, SD 57528; 605/842-1523.

**Houston, Tex.**, Christ the Lord (20th), September 21, 3:30 p.m. (dinner following). Contact Christ the Lord Lutheran, 4410 S. Kirkwood, Houston, TX 77072; 713/498-2634.

**Withrow, Wash.**, Holy Cross (75th), September 28, 4:00 p.m. (potluck). Contact Pastor Paul C. Fetzer, 560 - 11th St. NE, East Wenatchee, WA 98801; 509/884-6301.

**Burlington, Wis.**, St. John Mission Society (40th), October 26, 8:00 a.m. and 10:30 a.m. (buffet dinner). Contact Arlene Hoganson, St. John Mission Society, 198 Westridge Ave., Burlington, WI 53105.

**Shawano, Wis.**, Divine Savior (20th), September 21, 9:00 a.m. (noon meal to follow). Contact Pastor James Naumann, 102 Northridge Dr., Shawano, WI 54166; 715/526-6880.

**Sturgeon Bay, Wis.**, St. John (100th), October 5, 12, 19 and 26 at 10:30 a.m. Anniversary dinner following October 26 service. Contact St. John Lutheran, 4911 Brauer Rd., Sturgeon Bay, WI 54235.

## ADDRESSES

#### PASTORS:

- Andresen, Ronald M.**, 712 - 2nd St., Marathon, WI 54448; 715/443-2028.
- Biedenbender, Thomas W.**, 7142 N. 56th Ave., Glendale, AZ 85301; 602/435-0202.
- Cordes, Chris A.**, 890 Dunham, Buffalo Grove, IL 60090.
- Deutschlander, Daniel M.**, 100 Emerald St., Watertown, WI 53094.
- Ehlers, David M.**, 1710 W. College Ave., Normal, IL 61761; 309/454-4314.
- Jeske, Thomas J.**, 2515 E. Geddes Pl., Littleton, CO 80122; 303/771-9721.
- Krause, Richard A.**, 134 Brandy Dr., Marietta, OH 45750; 614/374-8001.
- Lange, Gerald L.**, 13550 Wrayburn Rd., Elm Grove, WI 53122; 414/782-5488.
- Nitz, Michael H.**, 904 - 43rd Ave., Greeley, CO 80634; 313/533-6582.
- Pankow, James W.**, 488 Maple, West LaFayette, IN 47906.
- Rothe, Thomas P.**, 1721 Ohio St., Oshkosh, WI 54901; 414/235-0975.
- Spevacek, Kirby A.**, P.O. Box 66, Cibecue, AZ 85911; 602/332-2454.
- Stern, Steven G.**, 1629 N. 68th St., Wauwatosa, WI 53213; 414/258-9701.
- Waterstradi, Ronald L.**, 12933 Rife Way, San Diego, CA 92129; 619/484-7000.
- Zarling, John W.**, 601 Telegraph Cyn Rd. #254, Chula Vista, CA 92010; 619/421-2971.

#### TEACHERS:

- Banaszak, Thomas J.**, 925 Gorman Ave., Apt. 8, Elkhorn, WI 53121.
- Beyersdorf, Scott D.**, 1628 Thompson St., LaCrosse, WI 54601; 608/787-1957.
- Bowe, Keith R.**, 9165 W. 96th Dr., Westminster, CO 80020; 303/467-3214.
- Campbell, John D.**, 1135 N. Midway Dr., Escondido, CA 92027; 619/746-5996.
- Fischer, Doran G.**, W1632 Gopher Hill Rd., Ixonia, WI 53036.
- Hahn, James K.**, 2535 W. Oakwood Rd., Oak Creek, WI 53154.
- Henrickson, James V.**, 22236 S. Vermont Ave., Apt 20, Torrance, CA 90502; 213/328-8241.
- Keller, Kevin W.**, R. 2, Box 35, Weyauwega, WI 54983; 414/867-3941.
- Korth, Jeffrey G.**, 5751 S. Merrill St., Cudahy, WI 53110.
- Krueger, Thomas H.**, 5202 Biannon, El Paso, TX, 79924; 915/751-3536.
- Ragan, Daniel R.**, 16832 Hwy Q, Mishicot, WI 54228; 414/776-1253.
- Rosenbaum, Steven J.**, R. 2, Box 235, Fremont, WI 54940; 414/446-2910.
- Scharf, William A.**, 1619 Green Bay St., LaCrosse, WI 54601.
- Schroeder, Edward W.**, 801½ Lawe St., Kaukauna, WI 54130; 414/766-4876.
- Wiegman, Robert J.**, 443 S. Clay St., Green Bay, WI 54301; 414/432-0417.

**Arizona Lutheran Academy**, 6036 S. 27th Ave., Phoenix, AZ 85009; 602/268-8686.

## CENTRAL AFRICA MEDICAL MISSION 25TH ANNIVERSARY

A special service for the 25th anniversary of the WELS Central Africa Medical Mission will be held October 19, 2:00 p.m. at St. Matthew Lutheran, 8444 W. Melvina St., Milwaukee. A fellowship hour will follow in the church basement.

#### POSITION OFFERED

The health care division of Wisconsin Lutheran Child and Family Service has an opening for a resident services supervisor to oversee the social work and leisure time activity functions in the home. A full-time degreed position for someone with a strong managerial background. Some geriatric experience is preferred but all applicants will be considered. Call or write Wisconsin Lutheran Child and Family Service, Attention: Gary B. Yahr, health care director, 6800 N. 76th St., Milwaukee, WI 53223; 414/353-5000.

#### NORTHWESTERN COLLEGE HOMECOMING

Alumni and friends of Northwestern are invited to attend the annual homecoming festivities on Saturday, November 1. The schedule for the day is as follows:

- 8:30-11:30 Brunch in cafeteria (nominal cost)
- 10:00 College soccer vs. Wis. Luth. Sem.
- 11:30 College football vs. Lakeland
- 2:30 Prep football vs. St. Lawrence
- 2:30-6:30 Luncheon in cafeteria (nominal cost)

#### SPECIAL EDUCATION WORKSHOP

The WELS Special Education Committee will conduct a special workshop September 27, 8:30-5:00, at Manitowoc Lutheran High School. The fee is \$10 per individual (\$20 for late registration after September 16) with \$40 maximum per congregation. Send fee with names and congregation name to: Elsa Manthey, Bethany Lutheran School 3209 Meadow Lane, Manitowoc, WI 54220.

#### WISCONSIN LUTHERAN SEMINARY AUXILIARY Annual Meeting

All women of WELS congregations are invited to the fourteenth annual WLSA meeting to be held October 4 at Wisconsin Lutheran Seminary, Mequon, Wis. The meeting will be held for the first time in the new chapel/auditorium/gymnasium. Registration and coffee hour will begin at 9:00 a.m. and the day's activities will conclude at 4:00 p.m.

Reservations preferred by September 25. A \$6.00 fee includes registration and dinner and should be mailed to the WLSA corresponding secretary, Mrs. Louise Kante, N80 W13073 Fond du Lac Ave., Menomonee Falls, WI 53051. Make checks payable to Wisconsin Lutheran Seminary Auxiliary. Include your name, address, telephone number, church membership and pastoral conference.

#### DMLC LADIES AUXILIARY

The 27th annual meeting of the Dr. Martin Luther College Ladies Auxiliary will meet at the college October 8. Registration and coffee hour will begin at 9:00 a.m. Baby-sitting service will be provided and a noon luncheon will be served. The business meeting will conclude at 3:15 p.m. During the business meeting projects to be carried out during the coming year will be selected by the ladies. Gifts to help carry out these projects may be sent to the treasurer, Mrs. Helen Marrier, 8815 Greenway Ave. S., Cottage Grove, MN 55016 (if possible by October 1). Make checks payable to DMLC Ladies Auxiliary. Educational and entertaining programs are also being planned for the day and there will be mini-tours of the campus.

#### FALL PASTORS' INSTITUTE

The 1986 Pastors' Institute at Wisconsin Lutheran Seminary will be held on five Mondays beginning September 29. Sessions will be held in the multi-purpose room in the library basement from 1:30 to 4:30 p.m. Program: Elijah, an Old Testament Preacher (Prof. J. Jeske); Problems of Modern Medicine (Prof. W. Mueller). Send registrations to President Armin J. Panning, 11831N Seminary Dr., Mequon, WI 53092. Registration fee is \$10.00.

## FROM THIS CORNER

As I write these lines, the new tax reform bill has just been approved by the House and Senate conference committee. A few days ago Justice Rehnquist's nomination as Chief Justice of the U.S. Supreme Court was approved by the Senate's Judiciary Committee. These items together with South Africa sanctions have occupied the TV network news, night after night.

What happens to all these causes when people tire of them? When the news media tire of them? When we are glutted? And what about this magazine? For example, it has shared just one scrap of information about the African famine since February of last year when this column reported that "up to 150 million people in a dozen African nations could soon starve to death." Remember all those pictures? All the news footage of starving Ethiopians?

In spite of its absence from the media, the famine problem in Africa did not go away. And it's time for an update. Relief efforts have reduced the number of people threatened by famine to about 18 million, 80 percent of whom live in Angola, Ethiopia, Mozambique, or Sudan. But matters are likely to worsen. Bill Kliever, executive vice president of World Vision, said that "unless the mood of the world's nations changes toward Africa, we will not come anywhere near the requests made by the African nations." Kliever is fearful of what he calls "a holocaust by neglect."

At a recent United Nations special session of the Organization of African Unity it was estimated that Africa needs about \$128 billion worth of help between now and 1990, with over one-third of the total to come from the international community. Both African and Western delegates agreed, however, that the long-term solution to the famine problem is the development of the agricultural sector. Africa's food production has declined by 20 percent over the last two decades, unlike food production in India and China which rose during the same period.

Giving trends support the concern of relief agency officials. The United Nations reports a deficit of nearly \$500 million in food and non-food emergency requirements for Africa in 1986 with still months to go. Many Christian relief agencies and development agencies serving Africa are experiencing financial shortfalls, attributable in part to the lack of media support.

"The continent's problems," says *Christianity Today*, "call for long-term assistance, as opposed to dramatic, highly publicized efforts," and quotes World Vision's Kliever, "Development requires everything America has a hard time giving."

In some quarters of the philanthropic sector this funding lag is called "compassion burnout." Compassion in bursts is a Christian heart-warmer. As most of us have discovered, it is the long haul that taxes us to the limit. St. Paul knew the symptoms of compassion burnout. "Let us not be weary in well-doing," he exhorted the Galatians, "for in due season we shall reap, if we faint not."

Our Committee on Relief continues to monitor the African situation. This fall many of our congregations will be holding their annual special offering for the relief fund. If you want to make a special contribution, the committee will welcome your gift. Just send it along to the committee in care of Pastor John Westendorf, Box 213, Saline, Michigan 48176.



# Love letter

by Paul Prange

**D**ear Julie, I realize that probably isn't your name. You knew as well as I do that when I was adopted I would probably never know your name. But that's OK — Julie is a good name, and in the end the right name is not really important. What is important is that you did the right thing and I want to say thank you.

I want to say thank you for placing me for adoption when you gave birth to me more than two decades ago. I can't tell what your circumstances were, although I always figure that you were not married and probably pretty young. It must have been a hard decision. Like I said, I just want to say thank you for making it.

I'm just barely old enough now to understand what a young, unmarried parent goes through, and I admire your courage and your love. Some mothers, with equal courage, decide to raise a child when they are still mostly children themselves, and I can respect that decision. But I'm sure glad you made the choice you did.

Let me tell you why. I have grown up with a great mom and dad. The Wisconsin Lutheran Child and Family Service was obviously careful and chose a loving family where I was treated well. I didn't always agree with everything they did — and still don't sometimes — but I understand how sin infects our lives. At our house Jesus' love and forgiveness covered over a lot of sin. That's what made it so great.

Another reason I'm glad you made the choice you did is that I have seen the joy in a household that adopts a baby. A couple in my home congregation just adopted a boy. You should see their faces when they bring him to church. I can remember all the good things my adopted brothers and sisters brought to our lives too. Some very loving and unmarried young women made that possible.

I have also been friends with children from single-parent homes and have heard how they long for a father. That takes nothing away from their mothers, who did everything they could for their children, really loving them. The kids have seen what the strain of doing the work of two people can do to human beings.

God blesses all families, doesn't he? I mean, both single-parent and double-parent households are under his protecting arm. But I really want to let you know that he has blessed your loving decision 24 years ago too. Was it difficult to know what God wanted? All things, I want to reassure you, have worked together for good.

Do you ever think about me? People ask all the time if I



ever wonder about you. Mom and dad say I went through a time when I was younger when I asked about you. For a long time, though, I've really only wondered one thing. Are you still a Christian? Will I see you in heaven?

When I think about that, I usually decide that it took a lot of faith showing itself in a lot of love to make the decision that you did. And I trust that God has nurtured that faith to this very day.

My dad wrote me a letter once where he talked about how impossible it is to say thank you to God for all of the people he gives us to help us through our lives. All of that grace, though, moves us to service. So all my life I plan to serve, Julie, saying thank you to God and thank you to you for things I can never repay.

We adopted people have a special advantage over those who were natural born. We have felt the joy here on earth of being chosen to be loved without doing anything to deserve it. Just think what that joy will be like when all of us adopted sons and daughters of the King are together in heaven.

So like I said, thank you. I love you.

Paul



*Paul Prange is one of four adopted children in a family of five children and is vicaring this year at Christ the Lord, Houston, Texas.*