

# The Northwestern Lutheran



**Basketball  
night**

**The four  
ghosts of  
Hong Kong**



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

# The Northwestern Lutheran

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**Editor**  
James P. Schaefer

**Editorial assistant**  
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, P. E. Kelm, R. E. Lauersdorf, A. J. Panning, V. H. Prange, C. Toppe.

**District reporters**  
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## Something to sing about

Then Moses and the Israelites sang this song to the Lord, "I will sing to the Lord, for he is highly exalted. The horse and its rider he has hurled into the sea. The Lord is my strength and my song; he has become my salvation" (Exodus 15:1,2).

"Who wants to go to heaven if all they do there is sing?" asked the teenager. Heaven appealed to her and, yes, she did want to spend eternity with her Savior. But the thought of singing throughout eternity didn't quite make it with her.

It's true, the Scriptures do speak about believers singing in heaven. When we look closely, though, we note that it is not so much the singing that is stressed, but to whom and about what we will sing.

So also with the song of Moses and the Israelites. They sang about the Lord and what he had done. Their song reminds us that we, too, have *something to sing about*. For God has given us

### Victory

Israel was singing. As the bodies of the Egyptian soldiers washed ashore on the east side of the Red Sea, Israel sang loudly and gloriously. Let out of Egypt marvelously by the Lord, they had earlier camped, happy and rejoicing, on the western edge of the Red Sea. But like some balloon brought too close to the fire, their joy had popped. For Pharaoh had marshaled his troops in hot pursuit after them.

Where would they go? What could they do? To the east was the sea, to the west and south the mountains, to the north Egypt's strike force. It looked hopeless till the Lord dammed up the waters of the sea like some towering glass walls on either side and led them over on dry land. Then those walls of water became his weapon in wiping out Egypt's troops. So it was about victory Israel sang and to the One who had gained it. "I will sing to the Lord," they said, "for he is highly exalted."

When will people learn that fighting with God is no contest, that he always wins? The Roman emperor Julian, about 360 A.D., learned this lesson the hard way. He launched a fierce persecution against the Christians, snuffing out thousands of lives, smashing their places of worship. But on the battlefield where he died, he is said to have flung a handful of his own blood into the air, shouting, "And yet you have conquered, Galilean." The almighty God always gains the victory.

Not only the enemy needs to learn this lesson, so do we. When will we learn as we tremble before the threats of all those godless isms — materialism, humanism, communism, and the whole bit — that we don't have to defend God. He's very able to defend himself and us! The

more we are assured of this, the more we will be ready to sing to him.

### Liberty

God gave Israel something else to sing about. Over 400 years of slavery in Egypt had all but erased freedom from their memory. But now as those Egyptian corpses washed ashore, they tasted liberty. And the taste was so exhilarating that they burst into song. "I will sing unto the Lord," they said, "for he is highly exalted."

We're free, too, you know. Much more glorious liberty is ours. And just as with Israel, water and God's power had something to do with it. Every time we see a baptism in our church, let's remember how the power of God's word in our baptism set us free. At that time God told the devil, "Keep your hands off. That is now my child. The seal of the cross is on that heart. That name is written in my book of heaven." Through his word, laced with his power, God comes to me again and again and assures me, "You are free, free from sin." Through that blessed communion meal he says it, too, "Go in peace. Your sins are forgiven." Talk about something to sing about!

### Eternity

Read the Old Testament and note how often it refers to this victory at the Red Sea. Note also how often it uses this victory to point to the eternal victory won by the blood of God's own Son. Ahead lies the promised land to which God would lead his people of all times, that heavenly Canaan with its everlasting glory. There John in Revelation 15:3 says of believers, "They sang the song of Moses the servant of God and the song of the Lamb: Great and marvelous are your deeds, Lord God Almighty, just and true are your ways, King of the ages." Eternity was something for Israel to sing about.

But Israel forgot and it can happen to us too. The complaint window in heaven can have a long line ahead of it with us as regulars in that line. When we complain about the sand which irritates in the shoes of life, how we need to raise our eyes to the treasures which are ahead. When we complain about life's losses and sorrows, how we need to look ahead to the glory which awaits us.

When we do, nobody will have to tell us to sing. □



Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin.

# For all sorts and conditions of men

We have so many things to pray for: needs of body and soul, needs of the church and of the world, blessings of time and of eternity.

In church each Sunday we pray for mercy and forgiveness; each Sunday we thank God for pardon and peace. Each Sunday the pastor prays for God's blessing on the message from the pulpit. We should never fail to pray for these spiritual blessings, these greatest of blessings.

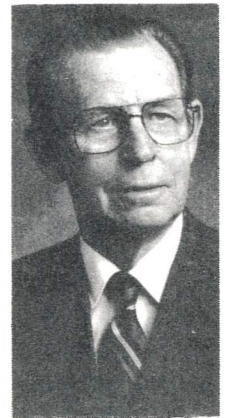
We may go for some time, however, without an explicit prayer for the country in which we live and with whose welfare we are so intimately involved. We may go without really reminding ourselves, as a congregation, of the hunger and the peril and the pain that afflict the lives of many of the world's people. We may neglect to thank God, as we ought, for the "needful fruits of the earth." We may not beseech him to grant success to "all lawful occupations on land and sea"; and to cause "all pure arts and useful knowledge" to "flourish among us." We may not be praying that we may lead "a quiet and peaceable life in all godliness and honesty."

Christians need a prayer for all times and seasons when they gather for worship. The General Prayer (TLH p. 13 and p. 23) was a regular part of our morning worship service a generation or two ago. But it took three or four minutes to read it. Congregations that felt they were being imposed upon when the service ran past sixty minutes complained about the long General Prayer, particularly if it was also followed by several special prayers. It is also regrettable that many worshipers may even have felt that it was not that important to bring all these needs to God in frequent prayer, nor that his help was all that necessary. The General Prayer faded from the scene.

Whether it is the General Prayer in our present worship liturgy, or whether it will be the Prayer for All Times and Occasions in our new hymnal, this social prayer deserves both our regard and our use. The pastor may not be reading it at a given Sunday worship service, but whenever it is not read at the altar, it is still there for us in the pew to read. It is there in our hymnal to guide and formulate our prayers for all sorts and conditions of men. When we are distressed by our government's apparent helplessness, by wickedness that goes uncurbed, by calamities that beset property and life, by the horrible specter of nuclear war, by the anguish we share with those who are near and dear to us, by all that calls for help from above — the precious words of the General Prayer are there for our strength and comfort.

When Paul gave Timothy instructions for conducting worship in his congregations he wrote: "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone — for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior" (1 Timothy 2:1-3).

Carleton Toppe



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

# Romans 8:18-39

## You can be sure of your salvation

**T**oday we're going to study what many people think is the greatest section of the Bible — the one which talks about the *assurance* of our salvation. In our last article we talked about the indwelling and work of the Holy Spirit in our hearts. And this in itself should make us sure of our salvation, since we know that "God wants all people to be saved" (1 Timothy 2:4). Therefore the Holy Spirit must have that as his goal. Today's section makes it explicit and plain.

### **Our salvation is guaranteed**

Read carefully and thoughtfully Romans 8:18-27. Notice how this describes our present world as a place of suffering and pain (vv. 18-22). But it also speaks about the hope of salvation (vv. 20c-21), and assures us that the indwelling Holy Spirit is the "guarantee of our future blessings." It also speaks of the great hope this gives us, reminding us that any hope is necessarily connected with the future (vv. 23-25). And finally Paul assures us that the Holy Spirit, who is our special helper, helps us also in this respect by praying for us (vv. 26-27). All this should build up our assurance.

### **The ladder of certainty**

Read verses 28-30. This is one of the great "royal passages" of the Bible. Notice how it assures us that all things are always working toward some good purpose for those people who love God — true Christians, because God has called them to faith. That is, our coming to faith was God's decision, not ours. And he called us in eternity, before the world began, and decided that we should be just like his true Son, Jesus. Then it was God who called us to faith, not our work or choice, as we learned last time. And God has already declared that we are perfectly holy in his sight — not stained with a single sin. And he has already decided that we shall all have a measure of his own glory and honor in the new heavens and earth, since we are already his children. It's all decided and done, because God never changes his mind.

### **Three more convincing reasons**

Read verses 31-34. As if what he had said wasn't enough, God now gives us three more reasons. He reminds us that he didn't hold back when it came to giving his own Son to die for us. In that case, isn't he going to give us everything else as well? Of course he is.

Then on Judgment Day who could ever accuse God's chosen people of doing anything wrong, when God him-

self is the one who has already accepted them as perfectly holy?

And third, and most convincing of all in our eyes, on Judgment Day who could ever say anything to condemn us when Jesus, who died to save us, will be sitting there as the judge? Here see John 5:22 where Jesus himself says that he has already been appointed as judge. And he too, is *always praying* for us.

### **Paul's hymn of assurance is ours**

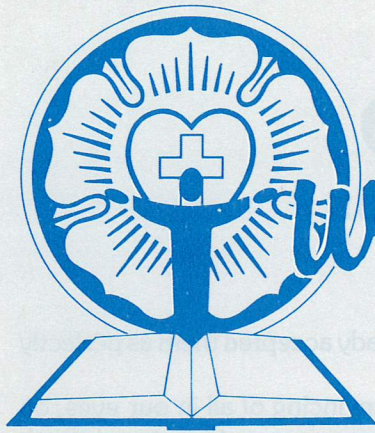
Once again, instead of discussing it, I'm going to let Paul sing his own hymn of assurance, as translated from the original Greek into everyday American English. "And who is going to separate us from Christ's love? Will it be sufferings or troubles, or the terrible things people do to us, or famine or the lack of clothes, or war? As the Bible says, 'For your sake we're being killed the whole day long. People think of us as sheep to be slaughtered.' But the truth is that in the midst of all these things we're winning an overwhelming victory with the help of the One who loves us. In fact, I'm absolutely sure that nothing will ever be able to separate us from God's love, neither death nor life, nor angels, nor earthly rulers and authorities, nothing in the present or the future, no powers of any kind, either in the world above, or the world below, or any other world. *Nothing* will ever be able to separate us from God's love which Christ Jesus our Lord brought to us."

There is, of course, one danger — that the devil and the unbelieving world may overcome us and rob us of our faith, and thus also of our salvation.

So the answer to this problem is that we continue to feed our souls regularly with daily Bible reading at home and weekly worship in our church. And we must be continually on our guard against the temptations to sin that come from the devil through unbelieving friends or acquaintances, or sinful reading material or entertainment, or from evil desires and thoughts that come to us from our own "old Adam," our old sinful heart and mind and body. On this topic read Romans 7:14-25 often. □



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



## Where we stand by Mark E. Braun

### A letter to your local funeral director

**D**ear \_\_\_\_\_:

I wish to review the teachings and practices of the Wisconsin Synod concerning the willingness of a WELS pastor to officiate at funerals. We aren't necessarily asking you to agree with us, nor do we expect you to explain our position to your clients. We only hope that you will understand better why we do what we do.

Many people think the Christian church is in the "burying business." They regard a funeral service as a "consumer item." If a customer is willing to pay the price, they think, a pastor ought to provide the service.

Some Christian churches will conduct a funeral service, whether or not the deceased was known to the church, and whether or not the deceased expressed any religious convictions. "A funeral is for the living," they say. "We're happy to say something kind and to offer our help at this time of need."

We don't question the intentions, the integrity or the personal faith of such ministers and churches. We disagree with their principles.

The Wisconsin Synod doesn't believe the church is in the business of burying *the* dead. We believe the church is to bury *her* dead. Obviously, the funeral service is for the living. But the funeral service is *the service of the person who died*. It ought to give expression to what the deceased believed when he or she was alive.

Religious faith is a personal matter. Only God can see faith. When a pastor must refuse to perform a funeral service, people sometimes object, "You're judging that person." We can't judge a person's heart. But the Bible says we are obligated to judge a person's confession. What did the person say he believed? Did he express Christian faith by belonging to a congregation? Did he confess his faith to a family member or to a minister before he died?

Please also understand what the Wisconsin Synod means by "Christian faith." It is more than the bare acknowledgment that there is a God. A Christian confesses that Jesus Christ is the Son of God who lived and died for the sins of the world. Christian faith promises that everyone who believes in Jesus will live forever in a

place called heaven. The Bible tells us that the bodies we lay in the grave will be raised to live again. Those who do not believe will be eternally separated from God in a living death the Bible calls hell.

If a person believed in Christ when he died, God saw that faith and blessed it with the gift of eternal life. A person's eternal destiny doesn't depend on whether a minister agrees to perform the funeral. On earth, however, we must deal with what we can see. If a person didn't confess the Christian faith, and if he gave no public testimony of Christian faith through active church membership, we have no basis for assuming he was a Christian. How are we to preach that a loved one is with the Savior in heaven if that loved one showed no evidence of faith in the Savior? How may we commit a person's body to the ground "in the hope of the resurrection to eternal life" if that person expressed no such hope?

The matter must remain in God's hands, where it has always been.

Wisconsin Synod pastors who did not perform funeral services undoubtedly have been told, "How can you refuse us in our hour of need?" In fact, a person's hour of need is not after he's dead but while he's still alive. Please let us serve you while you are still living. Please let us tell you the good news about Jesus while you can still believe it and confess it. And then, when you die, there will be no misunderstanding about your funeral.

I am grateful for the fine relationship we have enjoyed with your funeral home in the past. We appreciate your sensitivity to our beliefs and practices. We look forward to a relationship of continued understanding and cooperation in the future.

Sincerely,

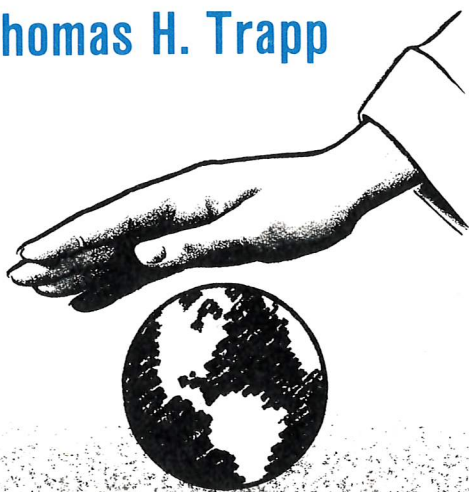


Mark Braun is pastor of St. John, Sparta, Wisconsin.

# Sacramental living

Second in a series

by Thomas H. Trapp



Does  
anyone  
care?

She was a victim of war. Nobody knew if she lay wounded and bleeding because of Japanese or American gunfire. But it did not matter. What mattered was whether anyone cared. She was just a native of that war-torn island of New Guinea, that large, hot and humid island which lies north of Australia. Nobody knew her name, her friends or her family. Why should anyone care? Besides, it was World War II. Lots of people were dying.

Yet several American sailors could not leave her on the beach. They put the dying woman on a stretcher and carried her to their landing ship where there was a doctor. The medical officer on the ship worked through the afternoon and evening to save her, but when morning came, she was dead. By then the landing ship had pushed off from shore and was cruising the southern seas. On the deck of the landing ship, a young soldier read from the Bible as other crewmen stood respectfully by the war

casualty. After a few words, a prayer was offered: "Heavenly Father, we commit this woman to your care." The sailors lifted her body and it gradually slid from their hands down into the sea. There was a splash and then silence. There was nothing more they could do for her. But they cared.

Like the casualty of war in New Guinea, we were in a similar situation. We were the carnage of a much more vicious war, war with Satan. We, too, were dead. Eternal hell was our future. But someone cared. Someone *did* something for us, even when we were beyond human help. That someone was God the Father. He cared by sacrificing his own Son, Jesus, for us and giving us his resurrecting gift of *baptism*. Our baptism, through God the Holy Spirit's power, made us again members of God's family, when we were aliens; it made us friends again, when we were enemies; it made us alive again, when we were dead before God (1 Peter 3:21,22).

The all-powerful Triune God cared. But does it matter? Does it make any difference in our life that God cared enough to bring us to the baptismal font; to baptize us into his name; to save us from the damning power of the devil; and to call us "his own"? Does our baptism make any difference in our life? It sure does.

It moves us to care for others — to care for the community-at-large, like the little boy next door who knows his A,B,Cs but doesn't know Jesus. We care about the unmarried pregnant woman whose so-called boyfriend abandoned her, refusing to take responsibility for his actions.

We care about the person who has everything except the one thing he desires most of all — freedom from guilt and peace of mind. We care by taking what God has given us, our baptismal honor, and *doing* something for those who are struggling with life, both spiritually and physically.

We care about the community-at-large because God cares. We also care about the Christian community (Galatians 6:10). Especially today when it's becoming less common to find immediate families and relatives living in the same community to help each other out, *we* are the family for them . . . *we*, the baptized sons and daughters of God (Galatians 3:26,27).

We care about the community-at-large and the Christian community. We care about each other because God cares — because we are *baptized*. □



Thomas Trapp is campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.



# Basketball night

That's what parenting is all about

by John A. Braun

**I**t's Friday night — basketball night. Every Friday from November to the end of February my wife and I sit on a hard bench watching three grade school basketball games. The games aren't NBA quality. They don't have the enthusiasm of local high school basketball. Why spend Friday watching grade school basketball? There is only one reason: our daughter is involved. She plays on the girls' team and then changes uniforms to become a cheerleader for the 7th and 8th grade boys. Between the two games the 5th and 6th grade boys play a "B" squad game.

As parents we sit on the hard benches at courtside without benefit of back supports. We're not the only ones who come to these games. Seats are hard to find if you come late. Other parents come faithfully to watch their sons and daughters perform.

It's clearly a parents' night out. Some come from a hard

day of work in factories. Others sit down after a hectic day at an office. They all mingle in the stands to watch. Although they talk briefly with one another, their goal is to see if their children will play and how they will do.

The kids have grown big enough to wear basketball uniforms. When they were little, they were very dependent on their parents. Now they want to do more on their own. They talk with friends, go to movies, talk on the telephone and play basketball. The parents' role is changing. We hope we've provided enough training and encouragement for our daughters to become independent. Like all parents we cheer from the sidelines. Parents are bench sitters. They have to be as their children grow.

I'm just one parent. I've seen these kids play before. They have won and lost some close games and some that were so one-sided it was painful to watch. Sometimes they've had good nights on the court. Sometimes bad nights too. I've seen the kids respond to the pressure of the other team, a referee's call, a coach's decision and the reaction of their parents from the bleachers. They need to experience it all. They are learning so much. I feel, both of us do, that we need to be there for those times. Not just on Friday nights, but whenever our kid "plays."

**I** cheer for her when she does well. I encourage her when she has a bad night, but I'm a spectator of her efforts. I cannot do it for her. She would resent me doing too much. If I did, she would not learn anything either. That's the hardest part of being a parent — watching from the sidelines. I want her to do well, but I have to find the course between interference and encouragement. At times I have to remember to let *her* do it — the mistakes too. That is the only way she can get better at anything.

Being a bench sitter doesn't mean that I am obsolete or that I am of no importance or value to my daughter. As children do more and more on their own, every Christian parent still offers support, direction and encouragement. God has entrusted a young life to our family. Even if she didn't play basketball on Friday nights, we would be spectators of her life. We both take the time to be good bench sitters because her life and her development are important.

The clock ticks off the last seconds of the game. We won again. The girls are playing together well this year. The second game will start in a few minutes. Who would think that people would come to watch grade school basketball when the world is filled with much more interesting entertainment? Only a parent would know. Only a parent would rather watch from uncomfortable seats in the bleachers. □



*Professor Braun teaches English at Northwestern College, Watertown, Wisconsin.*



# Let's visit the grandmas

by Brenda Fowler

Six tiny two-year-olds, bundled in layer upon layer of winter clothing, line up at the door of the day care center.

"Hands on shoulders," their teacher, Jo Ellen Rhoden, calls as she places the mittened hands of each child on the shoulders of the one in front.

It's 9:45 a.m. on a Wednesday in December and Rhoden's class at the Teaching Center, on North 76th St., Milwaukee, is ready to leave for its weekly visit with elderly residents at Wisconsin Lutheran Child and Family Service, across the street from the day care center.

Slowly the line moves through the day care center, out the door and into the cold. The Lutheran home is just 100 yards away. The group of six children and two teachers crosses the street and arrives safely at the warm Lutheran center. The center's director, the Rev. Ernst Lehninger, and music therapist Vicki Henning greet them at the door.

Off come the fuzzy purple hats, the snow pants, the white scarves and the handmade red mittens.

The children know where they are and why they're there. This is where the "grandmas" live.

"Let's go see the grandmas," Rhoden says quietly, rounding up the wanderers.

The weekly visits, which started last May, are important times for both the Lutheran home residents and the children. Though the children are just learning to speak and some of the residents no longer can speak, communication through smiles and touch couldn't be better.

Elizabeth Muth, sitting in a chair near her bed, receives the first visit. Her face lights up when she sees the children waddling into her room. As each one walks up to her, she holds the child's head gently between her hands and kisses the top.

"My oh my. What big boys!" she murmurs, more to herself than to others in the room.

During the five-minute visit the children hug Muth and touch her hands, and she tries to hug them all back. A few meander about the room, examine the bed and poke at whatever interests them. Finally, led by Rhoden, Lehninger and Henning, the children leave for the next of about 10 rooms they will visit during their hour-long stay.

As the children move through the hall, the nurses smile at them and a few obviously delighted residents sit in wheelchairs in their doorways admiring the kids.

A few doors away is Gertrude Radtke's room. Sitting on her bed, Radtke tries to pick up Marissa, one of the two-year-olds. Slowly and deliberately she begins to lift the girl. Halfway to Radtke's lap, it looks as if Marissa might not make it up, but Radtke gives it her all and



Marissa, 2, visited Maria Katzenbach, 98

Marissa is on her lap. Both smile at each other from ear to ear.

Upon seeing the unexpected feat of strength, Lehninger and Henning exchange looks of amazement that the tiny woman could lift the child.

Rhoden's class started coming to the Lutheran center because regular field trips were not possible. Teaching Center policy prohibits two-year-olds from riding in a vehicle without seat belts and most school buses do not have them. Walking across the street to the Lutheran home was the answer. Up to eight of the 13 children in Rhoden's class go at one time.

Rhoden and Lehninger said the visits benefited both the children and the residents at the home.

"They love it," Lehninger said of the residents. "It reminds them of their grandchildren."

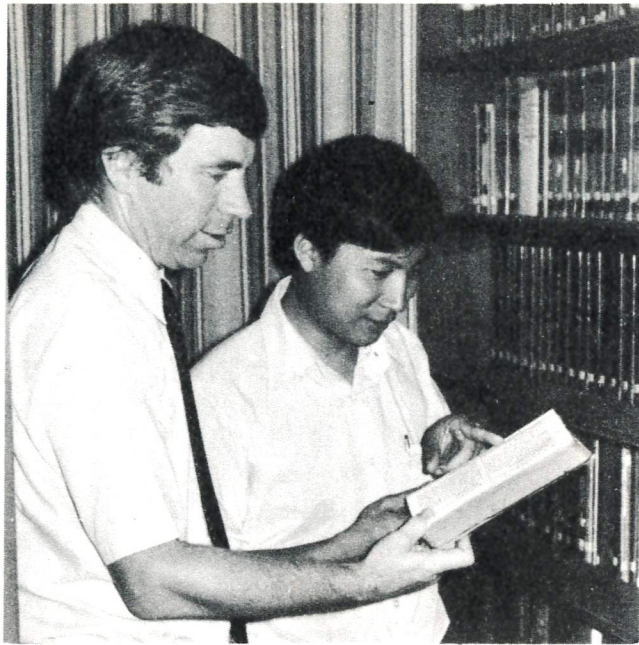
Rhoden said the two-year-olds interacted perfectly with the residents because they don't judge what they see, and simply accept and return hugs and kisses.

The final visit this Wednesday is with Maria Katzenbach, a 98-year-old woman who is almost blind and is hard of hearing. When she is told that some small children want to see her, she gently puts out her hand and feels for them. Finding the nape of Kendal's neck, she tenderly strokes his hair. He stands quietly next to her with a sleepy expression on his face.

When it is time for them to go and she gives up Marissa from her lap, Katzenbach whispers, "Such beautiful children. If I only could see them." □



Brenda Fowler is a journalism student who works for The Milwaukee Journal, Milwaukee, Wisconsin. The article is reprinted with permission.



Missionary Kirschke with Chan

# The four ghosts of Hong Kong

by Gary A. Kirschke

**Y**ou say, "There aren't such things as ghosts!" Well, where I come from everyone believes in ghosts. I'm going to tell you about the ghosts that haunt the missionaries in Hong Kong.

In Hong Kong 98 percent of the people are Chinese and they have a long history. The first of the fourteen Chinese dynasties was already founded when Moses was leading his people out of Egypt. The Chinese are very proud of their heritage. No other nation can claim such a long history. No wonder the Chinese sense they are a special people and call their nation the center of the universe. This heritage is one of the ghosts that haunts us in Hong Kong.

Another ghost that haunts us is the present socio-economic status. The Chinese in Hong Kong are very proud of their country because they built it. The people are also very aware of the good life they now enjoy. They are so conscious of how they dress and how they decorate their homes. They do not want to look like the other Chinese from across the border.

The people of Hong Kong are also concerned about their future. Since 1841 Hong Kong has been a part of the British Empire. However, on July 1, 1997, Hong Kong will become part of the People's Republic of China. Deng Xiaoping has told the people of Hong Kong, "Don't worry! There will be no changes for fifty years." But the people are worried there might be big changes in the good life they now enjoy. Perhaps this explains why some people already have left, why others are making plans to do so, and why many more wish they could. This uncer-

tainty about the future is a ghost that haunts the people of Hong Kong.

Missionaries here face many problems. One problem is they are not Chinese, and the God they speak about is not Chinese either. In fact, the gospel we preach is not recorded in the annals of Chinese history. The gospel was not proclaimed in China until the nineteenth century. Among the Chinese, belief in their gods and worship of ancestors are strong. Many times when a Chinese chooses to worship Jesus, it will lead to the breakup of the family.

Another problem faced by the missionaries is physical. If you are over five feet four inches tall and weigh more than 120 pounds, you're too big. In Hong Kong you would be banging into things and bumping into people. The truth of the matter is, in Hong Kong you look like a "klutz." Still you want to share the gospel with them. But you must use the language of Hong Kong — Cantonese. Mistakes are common. With one slight mistake in pronunciation you could present Jesus as "the old pig" instead of "the Savior." Remember in Hong Kong you look like a "klutz." When you open your mouth, even to share the gospel, you remove all doubt.

The ghost of future Hong Kong is a concern to us. What do we need to do in the next eleven years to insure that the gospel of Jesus will still be preached there after that? How are we going to deal with the future?

There is a fourth ghost in Hong Kong. This ghost does not haunt us or cause problems for us. He helps us. He is the Holy Ghost. For, you see, in spite of all obstacles and of all those ghosts that haunt us, God is building his church in Hong Kong. People are believing, being baptized and becoming new creatures in Christ Jesus.

On the first Sunday in July an all-time high of 200 people were in attendance at our three churches in Hong Kong. In August we opened two preaching stations. The ghost of Hong Kong past likes to frighten people and keep them away, but the Holy Ghost brings people into church.

In spite of the fact that Hong Kong people are concerned about their image, they are walking and talking with us. That's right. Trendy Chinese called Chan and Lee actually are associating with "klutzes" called Kirschke and Schroeder. Even though we stand out as foreigners and use a vocabulary usually identified with nursery school students, there are university graduates who allow us to teach them.

During this summer term the number of students attending classes at our Bible Institute reached eighteen — an all-time high. Next summer three of these students plan to enter our seminary, which at present has one student. There is no doubt about it; God is building his church in Hong Kong, and he is doing it by the Holy Ghost. □

*Missionary Kirschke serves in Hong Kong.*

# A very special Christmas

What we were privileged to witness was a miracle



Students and volunteers of the Jesus Cares program

by Alfons L. Woldt

**C**hristmas 1986 is an experience that my wife, daughter and I shall never forget. On the Sunday before Christmas we decided to attend the Christmas service presented by the students and staff of the Jesus Cares school in Milwaukee.

The Jesus Cares school is a part-time school offering Christian training for persons who are mentally retarded. Currently there are 28 students enrolled, taught by 18 volunteers. The ages of the students range from nine to 57. The school is sponsored by the Special Ministries Committee of the Southeastern Wisconsin District.

Fairview Lutheran Church was impressive with the traditional beautiful tree, appropriate symbols and decorations. Ushers offered us a traditional service folder. But that is where tradition gave way to the unique, the unusual, the very special.

As we joined in the singing of the processional hymn we began to share in the special joy that pervaded this service. The sounds of the singing, the ages of the children, the fact that some needed assistance to keep up with the procession, all added to the feeling that this was going to be a different kind of Christmas service.

The presentation of the Christmas gospel that followed was so beautiful that it begs description. To see children of all ages with limited mental ability stand before a church full of worshipers and confess their faith left few dry eyes. The recitations were not the result of many weeks of rote memory and drill. These were expressions from a heart of faith. Some could not express their faith in words, but we could see it on their faces as they placed a

Christmas symbol on the tree, or as a staff member spoke for them. One way or another, each student presented his or her version of the Christmas story.

The carols were sung in a very special way. Sure, the voices were not all in pitch, not even in the same key. Some students could utter only a sound, some could keep time. I am convinced that this singing matched that of the angels. It was enthusiastic, but above all, from the heart, and that's what made it so beautiful.

What we were privileged to witness was a miracle. To be present, to actually see the word of God able to penetrate impossible barriers is really something. One father told me his son who is severely retarded had never in his 27 years of living in an institution been able to participate in any kind of activity. The experts have labeled him as uneducable. (In other words, don't waste your time.) But since Bruce was enrolled in the Jesus Cares school he has begun to respond to the teaching of the word of God. Other parents told of similar experiences.

This is why we shall never forget Christmas 1986. It was the year that the Lord permitted us to be witness to the power of the word. A miracle indeed. We can hardly wait for next Christmas. We hope you are able to share in a similar experience in your area. □



Alfons Woldt is executive secretary of the Special Ministries Board.

***Is it in keeping with the purpose and goals of our Christian day schools to have non-WELS people doing some coaching of athletic teams? What about allowing non-member children to be on the school's teams?***

I assume that the purpose of which you speak is that which Christ gave his church — to “make disciples,” which includes making children “wise for salvation,” “teaching them to obey everything he has commanded us,” “preparing them for works of service” and doing it “all to the glory of God” (Matthew 28:19-20; 2 Timothy 3:15, Ephesians 4:12; 1 Corinthians 10:31). I assume that this purpose permeates every facet of the Christian school's program, whether carried out by modeling Christian truth and love or by more directive educational methodology. I assume that only Christians can adopt this purpose and serve toward this end, and that only Christians of our fellowship should be called to such ministry. Incidentally, I assume that winning athletic contests is not a significant goal of Christian schools and will not be achieved at the expense of the school's purpose.

It is *not* wrong for those we've called (full-time or lay volunteers) to seek the assistance of non-members in the task of communicating facts and skills (whether scientific, artistic, vocational or athletic). Such non-member “aides” should be apprised of our convictions and educational philosophy, of course, and asked to respect these. That very witness, together with the witness of our children, can even be a “hands on” component of Christian education.

Since there is no biblical reason to exclude non-member students from athletic teams, doing so might very well be wrong. It may communicate the opposite of Christian love to students and parents we seek to reach with God's love. I'm assuming once more that the school is “making disciples” (the Great Commission), not merely raising revenue from Christians of another denomination.

***What is meant by the expression “sheep-stealing,” and is there a biblical basis for rejecting such a practice? Recently a pastor I know refused to visit a member's spouse because that spouse belonged to another (non-WELS) church. He claimed that such a visit would be “sheep-stealing.”***

The origin of the expression is probably John 10, where believers are called sheep and those who approach them apart from Christ are called thieves. Sheep-stealing is an especially appropriate term for the “mis-

sion” of sects who badger members of Christian churches with their pseudo-Christianity.

In our circles sheep-stealing or proselyting is more frequently a description of misdirected evangelism. When representatives of one Christian church deliberately seek to draw active members out of another Christian church with polemical arguments and uninvited visits, that's sheep-stealing. A more recent version is using the media to pillory other churches or attract their members.

Where Jesus is proclaimed as Son of God and Savior, there will be Christians (Isaiah 55:11; Romans 1:16) even if doctrinal error coexists with the gospel. These Christians as “church” rightly call pastors to “shepherd” their congregations (Acts 20:28; 1 Peter 5:2). To interfere in such a ministry — even though heterodox — would be a form of loveless “meddling” (1 Peter 4:15). St. Paul recognized the congregations in Galatia and Corinth as “churches” despite their serious errors and respected their ministry while exercising his own (2 Corinthians 2:10). He was unwilling to interfere in less-than-gospel motivated ministries in Rome (Philippians 1:15-18).

Sheep-stealing distracts the church from its mission of bringing the gospel to those who *don't* know the Savior. It risks inter-church hostility which may obscure the issues of doctrinal difference, confuse weak Christians, damage Christian love and harm the reputation of Christianity among those outside the faith.

It is *not* sheep-stealing, however, to aggressively evangelize those who are members of non-Christian “churches,” those who are not Christians (and therefore not Jesus' sheep) even though they're church members and those who are inactive members of some church (whose names are on a membership roster but whose spiritual life is not under that church's ministry). It is *not* sheep-stealing when Christians testify to the truth in conversations with acquaintances whose membership in a heterodox church has led them to accept falsehood (1 Peter 3:15). It is *not* sheep-stealing when a church publicly proclaims truth and identifies error.

The distinction between evangelism or witness to the truth and proselyting may sometimes be difficult. St. Paul urges us always to “speak the truth in love” (Ephesians 4:15). □



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 Paul Kelm is the synod's executive secretary of evangelism.*

# LETTERS

## Reactions to Letters column

Further reactions in the "Letters" column (January 1) to Pastor Westendorf's "Reflections" on Disney World have prompted this letter.

It is my opinion that the current editor's addition of the letters column is one of the healthiest changes in TNL in at least a generation. It is only because we live in a free society that such columns exist in newspapers or magazines of any kind.

It should disturb us both as Americans and as Christians to read statements such as, "I suggest that the editor of TNL be more certain of what's true and edifying or eliminate the letter section," or "I wish the editor would edit out obtuse remarks. . . ." The letters column is an opportunity for WELS members to express their opinions. It is not gospel truth. We should not believe everything we read in the newspapers or that everything in TNL is inspired.

Dave Luetke  
Onalaska, Wisconsin

In the January 1 issue Daniel P. Garbow suggests that controversy be minimized in the letters section. Perhaps he might better understand why I must disagree if I relate an experience I had in the 1960s when I was still a member of the LCA in Concord, New Hampshire.

That synod's official magazine, *The Lutheran*, had printed a series of articles indicating that those who believed the Bible to be without error had lost touch with modern scholarship. This finally induced me to write a letter to the editor challenging some of the magazine's statements. He refused to publish my letter. Instead, I received a letter from him denouncing my antiquated beliefs.

Is it possible that had my challenge been published, some of LCA's lay membership might have been alerted to the destructive corrosion underway in their church? So please, Mr. Editor, continue to let the winds of controversy roar through your letters.

And to Thomas Zellmer, a loud "amen" for his article, "Finish what we start." When I saw what was happening in our LCA congregation my conscience required me to resign. Only those who have experienced the guilt, anger and emptiness one feels when he and his family are suddenly deprived of the benefits of weekly spiritual renewal will understand how tremendously important

home missions can be to isolated Lutherans. I have never stopped thanking God for inducing WELS to give my letters serious consideration: first by sending exploratory pastors, then a mission pastor, and finally funds to establish our first permanent WELS congregation in New Hampshire at Amherst. It was this experience that taught me the great importance of home missions.

Hilbert R. Siegler  
Bangor, Wisconsin

## "Finish what we start"

Will we listen?

In the January 1 issue Thomas Zellmer has sounded a trumpet blast against apathy of midwest churches concerning missions and their greater interest in minor projects.

The words "Finish what we start" are certainly words of wisdom and worth a substantial measure of consideration.

Agnes Kregel Moede  
Larsen, Wisconsin

## The Hymnal Sampler

Now that the Hymnal Sampler is out and in use, I would like to make some observations.

First, thank you to the committee who is doing this fine work. Some have said, "Why do we need to change?" To this I answer, "Those who still like the King James may read it at home, but our public worship needs to be in modern English. When we start mission work in a foreign country we translate the Bible into the language the people speak today — not what their ancestors spoke 500 years ago. It is time we worship in the language we speak."

A few examples of changes that are good follow: In the Creed, God judges the *living* and the dead. (When I was little I wondered why God wanted the quick or fast people.) Also instead of "from *thence* he shall come . . ." we say "from *there* . . ." In the Lord's Prayer, God forgives our *sins* rather than trespasses. This is being much clearer as trespasses today mean stepping on someone else's property. In the Song of Saints and An-

gels (Sanctus) we sing to the "Lord God of *heavenly hosts*" instead of Sabaoth which ended up being sung as *Sabbath*. One more feature I like which is not a wording change is the quicker pace of most of the liturgy. The Gloria in Excelsis used to be sung at such a depressing pace, but now as The Song of Praise it sounds like a song of praise.

One suggestion I would make concerns the Lord's Prayer. This is to standardize a new version. The new catechism still uses the King James wording of the Lord's Prayer. The Sampler has two different wordings of the doxology to the Lord's Prayer, i.e., the spoken non-communion version differs from the sung communion version. To avoid future confusion and facilitate learning the new, please get together and agree on a common version.

Thanks again for the good work and may the Lord bless the work yet to come as we strive to make his worship understandable and meaningful.

David Robertson  
Blissfield, Michigan

## TNL appreciated

Each issue of *The Northwestern Lutheran* is better than the last. The covers are works of art — especially the one for December. Each article is well written, very readable, and each contains a message for us.

I am fortunate, I am greatly blessed to be receiving this, the finest church magazine published. Producing such a publication twice each month is, no doubt, a tremendous undertaking. Please remember that it is greatly appreciated by your readers.

God bless you in your work.

Reuben Feld  
Watertown, Wisconsin

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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.*

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## NEWS around the world



### **Top ten religious news stories of 1986 named**

. . . Members of the Religion Newswriters Association named efforts by the Vatican to impose stricter orthodoxy on the Catholic Church in the United States as the most significant religious news development of 1986. Coming in second was the announcement by Rev. Pat Robertson that he will seek the Republican presidential nomination in 1988 if 3 million voters petition him to do so. In third place was an order of a federal judge to a public school system in Tennessee to excuse children from reading books their parents found objectionable. Following next in order were turmoil in South Africa; the continuing conservative trend in the Southern Baptist Convention; the conviction of eight workers involved in the sanctuary movement in Phoenix; the merger of three Lutheran denominations; the role of the Catholic Church in the political upheaval in Haiti and the Philippines; the removal of adult magazines from thousands of stores following pressure from religious groups; and Pope John Paul II's visit to Rome's main synagogue, embracing the chief rabbi and describing Jewish people as Christianity's "elder brothers."

### **Study predicts more demands on schools . . .**

The top education issue of 1987 will be increased demands by families that schools act as both parent and church, according to a Michigan group that has accurately predicted other education trends in recent years. Such pressure will stem from the instability of families as well as desire of parents to pursue their own interest, said the Management Group of Michigan's Macomb Intermediate School District. "There are ample indicators that the American family is in trouble," said a study by the group issued December 31. At least 40 percent of the children born this year will eventually have divorced parents, the study said, and only one in 1000 first year women college students plans a career working at home. "Increasingly, parents will look to schools for help," the study predicted. "Their first concern will be a secure environment for children as they pursue their own interests. But more importantly, they will want the schools to teach manners, morals, health and other subjects traditionally the domain of family and church." The Michigan educators have attracted wide notice for predicting the top ten education issues during each of the past seven years. While both political parties will make the family a major national issue, the study predicted,

their efforts may conflict with changing values. "Many parents are unwilling to sacrifice for their children," the educators said, adding that even well-to-do families prefer having two working parents in their quest "to have it all."

**Gorbachev attacks religion . . .** A late November speech by Soviet Communist Party leader Mikhail Gorbachev calling for a "firm and uncompromising struggle against religious phenomena" has been interpreted in the West as a sign that his widely publicized reforms do not include a new attitude toward religion. Gorbachev gave the speech November 24 in Tashkent on his way to India. In it, he declared that "we must be strict above all with Communists and senior officials, particularly those who say they defend our morality and ideals but in fact help promote backward views and themselves take part in religious ceremonies." Keston College News Service of Kent, England, which specializes in religious news in Communist countries, commented that "the timing seems strange and may help to account for the limited publicity given to the speech (in the Soviet Union). After all, it is hardly tactful to attack religion in a predominantly Islamic republic on the eve of a visit to a country with a sizable Muslim minority."

**New executive director for Bureau . . .** Dr. Thomas R. Sluberski, chairman of the Department of English and Communications at Concordia College, Bronxville, N.Y., is the new executive director of the American Lutheran Publicity Bureau. A Missouri Synod clergyman, he succeeds Rev. Glen Stone. Stone, a clergyman of the Lutheran Church in America, will continue to edit the bureau's quarterly journal, Lutheran Forum. As executive director of the agency, which is celebrating its 70th anniversary this year, Sluberski is responsible for public relations, fund raising, promotion and supervision of staff. Sluberski will continue his post at the college, at least for the immediate future.

**Return religion to history books . . .** The role of religion in American history should be presented in public school textbooks, according to an editorial in the *Washington Post*. The newspaper noted that a study by *People for the American Way*, a liberal organization, "revealed that religion is hardly mentioned at all" in American history textbooks. "The absence of any discussion of a subject that has motivated, inspired and, at times, torn apart important elements of the population is ridiculous," the *Post* said. It commented that "this doesn't mean that public institutions should promote a particular set of religious beliefs, encourage religious observance or practice, or indoctrinate children in a creed or dogma. But school systems that seek to avoid controversy by ignoring religion entirely are shortchanging the public and the students. They are not helping to conquer ignorance, but perpetuating it." □

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.

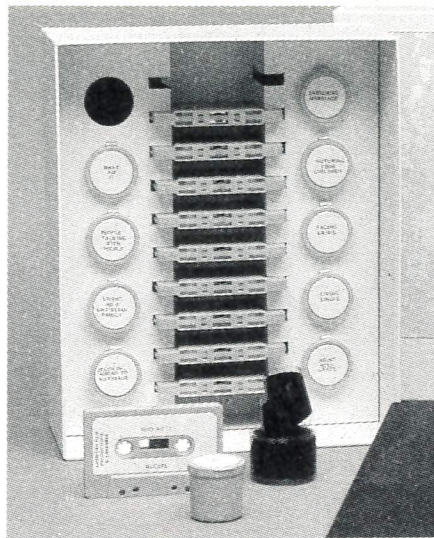
# “Living in Grace”

A new, comprehensive educational program for Christians has appeared on the scene within our WELS circles. Entitled “Living in Grace,” and produced by Wisconsin Lutheran Child and Family Service, this series is meant for use by congregational groups and organizations, Bible classes, family life seminars and the like.

For 20 years WLCFS has functioned as a Christian social service agency. It offers programs in the areas of counseling unwed parents, adoption, foster care, individual and family counseling, and alcoholism recovery and support groups, plus a variety of health care services. The staff of WLCFS has come to be known as professionally competent and scripturally sound in assisting people to cope with the problems of today’s world. Out of these experiences has grown this program of education for Christians to grow in the grace of living the Christian life in a troubling world.

All of the necessary ingredients are present in this program to provide a rich learning experience for the participants. Each of the 10 lessons consists of a participant’s study and discussion guide, a leader’s manual, a 10-14 minute filmstrip with tape cassette recording commentary, and the necessary supporting scriptural references.

The 10 lessons have been designed to present major aspects of the Christian life. While each study unit is distinct, the total program is a unified set of interrelated topics. Following are the lesson titles: I. “Who Am I?” (My Identity); II. “What Am I?” (My Uniqueness); III. “People Talking with People” (Communication); IV. “Living as a Christian Family” (Foundation); V. “Looking Ahead to Marriage” (Preparation); VI. “Enriching Marriage” (Practice); VII. “Nur-



turing Your Children” (Growing/Caring); VIII. “Facing Crisis” (Coping); IX. “Living Single” (Choices); X. “Aging with Grace” (Changes).

“Living in Grace” is available only

by purchase from Wisconsin Lutheran Child and Family Service. The cost of the entire set of materials is \$225.00 and includes 10 filmstrips, 10 cassettes, one leader’s manual, one set of participants’ materials and a “Living in Grace” textbook. Purchasers receive a copyright release so that they may reproduce additional worksheet materials for group use now or in future repeat presentations. A deferred payment plan is available for smaller groups or congregations — a downpayment of \$75.00 followed by installment payments within a one-year period.

Orders must be placed through the WLCFS office at 6800 N. 76th Street, Milwaukee, WI 53223. Additional information, color brochures and actual samples are also available from the above address.

— James P. Schaefer

## DMLC graduates ten

At its mid-year graduation service, Dr. Martin Luther College conferred bachelor’s degrees on 10 graduates. In addition two teachers completed their synod certification program.

The degrees were conferred by Dr. Arthur J. Schulz, vice president for academic affairs. President Lloyd O. Huebner was the speaker.

Graduates from Wisconsin were John Cigler, Two Rivers; Laurie Gauger, Rockfield; Michelle Manderfield, Marinette; and Edward Noon,

Green Bay.

Graduates from Minnesota were Tamara Gray, Inver Grove Heights; Philip Petermann, St. Paul; and Dwight Sandvold, New Ulm.

Other graduates were Vernon Gentele, Randle, Washington; William Giles, Sedona, Arizona; and Lillian Levitt, Lenexa, Kansas.

Completing the synod’s certification program were Marilyn Nell, Forestville, Wisconsin and John Sehoff, Fond du Lac, Wisconsin.

## Food Kettle helps needy in 1986

The members of local branches of Aid Association for Lutherans and their Lutheran churches in the Milwaukee area continued to demonstrate concern for needy families and individuals during 1986. In a project known through the years as the Milwaukee AAL Food Kettle, emergency food assistance was delivered throughout 1986.

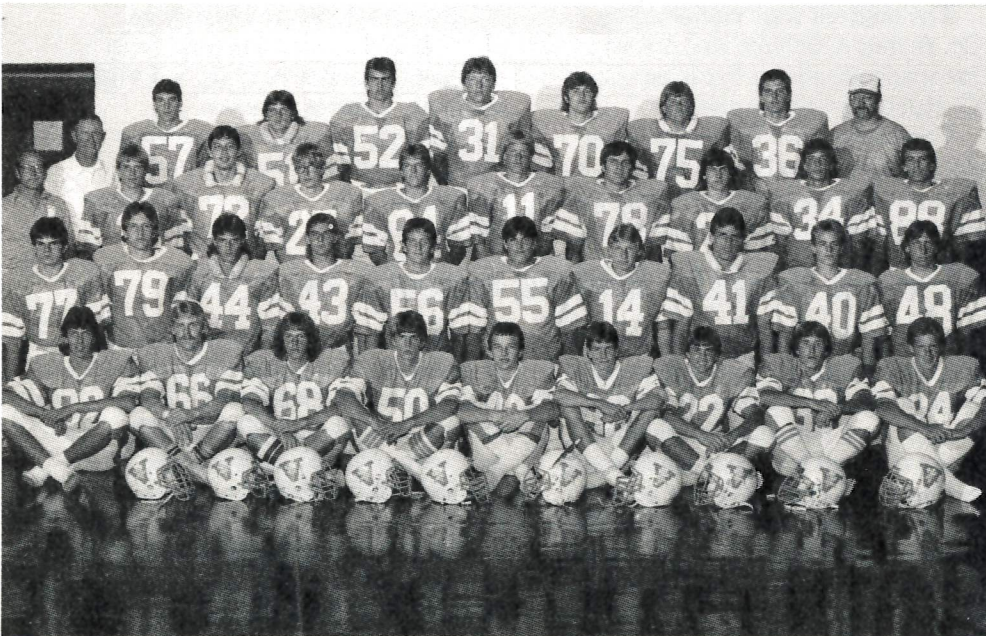
Of the more than 100 AAL branches and congregations involved in the collection of food and cash donations for the needy in 1986, more than 75 worked together in the AAL Food Kettle. The latter conducted a variety of activities in their

churches to supplement donations. In addition, they pooled their grant monies received from AAL. These monies totaled more than \$80,000 and were used for the purchase of five and ten dollar food gift certificates.

The 1986 Food Kettle totals are as follows: food donation valued at \$60,500, cash donations and proceeds from fund raisers in the amount of \$127,500, and \$83,160 in food certificates purchased from local supermarkets at generous discounts. Additional funds in excess of \$4000 were placed on account at Second Harvesters of Wisconsin, Inc.



**Missionary Leroy Dux**, his wife, Ann, and Megan (left) and Ryan have settled themselves in Chelston, Zambia, on the Bible Institute and Seminary grounds of the Lutheran Church of Central Africa. Missionary Dux is presently involved in language study before beginning actual work in Zambia. Missionary Dux was commissioned September 21 at Calvary, Thiensville, Wis., by Pastor David E. Kock, chairman of the executive committee for the Lutheran Church of Central Africa.



**The Winnebago Lutheran Academy Vikings** of Fond du Lac, Wisconsin continued the winning ways of WELS Lutheran teams by capturing the football championship of the Wisconsin Independent Schools Athletic Association Class B. The Vikings were also the Midwest Classic Conference champions with a 12-0 record. Coaches of the championship team were Ray Spangenberg and Rick Zahn (row 4, left and right), and Tom Niedfeldt (row 3, left). The academy, supported by congregations in the Fond du Lac area, has an enrollment of 335.

## New counseling center opens

The board of directors of WELS Lutherans for Life of Michigan voted unanimously to open a second pregnancy counseling center on the north-east side of Detroit.

The center was opened to better serve clients who live on the north-east side of Detroit, too far away from the Livonia counseling center to be helped. Previously the board membership had been expanded to include three new northeastside members.

The state convention of the state chapter was held January 24th at Huron Valley Lutheran High School. Keynote speaker was Larry Marquardt, one of the founders of WELS Lutherans for Life, and long-time spokesman for pro-life issues. He also ran a workshop on euthanasia.

The Livonia pregnancy counseling center through its all-volunteer staff has seen more than 1600 clients. Of the 14 WELS Lutherans for Life counseling centers the Livonia center is one of the most active.

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## WITH THE LORD

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### Ruth Margaret Dorn 1941-1986

Ruth Margaret Dorn (nee Albrecht) was born December 22, 1941 in Wauertown, Wis. She died in an automobile accident December 8, 1986 in Muskego, Wis.

Following graduation from Dr. Martin Luther College in 1962 she served congregations in Minneapolis, Minn., Cibique, Ariz., and Muskego, Wis.

In 1963 she married Owen Dorn. She is survived by her husband; four sons, Jeffrey (Rachel), Brian, Steven and John; mother, Mrs. Margaret Albrecht; brother, Pastor Paul Albrecht; and grand-daughter, Erin.

Funeral services were held December 11 at St. Paul, Muskego, Wis.



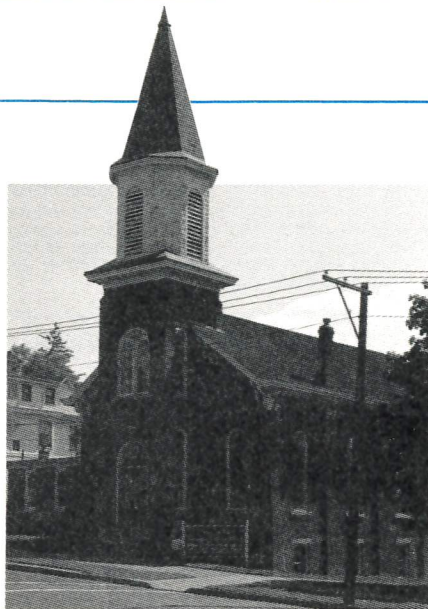
## New facilities for Crown of Life

Crown of Life, Marietta, Ohio, recently moved into its own church building. The facility had been known as Trinity chapel and is considered an area landmark.

The church is located in the historic heart of Marietta, the oldest planned city of the Northwest Territory dating back to 1788. The German Methodists who founded the congregation dedicated the church in 1878. As the use of German died out, so did the congregation. It merged with an English-speaking United Methodist Church, and the building then saw only marginal community usage.

Crown of Life was able to purchase the church from the United Methodist Church complete with an impressive pipe organ, an 1800-pound bell, all sanctuary furnishings, tables and chairs. The congregation had been meeting in the local Holiday Inn for three years and numbers 36 baptized members.

Since worship began in the new facility, the church has received excellent news coverage on radio and in all local papers. "Worship attendance has been up almost 50



Crown of Life

percent and the members and friends of the congregation continue to grow," according to Pastor Richard A. Krause, who is the first resident pastor of the mission.

### DISTRICT NEWS SCHEDULE

- February 15:** South Central, Southeastern Wisconsin, Western Wisconsin
- March 1:** Arizona, California, Dakota-Montana, Michigan
- March 15:** Minnesota, Nebraska, North Atlantic
- April 1:** Northern Wisconsin, Pacific Northwest, South 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 five weeks before the date of issue

### CONFERENCES

**Nebraska District, Central Conference, February 23-24** at Immanuel, Hadar. Agenda: Large Catechism — Second Article (Strassburg); Isagogical Study of Colossians 2 (Lemke); Generating Enthusiasm for the Church's Mission (Panel Discussion); How Can WELS Congregations Communicate Loving Concern to the Community? (Ebert).

**Nebraska District, Rosebud Conference, February 23-24** at Zion, Colome, S. Dak. Agenda: Our Worship Service — What do the parts mean? How can we make it more meaningful? (Layman); What Does the Bible Say About Gambling? (Groth).

### CHANGES IN MINISTRY

#### PASTORS:

- Bunde, Gilbert C.**, from Bethlehem and Willow Lake, Willow Lake, S. Dak., to Emanuel, Fairfax, Minn.
- Strackbein, John T.**, from St. Mark, Salina, Kas., to Puerto Rico (Missioner).
- Winters, Richard A.**, from Immanuel, Hutchinson, Minn., to Faith, Prior Lake, Minn.

### ADDRESSES

#### PASTORS:

- Bare, James A.**, 4361 Blueflax Dr., Pueblo, CO 81001; 303/545-5718.
- Henselin, Philip J.**, Rt. 9, Box 452, Columbus, MS 39701; 601/329-4179.
- Volkmann, Marvin H. em.**, 889 S. Seventh Ave., West Bend, WI 53095-4643; 414/334-0450.

### NORTHWESTERN COLLEGE TOURING CHORUS Itinerary

- February 25 7:00 p.m. Grace, Prairie du Chien, WI
- February 26 7:30 p.m. Salem, Colorado Springs, CO
- February 27 7:30 p.m. Mount Calvary, Flagstaff, AZ
- February 28 7:00 p.m. Pilgrim, Mesa, AZ
- March 1 8:00 & 10:00 a.m. Emmanuel, Tempe, AZ
- 6:30 p.m. Grace, Glendale, AZ
- March 2 9:00 a.m. Arizona Luth. Academy, Phoenix, AZ
- 7:30 p.m. Mt Olive, Las Vegas, NV
- March 3 7:30 p.m. St. Paul First, North Hollywood, CA
- March 4 9:15 a.m. Calif. Luth. High School, Tustin, CA
- 7:30 p.m. Reformation, San Diego, CA
- March 5 7:30 p.m. Grace, Tucson, AZ
- March 6 7:30 p.m. Shepherd, Albuquerque, NM
- March 7 7:30 p.m. Shepherd of the Valley, Westminster, CO
- March 8 8:00 & 10:00 a.m. Zion, Denver, CO
- 8:00 p.m. Good Shepherd, Kearney, NE
- March 9 10:15 a.m. Nebr. Luth. High School, Waco, NE
- March 11 7:00 p.m. St. Mark, Watertown, WI

### SYMPOSIUM

The Board for Parish Education and Dr. Martin Luther College are co-hosting a symposium on "The Lutheran Elementary School and Evangelism" on April 24-25 at the Yahara Center in Madison, Wis. Stimulating papers and models will be presented. All who attend will be invited to become involved in structured discussion of whether and how Lutheran schooling and Lutheran evangelism may be integrated.

The cost of attendance includes a minimal daily registration fee plus meals and lodging at the Yahara Center. Deadline for pre-registration is April 1. Enrollment is limited, so please hurry! Appropriate forms have been mailed to all pastors and elementary schools. For further information or additional pre-registration material contact Dr. John Isch, Dr. Martin Luther College, New Ulm, MN 56073; 507/354-8221 or 507/354-2492.

### NPH NOTICE

The retail store of Northwestern Publishing House will be closed for inventory all day on Monday, March 2 and until 12:00 noon on Tuesday, March 3.

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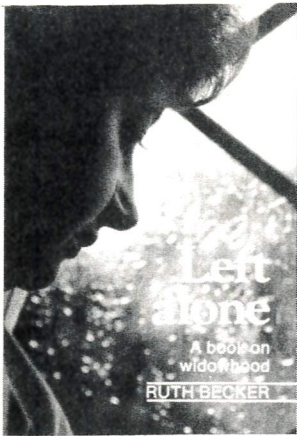


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For information on CEF member loan investments and an application, contact your congregation's member loan representative or write Mr. Charles Skeels, WELS Director of Member Loans, 2929 N. Mayfair Rd., Milwaukee 53222 (414) 771-6119 (collect calls accepted.)

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By Ruth Becker

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## MAINTENANCE ENGINEER

Wisconsin Lutheran Seminary has a full-time position open for an individual who possesses skills and knowledge to trouble shoot mechanical, electrical, HVAC and plumbing systems plus do general carpentry. The person chosen will be an effective communicator and be able to supervise others. Please send resume and salary history to David L. Martin, Business Manager, 11831 N. Seminary Drive 65W, Mequon, WI 53092.

## EXPLORATORY SERVICES

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

**GILBERT, ARIZONA** — Heritage Lutheran, Gilbert Elementary School, 50 S. Gilbert Rd. Contact Pastor Richard Paustian, 3412 E. El Moro Ave., Mesa, AZ 85204; 602/924-1657.

## CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**FAYETTEVILLE/ROGERS/BELLA VISTA, ARKANSAS** — Grace, 1701 E. Robinson Ave. (Hwy. 68E), Springdale, AR. 9:30 a.m.; SS/Bible class 10:30 a.m. Pastor Charles Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021.

**HIGHLANDS RANCH, COLORADO** — Abiding Word, Sand Creek School, Dad Clark and Maplewood Dr., Highlands Ranch, CO. 9:00 a.m.; Bible study 10:15 a.m. Pastor Tom Jeske, 303/771-9721.

**ST. PETERSBURG, FLORIDA** — Faith, 2601 — 49th St. N, St. Petersburg, FL 33710. 8:30 a.m. and 10:45 a.m. from January through April.

**BUFFALO GROVE, ILLINOIS** — New Life Lutheran, Willow Grove Elementary School, 777 Checker Dr. (4 blocks south of where Hwy 83 meets Busch Rd. and Checker Dr.). 9:30 a.m.; SS/Bible Class 10:45 a.m. Pastor Chris Cordes, 890 Dunham Lane, Buffalo Grove, IL 60089; 312/520-9176.

**FREDERICKSBURG, TEXAS** — Shepherd of the Hills, Ait-haus Acres, 1906 N. Llano, Fredericksburg, 10:00 a.m. Pastor Floyd Mattek, 502 N. Edison, Fredericksburg, TX 78624; 512/997-2677.

## NEW WELS CHURCHES

### Names Requested

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

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

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

Alaska .....	Anchorage (South)*
Arizona .....	Gilbert* Peoria* Tucson (Southwest)*
Arkansas .....	Fayetteville/Bella Vista*
California .....	Bakersfield* Pleasanton*
Colorado .....	Colorado Springs (East)*
Florida .....	Jupiter* Miami (Hispanic)* Panama City*
Georgia .....	Alpharetta*
Illinois .....	Buffalo Grove/Wheeling* Streamwood*
Indiana .....	LaFayette*
Michigan .....	Houghton/Hancock*
Minnesota .....	Elk River* Shoreview*
Nebraska .....	Omaha (Southwest)*
New Mexico .....	Roswell*
New York .....	Manhattan* Poughkeepsie*
North Carolina .....	Fayetteville*
Ohio .....	Toledo (Northwest)
Pennsylvania .....	Bucks County*
South Dakota .....	Custer*
Texas .....	Atascocita* Beaumont* Universal City
Washington .....	Everett* Spokane Valley* Woodinville/Bothell*
Wisconsin .....	Madison (Hispanic)* Portage* Waunakee*
Ontario, Canada .....	Mississauga* New Market*

\*Denotes exploratory services.

## LIGHTS AVAILABLE

Six church lights in three sizes, four suspended, are available for cost of shipping. Contact David Robertson, 314 N. Lane St., Blissfield, MI 49228; 517/486-3773.

## FAMILY CAMPING TOUR

The Lutheran Science Institute is planning a Family Camping Tour from August 2 to 13 at two Indiana state parks and one in Ohio. There will be opportunity for fossil hunting. The nature and geology of the sites will be reviewed with 3-D slides. For further information write Lutheran Science Institute, Inc., 19545-102 St., Bristol, WI 53104.

## ANNIVERSARIES

**Milwaukee, Wisconsin** — Garden Homes (60th), March 1, 8 and 15. 8:30 and 10:45 a.m. Dinner following late service on 8th.

**Waukesha, Wisconsin** — Trinity (100th), April 26. Confirmation reunion, 10:45 a.m.; May 3-4, Centennial music weekend; May 17, 10:00 a.m. service at Exposition Center Auditorium, dinner to follow; May 24, Christian education Sunday. For further information phone 414/547-5350.

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## FROM THIS CORNER

There are a number of housekeeping items I would like to clear up.

First of all, anonymous letters. I do not mean the lovelessly critical which cravenly violate the eighth commandment. I know what to do with those.

But there are two other types. The first of these types is addressed to the letter column but unsigned. Many of these are thoughtful letters and should find a wide audience. But we will not print a letter, the author of which we do not know. If the writer wishes to remain anonymous, we will make the decision whether to honor the request. If we do not agree, the letter will not be printed.

The second of these types is a letter that asks for help. I have a sample before me as I write. A wife is asking for help in resolving a drinking problem of her husband. To our knowledge no help, such as she requests, is available. "Many of us out here," she writes, "are crying out for help. . . . Please do not isolate yourselves from us." But I have no name, no address, to carry on further. I am so, so sorry.

I have been in the ministry 40 years, and I have yet to betray a confidence. I do not propose to start now. Requests for confidentiality will be respected. You must believe.

Moving on. We are also saying farewell to a veteran contributing editor. In the January 3, 1971 issue Prof. Armin J. Panning was welcomed. Since that date he has shared responsibility for the devotion with a number of others. When he was appointed, Panning was professor of Greek and religion at Northwestern College. He is now president of Wisconsin Lutheran Seminary with its heavy load of responsibility. We are sorry to see him go. With a precision of expression and with evangelical penetration, he presented us with homiletical gems.

Starting last issue was a series on the family. The series, appearing on the 15th of each month, will be written by the staff of Wisconsin Lutheran Child and Family Service, Milwaukee. The aim of the series is to assist our WELS families as they deal with contemporary problems. The family is of special interest to us, not only because it is an organizing unit of society, protected by three of the ten commandments, but also because we have made a commitment to the family by investing heavily in it through an elementary school system which enrolls 31,000 of our young.

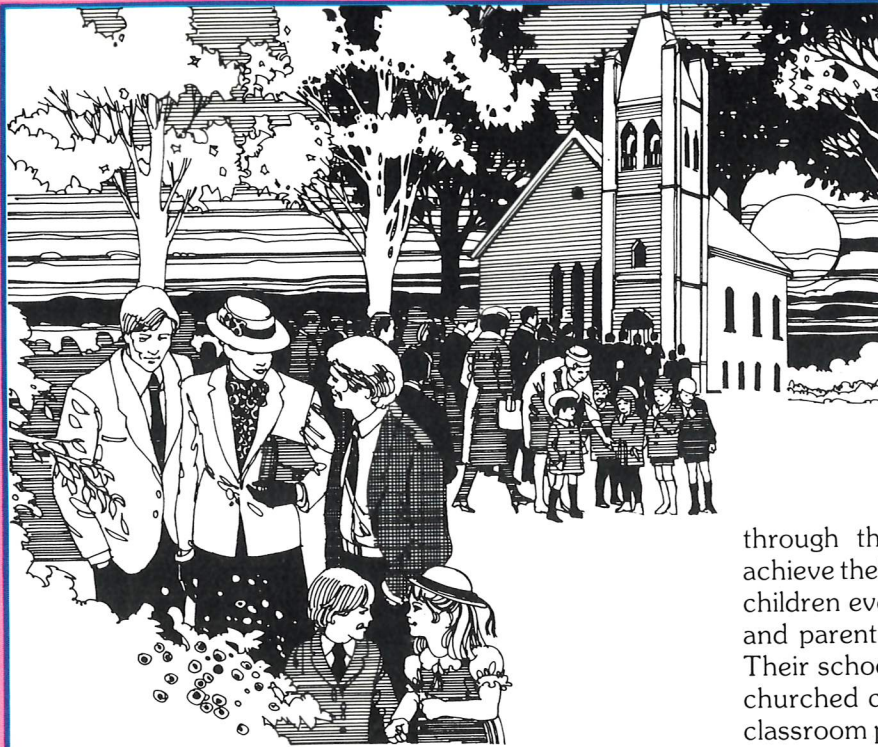
As you may have noted, we have also started a new series entitled Sacramental Living. The series will attempt to apply the sacraments to our daily life. Sharing responsibility for the series are Campus Pastor Tom Trapp serving on the University of Wisconsin-Madison campus and his assistant, Pastor Gary Faleide, who is currently completing work on his doctorate.

And — if I may anticipate — a series is ending March 15: Where We Stand by Pastor Mark Braun. The series dealt with selected practices of the synod, and we hope that they edified and explained. As soon as he can catch his breath, we will have Pastor Braun back on board again.

That's it!

*James P. Schaefer*





# How shall we bring them in?

by Darvin Raddatz

**T**hey're out there these days. The unchurched are out there in every one of our communities. They are there in greater numbers than ever before. How shall we bring them in?

A new answer to that question is being given in some communities. The answer does not apply to the whole range of unchurched, but it does apply to a large sector of our unchurched population. These are the young married couples. Or they are recently divorced singles. But often they have children. Often they want the very best of everything for their children.

We have the best, the very best: a word that makes the fatherless to become children of the highest and most tender Father in the world. We also have a century-long commitment to education that has provided us with the facilities, the workers and the know-how to share the word with children. So how shall we bring them into the family of God, these children and their young parents?

Without question, our mission calls us to lead these unchurched securely into the arms of our Father. But which way? Through the church into the school? Or through the school into the church? A few years ago the standard answer was: "Win the family for the church and then lead them to want the benefit of Christian education for their children." That may still be the standard answer in many church communities.

Other congregations have chosen to turn the process around. They are using the school as the agency through which the children and the parents can be introduced into the church. They are using already existing school facilities, workers and educational know-how in the interest of the mission call.

Does it really work to bring families into the church

through the school? Can our Lutheran classrooms achieve their traditional goals in the nurturing of member children even while seeking to win unchurched children and parents for Christ? Some congregations think so. Their schools have enrollments of 20 to 40 percent unchurched children. They devise admission policies and classroom practices that will contribute to the evangelizing of non-members as well as to the nurture of member children.

Other congregations are concerned that a large enrollment of non-members may increase difficulties in classroom management and instruction. They worry that the Christian character of the school may become diluted. They fear that teachers may be influenced by the presence of numerous unchurched children to blunt the distinctive Lutheran witness. They question the spiritual and educational effectiveness of a school if it enrolls the children of parents who are not yet committed to Christ and his church.

So how shall we bring the unchurched into the family of God? Are non-member children in the school a problem or an opportunity? The question presses upon us so insistently that a special symposium has been arranged to deal with it. The symposium bears the title, "The Lutheran Elementary School and Evangelism."

Its agenda has been devised to foster debate on whether and how Lutheran schooling and Lutheran evangelism may be usefully integrated. Elected officers from every district of the synod, as well as people with interest or experience in the matter, are invited to gather for the symposium at Madison, Wisconsin on April 24 and 25. Details of the invitation appear elsewhere in this issue of *The Northwestern Lutheran*.

Which way? Will both ways work? □



*Professor Raddatz teaches religion and social studies at Dr. Martin Luther College, New Ulm, Minnesota.*