

MARCH 15, 1987

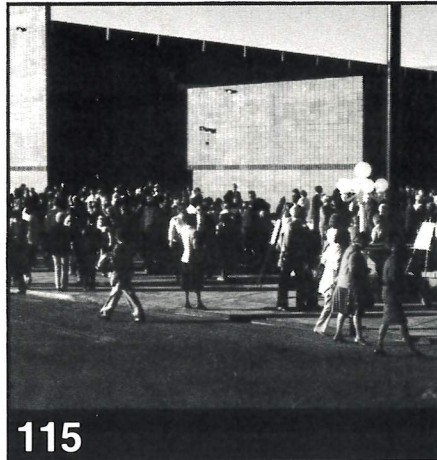
# The Northwestern Lutheran



*Arizona  
dedicates new  
academy*



106



115

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

MARCH 15, 1987/VOL. 74, NO. 6

## Editorial office

Rev. James P. Schaefer, Editor  
*The Northwestern Lutheran*  
2929 N. Mayfair Road  
Milwaukee, Wisconsin 53222  
Phone 414/771-9357

Beverly Brushaber, Editorial assistant

## Contributing editors

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

## District reporters

K. Pasch (Arizona), P. Heyer (California), R. Kanzenbach (Dakota-Montana), E. Schaeewe (Michigan), R. Edwards (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 (Southeastern Wisconsin), D. Kipfmiller (Western Wisconsin).

## Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Matthew Schaser, Duane Weaver; Subscription 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 bundle to one address at \$4.00 per subscription. Every home mailing plan at \$4.50 per subscription. All prices include postage.

*All other countries* — Please write for rates.

*The Northwestern Lutheran* is available on **cassette** for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **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. ©1987 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

## FEATURES

- Great chapters in the Bible** by *Julian G. Anderson* 105  
Philippians 3:4-14 — The greatest of all treasures
- Where we stand** by *Mark E. Braun* 106  
Where we can make it better
- Language in study and worship** by *Arlyn W. Boll* 108
- Sacramental living** by *Gary M. Faleide* 110  
The Lord's Supper and loneliness
- "So glad I got her"** by *Linda J. Niedfeldt* 111
- They need to be sent** by *Daniel W. Malchow* 120

## COLUMNS

- The word for today** by *Richard E. Lauersdorf* 103  
From Moriah to Golgotha
- Editorial comment** by *Immanuel G. Frey* 104  
Creation or evolution?
- I would like to know** by *Paul E. Kelm* 112
- Letters** 113
- From this corner** by *the editor* 119

## NEWS

- Around the world** 114
- Arizona dedicates new academy** 115
- Twentieth Lutheran high school opens** 115
- Staff additions at Wisconsin Lutheran College** 116
- Program celebrates 20th anniversary** 116
- Minnesota District** 116
- Nebraska District** 116

# From Moriah to Golgotha

by Richard E. Lauersdorf

*"Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son. . . . Through your offspring all nations on earth will be blessed"* (Genesis 22:12,18).

**T**here is a proper way to observe Lent, a highly profitable and spiritually rewarding one. That's to climb Mt. Moriah of old with Abraham and his son Isaac and from there to look to Mt. Calvary to God the Father and his Son, Jesus. As we do, two big words will stare us in the face — faith and love. Both words are vital to a proper observance of Lent.

## A great faith

How Abraham's mind must have whirled after God finished speaking to him. "How can he do this to me?" he must have thought, "how can he ask that I sacrifice my only son Isaac? What kind of God is he and what good are his promises?" But that's not how it went with Abraham. He trusted in God's promises and on Mt. Moriah God made his faith into an even greater one.

What about my faith? When all hums along smoothly in life, when there are loved ones at my side, harmony in my house, a balance in my checkbook, it's easy to talk about God's goodness and trust his promises. But what if God were to snatch those things from me? What if he were to ask me to climb my own special Mt. Moriah? What then? Let Abraham answer. He would point us to God's promises. He would teach us something about saying "Amen" to the promise that God who gave up his own Son will also with him give us all things (Romans 8:32). How we need to pray, "Lord, give us faith's trust."

What about my faith? God doesn't ask us, as he did of Abraham, to tie up our teen-age children and reach for a sharp knife. Instead, he asks that we love him more than wrinkled dollar bills and show it with our offerings. Instead, he asks that we honor him in our superiors and show it at home, work and play. Instead, he asks that we recognize our bodies as his temples and show it in a world where morals are muddy and regard for morality out of kilter. And when the obedience is slow in coming, when faith falters in the path of loving service, it's time to pray, "Lord, give us faith's obedience."

What about my faith? For whom of us has God

strengthened faith for great deeds as with Abraham? For most of us it's the hour by hour, day by day, unspectacular grind of life. There's the get up in the morning, go to work, come back home, endure temptation, rub elbows with unbelievers, find meaning in life's humdrum. Yet such days, as many of us have discovered, are not for sissies. In such days we need God's grace strengthening our faith as he did for Abraham. Then we can fight the battle without lowering the flag into the dust. Then we can raise eyes to the cross of Calvary when we do fall and to the final blessing behind it all. On Mt. Moriah this Lenten Season, we humbly pray, "Lord, give us faith's strengthening by your grace."

## A greater love

Do we remember, from our Bible reading and sermon hearing, something far more important for us on Mt. Moriah? Would it help if I inform you that Mt. Moriah was the very mountain area on which Jerusalem later was built and that Calvary or Golgotha was part of that mountain area and could even conceivably have been the same spot on which Abraham stood with his son Isaac? Can we see the comparison as we look from Moriah to Golgotha?

Like Abraham, God brings to the altar his only Son, whom he loves more than Abraham could ever have loved Isaac. Like Isaac, that Son carries the wood for the sacrifice in the form of his own cross. Like Isaac, he walks to the altar patiently and willingly. But unlike Isaac, no substitute was found for him, no ram caught in the thicket. Instead, thank God, this Son shed his own blood so that we would lose all our guilty stains. Instead, there's his sacrifice carried out and our salvation completed perfectly.

How could the Lord do it? There is only one answer — his love. His is a love such as the world has never seen. Even if we live to be one hundred five, we'll never be able to grasp the greatness of the love behind his sacrifice.

This Lenten season let nothing distract us from hearing that old and yet wondrously new message of God's love on Calvary. There is no better way to observe Lent or await eternity. □



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

## Creation or evolution?

**T**here is something about those who accept the biblical account of creation which arouses contempt in those who accept the theory of evolution. Perhaps it is what evolutionists regard as stupidity. Perhaps it is what evolutionists like to think of as resistance to the "facts of science." Whatever it is, it is not unusual for those who see evolution as a scientific answer to man's questions about the origin of the universe to ridicule the creation account and those who believe it.

A case in point is a column in the daily press written by Edwin Yoder of the Washington Post Writers Group. The column protests a law passed by the Louisiana legislature requiring high school biology classes to teach "creation science" alongside evolutionary theory. The writer was incensed that what he termed as "pseudo-science" should be given equal exposure with what he clearly regards as science.

His references to creation drip with sarcasm. He conceded the constitutional right of "some people [to] entertain remarkably odd beliefs about the origins of life." Among those "odd beliefs," as he saw them, was "a witty creator [who] coined many thousands of finished and immutable life forms during a single October afternoon about 4,000 years ago, mankind among them." This moves him to joke, "It must have been a busy day." The humor continues: "Finally to snare sinners, this crafty Creator rigged a misleading fossil record to suggest to errant eyes a very different course of natural history."

Such sacrilegious treatment of a sacred account appalls Bible believers. It may also puzzle them. How, they may ask, can one observe creation without recognizing a creator? The inspired apostle made the same point in a letter to the Romans when he wrote, "Since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse."

Obviously, the evidence for creation which can be observed in the creation itself has not caused everyone to accept it. As a matter of fact, evidence is not what caused us to accept it either. The writer to the Hebrew Christians pointed out what does cause Christians to accept it when he wrote, "By faith we understand that the universe was formed by God's command."

We Christians believe a number of things which we cannot prove to others. Among them are redemption, salvation and everlasting life. In the case of creation versus evolution it is faith once again, not the preponderance of evidence, that makes the difference.

Immanuel G. Frey



*Immanuel Frey  
is pastor of Zion,  
Phoenix, Arizona.*

# Philippians 3:4-14

## The greatest of all treasures

by Julian G. Anderson

**T**here are many things in the Bible which are far beyond the power of our human minds to understand. The two which come to mind most easily are God's power and his wisdom. Who could comprehend the power necessary to create thousands of worlds—all larger than our solar system? Or who could comprehend the wisdom necessary to design the millions of kinds of living cells which make up the millions of living plants and creatures producing the countless thousands of products necessary to sustain life? And these are but a few of the countless incomprehensible things about God.

Today we want to talk briefly about the incomprehensible treasure one can find in God's word, far surpassing any other treasure one could find here on earth. It's the treasure Paul talks about in his letter to the church at Philippi, Greece, written in 61 or 62 A.D.

In chapter 3:4-6 Paul says that he was a "full-blooded Hebrew" in God's chosen nation of Israel, a member of the most highly respected group, the Pharisees. And he adds that "when it came to doing perfectly everything the law says, no one could find any fault with me."

### But now I have found the real treasure

Then Paul continues (vv. 7-14), "But whatever those things were that I thought were so valuable, now I think of them all as worthless because of Christ. And it isn't just all those things. Now I think of everything as worthless, because knowing Christ Jesus as my Lord is such a tremendously more valuable thing. Because of him I have thrown everything away, and I think of it all as garbage, so that I can have Christ as my Savior, and be found in him. For I don't want to have the kind of perfection that I have earned, the kind that comes from trying to keep the law. I want to have the perfection that comes through faith in Christ, the perfection that comes from God and is based on faith. In other words, I want to know Christ, and the power that raised him from the dead. And I also want to share his sufferings, and die as he did, hoping that I will be one of those who is raised back to life from the dead.

"I can't say that I'm certain to have all this, or that I'm already perfect, but I keep on running, hoping that I will make it all mine, because Christ Jesus has

made me his. Yes, brothers and sisters, I certainly don't think I have already made it all mine. But I can say one thing, that I forget about the things that are behind me, and I stretch out to reach the things that are still ahead of me. And I keep on running toward the goal, trying to win the prize, which is God's invitation to take part in the life above, which he gives to us through Christ Jesus."

### A many-sided treasure

There is the greatest of all treasures — having a part in the new life in the new heavens and new earth which God is going to bestow on Judgment Day. And this invitation is not a secret thing. No, it's offered to every person in the whole world.

And this greatest of all treasures becomes yours when God the Holy Spirit gives you the faith to accept God's invitation by believing that Jesus has made this new life possible for you by his sufferings, death and resurrection. And so this immense treasure can become yours with seemingly no real efforts of your own.

And what a many-faceted treasure this is. We have salvation from all our sins and their guilt, and redemption, being bought back and set free from all sin, death and the devil, and forgiveness, since all our sins have been sent away as far as the east is from the west. We have cleansing from all our sins, and reconciliation, being changed from God's enemies into his friends, and regeneration, being born again as children of God.

But we must remember, as Paul said, that we haven't entered into this new life yet, and that the devil, the world and our old sinful mind and body are still working to destroy our faith and cheat us out of our inheritance. And therefore, as Paul says, we must "forget about the things that are behind us, and stretch out to reach the things that are still ahead of us, and keep on running toward the goal, trying to win that prize" (cf. Romans 6:22). And remember that all the money in the world could never buy this treasure (cf. Matthew 13:44). □



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



# Where we can make it better

by Mark E. Braun

**M**ore than a year ago, Christine Bills wrote a letter to The Northwestern Lutheran. In it she said: "While it is always important and edifying to be reminded of our synod's position on issues of doctrine, I would like to see . . . a companion series to deal with the very real issue of the self-satisfied, even arrogant attitudes we have sometimes been guilty of. Not just the 'smugness' perceived in us by outsiders, but the real evidence of it in our rank and file. . . ."

"I would like to see our synod turn its focus of attention not just to 'the service of Christ' as it relates to doctrinal stands, but also on the Christ-likeness that must be inevitably produced in us by the Holy Spirit through the truths of Scripture."

Her point is well taken.

I also believe it is important and edifying for us to review the distinctive doctrinal principles and practices of the Wisconsin Synod. It is especially necessary for my generation of WELS members (the baby boomers) to do this. We inherited many of these stands from our synodical fathers without always understanding them. We were told *where* we stood long before we knew *why*.

There is a real danger, however, that a series of articles such as this can begin to sound like the prayer the Pharisee prayed in the temple: "God, I thank you that I am not like all other men. . . ."

The following observations are not offered on behalf of any board, committee or constituency of the synod. They are the opinions of only one man — and a man with limited experience at that. But, as this man sees it, there are areas which leave something to be desired and something to be improved in our synod. It's important not only to know where we stand, but also where we can make it better.

Not all the following symptoms are present in all churches or to the same degree. They do exist in some places and to some extent.

**There is a numbing sameness to our worship.** Reading 1 Corinthians 14, it appears that the problem in the worship life of that church was that too many people wanted to speak up and take part in the worship assembly. That's hardly a problem in the Wisconsin Synod. We have often become passively content to let one man do all the talking, week after week. Too many folks treat worship as a spectator sport. Our present hymnal contains an overabundance of sad, sixteenth century melodies. Our liturgy betrays our lethargy.

We need greater variety, participation and enthusiasm in the worship life of many Wisconsin Synod congregations. We are quite good at doing things "in a fitting and orderly way." Can we add ardor to our order?

**There is widespread apathy toward adult Christian education.** Few observers would question the Wisconsin Synod's commitment to *elementary* Christian education. It is extensive and expensive. We hardly exhibit a comparable passion for *adult* Bible study. The synod's *Statistical Report* tells a dreadful story about most WELS congregations in the area of adult education: on average, less than one adult in ten in a congregation is involved in any sort of Bible study. Still more distressing is that this apathy toward adult Bible study is just as great *among the leaders* of our congregations. My guess is that if your congregation required its board and church council members to be regular students of Scripture, half of them would be ineligible for office.

It matters little that "we have the word in its truth and purity" unless we devote time and energy to studying it.

**There is considerable reluctance toward lay leadership.** Sometimes that reluctance is the fault of pastors who are unwilling or emotionally unable to relinquish congregational authority. Other times, however, that reluctance comes from church members, who are appointed or elected to fill valuable offices in



the church but who neglect to carry out their duties. Does the pastor “do everything” in your church? Why? Does he find it impossible to “let go of the reins”? Or has your pastor learned by sad experience that when he does let go of the reins, responsible hands seldom grab hold of them?

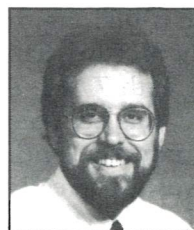
Martin Luther said, “Every baptized Christian is a priest already . . . because Christ himself has begotten him as a priest and has given birth to him in baptism.” Does our congregational life reflect that distinctively Lutheran insight?

**There is a vast reserve of untapped talent and energy in our congregations.** We continue to uphold the biblical principle that men are to have authority in the church. In doing so, however, we may do damage to the equally valid biblical principle of the stewardship of spiritual gifts. Our churches have thousands of dedicated women who offer exemplary service and demonstrate great responsibility in their workaday world. These same women often find their skills and their dedication are unwelcome in the church.

Jesus expressed intense disappointment over a talent which was buried in the soil instead of employed for service. His disappointment over a wasted talent, it seems to me, had nothing to do with gender.

There used to be a bumper sticker that read, “America — love it or leave it.” That message implied that if you didn’t find yourself in 100 percent agreement with everything America did and stood for, you had no business being an American citizen. That’s hardly a helpful attitude. A better slogan would have been, “America — love it and make it better!”

If you love this synod, yet you find things you wish you could improve, don’t leave it. Love it and make it better! □



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



## Language in study and worship

by Arlyn W. Boll

**W**ith the worship *Sampler* being tried in congregations throughout our synod, people are more conscious of language than they have been for a long time. Expressions like “old, new, tried, true, modern, change, KJV (King James Version), NIV (New International Version)” and the like can be heard in many conversations. Everyone seems to have some thoughts and ideas, and I am no exception.

My relationship with the KJV Bible is lifelong. It was all I knew as a child in Sunday school, Christian day school and church. My familiarity with *The Lutheran Hymnal* goes back just as far. I was between five and six years old when it was introduced. Until the *Sampler* appeared, the hymnal was all I really considered for public worship. Seemingly KJV and

TLH were so ingrained in my fiber that nothing else could be considered for study and worship. Add 17 years of teaching high school Shakespeare, and the picture is complete.

In the early 1970s I was commissioned to rewrite most of the 7-8 level of vacation Bible school materials for our synod. All this was done with the KJV. Along with my classroom teaching, such writing increased my understanding of the KJV Bible. Yet, even as I taught, I began to feel that I was using so very much time just to explain what the KJV was saying. And as I wrote, I felt that too much of each lesson was always involved with words and terms, rather than with concepts, ideas, truths and applications.

For the school year of 1980-1981, I was asked to rewrite the 7-8 level of our entire Sunday school curriculum of 159 lessons. This time the text was the NIV. At first I felt in strange territory. But as I wrote and rewrote, as lesson after lesson developed, I discovered that it was possible to provide an alternative to the teacher always telling the story. Older children could now read the story orally with little teacher



interruption. The children could understand the words, and the language patterns were familiar. The Scripture seemed more open and accessible.

In the back of my mind it began to dawn that this was again doing what Luther had intended when he wrote the catechism and translated the Bible into German. Modern English was making it possible for the "priesthood of believers" to function in a way that it had not done for quite some time.

There is no way of knowing exactly when we began to pass by the old English of the KJV. It might have begun with the appearance of the Revised Standard Version of the Bible in the 1950s, followed by the many modern versions since. Certainly we were made aware that for most of the KJV Scripture we usually needed an interpreter. Unless there was a pastor or teacher present, God just didn't speak very plainly to us.

This past summer I wrote five VBS lessons for 1988. How different this was from my VBS work of the 70s! Again using the NIV as the text, it was possible to have the children read the story directly from the Bible, discuss it in the same way other classroom lessons are discussed, and then have the ideas flow naturally from the discussion. No more was it necessary to *tell* children what the KJV meant. Instead, the teacher was a discussion leader, helping the children discover *for themselves* the truths of God's word.

It is not fair to say that the NIV provides us with the perfect translation. Even as with the KJV, it is still necessary for the teacher to use a reliable Bible commentary. And at times in the lessons I have written, teachers are directed to KJV because the wording of a certain passage there is better. In spite of this the NIV does provide an understanding which the KJV no longer offers our children.

There are other English translations which have appeared — or will appear — that may be better than NIV. For the moment, however, we are committed to the NIV because this is the version which our synod, the producer of our teaching materials, has chosen to use.

Some people have noted that the NIV is mainly the work of Reformed scholars and that Lutherans should avoid such work. To the best of my knowledge, none of the KJV translators was Lutheran either. Back in 1611 some wanted the English church to be reformed Catholic, others wanted to be Calvinist, and still others, Lutheran. They were groping for a theological identity and tried to please everyone. If we expect to cling to the KJV until a perfect, Lutheran, English version appears, we'll still be waiting when we die.

In the meantime, how many people will miss the

message because King James English doesn't communicate much to people who know only modern English? This matter has similarities to the German-English situation our church faced years ago. We didn't do much reaching out to an English-speaking nation when people first had to learn German before they could understand God's word. If we are to continue our gospel outreach today, it must be done in words clearly understood. (It may be that we will have to consider King James English services for some members, and modern English services for the rest.)

Right now our parish schools and Sunday schools are teaching a generation in the language of the 1980s. Are we doing children a disservice to expect worship in the language of 1611? If this contradiction continues too long, we may risk church worship being a "turnoff" for the next generation.

Despite my KJV-Lutheran Hymnal heritage, I like being modern. I have learned to appreciate deeply the personal nature of worshipping God in the most natural words of modern English. Until the *Sampler* appeared, I didn't give our worship form too much thought. Now I look at the page 5/15 liturgies and they appear quaint. I read a psalm from the hymnal and it sounds odd. Why speak and read — and sing — in this quaint way when we don't have to any more?

It will be a letdown when the *Sampler* trial is over and we go back to just the hymnal. Or won't we? Will some congregations take the brave step of rewording the present liturgies to the clear sound of modern English? And if they don't, at least the old liturgy is more bearable if the Scriptures are read in today's English. The heart of the service is the word. Why cloak this word in language which is not our own?

I think here of a missionary going into a country with the gospel and telling everyone to learn English first; then he can preach to them. Let's not tell America we have the pure gospel, but that people must first learn this old English, and then they can know Jesus Christ. There are enough problems, it seems to me, in having today's world receive the word of God without putting a language problem in the way too.

I seem to recall that in King James's charge to the Bible translators he expected a version which could be "understood of the people." We don't want anything less for our study and worship. □



Arlyn Boll is principal at St. John, Watertown, Wisconsin.

# The Lord's Supper and Loneliness

by Gary M. Faleide

**L**oneliness is a feature of our everyday experience. In spite of or maybe even because of our busyness, it is a serious problem. We often feel that we are alone. We feel that no one really cares or takes a special interest in us. We are so busy that we do not take the time to really get to know each other, how we feel, what is troubling us or, even, what makes us happy. It seems that no matter how many people are around us, we are all like two ships passing each other in the night.

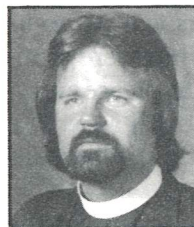
How are we as Christians to understand loneliness? I learned the answer to this question at the bedside of an elderly Christian woman named Alice. One of my responsibilities as a former pastor of a large urban parish was to commune each month those who could not attend church. Alice lived in a health care facility. She no longer had the use of her arms and legs. As I came to know her better, I learned that I was the only visitor who called on her each month. She had outlived both her family and friends. One day, after I had communed her, I had the courage to ask her how she endured the loneliness. I shall never forget her answer. She said, "Pastor, I am never really alone. Jesus is always with me."

She was right. As Christians, we are never really alone. We are never alone because Christ is with us. He has been so ever since our baptism. The sacrament of baptism establishes fellowship with Christ. As Saint Paul says in Romans 6:3, we "were baptized into Christ Jesus." Since the moment of our baptism, Christ has been with us as our constant companion who is ever faithful to befriend us whatever our need, to carry our burdens when we can't, to cry with us, and to laugh with us.



But Christ did not come to us at our baptism only to subsequently abandon us. He continues to come to us personally in his body and blood in the Lord's Supper. In this sacrament, Christ personally comes to us again and again to remind us of his friendship, to befriend us in our every need and to cast out loneliness from our hearts. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16). The Lord's Supper renews our fellowship with Christ which was established at our baptism.

Alice was right. As Christians, we are never really alone. Christ never leaves our side. Christ and I are not two ships passing each other in the night. He has loved us enough to enter our life in baptism and to remain in it through the Lord's Supper. We are not alone in the sacrament. This is for all the lonely people. □



*Gary Faleide is executive director of Campus Ministry Foundation, Inc., and part-time campus pastor of Wisconsin Lutheran Chapel, Madison, Wisconsin.*

# “So glad I got her”

by Linda J. Niedfeldt

**A**fter the holidays it's fun and interesting to re-read those hastily scanned Christmas letters. Aunt Sally's letter, for example, had a strong pro-life statement and she didn't even know it. Aunt Sally has been a widow for a few years. All her children have families of their own except Betty. Betty is Aunt Sally's adult-child who's mildly retarded.

Aunt Sally wrote how she and Betty had enjoyed a trip out of state over Thanksgiving. They'd visited a friend, a very recent widow, because, as Aunt Sally put it, “Holidays are especially hard to take alone, without your husband.” It was Aunt Sally's closing comment, expressing her joy over having Betty, this special companion, that caught my attention. She wrote, “Betty says, ‘Hi!’ and sends her love. She's on her job every day and home weekends, *so glad I got her!*”

If Aunt Sally were pregnant today with Betty, a simple hospital test, an amniocentesis, could pick up her condition before her birth. Aunt Sally probably would have been encouraged to abort this problem. She might have been told that having this baby would ruin her life. Perhaps she would have been told that the child would be a drain on society and never live a productive life.

Fortunately for Aunt Sally, she never had to face those opinions and the resulting decision, but it's different for young mothers today. Many women have the amniocentesis test during pregnancy. Some are told their babies will be abnormal. (A few abnormalities can be corrected before birth, but most cannot.) It's very acceptable, at least in society, for mothers of babies who have incorrigible abnormalities to choose abortion. Many do. Others choose to continue with their pregnancies and give birth to retarded babies as predicted. Sometimes, however, the test results are

wrong and those who choose to continue their pregnancies deliver normal babies.

These latter cases must gasp in terror at what they'd been encouraged to do and probably considered doing—aborting their normal, healthy babies. But what about the parents who give birth to a mentally handicapped child after they've been told the baby will be retarded? Do they get what they deserve? Pro-abor-

*She might  
have been told  
that having this baby  
would ruin her  
life.*

tionists might say “yes” when they see the extra time, patience and money these special children require. But do they get what they *really* deserve? We pro-lifers can answer with a resounding “yes!” too, but for different reasons.

These parents have decided to trust God and choose life. They definitely get what they deserve. They get blessing upon blessing and love overflowing from this gift of God to their family. They get a companion whose love is unconditional. They see in their child a zest for life that puts the average person to shame. They see that this child has an openness to Jesus' love and a faith that “could move mountains.” Like Aunt Sally, these parents get a “Betty” who takes extra effort, but about whom they can say, “Glad we got her!”

All children, whether “perfect” and productive or below society's standards and dependent, are “gifts of God” intended for our blessing. No “quality of life” reasoning can change it. Thank you, Aunt Sally, for pointing that out to us with your simple statement. □



Linda Niedfeldt is a member of Faith, Fond du Lac, Wisconsin.

by Paul E. Kelm

***Is it permissible for women in our congregations to have small-group Bible studies in homes, without the pastor's presence?***

Such classes, of themselves, are in harmony with Scripture's teaching about both the "universal priesthood of believers" and the role of man and woman in the church. More important, they are a means for carrying out mutual instruction, admonition and encouragement in the faith (Colossians 3:12-17).

It would be disorderly and unloving, however, to conduct such classes in deliberate secrecy. Hebrews 13:17 warns against such divisive disregard for God-ordained leadership and responsibility in the church. Ephesians 4:11-16 establishes the pastor's (and teacher's) role of equipping Christians for lay ministry that "builds up" the church in truth and unity. Right ends do not justify wrong means.

We should not lightly dismiss concerns about such "Bible cells." Among those concerns are the possibility of unchallenged false doctrine, subjectivism or misdirected emotionalism, factions and judgmental gossip about the rest of the church. History has demonstrated the validity of such concerns.

We can structure small-group Bible study to avoid dangers. Congregational sponsorship of small-group Bible classes is the first step. Using study materials recommended by the pastor is another. Periodic meetings of group leaders with the pastor or the pastor with the group can address issues of theological uncertainty that may arise. Members of small-group classes should assume responsibility for also participating in the broader Bible class and fellowship opportunities the congregation provides.

There are dangers also in suppressing small-group Bible classes. To do so may thwart the peer ministry of Christian love, counsel and admonition that small-group Bible study fosters. Privately harbored misunderstanding and error may go unanswered without the opportunity to candidly discuss questions and convictions in small-group study of Scripture. Frustrating the sincere desire of women to grow spiritually in the "share, care, prayer" setting of small-group Bible study may alienate them from their church.

Some churches have discovered that small-group, lay-led Bible studies are an effective means to bring unchurched friends under the nurture of the gospel as well. And that's one more reason that small-group Bible study should be a ministry of the church, not in opposition to the church.

***During an illness I observed a lot of religious television. Most programs included a "sinner's prayer" to invite Christ into one's heart and be sure of salvation. Why does our church oppose such a "sinner's prayer?"***

To ask the unconverted to pray their way into the Christian faith is a contradiction in terms. Only one who is already a Christian can pray. The gospel — not prayer — is the Holy Spirit's means of conversion.

To ask anyone to find the assurance of his salvation in his own prayer, decision or commitment is to invite doubt, not Christ, into his heart. Only the gospel truth that Jesus died for all sin and that God has therefore declared us forgiven, righteous and reconciled to him for eternity can assure our salvation. Our will, actions and emotions are subject to a human nature that still opposes and denies God, subjecting us therefore to doubt.

Lutherans insist with St. Paul that by birth and nature sinners have no spiritual life or ability to know their Savior, let alone invite him into their hearts (Romans 8:5-8; 1 Corinthians 2:9-14). Lutherans accord to God's grace and glory alone the salvation he accomplished from its objective certainty in Christ to the faith he gives us to believe in Christ (Ephesians 2:8-9; Titus 3:5-7).

Scripture consistently attributes our faith and salvation to God's will, choice and decision — not ours (John 6:44 and 15:16; James 1:18; Philippians 1:29 et al.). Scripture consistently attributes our conversion to the work of the Holy Spirit on us — not some will or work in us (1 Corinthians 12:3; 2 Thessalonians 2:13; John 3:6 et al.). The very expression "born again" illustrates that we are passive beneficiaries of conversion, for no one contributes to his own conception and birth (John 1:12-13 and 3:3-8; 1 Peter 1:23 et al.). Even repentance is described in Scripture as a gift God grants (Acts 11:18; 2 Timothy 2:25).

The subtle condition that the "sinner's prayer" places on *salvation by grace alone* through its focus on what we do rather than what God does and has done warrants our opposition. □



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.

## Reactions to letter column

The editor's comments about the letter column (February 1) reflected my feelings. The letter column is one of my favorites, and I usually look for it before settling down to read the longer features.

It makes me feel there are *real* people all over WELS who like to be heard and want to express their opinions.

The magazine is so interesting and varied that I read it from cover to cover when it comes.

Thanks, too, for the interesting articles which some of our women have written. The feminine viewpoint can add a bit of charm.

The Northwestern Lutheran has never looked better or read better.

*Eleanore Jeske  
Mequon, Wisconsin*

Having read the editor's column, this member of the laity is prompted to express a few thoughts regarding the letter column.

Since I discovered the feature, it quickly became the first thing I read. Why? It is often *comforting* to know someone else shares a thought or opinion you have privately held.

Even an opinion with which you disagree has value. It stimulates consideration of another point of view that may lead to rethinking and change or to reinforcement of an original idea.

We Christians must struggle to cope in this sin-filled world. I, for one, am grateful for any equipment (armor) the Almighty sees fit to provide.

*Ellen P. Sabetta  
Wisconsin Rapids, 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.

I really enjoyed the editor's column (February 1) dealing with the premise that the Wisconsin Synod is not a flock of "sheep." The notion that the synod must conduct itself like a flock of sheep in order to maintain an image of unity is, in my opinion, counterproductive. People in their several settings in kingdom work employ creative and innovative approaches in getting their work done. Because of their individual challenges, different perspectives are developed and with it, at times, also a variety of opinions.

As I have been preaching in a number of our churches, I have been impressed once again with the individualism that gives a kind of sparkle to our synod as we jointly press on toward mutually held goals. One congregation likes the "Sampler," for instance, another might like part of it, and as yet others will not even give it a try. For the guest preacher, it is not hard to see that the member congregations are anything but "sheep" cast in the same mold.

*Robert W. Schlicht  
Belle Plaine, Minnesota*

I want to thank you for your article in "From this corner" and for the stand you took.

The letters to the editor section is one of my favorite sections of the magazine. The thoughts and comments expressed are often thought provoking and interesting. Whether they are agreeing, disagreeing or simply commenting, it does us all good to realize there is more than one way to look at a certain issue and that everyone has his own point of view. As you stated, "we are not a laity of sheep." We all have opinions and thoughts. What better way to share them?

Your magazine is very interesting and informative. Keep up the good work and thank you again for your stand on the letter column.

*Della Sulzle  
Watertown, South Dakota*

The January 1 letters column contained another suggestion that you do away with that column because it is divisive. I hope that you will not. It serves a vital function within the WELS of allowing discussion of many practical issues. If the Bereans were commended for checking the accuracy of Paul's teaching, then both clergy and lay people should be using the same diligence in checking the statements made in The Northwestern Lutheran. The letters provide a means of doing this for the synod as a body.

*Marcus P. Hagen  
Milwaukee, Wisconsin*

## The "Sampler"

The new hymns that we are singing from the "Sampler" are really beautiful! Any additional hymns of praise that we can sing to our Lord are truly a blessing!

On the other hand, the new liturgy changes in the "Sampler" are totally unnecessary in our weekly services. The changes seem to confuse and yet serve no significant purpose.

The word changes were supposedly made to make it easier to understand. To me, these changes are taking away from the spiritual meaning and values of the service.

The addition of the psalms to our weekly service is a good thing. These are beautiful verses that should be used as often as possible.

On the other side of the fence though, I think that they should be read and not chanted. The chanting is very similar to the Catholic church and sounds out of place in our service.

Pastor Prange states in the January 15 issue that our evangelism efforts will "fall flat" if people find the service "dull and uninviting."

Let's ask ourselves: are we going to our churches to be entertained or to learn God's word?

*Bob Sittig  
Sturtevant, Wisconsin*

**Religious radio stations up 20 percent . . .** *The number of radio stations with religious formats rose by more than 20 percent during the past year, according to a report issued by National Religious Broadcasters. The survey identified 1370 religious radio stations, up from 1069 the year before. The number of religious television stations increased by one to a total of 221, according to the survey. In announcing its findings, NRB also took a shot at mainline church denominations, which once dominated the religious airwaves before evangelicals developed a near monopoly during the past decade. "While mainline church attendance decreased again last year and the national economy floats along, the aggregate of Christian stations in America has been zooming to new heights," the report said.*

**Miracles downplayed . . .** *Miracles occur today but the presence of "signs and wonders" does not always indicate that God is at work, according to a report prepared by a faculty task force at Fuller Theological Seminary, an evangelical, fundamentalistic seminary in Pasadena. The study rejected the teachings of several charismatic leaders and groups on healing, including "any suggestion that believers have a blank check from God that offers them certain healing from sickness and handicaps if only their faith is strong enough." It said there is "reason to doubt that the temporary commission that Jesus gave his disciples in Matthew 10 (to heal the sick, cleanse lepers, cast out demons and raise the dead) is a permanent mandate for the churches," and noted that Jesus himself was "critical of people's hankering after signs and wonders."*

**Justice Brennan says he is not anti-religious . . .** *Supreme Court Justice William Brennan, whose liberal views have helped shape a quarter century of church-state relations, told National Public Radio that his critics who label him anti-religious "could not be more wrong." Brennan, 80, regarded as the court's strongest advocate of church-state separation, has been a leading force behind the outlawing of prayer in public schools and most forms of government aid to private and parochial schools. Brennan, a Roman Catholic, was asked about his support of abortion rights which his church opposes. "I don't see any inconsistency at all between this responsibility (to uphold constitutional rights) and my going to church and receiving the sacrament every week, as I do," he replied. "Government has to stay away from regulating religion, and religion has to stay away from butting into any matters of government."*

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.

**Bible distribution tops 100 million . . .** *The American Bible Society distributed more than 100 million Scriptures throughout the United States in 1986, a 4.07 percent increase over the 96 million copies distributed in 1985. Complete Bibles accounted for the largest increase of any of the four categories: Bibles, Testaments, Portions and Selections. Alice E. Ball, responsible for ABS work within the United States, attributes much of the sharp growth to the new \$1.50 Bibles introduced late the previous year. "The moment the first copies arrived from the press they were in instant demand by people who need them for Scripture evangelism," she noted. These new sturdily-bound editions, which are available in both the King James and Today's English versions, accounted in large part for the 32 percent increase of 2.4 million Bibles.*

**Catholic bishops rule on Communion . . .** *U. S. Roman Catholic bishops have issued guidelines for receiving Holy Communion to be prominently printed in parish worship materials. The guidelines indicate that non-Catholic worshipers are welcome, but even if they are Christians, they cannot be offered a "general invitation to receive Communion" because of "sad divisions in Christianity." The guidelines note, "Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must all pray."*

**Youth on way to Eagle Scout . . .** *Paul Trout, the West Virginia youth whose refusal to take a religious oath caused an uproar in the Boy Scouts of America a year and a half ago, is now nearing his goal of becoming an Eagle Scout. Trout was denied his promotion to Life Scout because he said he did not believe in a supreme being. He is now only eight merit badges and one community service project away from the Eagle award. As a result of the national debate created by his case, the Boy Scouts changed their rules, deleting language from their literature defining God as a supreme being. The youth told the Washington Post that he hopes to become an aerospace engineer and that he has not changed his religious views.*

**Four percent of Danes attend church . . .** *Four percent of all Danes attend church at least once a month, according to a recent poll. Of those between the ages of 25 and 34, only one percent go to church once a month. Some 56 percent of the Danes polled own a Bible and 23 percent read it "now and then." One quarter believe in Jesus Christ as the Son of God, 16 percent are not sure. Only 30 percent of all Danes are convinced that there is life after death. The state church of Denmark is Lutheran and has 2050 pastors serving 2300 congregations. □*

# Arizona dedicates new academy

The largest gathering of WELS Lutherans ever assembled in the state of Arizona was on hand January 11 as the new campus of Arizona Lutheran Academy, Phoenix, was dedicated. Over 1300 people heard synod President Carl H. Mischke preach the dedication message.

"You are dedicating a school today," he said, "not just any school, but a Christian school, a Christian school where God is its foundation, a school that can be a priceless tool of Christ to help better fulfill your real mission in life."

The school is of modular construction. Six separate modules contain 11 classrooms/laboratories, offices, student union and library. In addition there is a gymnasium with a stage, two class-



ALA student body president, Bart Moser, presents the final art work for the dedication plaque to be placed at the base of ALA's 65-foot flag pole. Receiving the plaque is Principal Adickes.

rooms and a kitchen. The locker rooms are in a separate module. Total cost of the 18-acre site and buildings is \$1.66 million.

ALA is owned and operated by a state-wide federation of 23 congregations in Arizona. It opened its doors in 1978 in the educational wing of St. Thomas Lutheran Church, Phoenix, with 44 students. The 1987 enrollment stands at 190.

After two years at St. Thomas, the federation leased a vacant public school for six years. After losing its lease and exploring various options, the federation voted to build its own facility.

Principal of the school since its organization is Robert W. Adickes, who also serves as chairman of the synod's Board for Parish Education.

— Victor Fenske

## Twentieth Lutheran high school opens

Beginning next fall the 20th Lutheran high school in the Wisconsin Synod will open its doors. The school, Illinois Lutheran High School, will be located in Crete, Ill.

The concept of an Illinois high school began nearly 15 years ago with the organization of the Illinois Lutheran High School Association by Chicago area WELS members and congregations committed to Lutheran secondary education.

A joint study committee of the association recommended that the high school start in Crete, site of two large WELS congregations, Zion and Trinity. The proposal was recommended by the association to the Trinity and Zion voters'

assemblies and adopted by both congregations.

The plan calls for conducting grades kindergarten through four at each school. Grades five through eight will be combined at Zion over a period of three years. The high school grades will be established in the west wing of Trinity's school building, one grade at a time, as lower grades are combined at Zion.

Since Trinity currently operates a ninth grade, the plan will begin this fall with the addition of the tenth grade. A full high school curriculum and operating plan, however, is being developed from the outset.

The board of control of the high school is composed of four mem-

bers each from Zion and Trinity. It met for the first time in December. Committees of the board are already at work investigating many different areas to insure a sound foundation for the school, including legal matters, curriculum, recruitment, staffing and the securing of operating funds. Principal of the school is Richard Bakken, Jr.

### DISTRICT NEWS SCHEDULE

- March 15:** Minnesota, Nebraska, North Atlantic
- April 1:** Northern Wisconsin, Pacific Northwest, South Atlantic
- April 15:** South Central, Southeastern Wisconsin, Western Wisconsin
- May 1:** Arizona, California, Dakota-Montana, Michigan

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

## Staff additions at Wisconsin Lutheran College

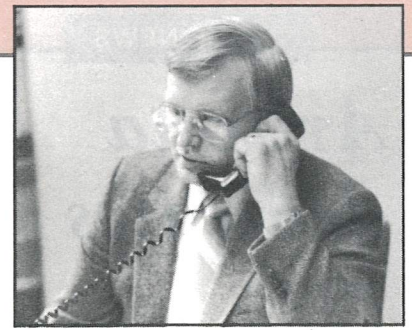
Duane R. Schlomer, formerly executive vice president of the Bank of Wessington, South Dakota, has been appointed director of fiscal affairs at Wisconsin Lutheran College.

Schlomer, 39, is a graduate of South Dakota State University and holds a masters degree in business administration from the University of South Dakota. Schlomer will be responsible for the operation of the

business office as well as the maintenance of the college's physical plant.

New to the faculty this year are Clarence Jenkins, Francis Roeder and Kenneth Cherney. Jenkins had previously served as English instructor at Michigan Lutheran Seminary, Saginaw. Before coming to the college Roeder had been district administrator in the Leah, Iola and Weyauwega, Wisconsin school districts. Cherney recently retired as manager of plant operations at the Inryco Corporation.

Mrs. Mary Heins and Steven Mertz, previously part-time instructors, have accepted calls to serve as full-time faculty. Heins holds a masters degree in speech



Schlomer

from the University of South Dakota. Mertz is a 1984 graduate of the University of Wisconsin Law School.

Mrs. Debra Heermans, who has been part-time instructor for the past five years, has accepted a permanent part-time call as a lecturer in art. She is a graduate of the University of Wisconsin-Milwaukee.

## Program celebrates 20th anniversary

The Lutheran Chapel of the Air is completing its 20th year of broadcasting. The first broadcast was aired on February 27, 1966, over WFAW, Fort Atkinson, Wis., which still carries the program.

The first broadcast was preceded by six months of planning by area pastors and laymen representing 13 Jefferson County congregations of the synod and Lakeside Lutheran High School of Lake Mills.

The Sunday message is provided by one of the pastors from the association or from the faculty of

Lakeside. The program is recorded at the recording studio of Lakeside with Edward Schutters serving as liturgist and recording coordinator.

Music for the program is directed by Ronald Besemer using Lakeside's choirs, local area choirs, and pre-recorded music of the Dr. Martin Luther College choirs.

Contributions from local area congregations and the private gifts of many individuals cover the cost of the program.

including sessions for budgeting, youth ministry, leadership, part-time education, trustees, legal responsibilities, delinquency, strategic planning and special education. In his opening address President Mischke encouraged the participants to lead their congregations forward in preaching the gospel in their communities. The day was organized by a joint effort of the District Commission for Communication and Financial Support and the District Stewardship Board.

— Robert Edwards

## Nebraska District

**Redeemer of Hastings, Nebr.,** and **Zion of Colome, S. Dak.,** recently celebrated milestones. Redeemer was privileged to burn its church building mortgage and Zion celebrated the 75th anniversary of its founding. . . . Construction is underway on a WEF building for **Lord of Life in Thornton, Colo.** The \$138,000 church will be situated on three acres purchased for \$120,000. The congregation, formed three years ago and served by Pastor Mark Birkholz, has a regular church attendance of over 100. . . . **Zion of Denver** reports that planning is underway for the expansion of its Christian day school, which is crowded to overflowing. . . . Pastor Jerome Enderle reports that **Gethsemane of Kansas City, Mo.,** is experiencing wonderful results following a visit of the gospel outreach team. Over 25 members took part in surveying homes. Seven hundred calls were made on one Sunday afternoon. . . . Police have never been able to figure out who robbed the Enderles while they were on vacation last August. Thieves took over \$7000 worth of items, including a side of beef from the freezer, and

## Minnesota District

**Ascension of Rochester** celebrated its 10th anniversary on October 12. Guest speakers for the special services were Pastors Martin Petermann and Larry Cross. Ascension has been served by Pastor Alvin Kienetz since it was incorporated as a mission in 1976. . . . The **Annual Minnesota District Church Leaders' Workshop** was held Saturday, January 31 at Trinity, Belle Plaine. A record number of about 500 lay people from 70 congregations participated in workshops,





**Our Redeemer Lutheran School, Santa Barbara, Cal.,"** sang Christmas carols at the city's largest shopping mall the week before Christmas. "Since opening in 1983," said Joel Nelson, principal, "we have experienced hard sledding in trying to sell a one-room school in this university city. . . . Singing at the mall was the children's idea as a way to tell more people about the school our children love." The school has an enrollment of 13 in grades 1-8. Joel C. Gerlach is the pastor.

took their time doing it, staying long enough to eat lunch. The Enderles are grateful for the outpouring of love and support from members, who helped clean the parsonage and stocked its shelves with food. This is the third time in Pastor Enderle's ministry that he has been robbed. . . . St. John of Stanton, Nebr., recently noted the

## WITH THE LORD

### Glenn R. Schneider 1946 — 1987

Pastor Glenn R. Schneider was born July 22, 1946 in Two Rivers, Wis. He died January 28, 1987 in South Milwaukee, Wis.

A 1972 graduate of Wisconsin Lutheran Seminary, he served congregations in North Platte and McCook, Nebr., and Whitewater Wis., before accepting the call to Zion, South Milwaukee, Wis.

In 1969 he married Carol Moldenhauer. He is survived by his wife; sons, Joel and Scott; daughters, Kerry, Jody and Vicki; parents, Harvey and Erna Schneider; brothers, Pastor Wayne (Patricia) and Lyle (Leanne); and sister, Karen (Leon) Polle.

Funeral services were held January 31 at Zion, South Milwaukee, Wis.

90th birthday of its custodian, **Paul Deck.** Mr. Deck has served as custodian of the church and school the past 25 years. . . . **Fount of Life,** an outreach exploratory mission in Colorado Springs, Colo., will begin services in March. Pastor Wayne Vogt reports that 31 people, most of them unchurched, were present for an organizational meeting. The congregation will initially be meeting in a rented storefront.

— *Tim Bauer*

## NOTICES

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

## CHANGES IN MINISTRY

### PASTORS:

**Bartsch, Mark O.,"** from St. Paul, Columbus, Nebr., to Nebraska Lutheran High School, Waco, Nebr.  
**Helges, William D.,"** from Our Savior, Ashland, Ohio, to Our Savior, Grafton, Wis.  
**Voss, David A.,"** from Faith, River Falls, Wis., to Memorial, Williamston, Mich.  
**Zessin, Larry I.,"** from St. John, St. John's, Antigua, to Grace, Oshkosh, Wis.

### TEACHER:

**Balge, Lois,"** from inactive to Calvary, Thiensville, Wis.

## ADDRESSES

### PASTORS:

**Gruen, Darald A.,"** 1043 Spafford St., Antioch, IL 60002; 312/395-1665.  
**Kruschel, Jonathan M.,"** 137 Baker Dr., Redwood Falls, MN 56283; 507/637-2564.  
**Neumann, Karl H.,"** 737 Nunn Ave., Rice Lake, WI 54868; 715/234-9392.  
**Schuetze, John D.,"** 2313 Jennings Ave., Hot Springs, SD 57747; 605/745-3340.  
**Seelow, Jeffrey M.,"** 219 N. Seventh, Box 515, Cornell, WI 54732; 715/239-6081.  
**Voss, Jonathan C.,"** 117 SE 10th Ave., Pompano Beach, FL 33060; 305/942-1216.

## RECRUITMENT RETREAT

Northwestern College will host two "Focus on Ministry" recruitment retreats March 20-22 and March 27-29 for high school students to learn more about what it means to enter the pastoral ministry. Each retreat will begin Friday at 9:30 a.m. and end Sunday at 1:30 p.m.

Participants will learn about the ministry from pastors; mingle with students presently studying for the ministry at Northwestern College, learning what led them to prepare for the ministry; visit Wisconsin Lutheran Seminary and synod offices to learn how our ministries are coordinated; take mini-courses in selected subjects; talk with professors and receive answers to questions about the school; and sample campus life while staying in the dormitory.

There is no cost. A \$25.00 registration deposit will be refunded upon completion of the retreat. For further information or for reservations contact Professor Gary Baumler, Northwestern College, 1300 Western Ave., Watertown, WI 53094; 414/261-4352.

## DR. MARTIN LUTHER COLLEGE Choir Tour

March 20	8:00 p.m.	Christ, N. St. Paul, MN
March 21	3:00 p.m.	Emanuel, New London, WI
	8:00 p.m.	Immanuel, Manitowoc, WI
March 22	8:00 a.m.	St. Mark, Green Bay, WI
	10:30 a.m.	First, Green Bay, WI
	5:00 p.m.	St. John, Sparta, WI
April 3	7:30 p.m.	St. Paul, Jordan, MN
April 4	3:30 p.m.	St. John, Jefferson, WI
	8:00 p.m.	Trinity, Waukesha, WI
April 5	8:30 &	
	10:30 a.m.	St. John, Waterloo, WI
	3:00 p.m.	St. John, Baraboo, WI

On April 3, 4, and 5 the DMLC Handbell Choir, directed by Wayne Wagner, will also play in the concerts and services.

## LENTEN-EASTER CONCERT

Wisconsin Lutheran College, 8830 W. Blue-mound, Milwaukee, Wis., will present a Lenten-Easter concert on Saturday, April 4, 3:30 p.m. The music will "walk" the audience through Holy Week taking them from the emotions of Jesus' suffering to his Easter resurrection. A variety of musical mediums will enhance and accompany the choir in its musical presentations.

## DMLC CONCERT

The Dr. Martin Luther College Choir will present its home concert at St. Paul, New Ulm, Minn. on Sunday, March 29 at 7:30 p.m.

## SPECIAL OLYMPIC GAMES

The Seventh International Summer Special Olympic Games will be held July 31 through August 8 at the University of Notre Dame in South Bend, Ind. Nearly 4500 mentally handicapped children from 60 nations will be participating.

Members of Peace Lutheran in Granger, Ind., would like to help and house our synod members who may be bringing handicapped athletes to these olympic games. For assistance write to Peace Lutheran OWLS, 16791 Cleveland Rd., Granger, IN 46530.

## HAVE YOU BEEN A VICTIM?

A WELS congregation has been defrauded by J.S.J. Lighting Supply of Melville, N.Y. If you have been similarly victimized you are requested to contact Postal Inspector Martin Biegelman, 300 Garden City Plaza, Suite 246, Garden City, N.Y. 11530.

## ANNIVERSARIES

**Howards Grove, Wisconsin** — St. Paul (125th), August 16, 8:00 and 10:15 a.m. For information and reservations for noon anniversary dinner, contact Mr. Roland J. Braun, Rt. 1, Box 394, Sheboygan, WI 53083; 414/565-2625.

# NEW! Martyrs

## and MISSIONARIES

The Word at Work in the Early Church

By John A. Trapp

**W**hat exactly is the gift of tongues? Should children be baptized? Are there historical mistakes in Stephen's testimony? Was Peter the first pope? In this new, consolidated commentary on the Book of Acts the author chases you to where the action is. Brace yourself for an adventure. Mingle with the martyrs and missionaries of the first-century Mediterranean world. Learn from their example, and hear what they have to say . . . to you.

Paper 157 pages.

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

22N0799 Qty. \_\_\_\_\_  
Martyrs and Missionaries \$6.95

AMOUNT ENCLOSED \$ \_\_\_\_\_



MasterCard \_\_\_\_\_

Visa # \_\_\_\_\_

Exp. date \_\_\_\_\_

4-digit bank # \_\_\_\_\_ (if MasterCard)  
(number in lower left corner of card  
MUST be supplied)

NAME (print) \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_



**Northwestern  
Publishing House**

1250 North 113th Street, P.O. Box 26975  
Milwaukee, Wisconsin 53226-0975

NL 414/475-6600

### CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**SEDONA, ARIZONA** — Trinity, Hwy. 89A, 6 miles west of West Sedona. 10:45 a.m.; SS 9:45 a.m. Pastor Gary Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

**MIAMI, FLORIDA** — Cutler Ridge, 20851 Gulfstream Rd., Miami. 11:00 a.m.; SS/Bible class 10:00 a.m. Pastor Steve Lockman, 9630 Montego Bay Dr., Miami, FL 33189; 305/235-0322.

**FREDERICKSBURG, TEXAS** — Shepherd of the Hills, Althaus 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.

Arizona	.....	Gilbert* Peoria* Tucson (Southwest)*
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*
Ohio	.....	Toledo (Northwest)
Oklahoma	.....	Owasso*
Pennsylvania	.....	Bucks County*
South Dakota	.....	Custer*
Texas	.....	Atascocita* Beaumont* Universal City Everett* Spokane Valley* Woodinville/Bothell* Madison (Hispanic)* Waunakee*
Washington	.....	New Market*
Wisconsin	.....	
Ontario, Canada	.....	

\*Denotes exploratory services.

### OWLS CONVENTION

The 1987 convention of the Organization of WELS Lutheran Seniors will be held July 14-16 at the Kahler Hotel, Rochester, Minn. An interesting program has been planned, including Bible study, workshops, fellowship and entertainment.

Anyone age 55 or whose spouse is 55 is encouraged to attend. For details as to program, lodging, meal arrangements and costs please contact: OWLS, 8420 W. Beloit Rd., West Allis, WI 53227; 414/321-9977.

### 1987 OWLS HOSTEL

The 1987 OWLS Hostel will be offered July 17-22 at Martin Luther Preparatory School, Prairie du Chien, Wis.

This educational program offers courses in religion study, personal growth and local history. Participants may select up to three courses. Meals and lodging are provided. Since there is no homework, free-time activities are planned.

The fee for the week's courses, lodging and meals is \$165.00. For further information and registration materials contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

### ORGAN AVAILABLE

A Wurlitzer church organ is available for cost of shipping. Contact Pastor John P. Brandt, Box 219, Readfield, WI 54969; 414/667-4221.

### HYMNALS NEEDED

Emmanuel of Las Cruces, N. Mex., would appreciate 10 to 20 copies of The Lutheran Hymnal. If you can help, contact Pastor Steven Spencer, 205 Rio Tinto, El Paso, TX 79912; 915/584-6231.

### AUDIOVISUAL AIDS

**THE GIFT OF LIFE (VHS-35-GOL)**  
1987 20 min. 1/2" VHS color SCA

What goes on in a "pregnancy counseling center"? WELS Lutherans for Life has prepared this video to demonstrate how lives are being saved and souls brought to Christ through the counseling that these centers offer. These Lutheran Christians are not just interested in changing laws. They also want to help expectant mothers to make a decision that will be pleasing to God and beneficial for all concerned.

With annual subscription, or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

### SUBSCRIBER SERVICE

NEW SUBSCRIPTION  RENEWAL

For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription *renewal* include current mailing label to insure prompt and proper extension.

GIFT SUBSCRIPTION

Print name and address below of recipient and donor. We will send a gift card mentioning that this magazine subscription is from you. Name to be given on gift card:

Mail to: **THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House,**  
1250 N. 113th St., P.O. Box 26975, Milwaukee, WI 53226-0975  
Phone /414/ 475-6600

Make check or money order payable to Northwestern Publishing House.

#### Recipient of gift

Name (please print) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

If mailing label is not available, print OLD address in this space.

Donor of gift

Name (please print) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

THE NORTHWESTERN LUTHERAN

ATTACH LABEL HERE

The phone rang. It was the religion editor of the local paper. "What are your churches doing," she wondered, "about the AIDS controversy?" It was the week after a Unitarian pastor in the East passed out condoms to his congregation. And a week after *Time* magazine parked the disease on its front cover with the headline: The Big Chill. It was two weeks after Milwaukee native Liberace died of the disease.

I replied that I had no specific knowledge of what was going on in our churches relative to AIDS, but delivered the opinion that if it was discussed, it was within the context of the Bible's insistence upon chastity outside of marriage and its condemnation of fornication, adultery and homosexuality.

After she hung up, I reflected on the state of affairs in Christendom. Not that long ago there was a consensus in Christendom around the validity of the Ten Commandments. But that consensus has been long gone; no fault divorce and sexual revolution are upon us. Aside from the muted voice of churches, the reason for the sexual revolution is not hard to find. It can be precisely dated: the discovery of the pill; the pill which licensed spontaneous, casual sex. There was even a safety net: the abortion centers, ever busy.

Early on, there were warnings that even nature was rebelling — herpes II, for example, unaccessible with the antibiotic shot. But the sexual stampede was on. Unstoppable, it seemed, until AIDS. Presently AIDS is a fatal disease mostly of homosexuals. But it is now on line in the heterosexual world. AIDS, say the experts, will become a "deadly plague."

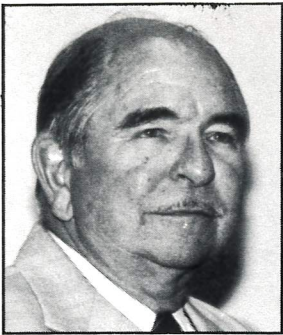
*Time* does not quote theologians. There is a Los Angeles entertainment writer: "Sexual disease has been around for thousands of years. It appears when monogamy breaks down. AIDS pushes monogamy right back up there on the priority list." There is an Atlanta executive: "We are paying for the sins of the '60s, when one night stands and sex without commitment used to be chic."

Evidence of a "deadly plague" is not hard to come by. The other day I saw a report of a research team at the University of Frankfurt, Germany, which had been tracking patients with the AIDS virus. According to the team's findings, 75 percent of the infected persons reach the final (fatal) stage within a period of seven years at the latest. (A surprisingly high ratio. Latest media figure in the U.S.: 30 percent.) The team states laconically that the long-term view is "conspicuously bleak. . . . The probability of the disease erupting in full force increases relentlessly."

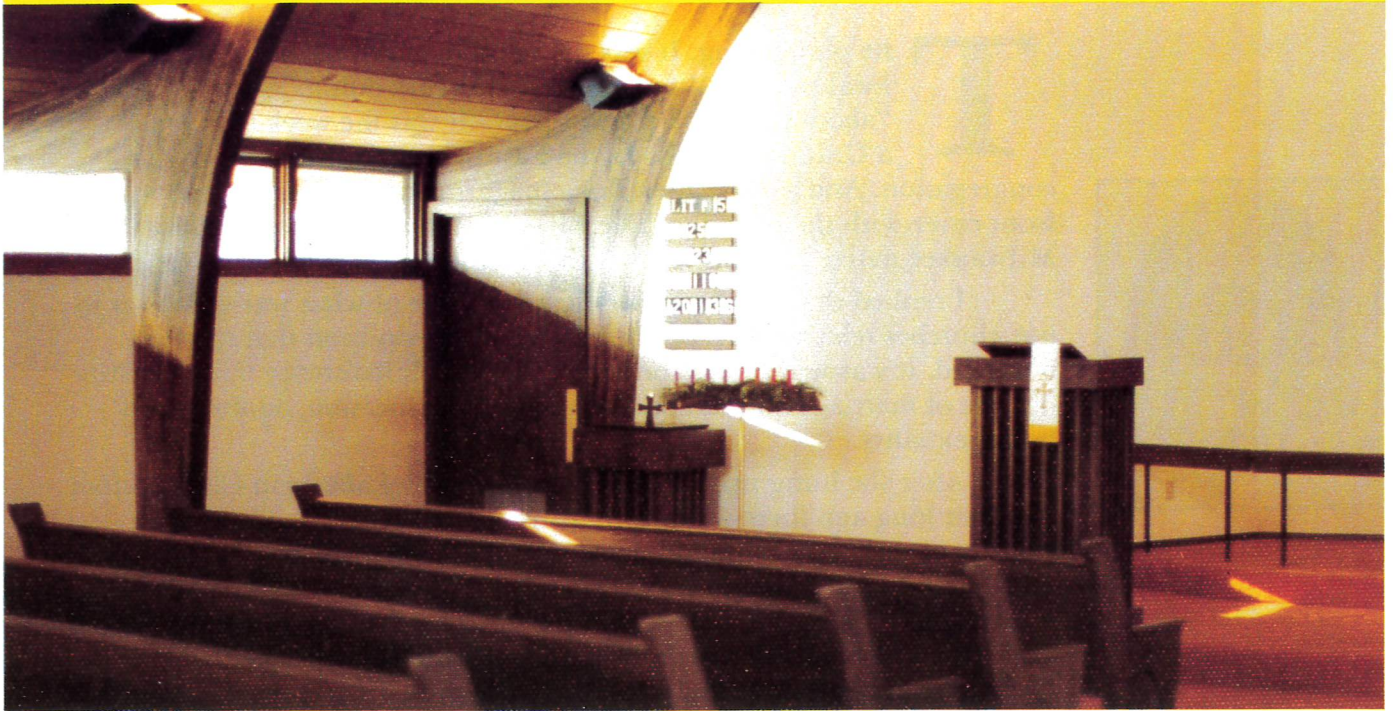
The churches have their task laid out. They must once more teach lips to frame the word, No. To every deviation from the sixth commandment: No. To fornication: No. To promiscuous sex: No. To adultery: No. No ifs, no ands, no buts. Just a simple, firm, No.

And for a self-indulgent age, it might be well occasionally to hear the apostle: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption."

*James P. Schaefer*



*"We  
are paying  
for the sins  
of the '60s"*



## They need to be sent

by Daniel W. Malchow

**Y**ou have heard the words at many a mission festival service. The apostle Paul posed the question: "And how can they preach unless they are sent?" Today that question has taken on increased significance. In response to many prayers directed to the Lord of the harvest, our Wisconsin Evangelical Lutheran Synod has been blessed with an abundance of laborers. On May 29 fifty young men will graduate from Wisconsin Lutheran Seminary and offer themselves for service to the church. The senior class at Dr. Martin Luther College currently numbers 104. These are extremely precious gifts from our Lord.

But they have to be sent. They cannot preach "unless they are sent."

In recent years the "sending" of these graduates has met with difficulty. In some cases the sending has been delayed or even postponed because there have been insufficient calls for all members of the graduating classes.

At this point let us focus more directly on Wisconsin Lutheran Seminary. What determines the number of calls that become available for seminary graduates?

Assuredly there are many things. There are the usual number of retirements, resignations and, of course, deaths. Larger congregations may decide to call an additional pastor. Calling a pastor to serve as an institutional missionary, as a high school religion instructor or to a position with a synod-related charitable agency will also create openings.

The one factor, however, which is most significant in creating assignments for pastor candidates, is the number of new openings in home missions. The annual establishment of 20-25 new missions is vital to the process of calling and sending seminary graduates into the harvest fields.

That is what the Special Lenten Offering is all about. The current shortage of better than one million dollars in the synod's operating budget threatens to curtail the number of new mission stations which can be opened. And that, in turn, would have a disheartening impact on the number of seminary graduates that will be sent.

God has so richly blessed us with a precious supply of candidates for the preaching and teaching ministry of our Wisconsin Synod. Now these candidates need to be sent. Your support of the Special Lenten Offering will help to do just that. □



*Pastor Malchow is executive secretary of the Commission for Communication and Financial Support.*