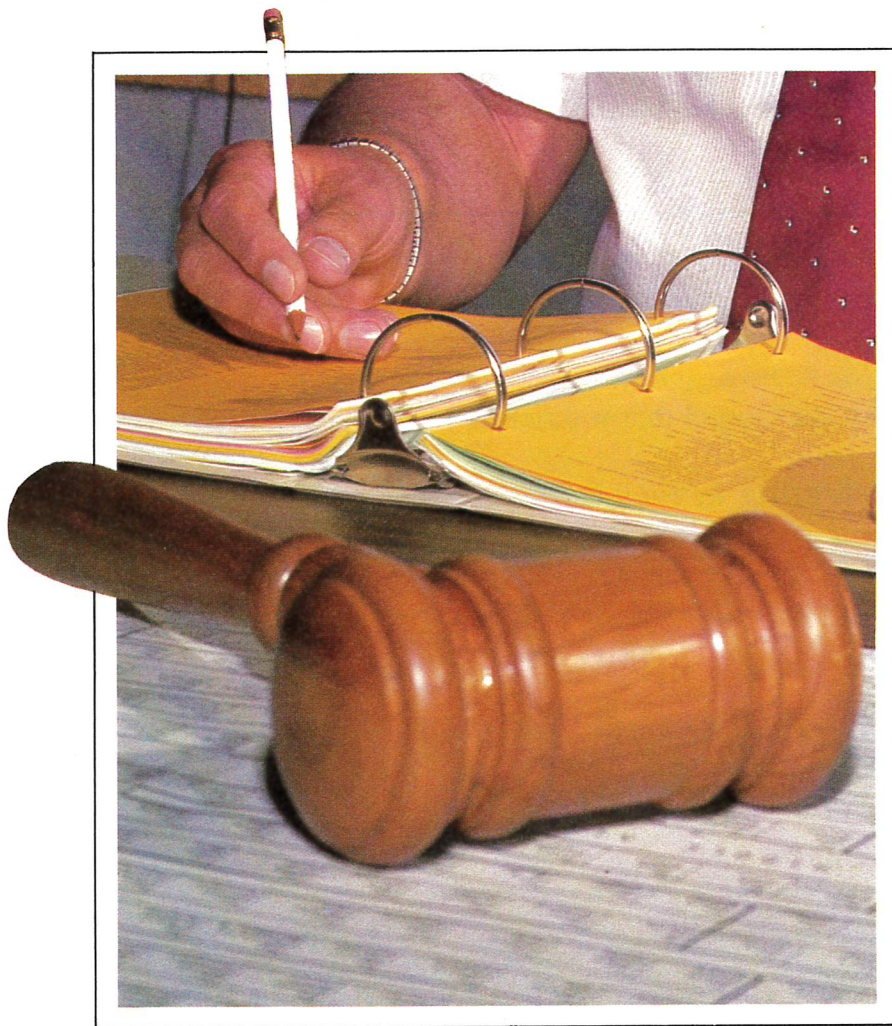
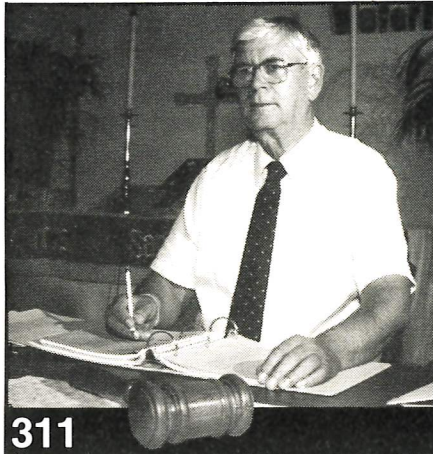
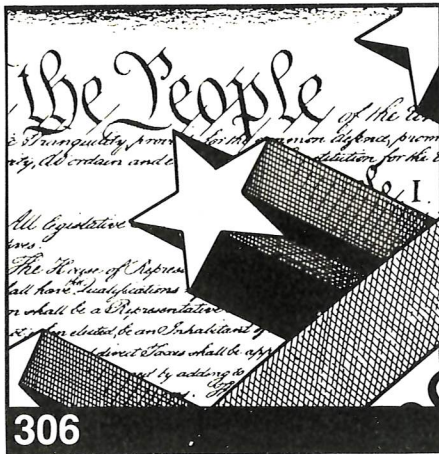


SEPTEMBER 15, 1987

The Northwestern Lutheran



Convention 87



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

SEPTEMBER 15, 1987/VOL. 74, NO. 16

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), 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

The word for today by Kurt F. Koeplin **303**
In turbulent times, remember the promise

Book of John by Fredric E. Piepenbrink **305**
Not a different gospel but the Gospel that is different

A freedom worth celebrating by John F. Brug **306**
The Constitution and religious freedom

Go '86 — one year later by William J. Schaefer **308**
"Come to the WELS"

Faith of our mothers by Holly Beckman **320**
In memory of my dear Granny

COLUMNS

Editorial comment by Carleton Toppe **304**
Reason won't settle the issue

Speaking my mind by Rolfe F. Westendorf **309**
The Supreme Court and creation

I would like to know by Paul E. Kelm **310**

From this corner by the editor **319**

NEWS

Convention 87 **311**

Need for Spanish publications **315**

Southeastern Wisconsin District **315**

Western Wisconsin District **316**

COVER PHOTO: President Carl Mischke chaired the forty-ninth biennial convention of WELS, at Northwestern College, Watertown, Wisconsin, August 3-7.

PHOTO CREDITS: Convention - Eugene Kirst, Clif Koeller.

In turbulent times, remember the promise

by Kurt F. Koeplin

When you pass through the waters, I will be with you (Isaiah 43:2a).

Have you ever asked the question: “Why is there never any shortage of trouble?” Internationally, the Middle East tinderbox, Afghanistan, terrorists, bloody Northern Ireland, and. . .

Domestically, things are no better. Abortion; homelessness; crime, like time, marches on; morals are sliding into oblivion and. . .

How about our personal lives? Has sickness disappeared? Has tension lessened? Has death taken a holiday? Oh, that it were so.

The church is neither isolated nor insulated from all of this. Note the synodical reports. Virtually without exception, God’s triumphs of grace are listed right next to human failures and frustrations.

Unassigned candidates in the preaching and teaching ministries are cited right next to vexing financial shortfalls. We’ve got the people, but can’t send them because we can’t support them over the long haul.

Why? . . . How long, Lord?

Deep in the heart of hearts, twin cries are wrung from the lips “Why?” and “How long, Lord?”

However, before we throw in the towel, before we either give up or give in to unreasoning despair, let us remember *who we are* and *who is still in total control*.

We are God’s people on a mission. We are the children of God by faith in Christ Jesus. We are coheirs with him who bought us with his own blood and has made us a part of his royal family.

Secondly, the same living Lord Jesus who healed the sick, raised the dead and calmed the storm even as he walked on the troubled waters, is the *same* Lord and Savior who reminds us that in turbulent times, remember the promise.

Reread the text. Note the significant word, “when.” “When” is a word of inevitability and anticipation. We are going to “pass through the waters.” It is inescapable; we may expect it and we are not to be surprised, amazed, or indignant *when* we find ourselves not only with wet feet, but frequently sloshing in a sea of trouble up to our nostrils.

“But Lord, why us?” We are the WELS. We are your people. To the best of our sanctified sense we try to live good Christian lives, do the tasks you’ve given

us, following closely in your pathways. Why must we suffer corporately and individually? Those “other folks” out there; those rotten atheists, those mad Muslims, those insolent agnostics, those defiant law-breakers, those despicable dope pushers, they *should* have problems. They deserve it. But not us Lord. Why us?

The question is both irreverent and irrelevant. Why not us? Does God promise us exemption from all problems?

Why not us?

On the contrary. He tells us that we must “through much tribulation enter into the kingdom.” He speaks of cross bearing, of persecution, of abuse, *because we are Christians*.

Secondly, what is a Christian? A Christian is a saved sinner and the WELS is a gathering of them who have been washed by the blood of the Lamb. When we are brought to faith, we don’t leave our humanity — our weak human flesh — behind us somewhere.

“My word, why be Christians? Even as a Christian or as a part of a Christian church body, we are going to have a heap of trouble anyway. Why aggravate our lives further by the dos and don’ts and demands of Christianity?”

Wait a minute. Don’t ever forget that because God has made us his, a whole host of troubles have *not* burdened us. God’s health prescription of moderation in all things — it works. Also, with Christ in the heart and home, we do have peace of conscience and less stress. With his example of love, we are enabled to receive and give love to family and friends.

And there is the promise: “I will be with you.” We are never called upon to bear our burdens in solo fashion. “I will be with you to the very end of the age; I will never leave or forsake” are not just pious platitudes. They are the absolute certainties upon which we build and upon which we can rely. In him we *are* people who cope and conquer. □



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

Reason won't settle the issue

One should think that rational, logical people would challenge evolutionism, which claims, basically, that this world came into being by itself. Reason should question whether dead dust could become living cells. (And where did the dust come from?) Reason should ask how such cells could plan and determine what kind of organized creatures they would become — a dandelion or a peacock or a star.

Shouldn't a rational mind also wonder about the complexity of nature? Take the human brain, for instance. How could the brain, whose wiring diagram "may be too complex ever to be drawn," have developed by itself? How could it have evolved to such amazing intricacy that each one of the ten billion neurons (nerve cell systems) in it is a "sophisticated information processing center, capable in a flash of weighing thousands of competing signals and deciding how to respond to them"? (*Life*). And this is only one organ in our incredibly complex bodies.

The rational mind should recognize the super-astronomical, the super-computer odds against evolutionism's claim that, no matter how unbelievably complicated nature is, it all came about by itself. The least a rational mind could do is to admit that it is, for all practical purposes, impossible that this universe produced itself. Shouldn't the rational mind admit that evolutionists must factor in miracle after miracle to explain how our world came into being?

George Will, one of the top editorial writers in the country, doesn't agree. This widely syndicated columnist is highly intelligent. He has a keen analytical mind that can instantly spot flaws and contradictions in faulty arguments. He wrote an editorial after the Supreme Court had struck down Louisiana's law requiring the teaching of "creation science" in public schools whenever evolution is taught. In the editorial he firmly declared, "Evolution is a fact. The debate is [only] about how evolution happens." He insisted that there are no scientific "facts" that can refute evolution.

In the editorial he also heaped scorn on what "creation scientists" present as scientific facts. He put their science into the same category as the "flat earth doctrines" or medieval "alchemy." He dismissed it as "scientific illiteracy."

If "creation scientists" expect equal time for both the teaching of evolutionism and the teaching of special creation to win the argument against evolutionism by showing that evolutionism lacks the facts it needs to support it, they must reckon with reactions like George Will's. Even highly rational people sacrifice their reason to a fear that their intelligence and their scholarship are at risk if they admit that evolutionism lacks essential facts to support it, and if they admit that evolutionism is really only a belief and a hope and a dream.

Reason and logic do not always do their homework — not when intellectual pride is at stake, not when it means that unbelieving man might have to admit that — maybe — there was a Creator God.

Carleton Toppe



Carleton Toppe is the retired president of Northwestern College, Watertown, Wisconsin.

Not a different gospel but the Gospel that is different

by Fredric E. Piepenbrink

Of all the books in the Bible, both Old Testament and New, the Gospels hold a very dear place in our hearts. Christians of ages past put the gospels in a position of prominence when they selected them as the first four books of the New Testament. When we attend church we insist that sometime during the service we hear from the Gospels, and when they are read we demonstrate our love and respect for them by standing.

Joh. Ylvisaker in his book, *The Gospels*, calls them "the Holy of Holies of the Christian faith," and it is not difficult to understand why. The Gospels are a biography (strictly speaking, an autobiography by divine inspiration) which don't just speak about the mind of Jesus, they are Jesus — his life, his work, his miracles, his very words.

Most Christians know that the Gospels, named after their authors, Matthew, Mark, Luke and John, are not four different gospels, but just one gospel presented by four different evangelists. All four deal with the same theme — the love and zeal of Christ Jesus, the Son of God. This is why the early church father Irenaeus (ca. 200 A.D.) called them the "fourfold Gospel" or the "Gospel four-leaf clover."

The Gospel that is different

However, upon closer examination it becomes evident that one of these evangelists presents the gospel in a unique way. The textual scholar J. J. Griesbach, in 1774, discovered that three of the Gospels lend themselves very nicely to a synoptic arrangement, and, apparently, he was the first to call them the "Synoptic Gospels." (The word "synoptic" is really two Greek words "syn" and "optic" which literally means "seeing together.")

In other words, these three Gospels are so similar in content, and follow such a similar chronological order, that if you are going to study one of them you might as well study the other two as well. They are arranged for "seeing together." But John's Gospel was not included in the Synoptic Gospels, because John's is "the Gospel that is different."

The date of writing is different. The Synoptic Gospels were written no later than 60 A.D.; John's Gospel was 85 A.D. or later. The content is different. John does

not repeat much of what is in the Synoptics. John records no parables, but many more discourses of Jesus than the Synoptics. Six of the eight miracles in John's Gospel are not found in the Synoptics.

But perhaps what makes John's Gospel unique is that John himself was unique. He was the "one whom Jesus loved." He knew Jesus perhaps better than anyone else. And in his Gospel he wants us to know him too, close-up. John's Gospel is personal. For this reason Luther calls John's Gospel, "the one, tender, real crown-Gospel of them all." When Missionary Harold Johnne (now Professor Johnne at WLS) asked a Japanese woman which book of the Bible she felt should be studied first by someone who had no Christian background, she responded, "The Gospel of John, because you can warm up to John."

The prologue

But John's Gospel is different for one more reason, its prologue. What does the Preamble to the Constitution, an abstract to a technical report, the preface to a book, and the first 18 verses to John's Gospel all have in common? They are all short, concise, summary statements, which serve as a skeleton for a longer writing which follows. In an amazing way, and by means of simple yet profound words, John was able to encompass and capsulize his entire Gospel in 18 short verses. Yes, the prologue is John's Gospel in embryo, and provides a unique way to study the entire Gospel.

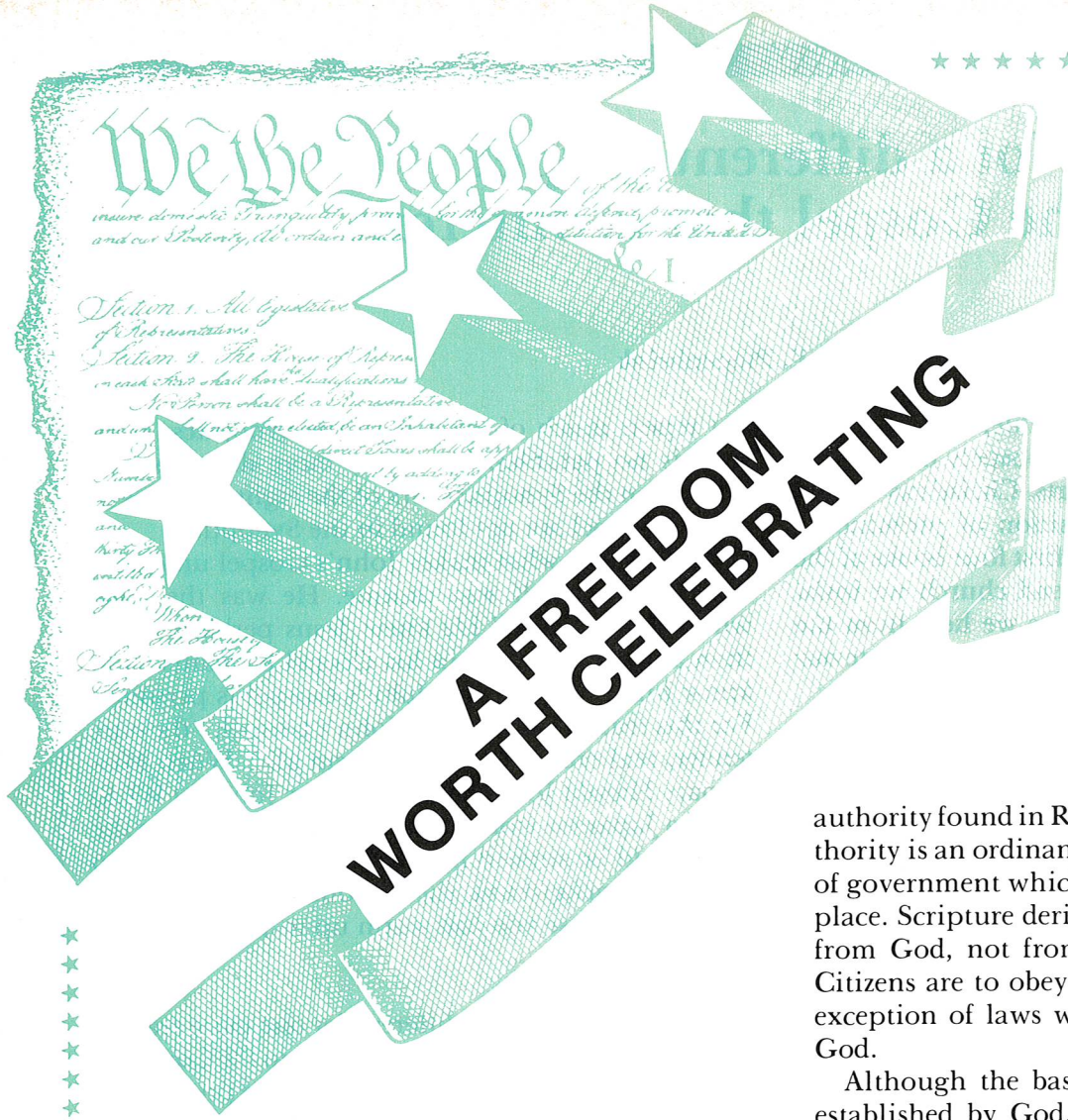
I invite you to join me in the next six issues as we look at the Gospel according to John and strive to reach these three goals. 1. Examine the prologue carefully. 2. Read for ourselves the entire Gospel of John topically as dictated by the prologue. 3. Reap the very blessings for which John wrote his Gospel, "these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (20:31).

Read the prologue, John 1:1-18.

Next time: "The Word"



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.



and the pursuit of Happiness — That to secure these rights Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government."

This theory of government on which our Constitution rests differs considerably from the biblical basis of governmental

authority found in Romans 13:1-7. Governmental authority is an ordinance of God, regardless of the form of government which may be in force in a particular place. Scripture derives the authority of government from God, not from the consent of the governed. Citizens are to obey their government with the sole exception of laws which are contrary to the law of God.

Although the basic institution of government is established by God, Scripture does not prescribe a particular form of government, although monarchy was recognized as the prevailing form in the biblical world. Literally translated, 1 Peter 2:13 says, "Submit yourselves to every human creation." The NIV translates, "Submit yourselves for the Lord's sake to every authority instituted among men." This passage implies that particular forms of government are invented and established by men. This does not contradict Paul's statement that government is established by God, because the authority is from God even when the form is chosen by people.

The form of government is not essential. Any of the common forms of government would be good if they were controlled by good people, but since bad people make bad rulers (and bad citizens too), every form of government devised by human beings fails to achieve its aims fully because of the sinful selfishness of the people involved in it. Whether we are talking about the selfishness of an absolute monarch or the selfishness of the masses of a democracy, the same principle holds.

The writers of the Constitution developed a three-fold division of legislative, judicial and executive

by John F. Brug

Throughout the summer of 1987 the United States has been celebrating the bicentennial of the writing of its Constitution. Since we as Christian citizens have enjoyed so many freedoms and blessings under the government established by this Constitution, it is fitting that we join in this celebration and that we reflect especially on the religious foundations of this document and its impact on religion in our land.

The religious and philosophical basis of our Constitution is indirectly reflected in the Preamble, "We the People of the United States . . . do ordain and establish this Constitution." The premises on which this declaration rests are spelled out more fully in the Declaration of Independence. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty,

power and the checks and balances which accompany it because they recognized the need for curbs on the inherent selfishness of every individual and special interest group. They believed that every monarchy or oligarchy tends to tyranny because of the selfishness of rulers and that every democracy tends to bankruptcy because of the selfishness of the people. The framers of the Constitution, therefore, tried to create a republic which was neither an oligarchy or a democracy but something in between.

Because they were as concerned to protect the government from the people as they were to protect the people from the government, they preserved definite powers for state governments and avoided direct election of senators and presidents by the people. During the last two centuries there has been a steady move from the vision of the founding fathers to a purer democracy. Whether this has been a wise move, history will tell.

We see that an examination of the religious foundations of our Constitution produces mixed results from a biblical point of view. On the negative side, we must recognize that the religious and philosophical premises underlying our Constitution are more deistic and humanistic than biblical. On the positive side, we see that the basic philosophy of government incorporated in our Constitution rests on a view of human nature very similar to the biblical teaching concerning human selfishness.

We favor our form of government, not because it is a perfect form of government or because it has a specific scriptural mandate, but because in this form of government the selfishness of one sinner tends to keep in check the selfishness of other sinners as all compete for their own advantage. In this way, at least relative freedom is preserved for the majority.

When we compare our form of government with others which exist in this sinful world, Churchill's axiom is probably not too far from the mark. "Democracy is the worst form of government that has been invented by man, except for every other form that has been tried." We need to avoid undue adulation of our form of government as if it were the only good form or as if it rested on divine mandate or inspiration. We should not be blind to the imperfections of our Constitution or those who serve under it. On the other hand, we can recognize it as perhaps the greatest political document of history and a human achievement which God has used to provide us with many blessings.

We cannot take time to enumerate the many political, personal and economic blessings which we enjoy

under this government. We must limit our consideration to the benefits which flow from its provisions for freedom of religion and separation of church and state.

Actually the constitutional basis for religious freedom and separation of church and state is very brief and undeveloped. The Constitution itself merely forbids religious tests for public office (Article VI). Because freedom of religion and so many other crucial freedoms were dealt with so briefly in the Constitution, a need for a Bill of Rights which explicitly protected these freedoms was immediately recognized. Such a Bill of Rights, designed to protect the minority from a tyranny of the majority, was drawn up in 1789, the first year the new Constitution was in operation.

The principle of religious freedom was enshrined in the First Amendment, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The "establishment clause" forbids the government to help the church by aiding the establishment of any religion. The "free exercise clause" forbids the government to interfere with the church by hindering the free exercise of religion. It has been and still is hotly debated, even among the justices of the Supreme Court, exactly how these two principles should be applied to specific circumstances.

Although we may disagree with individual decisions, we should recognize that on the whole the Supreme Court has done a commendable job of applying the First Amendment in a way which has protected religion from undue interference by the government. The influence of the Constitution on state constitutions and laws has broken down the establishment of religions which was so typical of the colonial period during which almost every state had its own favored religion.

Our country has been spared the territorial religious differences which have been so divisive and destructive in so many countries. Our own Wisconsin Synod, which is very regional in its concentration, nevertheless enjoys the same freedom to operate in every state, even where it is a tiny minority with little influence. This freedom alone makes the bicentennial of the Constitution an event worth celebrating among us. □



Professor Brug teaches dogmatics and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.



One year later

by William J. Schaefer

For some it had begun as a wish. Others saw it as a dream. A few thought it was a pipe dream. Then came the visionaries. They are the ones who would lead the 20,000 members of the WELS St. Croix Conference into a Twin City metro mass media campaign. As envisioned it would combine the best of 20th century communication techniques with the best story ever told — the gospel of Jesus Christ.

This reverie became a reality entitled "Come to the WELS — for the Living Water and new life in the Living Word." The Word is always the same — Jesus Christ, the word of God in the flesh, crucified and risen for the salvation of people. But the places one heard and saw this word were different. Like one-page ads in the Twin Cities edition of three major news magazines. Like 34 billboards throughout the Twin Cities or direct mail pieces to 120,000. Radio and TV spots added music and lyrics to the theme. Banners with the logo appeared outside participating churches. Canvass teams, telephone committees, friends and evangelists were trained for vital follow-up work.

That all happened in April and May of 1986 in greater Minneapolis and St. Paul, Minnesota. And now it is one year later. Time to recall and recount the rewards. And there have been many.

Timothy Lutheran in St. Louis Park, by tradition a heavily populated Jewish community, found more prospective disciples of the Lord than they imagined. As a result of their efforts, 350 homes have indicated interest in their message and periodically receive special mailings and visits from members of Timothy. Pastor Bob Edwards of Timothy said, "It was a challenge to respect our Jewish community while still

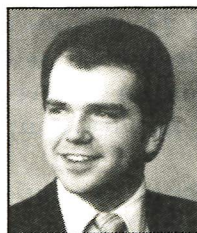
bearing witness to the salvation that is found in no one other than Jesus Christ. We had a hands-on experience of going to the Jew and the Gentile. I think, too, our community respects us more because we are doing what they know our Lord has commissioned us to do."

In northeast Minneapolis, St. John Lutheran was considered to be an "old congregation" in an old neighborhood — 120 years old. Last year there were 34 baptisms — 17 as a result of "Come to the WELS." The pastor observed that baptism is such a basic part of our Christianity that we often take it for granted — like breathing. "We take it for granted that everyone is baptized, so we forget to share the 'living water' — the Good News of baptism with its forgiveness of sins and the birth of the life of faith in Jesus Christ."

Char Sauer, outreach coordinator at Christ Lutheran in North St. Paul, shared how Steve Pearson, a convert from Roman Catholicism and an employee at 3M, was so excited about "Come to the WELS" that he had bumper stickers with the logo on his lunch box and desk. Then he waited until others at work heard or saw the media blitz and asked him what it was all about. Says Pearson, "Today this group of people feels free to discuss questions relating to religion in general, what God says in his word about the great questions of life and death. They know they have someone who will give them answers from God's word."

When those in the Shakopee area heard the "Come to the WELS" message, many did. Mt. Olive Lutheran in Shakopee experienced a 10 percent increase in church attendance in 1986 over the previous year. Pastor Rodney Pudell had this to say: "Certainly part of the increase in attendance was due to the invitation to the unchurched. But we also noticed a higher degree of participation by our own members. When they heard the message, they wanted to be part of it again."

Although the media portion is over, readers of the Minneapolis Star-Tribune will find a highly visible ad placed by Bloomington Lutheran Church on the Saturday TV log. Norm Lindberg, a member and a production manager at a major advertising agency said: "It's the best place for our message. That is probably the most read page in the paper. What better place to remind people that Jesus Christ came into our world with a message that is "out of this world — life with God, now and forever." □



William Schaefer is pastor of St. John, Minneapolis, Minnesota.

The Supreme Court and creation

by Rolfe W. Westendorf

There is a certain irony involved when the Supreme Court overrules the Supreme Being. Of course, the Supreme Court did not intend to do that. They rather decided whether or not a state may require the teaching of creation along with evolution. And they decided, 7-2, that Louisiana's "Act for Balanced Treatment of Creation Science and Evolution" was unconstitutional. Thus the court decision supported the contention that creation-science is nothing more than a "thinly-veiled attempt" to get the teaching of religion into public schools.

The court's decision is of no practical consequence to our congregations with Christian day schools. There teachers will continue to affirm that God created the world in six days. And yet the court's action is disappointing, especially for those of us who are familiar with that body of scientific evidence which supports creation and contradicts evolution. Why couldn't these justices accept the fact that the evidence for creation deserves a fair hearing in science class?

In part the answer lies in a popular definition of scientific evidence, namely, that which can be demonstrated by direct, physical evidence. According to that definition, there are certain areas of truth which lie beyond the realm of science. Love, for example, cannot be isolated in a test tube. It cannot be exposed on an X-ray screen. As far as science is concerned, love does not exist. And yet no scientist denies the reality of love. It certainly does exist, but not in the realm of science.

Although creation involves the entire physical universe, it is also beyond the realm of science because it is impossible for the scientist to reproduce the creative act. If a man could create something in a laboratory, the scientists could determine how this was done and develop theories and laws about it. But creation — making something out of nothing — is humanly impossible. And therefore science can never deal with creation.

Does that mean that creation didn't happen? Obviously not! Even staunch evolutionists give an age

for the universe, and by that they acknowledge that there was a beginning. Either matter was created or matter is eternal. But eternity doesn't fit into the scientist's computer either. So the evolutionist can cheerfully walk away from the problem and say, "That's not my business. I'm a scientist, not a philosopher."

But reality does not go away just because it's beyond the scientist's self-imposed limits. Unless matter is eternal, there had to be a creation. That must be evident to every reasoning being. The evolutionist would limit creation to the origin of matter and energy. The creationist would attribute a completed universe to creation. But in either case, creation must be.

Thus it is not scientifically impermissible to speak in favor of creation. Rather it is scientifically impossible to examine it. But Christians do not rely upon examination. We rely upon revelation, and God has revealed to us that he created a complete universe in six days. We are grateful for the legitimate findings of creation-science, especially when we are confronted with the evidence that seems to support evolution. But creation-science can never prove that God created the world. For that knowledge we depend upon God's word.

One final note: It is interesting that in 1925 John Scopes was found guilty of teaching evolution. Yet his trial was a victory for evolutionists who won popularity through their brother's misfortune. Creationists have lost their case before the Supreme Court, and yet the resulting publicity has drawn attention to the fact that evolution is only a theory, and not a proven fact. If that truth has been impressed upon the American public, and only time will tell if it has, then creationists will have gained much more than they lost on the 19th of June, 1987. □



Rolfe Westendorf is pastor of Siloah, Milwaukee, Wisconsin.

by Paul E. Kelm

I would like to know why most Christians celebrate the Sabbath on Sunday. It is clear in Scripture that the Sabbath was Saturday. Who gave man the authority to make this change?

Christians do not celebrate the Sabbath, period. Sabbath law was part of the covenant God made with Israel at Sinai, to preserve and prepare that "chosen people" for the fulfillment in Christ of both that covenant and the prior Messianic covenant. The Sabbath laws never applied to Gentiles and no longer apply at all, for Christ has fulfilled the old covenant and ushered in the new. St. Paul addressed the legalistic insistence on Sabbath requirements in Colossians 2:16-17: "Do not let anyone judge you with regard to . . . a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ." In Galatians (4:9-11 with 3:15-19 and 24-25) the apostle makes the same point.

*Christians dare never make
the choice of Sunday
another "Sabbath law."*

Jesus, the "Lord of the Sabbath" (Matthew 12:8), has the authority to declare the Sabbath law fulfilled in his life, death and resurrection.

God's will that people worship him, like the other expressions of God's universal will encapsulated in the Ten Commandments, precedes the covenant at Sinai with its Sabbath regulations and is reiterated after the completion of that covenant in the New Testament. While we memorize the Ten Commandments from Exodus 20 because they concisely express God's moral will, we remember that Exodus 20 is part of God's limited covenant with Israel. The Sabbath regulations of the Third Commandment, like the Fourth Commandment's promise of "the land the Lord your God is giving you," are neither timeless nor universal in scope. Hebrews 4 demonstrates that in the salvation Christ accomplished for us the "rest" which the Sabbath foreshadowed is fulfilled.

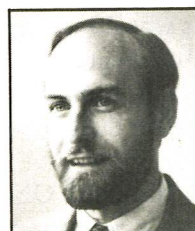
In Christian freedom the early church chose Sunday — the "Lord's Day" (Revelation 1:10) or "the first day of every week" (1 Corinthians 16:2) — for special, joint worship because on that day Christ rose. Christians dare never make the choice of Sunday another "Sabbath law."

Many years ago a pastor said: "Bankruptcy is a legal way of being dishonest." Is this always true, especially in the light of the currently depressed farm economy? Should a Christian ever file for bankruptcy?

Bankruptcy is "legal dishonesty" when it is used to protect assets that are owed to others, when payment of debt will not deprive one's family of physical necessities. (Read Psalm 37:21, 1 Corinthians 6:10, 1 Thessalonians 4:6 and 11-12, as well as 1 Timothy 5:8.) Civil law seldom approaches divine law in moral rectitude. Christian love goes beyond law in selflessness and in concern that Christ's mission be unimpeded by offense.

Bankruptcy is a legitimate termination of one's "business" when there are neither assets nor prospects for full payment of debt. Old Testament "bankruptcy law" provided for limited servant status when Israelites could not meet financial obligations, whether through mismanagement or misfortune. (Read Exodus 21:1-11, Leviticus 25:39-55 and Deuteronomy 15:12-18.) Such humane treatment of the hopelessly indebted contrasts with the ruthless example Jesus cited in the Parable of the Unmerciful Servant (Matthew 18:23ff.) American jurisprudence recognizes that it is socially self-defeating to imprison or impoverish people for unpayable debt. We should thank God for the wisdom and compassion that lie behind American bankruptcy law, even if that law is abused.

Both Old (Nehemiah 5) and New Testament (1 Corinthians 6:1-8) use negative examples to teach the lesson of love for those on the verge of bankruptcy. Obligation exists on both sides of impossible indebtedness for Christians. □



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 administrator for evangelism.

Mischke reelected

Delegates voted overwhelmingly to return the Rev. Carl H. Mischke of Milwaukee as president for a fifth consecutive two-year term.

President Mischke, 64, was reelected on the first ballot, receiving 221 of the 313 votes cast. Others nominated and their nominating vote totals were the Rev. Carl W. Voss of Green Bay, Wis., president of the Northern Wisconsin District, 15; the Rev. Gerald E. Free of Omaha, Nebr., 9; the Rev. Robert

J. Voss, president of Northwestern College, 6; and the Rev. Donald F. Bitter of Fort Atkinson, Wis., president of the Western Wisconsin District, 6.

A native of Hazel, S. Dak., President Mischke began his ministerial career in 1947 following study at Martin Luther Academy, New Ulm, Minn.; Northwestern College, Watertown, Wis.; and Wisconsin Lutheran Seminary, Mequon, Wis.

After two years as assistant pastor at First Lutheran of LaCrosse, Wis., he served five years as pastor of a dual parish, St. Peter-St. John, Goodhue, Minn. In 1954 he accepted a call as pastor of St. John, Juneau, Wis. He was elected presi-

dent of the Western Wisconsin District in 1964 and subsequently served as the synod's second vice president and first vice president before succeeding to the presidency in 1979 following the death of President Oscar J. Naumann. In the same year he was elected to his first regular term as president.

President Mischke was married in 1947 to Gladys Lindloff, then a parochial school teacher in Milwaukee. They have four children: Joel, director of admissions at Wisconsin Lutheran College, Milwaukee; Susan (Mark) Blahnik of Sun Prairie, Wis.; Philip, pastor of Deer Valley Lutheran, Phoenix, Ariz.; and Steven, pastor of St. John, Battle Creek, Mich.

Spiritual renewal called for

Major time was devoted to a resolution calling for spiritual renewal.

The convention instructed the Board for Parish Services "to plan, initiate and coordinate an intensive and extensive nurturing program which will encourage a spiritual renewal of our synod's membership, raising our sights to the Lord's abundant blessings upon us and to the mission outreach opportunities he has placed before us."

Supporting the need for renewal the resolution cited such things as poor attendance at worship service, infrequent communing, low enrollment in Bible classes and a lack of involvement in lay ministry and of financial support of the church's agencies.

The resolution also said that the "backdoor losses are so great that the membership of our synod basically is not growing." *Backdoor losses* are members lost because of moving or removal because of lack of interest. In 1986 over 4000 communicants were lost to the synod in this way.

The resolution also pointed to two other factors. The impact of a

pagan society on members of congregations in the form of personal, marital and family problems and the many congregations conducting a "maintenance ministry" rather than an aggressive growth-oriented ministry.

In carrying out the spiritual renewal, the resolution said, "under God's hand of blessing we seek the following as fruits of faith":

- a greater appreciation for the means of grace
- substantially increased participation in worship, in the Lord's Supper and in Bible classes
- broader understanding of God's mission for his church and of the ministry of all believers
- substantially increased ministry by God's saints in service to one another and in outreach to the community
- substantially increased financial support for all aspects of kingdom work carried on among the synod's congregations
- further development of the



synod's congregations and the synod as a body of Christians who care for and love one another in Christ.

To assist in the program of renewal the convention authorized the calling of a full-time project director for the program. It also resolved that the "filling of this position be given a high priority."

Biennial budget increases by 4.3 percent

In the closing hours of the convention, the convention adopted a biennial budget of \$35.9 million, an increase of 4.3 percent over the previous biennium.

The budget for the first year of the biennium (July 1 to June 30, 1988) is \$17.6 million and for the second year of the biennium (July 1, 1988 to June 30, 1989) is \$18.3 million. The convention modified the budget recommended by the Coordinating Council only by an increase in salary benefits for synod's called workers — an increase in salary of six percent in the first year of the biennium rather than the three percent recommended by the Coordinating Council. This increase added about \$270,000 to the budget.

In other worker benefits the delegates approved a recommendation of the Pension Commission increasing pension benefits to \$8.10 per month per year of service in the second year of the bienni-



Lauersdorf



Zink

Two new VPs elected

Two new vice presidents were elected in a day-long election, Pastor Richard E. Lauersdorf, first vice president and Pastor Robert J. Zink, second vice president.

The election was complicated by a new regulation adopted by the 1985 convention that vice presidents could no longer hold the office of district president at the same time.



Fifteen young people kept the paper moving at the convention. Passing out floor committee reports and miscellaneous handouts were (left to right) Jeff Schmidt, Steve Gabb, Phil Boll, Erika Feder, Jannelle Milbrath, Jason Plitzuweit, Steve Pagels, Todd Huhn, Joel Hahm, Kevin Hahm, Mike Gosdeck, Jason Schmidt, Troy Gorsline, Brent Schmutzler, Jenny Zahn, all from Watertown.

um, an increase of 5.1 percent.

The delegates "strongly encouraged those non-participating pastors and male teachers to take advantage of the Tax Reform Act of 1986 and thus join the Social Security Program now." The convention instructed the Board of Trustees to send a special letter to all non-participating pastors, teachers and their congregations detailing the advantage of joining the system while the "window" is available.

The delegates also rescinded a 1965 convention resolution calling for the administrator of the Board of Trustees to be a "theologically trained man." In the future, the delegates said, "the Board of Trus-

tees may either engage a consecrated and competent layman or call a theologically trained man to the office of administrator."

"The growth of the synod," the delegates pointed out, "to a \$135 million organization dealing with 13 currencies requires a man with a strong financial background."

While the delegates renewed approval for 15 missionaries requested by the world mission board, the approval was contingent upon funding by the Coordinating Council and the Board of Trustees. Approved without qualification was a third planned giving counselor. In other action on requests for full-time persons, delegates six times voted no.

Freedom, Wis. Anne, 12, is the only one of four children still at home.

Zink, 52, is pastor of St. Paul, Muskego, Wis., and first vice president of the Southeastern Wisconsin District. After graduation from seminary in 1959, he was assigned to congregations in Raymond and Clark, S. Dak. In 1963 he accepted a call to St. Paul, Muskego, in a rapidly growing area of the Milwaukee metropolitan basin. Since 1963 the congregation has grown from 500 confirmed members to 1780 confirmed members, one of the largest congregations in the synod.

Zink is married to the former Jean Lippert of Milwaukee. Only the youngest of the five children — Jonathan, 20 — is at home.



President Mischke with David Worgull (center), who was reelected to his third two-year term as the synod secretary, and Erich Sievert, parliamentarian.

Secondary teacher education program approved

The convention approved the addition of a secondary teacher education program at Dr. Martin Luther College to serve the needs of the synod's 20 area Lutheran high schools.

The Board for Worker Training urged the new program because there is a "need to prepare teachers for the secondary level who are firmly grounded in Christian principles of education and committed to the ministry of the gospel." The new program would leave the elementary teacher education program unchanged.

The board also reported that DMLC would absorb the new program in the confines of its current budget and non-budgetary funding would be found for the science equipment needed for the program.

The program will begin in the 1988-89 academic year. During the last school year area Lutheran high schools enrolled 4400 students with 315 teachers on the faculties.

The convention also relocated a

25-year-old program from Bethany Lutheran College, Mankato, Minn., a school of the Evangelical Lutheran Synod, to Northwestern College. The program allows older married men to prepare themselves for the pastoral ministry.

The Board for Worker Training said that "Northwestern can handle the program at this time and has demonstrated its readiness and ability to assimilate older, married students into its task of preparing men for ministry." Until recently Northwestern did not permit married students.

The board also said that moving the program would help the students save money through lower fees and moving expenses.

In another resolution the delegates approved the erection of an adequate music facility at Martin Luther Preparatory School, Prairie du Chien, Wis. The building will be erected at a guaranteed cost of \$550,000. The funds will come from an allocation from the Reaching Out offering.

No action on name change

Several proposals were before the convention to change the name of the synod on the grounds that the name has a regional connotation which no longer befits the worldwide nature of the synod with congregations in all fifty states and on all but one continent.

Delegates reacted cautiously to the proposals, among which were: World Evangelical Lutheran Synod, the Lutheran Church of Christ and the Lutheran Church International.

The convention asked the Conference of Presidents to appoint a special committee "to seek input from the 1988 district conventions concerning a name change" and to report the committee's findings to the 1989 synod convention.

The resolution passed without a dissenting vote and without comment or debate.

Administrators retire



Berg



Huebner

The retirement of two synod administrators was noted at the convention. Pastor Norman Berg is retiring as administrator of home missions where he has served since 1968. Pastor Elton Huebner is retiring as administrator of the Board of Trustees upon the election of his successor. Huebner has served as administrator since 1976. Prior to that time he served as chairman of the board.



President George M. Orvick, Mankato, Minn., of the Evangelical Lutheran Synod, completing his first year as full-time president, addressed the delegates, urging them to stand fast in the 70 years of fellowship enjoyed by the two church bodies. "May we continue," he said, "to walk together, work together, pray together and enjoy that fellowship."

Titles changed

No one can complain any more about "those executive secretaries" in the synod offices. There are no longer any executive secretaries in the national offices.

Delegates voted without dissent to change the name of executive secretaries to "administrators." There are eight persons who had the title executive secretary. The change had been recommended by a personnel committee recently appointed by President Mischke.

The secretaries in the parish education office were renamed "administrative assistants."

Mischke celebrates anniversary

Delegates to the convention were able on Sunday evening to attend the fortieth anniversary celebration of President Carl H. Mischke, held at St. Mark of Watertown, Wis.

Over 500 people crowded the church to hear Pastor Donald F. Bitter, the synod's first vice president, speak on the words of King David, "Who am I, O Lord God and what is my house, that you have brought me hitherto?" He reminded the jubilarian that "from the day of your birth to this hour, you are a chosen vessel, chosen by the Lord for salvation first of all, but chosen by him also for special service in the church."

Assisting in the service were Pastors Ralph Scharf and Tim Gumm, the jubilarian's pastors, who served as liturgists; the Vesper Singers of Watertown, under the direction of Prof. Franklin Zabell; and a brass quartette. Mrs. Bethel Zabell was the organist.

Following the service a reception was held in the school.

Delegates faithfully attend sessions

According to veterans at the convention, the convention was one of the best attended in recent history. There were 349 voting delegates and 90 advisory delegates registered, and most were in attendance to the very last hour.

There were only eight voting delegates absent full time and only three advisory delegates absent. The voting delegates were selected

on the basis of one layperson for every ten congregations, one pastor for every ten active pastors, and one teacher for every ten male teachers.

Delegates were housed in the three dormitories on the campus and meals were served in the school's dining hall. Many of the delegates ate under a large tent erected next to the dining hall.

Election results

President: Rev. Carl H. Mischke
1st Vice President: Rev. Richard E. Lauersdorf
2nd Vice President: Rev. Robert J. Zink
Secretary: Rev. David Worgull

Executive Committees:

Board for World Missions — Lutheran Apache Mission: Mr. Homer Albrecht; Central Africa: Rev. Daniel D. Westendorf; Japan: Mr. Larry Marquardt; Latin America: Rev. Carl W. Leyrer; Southeast Asia: Rev. Kurt F. Koepflin

Miscellaneous Boards:

Coordinating Council: Mr. John W. Brooks, Mr. John C. Zimdars, Jr.
Board of Trustees: Mr. Herbert Krueger, Mr. Paul Baer, Mr. John Wempner, Rev. Ralph E. Scharf
Northwestern Publishing House Board of Directors: Rev. Gordon J. Snyder, Teacher Elwood H. Lutze, Mr. Richard Krueger
Board for Worker Training: Teacher Gerald E. Lanphear
Board for Parish Education: Mr. Robert Braun, Teacher Kenneth P. Kolander, Teacher Roger A. Sievert, Rev. Martin W. Schulz

Stewardship Board: Rev. Ronald D. Roth, Mr. Glen Gibson

Board For Evangelism: Mr. Daniel Krueger, Rev. David A. Witte

Special Ministries Board: Rev. Myrl F. Wagenknecht, Rev. Keith C. Kruck, Teacher Daniel M. Schmeling

Chairmen:

Board for Home Missions: Rev. Daniel M. Gieschen
Board for World Missions: Rev. William A. Meier
Board of Trustees: Rev. Joel B. Schroeder
Board of Worker Training: Rev. Douglas J. Engelbrecht
Board for Parish Services: Rev. Forrest L. Bivens

Boards of Control:

Michigan Lutheran Seminary: Rev. Alois Schmitzer III, Mr. August Klement
Dr. Martin Luther College: Mr. John Schwertfeger, Teacher Gerald F. Kastens
Northwestern College and Northwestern Preparatory School: Rev. Mark G. Schroeder, Rev. Harold W. Sturm, Teacher Carl F. Bartels
Martin Luther Preparatory School: Rev. Edmund Schulz, Rev. Richard K. Pankow
Wisconsin Lutheran Seminary: Rev. Paul A. Manthey, Mr. Martin Metzger

Need for Spanish publications

Printed religious materials for use in our Sunday schools and worship services are often taken for granted in our congregations in the United States. Not so in Latin America. Scripturally sound, attractive Sunday school and vacation Bible school materials are difficult to find. Therefore, they must be prepared by our missionaries.

Also, a Spanish language church paper, like The Northwestern Lutheran, must be produced and distributed. Such a church paper, now called El Mensajero Luterano, had its origins in Mexico many years ago under the leadership of Pastor David Orea Luna. In its early days it was published under the name of El Amanecer (The Dawning). Later after the death of Pastor Orea our missionaries in Latin America undertook its publication under the new name El Mensajero Luterano (The Lutheran Messenger).

Pastor Mark Goeglein, our mass communications director for Latin America, became the editor of El Mensajero Luterano and its circulation grew to over 3100 copies. About 1250 of these copies serve our 17 congregations and preaching places in Latin America. The remaining copies are distributed to

persons living in almost every other Latin American country as well as in Spain.

But now comes the sad story. Several years ago, because of budget stringencies, this church paper was published using only non-budgetary funds. This year these funds also dried up and since January, El Mensajero Luterano has not been published.

The convention recognized the need for continued publication of this church paper and of Sunday school and vacation Bible school materials in Spanish as important tools for our gospel outreach in Latin America. The delegates called for an appeal to our members so "that cost for funding of these publications be solicited by an appeal for non-budgetary gifts from organizations within our synod." This is such an appeal. May the Lord open the hearts and hands of our members so that this church paper may resume publication and that all our mission outreach programs around the world may be blessed.

Your gifts may be sent to Latin American Communications Fund, 2929 N. Mayfair Rd., Milwaukee, WI 53222.



El murio por mi (He died for me), one of the Spanish booklets used for Sunday school and vacation Bible school.

Wisconsin Lutheran Synod

The Southeastern Wisconsin District Pastor-Teacher Conference was held at St. Paul, Muskego, June 9-10. In preparation for the synod convention, the convention's reports and memorials served as the major focal point for discussion. Pastor Mark Freier of Plymouth, Mich., led a discussion on family ministry. . . . The administration of **Wisconsin Lutheran High School**, Milwaukee, reports that 85 percent of their 1987 graduates are going on to school (64 percent to colleges; 21 percent to technical schools). Of the remaining 15 percent, half plan to enter the military. . . . **Christ Lutheran of Big Bend** dedicated its new house of worship on July 19 with 432 worshipers in attendance. The new church is tied into the old in such a way that the former church now provides a semi-balcony area to seat 125 besides the 400 people who can be seated in the new structure. The old church also doubles as a small gymnasium for congregational activities.



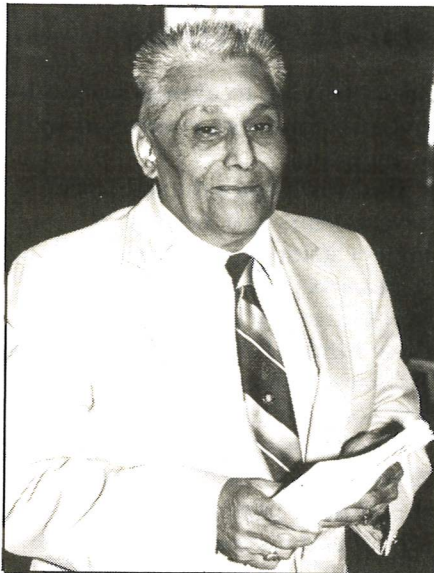
Grace of Muskegon, Mich., organized in 1923, celebrated the 25th anniversary of its school on June 28 and invited its former teachers to participate in the celebration. Of 19 former teachers, 15 were present. They are pictured here with the pastor's wife, Ruth, and Pastor William Hein (top center) who currently serves the 350-member church.

The 475 communicants are served by Pastor Reinhart Kom. . . . The **district evangelism committee** has begun planning and organizing the first of a five-year series of sequential workshops covering various phases of a congregation's outreach efforts. These workshops are being planned by the synod's Board for Evangelism and are being scheduled by all district evangelism committees. They will be held regionally throughout each district and are intended for pastors and lay leaders. The first involves "mission" awareness and evangelism structure within a congregation. . . . **Wisconsin Lutheran Child and Family Service**, Milwaukee, recently purchased a new 14-passenger bus, equipped with a wheelchair lift, for use by their convalescent residents. Although there were advance monies in a "bus fund," about \$12,000 was provided by ladies of the afternoon guild who have designated the proceeds from their cancelled stamp project to pay off the balance of the bus.

— James Huebner

Western Wisconsin District

On July 12 a special service was held in appreciation of God's blessings during the 50-year ministry of **Pastor Reginald Siegler**. Pastor Emeritus Frederick Werner preached the sermon and Pastor Thomas Hilliard served as liturgist. Special music was provided by Robert Glamm and Frank Italiano, Jr., and by the choirs of Grace, LaCrosse and St. Paul, Bangor. Pastor Siegler, a 1937 seminary graduate, served congregations in Whitehall, Kenosha, Madison, Rock Springs and Bangor, all in Wisconsin, and has assisted at St. John, Genoa, since his retirement. At the reception following the anniversary service the children and grandchildren sang and son Richard served as master of ceremonies. In his retirement Siegler



Dio Castillo of Bethany, Hustisford, Wis., has served as usher since 1952, most of that time as head usher. Members call him "Mr. Bethany." After more than 35 years of service he has submitted his resignation for health reasons. Castillo and his wife Arlene raised four children. Mary is married to Pastor Norman Seeger, Sioux Falls, S. Dak.; Rita is married to Pastor Mark Bartsch of Nebraska Lutheran High School, Waco; James is pastor of Peace, Hartford; and Sara Neu lives in Hustisford with her husband Toni. There are 13 grandchildren.

also serves his home congregation, Grace, LaCrosse, as choir director. . . . On March 1 **St. Mark, Eau Claire**, dedicated its expanded sanctuary and new entry area in an afternoon service. District President Donald Bitter was the guest preacher. The renovation added 100 seats to the sanctuary bringing it to a new capacity of 300. Included were also offices and meeting room, a large foyer and a handicapped access ramp. St. Mark recently concluded another successful family Bible school. Classes were attended by children, teens and adults of the congregation and community. A variety of topics was presented by area pastors and lay people in addition to the children's series, "I Am Loved."

— David Kipfmiller

WITH THE LORD

George A. E. Denninger 1903 — 1987

George A. E. Denninger was born May 31, 1903 in Racine, Wis. He died July 27, 1987 in Cudahy, Wis.

A 1926 graduate of Dr. Martin Luther College, he served congregations in Milwaukee before accepting a call to St. Paul, Cudahy, where he served as organist, choir director and teacher until his retirement in 1976. He also served as principal from 1947 to 1970.

In 1927 he married Ella Louise Brustman. He is survived by his wife; daughters, Violet (John) Koniar and Norma (John) Juern; son, George (Irene); brother, Edward; sister, Florence Virblas; 14 grandchildren and six great-grandsons.

Funeral services were held July 29 at St. Paul, Cudahy, Wis.

Gerhard P. Fischer 1901 — 1987

Pastor Gerhard P. Fischer was born September 5, 1901 in Northfield Township, Mich. He died July 3, 1987 in Oak Creek, Wis.

A 1925 seminary graduate, he served congregations in Prentice, Spirit and Tripoli, Wis., and Savanna, Ill., before accepting a call to St. Peter, Helenville, Wis., in 1949, where he remained until retirement in 1971.

In 1929 he married Dorothy Gehloff. He is survived by his wife; daughters, Ruth (James) Knutson, Joan (Kenneth) Whitby and Dorothy (Dennis) Baird; sisters, Irmgard Poetzel and Thelka Fischer; 10 grandchildren and one great-grandchild.

Funeral services were held July 6 at St. Peter, Helenville, Wis.

CORRECTION

In listing the ministerial assignments in the June 15 issue, the following name was unintentionally omitted:

Martin Spaude, Watertown, WI
Reassigned as instructor
West Lutheran High School
Hopkins, MN

NOTICES

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

REQUEST FOR NOMINATIONS BOARD OF TRUSTEES

In view of the impending retirement of Pastor Elton Huebner from the position of administrator (executive secretary) for the Board of Trustees effective March 31, 1988, the Board of Trustees requests the nomination of candidates for this position. By resolution of the synod the candidate shall be a theologically trained man or a consecrated layman. It is essential that the candidate have strong administrative, analytical and communication skills, along with a strong vision of the church. It is also important that the candidate have a good business acumen, and above all, a heart full of faith and love. Nominations are to be submitted to the undersigned by October 5, 1987.

Rev. Ralph E. Scharf, Secretary
Board of Trustees
1215 S. 100th Street
West Allis, WI 53214

INSTALLATION OF NORTHWESTERN PRESIDENT

On Tuesday, October 13, at 7:00 p.m. the Rev. Robert J. Voss will be installed as the sixth president of Northwestern College, Watertown, Wis. Guest speaker at the service will be President Carl H. Mischke. Pastor Alan H. Siggelkow, chairman of the college's Board of Trustees, will perform the rite of installation.

COLLOQUY

In a colloquy held August 3, 1987, Douglas L. Priestap, formerly a pastor in the Lutheran Church-Missouri Synod, was found to be in agreement with the doctrine and practice of the Wisconsin Evangelical Lutheran Synod. He will spend two quarters at Wisconsin Lutheran Seminary, Mequon, Wis.

First Vice President Donald F. Bitter

NORTHWESTERN HOMECOMING

Alumni and friends of Northwestern are invited to attend the homecoming activities on Saturday, October 10. The schedule for the day is as follows:

8:30-11:30 Brunch in the cafeteria at a nominal cost
10:00 College soccer vs. Marian
11:30 College football vs. DMLC
2:30 Prep football vs. Martin Luther Greendale
2:30- 6:30 Luncheon in the cafeteria at a nominal cost

FALL PASTORS' INSTITUTE

The 1987 Pastors' Institute at Wisconsin Lutheran Seminary will be held on five Monday afternoons beginning September 28 from 1:30 to 4:30 p.m. in the multi-purpose room in the library basement.

Program: A Portrait of Paul (with applications to current trends and methods in mission work) by David Valleskey; The Principles of the Teaching-Learning Process (applied to Sunday school, confirmation class, youth and adult Bible class and information class) by David Kuske.

Send registration fee of \$15.00 to Professor Armin Panning, 11831 N. Seminary Dr., Mequon, WI 53092.

DISTRICT NEWS SCHEDULE

September 15: South Central, Southeastern Wisconsin, Western Wisconsin

October 1: Arizona-California, Dakota-Montana, Michigan

October 15: Minnesota, Nebraska, North Atlantic

November 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.

CHANGES IN MINISTRY

PASTORS:

Aderman, James A., from Siloah, Milwaukee, Wis., to Fairview, Milwaukee, Wis.
Beckmann, Robert T., from St. John, Belview, Minn., to retirement.
Hohenstein, Lloyd A., from St. John, Lake City, Minn., to Lutheran Institutional Ministry Association, Twin Cities, Minn.
Kuschel, Harlyn J., from SS John and James, Reedsville, Wis., to Zion, South Milwaukee, Wis.
Nitz, Daniel M., from St. Luke, Grand Rapids, Minn., to St. John (R.R.), Burlington, Wis.
Schaller, Loren A., from exploratory, Tucson, Ariz., to retirement.
Correction: Schumann, Robert L., em., from inactive to St. John, Brewster, Nebr.

TEACHERS:

Albrecht, Rachel, from Grace, Durand Mich., to Risen Christ, Milwaukee, Wis.
Anderson, Susan, from inactive to Redemption, Milwaukee, Wis.
Dorr, Jodeen R., from Faith, Dexter, Mich., to St. Peter, Plymouth, Mich.
Engelbrecht, Gloria, to Resurrection, Aurora, Ill.
Henrickson, Patti, to Zion, Torrance, Calif.
Jungemann, Helen, to Calvary, Dallas, Texas.
Lehman, Kenneth, from inactive to Bethlehem, Hortonville, Wis.
Lindloff, Sarah B., from Risen Christ, Milwaukee, Wis., to St. Paul, St. James, Minn.
Schmudlach, Julie, to St. Paul, Sheboygan Falls, Wis.
Tagme, Gilbert W., from Siloah, Milwaukee, Wis., to Wisconsin Lutheran High School, Milwaukee, Wis.
Ulrich, Timothy, from inactive to Good Shepherd, Burnsville, Minn.
Utz, Lois, to Our Savior, San Antonio, Tex.
Westendorf, Phyllis, from inactive to Zion, Crete, Ill.

ADDRESSES

PASTORS:

Balge, Daniel N., 714-5th St., Baraboo, WI 53913; 608/356-9498.
Biedenbender, Michael K., 5981 S. Birchwood Dr., Tucson, AZ 85746; 602/746-3941.
Bitter, Jon R., 4276 Gemini Path, Liverpool, NY 13090; 315/652-7951.
Buelow, Timothy H., 4471 W. Water S., Port Huron, MI 48060; 313/982-7632.
Festerling, Howard H., 2425 Carriage Dr., Toledo, OH 43615; 419/535-5526.
Goldschmidt, Eric J., 821 Irvine St., Chippewa Falls, WI 54729; 715/723-6232.
Hein, Robert M., 1326 W. Lawrence St., Appleton, WI 54914; 414/739-0158.
Henrich, Mark W., GPO Box 968, St. John's, Antiqua, West Indies.
Heyer, Phillip J., 1374 East M-89, Otsego, MI 49078; 616/694-9770.
Jackson, Gregory L., 7823 Maple Creek Ct., Powell, OH 43065; 614/899-6286.
Kenagy, Darryl W., 718 Washington Ave., Hastings, NE 68901; 402/462-9623.
Limpert, Jeffrey E., 15809 County Hwy FF, Merrill, WI 54452; 715/536-3404.
Schumann, Robert L., Rt. 64, Box 8, Brewster, NE 68821; 308/547-2437.
Willitz, John, 715 Scandia St., Alexandria, MN 56308; 612/762-1644.
Wilsman, Thomas L., 173 S. Jefferson St., Waterloo, WI 53954; 414/478-2986.
Zager, Paul R., 2222 Englewood Rd., Englewood, FL 34223; 813/474-7887.
Zank, Joel M., 424-14th St NW, Rochester, MN 55901; 507/288-7551.
Zehms, Roger, 3596 Ringling Lane, Columbus, OH 43230; 614/476-1246.
Zietlow, Hans K., 1764 El Dorado, Stevensville, MI 49127; 616/429-1500.

TEACHERS:

Ballard, Kevin, 837 Wall St., North Mankato, MN 56001; 507/388-1432.
Fenske, Daniel, P.O. Box 118, Peridot, AZ 85542; 602/475-2761.
Rodmyre, Stephan L., 2009 S. 260th St., Kent, WA 98032; 206/839-3973.
Schacht, Brent D., 934-164th Pl. NE, Bellevue, WA 98008; 206/641-1676.

CONFERENCES

Northern Wisconsin District, Pastoral Conference, October 26-27 at Grace, Oshkosh. Agenda: A Scriptural and Historical Survey of the Doctrine of the Anti-Christ (Brug); Reports by District Boards and Committees.

NWC MOVES RECRUITMENT RETREAT TO FALL

Northwestern College will host its annual "Focus on Ministry" recruitment retreat October 3-5 for high school students to learn what it means to enter the pastoral ministry. The retreat will begin Saturday at 12:00 noon and end Monday at 1:30 p.m.

Participants will learn about the ministry from pastors; mingle with students presently studying for the ministry at Northwestern, learning what led them to prepare for the ministry; visit Wisconsin Lutheran Seminary and the synod offices to learn how our ministries are coordinated; take mini-courses in selected subjects; visit classes; talk with professors about the school; attend a football game; 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.

CHURCH FURNISHINGS

Available at no cost: walk-in pulpit, lectern and baptismal font. Light oakwood construction. Contact Rev. R. Kom, W230 S8915 Clark St., Big Bend, WI 53103; 414/662-3315.

CHURCH PEWS

Available to a mission congregation: Six hardwood pews, 7' long; seven pews, 9' long. Contact Pastor R. Schumacher, 539 Southgate Dr., Tomahawk, WI 54487; 715/453-4814.

CHRISTIAN GROWTH SEMINAR

The La Crosse area WELS Councilmen's Conference will present its third one-day seminar on October 10, 8:00 to 3:30 at Luther High in Onalaska, Wis. for all adult members of WELS congregations. Workshops will be held covering the following topics: Christian Discipline in the Home; Understanding Your Spouse; More Hours in Your Day; Sharing Jesus' Love; Getting to Know Your Bible; Aging Gracefully; Looking Forward to Your Child's Teens; How to Succeed With Your Budget; Suicide: Signs and Intervention; Pre-Menstrual Syndrome (PMS); and Being Friends. Cost is \$7.50 including lunch. For further information write: Christian Growth Seminars, P.O. Box 412, Onalaska, WI 54650.

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

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

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary
Mequon, Wisconsin
Northwestern College
Watertown, Wisconsin
Dr. Martin Luther College
New Ulm, Minnesota

Martin Luther Preparatory School
Prairie du Chien, Wisconsin
Michigan Lutheran Seminary
Saginaw, Michigan
Northwestern Preparatory School
Watertown, Wisconsin

ANNIVERSARIES

Alma, Michigan — Grace (25th); November 8, 3:00 p.m. Luncheon to follow. Contact Rev. John Eich, 275 Purdy Dr., Alma, MI 48801; 517/463-1361.

Spokane, Washington — St. Matthew (25th); September 27 at 10:15 a.m. and 4:00 p.m. Dinner to follow. Contact Bob Annis, E. 1702 38th Ave., Spokane, WA 99203 or Pastor Doug Scherschel, N. 6921 Country Homes Blvd., Spokane, WA 99208; 509/328-0839.

Eau Claire, Wisconsin — St. Mark (20th); November 8, 2:00 p.m. Anniversary program and reception to follow.

Fond du Lac, Wisconsin — Redeemer (25th); September 20, 7:45 and 10:15 a.m. Potluck to follow at Lakeside Park.

WELS FILM/VIDEO RENTAL

DISAPPOINTMENT — WHEN YOU'RE FEELING THE PAIN

1987 30 min. 1/2" VHS color IJSC
Christian athletes and entertainers speak to teenagers about the tough times in life. Rental fee: \$10.00.

GOD VIEWS

1987 35 min. 1/2" VHS color SCA
What is your impression of God? This video explores different answers to that question. Some see him as a tough sheriff, a sleepy grandfather, or a servile butler. These views are contrasted with the father who welcomes back his prodigal son. Since the false views of God are dramatized in a tongue-in-cheek fashion, this video may seem irreverent and hence unacceptable for some audiences. Rental fee: \$7.50.

THE SECRET OF THE SECOND BASEMENT

1987 30 min. 1/2" VHS color PIJSCA
In this video the puppets, Isaiah and Nannyfeather are street people who discover the meaning of Christmas while living in the unused basement of an old urban church. Although this is basically a children's story, there are lessons for adults here as well. Rental fee: \$7.50.

Send your order for renting the videos to WELS FILM/VIDEO RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

NEW WELS CHURCHES

Names Requested

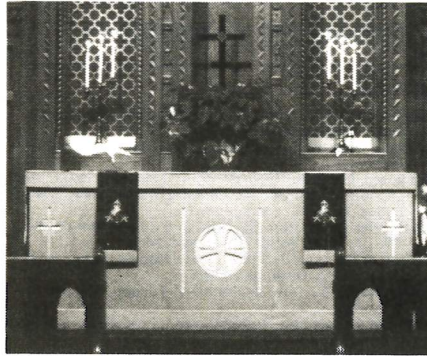
In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

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*
California	Bakersfield*
	Pleasanton
Colorado	Colorado Springs (East)*
Florida	Jupiter
	Miami (Hispanic)*
	Panama City*
Georgia	Alpharetta*
Illinois	Buffalo Grove/Wheeling*
	Streamwood*
Indiana	LaFayette*
Michigan	Cadillac*
	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
Washington	Everett*
	Spokane Valley*
	Woodinville/Bothell*
Wisconsin	Madison (Hispanic)*
	Waunakee*
Ontario, Canada	New Market*

*Denotes exploratory services.



AN EXCEPTIONAL OFFER

To any congregation for the cost of transportation: the altar of former Parkside, Milwaukee. Gray polished Lannon stone altar — 96" long, 38" high, 24" deep. Contact Pastor Richard Stiemke, 3941 N. 80th St., Milwaukee, WI 53222; 414/463-9434.

MIMEO

Available for cost of shipping: Gestetner Model 300 mimeograph. Contact Pastor Paul R. Zittlow, Lutheran Church of the Redeemer, 210 Fifth Ave. NW, Mandan ND 58554; 701/663-5344.

LUTHERAN CAMPUS MINISTRY

The newly-formed WELS-ELS Lutheran Campus Ministry at the University of Iowa in Iowa City is looking for interested students. Please send names to Pastor Wesley Bruss, Good Shepherd Lutheran, 2900-42nd St., Cedar Rapids, IA 52402.

CAMPUS MINISTRY VIDEOCASSETTE

Campus Ministry Foundation, Inc. (CMF), a non-profit corporation whose purpose is the promotion and support of WELS campus ministries, has produced a videocassette demonstrating the vitality of campus ministry in WELS. Entitled "Campus Ministry: Meeting the Challenge," the video is available for presentations to congregations, schools and organizations. CMF will provide speakers with the video presentations. All requests should be submitted in writing to CMF: Campus Ministry Foundation, Inc., 220 W. Gilman St., Madison, WI 53703; 608/255-8343.

FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Six months ended 30 June 1987

	Subscription Amount for 1987	6/12 of Annual Subscription	Six Months Offerings	Percent of Subscription
Arizona-California	\$ 876,149	\$ 438,074	\$ 392,189	89.5
Dakota-Montana	404,949	202,474	132,970	65.7
Michigan	2,052,291	1,026,145	832,268	81.1
Minnesota	2,340,511	1,170,255	965,048	82.5
Nebraska	517,224	258,612	204,013	78.9
North Atlantic	279,467	139,734	126,379	90.4
Northern Wisconsin	2,345,445	1,172,723	908,600	77.5
Pacific Northwest	267,359	133,680	118,124	88.4
South Atlantic	355,894	177,947	162,174	91.1
South Central	232,591	116,296	98,818	85.0
Southeastern Wisconsin	3,099,833	1,549,917	1,212,933	78.3
Western Wisconsin	2,690,926	1,345,463	1,055,543	78.5
Total — 1987	\$15,462,639	\$ 7,731,320	\$ 6,209,059	80.3
Total — 1986	\$14,914,765	\$ 7,457,383	\$ 5,831,707	78.2

BUDGETARY FUND

Statement of Receipts and Disbursements

Fiscal Year To Date

Twelve months ended 30 June

	1987 Actual	1986 Actual	1987 Budget
Receipts:			
Prebudget Subscriptions	\$ 15,071,092	\$ 14,249,632	\$ 15,135,000
Gifts and Memorials	1,384,961*	320,099	1,425,000
Bequest Income	302,051	200,199	250,000
Other Income	116,999	166,689	121,000
Transfers from Other Funds	956,942	1,208,059	1,095,000
Total Receipts	\$ 17,832,045	\$ 16,144,678	\$ 18,026,000
Disbursements:			
Administration Division	\$ 1,295,920	\$ 1,164,397	\$ 1,223,000
Home Missions Division	3,519,573	3,526,108	3,645,000
HM — Interest Subsidy Program	994,740	856,629	1,081,000
World Missions Division	3,162,097	2,984,084	3,292,000
Worker-Training Division	6,046,433	6,078,645	6,218,000
Parish Services Division	642,470	532,391	681,000
Fiscal Services Division	1,183,680	1,457,425	1,241,000
Total Disbursements	\$ 16,844,913	\$ 16,599,679	\$ 17,381,000
Net Increase/(Decrease)	\$ 987,132	\$ (455,001)	
Fund Balance — Beginning of Year	\$ (451,264)	\$ 3,737	
Fund Balance — End of Period	\$ 535,868	\$ (451,264)	

*Includes special Lenten Offering: To date \$1,046,247

Norbert M. Manthe
Chief Accounting Officer



Each convention has its own character controlling the vote on crucial issues.

It was the sixteenth convention of the synod I had attended as an advisory delegate in a variety of roles of mostly forgettable importance. Each of the conventions had its own character which by the end of the convention controlled the voting on crucial issues. The sixteenth was no exception.

One thing was apparent from the start. The precariously balanced budget, submitted by the Coordinating Council, was the overriding issue. When the moment of adjournment arrived, not one of six administrators requested by various departments had been authorized. "If we can't fund them," said the convention, "we will not authorize them."

There were two exceptions. The 1985 convention authorized 15 new world missionaries. The 1987 convention renewed the authorization, granting Taiwan and Africa top priority, subject to funding by the CC.

The second exception related to the salaries of the synod's called workers — mission pastors and teachers, missionaries, professors and administrators. The previous convention had authorized a six percent salary increase effective July 1, 1987. In order to balance the budget the Coordinating Council reduced the increase to three percent.

The convention restored the full six percent retroactive to July 1. I was — let's say — moved as I heard lay delegate after lay delegate rise and vow: "We are not going to balance this budget on the backs of our called workers." (Or words of like import.) Even with this addition of \$270,000 to the first year's budget, the two-year budget was only 4.3 percent higher than the previous biennium.

There will not be much argument that the convention resolution having the most significance in the days ahead is the resolution which calls for "spiritual renewal," an effort to loose the full power of the gospel into every heart of every home in every congregation of the synod.

At first the resolution embarrassed me. Here we are with one of the finest parochial school systems in the country, manned by teachers, 95 percent of whom have received their professional religious education in our own worker training system. Our seminarians — all products of one seminary — are among the best trained in Bible interpretation (exegesis) in the USA, using routinely the original scriptural languages in the seminary classrooms. There's no messing around in our pulpits with the latest theological fads and heresies.

I was embarrassed. But then I thought of Luther's program for spiritual renewal. "The old Adam in us," he writes, "is to be drowned by daily contrition and repentance, and is to die with all sins and evil lusts; and that again a new man should daily come forth and arise who shall live before God in righteousness and purity forever."

Perhaps our old Adam has fondled and lusted too much after the sacred icons of our day rather than living in the shadow of the cross where our love and our service to each other begins. It might just be that we need Luther's words to bear us to the cross once more where we will be renewed, under grace, in strength and will to be part of God's great ministry to a world which each day rushes closer to the depths where the last cry is, "Lord, help us, we perish."

James P. Schaefer

Faith of our mothers



In memory of my dear Granny

by Holly Beckman

The firetruck and ambulance screamed down the street and slammed to a stop in front of my house. The paramedics burst through the door, and I took them to the room where my grandmother was gasping for air.

There was a lot of shouting as they put the oxygen mask on her face and ripped open different packets of medicine. Quickly they put her on a stretcher and went out to the ambulance. They rushed her to the nearest hospital emergency room.

My other family members went to the hospital in our car. I held my children close as the door slammed shut after them. The children heard all that went on and saw their great-grandma go out the door on the stretcher. Now we sat down in the living room and through the tears began to talk.

I recalled at an early age the prayers she said, and how she taught them to me. Even that very night four generations had prayed around my kitchen table.

Her real specialty was her favorite German hymns. My daughter was still learning to talk but she could

sing with ardor "Muede bin ich geh' zur Ruh'." Upon every visit in my daughter's early years, Grandma taught her another verse.

I also remembered the many Easter vacations my sister and I spent with her and my Grandpa. There were prayers and inspiring church services. There were walks and picnics along country roads and talks about the beauty of God's creation. There were visits to the farm, pony rides and swimming in the crystal clear lake.

Most recent of all memories were her letters. We exchanged them regularly for the past 17 years since I had left home. For four years at a public university she faithfully encouraged me to keep active at the WELS student center and attend church regularly.

After I married, her letters included my husband and prayers for his work in the ministry. After God blessed her with great-grandchildren, she always included little pictures of Christ or prayers that she cut from the covers of greeting cards she had received from others. And every letter closed with her saying that she prayed consistently and fervently for us and for the winning of more souls for Christ.

My flashbacks came to an abrupt halt when my husband came through the front door and quietly closed it behind him. My son and daughter stared at him, waiting to hear what happened in the emergency room. He hugged us tightly. He didn't have to say anything. We all knew that Granny had gone to heaven to live with Jesus.

I sat quietly crying and looking around the room. There was an antique rocker Granny had given us as a wedding gift. There was a cedar chest given to her in her younger years that she passed on to me recently. There also was an old lamp from her farmhouse and a framed crochet dolly she made for me. Numerous knickknacks and a handmade Bible bookstand were also gifts from her. These were gifts to show her love for me and my family.

But her strong faith, her trust in the Lord and her fine Christian example have been the greatest gifts she could ever give. They have had a great influence on my own faith and life. They are more valuable than any earthly inheritance she could ever leave me.

The Lord was good to her for 84 years on this earth. The Lord was good to me for the 34 years that she loved me, instructed me and guided me in God's word. God bless the Christian grandmothers and grandfathers everywhere! □



Holly Beckman and her husband, Pastor David Beckman, reside in Seminole, Florida.