

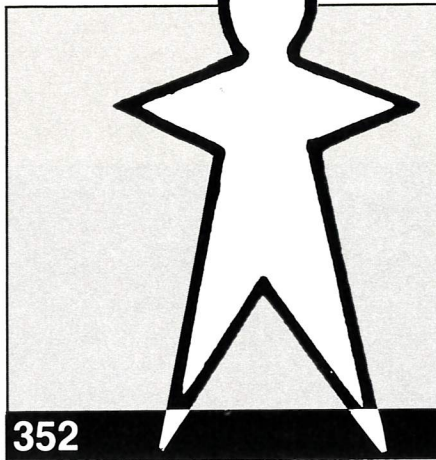
OCTOBER 15, 1987

The
Northwestern
Lutheran





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

The Northwestern Lutheran

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Don't just keep the faith — share it!

by Kurt F. Koeplin

... *Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect* (1 Peter 3:15).

At this writing, hundreds of our brothers and sisters living in the Greater Milwaukee area are engaged in witnessing to their faith in Christ among the unchurched in their neighborhoods. It is a part of a relatively large, well organized and publicized evangelism campaign called, "Come to the WELS."

Unfortunately, in our circles where the disparaging word is frequently heard and written, a few have grouched, "What's the big deal? We should do this all the time." People who are always able to detect the slightest hint of dark in every silver lining, also normally miss the point.

Mission time is here

Although it is true that every Christian is "in mission," and every grateful believer's life is a witness to his or her faith in Jesus, a coordinated effort serves as a vehicle for many to articulate the certain hope of heaven that we've been given in our Savior.

While united evangelism efforts are fairly new among us, it is also a "WELS-fact" that this is the season of mission festivals. It is the time of year when a large number of our congregations choose to emphasize the primary work of the church, missions. We do this in response to our Lord's marching orders (cf. Matthew 28:20), and we do this because it is a part of our restored nature.

This is what the apostle is speaking of in this portion of the word, the recognition of our status as God's people and our willingness to pass on the best news ever given to human beings, namely that Jesus is the world's Savior.

Be prepared

"Always be prepared to give an answer," the English text says, or as the KJV has it, "Be ready always to give an answer."

"Well," we say, "I'm ready; let them ask me! Someone wants to know about Jesus, my Hope — I'm ready and well prepared to tell them. After all, I'm a member of Immanuel or St. Something or Shepherd of the. . . ."

However, the original Greek indicates that we are to "be prepared for defense." We are to be ready to defend vigorously our reason for hope and peace, life and heaven. You see, we can be passively "ready." But, if no one asks the right questions, we will never be able to share our reasons or our knowledge. We are off in our corner saying, "I'm ready to answer. But first, someone's got to ask."

We cannot simply wait for people to ask whether or not we are Christians. Some may never ask, and some may ask the wrong question. Let there be no mistake. A living witness for Christ is important! People do "read" us and they do notice what we do, how we live and how we react to crisis.

Be prepared to share

That's step one. Step two is that we must be prepared to *share* and frequently that sharing comes through defense of the gospel. The old truism states, "The Christ we will not share, we cannot keep."

Be aware also that opportunities to "give an answer" are all around us. People are saying and will say within our hearing, "There is no God." The Lord expects us to share our reasons for knowing better.

People are saying and will say, "A Triune God?" . . . "Sin?" . . . "A physical resurrection?" . . . "Miracles?" . . . "Mission work among the heathen who are happy with their own religion?" . . . We are expected to defend our firm belief in the Father, Son and Holy Spirit. Our Lord expects us to share the information that God hasn't forgotten what sin is nor has he left us to stew in our guilt. He expects us to defend our hope and share the truth which, by grace, we have.

Finally, let us not overlook the last sentence of this text. Our defense is to be done quietly, firmly and without belligerence. We do not win people for Christ by shouting them down. We witness in a loving manner, and the Spirit does the rest.

In this season of evangelism and mission consciousness we pray that we remember our faith is not only for keeping, but for sharing, and what a joy it is to do just that! □



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

Misinformation

A homespun humorist once wrote something to the effect that what bothered him wasn't that people are so ignorant; what bothered him was that "people know so much that just ain't so."

"A Dictionary of Misinformation" and "More Misinformation" are the titles of books written by former university professor Tom Burnham. Therein he has compiled a number of commonly accepted stories, anecdotes and beliefs which don't hold up under close scrutiny. He explains, for instance, that it is not true that "Nero fiddled while Rome burned" because the fiddle was not invented until almost 1000 years after Nero died. His research also revealed that the fictional Sherlock Holmes never once said, "Elementary, my dear Watson," as is commonly believed; nor is it true, he writes, that the Great Wall of China is the sole man-made object which is visible from the moon, as Ripley's "Believe It Or Not" once stated, inasmuch as it has been found that no man-made object is visible from that distance. Honest research has exposed many other items of "information" for what they are: misinformation.

Holding such items of misinformation as these may be harmless, but the practice can be disastrous in other cases, for example, when young people assume that they know more than their elders or when they see themselves as immortal. Misinformation is especially dangerous in the area of religious belief. That we all believe in the same God and that we are all going to the same place is one such item of disastrous misinformation.

The practice of operating on misinformation is not confined to outsiders. It is not entirely unknown among the people of our synod either, although it may sometimes more properly be called assumption or prejudice. It is not unusual among them, for instance, to refer to the synod as "they," thereby conjuring up the vision of a group of shadowy and impersonal characters at the national offices. It is likewise not unknown for the synod to be visualized as having countless financial resources which it is reluctant to spend. Those who have been elected to official positions are sometimes suspected of ulterior motives when they carry out the duties of their offices. Other cherished bits of misinformation have not lacked support in our midst, such as the illusions that the cultural, linguistic and musical background which prevailed in our history is superior to any other in the world; that God speaks to man in one language only or in a specific language style; that God can properly be worshiped only through the use of certain prescribed terminology and musical forms.

Misinformation is perpetuated through relentless repetition, usually to the point that it is all but canonized. It is characteristically adhered to with stubborn tenacity even after it is exposed. People tend to cherish it and to resent any effort to correct it, as Burnham learned after the publication of his books.

And therein lies its danger. We must keep in mind that God is the God of truth. Misinformation, however fondly it may be cherished, can only serve to obstruct it.

Immanuel G. Frey



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“Life”

by Fredric E. Piepenbrink

Philosophy theorizes about life. Psychology analyzes life. History records life. Sociology classifies life. All men desire life. But Jesus said: ‘I am the Life.’” This is what Ralph Waldo Emerson, the famed U.S. lecturer, poet and essayist wrote in the late 19th century. Yes, Jesus did say, “I am the life” (John 14:6); but it is questionable whether Emerson’s Unitarianism turned New England transcendentalism ever gave him the opportunity to comprehend exactly what Jesus meant.

The student of John’s Gospel is briefly and somewhat abruptly introduced to this same thought already in the prologue where John writes, “In him (i.e. Jesus) was life” (1:4a), and is then given the rest of the Gospel to investigate what John meant by it. The term “life” occurs 36 times in John’s Gospel while no other New Testament book uses it more than 17 times, making it a major concept in the Gospel. But the student who takes the time to make such an investigation will find that immeasurable rewards await him.

Jesus is the sum total of God’s essence and attributes

Oftentimes we speak of a child as being “full of life.” What we mean is that here is a child who doesn’t miss a beat. He lives life to the fullest, taking advantage of every opportunity, making every moment an adventure. When John said of Jesus, “In him was life,” he was not referring to Jesus’ active childhood life or even his energy-filled public ministry life, but rather his divine-filled God life. Jesus was full of the life of the Godhead. Paul’s words to the Colossians immediately come to mind, “For God was pleased to have all his fullness dwell in him (Jesus)” (1:19). There is nothing about the life of God, either in his essence or attributes, which is not also present in the life of Christ Jesus. Is God holy? Jesus is holy. Is God truth and love and omnipotence and sovereignty? Jesus is the same. Look at Jesus’ life, his miracles, his resurrection, and you will see in him what Thomas saw in that same person bearing the nail prints — “My Lord and my God.”

Jesus is the source of all life

But Jesus was “life” according to John for another reason. When God created the world, he first made

matter and then arranged it into solid forms. To some of those forms he gave what is called “organic life.” In the case of mankind we are told that God breathed into Adam the breath of life, and he became a living being (Genesis 2:7). But John, already in the first verses of his prologue, ascribed the work of creation to Jesus. So the phrase, “In him was life,” means that all creature life, including especially human life, lives and moves and has its being in Christ.

But John’s use of the word “life” is never a mere reference to physical life alone; it always carries with it the higher connotation of spiritual life as well — referred to in Scripture as the “new creation.” This “new creation” is the restoration of mankind from the state of sin. It is life which comes from Christ Jesus who is the source of life to the soul dead in trespasses and sins. And then, as the source of spiritual life Jesus is the giver of eternal life as well.

Alive in “The Word”

In the next two weeks read the sections of John’s Gospel which demonstrate how Jesus is the “life” according to the definitions given above.

- 2:13-22** Jesus’ divine essence is revealed by his zeal for things sacred.
- 4:1-26** Jesus is the source of living water which wells up to eternal life.
- 5:1-30** Jesus’ divine attributes can heal paralyzed legs and raise dead bodies to eternal life.
- 6:1-15** Jesus possesses the power of the omnipotent God as demonstrated by the feeding of the 5000.
- 6:25-59** Jesus is the bread of life which gives food for spiritual and eternal life.
- 11:1-44** Lazarus experiences the power of Jesus as the source of physical life.
- 20:1-19** The ultimate demonstration of Jesus’ divine essence and source of physical life is his own resurrection. □

Next time: “Light”



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

Our changing worship language

Without a doubt the most common criticism of the Sampler liturgy revision has been the use

of the pronouns “you” and “your” in place of the traditional “thou,” “thee,” “thy” and “thine” when referring to God.

The chief objection was that addressing God as “you” was “demeaning the deity,” “profaning God’s name,” “dragging God down to our level,” “making God common,” was “irreverent” and “disrespectful.”

Is addressing God as “you” instead of “thou” disrespectful, demeaning, etc.? Let’s take a calm look at some of the factors involved:

1) *Historically the pronouns “thou” and “you” carried no connotations of respect or disrespect.* It was simply that “thou” was singular and “you” was plural. At the time of the publication of the King James Version of the Bible in 1611, a number of second-person pronouns were in use: thou, thee, thy, thine, ye, you and your. If you were addressing one person, you said “thou.” If speaking to a number of people, you said “you.”

There was no particular formality of politeness or respect associated with “thou,” for example. The use of “thou” and “thine” was not restricted to God. Any kind of person or object could be addressed as “thou” — child or adult, prince or peasant, friend or foe, angel or demon, bird or animal, wind, cloud or sea.

2) *Language changes.* Gradually the use of the pronouns was streamlined and simplified. The distinction between “thou” and “you” fell away and “you” was used for both singular and plural. In America at the time of the Revolutionary War nobody used “thou” and “thee” in normal conversation except the Quakers. For a long time now, English has had only one second-person pronoun, “you,” for both singular and plural.

3) *Why then have we been using “thou?”* Because when the simple use of “you” was adopted by everybody, Christians continued to use “thee” and “thou” in their worship and prayer. Why? *Because that was the language of the Bible in use, the King James Version.* In order to read and understand the King James language, it was necessary to study it. Some say, “Certainly everyone can understand the meaning

of 'thou,' 'thee' and 'thine.' " True.

However, when you use the pronoun "thou," there is a whole set of verb forms that must go with it. You cannot say, "Thou *are* God." You must say, "Thou *art* God." Likewise with wouldst, shouldst, hast, wast, didst, etc. And other verb forms need *est* endings: "Thou *openest* thy hand and *satisfiest* the desire of every living thing."

4) *As long as we were using the King James Version of the Bible, it was normal and natural to reflect that speech in our worship.* Pastors prayed in the "King James," children memorized their Bible passages from that Bible, liturgies were modeled after the sonorous English of the Book of Common Prayer (written largely by Bishop Cramer about 1550). Gradually the language of the King James Bible became a sort of "religious language" used by most Christian churches. Numberless prayers and thousands of hymns and other religious literature have been written in that style.

5) *Perhaps this long usage has led some to feel that the liturgies in our hymnal cannot be altered.* That the Lord prefers the King James language to modern English and specifically, that the Lord prefers to be addressed as "Thou" instead of "You" or "you." God is the author of all languages and there are about 1500 languages or dialects into which the Bible has been translated. He has expressed no preference. He has given us no rules or ceremonial laws governing our worship.

What God looks for in us is a heart filled with faith, humility, repentance, gratitude. He bids us worship him "in spirit and in truth," that is, with sincerity and according to his revealed truth. God has given us freedom as far as the *form* of our liturgies and worship is concerned. And that includes pronouns. It is true that the German language has two forms of pronoun, formal and informal. The German "sie" is the formal or polite form of the second-person pronoun. "Du" is the more informal or intimate pronoun.

But the amazing thing is that Luther's German Bible uses the intimate pronoun ("du") to address God! Just the opposite of what some would do with "thou" and "you." The usual version of the German Lord's Prayer begins with words, "Vater unser, der DU bist im Himmel." Though we surely want to approach God with awe and reverence, yet God because of Christ calls us his *children* and invites us to pray to him "as dear children ask their dear father." We remember also that the hundreds of German hymns all address God with the intimate pronoun "du" and not the stiff and formal pronoun "sie."

6) *An extraordinary thing has happened in the last 25 years.* The language of worship, based on the KJV for 350 years, is changing rapidly. What has brought this about? *New translations of the Bible in today's English.* Until we had English translations which were at least as accurate and generally acceptable as the KJV, the King James Version was our normal Bible.

We now have accurate translations in today's English. And the accuracy of these translations is matched by the way they transmit the sense of the Bible passage clearly and often at first reading. This is not true of the KJV, where normally in Bible classes and children's confirmation classes a good bit of time is taken up just in explaining the KJV words and sentence structures.

7) *Our synod has no "official" Bible translation.* But for its publications the synod has chosen to use the New International Version and it is in strong use throughout the synod. The large majority of our congregations are hearing the Scripture lessons in the NIV language. Most of the children in our Lutheran elementary schools are memorizing Bible passages in the NIV. And most of our pastors are praying in today's English in the services.

About eighteen months ago a survey of pastors revealed that of a total of 485 responding, 431 were using the NIV for the Scripture reading! This is amazing when one remembers that the complete NIV was published in 1978 — just ten years ago. Surely the popularity of the NIV is attributable to its successful communication of the meaning of the text. No translation is going to be perfect, but the NIV appears to be a better tool for bringing God's Word to both church and unchurched than the KJV.

Compare the following examples from a new book, *The NIV — The Making of a Contemporary Translation* by Kenneth L. Barker (Zondervan, 1986). Read each example of the KJV first, then check the corresponding NIV translation.

KJV	NIV
Genesis 26:31 "And they rose up betimes in the morning."	Genesis 26:31 "Early the next morning"
2 Chronicles 2:7 "A man . . . that can skill to grave with the cunning men that are with me in Judah and in Jerusalem."	2 Chronicles 2:7 "A man . . . experienced in the art of engraving, to work in Judah and Jerusalem with my skilled craftsmen."
Psalms 119:147 "I prevented the dawning of the morning."	Psalms 119:147 "I rise before dawn."

Matthew 26:27

“Drink ye all of it.”

Luke 23:15

In the KJV Pilate says of Jesus: “and, lo, nothing worthy of death is done unto him.”

Acts 27:21

“Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.”

1 Corinthians 5:3-5

“For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

2 Corinthians 5:21

“For he hath made him to be sin for us, who knew no sin.”

Philippians 4:14

“Notwithstanding ye have well done, that ye did communicate with my affliction.”

Hebrews 7:18

“For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.”

Matthew 26:27

“Drink from it, all of you.”

Luke 23:15

“as you can see, he has done nothing to deserve death.”

Acts 27:21

“Men, you should have taken my advice not to sail from Crete; then you would have spared yourselves this damage and loss.”

1 Corinthians 5:3-5

“Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.”

2 Corinthians 5:21

“God made him who had no sin to be sin for us.”

Philippians 4:14

“Yet it was good of you to share in my troubles.”

Hebrews 7:18

“The former is set aside because it was weak and useless.”

Many more examples are cited by the author, but these may be sufficient to remind ourselves that although the KJV is often eloquent, rhythmic and graceful, it is also frequently obscure, misleading and awkward.

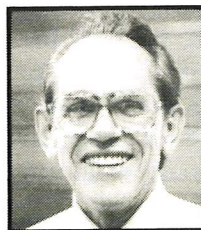
The bottom line in all of this is the fact that we are in the midst of a change from the use of the King James Bible to the New International Version. Actually, that transition in our synod is almost complete. And as the NIV gains in use and familiarity, more and more worship materials — liturgies, prayers, catechisms, instructional materials for Sunday schools and day schools, etc. — will be printed in today’s English with Scripture references from the NIV.

As we look to the publication of a new hymnal with a number of liturgies, a decision must be made regarding the language. The “language question” is not a matter of a couple of pronouns. It is a basic question of whether we are going to bring our worship forms into conformity with today’s English or whether we cling to the King James language. If the question were to be decided today and for today’s worshipers, it might be easy and popular to retain the KJV.

Looking ahead 20, 30, 40 or more years, that would seem to be a mistake. Consider the foreseeable future: Each succeeding year the KJV Bible will be less heard, less read, less studied. Children are not likely to be taught the archaic words and sentence structure of the KJV because there will be little need for it. We may deplore this, but when undertaking long-range publications like a hymnal we need to consider the future.

Worship materials written in the KJV style, especially hymns, will be with us for a long time, and the traditional version of the Lord’s Prayer may continue indefinitely as the favorite version of the WELS. Nevertheless, a basic decision needs to be made and a direction established for a smooth transition into the future.

At some point one generation of worshipers will need to make a sacrifice and the effort to learn the new and forsake the old. It would be a favor to those who follow in our footsteps if *we* would be willing to be that “one generation.” □



Pastor Eggert is project director for the new/revised hymnal.

The Synodical Conference

by Victor H. Prange

The founders of the Synodical Conference were distressed over the state of the Lutheran Church in America. In their view it "presented a very sad picture of external disruption and internal dissension. . . . The General Synod clings . . . to the Lutheran name but it actually lacks completely the essence and character which correspond to that name."

Kinder words were written about the General Synod South and the General Council. But the latter body was scored for knowing "how to say nothing but 'Mum mum' with regard to questions of doctrine and discipline which . . . are so decisive a test of true Lutheran faithfulness to the confession." Hence the need for a fourth grouping of Lutherans to "fight energetically against all kinds of deviation from Lutheran doctrine and practice."

The Ohio Synod was one of the bodies which helped form the Synodical Conference. This synod had been organized in 1818 by pastors who formerly held membership in the Pennsylvania Ministerium. Over the years the Ohio Synod had pursued an independent course. It was not part of the General Synod; and when the General Council was organized in 1867, it was the Ohio Synod which asked clarification on four questions: 1) the thousand year reign of Christ on earth; 2) whether non-Lutherans were permitted to commune at Lutheran altars; 3) whether non-Lutheran pastors were permitted to preach in Lutheran pulpits; and 4) the position of the General Council on the lodge.

Because the answers given to these four points did not satisfy the Ohio Synod, it declined membership in the General Council. About the same time Ohio reached doctrinal agreement with the Missouri Synod. The Wisconsin and Minnesota Synods had joined the General Council, but these two synods very shortly withdrew because they also were not satisfied with the answers given to the four questions. In the fall of 1868 representatives of the Wisconsin and Missouri Synods met in Milwaukee and were "happy to recognize one another as orthodox Lutheran church bodies." Church fellowship was effected as well with the Minnesota Synod by both bodies.

When the Ohio Synod met in convention in 1870, President Matthias Loy reported that it was "impos-

sible to enter upon any more intimate relations with (the General Council) without becoming unfaithful to our confessions." The synod resolved to seek closer co-operation with other midwestern synods who had not joined the General Council or had withdrawn.

The positive response to Ohio's invitation led to the organization of the Synodical Conference. The first regular convention was held in July 1872 at St. John Ev. Lutheran Church, Milwaukee, where Wisconsin Synod president John Bading was pastor. The following synods became members: Wisconsin, Ohio, Missouri, Minnesota, Norwegian and Illinois (which merged with Missouri in 1880).

The intent of the Synodical Conference was to express and promote unity among Lutherans on the basis of agreement in doctrine and practice. The name "conference" reminds one of the free conferences held just prior to the Civil War. The new structure was a conference of synods for the purpose of furthering the cause of Lutheran confessionalism.

Unfortunately the high hopes of advancing the cause of unity based on doctrinal agreement were dealt a setback when a controversy soon erupted over the doctrine of predestination. The Missouri Synod supported by Wisconsin and Minnesota stressed that the individual believer is predestined *unto faith*, solely on the basis of God's grace and the merit of Christ. Critics from the Ohio and Norwegian Synods insisted that predestination takes place *in view of faith* which God foresees in the individual. In 1881 Ohio withdrew from the Synodical Conference followed by the Norwegian Synod two years later. Wisconsin, Minnesota and Missouri were left to continue the task of advancing unity among Lutherans on the basis of agreement in doctrine and practice. In subsequent years the Michigan Synod, the Slovak Ev. Lutheran Church, and the Norwegian Synod of the American Ev. Lutheran Church (Evangelical Lutheran Synod) became members of the Synodical Conference. The dissolution of the Synodical Conference will be chronicled in a later article in this series. □



Victor Prange is pastor of Peace, Janesville, Wisconsin.

It was Thanksgiving 1985. Our children were scurrying around finding their hats and mittens, tripping over one another in mass confusion. Many of them had already experienced driving to a foster home to pick up a new brother, but their excitement never diminished.

Our future son, Adam, was a handsome boy. Physically he looked 12 years old, but he was only eight. When first introduced, he shook hands but smiled nervously. His foster parents had described him as an obnoxious, aggressive, hostile kid. Now, as he stood before us, my heart wanted to believe he would be just fine once we got him home, but experience had taught me otherwise. Adam was to be our greatest challenge and it would take over a year of turbulent emotional struggles to discover the real truth.

We had been home less than ten minutes that day when David came running into the kitchen at break-neck speed, hollering, "Mom, come quick! Jessica can't breathe!" The look of terror on his face told me this wasn't a practical joke. As I rushed to Jessica's aid, I immediately saw the problem. Adam's hands needed to be removed from around her six-year-old throat.

"Adam," I asked, somewhat hysterically, "what are you doing?" Now isn't it amazing the dumb questions we parents can ask when confronted with a crisis? "Choking her," he answered quite calmly. "Well, I can see that, sweetheart, but why?" "Because," he disclosed matter-of-factly, "she wouldn't get out of my way."

"Lord," I prayed that night, "I've never doubted your wisdom in blessing us with a child, but I'm going to need a little of it if I hope to survive this kid."

The next few weeks set the stage for intense psychological warfare between Adam and the family. Adam was determined to make everyone feel as miserable as he felt. He swore often and with little provocation. My husband, Pete, sarcastically noted Adam's vocabulary included words that he hadn't even heard!

Adam had decided to prove to the world that he was the "toughest, baddest dude" who ever lived. Anyone who didn't measure up to his idea of macho was a "stupid, wimpy, fag." Telling his favorite bragging story, he related how he had single-handedly "broken a sixth grade creep's nose" while in foster care. Unfortunately, the story was true and Adam was only a first grader at the time.

For Adam lying was an artform. One day he constructed a snare out of his sister's jump rope, trapping our battle-weary cat, Wiskers, by three paws. When I came to Wiskers' defense and demanded Adam apologize for torturing our cat, he replied with eyes flashing and all mock sincerity, "What cat?"

“ . . . do not g

Mealtimes were often a time for tantrums. Adam couldn't get enough food. When I'd refuse to allow fourth helpings, he'd scream in indignation that we were "starving him to death." He enthusiastically volunteered to help with dishes, until we caught on to his game. He'd clear the table gobbling up everyone's leftovers. Then he'd promptly run to the bathroom and throw up. Hunger was a gnawing fear that just wouldn't go away.

One evening after a particularly exasperating day, I prayed, "Lord, I can't stand another minute with this kid. What can I do?" Then I remembered, "Let us not become weary in doing good for at the proper time we will reap a harvest if we do not give up" (Galatians 6:9).

"O.K. Lord," I thought, "I won't give up. But if this kid is going to feel loved, it has to come from you, because humanly speaking, he's just too unlovable for me!"

Adoption day finally arrived and our prayers had been answered. Adam's swearing, aggressiveness and gorging behaviors were eliminated. The courtroom overflowed with classmates and well-wishers. A local TV station waited nearby for an interview.

"Adam," the reporter questioned, "why do you love this Mom and Dad?" Adam quickly retorted, "because they love me and because they don't get rid of ya when you're bad." Instantly I recalled 1 John 4:19: "We love because he first loved us" and 2 Peter 3:9: "He is patient with you, not wanting anyone to perish, but everyone to come to repentance." God had shown me, through Adam, how he had tenderly loved this child despite my human inability to do so.

Though Adam had come such a long way, we still wondered why he was so rage-filled. One August afternoon he took his turn at mowing the lawn. Within minutes, in anger he had demolished the mower. We realized then that though Adam was no longer directing his hostilities toward others, he was nonetheless a child still consumed by unexplainable anger. We sought help from Dr. Blane Holshuh, an expert at treating rage-filled children. It was through Dr. Holshuh that Adam's nightmare began to unfold.

As I sat in the outer office waiting for Adam to finish his therapy session, I heard him scream. At first it sounded almost mechanical, as if he were being

ive up”

by Cindi Sampe

instructed to do so. Then the screams escalated to a fever pitch. “No! Get away from me. You’re hurting me!” I could no longer restrain myself and raced into the therapy room. Dr. Holshuh was gently holding Adam on his lap. Adam’s eyes were squeezed shut and hot tears oozed out the corners running down his cheeks. Dr. Holshuh motioned for me not to interrupt, so quietly I retreated to the waiting room.

Minutes that seemed like hours ticked by until Adam opened the door. “Mom,” he whispered hoarsely, “you’re suppose to come in now.” Hand-in-hand we walked into the room and sat down. “Adam would like to tell you something, Cindi,” Dr. Holshuh began. “Go ahead, Adam.”

Adam started fidgeting and with great distress wailed, “I can’t. I just can’t.” “Yes you can and I’ll help you,” encouraged Dr. Holshuh.

“Cindi, Adam has been hurt very badly and no one can see his hurt because he keeps it hidden deep inside himself.” “Go ahead, Adam.”

“Well, my Mom, I mean my birthmom, used to leave me with her boyfriend. He was supposed to babysit me. But, after she’d leave, he’d call his two friends over. They were mean to me.” Adam paused, holding back the sobs. “They’d, uh, take my pants off and choke me and . . .” I sat silently, attentively listening but showing no outward emotion. I had learned that this response was most helpful to a victim of sexual abuse when he is recalling the incident. But inside, oh how I wanted to scream and cry. This wasn’t just any victim. This was my son!

As the three of us pieced together the puzzle of what had transpired during that time, it was obvious why Adam couldn’t tell me what had happened to him. Not being able to talk about it and living with the fear that something must be “wrong with him,” created a bottled-up rage that wouldn’t diffuse. Once, when he did muster the courage to disregard those men’s violent threats, he told his birthmom. She had seemed appalled and angry. She assured him that those “bad



Cindi and Pete Sampe with their children

men” would be put in jail forever.

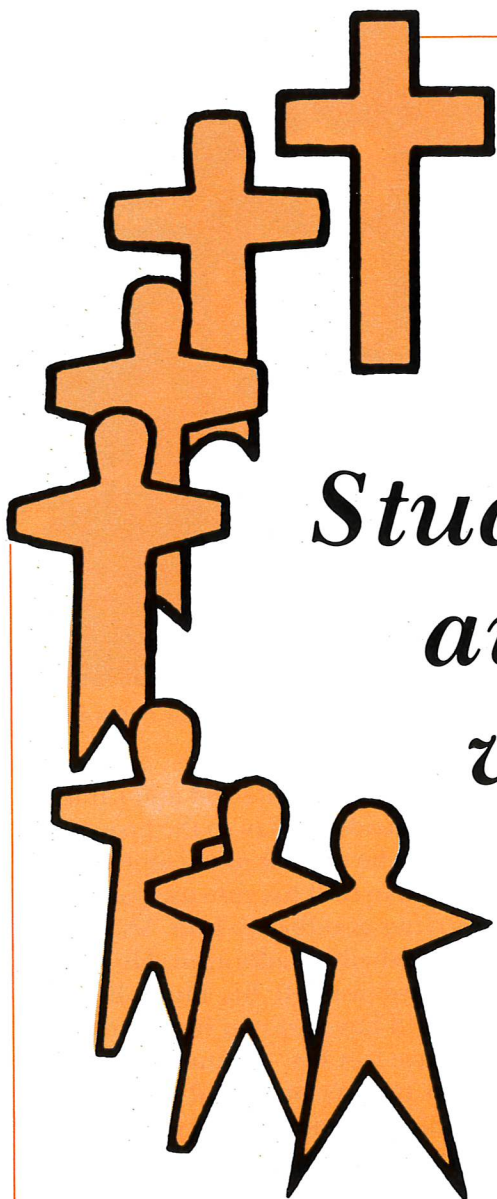
The family social worker was contacted and came to help. Adam was sent outside to play so the grown-ups could talk. When later he was asked to come into the house, he was shocked to find his suitcase packed and his birthmother saying goodbye to him. Shortly thereafter he was relinquished for adoption. He just knew what had happened was all his fault. If he hadn’t told, no one would have known how bad he was, and he wouldn’t have lost his “Momma.”

Sadly, there were no reports of sexual abuse in Adam’s file. Evidently his birthmother had to make a choice and she chose to remain silent and protect her boyfriend.

“I just couldn’t tell you, Mom,” Adam cried, “ ‘cause if I did, I knew you’d just get rid of me too.” I hugged him close and assured him that nothing could ever make me give him away. “I love you, son,” I explained. “And though you may not understand it now, Jesus promises us ‘in *all* things God works for the good of those who love him.’ ” “Mom, I think I can understand it now,” he answered with a wisdom far beyond his years. “It’s like when I grow up I can be a pastor and help other kids that this has happened to, right?”

“Yes, honey, that’s exactly right.” I smiled through glistening tears, held him close and thought back to that night over a year ago when I had prayed and the Lord gently reminded me, “At the proper time we will reap a harvest if we do not give up.” Some day, Lord willing, I’ll have the joy of hearing Adam quote that verse again — from his pulpit. □

Cindi, Pete and family are members of St. Paul, Fort Atkinson, Wisconsin.



Student aid is vital

by Alan Siggelkow

I am writing to acknowledge and thank the Board for Worker Training for the most generous gift of a scholarship. It is indeed heartening to know that our synod, both laity and full-time workers, is interested and concerned with training our future workers."

"I would sincerely thank you and the WELS Scholarship Committee for the grant of \$400 which you recently awarded me. In addition to filling a financial void, the award is a very inspiring boost for me as I approach my studies in these long winter months. My wife and I deeply appreciate your double encouragement."

"I deeply appreciate the efforts of other WELS Christians to help me concentrate more on my studies than how I am going to pay for the next quarter of school."

"God-willing, may this object of money never be a barrier which prohibits myself or anyone else from the work of our Lord and Savior Jesus Christ. Thank

you again for your support and aid in this matter."

"About a month ago I was beginning to wonder how I was going to pay my debts to the seminary. . . . I am looking forward to one day serving in the WELS for a number of reasons. One of which that it would be a blessing to serve members who generously give in order to make scholarships such as the one I received possible."

The five quotations are portions of the thank-you notes of students studying at Wisconsin Lutheran Seminary who received WELS Scholarship Fund grants. Their letters show both the difficulties these students experience as they face ever-increasing education costs and their appreciation for the encouragement and help a WELS scholarship grant gives them.

WELS worker training students at our preparatory schools, colleges and seminary are helped by two WELS Scholarship Funds. The regular WELS Scholarship Fund during the past school year grew by gifts from the Educational Development Fund, the gifts of 80 WELS members and the income from the WELS Scholarship Endowment Fund.

The fastest growing scholarship fund during 1986-87 has been the WELS Scholarship Endowment Fund. Over the 13 months from June 30, 1986 to July 31, 1987, our Scholarship Endowment Fund balance grew by \$216,678, from a 1986 balance of \$264,571 to a 1987 balance of \$471,249. The income from the Endowment Fund flows into the Scholarship Fund and is distributed by the individual schools to our students.

This rapid growth was fueled primarily by a portion of the proceeds from the sale of two of our WELS churches which closed recently, Hope Lutheran of Detroit and Parkside Lutheran of Milwaukee. The total value of their gifts amounted to \$84,000. Two large gifts of \$33,000 and \$38,000 from the estates of two individuals as well as a large anonymous gift of \$35,000 increased the fund. Many smaller, but equally appreciated gifts, were also received.

May God continue to bless our organized efforts as a synod to help train our young people to serve him as pastors and teachers.

For more information about the WELS Scholarship Funds please contact the Board for Worker Training office of the Wisconsin Ev. Lutheran Synod, 2929 N. Mayfair Rd., Milwaukee, WI 53222. □



Alan Siggelkow is pastor of Gethsemane, Milwaukee, Wisconsin and secretary of the Synod Scholarship Committee.

by Paul E. Kelm

Why don't our Lutheran churches have an "altar call?"

An altar call is typically an invitation for people to come forward and "commit their lives to Christ" or "make a decision for Christ." Lutherans reject the practice because it is rooted in a false theology of conversion. Scripture teaches that by nature people are incapable of "decisions" of faith (Ephesians 2:1; 1 Corinthians 2:14; Romans 8:7), that conversion is

The altar call is rooted in a false theology of conversion.

entirely the work of the Holy Spirit — a "regeneration" (James 1:18; 1 Corinthians 12:3; 2 Thessalonians 2:13; Philippians 1:29; Ephesians 2:8,9 et al.). An altar call suggests that faith is, at least in part, an act of human will.

A related reason for Lutheran rejection of altar calls is that the practice easily becomes manipulative. In an emotionally charged atmosphere and at the cajoling of a well-intentioned preacher and friends, people have made "commitments" without a clear understanding of Christ and the gospel. The number of such "decisions" or "commitments" vastly exceeds the number of practicing Christians in Protestant churches employing altar calls.

The tendency toward subjectivism which the altar call fosters leaves too many vulnerable people trusting in the "feeling of faith" or the "commitment" they've made, rather than trusting totally in God's grace and the redemptive work of Jesus. Lutherans focus salvation on the object of faith, not the subject. Lutherans emphasize "objective justification," that for Christ's sake God has declared the world's sin atoned.

The only call to the altar in a Lutheran church should be an invitation to those who do believe, not to come and tell God what they will do and believe, but to hear and taste in his sacrament what *he has done*. Lutherans invite those who do not yet believe to search Scripture with us; for by the gospel the Holy Spirit works his miracle of regeneration, then seals it in the water of baptism — all God's doing!

The Apostles Creed places Christ's descent into hell before the resurrection. However, when I read 1 Peter 3:18-19, it seems the descent into hell occurred after the resurrection. How are we to understand the verses in 1 Peter?

The chronology of Christ's passion-through-ascension in the Apostles Creed is based on 1 Peter 3:18-22 and correctly summarizes these verses.

The resurrection is mentioned in verse 21, *after* the descent into hell in verse 19. Between those verses Peter clarifies the purpose of Christ's descent into hell and draws a parenthetical analogy: souls ("spirits") condemned in hell ("prison") for rejecting God's warning and promise in Noah's day . . . Noah's family "saved through water" which bore them safely above destruction in the ark . . . salvation by the water of baptism, which applies to our conscience God's justifying decree in Christ's resurrection that sin has been forgiven.

In verse 18 Peter says that the life of Christ in his state of humiliation ("in the body" or "according to the flesh" — compare Hebrews 5:7) ended with his death and burial. (To answer another reader, Luke 23:43 and 46 tell us that Christ's soul or spirit went to heaven with his Father while his lifeless body was buried. He *is* true man as well as true God.) Verses 18-19 of 1 Peter 3 describe the "quickening" in which Christ's soul and body were reunited, now in the glorified state of exaltation ("according to the spirit" — compare the glorified state of Christ in such post-resurrection appearances as Luke 24:16,31,36 with 39,51). Between this "quickening" to life and his resurrection from the tomb, Christ descended to hell — by virtue of his glorified state, no longer subject to the time/space limitations he accepted in his state of humiliation. He descended into hell to proclaim his victory over Satan and just judgment upon those who centuries earlier joined Satan in rejecting him.

The NIV'S translation of verse 18 is interpretive (capitalized Spirit) and misleading. Martin Luther explains the verse in harmony with the rest of Scripture.



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.

Thirteen congregations withdraw . . . Thirteen congregations, unwilling to become a part of the Evangelical Lutheran Church of America, have withdrawn from the American Lutheran Church according to ALC's secretary, Kathryn Baerwald, in a recent report to the ALC Church Council executive committee. Pastor James Minor of St. Paul, Minn., one of the organizers of the newly formed American Association of Lutheran Churches, said that only four of the withdrawing congregations have joined the new organization so far, although some 35 to 50 congregations have taken the first of two required votes to withdraw. The current rate of withdrawal runs behind the projection by district bishops that 50 to 60 parishes might leave the ALC.

Number of Christians rises in 1986 . . . *The percentage of Christians in the world population rose from 32.4 to 32.9 percent in the past year, indicating that the trend of continual decline in this century has been "dramatically halted and reversed," according to Dr. David Barrett, a noted religious statistician. In his latest statistical summary, Barrett said that the number of Christians around the world has grown from 1.57 billion to 1.64 billion in the past year. He said the "surprising" growth of Christianity in the People's Republic of China has made a major contribution to the growth of the faith worldwide. According to Barrett, there are now more than 52 million Christians in China, and house churches are known to exist in virtually all of the country's 2010 administrative districts. China has become "the fastest expanding nation for church growth ever," he said. Barrett also reported an increase in the number of professed atheists, from 213 million to 224 million.*

U.S. facing moral crisis . . . Pollster George M. Gallup, Jr., says the U.S. is facing a "moral and ethical crisis of the first dimension." He spoke to 1100 persons attending the annual Minnesota Prayer Breakfast. "At all levels of society we are seeing the corrupting power of money and material success." He said it was shocking to discover that church attendance makes little difference in a people's ethical views and behavior with respect to lying, cheating, pilferage and not reporting theft. Gallup said he regarded the nation's "deep spiritual malaise" as the most important reason for the crisis. Among the remedies needed, he said, are learning how to pray, learning how to bring the Bible into one's personal life and learning how to witness to one's faith.

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.

Missouri Synod teachers challenge IRS . . . *A half-dozen women commissioned to teach in schools of the Lutheran Church-Missouri Synod claimed a ministerial exemption on their federal income tax returns this year to test the church's contention that women teachers, though not ordained, are entitled to the same tax status accorded to their male counterparts as "ministers of the gospel." According to Phil Draheim of St. Louis, an attorney for the Missouri Synod, "this could become a test case if their tax returns are audited" by the Internal Revenue Service. The Missouri Synod has 8450 "rostered" teachers trained in Missouri Synod schools. The rostered teachers, commissioned to teach in the synod's elementary and secondary schools, are regarded by the synod as ministers. Most of them are women. Church officials contend that IRS policy is discriminatory in its treatment of women. In the Missouri Synod "women teachers have exactly the same status as men teachers, but women may not serve as pastors. This is where one of the difficulties comes with women teachers being recognized for IRS status," said Dr. Samuel Nafzger, director of the synod's Commission on Theology and Church Relations. Having encouraged some of its women teachers to claim the tax exemption, the synod is waiting for the IRS to make the next move.*

LWF membership in fellowship . . . The executive committee of the Lutheran World Federation, meeting in July in Viborg, Denmark, affirmed the 1984 Budapest Assembly's constitutional amendment, which states, "The member churches of the Lutheran World Federation understand themselves to be in pulpit and altar fellowship with each other." The executive committee also elected Aida Haddad of the Evangelical Lutheran Church in Jordan as one of five vice presidents of the LWF. Haddad, a 48-year-old librarian at Birzeit University on Jordan's West Bank, is the first LWF officer from the Middle East.

Bibles for Russia . . . *A gift of 100,000 Bibles — believed to be the largest such shipment ever made — will be sent to Christians in the Soviet Union early next year, reports the American Bible Society. The Bibles, 98,000 in Russian and 2,000 in Ukrainian, are to be delivered to the Moscow offices of the All-Union Council of Evangelical Christians-Baptists. They will begin to arrive as Christians celebrate the 1000th anniversary of the arrival of Christianity in Russia. The largest previous single shipment to the Soviet Union took place in 1978 with a gift of 25,000 Russian Bibles and 5,000 concordances to the Baptists in Russia. □*

New mission auxiliary launched

A steering committee headed by Robert E. Grebe of Parrish, Florida has taken the first steps in the organization of a lay mission auxiliary to be called "WELS Kingdom Workers." Goal of the new organization, according to the committee, is "to open channels for increasing lay involvement and mission awareness at the grass roots level."

The organization was introduced publicly in late August with about 5000 letters sent to pastors, parochial school principals, presidents of congregations and key laymen soliciting names of prospective members.

In the letter Grebe explained that "we would like to create an organization open to all male and female WELS members with a concerted effort to identify those committed and willing to work for and support mission outreach."

He cited two examples of major



Grebe

involvement contemplated by the new organization: direct sponsorship of selected mission projects and volunteering time for work on the synod's mission fields in outreach, religious education, construction, repairing and similar tasks.

"A time to grow"

"A time to grow" was the theme of the Evangelism Convocation held July 17-19 in Prairie du Chien, Wis. This convocation offered WELS members a time to grow in their own ability to share the gospel.

To the delight of the Minnesota and Western Wisconsin District Evangelism Commissions who sponsored the event, the turnout was tremendous with over 375 people in attendance. The vast majority were young WELS members, men and women.

Enthusiasm was the overall tone of the weekend as keynote speaker Pastor Paul Kelm, WELS administrator of evangelism, inspired the whole gathering with several devo-

tions throughout the weekend. The practical aspects of gospel outreach were presented and discussed in 24 workshops from which participants could make their choice.

The closing service was planned by Pastor Mark Bitter, dean of students at Northwestern Preparatory School, Watertown, Wis., and graced by the sermon of President Carl Mischke. "Other sheep I have which are not of this sheep pen" not only was the theme of the sermon but now is the greatest intent of all those present.

For these 375, Ev Con '87 was a time to grow. In the kingdom, now is always the time to grow.

— Paul Soukup

A major concern of the steering committee, Grebe said, is "how the vast untapped resources of the laity in WELS can be directed to serve and support the synod's total mission program."

The letter pointed out that the synod's August convention had "encouraged" WELS Kingdom Workers "to pursue its objectives among the laypersons of WELS congregations."

The steering committee will be meeting in early October to organize the basic structure. On the steering committee in addition to Grebe are Dr. Jerome Brooks of Racine, Wis.; Clarence Krause of Pardeeville, Wis.; and James Haag of Muskego, Wis. All have been associated with the synod's Board for World Missions. Pastor William Bernhardt of Milwaukee, a member of the world board, is the advisor.

For further information write to: WELS Kingdom Workers, 2929 N. Mayfair Rd., Milwaukee, WI 53222.



The school children at Christ the Lord, Brookfield, Wis., dressed as colonials, view the 200th anniversary celebration of the Constitution on television.

Evangelical Lutheran Synod meets

The Evangelical Lutheran Synod held its seventieth annual convention June 14-19 at Bethany Lutheran College, Mankato, Minn.

President Mischke, bringing greetings to the delegates from the WELS, reminded them of the "brave and courageous lot" who gathered 70 years ago at Lime Creek, Iowa to organize the ELS.

"We must often pray," he said, "with Solomon, who said, 'God be with us, as with our fathers,' so that we don't forget the past and how God fulfills all his promises."

Delegates were delighted with the announcement of ELS President George Orvick that a new fine arts facility would be built, made possible by a \$1 million gift from Schwan's Sales Enterprises

and another \$500,000 in matching funds from the same source.

A resolution adopted by the delegates encouraged the ELS to begin work jointly with the Wisconsin Synod, with whom it is already in fellowship, toward forming a new "Synodical Conference."

It was reported that an offering for home missions begun a year ago had received to date \$200,000 in cash and \$500,000 more in pledges. By the close of the special offering in 1989 it was estimated that \$1 million might be received.


In other action:

- Eight new pastors and five congregations were received into membership.
- The Doctrine Committee was asked to bring to the 1988 convention a "definitive statement which reflects the scriptural position on the roles of men and women in the church."
- A budget of \$733,000 for the next fiscal year was adopted.

Minnesota District

Emmanuel of Owatonna dedicated a new church and fellowship area on September 13. Pastor Donald Bitter preached for the morning service and an afternoon service of thanksgiving and organ dedication was held with Dr. Edward H. Meyer of DMLC as guest organist. Emmanuel's former church was destroyed by an arson fire on Easter morning 1986. The congregation is served by Pastor Werner E. Wagner. . . . **Mt. Olive of Shakopee** broke ground for a new church on July 12. The relocation will provide handicapped-accessible seating for 270 and balcony seating for 50. Pastor Rodney D. Pudell serves the congregation of 358 souls. . . . **Good Shepherd of Cedar Rapids, Iowa** has estab-

lished a campus ministry at the University of Iowa in Iowa City. Names of WELS or ELS students attending the university or Cornell College in Mt. Vernon should be sent to Pastor Wesley Bruss of Good Shepherd. . . . **New Life Lutheran**, the exploratory outreach mission in the Shoreview/Vadnais Heights area of the Twin Cities, and served by Pastor Mark Cordes, held its first service September 13 at the Snail Lake Elementary School. . . . **Mt. Zion of St. Paul** has disbanded. Members of the congregation will worship at their sister church, Salem of Woodbury, served by Pastor Donald Hochmuth. . . . Fortieth anniversary celebrations were held recently for **Pastors Edmund O. Schulz** of Grace, Hutchinson and **Robert T. Beckmann** of St. John,



Breaking ground for the new Wisconsin Lutheran College library on September 12 is President Gary Greenfield. The \$3 million library is the first building erected since the college moved to its present campus ten years ago. The library is part of a \$7 million expansion program begun three years ago. A \$3 million gift by Schwan's Sales Enterprises of Marshall, Minn., and a \$500,000 gift from the Siebert Lutheran Foundation of Wauwatosa were recently announced by the college. Assisting at the groundbreaking were student body president Mike Schwark; Eugene Baer and Ed Wolf of the Board of Regents; Starla Siegmann, librarian; and Marvin Schwan, president of Schwan's Sales Enterprises. Nearly 400 people attended the groundbreaking. Completion of the library is scheduled for June 1988.

Nebraska District

Our Savior in Longmont, Colo., held a special service in May acknowledging God's blessings of a full-time Christian school for ten years. Guest speaker was Dr. LeDell Plath, secretary of WELS schools. The congregation also recognized Principal Paul Schultz for his 10 years of faithful service. . . . On May 31, **Grace of Geneva, Neb.**, celebrated the 60th anniversary of its founding. Stuart Zak is pastor of the congregation. . . . **Lord of Life in Thornton, Colo.**, dedicated its worship/education/fellowship facility on June 21. Pastor Fred Adrian of Wyoming, Mich., was the guest speaker. Mark Birkholz is pastor of the congregation, founded in 1983 and currently numbering 130 souls. . . . July was a time for fun and fellowship. **Sixty WELS members** from Nebraska, South Dakota and Wyoming met at Chadron State Park in western Nebraska for the 4th annual family retreat and campout. . . . **Denver area WELS congregations** held

DISTRICT NEWS SCHEDULE

October 15: Minnesota, Nebraska, North Atlantic
November 1: Northern Wisconsin, Pacific Northwest, South Atlantic
November 15: South Central, Southeastern Wisconsin, Western Wisconsin
December 1: Arizona-California, Dakota-Montana, Michigan

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

Sheridan Township and St. Paul, Seaforth, and **Professors Gerhard Bauer and Theodore Hartwig** of Dr. Martin Luther College, New Ulm. . . . Twenty-fifth anniversaries were celebrated by **Teachers Pauline Rupprecht** of St. Croix Lutheran High, West St. Paul and **David Farstad**, principal of Salem-Loretto and **Professors George LaGrow and Rolland Menk** of DMLC.

— Robert Edwards

their 2nd annual intercongregational picnic near Conifer, Colo., with 126 in attendance. . . . Eighteen members of **Christ our Redeemer in Aurora, Colo.**, rafted the Arkansas River, sure to be an annual event. . . . **St. Peter in Fort Collins, Colo.**, dedicated its new education wing on August 23. Pastors Harold Hagedorn and Ronald Kaiser were guest speakers. David Russow serves as pastor of St. Peter and Steve Zellmer is principal. . . . **Gethsemane of Kansas City, Mo.**, celebrated its 10th anniversary on August 23. Pastors Elton Stroh and Paul Soukup were guest speakers. Jerome Enderle serves the congregation.

— Tim Bauer

WITH THE LORD

John J. Wendland 1906-1987

Pastor John Julius Wendland was born July 17, 1906 in Louisburg, Minn. He died August 3, 1987 in North Fort Myers, Fla.

A 1929 graduate of Concordia Lutheran Seminary, Springfield, Ill., he served congregations in McIntosh, S. Dak.; Paradise, Walker and Valley City, N. Dak.; Bonduel, Zachow and Reedsville, Wis., before accepting a call to Escanaba, Mich., where he served until his retirement in 1976.

He served two terms on the synod's Board of Trustees and on the board of Lutheran Children's Friend Society.

In 1929 he married Mildred Hoffmeister. He is survived by his wife; sons, Melvin and Pastor Luther; daughters, Dolores Jahnke, Miriam Schultz and Eunice Plieseis; half brother, Reuben Hagen; half sister Sylvia (Steven) Kohler; 26 grandchildren and 11 great-grandchildren.

A memorial service was held August 6, 1987 at Bethany, North Fort Myers, Fla.

NOTICES

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

REQUEST FOR NOMINATIONS

With the authorization of the 1987 synod convention and the funding approval of the Coordinating Council, the Board for Parish Services requests the nomination of candidates for the position of "Project Director for Spiritual Renewal." The project director will be asked to "coordinate an intensive spiritual renewal effort that will focus on Christian discipleship and ministry among WELS members." The position requires at least ten years of pastoral experience in the WELS and a commitment to renewing members for spiritual growth and equipping them in lay ministry, stewardship and evangelism. The candidate should possess skills in the areas of research and analysis, program planning, administration, communication and motivation. This is a limited call in that the position is authorized for a period of three years. Nominations are to be submitted to the undersigned by November 5, 1987.

Prof. Allen Zahn, Secretary
613 South 12th Street
Watertown, WI 53094

CALL FOR NOMINATIONS MARTIN LUTHER PREPARATORY SCHOOL Dean of Students — Latin

Since Professor Dennis Hayes, dean of students at Martin Luther Preparatory School, has accepted a call into the parish ministry, the Board of Control of MLPS, with the concurrence of the Board for Worker Training, herewith petitions the voting membership of the synod to nominate theologically trained male candidates for the professorship of dean of students and Latin I.

Letters of nomination with as much pertinent information as possible should be in the hands of the secretary of the board no later than November 6, 1987.

Secretary of the Board
Dale Markgraf
20 S. Jefferson
New Ulm, MN 56073

SPECIAL PEOPLE SPECIAL FAMILIES

A seminar for pastors and parents of persons with mental retardation will be held October 23-24 at Wisconsin Lutheran College, Milwaukee. Registration fee is \$6.00 per person. A special all-day activity will be planned on Saturday for members of participants' families who have mental retardation. For further information or to register, write to Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

DMLC HOMECOMING ACTIVITIES October 24, 1987

10:00 a.m. Homecoming parade
11:15-12:30 Indoor homecoming picnic for alumni and friends (freewill offering; no advance notice necessary)
1:00 p.m. Homecoming game vs. Pillsbury

CONFERENCES

Arizona-California District, Teachers' Conference, November 12-13 at King of Kings, Garden Grove, Calif. Agenda: Christian Love vs. Duty and Discipline; The Role of the Christian Day School in the Congregation; Workshops.

CHANGES IN MINISTRY

PASTORS:

Free, Gerald E., from Good Shepherd, Omaha, Neb., to Bethlehem, Hortonville, Wis.
Holtz, Robert W., from St. Matthew, Freeland, Mich., to retirement.
Kionka, Gerhard P., from Hope, Hartford, Mich., to retirement.
Kruck, Keith C., from Christ the Lord, Clearwater, Fla., to Rock of Ages, Madison, Tenn.
Schroeder, Mark G., from Faith, Fond du Lac, Wis., to King of Kings, Matland, Fla.
Zimmerman, Fred P., from Zion, Lansing, Mich., to retirement.

LWMS FALL RALLY

The Metro-South Circuit of the Lutheran Women's Missionary Society will hold its fall rally October 27, 9:30 a.m. at St. John Lutheran, 509 Grand Ave., Mukwonago, Wis. Speakers will be Pastor Gary Faleide, executive director of Campus Ministry Foundation, Madison and Pastor Jack Kelly of Milwaukee area campus ministry.

CHANGE OF TIME

Divine Savior, Indianapolis, Indiana. New time schedule for services: 10:00 a.m.; SS/Bible class 8:45 a.m. Pastor Daniel Kelm, 7315 E. 75th St., Indianapolis, IN 46256.

ORGAN

Hammond organ, model M101, available to any congregation for cost of shipping. Contact Pastor Dennis Himm, 112 Dale Ridge, Dr., Centerville, OH 45459; 513/434-9876 or 434-0551.

ADDRESSES

PASTORS:

- Beckmann, Robert T., 417 - 8th St. E., Wabasha, MN 55981.
- Birkholz, Mark A., 12051 Northaven Circle, Thornton, CO 80241; 303/252-8546.
- Bostedt, David P., 523 W. Beaver, Fort Morgan, CO 80701; 303/867-6838.
- Braun, Mark E., 2745 N. 57th St., Milwaukee, WI 53210; 414/442-3860.
- Grundmeier, David A., 8663 Simpson Ct., Mason, OH 45040; 513/398-9357.
- Heyn, Thomas A., 1701 Windom Way, Madison, WI 53704; 608/246-8227.
- Hussman, David C., 1300 Western Ave., Watertown, WI 53094; 414/261-4352.
- Knepprath, Roger H., 3510 Mt. View Ave., Schofield, WI 54476; 715/355-4998.
- Kretzmann, A. T. em., 8949 N. 97th St., #D117, Milwaukee, WI 53224; 414/355-7525.
- Kuerth, Roger L., 1010 S. Ninth St., Watertown, WI 53094; 414/262-9669.
- Kuschel, Harlyn J., 2300 Ninth Ave., South Milwaukee, WI 53172; 414/762-8144.
- Ladner, Jonathan H., 1300 Western Ave., Watertown, WI 53094; 414/261-4352.
- Schewe, Erwin C. em., 165 Mill St., Campbellsport, WI 53010; 414/533-4539.
- Strackbein, John T., Calle Los Robles #451, Urb. La Cumbre, Rio Piedras, Puerto Rico 00926; 720-4795.
- Wegner, Jeffrey D., 1300 Western Ave., Watertown, WI 53094; 414/261-4352, ext. 35.
- Ziebell, Raymond E., 8231 W. Herbert Ave., Milwaukee, WI 53218; 414/463-1397.

TEACHERS:

- Ballard, Kevin, 470 Marvin Blvd., North Mankato, MN 56001; 507/345-7392.
- Bitter, Alan A., 1033 N. Hancock, Grand Island, NE 68803; 308/384-2065.
- Bauer, Kurt M., 1290 Trout Dr., Saginaw, MI 48603; 517/799-5973.
- Burmeister, Joel, 265 S. Perkins Blvd., Burlington, WI 53105.
- Carlovsky, Steven C. W157 N10180 Mohawk Dr., Germantown, WI 53122; 414/255-3348.
- Curtis, James G., 318 1/2 S. Mill, Hortonville, WI 54944; 414/779-8827.
- Dobberstein, Mark A., 3668 Garden Ct. N., Oakdale, MN 55109; 612/770-5649.
- George, Michael R., 15165 Arrowhead Pl., Brookfield, WI 53005.
- Grebe, Karl E., W143 S6990 Belmont, Muskego, WI 53150.
- Kell, Daniel, 5620 N. 66th St., Milwaukee, WI 53218.
- Kloko, Jeffery A., 6425 S. 20th St. #9, Oak Creek, WI 53154; 414/761-2318.
- Kuske, Peter G., 3092 Main St., East Troy, WI 53120.
- Lehman, Kenneth A., P.O. Box 131, Granville, WI 54942; 414/757-5144.
- Marten, John A., 1719 S. 36th St., Milwaukee, WI 53215.
- Meyer, John, Box 155, Wood Lake, MN 56297; 507/485-3259.
- Mischke, Joel P., 9309 Harding Blvd., Wauwatosa, WI 53226; 414/771-9646.
- Oechler, Dale R., P.O. Box 231, Weyauwega, WI 54983; 414/867-4539.
- Ohr, Mark A., 6973 Collingwood Lane #5, Woodbury, MN 55125; 612/738-1271.
- Raabe, Michael, Box 222, Chokio, MN 56221; 612/324-7573.
- Schallert, Terry S., 2001 Washington St., N.E., Minneapolis, MN 55418; 612/789-9134.
- Schawe, Peter, 363A Midland Ave., Hartford, WI 53027; 414/673-7804.
- Sonnenburg, Jeffrey, 634 1/2 N. Washington St., New Ulm, MN 56073; 507/354-2143.
- Tietz, James R., 127 1/2 N. Washington St., New Ulm, MN 56073; 507/354-2143.
- Unke, James M., W9511 Hwy B., Waterloo, WI 53594; 414/648-2760.
- Wagner, Scott, 850 Gardner, Apt. #5, Wisconsin Rapids, WI 54494; 715/423-6216.
- Zeamer, Gerald G., 9571 Vance Ct., Broomfield, CO 80020; 303/420-1949.

MARCHING BAND UNIFORMS

Available for cost of shipping: 100 brown full marching band uniforms for 7th and 8th grade children. Contact Pastor Glen Hellwig, 1927 Broadway, Benton Harbor, MI 49022; 616/925-5186.

ANNIVERSARIES

Milwaukee, Wisconsin — Salem (140th-10th); November 8, 8:15 and 10:30 (10th anniversary of church building); December 13, 8:15 and 10:30 (140th anniversary of organization). For further information contact Pastor Winfred Nommensen, 6814 N. 107th. Milwaukee, WI 53224; 414/353-8141.

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)*
Jupiter
- Florida Miami (Hispanic)*
Panama City*
- Georgia Alpharetta*
Buffalo Grove/Wheeling*
- Illinois Streamwood*
LaFayette*
- Indiana Cadillac*
- Michigan Houghton/Hancock*
Elk River
Shoreview*
- Minnesota Omaha (Southwest)
Roswell*
- Nebraska Manhattan*
- New Mexico Toledo (Northwest)
- New York Owasso*
- Ohio Bucks County*
- Oklahoma Custer*
- Pennsylvania Atasococita*
Beaumont*
- South Dakota Universal City
Everett*
- Texas Spokane Valley*
Woodinville/Bothell*
Madison (Hispanic)*
Wauwaukee*
- Washington New Market*
- Wisconsin
- Ontario, Canada

*Denotes exploratory services.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

ELK RIVER, MINNESOTA — Abiding Savior, 15413 NE 95th St., Elk River, 10:30 a.m.; SS/Bible class 9:30 a.m. Pastor Dan Schoeffel, 612/441-5250.

WELS NURSES

Find fulfillment professionally and spiritually

Through the African Medical Mission you can serve patients in Malawi or Zambia and work in close support of our missionary program. It is a unique opportunity as well as a challenge, as you develop your nursing skills and experience in countries where the need is so great. Malaria, pneumonia, severe skin infections, snakebite, nutritional problems still plague African countries. Our nurses also give prenatal and postnatal care and in some cases deliver babies when necessary.

The medical mission has two nurses at the Mwembezi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve about 48 months, including preparation time and training, field orientation and service. In preparation for Africa, nurses are currently being sent to Seneca College in Toronto, Canada for a five-month course concentrating on physical diagnosis, tropical medicine and pediatrics, with two weeks field experience. On the field orientation is provided after arrival in Africa.

As you practice your profession, what a privilege to demonstrate your Christianity and to find fulfillment both spiritually and professionally in a missionary setting.

To qualify for this opportunity to nurse in the service of our Lord, you must satisfy African government regulations requiring three or four year nursing graduates, B. S. N. preferred, having two or more years of work experience in nursing. Due to the housing situation we are limited to single female R. N.'s.

If you are interested in learning more about this or have questions, contact: Mrs. Sandra Hahm, Secretary, Medical Mission Committee, 1607 N. Pine St., Grafton, WI 53024.

Dr. Jerome C. Brooks
Medical Director

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*The
Constitution
is an
impressive
document,
even after
200 years.*

I recently came across a poll on the Constitution of our country (Sept./Oct. *Public Opinion*). Included in the poll was a true/false quiz: Which of the following phrases are found in the Constitution ("True" in parenthesis) — "Of the people, by the people, for the people" (82 percent); "All men are created equal" (80 percent); "Life, liberty and the pursuit of happiness" (77 percent); "The consent of the governed" (52 percent); and "From each according to his ability, to each according to his need" (45 percent). The truth is that the first is from Lincoln's Gettysburg Address; the next three are from the Declaration of Independence; and the last is from Karl Marx.

This impelled me to reread the Constitution, something I had not done since attending a course in American constitutional history many years ago. The Constitution is an impressive document, even after 200 years.

One forgets how short it is. Only seven articles and the seventh merely orders the ratification process. It is the document central to our governance, together with the laws that are passed in pursuit of its purposes. To deny that the Almighty had his guiding hand in this birth and life of our republic would be a denial of one of the greatest blessings an American can enjoy. Unhappily, we can easily forget that.

With its "clumsy" system of checks and balances, only sketched in its first three articles, the Constitution is clearly the product of men who had a firm grip on the scriptural doctrine of original sin and the natural depravity of humans.

The Constitution has been called a "Christian" document. Reading it, you would never know that. In striking contrast to the Declaration of Independence, the Constitution itself invokes no Providence, no Creator, no Supreme Judge, no Divine Providence, as did the Declaration. The Constitution's only reference to religion is in 20 words of Article VI: "No religious test shall ever be required as a qualification to any office or public trust under the United States." "No," "shall ever," "any" are words that cannot be misunderstood. And eleven words in the First Amendment are the final words on religion in the entire document, forbidding Congress to make any law "respecting an establishment of religion, or prohibiting the free exercise thereof."

Conventional wisdom today holds that the Constitution was written by "deists," anti-Trinitarians whose God made the world and then left it as an unnecessary presence. But the vast majority of the 55 delegates — 50, it is estimated — were firmly attached to the Christian faith. (Whether they crossed their fingers when they worshiped is for God to judge.) Washington has been carelessly counted with the deists. But in prayers in his own handwriting he invokes Jesus as his Savior and pleads that Christ's blood cleanse him from his sins. I think it is fair to say that the Constitution was a document written on the whole by Christian men and ratified on the whole by Christian men.

Perhaps in this bicentennial year a fitting tribute to this great grace of God would be the reading of the Constitution. A thoughtful reading may take no more than half an hour. Be refreshed by its brevity, and by the creativity of the minds which gathered for the task, and for the goodness of God in giving us this country and planting us in it.

James P. Schaefer

Knocking on doors

by Michael Krenn

You might never have guessed that Perry Packer and Lisa Sorum were the opening salvo in the Wisconsin Evangelical Lutheran Church's unprecedented evangelism campaign.

It appeared that the two were simply being neighborly as they chatted Saturday with a few people in homes near their church, Garden Homes Lutheran, 2450 W. Roosevelt Dr., here in Milwaukee.

Members of 68 Wisconsin Evangelical Lutheran Synod congregations in the Milwaukee area plan to go door-to-door to about 250,000 homes this weekend and next [September 19 and 26]. Synod officials have described the campaign as an effort to loosen up the church's conservative image, to re-awaken their own members and to reach out to people who don't belong to a church.

To reinforce that door-to-door effort, the synod has put its message — "Come to the WELS" — on 50 billboards, 150 bus posters, 2500 yard signs and thousands of bumper stickers in the Milwaukee area. The synod also is placing advertisements in area newspapers and magazines and on 10 local radio stations, and is conducting an extensive direct-mail campaign. The ads suggest that Christianity has the answers to the problems of modern life.

Allen Sorum, Lisa's husband and pastor of Garden Homes, said about 100 of their church's 625 members were involved in the campaign. Teams from Garden Homes are trying this weekend and next to visit nearly 2000 homes around the church, Allen Sorum said.

He said his church was among eight in the synod that, because of their locations, were putting special emphasis on reaching a mix of people. Garden Homes draws large numbers of blacks and whites.

"Our synod traditionally has been a white people's church," Allen Sorum said, adding that he thought that the tradition was based on the synod's German background.

"But we want to reach out to all people and tell everyone about Christianity," he said.

Packer and Lisa Sorum, one of several door-to-door teams sent out by their church Saturday afternoon, reached a resident at their first stop.

Larry McQueen, who answered the door, told Packer and Sorum that though he had belonged to a Baptist congregation when he lived in Davenport, Iowa, he was not a member of any church in Milwaukee.

"So you're from the church across the street," McQueen said, motioning to nearby Garden Homes. "Looking for new members, are you?"

No, Sorum explained, that wasn't what she and Packer were necessarily trying to do.

"It's just that since we're neighbors and all, and we're all in this together, it might be nice for us to communicate and work together," Sorum said.

Many of the people Packer and Sorum spoke to said



Lisa Sorum and Perry Packer talk to Larry McQueen (right). They already belonged to a church.

At another stop, Phillip Henderson, 16, told Packer and Sorum that he already belonged to a Baptist church, but encouraged them to continue their work.

"I think it's fantastic that you're coming around," he said. "This is how you get to know who is in your community."

The Wisconsin Evangelical Lutheran Synod, established in Milwaukee in 1850, is headquartered in Wauwatosa. It has 50,000 members in the Milwaukee area and about 500,000 around the world. □

Michael Krenn is a Milwaukee Journal reporter. The article is reprinted with permission.