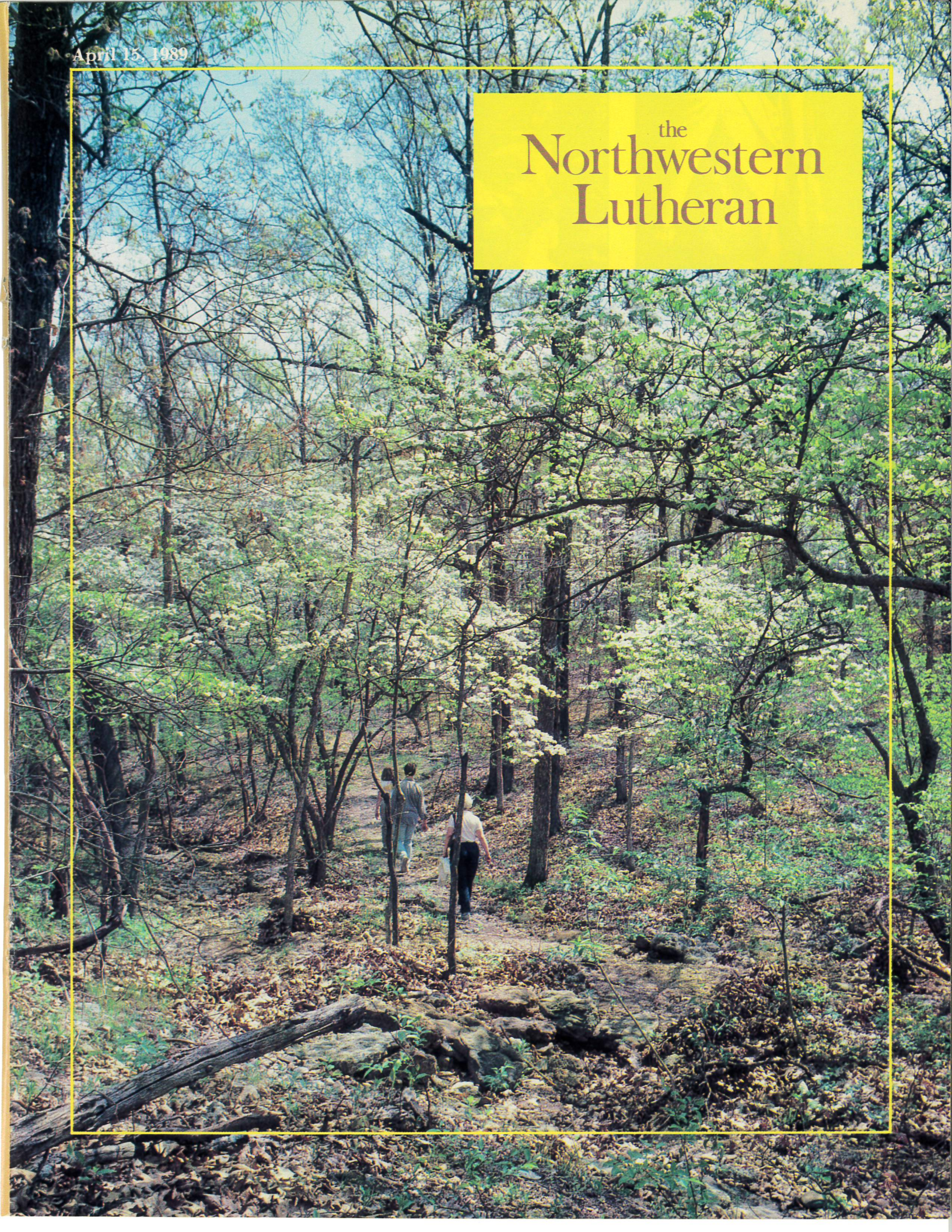


April 15, 1989

the
Northwestern
Lutheran



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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Editorial office

Rev. James P. Schaefer, Editor
The Northwestern Lutheran
2929 N. Mayfair Road
Milwaukee, Wisconsin 53222-4398
Phone 414/771-9357

Dorothy J. Sonntag, Assistant Editor

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), B. Ragner (California), G. Lemke (Dakota-Montana), E. Schaeve (Michigan), R. Edwards (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), F. Hemmrich (South Atlantic), C. Learman (South Central), R. Sievert (Southeastern Wisconsin), E. Stroh (Western Wisconsin).

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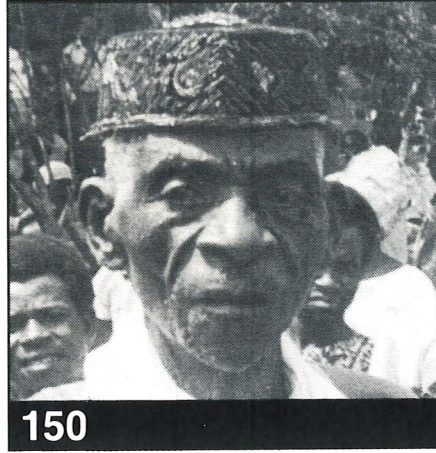
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Stones at work

by Kurt F. Koeplin

You also, like living stones, are being built into a spiritual house. . . (1 Peter 2:5).

“OLD RELIGIONS DISINTEGRATING, AUTHOR SAYS”

That was the headline of a newspaper article which one of our members clipped and pinned to our office bulletin board. Here, **WHAT** was said is more important than **WHO** said it. A few lines from the article may interest us:

“ . . . believes that Christianity, Judaism and the other ancient religions are not long for this world. I can't say when they will disappear, but nothing that is disintegrating as fast as the church has in the last twenty-five years can survive much longer. . . . The myths have been replaced by business and politics. . . .”

The living stone rejected

Two phrases in this section of Peter's epistle spring to mind: “. . . the living stone — rejected by men” and “The stone the builders rejected . . .” (1 Peter 2:4,7).

It should come as no surprise that a lot of folks “out there” don't think much of Jesus Christ. The risen Savior is rejected, dismissed, not even considered. His resurrection and the implication of that mighty miracle upon the lives of people is discarded as meaningless. What a pity! What a loss! What a surprise is coming!

We will not be “surprised.” We know that when we die our souls return to God. We know that body and soul will be reunited on that grand Resurrection Day. We know this because of Jesus, who said: “Because I live, you also will live” (John 14:19).

“Well,” someone may think, “that's tremendous. That takes care of my eternal destiny beautifully. But what about — in the meantime? What should be our posture and attitude between now and then?”

Why is he rejected?

We don't have to speculate about the answer. Our living God in this section of 1 Peter 2:4-10 characterizes us as living stones at work.

It should not shock us that tons of our fellow humans do not share our belief in the living Lord Jesus.

Two reasons for this may be false intellectualism which insists that only mentally weak people believe in God and miracles such as the resurrection, or arrogant pride which brushes aside all need for repentance and redemption. After all, they feel competent to make it on their own.

But deep down in their heart of hearts there is an uncertain nervousness which one sees peeking through their bravado. It's as though reasons to reject Jesus must be anxiously sought out since, as they are forced to admit, if Christ be raised, they stumble and fall.

That which we find hard to understand is: “How can they deny so evident a fact?” The resurrection has been proven — the eyewitnesses, the reaction of his enemies, the “infallible proofs” (as Luke says), — it's all there.

On the other hand, how can people in their right minds deny the insanity of the late and unlamented “Adolph, the Last” of WWII infamy? How can people insist that they've seen Elvis at K-Mart? How can they? You know that some do even though you may not know why.

Remember, the old evil foe is busy blinding the eyes and deceiving the minds. He is busy telling people, “forget the living stone! If you're going to do anything, throw rocks at Jesus, the rocks of rejection.”

What do we do?

Well, what do we do? Shall we whimper a lot and wring our hands or just give up and join the crowd? Never!

We have been made into the living stones ourselves and are a part of God's temple. Our lives are to be a reflection of our faith. Our lives are to be ones of spiritual sacrifice. Our conduct, our confidence, our certainty of salvation should be a million points of light so that others can see the light in us.

Our outdoor church signs should read: “420,000 Sermons Preached Daily by Living Stones.” □



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

When others have no bread

The graph in the *Lutheran Witness* (November 1988) conveyed the stark reality to its readers: the district and the synodical programs of the Lutheran Church-Missouri Synod are in deep trouble. Between 1976 and 1986 the total contributions of LCMS congregations more than doubled. During that same decade their contributions for their district and synod programs shrank from 12.1 percent of their total contributions to 9.2 percent. The decreased contributions are having a "devastating effect" on the work of the LCMS at large.

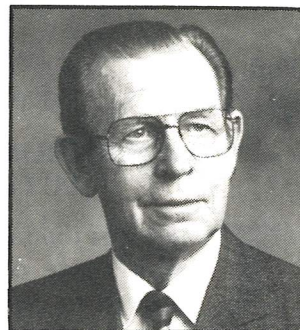
During that same ten-year period our WELS congregations also more than doubled their overall contributions. In 1976, contributions for the synod's work were 17.4 percent of the total; in 1986, 14.1 percent. Percentage-wise the rate of our decline between 1976 and 1986 is just a few percentage points less than theirs. Are we, too, heading for a "devastating effect" on our synod's work in home missions and world missions, and on the educational program that supplies the manpower to carry out the mission programs?

Our home missions and world missions are paying a higher and higher price. Our congregational pre-budget subscription offerings could perhaps open three new missions next year; once we opened 20 to 25 a year. Special gifts have made it possible to send five missionaries to Brazil, and these gifts will also support the new mission for several years. But at the present rate of congregational contributions to the synod budget, that budget will not be able to take over the support of this new field in addition to the fields it has.

Recently our congregations have been asked to assume considerably higher costs of health programs for church workers. That is a form of increased synodical support. Yet projects on the home front still fare reasonably well. We are still remodeling and renovating our churches and schools, building new gymnasiums, planning new high schools. In our areas we are opening new social and welfare agencies and adding new staff to our churches and schools. Overall, these projects, especially the charitable and educational endeavors, serve commendable purposes.

But not even Christian charitable endeavors, not even the extended Christian secondary and higher education services we enjoy in our areas can outrank our Lord's primary directive to his church. In our shrinking congregational support of our synod's mission program, what is happening to our Lord's parting words to his church, "Go into all the world and preach the good news [gospel] to all creation"? What becomes of our concern for the eternal consequences that weight the next words he spoke: "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned"? Whom is our Savior counting on to bring the message mankind must have before it can believe?

There are so many people who do not have the bread of life. The need of those who have no bread outranks the need of those who already have that bread in abundance. Our congregations' contributions to the work of missions should reflect the claim that larger need has on us.



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

Carleton Toppe

I am the gate for the sheep

John 10:1-10

by Fredric E. Piepenbrink

A few years ago a tourist to the holy land was sightseeing in the Hebron area where he observed a single "c"-shaped stone wall with one small opening. The structure had no roof; it was away from any residential area; so the tourist concluded it was some sort of holding-pen for animals, probably sheep. Except the small opening had no gate. How could it serve any purpose without a gate? Puzzled by all of this, the tourist inquired from a local worker who was near the pen and seemed to know his way around. "Why does this sheep-pen have no gate?" he asked. To which the gentleman replied, "I am the gate."

His simple but direct answer obviously meant that when the shepherds brought their flocks of sheep in from the pastures for safekeeping during the night, this one worker curled up in that small entrance to the sheep-pen and served as a human gate to the sheep. No sheep, shepherd or stranger could wander in or out of the sheep-pen without passing over his body. The tourist, who was a Christian, gained that day a greater appreciation for Jesus' words, "I am the gate for the sheep" (John 10:7).

We return to the 10th chapter of John for this latest "I am" statement of Jesus. Previously (second in this series) we analyzed Jesus' statement, "I am the good shepherd" (John 10:11), where the emphasis was on the relationship between the shepherd (Jesus himself) and the sheep (the believers). But in this statement, "I am the gate for the sheep," the emphasis is on the relationship between under-shepherds (pastors, teachers, leaders, etc.) and the sheep (believers) with the new concept of the "gate" (Jesus himself) now added.

We know that gates ("door" in the KJV) serve two functions — to allow someone in or let someone out. Jesus employed both in his meaning to the words, "I am the gate," i.e., "I am the gate *to* the sheep" and "I am the gate *for* the sheep."

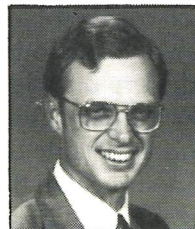
First, Jesus is the gate *to* the sheep in the sense that no shepherd can come to the sheep-pen claiming sheep unless he uses the gate. In other words, pastors, teachers, etc., those wishing the privilege of occupying positions of leadership in the church, must pass through Christ. They must preach and teach only Christ as Paul did, "For I resolved to know nothing

while I was with you except Jesus Christ and him crucified" (1 Corinthians 2:2). Christ will not allow his believers to be exposed to false teachers who can only bring harm to sheep (v. 10). He protects them from the onslaughts of such thieves and robbers by watching that his true word remains to the end (Matthew 24:35) and thus equipping the sheep so they can recognize true shepherds and never follow the voice of a stranger (v. 5). Yes, Jesus is the gate *to* the sheep.

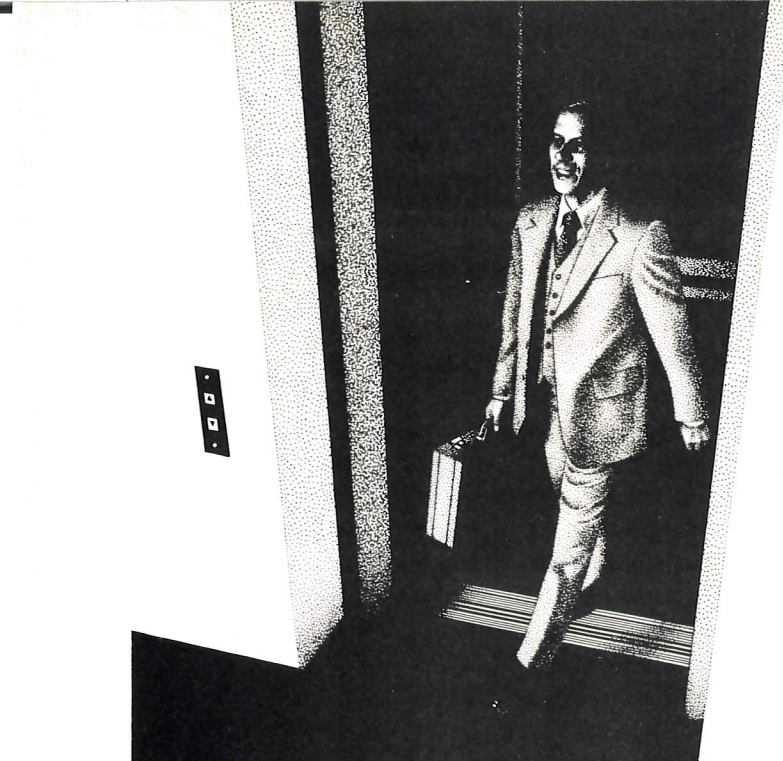
Secondly, Jesus is the gate *for* the sheep in the sense that once the true shepherds of Christ have been allowed to claim their part of the sheepfold they then lead the sheep in and out of the gate and find pasture (v. 9). In other words, Christ's people, who follow the Christ-centered Bible-teaching pastors and teachers, will enjoy numerous blessings. They will "romp" in green pastures of the pure word and sacraments. They will find guidance for life's varied and sometimes treacherous roads, access to all of God's spiritual blessings founded in Christ and finally receive the gift of heaven (v. 9).

This protection and guidance that Jesus provides as the gate *to* the sheep and *for* the sheep is carried out by the work of the Holy Spirit. In Luther's explanation to the third article of the Apostles' Creed he writes, "I believe that the Holy Spirit . . . keeps it (the whole Christian church on earth) with Jesus Christ in the one true faith." We can thank the Lord that he has taken it upon himself to keep us in the faith.

And that is why we choose our church and its leaders carefully, for our spiritual protection depends upon it. By God's grace, Christ's function as the gate is explicitly recognized and practiced in the WELS. Every pastor and teacher who has entered the position of leadership in the Wisconsin Synod has vowed to uphold the name of Christ as it is revealed in the holy and inspired word of God. These are shepherds who have entered through the "gate" and the blessings they have led the 420,000 sheep to enjoy have been obvious and numerous. □



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.



Suiting up a Christian

by Eric S. Hartzell

You could spot him from a mile away. He was the one who boarded the airplane with a black leather attaché case in one hand and a copy of the Wall Street Journal tucked neatly between the sleeve and breast pocket of his dark pinstripe suit. There was a vest too. And furtive glances across the aisle during flight revealed that he not only read the Wall Street Journal but also opened his attaché case and read memos and memoranda done up on impressive mimeographed sheets neatly filed in manila envelope folders.

The man was a businessman, no doubt about it.

Everyone else was dressed casually. No one else stood out. Why would the businessman want to stand out? Why did he carry himself with such cool resolve?

The business community has known for a long time that how you look has a great deal to do with how you actually are. A man who looks the part often plays that part well. People expect him to be able to play the part. If he looks sharp, people assume that he is sharp. It sounds simple, but there is some truth in it.

The Lord says, "As a man thinks in his heart, so is he." He says, "Come out from among them and be separate." He also says, "Let your light so shine before men." And putting all of these things together, we come up with a Christian in a businessman's suit. He is supposed to look like a Christian. People are supposed to be able to tell he is a Christian.

There is something kind of scary about this. Could it be that I really don't want to look like a Christian? Could it be that I would rather settle back in my seat and have the one next to me remain ignorant about what I really do in life?

Businessmen try hard to look like businessmen. Christians should try hard to look like Christians. What makes it harder to tuck a Bible under our arms and walk onto a jet plane than it does to tuck the Wall Street Journal there? Is a smile and love harder to wear than "cool resolve"? Why should it be embarrassing to let people know we are thinking about Jesus and not embarrassing (even desirable) to let people know we are thinking about corporate management reports on Japanese imports?

Being a Christian is more than having a confession. It is living a profession. A businessman is a man in business, but he isn't actually this until he does what a man in business does. A Christian may call himself a Christian. But here too, he isn't really a Christian until he does what a Christian does. In other words, a Christian who is really a Christian looks like a Christian. He works hard to look like a Christian.

The whole world of business depends on people. It depends on making friends and winning confidences and "selling" a product. That is why the dark pinstripe suit is so important.

We are Christians. We are the channels of God's grace for men and women and children. This product will save their lives and their souls from death. We must act the part of Christians. We have standards to uphold and the Triune Company to represent.

The apostle Paul said it this way, "I have become all things to all men so that by all possible means I might save some."

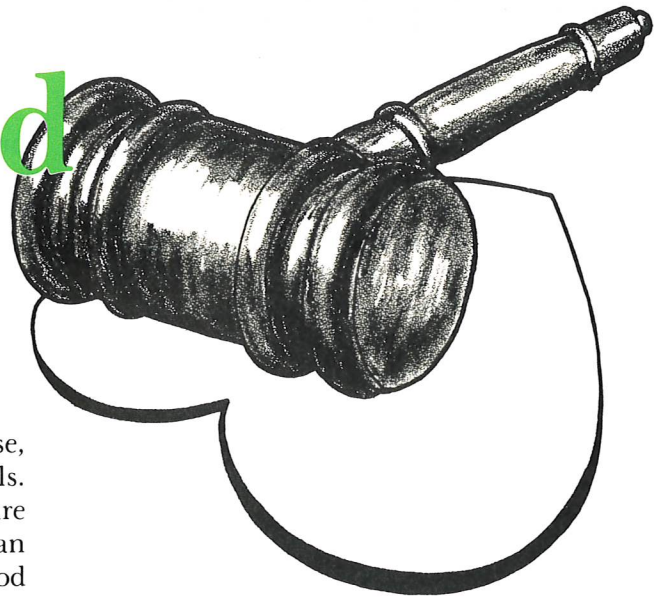
Isn't this the Christian
in a businessman's suit? □



*Eric Hartzell is missionary
to the Apaches in East Fork, Arizona.*

Justified

by Carol Albrecht



She was a young woman wearing a blue blouse, blue and white striped pants and white sandals. Her features were strong but pretty. Her rare smile lit up her eyes and softened her face. She was an admitted prostitute and drug addict. Today she stood accused of intent to supply cocaine to an undercover policeman. I was a juror at her trial.

I cannot count the times we were told, either by lawyers, judge or in writing, what the word "intent" meant and that the whole case rested on that one word. We were reminded over and over that intent can only be surmised and we could only guess, to the best of our ability, what was in the girl's mind. However, we must be convinced, one way or another, "beyond any reasonable doubt."

We reached a verdict quite quickly — "guilty of possession of a controlled substance." We did not find her guilty of the greater offense of "intent to deliver." We were all convinced beyond a reasonable doubt that she never meant to share the cocaine. When we left the courtroom she waved gently and mouthed "Thank you" to us.

I have often stood where that girl stood. I have been as ashamed, as guilty, as frightened as she was. But there is a difference in my courtroom. In this place where I stand judged the jury box is empty. I do not need twelve people to hear my case and decide my "intent." It is not necessary to have my peers meet for hours or days until they are all convinced "beyond a reasonable doubt." You see, I have one fantastic lawyer. He can look into my heart. He does know my every thought and feeling. He is sure of my intent.

Job knew my lawyer. He spoke of him when he said: "Let God weigh me in honest scales and he will know that I am blameless." David understood that my lawyer would know the rightness of his soul when he declared: "Though you probe my heart and examine me at night, though you test me, you will find nothing."

My lawyer cannot be fooled. Yes, he knows a righteous heart that loves him, but he also knows a lying and unrepentant heart. We are told in Hebrews that "everything is uncovered and laid bare before the eyes of him to whom we must give account." That's

frightening. Yet the attitude of the lawyer helps take away the fear. The public defender in the trial I took part in cared about his client. It was evident in the way he talked with her and the way he presented her case.

But my lawyer does more than just care about me — he loves me. In fact, he loved me so much that he gave his life for me. Not many lawyers will do that. And that sacrifice gives him the right to stand as my advocate before the judgment seat of God, the righteous judge who punishes evil. I am so sinful that I could never stand before him on my own and expect him to grant me mercy from my deserved sentence of eternal death.

But "there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men." When he pleads for me I do not have to be afraid because I have already been told what the judge will say: "Therefore, there is now no condemnation for those who are in Christ Jesus." I have been pardoned. I have been set free.

The moment the girl in that quiet, carpeted courtroom heard the verdict, she smiled. She thanked us, I am sure, from the bottom of her heart. But we, the jurors, did no more than confirm what we believed to be the truth. We could not change her life or commute her sentence for the other things she had done. Yet she thanked us, who had so little power.

My lawyer has saved me from eternal death. He has died for me, loved me and promised me, not prison, but a beautiful home in eternity with him. Am I as grateful to him as that girl was to us? Oh, my Lord,

thank you, thank you for loving me beyond human love and saving me when I could not save myself. □



Carol Albrecht is a member of Living Hope, Omaha, Nebraska.

He couldn't get to church. There was war in his country. Occupying enemy forces prevented easy access to the temple of the Lord.

It wasn't so much that anyone would miss him. Rather, he missed being there. Even more, he missed the opportunity to serve the Lord there as a doorkeeper.

So he wrote, "Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked."

Does anyone want the doorkeeper's job?

by William E. Herrmann

It was a humble task. Nonetheless, it assured the smooth flow of worship life. Much more than that, it was his way of thanking the Lord almighty for his blessings.

It may not seem like much. But on Sunday mornings we walk through a door that someone had to unlock. We receive a hymnal from someone who hefted them out of storage and placed them on the table. We receive a bulletin that someone had to fold and stuff with inserts. We sit down on a chair that someone had to take out of a cabinet and set up. Our atmosphere for worship is enhanced by a floral decoration that someone donated. On the altar are candles that someone provided and trimmed. If it is a communion Sunday, someone set out wafers and filled cups with wine so that we could participate in the Lord's Supper.

After the service we discover that someone has prepared coffee and punch so we could refresh ourselves.

Someone saw to it that there were enough cups so each of us had one to drink from. As we walk out the door we may hear the sound of chairs being taken down and put away by someone.

All of these are "humble" tasks. Not one may seem significant to the work of the Lord.

Until you imagine a Sunday without open doors, hymnals, bulletins, chairs, flowers, wine, wafers, candles or coffee. Imagine that and the details that seem inconsequential take on greater significance.

Then imagine how much love for the Lord and his

house one must have to be bothered with the details.

Finally, imagine what it is that is so important that many of us cannot be bothered with the details at all. No conquering army stands in our way. Why is it that so many of us shun the doorkeeper's job?

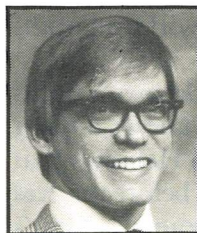
Is it, unlike the ancient doorkeeper of Psalm 84, that we don't "yearn, even faint, for the courts of the Lord"? I suspect that this may be the case. We have snubbed the privilege of worshiping the Lord. We have lost sight of our responsibility to spur one another on to love and good works by assembling together to study the word

*It wasn't
so much
that
anyone
would miss
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he missed
being
there.*

and sing God's praises. There is, in our opinion, always something better to be doing than spending an hour or two, much less a day, in the courts of the Lord.

And if we lose sight of these things, it is no wonder that we cannot be bothered with the details that make our worship life flow smoothly.

Oh that the Holy Spirit would give us all the heart of that humble doorkeeper of three thousand years ago! The Lord has bestowed his favor and honor upon us also. Far better then to be found doing something in or for the house of the Lord than be found doing anything anywhere else. □



William Herrmann is pastor of Trinity, Bangor, Michigan.

Is there a DCE in your future?

by David J. Farley

“How is Mr. Bruckner?” Theresa asked me tonight when I stopped by to visit. Her question was blurted out in an instant but there was no mistaking the feeling with which it was asked. She was speaking about someone whom she loved.

Theresa is in fifth grade this year. Mr. Bruckner is a junior at Dr. Martin Luther College. What brought them together last summer is a story worth telling.

Theresa is one of our younger members at Peace Lutheran Church, a congregation just about a year old now. When we were approaching our first summer, we anticipated some vacation time slowing in program and attendance. So we began looking for a way to maintain our activity schedule in spite of the vacations of both volunteer and pastoral staff. A director of Christian education (DCE) for the summer seemed the obvious solution.

Mr. Bruckner, a student at Dr. Martin Luther College, our church's teacher training school, agreed to fill that role for us. A scholarship from his home congregation which freed him from needing another summer job, a spare bedroom in the parsonage and a few extra groceries put us in business.

I doubt that Theresa knew what to expect when she heard vacation Bible school would last all summer long at our church. She had been coming to our church with her family almost from the very first service and Sunday school had become a part of her life. But like most children she knew the words summer and school didn't combine very happily. However, she soon discovered that Bible Fun for Kids was an appropriate name for the church experiences which were to fill her summer.

Our new director of Christian education was to have some experiences too. Not yet having had his practice-teaching rotation at school, the prospect of teaching a different age group (pre-kindergarten through eighth grade) each day from Monday to



Bruckner

Thursday was certainly daunting. That they would all combine for an activity day on Fridays was sufficient cause for terror. But help from parent and teen volunteers, a greater response from the community than we had even hoped for and the prayers of many made for an educational summer vacation for more than just the children who came.

Children did come, Theresa with them. She didn't come every day last summer. Like many of our children she did some vacationing with her family. But we were happy that no one had to miss all the fun by being absent for the one or two weeks a traditional vacation Bible school would have offered.

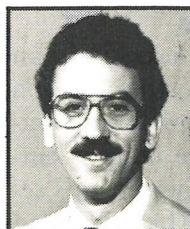
Mr. Bruckner came too, every day. As director of Christian education he came some nights too, when our church offered weekly family activities and occasional whole church events. And he was there for our youth campouts too.

But I think it was the unscheduled events which Theresa remembers most. There were discussions, games of tag and the quickly called basketball games (having heard of the pastor's third string reputation, they graciously sent him out to make calls).

Without a director of Christian education for the summer we would still have had summer activities at our young church. But having him helped us present a more complete program and enabled us to enjoy far more the program we had. Just as important, our community got to see that even in vacation time we are a church which cares about Christian education.

I wish Mr. Bruckner had been able tonight to hear Theresa as she asked about him. He would have experienced what his teachers are telling him is one of the rewards of the ministry.

But perhaps the greater reward is yet to come. For I believe that Theresa and others like her at our church will some day experience the same love from little ones they have taught, helped or guided. And I think a student who gave his summer as a director of Christian education will have helped make that possible. □



David Farley is pastor of Peace, Bakersfield, California.

The chief is dead

by Ernst R. Wendland

“**T**he chief is dead!” These sad words greeted us almost as soon as we left the plane in steamy Calabar of Cross River State in Nigeria. We knew immediately whom they referred to, for Chief Frank Udo Etim was one of the pillars of Christ the King Lutheran Synod (CKLS), whose leaders and members we were on our way from Zambia to visit. As it turned out, the chief, who was over one hundred years old, had passed away just the day before our arrival. Thus we immediately began to wonder what effect this significant event would have on all our well-laid plans.

Pastor Salimo Hachibamba, principal of the Lutheran Bible Institute and Seminary of Lusaka, and I were visiting Nigeria at the request of the Interim Committee of the Board for World Missions of WELS. Our main objective was to organize a training course for lay leaders and to evaluate the results of the first semester of the newly established pre-seminary theological training program. We had a lot of work to do in a minimal amount of time. And now this — surely preparations for the funeral of a chief would knock at least several days out of our tight schedule.

A Nigerian funeral

But we had been looking at things from a Central African, not a Nigerian, perspective. In this part of the continent things were considered and carried out quite differently. Here the death of an aged person, especially one who had been blessed with a large number of offspring to remember him, is not at all a sorrowful event. On the contrary, it is a happy time and provides the occasion for a great feast. In fact, the greater the celebration (and, unfortunately, also the expenses incurred) the more honor is bestowed upon the departed by his family and relatives.

In most cases, therefore, a funeral, especially an important one like this would be, is postponed for a number of weeks in order to allow adequate preparations to be made for the big day. The body is embalmed, either by traditional practitioners of this secret art or by the mortuary staff of a local hospital, and



Chief Frank Etim

simply set aside to await the day designated for the festivities in its honor. In this case the waiting time had to be extended also for practical reasons so as not to conflict with the successive celebrations of the synod convention, Christmas and the New Year.

“Celebrate” a synod convention. . . ?

Yes, one might begin to wonder a bit about that. But it's true; that is the way it is done in Nigeria. All the official business of the church is transacted a week or so before by a representative synodical council of elders. The actual convention is intended for all the members as a time of happy fellowship together.

Everyone is invited and encouraged to come to the annual four-day event. And they do — men, women

and children: on foot, by cycle, motorcycle, car, hired minibus or lorry. One has to be prepared to rough it, for there is no local "Ramada Inn" to retire to at the end of the day. Crude shelters constructed of bamboo poles and palm leaves serve well enough for those who come from afar.

The emphasis is on communal celebration. And they do: by means of devotions, Bible study sessions, choir competitions, dramatic presentations, essays on Christian topics, reports on the work of the church and a final culminating joint worship service with Holy Communion — five hours of thanking and praising God in liturgical song, prayer, dance and personal offering for all of his saving blessings through Christ.

The members of Christ the King had a great deal to celebrate this year. Despite the hard economic times with jobs scarce, prices rising, the local currency falling in value and basic social services failing, the people found a number of reasons to look at things optimistically as far as their church was concerned. There were three main reasons for rejoicing.

First, their new theological training program was definitely proving to be a success. Nine students have completed the first semester of their two-year pre-seminary program. While not all of them have the ability to carry on with theological studies at the seminary level, there are several men with the potential of becoming good pastors — pastors which CKLS desperately needs. The theological director, Rev. A. E. Akpakpan, in his first year of teaching has done an excellent job getting his students off to a solid scriptural start.

The ongoing lay-leadership training program also continues to be a popular one. Fifteen local "preachers" and congregational leaders attended a two-week course, receiving instruction in various biblical and practical subjects. The visiting teachers were capably assisted in this effort by two other pastors of Christ the King: its synod president, Rev. J. U. Ekpo, and its financial secretary, Rev. Ebong Ukpung. Plans were made for offering a special short course in February, one specifically intended for lay leaders from new and far-away areas of the church.

A growing church

This, then, is the second major reason for rejoicing: Christ the King is growing. The early years in the life of this young synod were ones of consolidation — of organizing the church and firmly grounding it upon the foundation of confessional Lutheranism. Now it is beginning to reach out in all directions as requests for service come from a variety of sources: members

who have moved to a new area, independent indigenous churches which lack trained pastors and teachers, and even from non-Christians who simply want to find out what Christ the King is all about.

The synod currently consists of ten congregations and three established preaching places caring for about 2000 souls, while exploratory services are being conducted in several other more remote locations, all of which offer a good potential for future development.

Growth, of course, requires financial support, and this is the third principal cause for rejoicing. The members are putting extra effort into their stewardship programs on the local as well as on the synodical levels. Some original plans for involving more members in the support of their church are under consideration. Temporary shelters for the new preaching places are being constructed with the help of the synod and individual congregations; a basic living subsidy is being provided for preachers who serve these groups; and the transport expenses for a pastor to serve them regularly are being raised.

Christ the King has also embarked upon an ambitious central building program. A start was made this past year on a large classroom-administration block, which is being erected on the campus of the present Theological Study Centre. However, due to rapidly rising building costs, this project has had to be suspended until more funds can be generated.

And here the example of the chief, Frank Etim, will hopefully point the way once more. The following is an excerpt from his official obituary as written by his son, E. F. Udoh (who is also the synod's finance chairman): "He set aside two naira on Friday, December 2, for the harvest thanksgiving offering, which was to come up that Sunday. He died quietly in his house the next day."

Rejoice in the Lord!

Indeed, it looked bad at first — as if our long trip was not going to accomplish very much this time. But that was not what the Lord had planned. He turned things around and gave us all some good reasons for rejoicing. The chief may be dead, but the Lord whom he now serves in glory lives and rules among the members of Christ the King Lutheran Synod. Please remember these, your partners in the gospel, in prayer. □



Ernst R. Wendland is language coordinator for The Lutheran Church of Central Africa.

by Paul E. Kelm

Can people who are not of our fellowship be instrumentalists in our worship since they are not directly involved with the word? Can members of our church serve as musicians in a church with which we are not in fellowship?

What we've come to know as the "doctrine of church fellowship" is based on biblical directives to "be perfectly united in mind and thought" (1 Corinthians 1:10), to "stand firm in one spirit, contending as one man for the faith of the gospel" (Philippians 1:27), to "teach them to obey everything (Jesus) has commanded" (Matthew 28:20). Because false teaching undermines both oneness in faith and the biblical basis for such a fellowship, Scripture urges separation from those who've aligned themselves with error (Romans 16:17; 2 Thessalonians 3:6). Church membership is the most obvious alignment with a fellowship and its teaching. When two different church bodies or fellowships hold mutually incompatible beliefs, "church fellowship" between them (and their members) would be neither honest nor God-pleasing. (Note the principle also in 2 John 10,11.)

Along with the Lord's Supper, worship is the ultimate expression of our fellowship, our oneness in faith. And as Psalm 33:2,3 and Psalm 92:1-3 testify, Christians worship God with their music — instrumental as well as vocal. To ask someone whose confession of faith is not in agreement with ours to lead or accompany our worship with organ, piano or guitar would contradict Scripture's teaching concerning the expression of our fellowship. That a musician is not teaching the word of God does not make his contribution less than worship.

It is also Scripture's directive that any who minister in the name of the church do so only by the "call" of that church. An organist or instrumentalist properly leads our worship by call, however issued. It is inconceivable that we would call someone of a divergent fellowship to minister for us at the organ or on a trumpet.

Sophistry might suggest that we "hire" musicians of another fellowship, who would then neither minister nor worship. What their artistry would have to do with our worship in such a case seems, at best, confusion. We ought not have one person playing a concert in our church while the rest of us are at worship.

A musician of our fellowship cannot honor God by accepting a "call" to accompany worship in a church whose teaching contradicts portions of Scripture. To serve a church of another fellowship as a "hireling"

would confuse — if not compromise — Scripture's fellowship principle.

Confessing Christ may sometimes mean the risk of hurt feelings or lost income. Truth is worth that risk, as is a fellowship united in truth. Love for the Savior, love for brothers and sisters in our fellowship and love for those whose church is in error makes our confession easier.

A relative was taught by his church that Jesus first realized he was God after his teen-aged experience at the temple, as he "grew in wisdom." When did Jesus know he was true God?

The passage quoted from Luke 2 describes Jesus' maturing, just one evidence that he was true man. It in no way suggests a growing awareness of his deity.

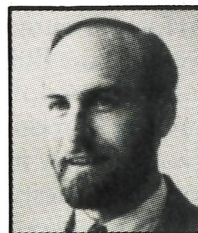
Colossians 2:9 (see also verse 3) assures us that "in Christ all the fullness of the Deity lives in bodily form." Every attribute of God, including omniscience, was his as the incarnate Son of God. Just as he was sinless from conception, so also did he know all things according to his divine nature.

John 1:14 testifies that true God *took on* a human nature. Hebrews 10:5 quotes Psalm 40 in stating that God "prepared a body" for his divine Son. To suggest that Christ's human nature limited his deity in any way is to confuse those two natures of Christ.

The Formula of Concord, Epitome, article VIII, answered such heresy by affirming: "This majesty Christ always had according to the personal union (of the two natures), and yet he abstained from (displaying) it in the state of his humiliation, and on this account truly increased in all wisdom and favor with God and men."

The confession later rejects the notion of any self-discovery process for Jesus' identity in such antitheses as: (rejected) "That Christ according to his human mind has a certain limit as to how much he is to know."

Jesus always knew he was true God.



Send your questions to QUESTIONS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Paul Kelm is director of the synod's spiritual renewal program.

Chorales are difficult to sing

I disagree with Mark Jeske's statement in his January 1 article that "actually, all of the chorales are singable." If by "singable" he means "possible to be sung," yes, I suppose that's true. But if you take it to mean as most people do, "easy to be sung," that statement is true only if you add the words "by trained singers."

Many chorales are difficult for non-singers because of the protracted lines, especially when there are many notes for one syllable. It takes good breath control to sing them with ease, and that's something the average person in the pew does not have. I suspect all the members of the Hymn Committee are good singers and do not have this problem. I ask them to sympathize.

I also do not think the hymnbook is the place to preserve things like Gregorian chants and metrical psalms. Yes, they should be preserved to give us variety, balance and historical perspective, but the congregation should not be asked to sing them, only to listen. Perhaps the Hymn Committee could consider issuing a separate hymnal for choirs, filled with all these hard-to-sing but still worthy hymns.

*Ruth H. Kovaciny
Columbus, Ohio*

Committee needs lay persons

I was encouraged by the article regarding the Board for Parish Service's planning of a lay ministry curriculum (February 1). However, I was concerned by the lack of involvement of laity in the planning of this curriculum.

Since graduating from Wisconsin Lutheran High School and leaving the safe confines of a family of WELS called workers, I have attended public universities, worked closely with unchurched people and have been faced with many spiritual challenges. I have also met many gifted and enthusiastic lay persons who taught me a great deal about sharing and living my Christian faith in a non-Christian environment. This is not an easy task and requires sensitivity and understanding of how the unbelieving world thinks and lives. Members new

to WELS seem especially in tune with the needs of the unchurched.

While the called workers planning the lay ministry curriculum are equipped with a thorough knowledge of Scripture, this knowledge ought to be complemented with the practical life experience of a lay person. A physician who never completed an internship probably would not be very successful in treating his patients; nor can a lay ministry curriculum written entirely by called workers fit the needs of the laity. If the BPS is sincere in its intent to involve laity in churchwork, it will add lay persons to the committee writing this curriculum.

*Dawn Schierenbeck
San Antonio, Texas*

Get priorities straight

Concerning Pastor Fredric Piepenbrink's article, "Soaring on eagles' wings" (January 15): he states that Jesus' seven "I am" statements are an "excellent tool for teaching the Third Article."

We feel that this is terribly wrong. It should be that Luther's Third Article can be an excellent tool for teaching Jesus' seven "I am" statements.

Let's get our priorities straight. It is God's word that is our ultimate authority. Luther's articles can be used to help us understand God's word, but let us never be guilty of using God's word to teach man's.

*Bob and Mary Iverson
Waukesha, Wisconsin*

Shepherding is always primary

I have been reading with interest Mark Braun's series of articles on "Everyone a minister." The third article, "The Pastor as equipper of the saints," (February 15), begins by referring to Prof. Schuetze's essay, "Shepherd or Coach?" which discusses whether the pastor's primary function is that of shepherding or equipping the saints.

Prof. Schuetze clearly demonstrated from Scripture that while both are necessary, still shepherding, not equipping, is always primary. Prof. Braun's article seems to give the impression that the two functions should at least balance each other, if not even lean

toward equipping. He definitely gives it more attention.

It is the opinion of some individuals in the synod that the equipping function of the public ministry needs to be emphasized more because it has been ignored too much in the past. An inherent danger, always, in trying to avoid veering off into the ditch on one side of the theological road is to over-correct and run into the ditch on the other side. Prof. Schuetze's essay is a masterpiece at presenting the scripturally precise relationship between the two functions of the public gospel ministry.

The second last paragraph of Braun's article, with its "straw man" argumentation and choice of verbs (hijacking, squashing, monopolizing) makes for good finger pointing and ax grinding, but doesn't do much to edify and encourage God's shepherds to lead God's people in God-pleasing ministry.

For a scripturally balanced and thoroughly edifying presentation of the doctrine by one of our synod's mature theologians, you will find it in Schuetze's "Shepherd or Coach?" in the January 1977 issue of the *Wisconsin Lutheran Quarterly*.

*Curtis A. Jahn
Cedarburg, Wisconsin*

Discipline — a sign of love

Obviously Alice H. Tomaschko (February 15) did not take time to read through Hebrews 12:1-11 before criticizing Pastor Franzmann's article (November 15). The criticism she made should not have been directed toward what Thomas Franzmann said, but what the Bible says in Hebrews 12. The fact that God's discipline is a sign of his love is clearly stated there and not subject to debate. Good article, Pastor Franzmann!

*Mark Krause
Colome, South Dakota*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398.

Women in ministry doubles in ten years . . . A recent report by the National Council of Churches shows that the percentage of women ordained to the "full ministry" in the United States has nearly doubled in denominations that ordained women in 1977. In 1977 there were 10,470 women ordained to the "full ministry" in the United States and in 1986 there were 20,730. The bulk of the increase in female clergy in the United States, the report says, came in the Assemblies of God, where the number of women ministers more than doubled — with an increase of 2,146 female clergy. Although the number of women ministers doubled during the decade, the number of denominations ordaining women has not shown a large increase — from 76 out of 163 to 84 out of 166 denominations.

World Lutheran population decreases . . . The world's Lutheran population decreased in 1988 according to the Lutheran World Federation Information Bureau in Geneva. The world Lutheran population stands at 59,003,201, of which 54,938,618 are in LWF member churches. The total for Lutherans whose churches are outside the LWF is 4,064,587, showing a drop of more than 800,000, chiefly in Europe and America. The Church of Sweden continues to be the largest Lutheran church in the world with 7.7 million members. It is followed by the Evangelical Lutheran Church in America with 5.3 million. The largest non-LWF church is the Lutheran Church-Missouri Synod with more than 2.7 million members. The 420,000 member Wisconsin Synod also is not an LWF member.

New concerns about relations between the sexes . . . A Council on Biblical Manhood and Womanhood has been formed recently under the leadership of 30 evangelicals. In a statement, released in December, the group called attention to several trends which the signers "observe with deep concern." These include: "The increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership in redeemed wives." Further, "The widespread ambivalence regarding the values of motherhood, vocational homemaking and the many ministries historically performed by women." And finally, "The increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of biblical texts."

Survey of Presbyterians . . . According to a recent survey undertaken by the Presbyterian Church (U.S.A.) just 5 percent of the clergy and 16 percent of the laity say the Bible should be taken literally. The Presbyterian Church is considered to be among the most liberal Protestant denominations in the country. In another category that clearly surprised the survey takers, less than half the clergy and 22 percent of the laity say they consider working to bring about social justice "very important." On the question of attitudes toward persons who have not heard of Christ, over three-fourths of those surveyed say they agree with the statement, "I don't believe they will be damned, but I do have a desire to share the love of Christ with them." Less than half of the Presbyterian members and lay office holders in the church have been Presbyterians all their lives.

Former Lutheran church president dies . . . Dr. Fredrik A. Schiøtz, 87, president emeritus of the American Lutheran Church, died in Minneapolis on February 25. The ALC is one of the three churches which formed the Evangelical Lutheran Church in America in 1988. Schiøtz was president of the ALC from the time of its formation in 1960 until his retirement in 1970. He was president of one of the ALC predecessor bodies, the Evangelical Lutheran Church, from 1954 to 1960. Schiøtz assisted in the organization of the Lutheran World Federation in 1947 and served as its president from 1963 to 1970.

Pornography fueled Bundy . . . Ted Bundy, mass rapist and murderer, was interviewed by Dr. James Dobson of Focus on the Family just before Bundy's execution. Pornography, Bundy said, played a key role in his life. "I don't know why I was vulnerable to it; all I know is that it had an impact on me that was just so central to the development of the violent behavior I had reached." Bundy said life without pornography would have been "far better, not just for me, but it would have been a lot better for me and lots of other people and lots of other innocent people, victims and families." Bundy warned that there were others like himself at large in society. "There are loose, in the towns and in their communities, people like me, whose dangerous impulses are being fueled day in, day out, by violence in the media — particularly sexual violence."

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.

WELS Foundation restructured

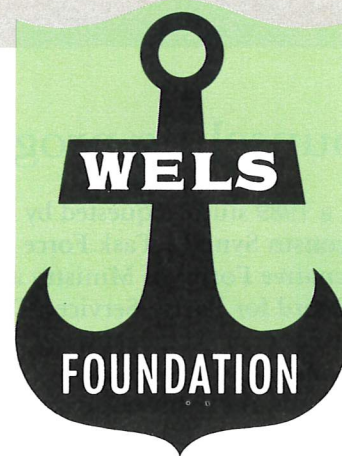
The 1981 synodical convention resolved to establish a study commission to examine the administrative structure of the synod on the district and synodical level. The Administration Survey Commission made its final report to the 1985 convention. Among the recommendations of the ASC was that the board of directors of the WELS Foundation be dissolved, that the functions of the foundation be assumed by the Commission for Communication and Financial Support (CCFS) and that the administration of the foundation's funds be made the responsibility of the Board of Trustees.

Discussion on the convention floor called for a change of heart concerning this recommendation. Foundation proponents argued that there still was a place for the foundation within the synod. This rationale prevailed. The convention resolved that "the WELS

foundation be continued in its present form" and that "the WELS original foundation board make the necessary changes in its bylaws to comply better with the original intent and resolution of the synod. . . ."

This has resulted in the rewriting of the foundation's articles of incorporation and bylaws. The foundation will remain a separately incorporated entity whose purpose is "to provide, direct, channel and manage funds for religious, charitable and educational purposes."

The field staff of the CCFS will counsel, assist and inform individuals in the broad program of missions, education and benevolence of the WELS. On behalf of the foundation the staff will also assist and inform the constituency in spiritual, economic and tax advantages in the creation of annuities, life income contracts, trusts, be-



quests, memorial gifts and other forms of giving.

The board of directors, appointed by the synod's Board of Trustees, includes the synod's director of finance, treasurer and a representative of the synod's planned giving department. The remaining four to ten lay members are to possess either financial, investment or legal backgrounds.

For specific information and assistance, please contact the office of the CCFS at 2929 N. Mayfair Road, Milwaukee, WI 53222-4398 or phone 414/771-9357 or 414/771-6119.

Association of Lutheran High Schools meets

Delegates to the annual meeting of the Association of Lutheran High Schools (ALHS), meeting at Wisconsin Lutheran College, Milwaukee, February 3 and 4, heard the refrain "The future is now. Are our ALHS graduates ready for the real world?" This theme directed the following four presentations:

- Dr. George Kliminski, University of Wisconsin-Madison, providing a futuristic view of education;
- Professor John Johnson, Wisconsin Lutheran College, presenting "The WELS Family Today;
- Pastor Paul Kelm, WELS spiritual renewal director, focusing on the changing role of our church and its high schools;
- Superintendent Ronald Heins, Wisconsin Lutheran High School,

Milwaukee, explaining strategic planning as a means for preparing for the 1990s and beyond.

The association expressed continued need for the establishment of an executive director to provide similar support and services to the secondary schools as currently exist for elementary schools. Hearing the report of the curriculum committee, the delegates requested the appointment of a special study committee by the synod Board for Parish Education to examine the feasibility of developing an accrediting agency for our Lutheran schools. An invitation was extended to the high school principals to attend a June seminar in Minneapolis on the topic of development income.

Delegates from the twenty area Lutheran high schools included

principals, board members and faculty members. They elected Principal Merlyn Kruse of St. Croix Lutheran High School, West St. Paul, Minn., president-elect and Wisconsin Lutheran High School board member, Kenneth Kremer, member-at-large on the executive board.

DISTRICT NEWS SCHEDULE

- April 15:** South Central, Southeastern Wisconsin, Western Wisconsin
- May 1:** Arizona-California, Dakota-Montana, Michigan
- May 15:** Minnesota, Nebraska, North Atlantic
- June 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.

Counseling program offered at Wisconsin Lutheran College

In a 1989 study requested by the Wisconsin Synod's Task Force on Alternative Forms of Ministry and the Board for Parish Services, Dr. John Bauer, academic dean at Wisconsin Lutheran College, found that the counseling ministry, "more than any other, demonstrated a high degree of importance." A glance at any newspaper confirms that our society is plagued by a vast array of disturbed people in need of some form of counseling.

Most secular counselors are not trained to deal with the spiritual dimension of these people's problems. As Bauer's study notes, most clergy feel that they lack either the time, training or both to provide adequate counseling.

Wisconsin Lutheran College in Milwaukee is a four-year liberal arts college whose purpose includes preparing Christian men and women to apply Christian principles to the world in which they live. In keeping with this goal, the psychology department has designed a certificate program in Christian counseling which will prepare lay Christians, undergraduate psychology majors and minors and professional church workers with basic counseling skills.

WLC's Christian counseling program is distinctively different from others offered throughout the country. Most stem from a secular position, but WLC's is based on Scripture and all courses in counseling techniques and methods are biblically rooted.

The program consists of a core of four courses in psychology counseling which include introduction to counseling, Christian principles of counseling, abnormal psychology and personality theories.

Following completion of these

courses, each student will design a practicum experience in an individually chosen setting in conjunction with the psychology staff. This experience might take place in a congregational setting, a social service agency, a school or a private clinic.

A second component includes a series of seminars in specific content areas such as marriage and the family, school counseling, substance abuse, stress management, group counseling and behavior management. While these seminars will be taught primarily on the WLC campus, they are designed so that they can be conducted at a particular local congregation.

The program's intent is to train Christian men and women who will be able to provide counseling within the congregation under the guidance of the pastor, will know when to refer to another level of assistance more appropriate for the problem, and can provide training for other members of the congregation.

For a program description, write or call Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, Wis. 53226; 414/774-8620.

—Dr. Roger Olsen
(Dr. Olsen is associate professor of psychology and director of counseling services at WLC.)



Student interns — President Carl Mischke welcomes this year's participants in the WELS mass media ministry intern program. Shown from left to right are Wisconsin Lutheran College top honors students Duane Seidensticker, David Haak and Sarah Weeks.

Golf Village sold

On February 28, Golf Village, a synod owned property in Neenah, Wis., was sold to Stonegate Partners, an Appleton development group, for \$1.1 million.

The 55 acre par-three golf course with miniature golf, driving range and pro shop was a bequest to the synod upon the death of Irwin G. Rehbein of Waupaca, Wis., in 1980.

With the sale of Golf Village all the assets from the Rehbein estate have been disposed of by the synod. A parcel of undeveloped land at Green Lake, Wis., was included with a cash payment to the widow as part of the estate settlement in 1981. A third asset, Mill-Craft Housing Corp., a modular housing company in Waupaca, was sold in 1985.

The net proceeds of the sale of the Golf Village property retired the remaining indebtedness incurred from the payment made to the widow in the estate settlement.

Stonegate will develop the Golf Village property for residential and commercial use.

Western Wisconsin District

On January 22 **Immanuel of Mosinee, Wis.**, celebrated its 50th anniversary. Special thanksgiving services were held with Pastor Karl Gurgel, president of the district, as guest speaker. Other special observances will be held throughout the year. Immanuel is served by Pastor Mark Schlenner. . . . **St. Paul, Menomonie**, is experimenting with using volunteers in a telemarketing program to contact people in their community along with a parallel canvassing program to include the entire city, to be completed over a period of several years. The congregation is served by Pastors LeRoy Martin and Piet-

Persons, places, etc.

The Lutheran Pioneers, Inc. is holding its national convention April 29. The Pioneers were organized in Burlington, Wis., in 1951 as an organization for boys. Today there are 625 trains in WELS and ELS congregations throughout the United States, Canada, Hong Kong and Antigua. Nearly 5,000 boys and 2,000 adult volunteers are involved in the program. . . . The Lutheran Pioneers and the Lutheran Girl Pioneers have received an AAL grant of \$18,150 to assist with six **regional training clinics** designed to increase leader retention. . . . **Grow! Go! Glow!** is the theme of the 1989 synod convention. President Mischke called it "solidly scriptural": *Grow* in grace . . . *Go* into all the world . . . and *Let* your light shine (*glow*). . . . **The WELS Campus Ministry Committee** has announced the publication of a handbook to help congregations begin campus ministries at neighboring colleges and universities. The handbook is available from the home mission board in Milwaukee for \$10.95. . . . **Lutheran elementary schools** in Arizona and some in Michigan and Ohio are field testing proposed changes (principal visitation) in the school visitation program supervised by the Board for Parish Education. . . . In the past ten years about 65 congregations have added full-time pastoral staff, and six more will be added to the list this year. On October 4 and 5 a **workshop will be held in Madison for multiple staff ministries** under the auspices of the Conference of Presidents. . . . British Prime Minister **Margaret Thatcher** says she is "absolutely thrilled" at becoming a grandmother. Michael Thatcher was born February 28 in Dallas to Thatcher's son, Mark, and his wife Diane (nee Burgdorf). Michael was baptized Sunday, March 15, at Calvary, Dallas, with Pastor John P. Gaertner performing the rite of baptism. . . . **Wisconsin Lutheran College and the Wisconsin Conservatory of Music** have entered into a cooperative arrangement which will provide Wisconsin Lutheran College music students the opportunity to receive individual instruction at the conservatory for credit toward their degree. . . . **Eugene Baer**, associate professor of English at Wisconsin Lutheran College, recently received his doctorate in English from Illinois State University.

er Reid. . . . **St. Michael's Lutheran Home in Fountain City** has installed a new elevator and expanded its entrance at the cost of \$185,000. The elevator will afford the residents easy access to a physical therapy room and to the chapel, which will also be used for a variety of other activities. . . . For the past eight years numerous WELS individuals who are mildly retarded have been attending **Camp Basic near Prairie du Chien**. This is a unique camp held each

June where participants learn the basics of what Christ has done for them. Because Camp Basic has grown, this year there will be two separate one-week sessions, each with about 20 campers and an equal number of volunteer WELS counselors. The camp is operated under the auspices of the special ministries committee of the district, Pastor Pieter Reid, coordinator, and teacher Ken Pahnke, camp director.

—Elton Stroh

Southeastern Wisconsin District

Almost 300 board members, teachers, parents and friends of **Wisconsin Lutheran High School**, Milwaukee, attended a symposium on trends and needs of the 21st century and how WLHS will respond. Dr. Herbert Grover, State Superintendent of Public Instruction, Harold Pluimer, a futurist, and Pastor Paul Kelm addressed the assembly and led small discussion groups. . . . **The Ladies Aid of St. Matthew Lutheran Church, Iron Ridge**, celebrated its 75th anniversary with a service of praise and thanksgiving on January 22. Mrs. Josephine Toepel, 98, one of the charter members, attended as an honored guest. Pastor Johannes Rien founded the group in January, 1914. . . . **Lydia Meyer**, daughter of the late Professor John P. Meyer and Lydia (nee Reinke), died February 6 at the age of 70. Following her father's death, she worked in Milwaukee until she retired in 1983. . . . **Salem (N. Cramer St.), Milwaukee**, began a six-month observance of its centennial with a special service on March 12 for members who were baptized at Salem. The centennial observance will conclude with two anniversary services, 10:00 a.m. and 2:00 p.m., followed by a 5:00 p.m. dinner on September 10. Pastor Michael Engel serves the congregation.

—Robert Sievert

Correction

In the story "Brother Bill Shadd" (1/15), fifth paragraph from the end, the sentence should read, "When Pastor Tullberg arrived, he began the difficult job of instructing a deaf person. . . ."



The Ladies Aid of St. Matthew, Iron Ridge, Wis., recently celebrated its 75th anniversary. Honored guest at the celebration was charter member Mrs. Josephine Toepel (first row, center), 98.

NOTICES

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

SYNOD CONVENTION

The fiftieth biennial convention of the Wisconsin Evangelical Lutheran Synod will be held August 7-11 at Martin Luther Preparatory School, Prairie du Chien, Wisconsin. Details will be announced later.

David Worgull, WELS Secretary

LUTHERAN PIONEERS CONVENTION

The Paperland District will host the 23rd national convention of the Lutheran Pioneers, Inc., April 29 at Fox Valley Lutheran High School in Appleton, Wis., with a theme "Centered on the Word of God." Sessions will begin at 7:30 a.m. with registration. An 8:30 a.m. service will officially open the convention. Each congregation in the national organization is entitled to send two voting delegates who have attained the age of 18, although more than two members from each train may attend. Registration forms are available from Lutheran Pioneers, Inc., PO Box 66, Burlington, WI 53105.

LWMS CONVENTION

The Lutheran Women's Missionary Society 25th anniversary convention will be held June 23-25 in the civic center, Bismarck, North Dakota. For registration contact Mrs. Dorothy Laabs, 2 Bowen St., Oshkosh, WI 54901.

LWMS CIRCUIT RALLY

The Milwaukee metro-south circuit will hold its spring rally April 22 at St. John Lutheran Church, 6802 W. Forest Home. Registration 9:30 a.m. Opening service 10:00 a.m. Pastor David Witte will speak on "New Mode Missions."

YOU ARE WANTED

WELS nurses with a 3-year diploma or a BSN degree are needed to serve the Lord in the Central Africa Medical Mission. For more information contact Mrs. Sandra Hahm, 1607 N. Pine St., Grafton, WI 53024; 414/375-1845.

TYPEWRITERS AND MIMEOGRAPHS NEEDED

Portable typewriters, non-electric, for use by pastors and students in Nigeria and Cameroon. Also manual AB Dick mimeographs in good working condition for India and other outreach areas. Write to J. Kurth, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398. Do not send until contacted.

CHANGES IN MINISTRY

PASTORS:

Biedenbender, Michael K., from Peace, Tucson, Ariz., to Faith, Mt. Pleasant, Mich.
Degner, Steven C., from Redeemer, Tucson, Ariz., to Star of Bethlehem, Santa Maria, Calif.
Hartmann, Robert C., from mission counselor, Western Wisconsin District, to administrator for evangelism.
Raabe, Richard G., from St. Paul, Franklin, Wis., to executive assistant, Wisconsin Lutheran Child and Family Service, Milwaukee, Wis.
Rupprecht, Jonathan H., from Hope, Fremont, Calif., to Arlington Avenue, Toledo, Ohio.

TEACHERS:

Weiss, Monica, from inactive to Divine Grace, Lake Orion, Mich.

ADDRESSES

PASTORS:

Bader, Randy, Box 95, Vesta, MN 56292.
Cortright, Charles L., 2405 Lincoln, Clovis, CA 93612; 209/323-9612.
Flunker, Charles H., Rua General Osorio, 3152; 79.800 Dourados — MS; Brasil, South America.
Horneber, Adam J., 7 Wheatfield Circle, Fairport, NY 14450; 716/223-6730.
Kugler, Richard A., 1555 S. White Rd. San Jose, CA 95127; 408/258-0409.
Valleskey, Thomas A., 955 W. Peckham Lane, Reno, NV 89509; 702/826-8618.

TEACHERS:

Plath, Daniel L., 2350 Stillwater Drive, Billings, MT 59102.

W(HOLY) SINGLE II

All WELS singles ages 18 to 98 (including those once married and now single) are invited to attend a one-day seminar at Wisconsin Lutheran College on Saturday, May 6, emphasizing our "completeness" as Christians and as singles. Join other singles for a day of learning and fellowship. Choose from a number of topics of interest that will be presented during the day and then join for an evening of fellowship.

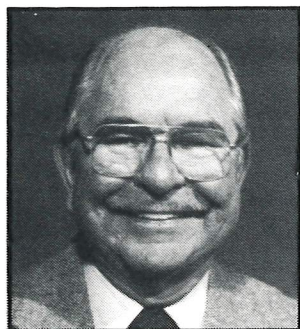
Registration forms will be sent to everyone on our mailing list. If you are not on the list, please write to WINGS, c/o Wisconsin Lutheran Child and Family Service, Box 23980, Milwaukee, WI 53223.

PEWS AVAILABLE

Fourteen pews available for cost of shipping. Contact Richard Johnson, Box 434, Dupree, SD 57623; 605/365-5191.

CANDELABRA WANTED

Wanted: pair of 3-candle altar-top electric candelabra. Contact Darlene Hieb, St. Paul Ladies Aid, Timber Lake, SD 57656; 605/865-3648.



The other day Don Zimmermann, administrator for parish education, reported that Divine Grace of Lake Orion, Michigan will open a parochial school this fall. "It is the first new school opening," he noted, "in three years." He also reported that no school closings were anticipated. In the previous four years there have been 17.

The days when such schools were opening in unprecedented numbers in the synod seem to be past. Between 1966 and 1986 WELS congregations opened 146 parochial schools, boosting the synodical total to 376, an increase of almost 66 percent. That present growth is negligible is not surprising. This is a national trend. The baby boom, of course, is over. But the cost is a more significant factor. This is especially apparent in the Roman Catholic Church where hundreds of schools, with low-cost faculties of priests and nuns replaced by lay teachers, are closing annually.

In the March issue of the *U. S. Catholic*, priest-sociologist Andrew Greeley examines the plight of the Catholic school system in an article, *Don't sell Catholic schools short*. Greeley deplores the trend and finds that the parochial school is "one of the most successful educational and community-building mechanisms that human ingenuity has ever created." Greeley concedes they are not perfect because "like all human institutions they are flawed."

The religious impact of attendance at a parochial school, he says, "is most impressive," (a judgment echoed by Milo Brekke in his study of Lutheran elementary schools). The relationship between a young person and the religious community "on the average is likely to last for the rest of the student's life." And their impact, Greeley adds, has increased during the last 25 years. When people enter that great no-man's land of the church between the ages of 18 and 30, those who have gone to parochial schools "are most likely to drift back to church earlier."

In the long run, Greeley argues, it pays the church to have a parochial school. Those who have attended parochial schools — specifically, Catholic schools — for at least eight years "contribute half again as much to the church in adult life as those who did not attend Catholic schools."

But what about the cost factor? The record of Catholic parochial education is "astonishing," says Greeley, "marred only by the disgraceful refusal to pay decent and just salaries to those who teach in them." The "can't afford argument," cited by parents, he says, "is dishonest. A much more candid argument is, 'I want to spend the money on something else.'"

The reason for the closing of 17 WELS schools in the last five years is complex, but it is far more likely to be related to demographics than to finances, though there may be a correlation. For example, a school enrollment of under 20 may suggest not only fewer children but also a congregational membership where just average stewardship of purse is not enough to support the school.

But, all in all, I am pleased to salute Greeley's stirring defense of the parochial school system — even if it is his own — in the face of an unfortunate national trend to the contrary.

James P. Schaefer

In the letter column of a periodical of another church body. I read with interest a letter from a person complaining about the language used in the worship service of his church. This person stated that he had counted over fifty times when "exclusive" language had been used during the service. This, of course, brings up the whole question of "exclusive" language.

Exclusive language in feminist teaching is language that excludes females because male gender word forms are used in a generic sense. Examples of these would be such words as "man," "mankind" or the pronoun "he" when they are used in describing groups or categories. It is taught that these words exclude women and show a male sexual bias. Feminists in many church groups today teach that the Bible is hopelessly sexist in its use of terms. These terms go beyond those mentioned before and would include "Father," "Son," "King," "Lord," "Kingdom," "Son of God," "Son of man," among others.

There really is no such thing as exclusive language in the objective sense. To hold that certain language is in and of itself exclusive would be for us to accept our first tenet of feminist theology. English, Greek and Hebrew, among most other languages, use masculine gender root forms and words extensively when referring to groups containing both males and females. These words are not exclusive to anyone either in grammar, usage, or most importantly, intent.

The same can be said of female imagery found in the Bible. In the New Testament the church is called the "bride of Christ" and the "elect lady." This certainly does not exclude men. There is no exclusivity in any of this language either in fact or intent.

Having said that, let us turn once more to our mathematical friend mentioned at the beginning of this article. I think that nothing short of a total surrender to feminist ideology would satisfy a person like that. Certainly his actions are a misuse of the worship service. But the question arises, "How do we avoid such a misunderstanding?"

While I do not accept the concept of exclusive lan-

guage, a distinction can be made between traditional and current uses of language. When the current usage is to avoid male gender terms, we certainly should try to speak the language of our day when this will not lead us to violate our conscience. Besides this, the Scriptures repeatedly invite us to "go the extra mile," to avoid giving offense and to make accommodation for weak consciences. While we need to avoid making certain social and political ideas part of Christian doctrine, we certainly wish to avoid needlessly causing offense whether this offense should or should not be taken.

However, it is in our best interest to be careful in our use of current language. Let us not pass judgment on one another over the extent to which we avoid masculine gender words. The Hymnal Committee has decided to translate the line from the Nicene Creed "for us men and for our salvation" as "for us and our salvation." For a number of reasons I prefer the former. But there is room for differing opinions. Let us not make the use or nonuse of certain words into a legalistic canon law. Certainly there is room for each to follow his conscience in this matter.

I would like to render one final word for traditional language usage. The King James Version alone translates the text of 1 John 3:1 literally as "we should be called the sons of God." Most other versions translate it as "children of God" or something similar for inclusive language concerns. But, oh, what they have missed! We believers are all sons of God. Sonship and all the benefits that went with it excluded slaves, women and most children in Bible times. But here the Holy Spirit tells us that all of us — men, women and children — are sons of God and sons of the kingdom.

We all share in the privileges of heirs. Now that's inclusive. □

"Mankind" or "humankind" That is the question

by **Kenneth H. Engdahl**



Kenneth Engdahl is pastor of St. Paul Lutheran, Valley City, North Dakota.