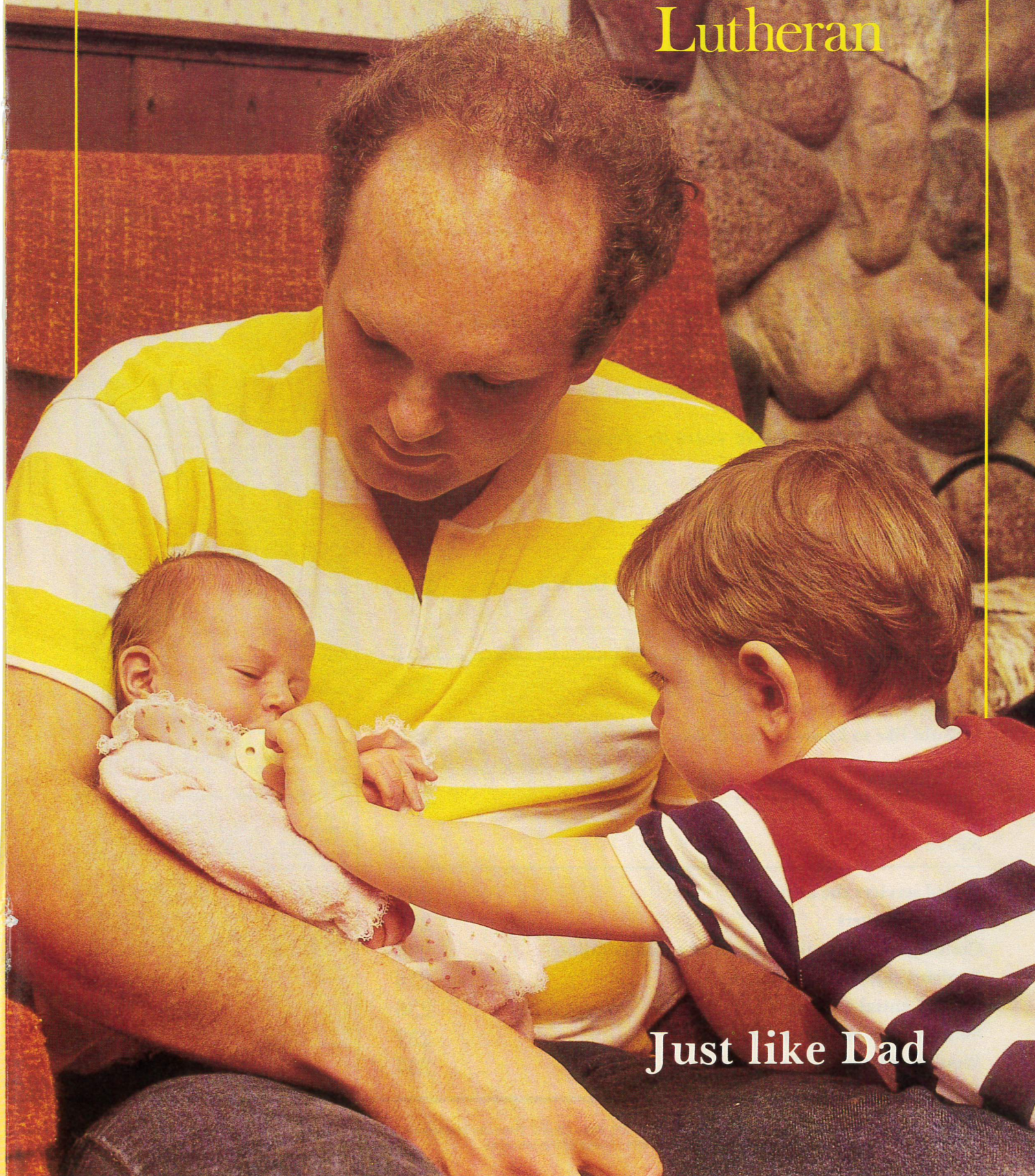


June 15, 1989

the
Northwestern
Lutheran



Just like Dad



Celebrating Seventy-Five Years

*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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Making sense of the Ascension

by Paul E. Kelm

I noticed in the weekly call report that Mark Schoeneck had a call to Grand Rapids, Michigan. Why would he leave Fayetteville, North Carolina? He's only been there three years. The mission he started there could unravel with a vacancy. Besides, he's gone through all the struggle of gathering and organizing a church. Why leave when things are ready to take off?

I've had the same questions about the Ascension more than once. Why would Jesus leave? He'd only been three years at his mission; and Acts 1 — let alone two millenia of church history — gives reason to fear that the whole thing will unravel in his absence. Why, after all the struggle to gather a nucleus and go to the cross, would he leave when his resurrection had just provided the impetus for things to really take off?

Making sense of his Ascension isn't so difficult when you reflect on Paul's prayer for the church in Ephesians 1.

To his disciples on the eve of his passion, Jesus said, "It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you." It is in keeping with that promise that Paul prays, "I keep asking that God may give you the Spirit of wisdom and revelation so that you may know him better."

It sounds strange to say that Jesus ascended so that we would know him better. But the evidence is right there in Scripture. A few minutes before the Ascension his disciples displayed how little they knew him with a question only a millennialist could appreciate. Ten days later they were preaching the whole counsel of God. Jesus had ascended to send the Holy Spirit.

Paul calls him the Spirit of wisdom and revelation. "Revelation" because that Spirit would inspire, black on white, everything Christ's people needed to know. No more wondering what Jesus meant or reading between the lines and filling in the blanks. The Holy Spirit made everything clear with the New Testament. He's the Spirit of "wisdom" because he works on the receiving end of Scripture to create and mature faith, to build understanding and shape values, to fit truth with life — wisdom.

You and I might prefer to sit, like Mary, at Jesus' feet and learn from the Master in person. After all,

who'd skip church if Jesus was preaching . . . or who'd watch re-runs on TV if Jesus was teaching a Bible class? But Jesus had a better way: a Bible and the Holy Spirit. Maybe we wouldn't take God's word so for granted if we learned from St. Paul what it's for: not just facts and doctrines, but to know him better. Strange as it sounds, Jesus ascended so that we would know him better.

That question the disciples asked just before the Ascension — "Lord, are you at this time going to restore the kingdom to Israel?" — betrays another weakness shared by disciples of all ages: earth-bound tendencies. Jesus had had to chide them for their jockeying for position, admonish them not to worry about material things, warn them about saving their skin and losing their souls. This generation of disciples contends with raised expectations about what life on earth has to offer, but the problem's the same. We live too often as though the bird in our hand is worth two in a heavenly bush. We complain about life here on earth, but we're sort of stuck on it.

Jesus ascended so that his disciples would look up. And as they stood, mouths open and necks craned, to see him ascend, their hearts adopted the posture — looking up. No doubt, they remembered his words: "I am going to prepare a place for you . . . I will come back and take you to be with me." In just that spirit Paul says in Ephesians, "I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you." The "eyes of our heart" need upward focus, not the downcast attitude of people who've seen too much living — this world style. In Colossians the apostle says, "Set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things."

Scripture calls us nomads. We're just tenting here. Our return address says: Heaven. Jesus ascended so that we wouldn't become preoccupied with making our tents more comfortable, so that we'd travel light — unencumbered by U-Haul trailers full of furniture and unconcerned about the quality of life our pension plan will provide. Our hope is "up there," not around here. Jesus ascended to get our hopes up.

You know, it's funny, when the disciples had Jesus

Only after the Ascension did they realize how all-encompassing was his power. Not Jewish mobs or Roman legions, not stoning or shipwreck, not Satan himself could intimidate them anymore.

physically with them, they still didn't seem secure. They panicked in a storm on Galilee. They fled into the night of Gethsemane. But after Jesus ascended, not even an executioner's sword could scare them. For nearly three years they saw glimpses of Jesus' power—storms stilled and sick healed and dead raised; but still they were afraid. Only after the Ascension did they realize how all-encompassing was his power. Not Jewish mobs or Roman legions, not stoning or shipwreck, not Satan himself could intimidate them anymore.

For us, too, St. Paul prays a knowledge of God's "incomparably great power for us who believe," a power demonstrated, the apostle says, "when he raised Christ from the dead and seated him at his right hand in the heavenly realms." You see, the Lord knows how easily we can be intimidated by a society of drug-dazed, pleasure-crazed, and Satan-inspired violence . . . how easily we can be intimidated by intellectual atheism or sophisticated scorn. Not little miracles, but big power is what Jesus wants us to know—power enough to raise us, too, from grave to glory, power enough to take care of everything we can't. Jesus ascended so that we would know that power *for us who believe*.

But it's more than just bursts of power from on high that inspire confidence, courage, and commitment in Christ's church. It's that Christ has ascended to rule everything in the universe for the sake of his church. I'm sure it didn't look that way at first as 120 of them gathered for the first synod convention. Their vision statement was world-wide evangelism, but their treasury was empty. The administrator was lying in the potter's field. Worker-training recruitment was down to zilch. Martyrdom didn't make a good filmstrip. Their strategic plan was to wait in Jerusalem.

Ten days later, against all odds, the church had grown to over 3000. The ascended Lord had taken charge. But the administration of all those blessings proved a problem. Cross-cultural ministry produced squabbles, as old-timers and newcomers to the faith were integrated. The disciples were too tied down with administration to do any pastoring. So the Lord of the church showed them New Testament "alterna-

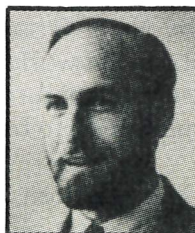
tive forms of public ministry." He called seven deacons. And the fellowship grew deep and close.

Then it was rabid persecution that threatened the little synod. So the ascended Lord sent an angel to open prison doors and his Spirit to open new mission doors. Maybe the church needed persecution to refocus the mission outside itself. For sure, that kicked lay ministry into high gear and created new strategy: circuit-riding apostles to follow up and confirm new Christians won through lay witness all over Judea and Samaria. Home missions were developing faster than any church extension fund could keep up with. But the ascended Lord who was running things didn't want the church to stop here and create a policy manual. He called foreign missionaries, without bothering to tell them where the field was exactly.

Now that created some real problems, because foreigners were Gentiles. And some folks back in Jerusalem were saying, "We've never done it that way before." It was a terrible controversy that wracked the church. But the ascended Lord had that one covered too. I suspect he knew that the best way to get his church back into the word to get its doctrine straightened out and its mission refocused is a good controversy.

They say history repeats itself. I wouldn't know about that. But it seems to me the church still has a hostile environment for its mission, what with humanism, materialism, existentialism, and a Baghwan full of odd gurus. The budget is still short, the strategy still in committee; doctrinal controversy and sub-doctrinal controversy still occupy the agenda of the twelve—district presidents, that is. And if we ever forget the message of the Ascension, we'll start taking all these distractions too seriously. But it says in my Bible that "God placed all things under Christ's feet and appointed him to be head over everything for the church."

Now that makes sense of his Ascension! □



A sermon delivered by Pastor Paul Kelm at a special Ascension service at the synod's office on Ascension Day. Paul Kelm is director of the synod's spiritual renewal program.

The worst effect of television

One of the questions in our adult membership study book is this: "What bad effects may television have on family life?" Class members usually have little difficulty responding and will likely lament what they see as the "evils" of television.

No doubt television has contributed much to the moral decay evident in our world. What viewers witness on television does shape attitudes on questions of right and wrong. But seemingly less obvious to most people is the bad effect which television advertising has.

Advertising has become really big business. Ads are growing in number and intensity. In newspapers 65 percent of the pages are now ads. Advertising has replaced subscriptions as the main source of newspaper and magazine revenue. In fact there are magazines which no longer are simply supported by advertising; they actually exist for the sake of advertising — the rest is filler. There are studies which suggest that advertising is the essential cultural influence of our time.

And television is getting a big piece of the action. A minute of television time costs advertisers thousands of dollars. As a result 15 second commercials are becoming common. Yet researchers are finding that shorter ads with speeded-up voices are better retained by the human brain than longer, slower ones.

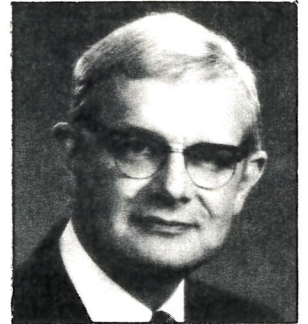
One reason short ads work is because the trend is to get away from giving factual information about a product; rather the goal is to create a "mood." A survey listed 14 possible items of information about a product (price, quality of performance, etc.) which might be mentioned in an advertisement. Over half the television ads in a single night's viewing did not contain a single informational item. Only one percent contained three or more. Fourteen percent of magazine ads contained no such information at all.

Advertising seems to work because it plays more on people's fantasies than by presenting reality. Notice the "dream world" pictured in many ads on television. Lottery sales are fueled by ad writers who create visions of opulence. There is no mention of the odds against winning. In a beer commercial one does not hear of the dreadful cost to our society by the abuse of alcohol. Viewers are not made aware of the strain put on marriage and family life by persons enticed to achieving the so-called "better life."

No one should be surprised at the growing materialism of Americans. Higher education is valued by the majority of today's students as a way to make more money. The stock market has become the leading barometer as to how well we are doing as a nation.

Jesus put it bluntly: "You cannot serve both God and money." Television advertising sounds the message of materialism: "If that's the choice, then God must go." That's the worst effect of television.

Victor H. Prange



*Victor Prange
is pastor of Peace,
Janesville, Wisconsin.*

Our priceless treasure

1 Peter 1:6-12

by Julian G. Anderson

As you begin your reading today it would be helpful to read 1 Peter 1:1-5 again to get the flow of Peter's thoughts, and then go on to read 6-9, which discusses

Our faith — worth more than fine gold

Notice first that our faith is pictured in verse 5 as the hand with which we reach out to receive our eternal salvation on the day of our Lord's return, his second coming. And then "all this" in verse 6 points back to the subject of our living hope in verses 3-5, which does indeed fill us with joy.

At the time Peter sent this letter those people's lives were filled with troubles (v. 6), but he doesn't explain what "the different kinds of things" were that were happening to them. It is generally agreed that this must have been some sort of persecution, probably by Nero's government officials. Note that Peter points out that God was permitting these things to happen to test their faith (v. 6, last phrase).

Then he explains that gold has to be tested to see if it's genuine (v. 7), and this testing was done by putting the gold into the fire. Peter's readers would understand that the gold would melt during the test, but only the foreign matter would be burned up, and the remaining gold would be perfectly pure.

Then Peter points out that even so, this pure gold will ultimately lose its worth, for it would have no value in the life to come, either in heaven or hell. This is a lesson we all must learn — that all such earthly things are of value for only a few short years. As the old saying goes, "You can't take it with you."

Next Peter reminds us of a most important fact in verse 7b — that "our faith is much more valuable than gold," the most valuable of all metals, and the one on which all of our earthly values are based. The truth is that each Christian's faith is far more valuable than all the gold in the world. For our faith is the key which will open the door for us into the new heavens and earth which God will create when Jesus returns again. God's word makes it clear that all those who believe in Jesus will be taken into that wonderful new world to live with him forever. Remember, that's what your faith will do for you.

But there is only one key that will open that door for any person. And it isn't faith in just any god or religion, or our own good works, or our prayers, or

any magic words. It must be faith in Jesus, and him alone.

In verse 7 Peter reminds us that our "faith (like gold) must also be tested by putting it in a fire, so that it will be the true faith that will bring you praise, glory, and honor when Jesus Christ comes back again. . . ." And this applies to every Christian. Troubles and sufferings are a necessary part of our lives, because God uses these unpleasant things to strengthen and purify our faith. So Peter says in verses 8 and 9, "You love Jesus even though you have never seen him. And even though you don't see him right now, you believe in him, and your hearts are filled with a glorious kind of joy which words can't describe, because you are now in the process of being saved from sin and death, which is the end result of your faith."

Remember that Peter wrote those words to people who were suffering some kind of persecution. None of us are likely to be in that kind of trouble, but many of us are likely to be having some kind of trouble. Nevertheless, our hearts also should be filled with that same glorious kind of joy which words can't describe, because we are now in the process of being saved from sin and death, which is the end result of our faith.

Even the prophets searched for this salvation

In verses 10-12 Peter points out that the Old Testament prophets were also searching for salvation from their sins, just as we are, and that through the system of animal sacrifices the Holy Spirit revealed to them the good news that their promised Savior would suffer and die for their sins and be raised again (Job 19:25-27), just as we all will be raised back to life.

But they didn't know who this promised Savior would be, other than the fact that he would be a member of David's family. Nor did they know when he would appear.

But now, says Peter, you (which includes us) have heard about all these things through Jesus' followers, like Peter, Paul, John, and the other writers of the gospels. Yes, we are the favored ones who must now pass all this information on to others. □



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

Just like Dad

by Donald L. Thompson

Many a young boy has been heard to say, "I want to grow up to be just like my dad!" I was one of them. I wanted to grow up and be a professor and coach just as he was. But I didn't. The Lord had other plans — and good plans at that. And now that I'm a father with children of my own, I still want to become just like Dad. I want to mature into the Christian father that he was and is.

I clearly remember sitting around the supper table as Dad read the devotion and led us in prayer. I recall it so well because we had it so often — every day. No matter when and where the game was, no matter what other activities were scheduled, there was always time for family meditation. It was a most important lesson we learned. God and his word are most important, more important than our academics or athletics.

There were the Sunday evenings sitting around the TV. We all watched "Disney's Wonderful World of Color" and "Bonanza" as we munched popcorn and sipped sodas. There was the annual summer trek up to Faight's Resort at Houghton Lake where for a whole week the family fished, played, hiked, and swam. Dad took time for me and the other members of his family. I pray that I'll do likewise for my family.

I recall nosing around in his study one day and finding a large number of scrapbooks. They were filled with past accomplishments of Dad as both player and coach. There were articles of last second heroics and post-season tournaments. I wondered why we had never heard of them. It simply fit into his Christian philosophy of life of which I learned later. "If you're really any good, you don't have to brag about it. People will find out all by themselves." I hope my children will learn that same Christian humility from me.

Several years ago a former student of Dad's told me of an incident that seemed typical of Dad. The young man had just returned to school after being suspended the previous year. The very first day, dad saw him, stopped him, welcomed him back, and wished him well during the new school year. The young student, now a pastor, felt welcomed and forgiven.

How typical of Dad's ultimate concern for the well-

being of others. Winning wasn't most important with him; people were. He often mentioned how privileged he felt in helping young men and women into the preaching and teaching ministry. Now I understand why, as I was growing up, my brother and I also had to shovel old Mr. Peigert's sidewalks and driveway and mow his lawn as well as our own. I pray that my children will learn that same Christian love and concern for others from me.

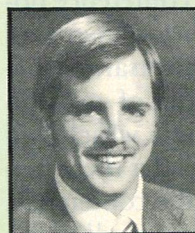
Dad had terrible knees. They were big and out of proportion to the rest of his legs. They had been injured and operated on and he walked with pain, increasing pain, as the years went by. We had just turned in for bed late one night when I remembered



Coach Lloyd Thompson

one more thing I wanted to tell him. His bedroom door was open just a crack. I peeked in and there was Dad kneeling on those tired, scarred old knees. He was praying and humbling himself before his God. I pray that my children will learn the same from me.

Dad wasn't perfect. Only our heavenly Father is. But on Father's Day I pray that I may reflect the love and concern and sacrifice of my heavenly Father as my dad did. I pray that my children will reflect those Christian attitudes. And I thank God for my dad and dads like him. For only they are truly fathers. And I pray that I might be just like Dad. □



Pastor Donald Thompson is an instructor at Kettle Moraine Lutheran High School, Jackson, Wisconsin. Coach Lloyd Thompson is retired director of athletics, Northwestern College, Watertown, Wisconsin.

The magazine reaches out

by Morton A. Schroeder

He was introduced to the members of the Wisconsin Synod in a 51-word, three-sentence, seven-line announcement buried on page 12 of the August 2, 1936 issue of the *Northwestern Lutheran*. Strange by modern editorial standards, the terse announcement seems to apologize for its existence. The first sentence devotes itself to the resigning assistant editor. The second — the *raison d'être* for the announcement — names the new appointee with 14 correct words: no more, no less. The third sentence appears to make an excuse for choosing someone from Milwaukee to replace someone from Michigan.

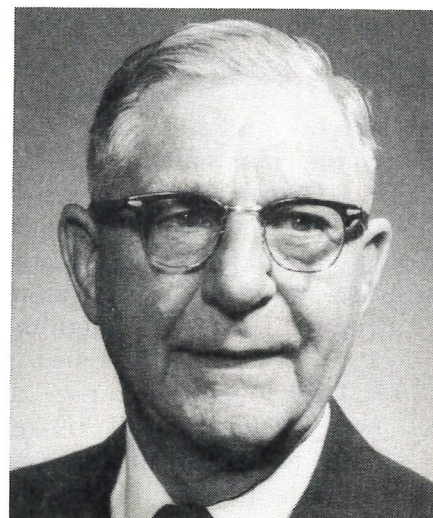
The Rev. W. J. Schaefer, pastor of Atonement Lutheran Church, Milwaukee, Wisconsin, was piped aboard the good ship *Northwestern Lutheran* with muted strain. No fanfare at his commissioning. No matter. Visionary and courageous captains have had a history of surprising their supporters and crews. Witness Columbus and the *Santa Maria*; witness John Paul Jones and the *Bon Homme Richard*. Schaefer was to have for more than two decades a profound impact on the direction the maturing magazine was to take.

Schaefer's editorship was to be a ministry of reaching out. Without losing the readers who occupied the classrooms and the pulpits, he was to strive — not unlike the Lord God reaching for Adam in Michelangelo's Sistine Chapel painting — to touch the people in the pew. Although I was not, either directly or vicariously, privy to Schaefer's thoughts, his actions for nearly 21 years demonstrated that he was a calculating man. And all of his calculations centered around one concept: make the *Northwestern Lutheran* interesting and readable to the laity.

The task was formidable. After World War II the *Northwestern Lutheran* became the Wisconsin Synod's official organ. It carried the following masthead note for the first time on August 14, 1949: "Official publication/The Ev. Luth. Joint Synod of/Wisconsin A.o.S." It was required to publish conference notices, programs, and minutes; announcements of church and wedding and service anniversaries; district cashier and treasurer reports; lists of mission festivals. It became a repository for trivia which had parochial, not universal, interest. Consider these two items: "Moved and supported that at the conference, the owner of the car get 3 cents a mile, including the

driver." Dr. Martin Luther College acknowledged that it received in the last three months of 1936, among other items, the following: "... ½ lb. tea, 10 lbs. of popcorn, 23 combs honey, 3 dressed chickens. . . ."

Although Schaefer did not succeed in ridding the magazine of non-enlightening copy, his imprint on the magazine was evident almost from the moment he was appointed to the editorial committee. Pictures and illustrations, which were used at an early date and then dropped, reappeared and increased dramatically in number. The kinds of pictures deemed newsworthy also increased, as the picture of the Dr. Martin Luther College choir demonstrates. More important, the tone of the magazine — not the message or the quality — changed.



Pastor
William J.
Schaefer

Schaefer's first writing for the magazine appeared in a column called "From a Wider Field." His initial contribution, modest in scope, was published on September 13, 1936. The space this column covered gradually increased; in the second March issue in 1937, it filled more than three pages, almost 20 percent of the copy. A brief listing of some of the topics Schaefer touched on shows his wide interests and his insatiable curiosity: "Russia and the North Pole," "Italy and the Jew," "Amish Wish," "Thumbing a Ride," "The Peking Woman," "The Ainu Race" and "Vatican City."

Schaefer also wrote book reviews, and I learned to spot them at a glance. They were clear, concise, illuminating. Although he preferred books dealing with the gospels or the life of Christ, his tastes were

cosmopolitan. In one issue he reviewed 13 pamphlets and books.

Schaefer broke out of the limiting confines of "From a Wider Field" in May, 1938. In a memorable editorial simply titled "Jiggs," he wrote: "Some few weeks ago Jiggs went the way of all flesh — he died. That is not news, we know; nor is it news, perhaps, that he was given an ostentatious burial — silk lined coffin and all." Jiggs, a monkey owned by a Hollywood person, was Schaefer's symbol to show there is no end to the folly and the futility of the godless world.

Two notices in the May 21, 1939 issue signaled profound change in the Northwestern Lutheran. The first announced "the resignations of Pastors John Jenny and Fred Graeber from the editorial staff of *their church paper*" (italics mine). The second said, "Pastor W. J. Schaefer has been appointed Managing Editor of the Northwestern Lutheran." It continued, "Pastor Arthur Voss was appointed Editor of Church News." The appointments were made by "the Northwestern Publishing House Board after concurrence with the President of *our Synod . . .*" (italics mine).

The post Graeber-Jenny team was to be Pastors Schaefer and Voss and Seminary Professor August Zich, who were called "editors," and Dr. Martin Luther College President Carl Schweppe and Pastor Im. P. Frey. The quintet was broken up when Zich, who had served the Northwestern Lutheran since 1928, died suddenly and unexpectedly on June 24, 1939.

Cosmetic changes appeared immediately in the magazine, and anyone who pages through Volume 26 can see the marked transformation that took place during the months following. Efforts were made to dress up the front page, to make it look more like a cover than merely page one. Maps, charts, and diagrams were used to explain and amplify the text. Pen and ink sketches which reflected the contents of various columns stood at the head of each column. Pertinent quotations were boxed with typesetters' decorative markings and set off from the body of the text. The ponderous column decorations, used for almost a decade, were discarded. But best of all, white spaces were used lavishly to give the magazine a light, airy touch. The heavy, forbidding appearance of yesteryear was gone.

The most noticeable cosmetic change appeared seven years later. The Northwestern Lutheran appeared in color for the first time on March 3, 1946 (Vol. 33, No. 5). The entire magazine was printed in a modest, but fetching, purple. Purple could have been chosen for liturgical reasons, but no historical data

support this idea. Furthermore, the arrangement was continued for only the next three issues. The magazine reverted to black-on-white with the April 28, 1946 issue. Perhaps readers who made their thoughts known to the editors indicated pleasure with the colored pictures and the main body of the text but displeasure with the fine print used in the notices and announcements.

Color was re-introduced on August 14, 1949. The cover only was printed in green. Covers of subsequent issues were printed in blue, green, red, maroon, gold, dark green. Periodically, black-on-white would be used for long stretches of time. I can only surmise that this was done, not for aesthetic reasons, but because of budgetary restraints.

By the time Schaefer left the magazine in 1957, color had been introduced into the body of the magazine for decorative and highlighting purposes. It remained for future editors to carry color to its full use. Today the Northwestern Lutheran is a twentieth-century magazine: colorful, attractive, eye-pleasing.

Cosmetic changes do not cause substantive changes, and the body of the magazine was not affected by its clothing changes. However, the body was toned to trimmer fitness, and rhetorical devices were used to entice and hold the readers' interest. Catchy titles became standard fare, so much so that when they are used today, they are not worthy of mention. This was not the case in the 1940s; "The Squirrel Cage," "Bethel Closed," and "I Feel a Draft" were then inventive and creative. Parallelism, a device used by sophisticated writers, also found haven in the new magazine: "Shoddy cloth — shoddy suit. Shoddy character — shoddy citizenship" is good writing by anyone's standards.

W[illiam] J[ohn] Schaefer, born on January 30, 1891, had reached that age when people not infrequently turn over the maindeck to younger helmsmen. Consequently, he "asked to be relieved of his office," according to a notice appearing in the Northwestern Lutheran, November 11, 1956.

Editor Schaefer's wish was granted. His name appeared in the masthead of the magazine for the last time on February 3, 1957. An era in the Wisconsin Synod had ended. A legacy had not. Left behind was a periodical which remained dedicated to "Lord Jesus, the Church's Head, her one Foundation" (TLH, 477). □



Morton Schroeder teaches English at Dr. Martin Luther College, New Ulm, Minnesota.

by Paul E. Kelm

What is the Bible's position on living together without marriage? A relative claims that God is not against living together, but against premarital sex; and since he broke that commandment already, why not live in the same apartment?

Living together without marriage defies God, who intended sexual union to be an expression of marital union. The term "one flesh," which in Genesis 2:24 describes the result of marriage, is defined in 1 Corinthians 6:16 as sexual intercourse. "Marriage bed" is the expression for the sexual intercourse God wills and blesses in Hebrews 13:4, where the inspired author continues: "Marriage should be honored by all." Apart from the mutual, lifelong commitment of marriage, sexual intercourse is the "immorality" condemned in such verses as Galatians 5:19. Living together compounds the immorality by making it a life-style. And that life-style rejects both God's will and God's gift of self-control (1 Thessalonians 4:3-5).

Living together apart from marriage defrauds one's partner, however mutual the "no commitments" expressed. God intended sexual intercourse to express commitment. Deuteronomy 22:28,29 is one application of that principle in Israel's law code. Few living together "arrangements" break up without one sexual partner feeling betrayed.

Living together without a marriage license, however common, defrauds the government that still regulates marriage and the society God intends to stabilize with marriage. When "Christians" do it, they are defrauding the church as well with their nonverbal witness. God's truth and the church's mission are compromised by such false witness. Weak Christians are misled into sin by the example, because "thus saith the Lord" is punctuated by a question mark.

The rationalization of your relative demonstrates the seriousness of willfully rejecting God's moral will. Succumbing in *weakness* to the sin of premarital sex brings *penitent* sinners to their knees. Jesus' sacrifice paid for that sin; he forgives that sin and gives strength to resist that sin. *Living* in sexual sin becomes haughty disregard for both repentance and forgiveness. Of such a state Hebrews 10:26,27 says: "If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment." Two chapters later the apostle picks up the warning again: "See that no one is sexually immoral. . . . See to it that you do not refuse him [Jesus] who speaks. If they did not escape when they refused him who warned them on earth [Moses to Israel], how much less will we, if we turn away from him who warns us from heaven."

What has happened to our perception of the divine call when a pastor goes to "check out the facilities" before responding to a call and the synod suggests that a higher salary code is necessary to attract experienced pastors to new mission calls?

It is a materialistic society; and pastors, like every other Christian, need the warning of 1 Timothy 6 against covetousness. Three chapters earlier the apostle makes "not a lover of money" a qualification of pastors. If the size of the salary becomes the inducement of a call, if the quality of the facilities turns "call" into "promotion," then our perception of the divine call and the ministry that call authorizes has been seriously undermined.

But please don't judge a pastor's heart. The pastor who visits a church that has called him may very well be evaluating the nature of the mission field and the needs of the congregation, not "checking out the facilities." We ask a pastor prayerfully to measure the challenges of a call with his own gifts and strengths. And while the amount of disposable income provided by a call should not be a deciding factor, the ability to provide for his family's needs *must* influence the pastor's decision. That responsibility, too, is from God.

It is not simply creature comforts that make it difficult for experienced pastors to accept calls to new mission congregations. Larger and older families have increased financial needs, among which is education — frequently at our synod's worker training schools, where costs have increased significantly. The cost of living in new mission areas is frequently higher than in the upper midwest. Home mission pastors seldom see many of the perquisites associated with established churches.

If it is true that salaries are significantly higher in established congregations than the synod's mission code (and it is not universally true), perhaps we need to re-evaluate our giving patterns and priorities — as individuals and as a church. Increases in the synod's salary code for missionaries have been scaled back to avoid further cuts in worker training and mission openings. The percentage of offerings made available for synodical mission and ministry has been declining for more than a decade.

More troubling are reports of parents discouraging their children from preparing for the ministry because of the standard of living in the parsonage. Galatians 6:6 and 1 Timothy 5:17,18 are as biblical as 1 Timothy 3:3. □

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.

Building a church in Honolulu

After a two-month visit I have returned from Honolulu, Hawaii, rather disgusted and disappointed. My daughter Carol and her husband, Pastor Jerome McWaters of St. Paul, Honolulu, have been in Hawaii for five years, trying in vain to get a church built.

A fact-finding committee recommended a church be built. I was present at this meeting. I asked the chairman of the task force, Pastor Daniel Gieschen, what the odds were of getting this church built, and he assured me it would surely be built. This was three years ago and still no church. In fact, Pastor McWaters received a letter from the mission board in January 1989 that the mission board intends to cancel building a church in Honolulu.

This is why I came home disgusted and disappointed.

*Chester Menth
Zumbrot, Minnesota*

(The failure to build on the present site is in part because a financial package which would not overwhelm the resources of the congregation could not be put together. But far more important is the fact that, as the financial situation was being struggled with, it became apparent that the state of Hawaii would not grant what was necessary to build on the site. The only alternative left was to dispose of the site and to look at other ways to conduct this gospel ministry.

With the confidence expressed by the inspired writer, "Many are the plans in a man's heart, but it is the Lord's purpose that prevails" (Proverbs 19:21), we are committed to the ministry in Honolulu. Please join us in the prayer that our Lord's will is done and his kingdom comes to as many as our Lord provides with the peace, patience, and persistence which he gives through Christ Jesus. — Harold J. Hagedorn, Administrator for Home Missions)

Let's use the NL

Why does every committee within our synod have to send out newsletters

or other mailings? Put a page in the Northwestern Lutheran for the president's report, stewardship, sharing, etc. Even three or four pages more would be cheaper.

Or is there some reason why only special groups or select members should know these news items?

*Marvin A. Kohlstedt
Somers, Wisconsin*

Whose hymnal is it?

The more I read about the new hymnal, the more I wonder: whose hymnal is this, anyway? Does it belong to the scholars of our synod, or is it to be a songbook for the people?

I have heard exactly two kinds of complaints from lay people. First, our hymns are hard to sing. Second, we have too few hymns of the "everybody's favorite" kind, with both meaty words and an appealing, easily singable melody.

Two Lutheran hymnals have been produced already in this generation. Both were failures as far as the WELS is concerned. The ELCA's is too liberal and the LCMS hymnal is too trendy. Will our new hymnal follow?

If this happens, the reason can be foreseen already: ours will be too academic.

*Roger Kovaciny
Columbus, Ohio*

Worship that matters

In an article "Worship that matters" (February 1) Pastor Victor Prange staunchly defends what many consider to be our repetitive and boring liturgy and worship service, and the editor concurs with him in a separate article.

What both men fail to note is the extent to which our non-exciting liturgy and pre-programmed, non-spontaneous sermons and prayers lead to internal problems within our churches, including:

- an unacceptably high percentage of members who attend church infrequently, because they know in advance exactly what is going to happen there each Sunday

- our own members leaving our synod for churches offering a more innovative, spontaneous, exciting type of worship

- disappointing evangelism results because newcomers are easily turned off by boring liturgical services

- stewardship of time, talents, and offerings suffers because a church that is perceived of as being distant and stuffy is often incapable of moving members to act on their faith.

We have a better chance to reach more souls with the gospel by being more exciting and less stuffy. By the way, what's wrong with being excited about the gospel message?

*Marilyn Titschinger
Phoenix, Arizona*

"Distinctively Lutheran"

In response to the letter entitled "advertising in the NL" (February 1) I would like to quote from the back page of the 1953 Northwestern Lutheran Annual: "The exclusive business of the church is the preaching of the gospel." It goes on to say that Northwestern Publishing House is a business concern whose business is to offer to all "literature which is distinctively Lutheran and which is suited to your particular needs."

Since the music of the Malachi group (November 15, 1988) and of Tresa Buz (January 15) is definitely not "distinctively Lutheran" and since the message of so very much of contemporary Christian music (pop style) promotes reformed doctrine with its man-centered love and decision theologies, it seems to me that neither the Northwestern Publishing House nor the official organ of the synod, the Northwestern Lutheran, should be promoting this genre of music in any way.

*Vera S. Janes
Livonia, Michigan*

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.



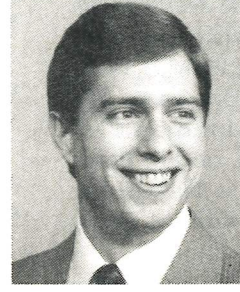
David P. Arndt
Menasha, WI
Associate
St. Peter
St. Peter, MN



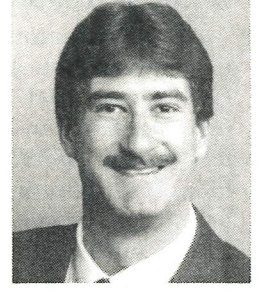
Andrew P. Bauer
Eagle River, WI
Good Shepherd,
Holmen, WI
Bethel, Galesville, WI



Gary A. Ceppek
Union Center, WI
King of Kings
Scottsbluff, NE



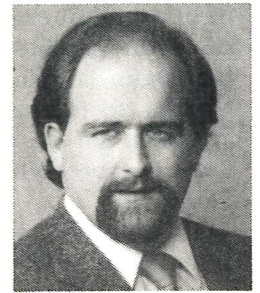
Nathan A. Cordes
Bend, OR
Faith
Pittsfield, MA



Charles S. Duford
Oak Creek, WI
To be assigned later

1989

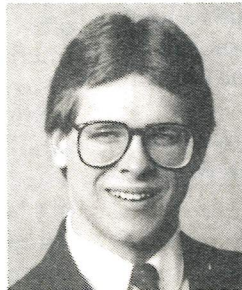
Graduates & assignments



Mark D. Franck
Livingston, MT
Assistant
Messiah
Nampa, ID



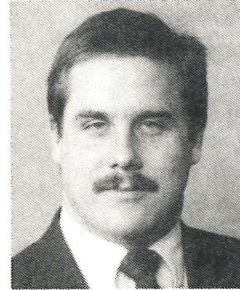
Timothy S. Gauger
Monroe, WI
Christ Our Savior
Grand Rapids, MI



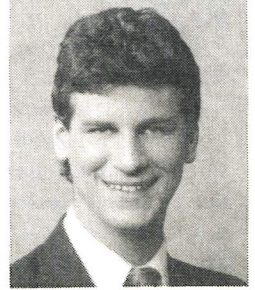
Timothy H. Grams
Milwaukee, WI
Christ the Redeemer
Berlin, VT



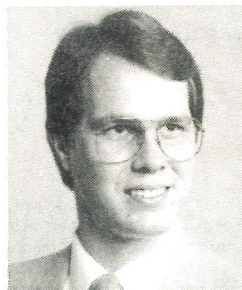
David L. Haugly
North Mankato, MN
Associate
Faith
Fond du Lac, WI



Jeffrey T. Heitsch
Grandview, MO
Peace, Isabel, SD
St. Paul, Timber Lake, SD



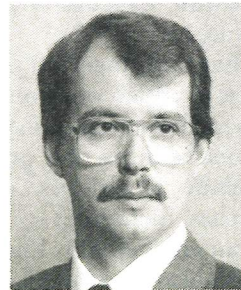
Daniel J. Helwig
Woodruff, WI
Associate
St. Peter
Plymouth, MI



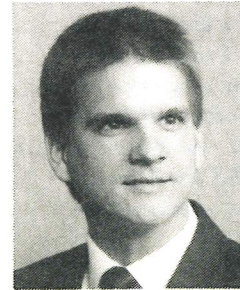
Paul J. Henning
New Ulm, MN
To be assigned later



Philip M. Henning
New Ulm, MN
Our Savior
Two Rivers, WI



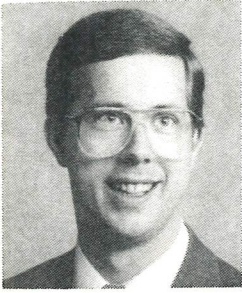
Ross W. Henzi
Livonia, MI
Associate
Trinity
Brillion, WI



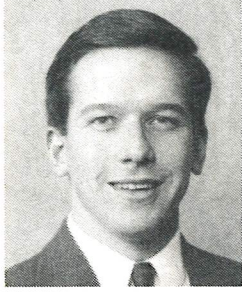
John R. Hering
Yukon, OK
The Lutheran
Evangelical Christian
Church in Japan



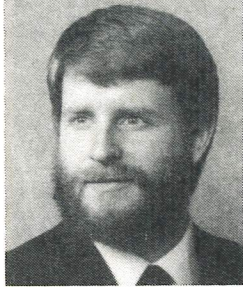
John E. Holtz
New Berlin, WI
Mount Olive
Iron Mountain, MI



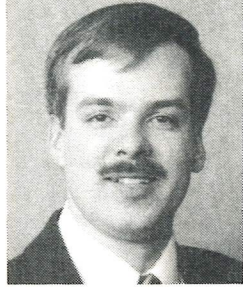
David A. Kapler
Redford, MI
Trinity
Mountain Home, AR



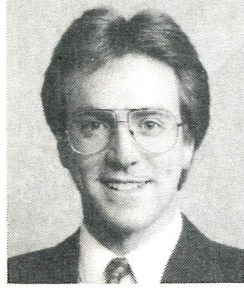
Gary A. Kluball
Cedarburg, WI
St. Mark
Duncanville, TX



Earl R. Kriewall
Madison, WI
Our Savior
Arlington, TX



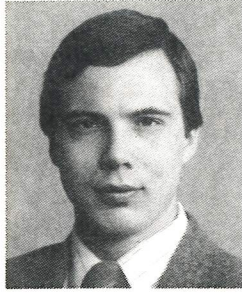
Robert J. Krueger
Township of
Washington, NJ
Outreach Exploratory
Olathe, KS



Daniel P. Leyrer
Milwaukee, WI
Immanuel
Salem, OR



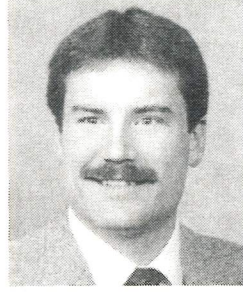
John A. Liebenow
Racine, WI
Atonement
Plano, TX



Joel E. Lillo
Anchorage, AK
Christ
Merrill, WI



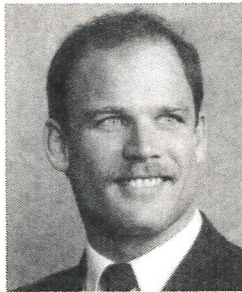
Paul J. Lindloff
Thiensville, WI
Christ
Oakley, MI



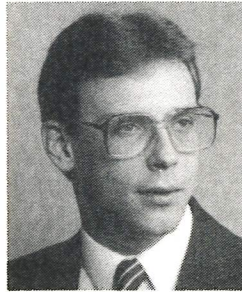
Daniel L. Lindquist
Menominee, MI
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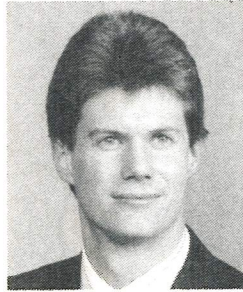
David C. Maertz
Marshall, MN
Tutor
Martin Luther
Preparatory School
Prairie du Chien, WI



Scott D. Martin
Mequon, WI
Trinity, Lincoln, MI
St. John, Mio, MI



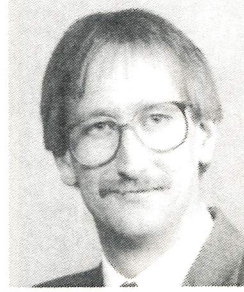
Kevin P. McKenney
Marinette, WI
Trinity
Aberdeen, SD



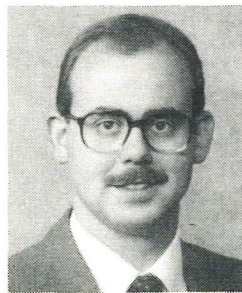
Brent C. Merten
Waukesha, WI
Associate
St. Paul
Algoma, WI



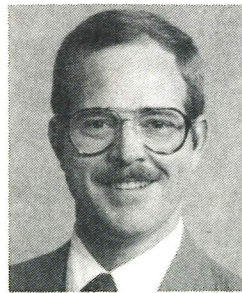
Scott D. Mews
Flagstaff, AZ
Gethsemane
Raleigh, NC



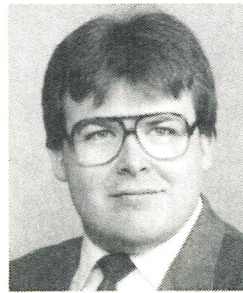
David W. Moore
Rhineland, WI
Zebaoth
Milwaukee, WI



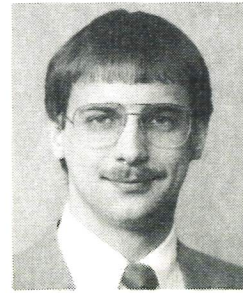
Bruce A. Mueller
Bloomington, MN
First Lutheran
Gary, SD



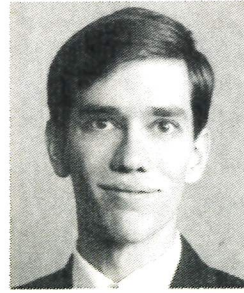
Thomas S. Naumann
San Jose, CA
Our Savior
Hart, MI



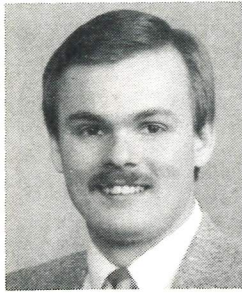
Randall R. Ott
Hemlock, MI
Trinity, Lake City, MN
Trinity, Millville, MN



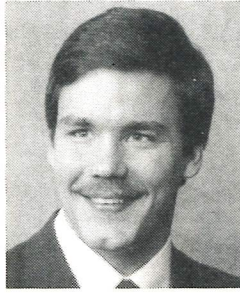
Kevin P. Raddatz
New Ulm, MN
Zion, Fort Morgan, CO
Trinity, Hillrose, CO



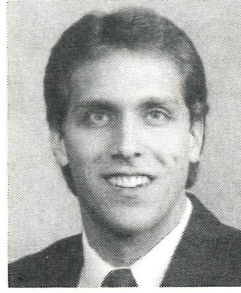
R. Dennis Rardin
Bolingbrook, IL
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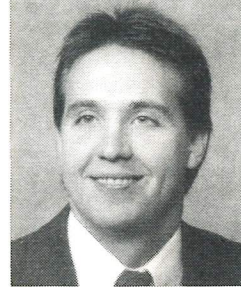
Dale M. Reckzin
Nepean, Ontario, Canada
Atonement
Baltimore, MD



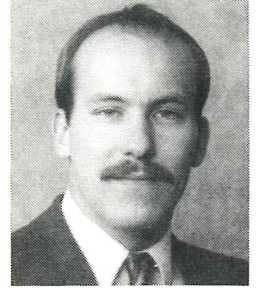
David A. Rockhoff
Tawas City, MI
Trinity
Wayland, MI



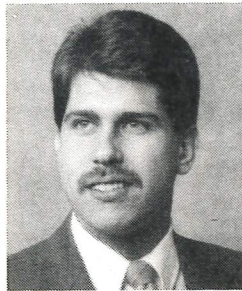
Duane A. Rodewald
New Ulm, MN
Tutor
Michigan Lutheran
Seminary
Saginaw, MI



David J. Rothe
Brown Deer, WI
St. James
Prairie du Sac, WI



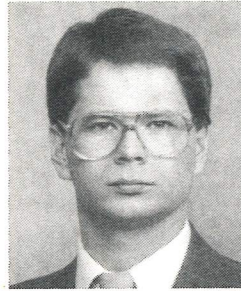
Timothy J. Satorius
Roseville, CA
Instructor
Nebraska Lutheran
High School
Waco, NE



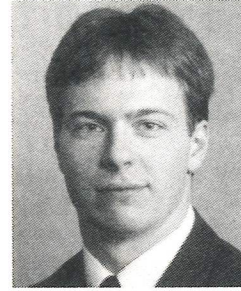
Paul E. Schaewe
Yale, MI
Our Savior
Perry, MI



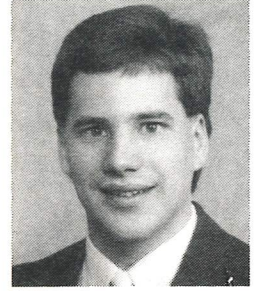
Joseph R. Schlawin
Kirkwood, MO
St. John, Boyd, MN
Living Water, Dawson, MN



Keith W. Schreiner
Fort Atkinson, WI
Associate
St. John
Westland, MI



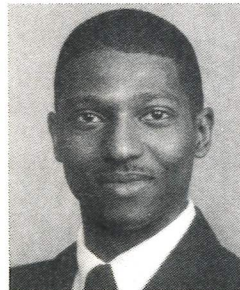
Michael D. Schultz
Durand, MI
Mount Calvary
Flagstaff, AZ



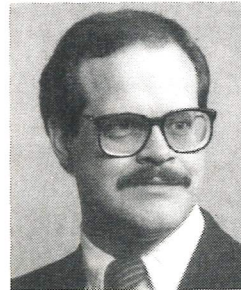
Thomas J. Schultz
Wausau, WI
Associate
Martin Luther
Neenah, WI



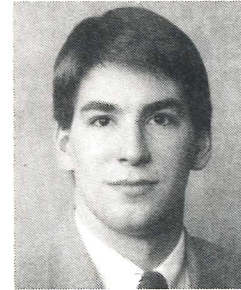
James W. Sherod
Streator, IL
Gethsemane
Davenport, IA



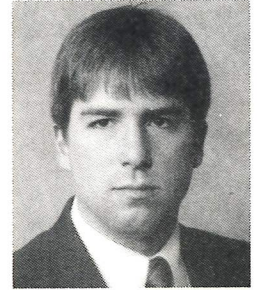
Snowden G. Sims
Milwaukee, WI
Tutor
Northwestern
Preparatory School
Watertown, WI



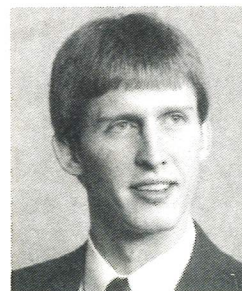
Stanley C. Stein
McNaughton, WI
Associate
St. Lucas
Milwaukee, WI



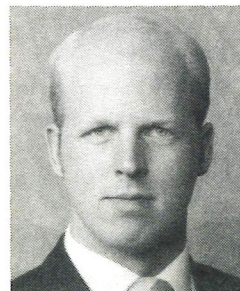
Eric E. Steinbrenner
Fond du Lac, WI
Outreach Exploratory
Atlanta, GA



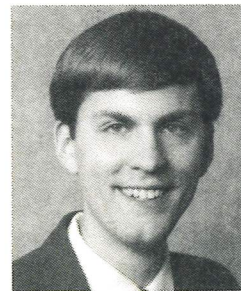
Ethan E. Steinbrenner
Fond du Lac, WI
Associate
Bethany
Fort Atkinson, WI



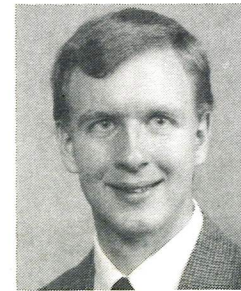
Ross A. Stelljes
New Ulm, MN
Tutor
Northwestern College
Watertown, WI



Kristian L. Taves
Milwaukee, WI
First Lutheran, Aurora, NE
St. Mark, Sutton, NE



Peter L. Unnasch
Nodine, MN
Assistant to the
Dean of Students
Dr. Martin Luther College
New Ulm, MN



Karl A. Walther
Sturgeon Bay, WI
Beautiful Savior
Topeka, KS



Donald C. Windsperger, Jr.
Delano, MN
St. John
Lake Benton, MN

Additional assignments

1988 Graduates

- Kevin J. Hanke**, St. Louis Park, MN
St. John, Beaver Dam, WI
- Henry T. Koch**, Cleveland, WI
Zion, Torrance, CA
- Joel R. Voss**, Green Bay, WI
Resurrection, Centerville, OH

1987 Graduates

- David P. Bostedt**, Abrams, WI
St. Peter, Elmwood, WI
- Roger H. Knepprath**, Saukville, WI
Zion, Bristol, WI
- Jonathan M. Ladner**, Bloomington, MN
Outreach Exploratory, Cottage Grove, MN
- Kurt W. Loescher**, Bloomington, MN
Trinity, Englewood, FL
- David J. Martin**, Tomah, WI
Associate, St. Paul, Cudahy, WI
- Richard S. Russow**, Long Prairie, MN
Salem, Sturgeon Bay, WI

1986 Graduates

- Joel V. Peterman**, Appleton, WI
Outreach Exploratory, Rochester, MN
- David R. Wenzel**, Menasha, WI
Associate, St. Paul, St. James, MN

Permanently Assigned to Their Present Call

- Guy R. Purdue**, Santa Monica, CA
Associate, Redeemer, Fond du Lac, WI
- Mark T. Mammel**, Onalaska, WI
Assistant, Gloria Dei, Belmont, CA
- Rick L. Miller**, Oshkosh, WI
Instructor, Huron Valley Lutheran High School
Westland, MI
- David M. Zahn**, County Line, WI
Associate, St. Paul, Stevensville, MI

Reassigned for One Year to Their Present Call

- Kenneth L. Brokmeier**, Fort Atkinson, WI
Tutor, Northwestern College
Watertown, WI
- Jonathan A. Kuske**, Mequon, WI
Tutor, Martin Luther Preparatory School
Prairie du Chien, WI

- Peter J. Leyrer**, Milwaukee, WI
Graduate Assistant to the President
of the Western Wisconsin District
- Richard T. Pamperin**, Madison, WI
Instructor, West Lutheran High School
Hopkins, MN

Timothy K. Poetter, Mito City, Japan
Shared time ministry, St. John
Montrose, CO

Paul T. Prange, Janesville, WI
Tutor, Michigan Lutheran Seminary
Saginaw, MI

Roger W. Rockhoff, Tawas City, MI
Graduate Assistant to the President
of the Minnesota District

Martin A. Spriggs, Loomis, CA
Graduate Assistant to the President
of the Southeastern Wisconsin District

Joel W. Thomford, Zumbrota, MN
Graduate Assistant to the President
of the Northern Wisconsin District

Robert J. Timmermann, Wauwatosa, WI
Instructor, California Lutheran High School
Garden Grove, CA

Charles A. Westra, Beaver Dam, WI
Tutor, Northwestern Preparatory School
Watertown, WI

Jeffrey D. Wegner, Van Dyne, WI
Instructor, Northwestern Preparatory School
Watertown, WI

Matthew A. Crass, Rock Island, IL
Graduate Assistant to the President
of the Michigan District

IN THE NEWS

Taped services the answer

Moving is an accepted fact of corporate life today. When an opportunity came for a WELS family to advance and relocate to northern Minnesota everything seemed right. Surely in the state of Minnesota where the WELS has 144 congregations, finding a new church home would not be a problem. But the closest church, they found out, was 150 miles away. The three hundred mile round trip could be managed only once a month.

The family needed more than that to sustain their spiritual life. For ten years now they have gathered on their at-home-Sundays to worship with the help of an audio cassette provided by the Taped Services Committee of the WELS Home Mission Board.

This scene is repeated 85 times every Sunday throughout the world, as isolated families gather around a tape recorder to worship.

Some of the tapes go to far-off places like Australia, Nepal, Thailand, Spain and France. Others go to familiar U. S. states and provinces of Canada. Each tape serves a family desiring to worship and enjoy a sense of fellowship with other believers.

Recently VHS video taped worship services have been made available.

There are notes of appreciation. The family in Minnesota writes: "I have been promoted and we will be moving. . . . The program has been a big help to us."

If you know of someone who would benefit from these taped services, you are invited to send your request for audio or video tapes to the Taped Services Committee, 2929 N. Mayfair Rd., Milwaukee, Wisconsin 53222.

— Kenneth Kratz

Malawi disasters

Lois Cox, wife of Missionary Ray Cox of Malawi, Africa, reports an earthquake in Malawi in March. The early morning tremors, 5.7 and 6.5 on the Richter scale, were recorded by seismographic stations throughout the world.

"My bed danced and walked," reported Lois. "I heard what sounded like a freight train passing over me. When earthquakes measure 5.7 and 6.5 on the Richter scale it's not fun or funny."

She wrote that she was grateful that none of the mission family was hurt. "To my knowledge," she added, "not one of our 15,000 members died in the quake, only suffered property damage."

A series of natural disasters in a three week period in March — two tremors, floods in southern Malawi, and a cyclone in northern Malawi — have left 100,000 homeless.

Congregation installs minister of administration

St. John Lutheran Church in Wauwatosa has begun a new chapter in lay ministry in the WELS. On April 2 Donald Timmermann was installed as the congregation's minister of administration. He is the first person in the WELS to be called to serve as a congregation's lay administrator.

As a minister of administration Timmermann has the responsibility to facilitate the planning and execution of the congregation's programs and activities in keeping with its mission statement and goals. He will also manage the work of the office staff and the fiscal affairs of the congregation.

In addition, Timmermann will be responsible for coordinating the lay ministry at St. John, which in-

cludes matching the skills and spiritual gifts of its members with the needs of the congregation.

Before accepting the call to serve at St. John, Timmermann was an administrator and mechanical engineer at the Falk Corporation in Milwaukee where he served as product manager for disc couplings. At the time of his resignation he had been a Falk employee for 33 years. His wife, Helen, is an administrative secretary at Wisconsin Lutheran High School serving in the office of the principal. They have four sons, all active in WELS congregations.

At the installation service on April 2, the synod was represented by Second Vice President Robert Zink. He pointed out to the con-

gregation that the synod will be watching this new ministry with interest in the hope that other congregations will find ways to relieve pastors of some of their administrative responsibilities so they can devote their energies to other pastoral tasks which make heavy demands on their time.

St. John is grateful to the Lord of the church for providing a highly qualified and dedicated minister of administration to serve with its pastors in meeting the congregation's needs. The congregation hopes that other WELS congregations will be encouraged to follow its lead in promoting this form of lay ministry in the church.

— Joel C. Gerlach

Students canvass Tallahassee

A six-member Travel/Canvass/Witness team, gathered by Pastor Jack Kelly of the WELS Lutheran Campus Ministry in Milwaukee, traveled 3000 miles on a ten-day trip which took them to Tallahassee, Fla., to help out an exploratory mission.

The TCW team worshiped with the mission congregation on Palm Sunday, the first worship service held by the mission. There were 40 in attendance. During the week the team visited 2500 homes in the area, going door-to-door, or telephoning, or dropping off invitations at door steps.

Sunburned and exhausted, the TCW team returned to Milwaukee late Easter Sunday. Calling Pastor Kelly Voigt of Good News Lutheran Church of Tallahassee, the team heard the good news that 110 people attended the Easter service.

South Central District

The members of **King of Kings at Little Rock, Arkansas**, dedicated a new parsonage on October 30, 1988. The congregation is served by Pastor David Putz. . . . **Cross of Christ in Universal City, Texas**, served by Pastor Bill Brassow, dedicated its church parsonage on December 4, 1988. . . . Members and friends of **Risen Savior of Austin, Texas**, dedicated a new parsonage on January 22. The two story brick structure provides a beautiful home for Pastor David Clark, his wife Bonnie, and their new infant daughter. The building or purchase of these homes was made possible through the gifts of our WELS members to the Church Extension fund. . . . **Calvary of Dallas**, the oldest WELS congregation in Texas, celebrated its twenty-fifth anniversary on Sunday, February 5. Among the guest speakers for the three anniversary services was WELS President Carl Mischke. Calvary has been served by four pastors, Robert Neumann

(1964-67), Walter Diehl (1968-76), Gene Durfey (1977-79), and John Gaertner (since 1979). . . . Songs of praise were raised to the Lord by the members of **Holy Cross of Oklahoma City, Oklahoma**, on February 19 as they dedicated a new organ for their worship facility. Timothy Marek from neighboring Gethsemane served as the guest organist for the service. . . . The first service at **Living Hope of Owasso, Oklahoma**, was held on February 26. One hundred people were in attendance. The new exploratory mission is served by Pastor David Sellnow. . . . A member of **Christ the Lord in Houston** will suit up next fall to play basketball for the University of Kentucky. Jeff Brassow, a 6' 4" guard, who has also been chosen to play on several national high school all-star teams, is looking forward to playing at a school steeped in basketball tradition.

— Charles L. Learman

Southeastern Wisconsin District

A standing-room-only crowd of over 400 heard a debate at the University of Wisconsin-Milwaukee. The debate between John F. Brug, professor of Old Testament at Wisconsin Lutheran Seminary, and Jamal Badawi, an apologist for Islam, from Halifax, Nova Scotia, was on the topic "Who Is Jesus." According to Professor Brug, the assembly was equally divided between Christians and Muslims. Individual requests by Muslim students have prompted Professor Brug to make follow-up visits to the UWM campus. The WELS campus ministry also took part in promoting this debate. . . . The District Mission Board has begun a **shepherding program**. Each member of the Board will shepherd one or more missions "to facilitate more effective administration through regular and deliberate personal contact with mission congregations and their pastors," according to Pastor Howard Kaiser, chairman. . . . **Pastor Philip Merten** has joined the Wisconsin Lutheran Institutional Ministry staff. A staff of three pastors now serves the many institutions in southeastern Wisconsin. . . . **Grace, Waukesha**, dedicated its new organ on April 16 and celebrated its 80th anniversary on May 21. Also in May, **Grace, Milwaukee**, celebrated its 140th anniversary. . . . **Bethlehem, Menomonee Falls**, dedicated its new addition on April 30 which includes four offices, large meeting room and remodeling of the narthex for a total cost of \$103,000. . . . Pastor Daniel Westendorf, Peace, Hartford, delivered the sermon at the graduation service at **Kettle Moraine Lutheran High School**, Jackson, on May 28. Sixty-four members of the class of '89 received their diplomas. . . . After 43 years

in the teaching ministry, **Pastor Luther Spaude** is retiring in June. He taught at Michigan Lutheran Seminary, Saginaw, Mich., from 1946-1957, at Wisconsin Lutheran High School, Milwaukee, from 1957-1979, and at Wisconsin Lutheran College, Milwaukee, from 1979 to his retirement. . . . **Alton Boldt**, member of St. Paul, Muskego, has given his intricate 1/87 scale carving and diorama of Noah's ark to Wisconsin Lutheran College as a permanent display. Boldt spent more than four years completing this authentic model made of cypress wood as described in the Genesis account. The project, featured in the *Milwaukee Journal*, is on display in the lobby of the Schwab library's main floor.

— Robert A. Sievert

Western Wisconsin District

On June 4 **Grace of Prairie du Chien** began using its new building. The congregation is now gearing up to expand its outreach into the community. . . . Over fifty teenagers attended a "lock-in" recently hosted by the youth of the **Savanna and Mt. Carroll, Ill. congregations**. "Christian Help for Today's Temptations" was the theme. . . . **New Life of Rockford, Ill.**, held its first worship service on May 7. The congregation is being planted by Pastor Mark Paus-tian in the southeast quadrant of the city. . . . A groundbreaking service was held April 23 at **Peace, Sun Prairie**. The expansion project estimated at \$450,000 will include an expanded narthex and increased areas for Christian education and administration. A new fellowship hall, library, and kitchen will also be provided. The congregation is served by Pastors Ardin Laper and Elton Stroh.

— Elton C. Stroh

NOTICES

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

WISCONSIN EVANGELICAL LUTHERAN SYNOD CONVENTION

The fiftieth biennial convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 7-11, 1989 at Martin Luther Preparatory School in Prairie du Chien, Wisconsin.

The opening communion service in the campus chapel will begin at 9:00 a.m. on Monday, August 7. Professor William Zell, retiring president of Northwestern Preparatory School, will preach the sermon. The closing service will be held immediately after the last session on Friday, August 11. The preacher will be Karl R. Gurgel, president of the Western Wisconsin District.

The opening session of the convention will be held immediately following the opening service. Delegates are asked to arrive early to register in the lobby of Gym 1 either on Sunday or before the opening session.

The convention theme is "Grow-Go-Glow." Bible studies on the theme will be presented by Mr. Robert Grebe, Professor John Brug and Pastor Alan Eckert.

Housing will be provided for all delegates and meals will be served in the school dining hall. Each delegate will receive a letter from the synod secretary before May 31, certifying him as a delegate to the convention and informing him whether he is to serve on a floor committee. Detailed instructions regarding travel and housing will be mailed by the school to each delegate in the middle of June.

Mail sent to delegates during the convention should be addressed in care of Martin Luther Preparatory School, Prairie du Chien, WI 53821. Delegates may be reached by telephone at 608/326-8480.

David Worgull, Secretary
Wisconsin Evangelical Lutheran Synod

MIMEOGRAPH

Available to any church, school or organization: A. B. Dick Model 525 electric, uses paste ink. Supplies include 4 tubes ink, pads, 4 quires stencils for use with electronic typewriters. Contact Pastor Philip E. Krieger, 4104 Smithville Rd., Eaton Rapids, MI 48827; 517/663-8849.

YELLOWSTONE/GLACIER PARK VISITORS

Shining Mountains Lutheran Church, 326 N. Western Dr., Bozeman, Montana, welcomes you to worship with us every Sunday at 10:00 a.m. Contact Pastor Richard Froelich (406/586-7979) or Larry Baker (406/284-3350) for more information.

VACATIONERS

If you are vacationing in the Wisconsin Dells, Wisconsin, area this summer, you are invited to attend services at Newport Lutheran (ELS), five miles southeast of Wisconsin Dells on Hwy. 16. Services at 7 p.m. Saturdays and 10:30 a.m. Sundays. Pastor Joel Willitz, 212 Volk St., Portage, WI 53901; 608/742-4286.

NORTHWESTERN PUBLISHING HOUSE Summer Store Hours

The summer hours for the NPH store from Memorial Day weekend through Labor Day weekend are as follows: Monday through Friday, 9:00 a.m. to 5:30 p.m.; Saturday, 9:00 a.m. to 1:00 p.m. The hours for the office are the same as before: Monday through Friday, 8:00 a.m. to 4:30 p.m.

Vacationers are welcome to come and browse at the Northwestern Publishing House store, 1250 N. 113th Street (one block north of Watertown Plank Road on 113th St.), Milwaukee, Wis.; 414/475-6600.

HYMNALS NEEDED

Hope Lutheran in Cuyahoga Falls, Ohio is in need of used hymnals. Contact Barbara Gellatly, 7385 Herrick Park Drive, Hudson, OH 44236; 216/650-2790.

JUNIOR HYMNALS NEEDED

The Junior Hymnal from CPH is out of print. Please notify us of any extra or unwanted copies in good condition. Rock of Ages Lutheran Church, 741 Campbell Rd., Madison, TN 37115; 615/865-2228.

CONTEMPORARY WORSHIP SERVICES

Has your congregation used contemporary liturgies and/or music? We'd like to hear from you. Contact Mary Leonard, Eastside Lutheran, 225B N. Thompson Dr., Madison, WI 53714; 608/249-7629.

NAMES WANTED — NEW YORK

Names wanted for any community on Long Island, New York. Send names to Pastor John Berg, 45 Talisman Dr., Dix Hills, NY 11746 or call collect 516/499-6425.

**POSITION AVAILABLE
EDUCATIONAL/GROUP COUNSELOR**

Wisconsin Lutheran Child & Family Service is seeking a full-time Christian counselor and educator. Qualifications: WELS or ELS member. Masters degree or bachelors degree plus 5 years experience. Special skills: communication and media skills; knowledge of group interaction and dynamics; initiative and innovation in developing Christian programs for healing or enrichment. Position available July 1. Contact Joanne Halter, Director of Social Services, WLCFS, 6800 N. 76 St., Box 23980, Milwaukee, WI 53223; 414/353-5000.

CHANGES IN MINISTRY

PASTORS:

- Ellenberger, Larry G., from Beautiful Savior, Topeka, Kan. to St. Lucas, Milwaukee, Wis.
- Frey, James A., from Our Savior, Hart, Mich. to St. Paul, Belleville, Mich.
- Furno, David J., from Faith, Marquette, Mich., to Holy Cross, Standish, Mich.
- Gawrisch, Kenneth H., from Immanuel, Waukegan, Ill., to St. Paul, Franklin, Wis.
- Larsen, Ulrik J., from Wisconsin Lutheran High School, Milwaukee, Wis., to retirement
- Leyrer, Carl S., from St. Lucas, Milwaukee, Wis., to retirement.
- Proeber, James N., from Zion, Ft. Morgan, Col., to Living Word, Petaluma, Cal.
- Sawall, Robert L., from Gerreja, Indonesia, to Prince of Peace, Flower Mound, Tex.
- Spaude, Luther O., from Wisconsin Lutheran College, Milwaukee, Wis., to retirement.
- Suckow, Joel E., from Good Shepherd, Holmen, Wis., to Northland High School, Wausau, Wis.

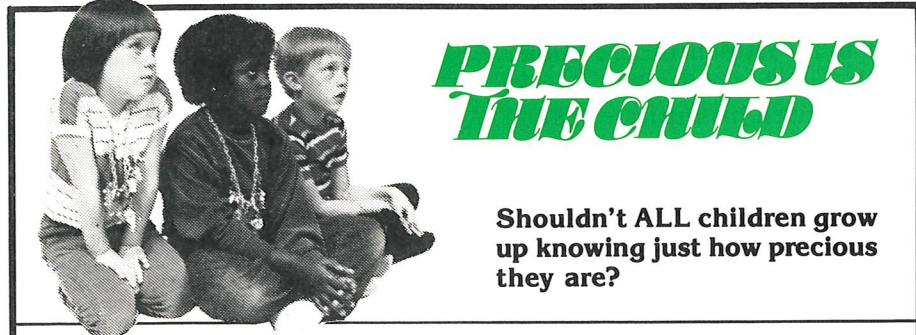
TEACHERS:

- Arndt, Barbara J., from Grace, St. Joseph, Mich., to River-view, Appleton, Wis.
- Arndt, Sandra, J., from Michigan Lutheran High School, St. Joseph, Mich., to Nebraska Lutheran High School, Waco, Neb.
- Bock, Marilyn, from inactive to St. Mark, Watertown, Wis.
- Buraw, Constance, from inactive to St. Paul, Wisconsin Rapids, Wis.
- Buraw, Sharon, from inactive to Peace, Hartford, Wis.
- Carlovsky, Jill A., from St. John, Maribel, Wis., to St. Peter, Fond du Lac, Wis.
- Engel, Rhoda, from inactive to Immanuel, Waupaca, Wis.
- Erbe, Ruth, to St. Paul, Cudahy, Wis.
- Gosse, Mary K., from Riverview, Appleton, Wis., to Immanuel, Appleton, Wis.
- Hirsch, Yvonda, from inactive to St. John, Stanton, Neb.
- Inniger, Jeffrey A., from St. John, Caledonia, Minn., to St. Paul, St. James, Minn.
- Maas, Michael N., from Our Savior, Pomona, Calif., to Centennial, Milwaukee, Wis.
- Meier, Juliana, from inactive to Trinity, Kiel, Wis.
- Mischke, Janet, from inactive to St. John, Milwaukee, Wis.
- Ohm, Ronald C., from Emanuel, W. St. Paul, Minn., to St. John, Sleepy Eye, Minn.
- Otto, Philip, from inactive to St. Peter, Fond du Lac, Wis.
- Petermann, Marianne E., from Siloah, Milwaukee, Wis., to St. John, Sleepy Eye, Minn.
- Quam, Lisa A., from St. John, Fox Lake, Wis., to St. Peter, Fond du Lac, Wis.
- Seeger, Patricia, from inactive to Atonement, Milwaukee, Wis.
- Stadler, Elaine J., from Christ, Beatrice, Neb., to St. Paul, Moline, Ill.
- Ungemach, Margaret A., from Good Shepherd, Downers Grove, Ill., to Good Shepherd, Burnsville, Minn.
- Weihrauch, Carl J., from Our Redeemer, Madison, Wis., to Christ, Marshall, Minn.
- Widenhoeft, Carol A., from Jordan, West Allis, Wis., to St. Paul, Muskego, Wis.
- Wilsmann, Carole, from inactive to St. John, Milwaukee, Wis.
- Zills, Barbara, from inactive to St. Peter, Fond du Lac, Wis.

ADDRESSES

PASTORS:

- Degner, Steven C., 4743 Kenneth Ave., Santa Maria, CA 93455; 805/937-0339.
- Guenther, Jon E., 2315 Lawton Bluff Rd., Charlotte, NC 28226; 704/366-9309.
- Hartman, Robert C., 5080 S. Menard Dr., New Berlin, WI 53151.
- Juroff, Henry A., 296 S. Main St., Fond du Lac, WI 54935; 414/929-8871.
- Myers, Daniel, 370 Kellins Crescent, Saskatoon, Saskatchewan, Canada S7N 2X6.
- Pankow, James W., 909 N. Southland Dr., Lafayette, IN 47905; 317/477-6558.
- Raabe, Richard G., Jr., 2420 Lefeber Ave., Wauwatosa, WI 53213; 414/475-7550.
- Schultz, David F., 10045 Galveston St., El Paso, TX 79924.
- Valerio, Arthur J., 109 Darin Dr., Sitka, AK 99835.



PRECIOUS IS THE CHILD

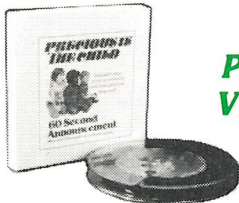
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CITY, STATE, ZIP

VBS DATES (when through when)
VBS TIMES (i.e. 9 AM to 12:00 noon)
CONTACT TELEPHONE NUMBER

IMPORTANT: Allow 4 to 6 weeks delivery for your direct mail and/or the radio spot

SEND ORDER FORM TO:
WELS Mass Media Ministry
2929 North Mayfair Road
Milwaukee, WI 53222



Hans Koller Moussa

At the time I wrote the words several issues ago, I did not know that he had once been a prospect for the presidency of the University of Chicago. My column was about Hans Koller Moussa, one of the four pastors who served on the first editorial staff of this magazine. Even though he is little known today, he had (at least by WELS standards) a spectacular career, cut short by his death at 44. To further atone for this lamentable state of affairs, I am writing a sequel to my first column. (Yes, you may turn the page.)

There are two reasons for his obscurity. First, the official (and only) history of this synod, written by seminary professor J. P. Koehler, ends just about the time Moussa arrives on the scene. Secondly, Koehler did not much care for him. Moussa had made a mess of the year he had served as tutor at Northwestern College, an institution to which Koehler was deeply devoted and whose ideals he fiercely guarded. During that year Moussa served as assistant to "Inspector" (dean) J. P. Meyer.

With ill-concealed disgust Koehler describes the fiasco: "Moussa was chummy with the boys, and when off duty he maintained a passive attitude even though the riot would take place in front of his door, and the students vented their exuberance of spirits and meanness, as the case would be, chiefly on Meyer. . . . The worst outbreak is recorded after Meyer's breakdown in February [1903], when Moussa was in full charge." Aside from the listing of Moussa as a member of a committee some 20 pages on, those are the first and last words Koehler wrote about Moussa. The silence is loud.

Just a few more words about the career of Moussa. In the 1950s the publishing house printed a three volume *History of Preaching in Britain and America* by F. R. Webber. Two WELS pastors made it, Dr. Adolph Hoenecke of our seminary and Pastor Hans Koller Moussa.

Apparently Webber had source material not available to us now. Webber calls Moussa "a man of superlative gifts." Though he died at 44, Webber writes, "yet he gained a wide reputation as an eloquent preacher, a religious editor, an educator and a linguist. . . . Great universities, aware of his knowledge of no less than 14 languages would have called him to their faculties, but his first choice was congregational work."

Even more startling is Webber's account that Dr. William R. Harper, president of the University of Chicago, "expressed the hope that Moussa, then but 23 years of age, might some day become his successor." Harper knew Moussa well because he "studied oriental languages under the personal direction of President Harper, who considered him one of his most brilliant students."

Webber points also to Moussa's "priceless editorials and essays" in the *Northwestern Lutheran*. "Very few men of his denomination could hope to equal him, while in other circles only Sir W. Robertson Nicoll, the great Scottish theologian, may be compared to him."

How did Moussa carry his gifts? Lightly, very lightly. His writing was a sacrifice of thanksgiving to God, his Savior, and to his grace, which comes to rebel sinners, embraces them, and makes them whole. Humble and full of praise to the glory of God. That is what his words say of himself.

James P. Schaefer

Give and it shall be given to you



Nurse Kramer at the Malawi clinic.

by Debra Kramer

In July 1985 I left home for a three-year term of service as a nurse in our synod's medical mission in Malawi, Africa. When the opportunity first presented itself, my initial reaction was, "Who, me? You've got to be kidding!"

But God patiently and persistently kept prodding me until I finally became convinced that this was what he wanted for me. I came to realize that God is not looking for extraordinary people or saints. He is simply looking for committed Christians who are willing to allow him to work through them. So I began my adventure, armed with the assurance that God wanted me to do this work.

I could not have imagined the challenging and interesting clinic work I was to become involved in. I quickly grew accustomed to the simple clinic buildings with no electricity or running water and just the

bare essentials of equipment. What I did not get used to was the never-ending variety of patients we saw every day.

When the day began we never knew what medical situations we might encounter. It might be the woman who arrived in an oxcart ambulance after being struck by lightning, or one of the many children we would see that day with malaria, or maybe my old friend, Mr. Magalaunde, who needed a tooth pulled. The professional experience I gained is invaluable.

I could not have known the beauty of the Malawian people. I knew Malawians in many different social situations, but most of the people we dealt with through our clinics were living in rural villages and were faced with a day-to-day struggle to provide themselves and their families with the necessities of life. Yet they were wonderfully polite, warm, friendly, and generous people.

I was prepared to get my job satisfaction from the job itself because I was not sure that the people would appreciate or thank me for the work I would be doing. But I found the opposite to be true. I will always treasure the many special thanks I received from my Malawian friends.

I also could not have imagined the beauty of the part of the world I was to call home. What an exciting opportunity to discover a whole array of new plants, insects, animals, flowers, and the African night sky.

Malawian sunsets are indescribable. One of my most vivid memories is sitting on a sandy beach at Lake Malawi watching a full moon slowly rise over the lake. Never before had I been surrounded by such natural beauty as I was in Malawi.

When I was preparing to leave for Malawi, my mind was on the friendships and relationships I was leaving behind. But God was preparing new friends in Malawi. I believe anyone who has lived in a foreign country will agree that friendships can form quickly and firmly in such a situation. There are many dear friends who have become a permanent part of my life as a result of those three years in Malawi.

There were certainly disappointments and difficulties in my Malawi experience, but the fulfillment of God's promises far out-weighed those frustrations. He asked me to give those years to him and promised his abundant blessing in return. "Give and it will be given to you. A good measure, pressed down, shaken together and running over . . ." (Luke 6:38).

That I have received. □

Debra Kramer is a pediatric nurse in Duluth, Minnesota, where she is a member of Shepherd of the Hills.