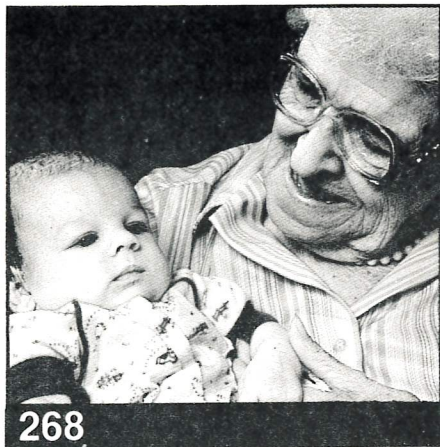


August 1989

the  
Northwestern  
Lutheran

A photograph of a young child with light-colored hair, wearing a white shirt, looking down at their hands. They are holding the hands of another child whose arm is visible in the foreground. A snake with a patterned body is wrapped around the child's arm. The background is dark, and the lighting is warm and focused on the children's hands and the snake.

But deliver us  
from evil



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

OFFICIAL MAGAZINE OF THE  
WISCONSIN EVANGELICAL LUTHERAN SYNOD

AUGUST 1989/VOL. 76, NO. 14

## 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. Schaeewe (Michigan), R. Edwards (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), F. Hemmrich (South Atlantic), C. Learnan (South Central), R. Sievert (Southeastern Wisconsin), E. Stroh (Western Wisconsin).

## Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Duane Weaver; Subscription manager, Suzanne Giese.

## Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. Phone 414/475-6600. Allow **four weeks** for a new subscription, subscription renewal or change of address.

**Subscription rates** (payable in advance)  
*U.S.A. and Canada* — **One year, \$8.00; two years, \$15.00; three years, \$21.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$4.50 per subscription. Every home mailing plan at \$5.00 per subscription. All prices include postage.

*All other countries* — Please write for rates.

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

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1989 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

## FEATURES

- The word for today** by *Richard E. Lauersdorf* 263  
Spiritual thirst quenchers
- Letters from Peter and Judas** by *Julian G. Anderson* 265  
Peter's picture of the church
- Contemporary moral issues** by *Wayne D. Mueller* 266  
Premarital relationships
- The value of human life** by *Robert R. Fleischmann* 268
- But deliver us from evil** by *Jim McGarigle* 270  
Satanism is on the move
- The making of a TV promotion** 272  
by *Duane Seidensticker and Sarah Weeks*

## COLUMNS

- Editorial comment** by *Carleton Toppe* 264  
The bishop was not impressed
- Letters** 273
- From this corner** by *the editor* 279
- Speaking my mind** by *H. Curtis Lyon* 280  
Pastoral counseling: An important function

## NEWS

- Issues at the WELS convention** 274
- Volunteers bring gospel to the mentally retarded** 274
- Board authorizes exploratory visit** 275
- Oshkosh campus ministry changes name** 275
- Star athlete graduates from Northwestern College** 275
- Matriarch of seven generations dies** 276
- Also in the news** 276
- Dakota-Montana and Nebraska Districts** 277

# Spiritual thirst quenchers

by Richard E. Lauersdorf

*Jesus stood and said in a loud voice, "If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him" (John 7:37,38).*

**A**sk the person who has come out of surgery what those slivers of ice and first sips of water mean to him. Ask the athlete who has given his all and drenched his body in perspiration what the drink lifted to his lips does for him. What a problem thirst can be and how necessary to quench it.

There's an even greater thirst whose quenching is extremely important. That's why Jesus speaks in our verses about spiritual thirst quenchers.

## Christ

"If a man is thirsty," Jesus said. What man isn't? Though he may not fully feel or freely acknowledge it, his soul begs for relief from the burning anguish of sin. In his ignorance and stubbornness man turns to the world's wells; but like the alcoholic, the more he drinks the less his thirst is quenched. Satan hardly labels these wells as "unsafe for human consumption." Instead he guilds the spout and spruces up the surroundings to deceive the thirsty traveler. But comes the time when the wells of power, possession, pleasure, and philosophy, where men have let down their buckets in mad profusion, will be shown to have offered only poison for the soul.

There is a well which flows with living water, but only one. Jesus said it clearly, "If a man is thirsty, let him come to me and drink." Jesus is the only water of life. With his atoning death on Calvary's holy mountain he opened up that pure and healing fountain which flows to you, to me, to all. Now he channels his thirst-quenching forgiveness to us through the riverbeds of word and sacraments. If all who lived on earth were to come and drink, never could they drain his forgiveness dry.

But the question is, "Am I letting my bucket down into the well of his word?" In olden times lords built their castles over springs so that when besieged, those inside would always have life-giving water. When sin's temptations besiege us and life's pressures threaten to crush us, it's time to drink again. It's time

to pick up our Bibles, recall a verse learned in our youth, hear the word in our church, stand at the communion table, and be refreshed. It's time to use the only thirst quencher that can do it, the one labeled Christ.

## The Christian

Those whose thirst is quenched by Christ become pipelines bringing him to other parched souls. Jesus said so, "Whoever believes in me . . . streams of living water will flow from within him." From the believer's inmost being will come not just a spoonful or two, but "streams of living water." Like some artesian well the Christian's heart sends forth life-giving water to others.

Wasn't that how it went with the early Christians? Acts 2 tells us Peter preached to 3000. Acts 5 tells how Christians filled Jerusalem with their doctrine. Acts 8 tells that Christians, when scattered by persecution, went everywhere preaching the word. It can be no other way. Those who have their thirst quenched by Christ become thirst quenchers to others.

Isn't that also true today? A Christian father or mother (God be thanked if both) carried us to a baptismal font, taught us the Savior's name, sat with us in the church bench. Perhaps it was a Christian spouse or neighbor who spoke to us about the Savior and encouraged us to learn more. Then there are the Christian pastors and teachers (of whom another batch has just been sent forth into our churches and schools) who helped pipe the water of life to us. Nor dare we forget the forefathers in our congregations and synod who dug the wells and bricked around them that generations to come might drink. Through such, a gracious God has been at work quenching our thirst.

And now it's our turn! Can we imagine what this world would be like if Christians worked just half as hard as Seven Up or Gatorade in getting out the word about the thirst quencher called Christ? □



*Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin and the synod's first vice-president.*

## *The bishop was not impressed*

**N**ot long ago there was an intriguing newsphoto of Pope John Paul II seated in the Lutheran Cathedral of Roskilde, Denmark, as he reflected on the decision of the Danish Lutheran bishop not to invite him to speak to the assembly in the cathedral. The pope appeared to be puzzled and bemused but also perhaps more than a bit miffed.

The pope is not used to being snubbed in this way. In his world travels he has repeatedly appeared before crowds that have numbered in the hundreds of thousands and have even exceeded a million on occasion. Obviously, Protestants have not turned out in such numbers to welcome him in their communities, but they have gathered in numbers large enough for the pope to notice. Their leaders, including Lutheran dignitaries in our country, have even sought him out to pay their respects to him as the head of the largest and most influential church in Christendom.

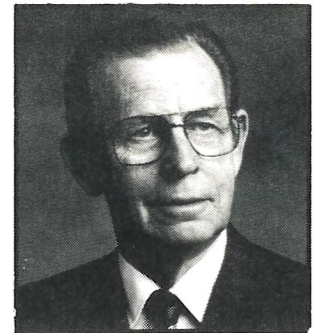
But Lutheran leaders in Denmark were unimpressed. They may not have been as unimpressed as Stalin was supposed to have been when someone suggested, during World War II, that the pope should be included in negotiations between Allied leaders because he had something to contribute to the Allied cause, and Stalin is said to have queried, "The pope? How many divisions does he have?" But the Danish Lutheran bishops were unimpressed enough to ignore a celebrity who enjoys world recognition, and who is the leader of a church that claims 800,000,000 members.

We don't know whether the bishop of Roskilde, in Denmark had all of our reasons for not kowtowing to the pope. We don't know whether his "orthodoxy" was our Book of Concord brand of Lutheran orthodoxy. He may have been influenced in his decision by those Lutheran bishops who were there and who said they would not attend if the pope were allowed to offer comments during the service. But whatever his reasons, he did not recognize the claims of the pope who believes that his message deserves attention wherever he appears because he is the vicar of Christ.

In our days of mindless ecumenism, when, for example, a supposedly conservative Lutheran churchman in Chicago is featured embracing Cardinal Bernardin as his spiritual brother, it would be better to be "impressed" by a Lutheran bishop who doesn't believe that the pope has a message that no Lutheran can refuse. He hasn't been taken in by the hype for ecumenism. He still appears to recognize that there is a chasm between the Lutheran theology of justification solely by faith and Catholic theology of salvation by grace plus works, and that this chasm cannot be papered over by good will and tolerance where there has been no reconciliation based on Scripture.

The bishop of Roskilde may not be our confessional Lutheran brother, but he has just said no to the pope. And that's more than many other Lutherans have the confessional strength to do.

Carleton Toppe



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

# Peter's picture of the church

1 Peter 2:4-10

by Julian G. Anderson

**T**he word "temple" in our modern society usually describes a large, beautiful building which is used for the worship of some god. The use of such temples goes back thousands of years. Peter used it to paint a beautiful word picture of Jesus and his church in 2:4-8.

## Made up of living stones

Jesus is pictured in many ways in John's gospel. Peter adds his own picture here, when he writes, "The Lord Jesus is the living stone" (v. 4). In verse 6 he gives the original source for this statement (Isaiah 28:16), where God said, "Look! I'm laying a stone in Zion [another name for Israel], a very special cornerstone of great value, and the person who believes in him will never be disappointed."

In the ancient world the cornerstone was more than a stone on which was carved the date of construction. The cornerstone determined the length, the width, and the height of the building, so that the whole building depended on that cornerstone.

That is the picture Peter uses to describe the church in verse 5a, where he says, "And since you are living stones, as you come to him you are built up into a spiritual temple," of which Jesus is the cornerstone. The church is built on Jesus, and around Jesus, the cornerstone. And it is made up of people who are like Jesus — perfectly holy beings in God's sight. That is the way God sees every person who truly believes in Jesus as his or her Savior, because our God-given faith makes us new creatures who are perfectly holy in God's sight, and every such person "will never be disappointed" on Judgment Day.

Then Peter explains in verse 7, "This means that he's of great value to you people who believe in him, but for those who don't believe in him, 'the stone which the builders [the Jewish nation as a whole] decided was no good, is the very one which has become the cornerstone'; and 'the stone which will make people stumble, and the rock which will make them fall.'" How clear Peter makes it that Jesus is the difference between eternal life and eternal damnation.

## We are now a holy group of priests

Next Peter uses a new metaphor in verse 5 when he says that the believers who come to Jesus as living stones "are built up into a spiritual temple, to be a

holy group of priests, who offer up spiritual sacrifices which God is happy to receive." He continues in verses 9,10, "There was a time when you were no people at all, but now you are God's people. You who never knew God's mercy have now received his mercy." Praise the Lord!

Peter is reminding us that there was a time when we were all outsiders, so far as God is concerned, unbelievers who had never heard of the triune God. But now that we have heard the good news and have come to believe it, we are God's people, while the Jews, as a nation, have rejected their Messiah and are outsiders.

Now you must take note of the fact that every believer is a priest whose principal occupation it is to offer spiritual sacrifices to our triune God each day of our lives. Yes, from morning to evening we offer our God our thanks and praises for the undeserved love he has shown us by sending first his Son to atone for all our sins, and then his Holy Spirit who has brought us to believe the good news that all our sins are forgiven by Jesus' death on the cross, so that we are now God's children who are perfectly holy in God's sight.

Our task as priests is to also bring him our other sacrifices. First there are our *time* and our *talents* which we spend carrying out the different tasks we can do as members of our congregations. In some cases we may give our Lord all of our time and talents to serve as pastors, teachers, missionaries, or church office workers.

All of us, whether we are active workers or not, can offer the Lord a portion of our financial resources, which represent the value of our time spent in some gainful occupation.

And of course the temple in which we serve is known to us as the church, the whole body of believers. The picture of the church that Peter gives us here is perhaps the most complete picture to be found anywhere in the Bible. □



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

# Premarital relationships

by Wayne D. Mueller

In a bygone era, when people were still ashamed to talk about it (Ephesians 5:12), it was called cohabitation. Today's terms are more unashamedly descriptive: living together, shacking up, living in. Still, these more picturesque terms are mere euphemisms for what is going on behind closed doors. Not even the open-minded and open-mouthed Me Generation has the courage to come right out and say, "My friend and I are fornicating."

Intimate sexual relationships outside of marriage are not only taking place among the young and foolish pleasure seekers in our society. Some middle-aged divorced persons want new companionship without commitment. Elderly widowers and widows may want partnership without pooling their financial resources for retirement. The reasons and excuses given by those who live together without marriage vary according to circumstance. But the *modus operandi* of this crime against God is always the same: people want to get something without giving up anything.

## Use of a good gift

We have learned from Scripture that human sexuality is a good gift from a good God. But along with all of his gifts God lovingly sends instructions for proper and happy use. Money, for instance, is a gift of God. His instructions? Do not covet, cheat, bribe, or steal, but give gladly and generously for your own family, your church, and society's needs. Health, too, is a gift of God. Instructions for beneficial use? Treat your body as God's temple, work hard and honestly and get enough sleep.

So it is also with God's good gift of human sexuality. Sexual intimacy, like all of God's gifts, is used profitably only when we realize that we are stewards of the gift. That means we use the gift as our Master has directed. And God has directed that sexual intimacy be used only inside the bond of marriage.

## God gives loving instructions

In Genesis 2:24 God says that sexual intimacy is to take place only after a man and a woman have established a permanent relationship through mutual commitment. First, "a man will leave his father and mother." Leaving one's parents and breaking previous family ties does not take place in a vacuum. It will rarely be done secretly, without parents and fami-

ly members knowing about it. Within the spiritual family of a Christian congregation one will also want his brothers and sisters in Christ to know that he intends to begin a new family unit.

The second thing which takes place before sexual intimacy is that a man will "be united to his wife." The man commits himself to living with his wife for a lifetime. Before he asks or demands sexual satisfaction from her, he gives himself unconditionally to her. He gives before he takes. Jesus says that this is a permanent promise, not a conditional one (Matthew 19:6). Our marriage vows reflect this commitment with the words, "Till death do us part" (Romans 7:2).

And then, after the announcement to family and after the unconditional promises of both partners to live with each other until death — and only then — do husband and wife practice the sexual intimacy which is now a part of their "one flesh" relationship.



For a man or a woman to expect pleasure and companionship from another without first giving the promise of faithfulness is a sin against God's instructions about the enjoyment of sexual intimacy. It will always be short term pleasure with long term pain. It is a presumptuous selfishness which makes a spiritual understanding of the popular term "making love" impossible. Taking before giving cannot be love.

## God defines love for us

At the heart of sinful premarital and extramarital relationships is society's perversion of the Bible's definition of love. Christians learn the meaning of love in Sunday school: "God so loved the world that he gave his one and only Son" (John 3:16). God

defined love by giving himself without the promise of return. "God demonstrated his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8). God did not experiment with love or try it out for a while to see how we would respond. He did not send his only Son to earth on a trial basis. He gave before he received. In fact, although he knew ahead of time that his love would often be ignored, rejected, and put to the test, "Christ loved the church and gave himself up for her" (Ephesians 5:25).

God's love is true love. To love as God has loved is to commit yourself unconditionally to another. This kind of love which is expressed in the marriage vow alone elevates sexual intimacy above animal mating. Sex outside of marriage is purely pagan fornication, a perversion of the "one flesh" concept of Scripture (1 Corinthians 6:16). The bed before the promise is sin. But when two people love each other as God first loved us, they commit themselves. They have "true love." Human sexuality is an expression of their commitment instead of a selfish demand for pleasure. They show that they are stewards of God's gift because they enjoy it as the Master has directed it.

#### What you can do

The statistics are discouraging. Recent polls by evangelicals among their own young people are shocking. We are disheartened by the whisperings in our own congregations. But what may keep many of us from witnessing against the coarse sins of premarital sexual intimacy in society is our own guilty conscience.

Nobody I know has a spiritual track record free of sexual stumbling. There are the sins of youth, the lusts of discontent in middle age, and the wearied toleration of the world's ways in old age. We hear fellow Christians say, "That's just the way it is today. You may as well learn to live with it." Few forms of media advertising and entertainment fail to appeal to a selfish use of our sexuality. If God has graciously kept our words and actions pure, our sexually sinful flesh has prevented the Spirit from dominating our thoughts.

So, we cannot approach those who live in sin as though we have none ourselves. But we must approach them, and our own guilty consciences must not block the way. Before we can lay down the law to fornicators, we must lay our own sexual sins at the cross of Christ. Jesus died for the adultery of David (2 Samuel 12:13) and of the woman caught in the act (John 8:11). And, thank God, he died also for my sexual sins and yours. His blood not only cleanses our consciences from sin, it gives us the reason not to

continue committing those sins (Hebrews 9:14) and to witness against those who do (Ephesians 5:11).

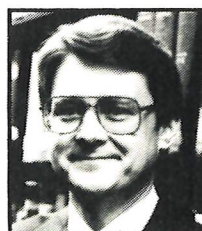
#### Take a spiritual approach

There are no specifics in Scripture for dealing with all of the difficult family and social situations which may arise because a man and a woman are living together without marriage. Sin always causes confusion and hurt. But there are some very important guides God offers us in his word.

Your witness to the sinner will not be clear unless you are first of all clear yourself on the issue. Study your Bible. Review your catechism. Make your witness on the basis of what God says, so that you cannot be accused of merely presenting your personal moral preference. If you stand firm on the word you will not be taken in by the many rational arguments for this sin — that everybody's doing it, or that it is no longer forbidden by civil law. After discussing sexual sins St. Paul writes, "Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient" (Ephesians 5:6). There are always many good reasons for sin (Genesis 3:6), but before God there are no excuses (Romans 1:18-20).

More important is your desire to approach your sinning brother spiritually (Galatians 6:1). Saying nothing at all will usually leave the impression that you condone the sin (Ephesians 5:7,11). Anger and ill-chosen words may drive the sinner farther from God (James 1:19,20; 3:2). A spiritual approach means you have the good of the sinner's soul as your primary concern. You speak about his sin, not to "straighten him out," but to lead him to repentance and faith in the Savior who rescued you. A spiritual approach is a loving approach. Even when you are laying down the law, the sinner will see that you are committed to giving him something for his own good rather than taking from him.

God will bless your witness in response to your prayers and in line with his will. God will forgive and give strength before he expects any change or response from the sinner. When we share that concept of God's committed love, the sinner will learn what true love is and begin to practice sexual intimacy as a gift of God. □



*Professor Mueller teaches theology and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.*



# The value of human life

by Robert R. Fleischmann

**I**t is becoming more difficult to know what to do in life and death situations. Advancements in medicine, challenges in the courts, and changing opinions have raised questions about when life begins, what its value is, and when it ends.

As complex as these matters may seem, Christians can find help in God's word. The Bible does not address every life and death circumstance that we may encounter. It does, however, establish principles to guide us. These biblical principles guide our Christian understanding of the existence of life, the quality of life, and the right to choose medical treatment.

## The existence of life

Early abortion debates centered on whether there really is human life in the womb. Specifically, the contention was made by abortion advocates that there was only "potential life." While they would not deny that the fetus is alive they questioned whether the "quality" of its health or the degree of its development deserves to be called *human* life. In ethical terms, does it have the quantity which is human life?

While ethicists, advocates, and philosophers debate the question, Scripture states the case clearly. Simply put, either there is life or there isn't life. There are not degrees of human life.

The psalmist acknowledges, "Surely I have been a sinner from birth, sinful from the time my mother

conceived me" (Psalm 51:5). The key word here is "sinful." Sinfulness is an attribute of human life. Its condition makes human life accountable to the Creator who demands perfection. The psalmist sees no distinction between birth and conception. At both points sinfulness is the condition, human life is the reality.

While the sinful condition of life at conception clearly distinguishes the humanity of that life, the redemptive work of Christ gives evidence of its absolute value. "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (1 John 2:2). Jesus Christ did not die for "potential life," "products of conception," or "parts of the mother's body." He died for human beings, marked by sin and in need of a Savior.

In this sense God is no respecter of persons. "For God does not show favoritism" (Romans 2:11). In his work of saving souls all human life has absolute and equal value. Equal value as a redeemed soul, however, does not mean that equal qualities of life are enjoyed by all. Life does come with varying degrees of quality.

## The quality of life

Statements about the "quality" of life are no longer only evaluations of a person's standard of living. They are becoming the criteria for life and death decisions. Qualitative expressions dominate medical



decision-making terminology. You hear and read terms like "meaningful life," "prevailing interest," and "persistent vegetative state."

Qualitative expressions are often used with implied comparisons. Will a child born with Down's syndrome enjoy a "meaningful life" (in comparison to so-called "normal" children)? Do the mother's concerns represent a "prevailing interest" (over those of the unborn life in her womb)? Is the patient in a "persistent vegetative state" (implying the patient has the value of a vegetable in comparison to "normal" people)? In life and death decisions the question is not, is this a life, but is this life good enough in my opinion to continue? Does it have the qualities of a human life?

You see, the world measures the "quality" of a human life in degrees of enjoyability. The yardsticks are pleasure, prosperity, position, and opinion. Is it a life that can be enjoyed, bring joy to others, or contribute to the well-being of society?

There is no question that life does have varying degrees of quality, made that way by God (Proverbs 22:2, Romans 9:20,21). To some come the blessings of wealth, health, prosperity, and popularity; to others the burdens of illness, handicap, and hardship. In most cases there is a blend of blessings and burdens. But in all circumstances we are encouraged to learn contentment (Philippians 4:11-13).

God teaches that all human life is his gift, regardless of its "quality," and is worthy of our respect and protection. Jesus died for all. Even those with "poor quality" lives should live for him (2 Corinthians 5:15).

In Genesis 9:6 the equal and high value of all human life was expressed with the words, "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man." When man sinned he lost the image of God. Because God gives each life as a time of grace during which he wishes to restore that image, each human life is a special, unique, and prized creation of God (Hebrews 9:27, 1 Timothy 2:3,4, Colossians 3:10). Each of our lives, regardless of its quality, is such a human life. To end that life is a personal affront to its Creator. To take a life without the expressed command of God is a violation of the Fifth Commandment.

### The right to choose

Sadly, there is still a point which even many so-called conservative doctors, lawyers, and ethicists find themselves in conflict with God's word. While they may acknowledge it is wrong to take a person's life actively or passively by withdrawing food and water,

some will contend that it is acceptable when a person exercises his "right to choose" (also known as "personal autonomy"). They believe a patient has an absolute right to make decisions about his own care. If he wants to die by starvation, let him. If he wants a lethal injection, he can have it. So the arguments go.

Personal autonomy is a biblical principle. In a Christian's life of holy living he exercises this autonomy at the prompting of the Holy Spirit. Our whole life of obedience is a series of decisions we make in Christian freedom. In our care for our bodies and the human lives of our family we exercise this same autonomy.

But freedom of choice is subject to the will of God who seeks to protect us from our sinful nature (Deuteronomy 10:13). We will not use our bodies, for instance, for sexual immorality (1 Corinthians 6:19). God forbids us to use our freedom of choice to indulge in those things which God has called sin (Romans 6). As popular as it may sound to say "a person can make decisions about his own life," a Christian acknowledges that God's word directs his freedom. He certainly will not use his Christian freedom to take his own life. Nor will he honor a family member's desire to do so.

### Divine guidance for human life

So, the Bible teaches that every human life is a gift of God, an absolute value from conception until its natural end. From Scripture we also know that a person has the right to choose treatment for himself in line with God's will. But we will not use our Christian freedom to end God's gift of life because we judge its quality to be poor.

Christians need not fear death. We know what is ahead (1 Thessalonians 4:13-17). We can face the burdens of life trusting that even harsh things are for our good (Romans 8:28). If it seems clear God is taking back his gift of life, we will not fight his will with medication, treatment, or machines. If it seems clear that God, in his wisdom, is asking one of his children to continue life with fewer earthly qualities, we will not challenge his will with the sin of taking human life. In facing the difficult decisions of life and death we can be assured that with Christ at our side, God's

word as our guide, and faith in our hearts we can be no better equipped for such a task. □



*Pastor Robert Fleischmann  
is national director  
of WELS Lutherans for Life.*

# But deliver us from evil

by Jim McGarigle



**W**e are pilgrims. We live on earth only till the time God has appointed and then we travel into eternity. Forever. No turning back, no chance to correct mistakes. That's a long time to think about a mistake. If we follow a path of our own choosing rather than God's way, we're going to find ourselves spending eternity in a place of fixed choices and infinite regret.

The times we live in are more frightening and more turbulent than we care to admit. We've been living an isolated existence far too long. Our world is often referred to as a "post-Christian society" for many reasons. One of them is almost as old as sin itself: witchcraft and Satanism.

Satanism has flourished for a long time on the local level, but it is now being organized on a much larger scale. We know of headquarters for training Satanic ministers in New York, Philadelphia, Chicago, and Los Angeles; there may be more.

Satanism is the worship of the devil. It is entirely self-centered. It is a self-gratifying perversion of religion. Satan's goal is to defeat God's plan of grace and to promote his kingdom of evil. Satanism appeals to young people because there are no laws, rules, or "cannots." It promises power over others and fulfills the need of many young people to feel accepted and to belong to a group.

Satanism and witchcraft are on the ascendancy. There are many reasons, but the two that most quickly come to my mind are the church and the world. Satan is using both to suit his purposes.

In its weaker moments, the church has said: 1) the devil doesn't exist, he's merely a mythological figure representing evil forces; 2) if we ignore him he'll go away; 3) now that he's bound, he's just a feeble wimp only whispering sweet temptations in our ears.

Well, more than a few of us have challenged these notions, and we've learned the truth — the hard way. It is a relief and release to this ex-sorcerer that Jesus blotted out my transgressions with his blood. He wrote "null and void" over my contract. I thank Jesus for going the way of the cross to set me free from my chains of darkness so I can share in the inheritance of his saints in light.

The church isn't wholly to blame, by any means. Our efforts to conceal the enemy, however, only help prepare the way for false prophets, who teach mystical half truths and naked lies. They lay snares for the gullible and the empty. They appeal to those seeking a philosophy or looking for an experience to give meaning to their lives.

How do we respond?

1) *Repent*, as the Ephesians did in Acts 19. Clear the house of all books on ESP, astrology, and witchcraft. Get rid of tarot cards, Ouija boards, New Age music, and relaxation/sublimation audio tapes. Discard games like *Dungeons and Dragons*, which has been cited as a threat to Christianity, and *A Catechism for the New Age*. Toss it all out so it can't be salvaged. Eliminate immoral music. If you know or suspect that your teenagers or pre-teens are listening to occult-based music — and it's not limited to heavy metal — have a dialogue with them about it. Don't simply make a clean sweep of those possessions. That will only make it worse. The above steps are evidence of repentance toward occult toleration.

2) *Believe* the good news of Jesus. In his ministry he confronted demons and evil spirits and always won the victory. Believe the promises of the gospel. "The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8). "He has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins" (Colossians 1:13,14). "Resist the devil, and he will flee from you" (James 4:7).

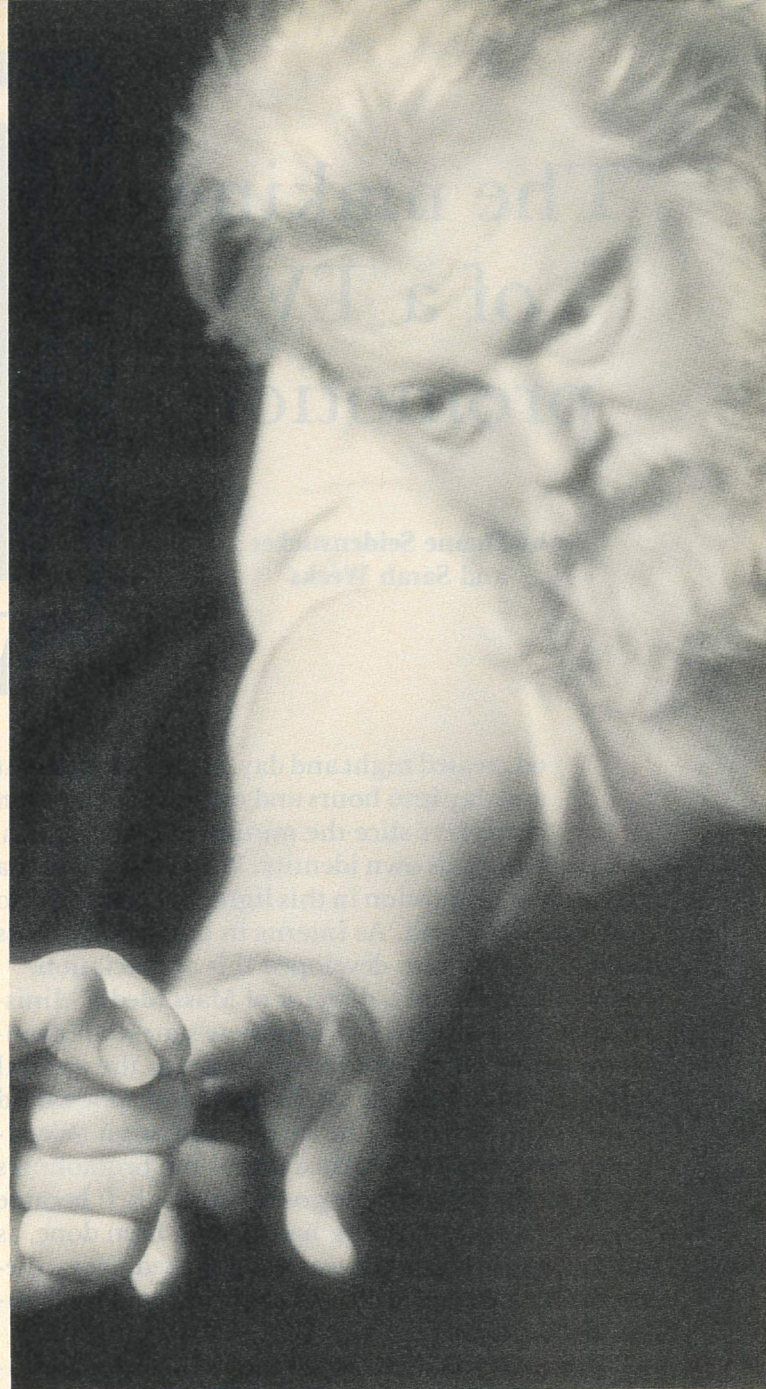
3) *Pray* for those in occult bondage. Pray that life will be protected, at the full moon, the equinox, and the solstice. These are times when occultists are out in great numbers. Pray for their salvation, safety, and sanity. Pray for wisdom and discernment. Put on the whole armor of God (Ephesians 6:10-18).

4) *Teach, confess, and live* the evangelical faith boldly. A lukewarm example from professing Christians will only confirm a Satanist in his negative perception of Christianity. Witness to the reality of Jesus in your heart — by your words and actions.

5) *Expose* the darkness by using the light of God's word. The principle to remember here is to quote it. The word never returns empty. Every time you use it against the forces of darkness, you will either draw people closer into the light or expose their evil deeds.

6) *Be strong* in God's word. Know it, read it, digest it, sleep it, breathe it.

7) Be aware witchcraft is going on, but *don't go looking for it*. You'd be better off juggling grenades!



If God selects you to serve more actively in warfare against Satan, it may seem to be against your better judgment and will probably happen by what appears to be a pure accident.

When we love Christ enough to tell these truths, and love these victims of the evil one till it hurts, their conversions will be brighter than the morning sun. The devil will not be able to bear this, and will undoubtedly fight and holler and scream over the slave he has lost.

Receive these poor pilgrims as Jesus would. He went through hell and back for them, too. □

*Jim McGarigle is a member of Atonement, Milwaukee, Wisconsin.*

# The making of a TV promotion

by Duane Seidensticker  
and Sarah Weeks



**G**od created night and day. Humans cut night and day into hours and minutes. Television producers slice the minute into sixty parts, each possessing its own identity. When considering a sixty second promotion in this light, one can begin to appreciate its worth. As interns in our synod's mass media office, we also developed this appreciation.

When John Barber, director of Mass Media Ministry, first told us about Go '89, a new state-wide evangelism outreach effort meant to inform the general public of the WELS, he said a television spot would be included as part of the media campaign. We attended meetings and learned about the promotion's explanation of the simple gospel message. It became clear how much planning had already been done, as well as how much work was yet required. Nevertheless, we were enthusiastic and eager to begin the filming of the project.

Props were prepared, models were chosen, the location was readied, and at 7:30 a.m. on Saturday, April 8, the camera moved into the Wisconsin Lutheran College theater where we filmed for three hours. During this time we created an illusion of total blackness, the void through which the hands of mankind penetrated as they reached up toward God. It was our job to arrange these hands of mankind in the blackness while keeping the cast of 15 as comfortable as possible.

The next and most intricate shot of the day, filming the freshly pierced hands of Christ, required the painstaking expertise of our make-up artist who was needed during the shot for "bleeding" the wounds in our model's hands. Finally, when the desired effect was recorded, our first experience with filming was over.

On Sunday we again began about 7:30 a.m. arranging the set for our interpretation of Michelangelo's painting of the Creation in the Sistine Chapel. Similarly, our make-up artist spent his time duplicating the painting's images of God and man onto our live models. Throughout the remainder of the day, we observed with interest the maneuverings of the cameraman, crew, and "Sam," the four-foot ball python that was used to portray Satan.

After much time, patience, and countless "takes," the video was completed. Not only did we learn about technicalities, we also learned how to apply our textbook knowledge of communications to mass media.

Upon reflection, our roles seem trivial when compared to those of others. Yet we realize the importance of the minor tasks for which we were responsible. The most gratifying segment of our experience centered on new friendships formed with many of the 38-member cast and crew. We strengthened existing friendships with classmates and instructors. The cooperation we experienced among these fellow Christians as we strived for the same goal remains unforgettable.

What began as a two day filming project ultimately resulted in a sixty second television promotion — not just another promotion, but one that conveys the most important message ever to be told — the life saving message of the *gospel*. □



Duane Seidensticker and Sarah Weeks are Wisconsin Lutheran College interns in the WELS Mass Media Ministry.

### Accepting government funds

WELS members are led to believe our synod does not approve of accepting or raising funds outside our church body of believers. This is especially emphasized when it comes to accepting funds or grants from government. Members of our church are chosen and elected to deal with our church problems, wherever they may be.

When and how does our church possibly cross the thin blue line when government funding is brought in? I would like to understand.

*T. C. Kiger  
New Glarus, Wisconsin*

*(The 1967 synod convention endorsed a statement relative to government aid to our schools. The principles of this statement have governed our relationship since that time. The statement is rather lengthy and is available without cost from the WELS Board for Worker Training, 2929 N. Mayfair Rd., Milwaukee, WI 53222.)*

### "Happy Easter, Happy Birthday"

I was really disappointed in the Northwestern Lutheran when it published "Happy Easter, Happy Birthday" (April 1). Mr. Earl Monday's detailed description of a birthing experience was tasteless to say the least.

Giving birth to a child is one of the greatest joys and blessings God has given to a woman. The joy of receiving that new child makes her forget the labor beforehand and for good reason. The child is what is important — not the steps leading to his/her delivery.

My husband and I have been blessed with children too, but to make such an issue of the labor (something that is private and personal anyway) detracts from the reason for it all — the child.

I enjoy your magazine immensely and look forward to each issue, but I feel we could have done without that article.

*Kay Kolb  
Prairie City, South Dakota*

### Trust in the Lord

I commend the Radsek family for the sacrifices they are making so he can prepare for the ministry ("Daddy's gotta study," April 1). The Radseks are an example of many married men with families who have already done this.

However, I am somewhat disturbed by the statement, "You must work out the finances on paper to make sure you can do it. It's not enough to say, 'Trust in the Lord.' You can also tempt him if you don't use your brain and the money he has given you."

I say this because in 1971 my husband began to prepare for the ministry. We had four children at the time, and we did exactly that — "Trust in the Lord." We had very little financially, and there was no way of working it out on paper. If we had tried, he would not be a pastor today. Of course we did some planning. But it really didn't seem humanly possible. My husband attended college, studied, and worked. We had a small monthly income from the GI Bill. We knew it was very possible we'd never make it. But we also knew that if it was the Lord's will, he would make it possible. It was the Lord's doing, not ours.

I just fear that such a statement could deter a married man with a family, who is seriously considering studying for the ministry, from doing so. And also that those of us who weren't able to have it all worked out on paper are being told we tempted the Lord.

*Sandra Schneider  
Hubertus, Wisconsin*

### Giving to the synod

In reply to Professor Toppe's editorial comment (April 15), his 17.4 percent and 14.1 percent (for contributions to the synod's work) are no doubt correct but are not a fair comparison for many congregations.

We support our own school. The cost last year was \$73,418.31. Do we owe 17.4 percent of this to synod? Eleven churches in the area support Michigan Lutheran High School. Do we owe 17.4 percent of this to the synod?

Yes, we were one of those churches

that gave less, about 11 percent. The average giving for the synod last year was \$48.15 per communicant. We gave \$70.00 per communicant. How much more are we expected to give?

Synod with \$21 million it received from Reaching Out also built many new buildings, did much remodeling, yet felt that less than ten cents on the dollar was enough for world missions.

*John Schnake  
South Haven, Michigan*

### "Reseeding" our congregations

Referring to "From this corner" (April 15), you might have compared the efforts of a congregation without a parochial school to those of a farmer who does not reseed his crops each spring.

*Dave Loehr  
Campbellsport, Wisconsin*

### Lutherans in office

Sometime ago a letter appeared in the Northwestern Lutheran in which the writer urged Lutherans to seek public office — certainly not for any worldly glory but for the sake of promoting the good, honest government that is so often lacking as well as the fact that there seems to be a tendency on the part of the public to emulate office holders.

Thus a Lutheran holder of public office not only can contribute to honest government, but because of the visibility of public service, can set an example of forthright Christian conduct.

I like to think that this letter, too, will encourage a fellow Lutheran to accept the responsibility of serving in public office. The conduct and devotion to duty that Lutherans try to bring to public office may be a guide for others to follow.

*Ralph C. Leisten  
Fond du Lac, Wisconsin*

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

## Issues at the WELS convention

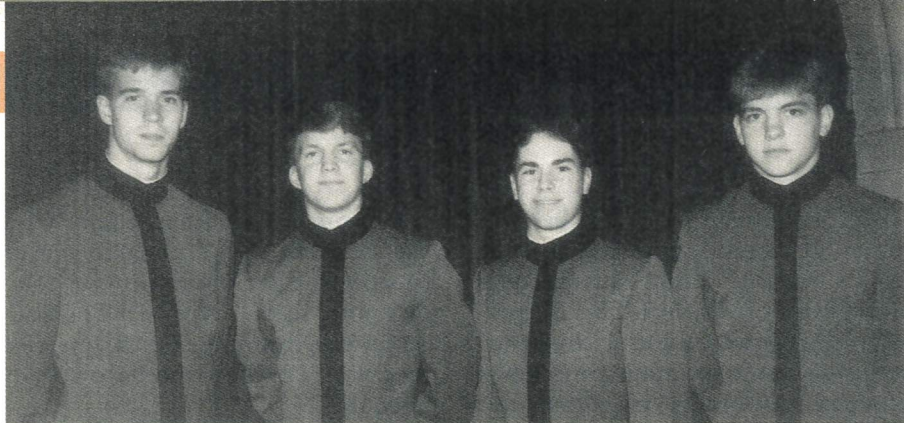
The 355 voting delegates will be kept busy with a number of important issues at the 50th biennial convention of the WELS, to be held at Martin Luther Preparatory School, Prairie du Chien, Wis., August 7-11.

Elections will consume a considerable amount of the delegates' time. At each convention, delegates elect the four synodical officers: president, two vice-presidents, and secretary. All the incumbents are eligible for reelection.

Also to be elected are 45 positions on the synod's boards which oversee various aspects of the synod's work, such as fiscal affairs, outreach, and ministerial schools.

Delegates will also be asked to approve a new mission statement with objectives and a five-part vision statement to carry the synod into the 21st century. For the past two years various committees have been working on this matter under the direction of the Conference of Presidents.

The 1987 convention authorized a \$10 million mission expansion



**WELS cadets** — Pictured are four of the nine WELS cadets at West Point: (from left) Jim Heidenberger, Vassar, Mich.; Bill Nygaard, Cudahy, Wis.; Tony Stout, Danville, Ill.; and Bryan Bauer, Oakfield, Wis. Monthly worship services are held during the school year at the Cadet Chapel. WELS cadets (or any other WELS member in the area) are asked to contact Pastor Donald Tollefson, 40 Coleman Rd., Long Valley, NJ 07853; phone 201/876-4202.

endowment fund and instructed the Conference of Presidents to plan the program and report to the 1989 convention.

The Conference of Presidents is reporting the plans for this mission expansion fund and also recommending, in addition, a \$6 million WELS gift trust for support of the on-going program of the synod.

The delegates will also be asked to approve a \$19.5 million budget for the fiscal year 1989-90 and a \$20.4 million budget for fiscal 1990-91. Both years call for expenditures of about four percent above the previous year's budget.

A committee called for by the

1987 convention to investigate a name change for the synod is recommending that no change of name take place at this time.

In addition to the 355 delegates there will be about 100 advisory delegates representing the various boards, commissions, and committees submitting reports and recommendations to the convention.

Appointed to review the reports and recommendations are 13 committees, appointed from the voting delegates. Some of the committees will be meeting on the weekend before the convention. The convention is scheduled to adjourn Friday afternoon.

## Volunteers bring gospel to the mentally retarded

In the fall of 1988 the Wisconsin Lutheran Institutional Ministry of southeast Wisconsin established a lay ministry program, made up of volunteers, to take the gospel to people with mental retardation who reside in Milwaukee institutions. Many of these people have had little or no spiritual care since they have been institutionalized.

The first Bible class was held at Green Tree Health Care Center on Milwaukee's northeast side in October 1988. A second program was started in January at Marian Franciscan Home on the city's northwest side. In the spring two more

groups were begun at the Milwaukee County Mental Health Center.

At the present time 24 volunteers from 12 WELS congregations are sharing the word with over 100 people each week. Volunteers are provided with on-site training and supervision. They also attend monthly inservice training sessions.

Bill Bonow, project coordinator and a member of Grace, Milwaukee, reports that "lay ministry volunteers find great joy in the love which they receive from the people they take the gospel to each week.

"To see the eager faces of these

institutionalized people," he said, "as they hear of Jesus' love for them, as they sing simple hymns and join in prayer, is a priceless treasure the volunteers carry in their hearts each time they leave."

### 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.

## Board authorizes exploratory visit

The Board for World Missions recently received a request from the Mission Council of Zambia to send an exploration team to Zaire to investigate the Eglise Evangelique Lutheriene Church du Zaire.

Head of the Zaire church is Rev. Babunge Lutulu who is also its organizer. The church has 11 congregations with about 1,000 members.

Rev. Lutulu is a retired government worker and traveled to Zam-

bia's Copperbelt seeking confessional Lutheran doctrine and fellowship. One of the Lutheran Church of Central Africa members brought him to Missionary Mark Rieke who is located in the Copperbelt at Ndola.

The board authorized an exploratory visit to be covered by the board's Expansion/Exploration Fund. As yet no date has been set for the visit.

## Oshkosh campus ministry changes name

The WELS Lutheran Campus Ministry at the University of Wisconsin-Oshkosh has a new name. Effective September 1 the name will be changed to University Lutheran Chapel.

A new chapel and remodeled offices will be dedicated on Sunday, September 10, with a dedication service for current students and alumni at 10:30 a.m. A family-style dinner will follow — by reservation only. A second dedication service for WELS congregations and campus ministries will be held

at 4:00 p.m. Pastor Herbert Prah, chairman of the WELS Campus Ministry Committee, will be the guest speaker.

The Chapel is assembling a mailing list of university and campus ministry alumni. Anyone involved in Lutheran Collegians or Wisconsin Lutheran Campus House or other Lutheran student groups while attending college in Oshkosh should contact Pastor Robert Diener, 634 Wisconsin St., Oshkosh, WI 54901.



**Pastor Mark Kolander**, commissioned April 23 as missionary to Zambia at Ndola, is now in the field. With Mark is his wife Marilyn who prior to their marriage was a nurse at the Mwembezhi Lutheran Dispensary in Zambia. There are three children, Rachel, 4, Daniel, 2, and Thomas, ten months. Performing the rite of commissioning was Pastor Daniel Westendorf, chairman of the Executive Committee for the Lutheran Church of Central Africa.

## Star athlete graduates from Northwestern College

Among the 46 graduates of Northwestern College in May was a star athlete, Phillip Sievert of Janesville, Wis. Prof. Jerome L. Kruse, director of athletics, said that "he was one of the finest all-around athletes that Northwestern College has ever seen."

Sievert, who also was a star athlete in his prep years at Watertown, lettered in football, basketball, and baseball in all of his four years at Northwestern College. Of the twelve seasons he won awards, he was his team's most valuable player six times.

In other awards, he won the team award three times in basket-

ball. Two of those seasons he was the Lake Michigan Conference player of the year. He was named all-conference in football four times, basketball four times, and baseball three times. He was captain of his team in seven of those seasons.

During his football career he caught 199 passes for 2955 yards and 34 touchdowns. "As far back as records go," said Kruse, "no one has ever accomplished anything like this."

In basketball he scored 1549 points, and averaged twenty points a game during his four years on the team. In the 1989 baseball sea-

son he batted .471.

Sievert's father, Pastor David R. Sievert of St. Matthew, Janesville, was also a star Northwestern athlete. Phil's grandfather, Len Umnus, was director of athletics at the school and a graduate of the University of Illinois where he played on the Red Grange team.

"Phil is one of the few athletes we have," said Kruse, "that could have competed in any of the three sports at any of the schools in the University of Wisconsin system."

This fall Sievert is headed for Wisconsin Lutheran Seminary, Mequon, Wis., to study for the WELS ministry.



## Matriarch of seven generations dies

Augusta W. Pagel, who was said to be the oldest person in the state of Wisconsin, was buried on May 21 at Immanuel Lutheran Church of Medford, Wis. Officiating was her pastor, Marvin W. Zank.

Pagel died on the afternoon of May 18 of natural causes at a nursing home in Medford. She was 109.

The matriarch of seven generations, Pagel was "Oma" to all of her family, which includes a daughter, 7 grandchildren, 23 great-grandchildren, 28 great-great-grandchildren, 6 great-great-great-grandchildren, and 1 great-great-great-great-grandson who was born in January.

The seven generations were featured in the April issue of Life magazine and are included in the Guinness Book of World Records.

Pagel and her first husband, William Bunge, were married in 1899 and owned a dairy farm in the Medford area until retiring in 1939 and moving into the Town of Medford. Bunge died in 1943.

Pagel married for a second time, to Charlie Pagel, in 1952. He died in a car accident in 1955 at the age of 74. For a short time after the accident Pagel lived at the homes of several of her grandchildren, until she moved to a house in Medford.

She lived alone in the house until two years ago when she entered the Medford nursing home. "Her mind was sharp until the end," said Pastor Zank. "The day before her death she prayed the Lord's Prayer with me."

## Also in the news

**WELS Lutherans for Life Metro-Milwaukee Counseling Center** in its sixth year of operation had 1359 appointments in 1988, of which 1086 were with young single women. . . . **Bethesda Lutheran Home**, Watertown, Wis., recently honored **Elaine Knief**, co-manager of Bethesda's Watertown thrift store, for 7,500 volunteer hours. Mrs. Knief is a member of Trinity, Watertown. . . . **Coach Loren Dietrich** of Michigan Lutheran Seminary has been elected to the Michigan High School Coaches Hall of Fame. Dietrich, 57, has spent the last 20 years at the Seminary. Dietrich teaches physical education in addition to coaching track and football. . . . **Pastor Joel W. Jaeger**, a WELS civilian chaplain in Europe, reports that every Sunday services are being planned in the Rhein-Main metropolx as soon as suitable quarters are obtained. . . . Bethany, Bruce Crossing, Mich., recently honored **Ruth Fors** for serving as organist for 37 years. She started playing at the age of 11 and after an interruption for schooling and a teaching stint she returned to continue her service. . . . The April meeting of the Board for World Missions was the last meeting for three veteran world board members who logged 66 years on the board: Pastors **Frederic Nitz**, 30 years; **Harold Essmann**, 24; and **David Kock**, 12. . . . Another veteran board member, **John Steudel** of Appleton, retired in June from the Pension Commission on which he had served since 1963. . . . Nineteen **Northwestern College students** have begun a Summer Evangelism Experience in nine congregations. Local congregations have arranged for room and board and a summer job in the community. The students in their free time will assist the congregation in their outreach program. . . . **Wisconsin Lutheran Child & Family Service** has received \$1.82 million of a \$2 million challenge goal for its endowment fund. The original goal for the fund was \$1.4 million. . . . **WELS Kingdom Workers**, a group of laymen committed to funding mission projects, will hold its first national convention at Martin Luther Preparatory School, Prairie du Chien, on August 4-6, just prior to the synod convention. . . . At Michigan Lutheran Seminary, Saginaw, graduating senior **Renee George** completed 12 years of Lutheran education on May 27 without being absent from class once. She attended St. Paul Lutheran Elementary School of Saginaw for grades 1-8 and MLS for grades 9-12. . . . With this spring's graduating class of 65 seniors, **Martin Luther Preparatory School** during the '80s has sent 360 students to Northwestern College and Dr. Martin Luther College, making MLPS the single largest prep school supplier to our ministerial colleges in the decade. . . . A **special committee** has been appointed to develop a system of exit interviews for called workers leaving the teaching and preaching ministry. Chairman of the committee is Pastor Paul Eckert of Milwaukee. . . . A **bulletin insert** is available from Northwestern Publishing House encouraging special gifts to pay for the ten segments of the video Feeding His Lambs, "a superb new Sunday school teacher training course." . . . The **Marvin M. Schwan Library**, dedicated last September at Wisconsin Lutheran College, is the recipient of the Civic Appreciation Award given by the Wauwatosa Chamber of Commerce in recognition of its aesthetic and functional value.





**This class of 33 adult confirmands** was recently received into membership by St. Lucas of Milwaukee. Included also are three who were received by affirmation of faith. It is the first of two classes regularly scheduled throughout the year and one of the largest ever. The pastors are Carl Leyrer (left) and Robert Gurgel.

## Dakota-Montana District

**St. Paul of Faith, South Dakota**, presently served by Pastor Daniel Hrobsky, celebrated its 75th anniversary on June 11 with a worship service and dinner. . . . Also on June 11, **Mountain View of Great Falls, Montana**, celebrated its 25th anniversary. Pastor John Engel, a former pastor of the congregation, spoke in the morning services. President Carl Mischke was the speaker for the afternoon service, which was followed by a dinner. Pastor David Reichel serves the congregation. . . . **Christ, Wilmot, South Dakota**, dedicated a new church building on June 11. The congregation was established in 1983. Shawn Kauffeld is its pastor. . . . On June 25 members of **St. John, Rauville Township, South Dakota**, marked their church's centennial with two services. Pastors Gilbert Bunde and Robert Weimer were the guests speakers. Paul Johnston is the pastor.

— Gerhold L. Lemke

## Nebraska District

**Beautiful Savior of Topeka, Kansas**, celebrated its tenth anniversary on April 9. Pastor Paul Soukup, who served the original exploratory group beginning in 1978, spoke at the afternoon ser-

vice. Beginning with two families, the congregation now numbers 103 communicants and 137 baptized souls. . . . Two schools recently noted tenth anniversaries — **St. Mark in Lincoln** and **Trinity in Waco, Nebraska**. . . . On April 30 **St. Paul in Plymouth, Nebraska**, celebrated the 75th anniversary of the dedication of its church building. . . . **St. John of Stanton, Nebraska**, noted its 100th anniversary on May 28 and June 11. . . . **Gethsemane School of Omaha** celebrated its 40th anniversary on May 21. Under the direction of teacher Glorianne Witte and principal Steven Bunde, students performed the musical, "Double Occupancy," a play based on the story of Noah and the flood. Alumni, former teachers, and area WELS members enjoyed the play. Pastor Ronald Roth spoke in a worship service following the program. Jonathan Schultz is Gethsemane's pastor. . . . Worship leaders from Denver area congregations met for a **music workshop at Peace in Boulder, Colorado**, on May 20. The presenter was DMLC Prof. Wayne Wagner, who was attending the University of Colorado in Boulder at the time. . . . **Christ Our Redeemer of Aurora, Colorado**, held a groundbreaking ceremony on May 21 for the first phase of a building program. Completion date for the initial project is set for January.

— Timothy W. Bauer

## WITH THE LORD

### Erwin T. L. Bartsch 1908-1989

Erwin T. L. Bartsch was born April 6, 1908 in Leigh, Nebraska. He died May 25, 1989 in Graceville, Minnesota.

A graduate of Dr. Martin Luther College, he taught at Trinity, Johnson, Minnesota, from 1927 to 1934. From 1934 to 1940 he served at Mt. Lebanon, Milwaukee, Wisconsin. In 1940 he returned to Johnson to teach again at Trinity, retiring in 1952.

He is survived by his wife, Iola; sons Elroy (Mona Lea) and Ronald; daughter Marilyn (Paul) Gillespie; sister, Melinda Jahnke; brothers Werner and Wilmar; 13 grandchildren and five great-grandchildren.

### Martin E. Keller 1892-1989

Pastor Martin Keller, a grandson of the Missouri Synod pioneer Johann Buenger, died May 9 at the age of 97.

Martin Ernest Henry Keller was born Feb. 19, 1892 in Thornton, Illinois. He graduated from Concordia Seminary in St. Louis in 1917. He served LCMS parishes in Egan and Parker, South Dakota; Dodge, North Dakota; Riverdale and Scotia, Nebraska; Hollendale, Raymond, and Grace Township, Minnesota. In 1926 he married Louise Schneider.

The Kellers retired to Yuba City, California, in 1975. Two years later, at the age of 85, Pastor Keller returned to the ministry to serve Bethel Lutheran until 1983. In retirement the Kellers were members of Hope in Penryn, California.

Survivors include his wife; a 104-year-old sister, Agnes Schmidt; and nieces and nephews.

## NOTICES

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

### CHANGES IN MINISTRY

#### PASTORS:

**Hoff, James L.**, from Valley View, Helena, Mont., to St. Paul (associate), Livonia, Mich.  
**Schaller, Daniel L.**, from Salem, Owosso, Mich. to Peace, Tucson, Ariz.  
**Schultz, Roger W.**, from Kettle Moraine Lutheran High School, Jackson, Wis., to Shoreland Lutheran High School, Somers, Wis.  
**Schulz, Wayne L.**, from St. Paul, Rapid City, S. D., to Mission Counselor, midwestern states

#### TEACHERS:

**Babinec, Joel P.**, from St. John, Lomira, Wis., to Luther High School, Onalaska, Wis.  
**Banbury, Kathryn**, from inactive to St. Paul, Ft. Atkinson, Wis.  
**Enz, Susan**, to Immanuel, De Pere, Wis.  
**Hahnke, Donald J.**, from Zion, Hartland, Wis., to St. James, Milwaukee, Wis.  
**Hauf, Tod A.**, from St. Paul, New Ulm, Minn., to Minnesota Valley Lutheran High School, New Ulm, Minn.  
**Hoover, Lisa**, from inactive to Trinity, Waukesha, Wis.  
**Kanter, John**, from inactive to St. Matthew, Appleton, Wis.  
**Klukas, Becky D.**, from St. Paul, Muskego, Wis. to Apostles, San Jose, Calif.  
**Kohn, Harvey J.**, from Wisconsin Lutheran, Racine, Wis., to St. James, Milwaukee, Wis.  
**Learman, Kristine**, from inactive to Lord of Life, Friendswood, Tex.  
**Levitt, Lillian J.**, from Zion, Denver, Col. to Mt. Olive, Overland Park, Kan.  
**Lindeman, Karen K.**, from St. John, Pigeon, Mich., to David's Star, Jackson, Wis.  
**Monday, Earl W.**, from Northland Lutheran High School, Wausau, Wis., to Kettle Moraine Lutheran High School, Jackson, Wis.  
**Pfeifer, Michael J.**, from St. Matthew, Appleton, Wis., to Bloomington, Bloomington, Minn.  
**Schlenker, Bonita**, from inactive to St. John, Jefferson, Wis.  
**Schmitz, Donna M.**, from Grace, Oshkosh, Wis., to St. John, Fox Lake, Wis.  
**Unke, Ruth L.**, from St. Paul, Onalaska, Wis., to Manitowoc Lutheran High School, Manitowoc, Wis.  
**Zimmer, Ronald**, from inactive to Friedens, Kenosha, Wis.

### ADDRESSES

#### PASTORS:

**Bartsch, Mark O.**, 113 NE Second St., Box 416, Renville, MN 56284; 612/329-3826.  
**Cepek, Gary A.**, 1715 E. 29th St., Scottsbluff, NE 68361; 308/632-7316.  
**Ellenberger, Larry G.**, 3773 S. Second St., Milwaukee, WI 53207; 414/744-3651.  
**Horneber, Adam J.**, 23 Waterford Way, Fairport, NY 14450.  
**Huebner, David L.**, 220 Sixth Ave. N., South St. Paul, MN 55075.  
**Kelm, Daniel W.**, 11029 Sunnybay Lane, Indianapolis, IN 46236; 317/823-6575.  
**Kolander, Mark D.**, P. O. Box 71424, Ndola, Zambia, Africa.  
**McKenney, Kevin P.**, 911 S. Dakota St., Aberdeen, SD 57401; 605/225-6081.  
**Priestap, Douglas L.**, 73 Hesp Dr., Bolton, Ontario, Canada, L7E 2P2; 416/857-7486.  
**Seeger, Richard M.**, 809/461-0766.  
**Timmermann, Robert J.**, 15123 Brookhurst, #234, Westminster, CA 92683.  
**Tollefson, Donald**, 40 Coleman Rd., Long Valley, NJ 07853; 201/876-4202.  
**Zell, Paul E.**, 7592 Banning Way, Inver Grove Heights, MN 55077.

#### TEACHERS:

**Korte, Jean L.**, 809/461-3840.  
**Smith, Roger P.**, GPO 968, St. John, Antigua, West Indies; 809/461-2352.  
**Timms, Rollin J.**, 9307 Rt. 14, Woodstock, IL 60098; 815/477-3128.

### ONE ISSUE

There is one issue of The Northwestern Lutheran in August. The next issue will be dated September 1, 1989.

### DISTRIBUTION OF SYNOD PROCEEDINGS

Every congregation will receive five courtesy copies of the 1989 Synod Proceedings plus one copy for every active pastor and male teacher. The seminary, colleges, and area high schools will receive courtesy copies for all male workers. Additional copies may be ordered from the undersigned at cost (\$2.00). Orders must be received by August 31, 1989.

Pastor David Worgull  
WELS Secretary  
1270 N. Dobson Rd.  
Chandler, AZ 85224

### ORGAN DEDICATION — WLC

A new 26 rank Schlicker tracker-action pipe organ will be dedicated at Wisconsin Lutheran College on Sunday, Sept. 10, at 3 p.m. The service will be held in the college chapel, 8830 W. Bluemound Rd., Milwaukee. Organists will be Lynn Kozlowski and Mary Prange.

### SAN ANGELO, TEXAS

Our Redeemer is holding services every Sunday at 4 p.m. at 1201 Koberlin, near Goodfellow Air Force Base. For more information contact J. Sonnenier at 915/658-5338 or F. Lippe at 915/468-6191.

### 25TH ANNIVERSARY CELEBRATION

Our Savior, East Brunswick, New Jersey is nearing its 25th anniversary. We are planning festival services and a dinner for the weekend of Oct. 22. We would like to contact former members to extend an invitation to our celebration. If you or someone you know is a former member, please contact the anniversary committee at Our Savior Lutheran Church, 151 Milltown Rd., East Brunswick, NJ 08816.

### CONFERENCES

**Northern Wisconsin District**, Rhinelander Conference, Sept. 11 at Ascension, Antigo. Agenda: Exegesis on Mark 9:30-50 (Spaude); The New Age Movement (D. Kock).

### CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**NEW YORK CITY** — Peace, 2726 Broadway, 3rd floor (between 104th and 105th Streets). Worship, 5:30 p.m. Sunday School/Bible Class, 4:30 p.m. Pastor Glen Thompson, 506 W. 113th St. #3A, New York, NY 10025; 212/316-2009; 212/316-9225.

### ANNIVERSARIES

**Wabasha, Minnesota** — Our Redeemer (50th); Oct. 1, 10:30 a.m. and 2:30 p.m. Dinner and program between services; fellowship following 2:30 service. Pastor John Unnasch, 212 E. 2nd St., Wabasha MN 55981; 612/565-3614.

**Appleton, Wisconsin** — Mount Olive (75th); Nov. 12, Christian education, Pastor Mark Henke, speaker. Feb. 18, missions, Pastor Mark Kiptmiller, speaker. May 20, anniversary, President Carl Mischke, speaker. Services are Sundays at 8 and 10:30, Mondays at 6 p.m. Fellowship activities will follow each service.

**Fond du Lac, Wisconsin** — Redeemer (50th); Oct. 8, 9 a.m. and 2 p.m. Dinner at noon (reservations by Sept. 24), 414/922-5296.

**Madison, Wisconsin** — Wisconsin Lutheran Chapel (25th); Oct. 15, 8:30 and 11 a.m.; reunion at 9:45 a.m. Banquet follows 11 a.m. service. Guest preacher: Prof. R. Balge. Banquet speaker: Dr. W. Schmidt. Chapel alumni, please send information on yourself for a special alumni newsletter. Also send banquet reservations to Pastor Tom Trapp, 220 W. Gilman St., Madison, WI 53703; 608/257-1969.

**Milwaukee, Wisconsin** — Lutheran Women's Missionary Society, north and south circuits (25th); Sept. 24, 2:30 p.m. at St. John, 7809 Harwood Ave., Wauwatosa. Speakers: Pastors Reuel Schulz, Harold Johnne, and Mark Jeske. Music by the Gospel Singers of Siloah.

**Salemville, Wisconsin** — St. John (125th); August 20, 10:30; (Pastor Kolander, speaker); noon meal; contact Pastor David Kastenschmidt, 414/394-3142.

### HEALTH WORKSHOP

Lakeshore Area Lutheran principals' conference K-12 curriculum committee will conduct a workshop on health August 17, 9 a.m. to 3:30 p.m. at Manitowoc Lutheran High School. Sectionals will be offered on accident prevention, personal health, community and environmental health, family life education, mental and emotional health, nutrition, prevention and control of disease, and substance use and abuse. The registration fee is \$10.00. Contact Cindy Whaley, 12008C CTH C, Valders, WI 54245; 414/758-2498.

### PRESCHOOL TEACHERS' WORKSHOP

On August 26 Nain, Milwaukee, will host a workshop for Christian early childhood educators. Topics include setting up the classroom, using big books, combining art and literature, and more. Contact Dan Whitney, 8371 N. Ann St., Milwaukee, WI 53224; 414/354-9713.

### LABOR DAY RETREAT

Come and enjoy a weekend of Christian fellowship in the beautiful Berkshire Hills. Retreat will be held at Camp Chimney Corners in Becket, Mass., Sept. 2-4. \$25 per person (maximum \$75 per family) covers Bible study materials, meals, lodging, and recreation. Contact Ron Bauer, 178 Plunkett St., Lenox, MA 01240.

### SEPTEMBER SATURDAY SEMINAR

The WLCFS Appleton area advisory committee is sponsoring a seminar, "Dealing with Disappointment, Disillusionment, and Depression," Sept. 9, 8:30 a.m. — 5 p.m. at Fox Valley Lutheran High School. The seminar is designed for people from all walks of life. Cost is \$4.00 per person and \$7.00 per couple. Send registration by August 30 to WLCFS/Appleton, 225 N. Richmond St., Appleton, WI 54911.

### WINGS

#### (WELS Network of Growing Singles)

Attention: all WELS singles, age 21-98 (including those once married and now single): You are invited to the third annual singles retreat to be held Sept. 15-17 at the Yahara Center in Madison, Wis. Join in a weekend of spiritual growth and fellowship aimed at the Christian single. Registration forms will be sent to everyone already on our mailing list. If you are not on the list, please write to WINGS, Wisconsin Lutheran Child and Family Service, Box 23980, Milwaukee, WI 53223.

### ORGAN AVAILABLE

Wangerin 2 manual 23 rank pipe organ available, including pipes and bellows. Contact Mr. Wagner, Grace Lutheran, 913 Nebraska, Oshkosh, WI 54901; 414/213-8957.

### PEWS AVAILABLE

Ten solid wood pews, 12 feet long, are available. Call Christ Lutheran Church, Eden Prairie, MN; 612/937-1233.

### SWEATERS AVAILABLE

114 forest green V-neck pullover sweaters available for cost of shipping. Sweaters fit 5th through 8th graders. They were used by band students for concerts. Contact Craig Kitrow, Kettle Moraine Lutheran High School, 3399 Division Rd., Jackson, WI 53037; 414/677-3877.

### HYMNALS NEEDED

Beautiful Savior of Petoskey needs used hymnals. If they're readable, they're usable. Please answer this need and our prayers. Contact David Brown, 973 County Lane, Petoskey, MI 49770.

### HYMNALS WANTED

A growing mission congregation needs used copies of The Lutheran Hymnal in reasonably good condition. Contact Pastor David Lau, Lone Star Lutheran Church, 6096 New Copeland Rd., Tyler, TX 75703; 214/581-6887.



The phone rang the other day. On the other end a pleasant baritone: "I would like to ask about a column you wrote for the May 15 issue." He paused as I reached in my drawer to retrieve a copy from my file. It was the column — the first column — about Pastor Moussa, one of the four co-editors of the *Northwestern Lutheran* at its birth. "Speak on, my friend," I jauntily invited him.

The local caller was concerned about a sentence. "In days when the game was less popular," I had written, "Moussa was an excellent golfer and devoted to the game (the only question mark on an otherwise brilliant career)." He wondered what I had against pastors playing golf. It seemed to him, he explained, that his pastor would be refreshed by, say, a day on the fairways or some other diversion. He was worried, he said, about pastors' seven-day workweek and their subsequent neglect of family duties and possible burnout.

I explained that the parenthetical remark was meant to be humorous. Further, that I had two associates whom I had instructed to save me from such attempts at humor and that, in this instance, they had failed me and permitted the "humorous" remark to slip through. Though it was too late to do anything about their inattention to duty, I had chastened them both. The caller seemed satisfied.

But he took the opportunity to denounce again the seven-days-a-week schedule of his own pastor, shepherd of a 500-communicant urban congregation. His church was considering calling a second pastor and he hoped a favorable decision would be forthcoming soon. With that we parted.

Contrary to my experience with most such calls, I felt good about this one. It is not often that a member complains about the work load of the pastor. There are some sly remarks about "working only one day a week" — in jest often — but not always. I was an associate pastor of a rather large congregation for 20 years. I can only guess at the seven-day week others struggled through in single-pastor congregations just as large in the Milwaukee area. (And in congregations where lay ministry was the practice long before anyone knew what to call it.)

Things are changing. Rapidly, it appears. In the 1970s there were 40 congregations (of 1135 congregations) with two or more pastors. In the 1980s another 85 congregations (of 1200 congregations) added a pastor or pastors. In the decade of the 80s the number of parishes with multiple pastorates has tripled. And often it happens in congregations with strong lay involvement. A good example is Divine Savior, Indianapolis.

Last month the congregation added a second pastor. What is so unusual is that Divine Savior has about 200 communicant members. I called the pastor, Dan Kelm, and asked him about this. He explained that the congregation was in a high growth area and a rich field for outreach. Looking forward to a rapidly expanding membership, the congregation called a second pastor as "pastor of nurture" to tend the internal growth of the congregation. "We don't want this congregation dying from the inside out," said Dan. That is how one congregation is doing it.

We wish this new wave well. It is long overdue and serious study of its manpower needs will profit many a congregation. I was touched by the concern for his pastor my caller reflected. I cannot be convinced that he is the only church member who is concerned about the demands made on his pastor and wants to do something about it.

*James P. Schaefer*

# Pastoral counseling:

## An important function

by H. Curtis Lyon

The article in the May 1 issue of the Northwestern Lutheran on pastoral burnout raises some important matters. Very few pastors would disagree with Pastor Victor Prange's observation that stress in the ministry has increased in recent years. Few, if any, would disagree that the pastor's functional role is to serve the corporate body. I believe, however, that singling out one area of ministerial service, namely, pastoral counseling, as the cause of stress and of a failure in corporate service is dangerously misleading.

The Lord whom we serve in our churches did not give the same gifts, talents, or interests to all his people or pastors. His gracious plan was and is to serve his people with a diversity of gifts. For some that gift may be in the field of history or liturgics, preaching or administration; for others a particular gift or interest might be pastoral counseling. None of these gifts can be ignored and none of them can be used to the exclusion of the others.

To say that pastoral counseling is the cause of much of the stress in the ministry would be to say that most of the other gifts and talents pastors have are not stressful and do not cause burnout. Quite the contrary is true. The paper mentioned by the writer, and most works on pastoral burnout, acknowledge that it is not fatigue and pressure that cause burnout, but failure to appreciate the work a pastor or anyone else is doing. If that is the case, more, not less pastoral counseling should be done. Some of that should be for the pastor and his family, not necessarily by the pastor. The real stress is caused when a faithful pastor sees his people turn to the books available on bookshelves in Christian bookstores for their answers to their problems. Very few of these materials share the theological and exegetical commitment to Scripture the Wisconsin Ev. Lutheran Synod holds. That is a reason for stress.

Our work as pastors and people is to share the gospel of Jesus Christ. No scriptural evidence supports ignoring individual or corporate needs. The great commission of Christ simply says to preach the gospel. If a pastor is gifted and interested in serving this way, he should be encouraged to do so and his

people should be encouraged to take advantage of the opportunity. If a pastor is not interested in counseling and feels incapable, unqualified, or unwilling to do it, it is likely he will not need to worry about his people coming to him for that kind of help. They will recognize his unwillingness.

Pastor Prange suggests that there are dangers to doing pastoral counseling. No doubt it can be time consuming, but it is still a corporate service. No congregation is a faceless mass. Every congregation is a group of individual believers whom Christ expects us to serve individually. Secondly, the temptations of pastoral counseling are not limited to the Sixth Commandment as the writer suggests. Not once in twenty years of counseling has such a temptation been a problem.

Jesus was much more in danger of such temptations than we are. He regularly ministered individually to prostitutes. Finally, it is not pastoral counseling that overwhelms pastors; it is the responsibility for the souls entrusted to their care. No pastor can face such a thing, not even St. Paul without realizing that the strength, the tools, and the blessings all come from God.

It is my prayer that no one in the ministry would be discouraged from individual counseling by this editorial comment if that is his interest and gift. More importantly, I pray that none of our people will be discouraged from seeking the assistance of a pastor whose foundation and strength is in God and his word instead of the myriad of less-than-scriptural material available. Then we as people, congregations, Christians together, need to thank God for his word and that work, whether done corporately or individually. We need to support each other in prayer and words. That will prevent burnout, not the failure to address the individual needs of the people we serve. □



H. Curtis Lyon is pastor of Trinity, Crete, Illinois.