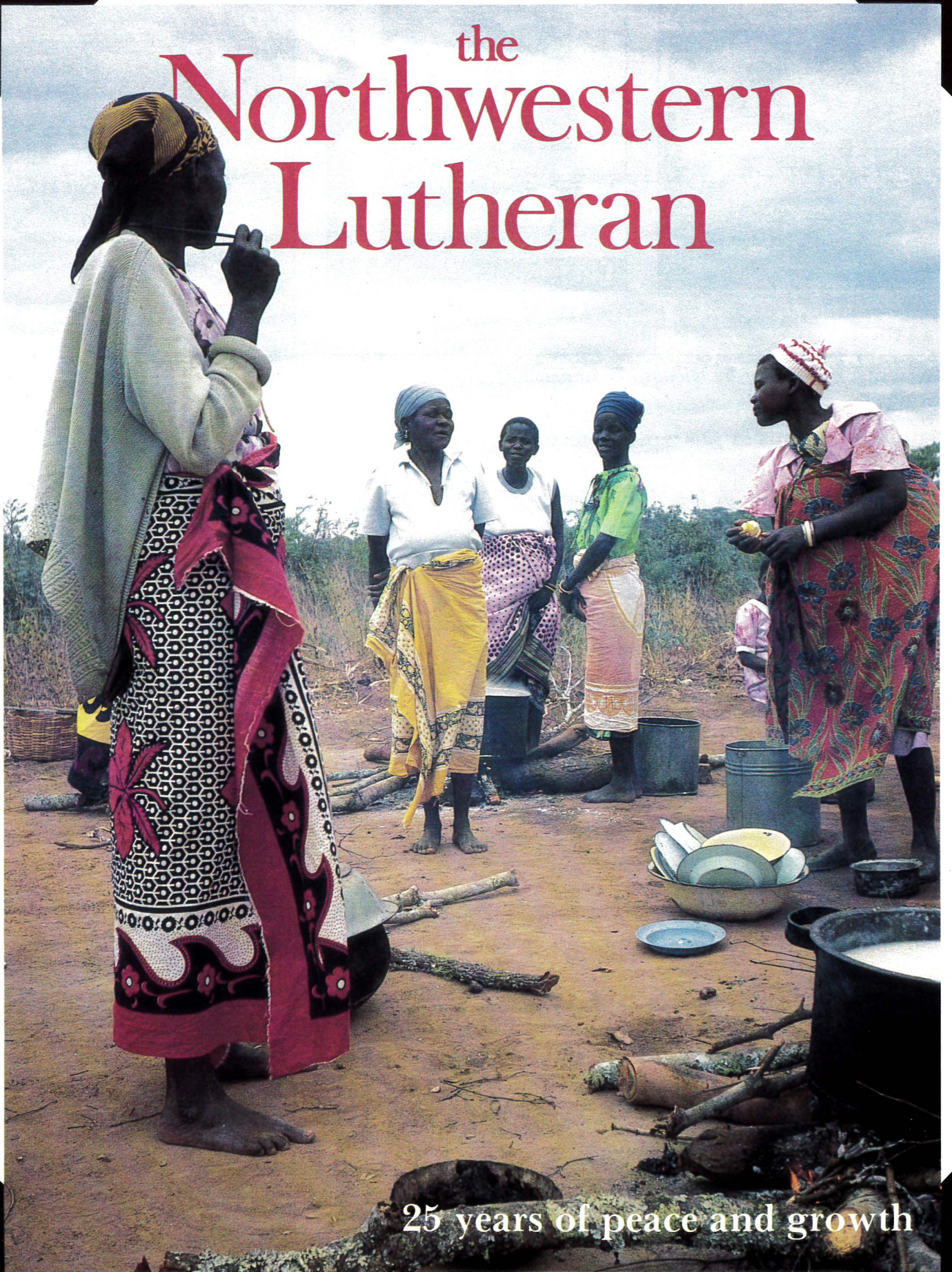
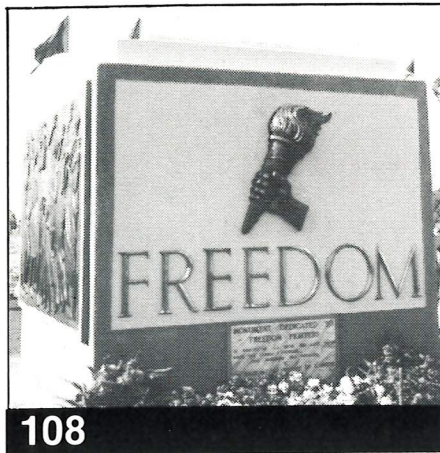


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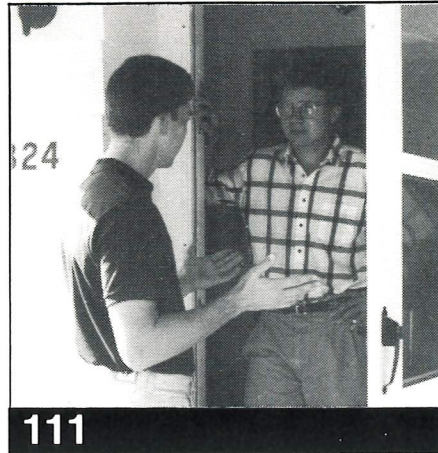
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25 years of peace and growth



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

the Northwestern Lutheran

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Talk about erasing sin! God has done it in full

Erasing sin

by Richard E. Lauersdorf

For I will forgive their wickedness and will remember their sins no more (Hebrews 8:12).

In our office there's a typewriter with some dandy features. One of these is a display screen on which you can see what you have typed before it is actually printed. How handy it is to back up and correct those mistakes before the type goes on the paper.

We can't

Wouldn't it be wonderful if we could do that with our sins? When we've become angry and those nasty thoughts bubbled in our hearts, how good it would be if we could just back up a line or two in life and do some correcting. When we've hurt those loved ones around us, when we've been short-tempered or snappish toward our fellowman, how good if we could wipe out those sinful words which blurted out of our mouths. When we've fallen suddenly into that sin which messed up our lives or slipped comfortably back into that "old-shoe" one which followed us around, what we wouldn't give to be able to type over those deeds.

But it just doesn't work that way. More often than not, we don't even catch a fraction of the mistakes in our daily lives. We merely, and sometimes merrily, type on without stopping to realize how much is wrong. And when we do stop to check, there is no way that sins can be simply erased. Sin is far too serious. It is, by God's own definition, "lawlessness" (1 John 3:4). And the wage for sin is, again by God's own decree, "death" (Romans 6:23).

So what are we going to do? How are we going to get rid of all those mistakes, each of which dooms us to hell? How are we going to "white out" the blotches on the record of our life so that it will be clean and white before our God on earth and someday in heaven?

We can't! In fact, there is absolutely nothing that we can do to rid ourselves of sin's "dark blot."

God did

What we couldn't do, God did. Through Jeremiah

of old he promised it, and through the author of Hebrews he repeated it. "I will forgive their wickedness," he promised, "and will remember their sins no more." Here's a message for sinners throughout all ages. And this message centers on the cross of his Son. In Jeremiah's time people looked ahead to that cross; in our time they look back at it. But the message is the same. Through the "holy, precious blood" and the "innocent suffering and death" of his Son, God has paid for the sins of the world.

Note carefully that God did not ignore or overlook sin. That a holy God could never do. Sin must be paid, every single one. God's holiness demands it. But God's love found a way to satisfy his holiness. Through the atoning sacrifice of his Son, sent by his love, God dealt with sin. He wiped it completely from his memory. It is forgiven and forgotten by the God of all grace. He removes our transgressions from us "as far as the east is from the west" and "hurls all our iniquities into the depths of the sea" (Psalm 103:12, Micah 7:19).

Talk about erasing sin! God has done it in full. Nor does the cross of Jesus which he used ever wear down or out. The believing sinner leans on his promise, "There is now no condemnation for those who are in Christ Jesus" (Romans 8:1).

Perhaps at no other time of the year do we hear this comforting message more clearly than during Lent. This season with its hymns and sermons centers on the full and free forgiveness which God has prepared by the Savior on the cross. Do we want assurance that our mistakes are all gone? Erased as if none of them has ever happened? Then let's not miss a single service of this blessed season. God will be there with his message of sins forgiven because of his enduring love in Jesus. Who can afford to stay away?



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

Whatever became of sin?

Some years ago the prominent psychiatrist Karl Menninger came out with a book which asked the question: *Whatever Became of Sin?* The author titled his third chapter: "The Disappearance of Sin: An Eyewitness Account." It disturbed Menninger that the word "sin" was vanishing from the vocabulary of so many. His book details the fact that sin is very much alive and flourishing.

In a recent interview Tom Wolfe, author of the best-selling novel *The Bonfire of the Vanities*, lists three things as paramount in the life of New York City in the '80s. Second on his list "is this business of license in the sense of freedom to do whatever you want, whether it's accumulating mistresses, making money, or simply acting unethically without having to pay the consequences." No question about it, there's plenty of sin around.

All of which causes a large measure of frustration and even depression for people who see their roles as doing something about sin. That includes Christian pastors and teachers. Pastors are troubled because their confirmation instruction sometimes seems to have so little effect in the lives of the young Christians who sit in their classes. What's wrong? Questions are asked: "Aren't we hitting the subject of sin hard enough? Are we failing to sufficiently emphasize the law?"

Karl Menninger believed that the responsibility for doing something about sin rests with us human beings. Near the end of his book he offers this challenge: "If we believe in sin—as I do—we believe in our personal responsibility for trying to correct it, and thereby saving ourselves and our world." This statement displays an abysmal ignorance of what a truly diabolical power sin is in ourselves and our world.

Martin Luther was acutely conscious of the human bondage to sin. But he knew also that no amount of human effort could free one from this slavery or correct the problem of sin. And he warned against those who supposed that the remedy for sin is to regard Christ as the teacher of a new law. In his commentary on Galatians Luther asserts: "Christ is not Moses, not a taskmaster or a lawgiver. He is the Dispenser of grace, the Savior, and the Pitier."

Luther focused on Christ and his cross as the only solution for sin. "Just as we cannot deny that we are all sinners . . . so we cannot deny that Christ died for our sins in order that we might be justified. For he did not die to make the righteous righteous; he died to make sinners into righteous men, the friends and sons of God, and heirs of all heavenly gifts."

Because sin is so rampant in our world, we need all the more to focus on the cross. The Lenten season affords a marvelous opportunity to do just that. Don't yawn if once more you hear sermons and sing hymns centering on the cross. Rather rejoice! For only at the foot of the cross will one be able rightly to answer the question: whatever became of sin?

Victor H. Prange



Victor Prange
is pastor of Peace,
Janesville, Wisconsin.

Psalm 63

by James A. Aderman

The barren wastelands between Jerusalem and the Jordan River sheltered David as he fled his son Absalom's *coup* (2 Samuel 15:13-17:22). Scurrying for his life, leaving behind his throne and friends, one might expect the poet-king to complain to God in doleful dirge. Instead Psalm 63 offers a powerful confession of confidence in the Lord. That confidence was kindled by a burning love for God, a love fueled by the Almighty's love for him.

Psalm 63 is an incontestable testimony to every believer surrounded by danger, disappointment, or disaster that we can live above our circumstances because of the gracious God we have found through Jesus.

A God of power and glory

"I have seen you in the sanctuary and beheld your power and your glory" (v. 2), David testifies. While David was at worship in the Tabernacle, God had revealed himself through his word. Numerous times throughout his life David had personally experienced the awesome power of God protecting and providing for him (1 Samuel 17:24,26). The poet recognized God's glory shining through his life's darkest times (Psalm 18:4-6, 32:3-5). His present circumstances would be no different. How could they be? The promise of a Savior to be born through his descendants assured David that almighty God had to be on his side (Romans 8:31).

The promised Messiah enabled David to claim the Lord as his God. "O God, you are my God" (v. 1). It also led him to confess his love and dependence on God. "Earnestly I seek you; my soul thirsts for you, my body longs for you, in a dry and weary land where there is no water." (Did you notice how David's desert surroundings are given mention?)

Here, at its finest, is love poetry dedicated to God from a masculine perspective. A man's man, David makes it clear that he-man types don't need flowery phrases to describe their love for the Lord. The king's rugged, poetic pictures flow from a battle-savvy warrior's view of life, but also from a warrior whose heart had been captured and was now controlled by his gracious God.

The love poetry continues. In spite of his dire situation, the king can't restrain himself from prais-

ing his Father. "Because your love is better than life [because to have your love along with the forgiveness that accompanies it is more valuable than life], my lips will glorify you" (v. 3). "I will praise you as long as I live," he continues (v. 4). Regardless of my physical circumstances, "my soul will be satisfied as with the richest of foods." Consequently, "with singing lips my mouth will praise you" (v. 5).

How much does God's love mean to you? In what ways have you found soul-satisfaction in God's word when your life has gone topsy-turvy? In those times of upheaval, how have you praised God for his loving care in the past or the care you anticipated in the future?

Like a young man enthralled by his beloved's beauty and charm, David acknowledges "on my bed I remember you; I think of you through the watches of the night" (v. 6). The mighty conqueror to whom most of the Middle East paid tribute divulges his dependence on his Lord, "You are my help" (v. 7) and "My soul clings to you" (v. 8). The king's confidence was amply rewarded over the years. David had learned by personal experience, "Your right hand upholds me" (v. 8).

Do loving thoughts of God fill your mind each night? Perhaps a bedtime Scripture reading time would help. Are you too much of a man or woman to confess your dependence on God? How does David's confession, "You are my help" and "My soul clings to you," show itself in your life?

Though camped in the desert, robbed of his wealth and power, and, if attacked, devoid of hope of survival, David speaks no word of fear. Rather he sees only stunning, ignominious defeat for his enemies. "They who seek my life will be destroyed; they will go down to the depths of the earth [swallowed up like Korah, Numbers 16:31-33]. They will be given over to the sword and become food for jackals" (vv. 9,10).

A brighter dawn is in store for David and all believers. "The king will rejoice in God; all who swear by God's name will praise him" (v. 11). David's confidence is founded firmly on the love of the almighty God. That's the same foundation for a Christian's confidence today.

Next time: Psalm 51.

James Aderman is pastor of Fairview, Milwaukee, Wisconsin.



Gifts for serving the saints— serving and teaching

by David J. Valleskey

In the previous two issues we focused on the special New Testament offices of apostle, prophet, evangelist, and pastor-teacher, gifts of the ascended Christ to his church. Through the apostles Christ gave us the New Testament of our Bible. Through the prophets Christ encouraged and supported the early church before the completion of the New Testament. Through evangelists then and now Christ brings the basic message of salvation to unbelievers to lead them to saving faith in Jesus. Through pastor-teachers Christ shepherds his flock of believers as pastors feed, guide, and guard the flock with the word. A primary purpose of each of these gifts is to “prepare God’s people for works of service, so that the body of Christ may be built up” (Ephesians 4:12).

We have also seen that to some the Spirit may give the special gift of evangelism or of shepherding without placing them into a corresponding office of evangelist or pastor. As priests of God they will use their gift in their private lives as the Lord gives opportunity.

We turn now from these gifts for equipping the saints to the gifts for serving the saints as described in Romans 12 and 1 Corinthians 12, the gifts of serving, teaching, encouragement, giving, leadership, showing mercy, faith, and administration.

Serving hardly sounds like a special gift, does it? After all, aren’t we all called upon to “serve one another in love” (Galatians 5:13)? Yet, just as the Spirit gives to some the special gift of leadership, so he gives to others the special gift of serving, of working in some supportive role.

We think, for example, of the seven men chosen in Acts 6 to help the apostles with distribution of food to the poor widows of the church. Sometimes called the seven deacons from the Greek word for service, *diakonia*, they made it possible for the apostles to continue to pay full attention to their primary calling, the ministry of the word of God. The result of the service of these men? “The word of God spread” (Acts 6:7).

Those who serve fulfill a vital function right along

with those who lead. Just as there are no insignificant, unnecessary parts of the human body, so it is in the Body of Christ. If your gift is to serve, thank God for it and put it to good use. That, in fact, is the way Paul talks about all the gifts he mentions in Romans 12:

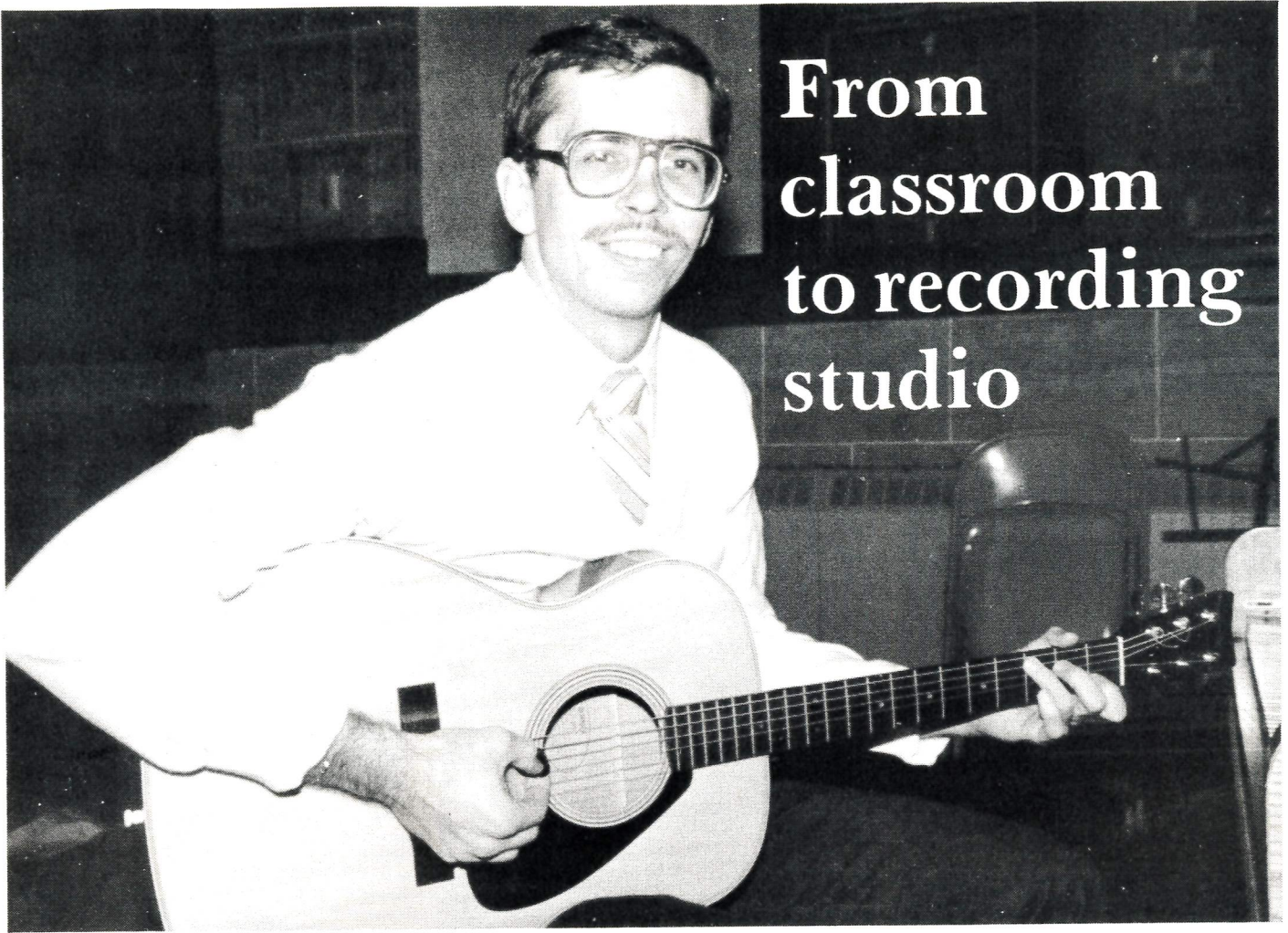
We have different gifts, according to the grace given us. If a man’s gift is . . . serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully (Roman 12:6-8).

The next gift Paul mentions in the Romans 12 passage is *teaching*. In the early church prophets apparently revealed new truth from God while teachers explained and applied the already revealed truth of God. Those with the gift of teaching do the same today. The importance of this gift is underscored by the words of the Great Commission (Matthew 28:19). “Make disciples,” said Jesus, by “baptizing” people and “teaching” them. Jesus made it clear that teaching was not meant to end once a person became a Christian. He talks about teaching “everything” he commanded. Teaching both makes disciples and makes disciples grow.

Those with the gift of teaching will find ample opportunity to use it in the church, both in the full-time preaching and teaching ministry and in such part-time agencies as the Sunday school, vacation Bible school, and Bible classes. The importance of teaching can hardly be over-emphasized. Through the taught word the body of Christian doctrine is passed down from generation to generation. Thank God for gifted teachers!

Next time: Encouraging, giving, leading.

Professor Valleskey teaches pastoral theology and New Testament and is vice-president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.



From classroom to recording studio

by Steven Kehl with Eric Pless

When Paul Wilde graduated from Dr. Martin Luther College, his first assignment was to Pilgrim Lutheran School in Mesa, Arizona. Back then he had no idea of God's plans for his future. Wilde soon realized that God was redirecting his talents into another area. "While teaching," he said, "I found that God had given me an ability I never knew I had, the gift of songwriting."

At first the gift was a surprise to him. "I had never played a musical instrument until college," he explained, "and the only reason I ever developed an interest in music was because piano was required at DMLC. Old friends are pretty shocked when they hear what I'm doing."

During the next two years, Wilde devoted much of his spare time to recording a tape of Christian contemporary songs. Wilde estimates that he spent 30 to 40 hours a week outside his job—he was not teaching at the time—in preparation for the recording. This goal was realized when Wilde recorded his first cassette tape, "Unfailing Love."

The tape, available at Northwestern Publishing House, contains ten songs of varying musical styles, including folk, pop, rock, and country. Since the

release of the tape Wilde has been writing more songs, hoping to become a songwriter for a Christian publishing house. He has written over 50 chorales, preludes, and Christian contemporary songs in various styles.

Wilde's work has received awards including the 1988 Song of the Year from the Midwestern Songwriter's Association. Wilde also received honorable mention in the National Gospel Song Contest.

Wilde has been working to improve his skill at singing and playing various instruments, including the piano, guitar, and flute. He performs for church and youth groups as well as at concerts.

Wilde is attending the University of Wisconsin-Oshkosh, seeking a degree in music education, and writing songs for another tape. "I would like to get back into teaching someday," he said, "as a music professor at one of the synodical colleges." He hopes that through this full career circle he can continue to serve God in his music and teaching.

Steven Kehl teaches at Immanuel, Manitowoc, Wis. Eric Pless, a former NL intern, is a member of Christ the Lord, Brookfield, Wis.

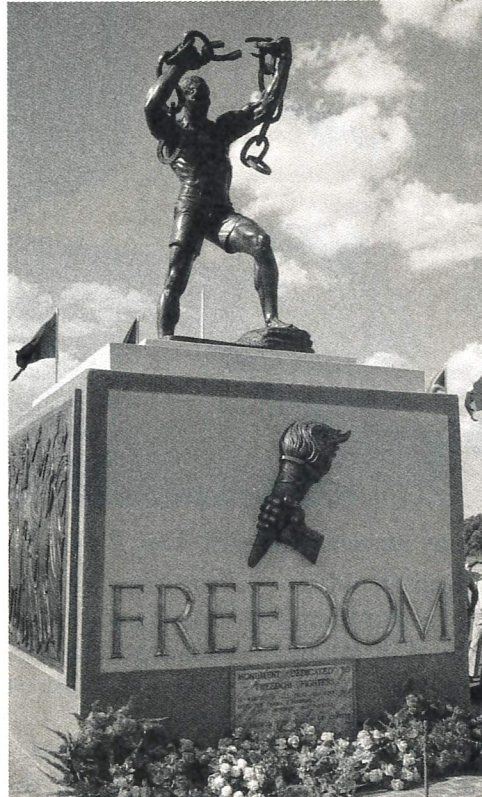
Jubilees in Zambia and

Independence has brought blessings to

by Ernst H. Wendland



Evangelists at Zomba, Malawi, ready to go to country congregations



The freedom statue erected to commemorate Zambia's independence



The congregation in the Thyolo area of southern Malawi



The seminary chapel in Lusaka



The church in Lusaka, Zambia, attended by nine different nationalities

In 1989 two African countries, Zambia and Malawi, celebrated their silver jubilees of nationhood. Each country marked a quarter century of independence following many years under Britain's colonial rule. It was twenty-five years ago that Northern Rhodesia became Zambia, and Nyasaland became Malawi. Prior to their national freedom the Wisconsin Evangelical Lutheran Synod had begun mission work in both of these Central African countries.

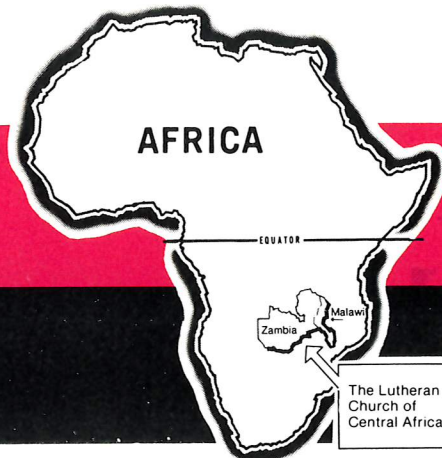
Some of us vividly remember the independence celebrations of 1964. They were joyous occasions, yet not without some searching questions concerning the future. Would these new nations with many un-

trained leaders be able to survive politically and economically? Would they be able to run the complicated affairs of government successfully in this troublesome twentieth century? Would Christian church leaders be able to continue carrying on their work without all sorts of restrictions? Many were apprehensive as they looked to the future.

When one considers the recent course of events in Africa as a whole, these fears were not without some justification. Angola, to the west of Zambia and Malawi, has since its independence from Portugal been torn apart by over a decade of civil strife. Zimbabwe, to the south, suffered tribal conflict before gaining its

Malawi

the church



freedom from the rebel Smith regime. Mozambique, to the east, also a former Portuguese colony, has been ravaged by incessant political turmoil with thousands of refugees seeking escape. Zaire, to the north, after years of fighting against Belgian domination as well as political factionalism from within, has seemingly settled down under Mobutu Seke Seko. Really, isn't it amazing how these two countries in the very center of it all were able to escape such storms!

By way of refreshing contrast, it is interesting to note that both Zambia and Malawi are being governed under the party systems which took over the reins of government at the time of their independence. In fact, the same presidents (Kaunda of Zambia and Banda of Malawi) are serving today as they did twenty-five years ago. Each country has had its own adjustment problems. Zambia perhaps suffered more when the price of copper, its leading export and source of foreign exchange, took a tumble on the world market. Both countries, however, have been spared the radical upheavals which have been so much a part of the continent's "winds of change."

Above all we need to be grateful that in all these years our church has been able to carry on its work without the governmental restrictions experienced in many other parts of the world. No mission applicant has been denied entrance. No serious restrictions have been placed upon our gospel ministry. On the contrary, the independence movement has encouraged the progress of national participation in all phases of church activity. As a result the thorough training of national leaders has received top priority in church planning.

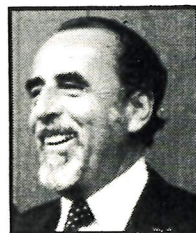
One can't help remembering the choice words of Pastor Edgar Hoenecke, after he and Pastor Arthur Wacker had travelled via caravan from Cape Town, South Africa, through Namibia, Angola, and Zaire, into Zambia, reaching its capital city of Lusaka after a journey of four months over thousands of miles of rough terrain in search of a promising mission site.

Sitting under a large baobab tree Hoenecke recalls,

"Even this homely tree looked beautiful to us as we settled down that night under its great branches. They appeared to us as great hands which stretched toward heaven with us in thanks for God's faithfulness in having brought us to a land where our missionaries could feel at home under the protection of a benevolent government" (*The WELS Forty-niners*, Edgar H. Hoenecke, p. 53).

Although Hoenecke at the time could not know that the British colonies of Northern Rhodesia and Nyasaland would in the not-too-distant future become independent republics, his words have turned out to have been prophetic. Benevolent governments in both Zambia and Malawi have under God played a part in the rich blessings enjoyed in the Lutheran Church of Central Africa, which has grown into a church body numbering over 20,000 souls. Indeed, "The Lord has done great things for us, and we are filled with joy" (Psalm 126:3).

Anniversary celebrations, of course, also look to the future. What lies ahead? The Lord of the church knows. He has therefore urged us to work "as long as it is day." He has also warned that "night is coming, when no one can work" (John 9:4). The open door which the Lord has placed before us continues to call for the best efforts that we can put forward. In the meantime Paul's encouragement to Timothy is apropos as we think of the jubilees just celebrated in these two countries: "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone — for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth" (1 Timothy 2:1-3).



Prof. Ernst H. Wendland teaches at the seminary at Lusaka, Zambia.

A new media for the message

by Philip Becker

John Neish and his family joined St. Paul in Amherst, New Hampshire, a few years ago, when the young congregation was moving into its first chapel. John found it easy to talk about his faith and his new church in the circle of his friends, family, and business associates. But he was not comfortable with the more programmed witness approaches being used in the congregation's organized outreach activities. So, he innovated and adapted, with a wonderful outcome.

John spent much of his youth in Prince Edward Island, Canada. His business and vacations take him back there, and he visits with relatives on these trips. On one of these trips John visited with his cousin Ken and his wife Letichia MacFarlane, who help run a dairy farm that has been in the family for five generations. Ken and Letichia told John that they had not found a church among the churches in the area. John wished that he could show them his church, and he found a way.

John asked if he could videotape the Sunday services at St. Paul. He used a war-surplus tripod to hold the camera high enough to tape over the heads of the standing people.

John started regularly to send tapes to the MacFarlanes. His video-ministry expanded over the year. When St. Paul members moved, John sent them tapes until they found the closest WELS church or mission, and he also sent tapes to two members who had to work on Sunday. He sends tapes to Japanese business associates who find it more comfortable at this stage to explore Lutheranism via video rather than in person. He also supplies them Japanese language audio tapes from our church in Japan.



After the MacFarlanes became regular viewers, John wondered whether they would like to see a Bible information class. Pastor Richard Schleicher and John taped all of the lessons and sent them to Canada.

On another visit to Prince Edward Island, Ken and Letichia asked John if he could baptize them. While the answer was yes, of course, he suggested that they come to New Hampshire to be baptized by Pastor Schleicher. On November 5 they were baptized, and because of their desire and readiness for fellowship, they were also confirmed.

Donations from the congregation have provided John's video ministry with better equipment and help with the costs of tapes and mailing. The congregation also benefits, because with the addition of a few televisions in the church the service can be seen in the nursery and the overflow seating area.

Perhaps video is the new media for sharing the gospel in this Information Age.



Philip Becker is a member of St. Paul, Amherst, N.H.

An evangelism experience

by John A. Braun

From last May until August, Kevin Cortez was one of several Northwestern College students who helped congregations with their evangelism outreach. Kevin volunteered for the Summer Evangelism Experience so he could get a better feel for people, learn about a different culture, and gain some valuable experience. Kevin is a senior at Northwestern from Franklin, Wisconsin, and he plans to go on to Wisconsin Lutheran Seminary next fall.

The summer evangelism program was designed by Northwestern and the synod's Board for Evangelism

to provide experience to those studying to be pastors. After training, each team of two students spends the summer with a pastor and congregation. The congregation provides summer jobs for the volunteers, and the students spend their free time witnessing in the community with the pastor and the congregation's evangelism committee.

Kevin and his partner, Dennis Reichow, worked in the Saturn plant in Springhill, Tennessee. Kevin was a sheet metal pre-apprentice, working ten hours a day for four days. Kevin and Dennis helped Pastor Keith Kruck and Rock of Ages Church in Madison, Tennessee.

"I wish I was better prepared at first," said Kevin. "I was a little scared. I think it's a fear everyone has, being scared to stand up for Jesus, especially when the pressure is there. It's different actually doing it than practicing to do it."

But he found that witnessing got easier after the first few tries. "I wish more people would consider evangelizing for their congregation. If you don't try, you'll never know if you can be an effective tool for God's work."

Kevin remembers one experience in particular. He and Pastor Kruck knocked on the door of a house, but no one answered. They knew someone was there because they could see movement inside.

They went on to other houses in the area, but they made it a habit to knock on that door every time they returned to the neighborhood. The response was always the same.

Finally a woman was outside cutting the grass. When they approached her, she started to cry. She had been avoiding them because she knew they were from a local church. She said she owed a great deal of money. She was ashamed to go to church, because she felt that she had to give money when she went. She didn't have money to give because of the debt she owed.

Pastor Kruck and Kevin assured her that she would be welcome. They reminded her that Jesus loved her, died for her, and forgave her. "It was a wonderful thrill," said Kevin, "to share Jesus with her."

Kevin noticed that some people he talked to had



◀ Brett Brauer making an evangelism visit



Kevin Cortez ▶

false ideas about the gospel and Lutheranism. "They twist the gospel into the law. They think if you don't do this or that, something is gonna happen to you or the judgment of God will come upon you. Their outlook on religion is different. It's a works religion, rather than faith.

"Some thought that all religions believed in the same God. A couple of people didn't even know that Lutheranism existed. When they heard I was a Wisconsin Synod Lutheran some said, 'I'm not from Wisconsin. How can I be a Lutheran?'"

Others, Kevin said, "were afraid of a more structured religion. There is often no order to their church, and they were afraid of our liturgy."

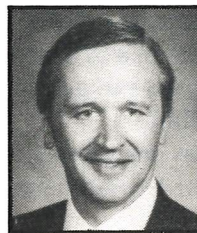
Kevin found the South interesting. "Going down south and seeing the WELS in operation on the other side of the Mason-Dixon line was something I'll cherish forever. You get that southern hospitality. The people were willing to do anything, anytime, anywhere for us."

His experiences made Kevin aware that "I love

working with people. Even though I might not see the results, I had the satisfaction of trying to reach people and, through the Holy Spirit, bring them to faith."

Another result of his experience was seeing a pastor at work. "I got to see a pastor in action, working day by day," Kevin said. "I watched a pastor-congregation relationship—the importance of the shepherd to his flock, and the importance of their responsibility to meet his needs."

The next group of volunteers is already training for next summer. When they return, just like Kevin they will tell stories and remember the joy of sharing the gospel with others.



John Braun is director of admissions at Northwestern College, Watertown, Wis.

IN THE NEWS

OWLS survey mission fields

Members of the Organization of Wisconsin Lutheran Seniors (OWLS), using telephones in their central office in West Allis, Wis., recently spent six weeks calling the Marietta, Oh., and Rochester, N.Y., areas on behalf of the WELS mission congregations there.

OWLS gospel outreach committee chairman Jerry Kirschke, who directed the effort, estimated that the volunteers made about 2000 calls each week. "We should have about 400 names of prospective members for the church in Marietta," he said. He hopes that the OWLS will be able to survey other mission fields also.

Michigan District Mission Counselor John Chorowsky, a veteran of several telemarketing efforts, conducted a training session for the volunteers. He listed some of the advantages in using the telephone instead of a door-to-door

canvass. "You can reach more people," he said. "Canvassers often can't go into apartment complexes or are reluctant to approach homes that have unfriendly dogs. Besides, you can call in the middle of winter, when you wouldn't want to be outside."

The calls are brief. The volunteers explain that they are calling for the local congregation and ask if the family is actively involved in a church. If they are, the caller says thanks and ends the call. If they are not, the caller asks if they would like to receive information about the congregation. Those who show interest are contacted by the local church.

OWLS office director Bev Brushaber reported that members assisted in a similar program in the Watertown, Wis., area, helping to survey Rockford, Ill., and Sydney, Mont. "The effort was successful,

depending on how you measure success," she said. "Follow-up is important. And the best way to get people to church still is by members bringing others."

The OWLS pay for the telephones, the installation, and the monthly service charge. The local congregations pay the calling charges.

Chorowsky estimates that a telemarketing program costs from \$1500 to \$4000. But he believes it is the most effective way to reach a large number of people in a short time. "A pastor working alone in an exploratory mission takes at least two years to reach as many people," he says. "By using the phone we can reach out to more people in a few months than in a decade by other means."

—Dorothy J. Sonntag

Churches swap buildings

by Jeff Holmquist

On any given Sunday, members of Bloomington Lutheran Church in suburban Minneapolis used to cram into their building's limited space to worship.

Members of St. Patrick Episcopal Church of Bloomington, on the other hand, had so much elbow room that attendance could triple without causing a problem.

They were two congregations with divergent problems, and they came up with a simple solution—a trade.

On November 4 Bloomington Lutheran moved its operations to the present site of St. Patrick. St. Patrick moved into the Bloomington Lutheran facility.

For Pastor Mark Liesener, senior pastor at Bloomington Lutheran, the trade was bittersweet. The congregation had been on its site since 1968.

"This church was built by and large by the members, so it's not some cold building," he said. "It's part of their lives. There's a real attachment.

"But I think everybody realized if we're going to continue to grow we needed additional space."

During the past ten years, Bloomington Lutheran has grown from about 700 to 925 adult

members. Sunday Bible classes have grown from 25 to more than 200.

Because it lacked the space, Bloomington Lutheran conducted two worship services on Sunday and had Saturday and Monday evening services.

The church also has expanded its pastoral staff from one full-time minister to three.

"Plus, it was very difficult to get near the church on Sunday," Liesener said. "We were parking on all the side streets. I think the city of Bloomington was very gracious in not enforcing some of its parking regulations."

With the expectation that the growth would continue, Bloomington Lutheran started looking at the possibility of moving or expanding several years ago.

At that time St. Patrick officials contacted Bloomington Lutheran about a possible trade. Liesener said his congregation rejected the idea at first.

"It just didn't strike us as the thing to do because we had so many other options to look at," he said. "We went our merry way, chasing down our other options, but all of them sort of came to a dead end."



Pastor Liesener outside the new church. "Since we've moved," he reports, "we've averaged 165 more people in church per Sunday."

By late spring in 1989, Bloomington Lutheran members were ready to talk again. Both congregations put together negotiating teams and worked out an agreement.

Liesener said their new facilities will allow Bloomington Lutheran to grow.

"We're extremely excited about it," he said. "It's nice to have some elbow room."

Jeff Holmquist is a reporter for the Bloomington, Minn., Sun-Current. This article is used with permission.

After the wind, a still, small voice

by James R. Woodfin

It was about two weeks after the tornado that Airport Road in Huntsville, Alabama, was finally opened and we got our first "live" close-up look at the damage. To say that it was absolutely incredible would be to understate it.

All of the stores and landmarks and buildings that had become so familiar over the past few years, as we made our weekly trip to church, were now twisted,

smashed, flattened, ripped, crushed piles of rubble.

Those cars that weren't integrated into the piles were lined up in rows, numbered and noted as though part of some grotesque and surrealistic used car lot. They lent new meaning to the car salesman's catch phrase, "You've got to see it to believe it."

Trees, stripped bare of bark and leaves, heightened the effect of

desolation. A bombing run or artillery barrage couldn't have done a more thorough job.

Seventeen killed, five hundred injured, thousands homeless—to view the panorama of absolute destruction one would guess the numbers to be much higher. That anyone in the area survived had to be a miracle.

The storm hit just before Thanksgiving. The effect lasted

well beyond the time when we traditionally thank the Lord for his provisions and providential care. Seeing the aftermath of nature gone berserk, hearing interviews with people who had literally lost every possession save the clothing they wore—which in many cases was barely adequate—hearing stories of terror and injury and pain, seeing TV coverage of bodies being pulled from under tons of debris,

DMLC graduates assigned

Four members of the midyear graduation class at Dr. Martin Luther College have been assigned calls into the teaching ministry. They are: Janean Buske to Redeemer, Tucson, Ariz.; Amy Gronholz to St. Paul, Tomah, Wis.; Courtney Meyer to St. Andrew, Chicago, Ill.; and Dale Witte to St. Paul, Tomah, Wis.

hearing the anguished cries of those who had lost family and friends, watching the snow start to fall and temperatures plummet even as rescue efforts were being mounted, one couldn't help but think, "Thanksgiving? For this?"

But that was an observer speaking, not a victim. One after another, those who had lost all but the breath of life and had experienced that which most can only imagine—and that not accurately—thanked God and declared how much they had to be grateful for. "I'm alive and so is my family; things are replaceable, people aren't."

Thank God that rescue workers, medical personnel, support people were on the scene almost immediately. Thank God for people willing to help. Thank God for people willing to open their homes to the homeless. Thank God for the warm food and shelter provided by the Red Cross. Thank God for the tons of clothing and food provided by neighboring communities and

neighboring states.

Thank God that the tornado did not strike an hour earlier when the schools that were destroyed would have been filled with children. Thank God for the sobering confrontation with values, wherein God speaks to the issues of mortality and immortality, temporal possessions and those of eternal worth, comfort in the midst of chaos, sheltering love in the face of ruthless fury. . . . So much to be thankful for.

The storm did its work, the monster wind plowed its path of destruction, but after the wind, a still, small voice. "I am here, I care. My love is intact, my ability to comfort and help and strengthen and provide for is not impaired. No matter what the situation or circumstance or problem, I am here."

What a wonderful God. What a wonderful thanksgiving!

James Woodfin is a member of Redeemer, Huntsville, Alabama.



Mass Media Digest

Doesn't cost a penny

Living Hope, Omaha, Nebraska, held an Easter "Sonrise" service in 1988. We chose to go all-out in advertising to the community. A television spot was aired several times. A radio advertisement was on three stations twice a day. All area stations announced the service during public service announcements. Two flyers were mailed to 4,000 homes. We posted signs with information

about the service in stores and at major intersections. The newspaper carried advertisements. In addition, members were encouraged to do their own "advertising" as they personally invited friends and neighbors to join them.

The total cost for the project was \$4200, with most of the expense for the mass media efforts. We received \$2500 from a Lutheran Brotherhood grant.

About 275 people, less than half from WELS churches, attended the service. Fourteen families were added to the church's prospect list. Through a questionnaire in the worship folder, we learned that the greatest number of visitors came through personal invitations.

The other reasons for attending (in descending order) were the mailing, the newspaper ads, and signs. No visitors indicated they came as a result of television or radio advertising.

The conclusion reached was that, unless a church can spend a vast amount on saturated advertising, it is not advisable to use radio or television ads. Money invested in direct mail and newspaper is well-spent. And most important, the best advertising a church can do doesn't cost a penny.

—Kurt P. Ebert

Articles with accompanying photos may be submitted to the Mass Media Ministry, 2929 N. Mayfair Rd., Milwaukee, WI 53222. Please limit submissions to 250 words.

American Bible Society elects new head . . . *The board of managers of the American Bible Society, New York, recently elected Dr. Bryant M. Kirkland, minister emeritus of the Fifth Avenue Presbyterian Church of New York City, as the society's chief executive officer. Kirkland will direct all ABS operations under the policy direction of the board of managers of which he is a former member. The post of CEO is a "first" in the 173-year history of the Bible Society. Traditionally, all activities have been overseen by three general officers, who will remain in office under Kirkland.*

Bible translating flourishes . . . *There are currently 605 languages in which Scripture translation projects are underway, an increase of 38 languages over 1988 and the largest total reported for any one year. India is the country with the largest number of projects in process, with 82 languages. This includes work on 23 complete Bibles, 10 New Testaments, and 85 separate projects involving selected parts of the Bible. Indonesia has projects involving 81 languages, but it is the world leader in the number of actual Scripture translation projects, with a total of 108.*

God removed from law licenses . . . *The New Jersey Supreme Court has removed the phrase "in the year of our Lord" from law licenses after three lawyers complained about the religious reference. In a letter of protest, Adam Jacobs, Charles Novins, and Ann Sorrell—who describe themselves as agnostic, an atheist, and a secular humanist respectively—said they "are personally offended that the certificate indicates the date of conferral by making reference to and exalting (through capitalization of the word "Lord") a deity in which we do not believe." The lawyers said they "find it particularly objectionable that a direct reference to a deity is made on a document by a judicial body, since the judiciary, among all other legal institutions, should be the most sensitive to maintaining religious neutrality on documents served in its name."*

Bishop warns against New Age movement . . . *Auxiliary Bishop Robert J. Carlson of the Twin Cities archdiocese says "a metaphysical inward self godhood" promoted by actress Shirley MacLaine is "far from the message of Jesus Christ." He said that MacLaine's work is part of the New Age movement, which, he said, "teaches a religion that godhood is within, and through reincarnation (re-birth again and again) until perfection is accomplished." This is not new to the Catholic church, he said, and "long ago was declared pantheism. In this teaching (of MacLaine's) there is no need for the Savior, Jesus."*

Only sixteen percent claim church membership . . . *Only sixteen percent of respondents in a recent poll claimed church membership in the Netherlands. Forty-six percent claimed they do not belong to a church. In a similar poll in 1974, 30 percent said they did not belong to a church. Bible possession among younger people from 15 to 25 years of age showed an increase. In 1981 the largest group of Bible readers was found among this age group (32 percent).*

Catholic bishops receive secrecy award . . . *The National Conference of Catholic Bishops has won the first "Into the Darkness Award" given by the Religion Newswriters Association. The award was instituted by the association to recognize "that individual or group in religion that has done the most during the year to stifle the people's right to know," according to Ed Briggs, the association's president. "Normally, our individual objections to secrecy in religion fall on deaf ears," explained Briggs, religion editor of the Richmond Times-Dispatch. "But hopefully, our coveted 'Into the Darkness Award' will give those people who would take religion into darkness the recognition they deserve." Eight groups were nominated for the award including the Southern Baptist Convention, the United Methodist Church, and the World Council of Churches. The Wisconsin Evangelical Lutheran Synod was not among the nominees.*

New Revised Standard Version to be published . . . *Copies of the National Council of Churches' long-awaited New Revised Standard Version of the Bible will be available during the summer of 1990. Publication of the new translation comes 37 years after the Council completed work on its Revised Standard Version. It is said to be "the most widely used American translation of the Bible in churches, colleges, and seminaries." Dr. Bruce Metzger, chairman of the translation panel, said his panel had "almost done a total job of eliminating masculine-biased language." Metzger cited an example: "Man shall not live by bread alone" has been changed to "One shall not live by bread alone." According to Metzger there were three reasons for the new translation: The discovery of older versions of Hebrew and Greek biblical manuscripts, such as the Dead Sea Scrolls; improved understanding of ancient Hebrew, Greek, and Aramaic; and changes in the English language over the past four decades.*

News items appearing in News Around the World represent current events of general interest to the readers of The Northwestern Lutheran and should not be interpreted as representing the views of the editors.

WELS Resource Center opens

The Southeastern Wisconsin District Special Ministries Committee has provided office space for four special ministry fields. Two are district projects, Jesus Cares and the Wisconsin Lutheran Institutional Ministry Lay Ministry, both of which conduct Bible classes for the developmentally disabled. Two are synod programs, the Special Education Services Committee and the Committee for the Hearing Impaired.

A \$10,000 grant from the Siebert Foundation provided funds to equip two rooms at Jordan Lu-

theran School in West Allis. One room has been remodeled to house offices and a library of resource materials. The second room serves as a conference center for meetings and workshops.

An open house will be held at the center March 18 from 2:00 to 4:00 p.m. For information concerning ministry to and with the developmentally disabled or hearing impaired, call the center at 414/541-6066, or write to the WELS Resource Center, 8420 W. Beloit Rd., Milwaukee, WI 53227.

—Stephen F. Schafer

Also in the news

The synod's **Board for Home Missions** has received a \$92,000 grant from Lutheran Brotherhood to provide assistance for outreach, especially through the use of mass media materials. Funds were distributed to 74 mission stations in 25 states and one Canadian province. . . . **Elmer Wohlers**, Brookfield, Wis., has been appointed to the board of directors of Northwestern Publishing House to fill the unexpired term of Mark Brunner, who was named to fill the newly created position of product development director at the publishing house. . . . A \$25,000 grant has been awarded by AAL to the **WELS Special Ministries Board** to conduct a social ministry conference, "Strengthening Parish Ties." The grant is provided to assist Lutheran social ministry organizations that serve the elderly. . . . **Wisconsin Lutheran Child and Family Service** in Milwaukee has begun adding an activity building, 11 private rooms, staff dining room and locker space, administrative offices and social service offices, and health care division office space. . . . **Prof. Roger Klockziem** has been appointed as Dr. Martin Luther College's advisory member to the synod's Board for Parish Education. He has replaced Prof. Morton Schroeder, who resigned from the board after many years of service. . . . A new congregation will be formed in **Steeden, West Germany**, which will be affiliated with the Evangelical Lutheran Free Church (ELFK) in East Germany. A Germany Fund has been established to provide aid for the ELFK, which recently terminated its fellowship with the Independent Evangelical Lutheran Church (SELK) in West Germany. . . . **Herman and Lorraine Koester** will complete their tour of duty in Mwembeshi this summer. The executive committee for the Lutheran Church of Central Africa is looking for a replacement. Interested couples should contact Pastor Kirby Spevacek, PO Box 66, Cibecue, AZ 85911; 602/332-2454. . . . **Homer Albrecht** has resigned from the executive committee for the Lutheran Apache Mission. A replacement will be appointed shortly.

Northern Wisconsin District

Ascension of Antigo dedicated its new 5600 square foot facility January 7. Pastor Eugene Ahls-wede preached the sermon. Dean Fleming, founding pastor of the congregation, served as liturgist and Rachel Spaude was organist. The service featured a festival choir consisting of members from five area WELS churches. Dennis Schoeneck, a member of Ascension, led the congregation with guitar accompaniment to a musical version of Psalm 90:1-2. A children's choir also sang. Over 300 people attended the service. Ascension, a WELS home mission, began in 1976. It has 90 communicants and 141 souls. Michael Spaude is the pastor.

—Jan C. Eggert

South Atlantic District

On November 26 St. John, Antigua, West Indies, celebrated the 20th anniversary in the teaching ministry of their headmaster, **Dennis Needham**. He has served in Antigua for 13 years. The service was televised by the Antiguan TV station and was broadcast on national television the following weekend. . . . **St. John School in Antigua** began the school year with a record enrollment of 114 students, including two preschool classes. The preschool is staffed by four young women who are all graduates of the school. . . . **Redeemer, Huntsville, Ala.**, received \$20,000 from the Committee on Relief after a tornado hit Huntsville. Since the church was not damaged, the congregation donated the money to the Red Cross. The funds were used to replace a disaster response vehicle.

—Fred W. Hemmrich

Why no capitals?

Why are we taking the words thee, thou, thine, etc., out of the Bible and hymn books, and not using capital letters? With capital letters it sets the Trinity above us as it should be. It reminds us that Jesus is still our God and helper to look up to. Am I wrong?

Bernie Baier

Menomonee Falls, Wisconsin

KJV or NIV?

In regard to the differences between the King James Bible and the New International Version (I would like to know, Dec.)—Luther's own German Bible agrees completely with it. If the Textus Receptus was good enough for Luther, it certainly is best for us today.

Joseph Blackmer

Michigan City, Indiana

Not surprising

In reference to "Religious TV Survey" (News around the world, Jan. 15), it certainly is not surprising that staunchly Mormon Salt Lake City, Utah, is at the bottom of the list for religious viewership."

Why is this surprising in an area of Mormonism? On TV they would avoid anything other than their own church.

Robert F. Lindner

Kingman, Arizona

Luther statue

The NL reported (Jan. 15) that planning for the erection of a Luther statue is underway at Wisconsin Lutheran Seminary. Even though the project is to be funded through a silent offering, I ask whether this is good stewardship when there is so much work to be done. In a previous NL (Jan. 1) we read of the \$16 million special offering authorized by the convention, indicating a great need for mission dollars.

Luther's accomplishments were gifts from God, not his own doing. Will the erection of a Luther statue bring even one soul nearer to heaven?

Lorraine Nehls

Juneau, Wisconsin

No blameless victims

Carleton Toppe condemns the Americans with Disabilities Act (Jan. 15) for concluding that victims of AIDS should be treated no differently from any other illness.

There really is no difference between a victim of AIDS and a victim of any other disease. The Bible tells us that all have sinned and come short of the glory of God. There is no such thing as a "blameless" victim of any disease.

As Christians, we must resist the temptation to classify sinners and focus instead on the universal need for repentance. You see, we're all in the same boat.

Victor I. Vieth

St. James, Minnesota

How many disabled?

I certainly do not take issue with what Carleton Toppe says regarding disabilities (Jan. 15), but I must challenge one number he uses—43,000,000 disabled Americans. It is from the Senate Bill on the Disabled, but I have been unsuccessful in finding any substantiation for it.

That number would mean that one in six Americans is disabled. I don't believe it. I would believe one in sixty. That would mean 4,300,000 Americans are disabled.

We must have sympathy for the disabled and help them, but the problem is far smaller than the Senate would have us believe.

Richard H. Engelmann

Cincinnati, Ohio

Peer pressure

I can relate to the young people of Yuma, Arizona (TeenTalk, Feb. 1) regarding peer pressure in public schools. I, too, went to a public high school. The pressures to conform are great. It is important to reach out to those in public schools to keep their faith strong and help them deal with peer pressure.

Laura Schwantes

Green Bay, 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.

DISTRICT NEWS SCHEDULE

March 15: Northern Wisconsin, Pacific Northwest, South Atlantic

April 1: South Central, Southeastern Wisconsin, Western Wisconsin

April 15: Arizona-California, Dakota-Montana, Michigan

May 1: Minnesota, Nebraska, North Atlantic

Please send your news to your district correspondent.

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Dose, Brian L., from Gethsemane, Corpus Christi, Tex., to Northwestern College, Watertown, Wis.

Schlomer, Lloyd C., from Redeemer, Tucson, Ariz., to Redeemer, Big Rapids, Mich.

Simons, Daniel W., from St. Matthew, Port Washington, Wis., to Salem (107 St.), Milwaukee, Wis.

Steinbrenner, Eric E., from Risen Savior, Fayetteville, Ga., to Prince of Peace, Yankton, S. Dak.

ADDRESSES

PASTORS:

Berg, Norman W. em., 14356 Barrymore St., San Diego, CA 92129.

Cox, Raymond G., 7223 N. 38 St., Milwaukee, WI 53209/414/352-4570.

Diener, Robert J., 1150 W. 18 Ave., Oshkosh, WI 54903.

Marggraf, Paul H., 807 Medary Ave. S., Brookings, SD 57006; 605/692-9249.

Wilde, Mark H., 36 Stonecrest Dr., Portland, ME 04103.

TEACHERS:

Dahlberg, David L., 1247 Donald Dr., Woodruff, WI 54568.

Ellingboe, Martha, 400 Bay Shore Blvd. #203, Clearwater, FL 34619.

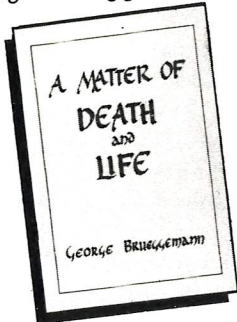
George, Michael, 15165 Arrowhead Pl., Brookfield, WI 53005; 414/783-5855.

Schultz, Amy K., 1010 Georgia Ave., Norfolk, NE 68701.

Weber, Carol, 2533 15th Ave., Longmont, CO 80501; 303/772-7851.

A MATTER OF DEATH AND LIFE

by George Brueggemann



An all new 5¼ x 8 inch pocket size tract publication. This inspiring little booklet shows how God's promises and Christian faith can affect the awareness of our own mortality and our Christian lifestyle. The ideal publication for comforting the bereaved and strengthening a shaken faith. 40 pages.

A Matter of Death and Life

15 N 0490 \$1.50 Qty. _____

UNFAILING LOVE

by Paul Wilde

See page 107 for article "From classroom to recording studio."

34-2048 \$7.98 Qty. _____

For transportation and handling please add \$2.50 for orders \$10.00 or less; \$3.50 for orders \$10.01 to 25.00. *Note:* Wisconsin residents add 5 percent sales tax on total, which includes transportation and handling, as required by Wisconsin law.

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**Northwestern
Publishing House**

1250 North 113th Street, P.O. Box 26975
Milwaukee, Wisconsin 53226-0975
414/475-6600

NL

NORTHWESTERN PUBLISHING HOUSE Nominations for Editor

The following have been nominated for the office of editor at Northwestern Publishing House:

Rev. Lyle E. Albrecht	Brookfield, WI
Prof. Mark R. Bitter	Watertown, WI
Prof. John A. Braun	Watertown, WI
Rev. David J. Farley	Bakersfield, CA
Prof. Joel D. Fredrich	Watertown, WI
Rev. Ronald H. Gosdeck	Kenosha, WI
Rev. Robert Q. Jensen	Woodville, WI
Rev. Arnold J. Kunde	Waukesha, WI
Rev. James L. Langebartels	Morenci, MI
Rev. John R. Mittelstaedt	Largo, MD
Rev. James H. Oldfield	Yakima, WA
Rev. Lawrence O. Olson	Loves Park, IL
Rev. John L. Parcher	La Crosse, WI
Rev. Herbert H. Prah	Eau Claire, WI
Teacher Kenneth D. Rahn	Watertown, WI
Rev. Roger E. Vomhof	Altura, MN
Rev. Mark T. Wendland	Clare, MI

Any correspondence regarding these nominees must be in the hands of the secretary no later than April 5.

Elwood H. Lutze, Secretary
718 East Linden Avenue
Manitowoc, WI 54220

REQUEST FOR NOMINATIONS Martin Luther Preparatory School

The board of control of MLPS is preparing to call a replacement for Prof. Carl Lemke, subject to the approval of the Board for Worker Training at its April meeting. Voting members of the synod are invited to submit nominations for this position.

Teaching responsibilities are in algebra, geometry, and English together with some coaching duties (football and track).

Nominations and pertinent information should be submitted by April 5 to

Mr. John Schultz
Route 3, Box 96
Goodhue, MN 55027

NAMES WANTED The Lutheran Home

The Lutheran Home Association seeks names of individuals qualified to fill the position of Spiritual Services Coordinator. This person is to coordinate the spiritual programs at all Lutheran Home facilities and to serve as primary on-site chaplain at Belle Plaine, Minn. Experience in the parish coupled with a love for special ministries would be important qualifications. Also needed are administrative capability, mature theological judgment, and ability to function comfortably in a team setting.

Please send complete educational and biographical information to The Lutheran Home, 611 W. Main St., Belle Plaine MN 56011. Names of qualified individuals will be submitted to the president of the Minnesota District for consideration in preparing a call list for the Lutheran Home Board.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

TERRE HAUTE, INDIANA — Mr. Brad Koontz, 327 S. 18th St., Terre Haute, IN 47807; 812/234-4850.

OLATHE, KANSAS — Pastor Robert Krueger, 16625 W. 144 St., Olathe, KS 66062.

SPRINGFIELD, MISSOURI — Pastor A. L. Schmeling, 3342 Roxbury, Springfield, MO 65807; 417/887-7272.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

PLEASANTON, CALIFORNIA — Good Shepherd, 1072 Serpentine Lane Suite C, Pleasanton. Worship, 10:30 a.m. Pastor Dan Schmelzer, 415/426-0681.

SPRINGFIELD, MISSOURI — Zion, 702 S. Belview, Springfield. S.S./Bible class 9:15 a.m., worship, 10:30 a.m. Pastor A. L. Schmeling, 3342 Roxbury, Springfield, MO 65807; 417/887-7272.

LANDRUM, SOUTH CAROLINA — Hwy. 14, 2½ miles west of Landrum at the Model Log Home; Pastor Frederic Kosanke, 704/697-6811.

FARSI SPEAKER WANTED

The Central Asia Radio Committee is seeking individuals having ability to fluently speak Farsi. Please contact John Barber, WELS Mass Media Ministry, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

NEWS FOR THE NINETIES

A comprehensive evangelism convocation for lay people and church workers will be held at Northwestern College June 15-17. Interested individuals may obtain information from Tom E. Stieber, 4502 Armistice Ln., Madison, WI 53704; 608/244-0062.

SINGLES — AGES 21 TO 98

Including those once married and now single

WINGS (WELS Network of Growing Singles) is sponsoring the third annual singles seminar to be held on May 5 at Wisconsin Lutheran College. Join us for a day 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, PO Box 23980, Milwaukee, WI 53223.

LWMS RALLY

The Milwaukee metro-south circuit will hold its spring rally April 28 at Jordan, 1642 S. 77 St. Registration 9:30 a.m., opening service 10 a.m. World Mission Counselor John Kurth will speak on mission work in India.

WELS CAMPUS MINISTRY NATIONAL RALLY

The WELS Campus Rally 1990 will be March 30-April 1 at the University of Michigan, Ann Arbor. For more information contact Karl Kasischke, 313/764-4010, or Laura Markoski, 313/994-5591.

BAND INSTRUMENTS WANTED

A newly formed WELS instrumental group, Instruments of Joy, needs used band instruments you would be willing to donate. Contact Robb Krueger, 612/489-9485 or Elaine Stindt, 612/755-8597; 1370 104th Lane NW, Minneapolis, MN 55433.

HYMNALS WANTED

Living Water, Hot Springs Village, Ark., needs used copies of The Lutheran Hymnal. We are willing to pay shipping costs. Please contact Mr. Weston Bromaghin, 10 Baeza Way, Hot Springs Village, AR 71909.

ORGAN NEEDED

New mission in Springfield, Mo., needs an organ. Please contact Pastor A. L. Schmeling, 3342 Roxbury, Springfield, MO 65807; 417/887-7272.

FURNITURE AVAILABLE

Church furniture is available for the cost of shipping: altar, pulpit, lectern, baptismal font, 12 padded pews (various lengths — curved). Contact Pastor Hermann John, Ascension Lutheran Church, 525-332 W. El Norte Pkwy., Escondido, CA 92026; 619/747-1390.

ANNIVERSARIES

New Ulm, Minnesota — St. Paul (125th); June 10, Reunion Sunday, 8 and 10:30; hog roast following. July 22, Heritage Sunday, 8 and 10:30 a.m. Sept. 16, Anniversary Sunday 8, 9:30, and 11 a.m.; catered dinner following. Please contact the church office if you plan to attend either of the meals: 219 N. State, New Ulm, MN 56073; 507/354-2329.

CONFERENCES

Dakota-Montana District, pastoral conference, April 24-26 Helena, Mont. Opening service at Valley View; sessions at Coach House East.

South Central District, pastoral conference, April 23-24, Shepherd of the Plains, Lubbock, Tex. Agenda: Spiritual Renewal as Proper Understanding of the Relationship between Justification and Sanctification (Krenke); Spiritual Renewal as Developed in the Individual's Devotional Life (Albrecht); Exegesis of Hebrews 6 (Rakos); The New Testament Canon: *Cur Alii Prae Aliis?* (Valleskey); The Scriptures That Have Shaped Christian Attitudes Toward the Care of the Body in Life and Death (Brassow).

Several issues ago in this column I reported the baleful influence of secular humanism on the belief and behavior of Americans. I used as a basis for this doomsday scenario an article by Dr. Glen Tinder in the December *Atlantic*.

But, to be fair, there are dissenters. There is sociologist Peter Berger, a German Lutheran transplant. "Sociology, as practiced nowadays," he says in the New York Times Book Review, "is a thoroughly implausible discipline for moral guidance. . . . Most of contemporary humanity, including most Americans, derives its morality from religion."

Another dissenter is Rev. Andrew Greeley, Roman Catholic priest, sociologist, and best-selling author. Take Greeley's article for the March issue of *Psychology Today*, as reported by the New York Times news service. "Marital fidelity is epidemic in America," says Greeley in his article, "Faithful Attraction." He concludes from data gathered by the Gallup organization that fewer than one in ten people now married have been unfaithful, that married Americans may be more monogamous than most people believe, and that fidelity and love are alive and well. Which is bad statistical news to the Kinsey Institute in Indiana which "ridiculed Greeley's work as 'very naive,' " according to the news report. Kinsey in the 1950s had suggested that as many as half the married men of the time and a quarter of the married women had had extramarital affairs.

Greeley again. He has just published a book, *Religious Change in America*, a survey of religion from 1940 to the present. Using data from three polling groups (Gallup, Survey Research Center of the University of Michigan, and National Opinion Research Center of the University of Chicago), he concludes that "with the exception of the shifting of denominational affiliations, Protestantism has not changed in the last half-century. Catholicism changed, but not much, and the change is over."

Reported losses in mainline church membership in the last years—and this includes the Methodist church, the Lutheran churches (newly merged), and the Episcopal church—masks the fact that the losses are actually a "shift in the distribution of membership to match the devotional aspirations of the congregants," as Greeley describes it.

Key religious beliefs are virtually unchanged from 40 to 50 years ago. A few examples. In 1944, 97 percent of Americans believed in the existence of God; in 1981, it was 95 percent. In 1952, 77 percent accepted the divinity of Christ; in 1983, it was 76 percent. In 1952, 72 percent believed good people would go to a heaven; in 1980 it was 71 percent. In 1952, 58 percent believed in hell; in 1980, 53 percent.

Religious practices also see little change. In 1939, 41 percent said that they had attended a church or synagogue in the last seven days; in 1985 it was 50 percent. "Praying to God" percentages remain about the same: 90 percent in 1948 and 87 percent in 1984. Daily Bible reading rose from 10 percent in 1942 to 15 percent in 1984.

Greeley closes with three questions. One, if these beliefs and practices show little change through the years, "is there not reason to assert that there is a certain long-term stability in American religious behavior?" Two, "is there not even more reason to assert that the secularization model, which is the conventional wisdom of many elite Americans, is unsupported by the available social indicators?" Three, "is it not true, then, that those who argue for or assume secularization now must labor under the burden of finding evidence to sustain their position?"

As I bring to an end all these numbers, I am reminded of a recent warning in *Time*: "The deepest questions of life . . . can be probed only in the most primitive manner with the blunt instrument of a poll. Readers entering upon stories peppered with numbers and percentage signs should arm themselves with a mental note: 'POLL AHEAD—PROCEED AT YOUR OWN RISK!' "

James P. Schaffer

The name over the door

by Eric S. Hartzell

Fifty-seven years it was there by the door. Up above and out of sight on the rough pine paneling. Summer and winter, day and night, it kept its lonely vigil, all those years hidden by the false ceiling of the old porch.

But the old porch was remodeled this last summer, and the old ceiling was torn out. And there it was exposed once more to the light of day:

“M. J. Wehausen, 8/16, 22.”

It was written with pencil by a young hand intrigued with the thought of leaving something for posterity to discover—perhaps. The hand worked a long lifetime. It lies folded with its mate in a cemetery in Phoenix, Arizona.

Martin Wehausen was one of the first missionaries at East Fork. He left behind a short diary of his years here at the mission. It is written in the same careful handwriting as his signature by the door.

Aaron and Florence Keyes were baptized. Their father, Jack, became a Christian and was also baptized in July of that year. They were the first. On April first 1921, the handwriting continues, “We took over the government day school on East Fork, having purchased it for a sum of \$4000. The complete enrollment of that school stayed with us.”

At the end of 1922 the ledger reads, “We can record 34 adult and 30 infant baptisms, 8 burials, 3 marriages, 46 communicants, and a record of Sunday attendance shows an average attendance of 41, not including children under school age.”

It was during this year that the nursery officially began. It was called an orphanage. One of the first

orphans was Arnold Platt.

All are important facts. All state in writing the beginning of the work at the nursery among the Apache Indians. There are names written in old record books, written above the door of the parsonage.

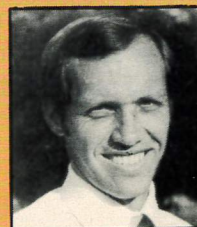
The name M. J. Wehausen doesn't mean much anymore. Who can connect a face to the name? Who knows the work done by the hand that wrote the name so long ago? Our heart can almost hurt when we see the name written on the old boards. All that is left of an era is a penciled name.

But really, mission work is the writing of names, on boards, perhaps, but also in books and in *The Book*.

The Lord says, while talking to the church at Sardis, “I will never erase his name from the book of life, but will acknowledge his name before my Father and his angels” (Revelation 3:5).

M. J. Wehausen's name is written in that book. It will never be erased. And it is not written in initials. The Lord knows those who are his by name.

If you come to East Fork, you can still see the place where M. J. Wehausen's name is. Maybe for some that would be exciting. But better still, when you get to heaven, look up the owner of that name and see there with him his people. They all have names too. And his God too. He is the one with
The Name, and through that
name we are saved.



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