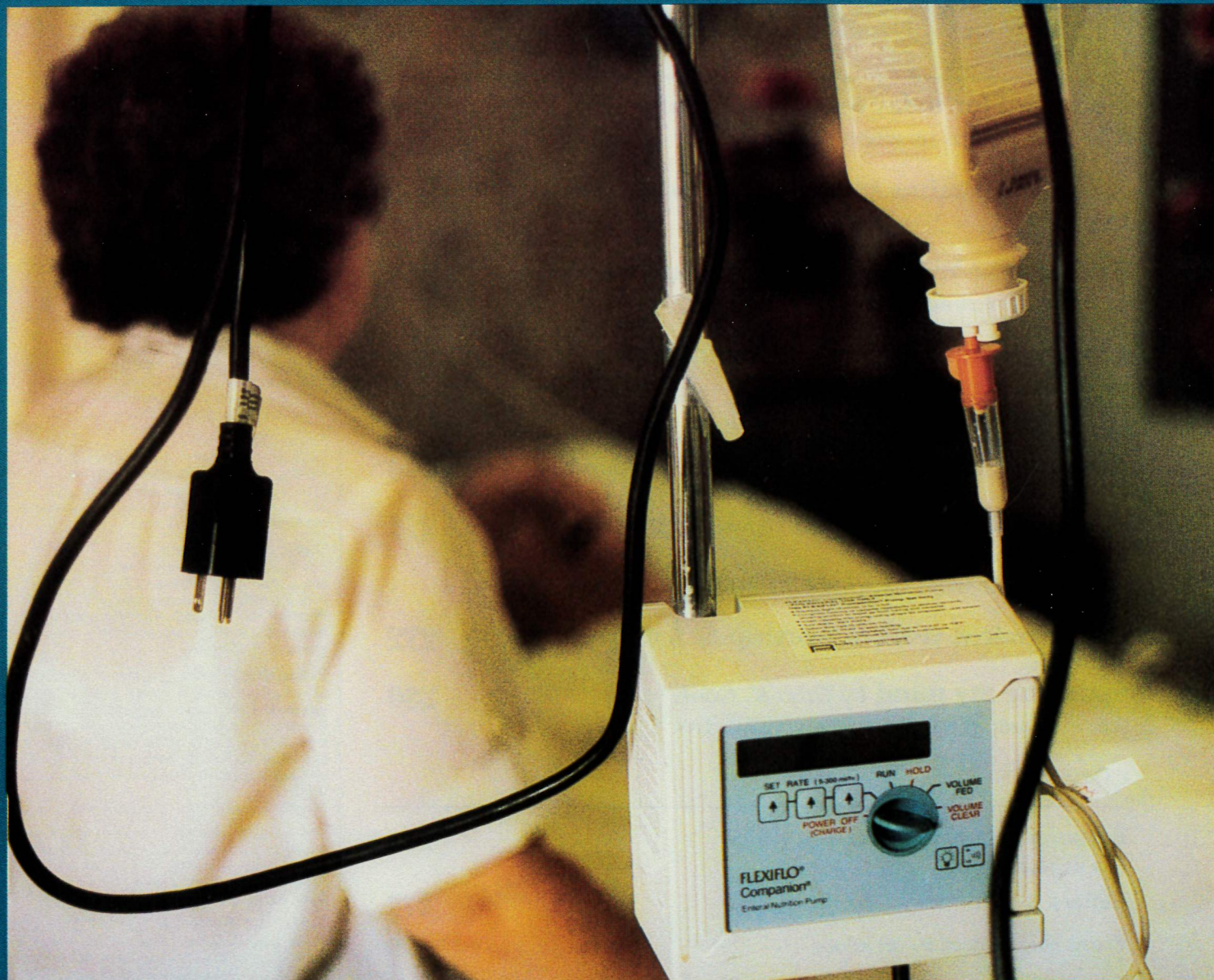
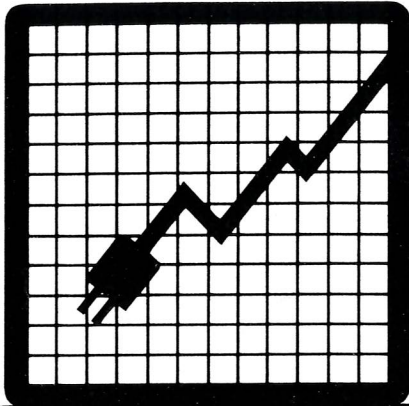


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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

the Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

AUGUST 1990/VOL. 77, NO. 14

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Production

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

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, WI 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, \$8.50; two years, \$17.00; three years, \$22.50.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$5.50 per subscription. Every home mailing plan at \$6.00 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, MN 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, 1250 N. 113th St., Milwaukee, WI 53226. 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, WI 53226-0975. ©1990 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

The Spirit helps us when we pray

by Richard D. Balge

... The Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will (Romans 8:26,27).

A little child tries to move something heavy—a log, a chair, a trunk in the attic. He just can't budge it. "Please help me move this," he says. An adult uses her adult strength; the child has its hands on the load; the job is done. The child reports: "Grandma helped me move the trunk." Who really moved the trunk?

It is something like that in our lives as Christians. I believe, I hope, I love, I struggle against temptation, I pray. Who really does the work? None of us could do these things by our own thinking or choosing. We could not do them at all if it were not for the Spirit of God.

We do not know what to pray for

Jesus Christ has won the forgiveness of sins for us. He has triumphed over death and given us eternal life. The Holy Spirit has convinced us that this is true, taught us to trust Jesus alone for our eternal salvation. We are already citizens of heaven, but we are still living on earth.

We are still here, and the fact is that most of the time we really enjoy being here. Even when we aren't enjoying it here we too easily forget that God has something better in store for us. We are still earthbound, still have our sinful nature, don't want to miss out on anything here. And so we don't always remember to pray for the coming glory. We don't always know how to pray for deliverance from every evil and for the joy of heaven.

The Spirit prays on our behalf

That doesn't mean we are not Christians, that we are spiritually dead. We wouldn't even be concerned about such things if we were not spiritually alive. But we are not always as strong and intelligent about such things as we ought to be. Even in our praying we need

God's gracious help.

"The Spirit helps us in our weakness. . . . The Spirit himself intercedes for us with groans that words cannot express." He takes hold of the trunk and moves it for us. He takes our place before the Father and represents us there.

He does that "with groans that words cannot express." When we do not have the words, perhaps because our thoughts are not as clear as they ought to be, the Spirit takes over. We cannot find the words but he does not need our words. He has his own language.

We do not need to be ashamed or to despair when we do not know what to ask for or how to ask for it. With joyful confidence we remember: "The Spirit himself intercedes for us." That is not something we can feel or hear or understand. It is something we can believe because God's word teaches it here.

Is it necessary to add that faith will never say, "Well, I don't have to pray because the Spirit does it for me"?

The Father hears such prayers

"He who searches our hearts" is the Father. What he finds in our hearts is the Spirit who intercedes for us. What he finds are prayers that are in accord with his will, because they are the Spirit's prayers. God accepts them because he "knows the mind of the Spirit."

When our prayers are not as exalted and fine and spiritual as those we find in the Psalms or in Jesus' prayers or the prayers of biblical heroes, still he accepts them.

Paul did not write these words to make us lazy about praying. He wrote them to make us confident in prayer. God himself has commanded us to pray and promised that he will hear us. Here we have the further encouragement: The Spirit helps us to pray.

That helps us live more confidently and fruitfully as Christians: trusting our Savior,
hoping for the eternal glory,
loving our neighbor.



Richard Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Right judgment

“Do not judge” says Jesus in his Sermon on the Mount. (Matthew 7:1) “All have sinned and fall short of the glory of God,” says Paul in Romans 3:23. Does one sinner, therefore, have the right to judge another sinner? Does a Christian, who is also a sinner, have the right to judge a sinning brother or sister?

On the other hand, Jesus also tells his disciples to “make a right judgment” (John 7:24). In 1 Corinthians 5 Paul directs the Corinthians to join him in passing judgment on a member of the congregation who was guilty of sexual immorality.

“Do not judge.” “Judge.” Which shall it be? How do we resolve the conflict?

Many in the general public prefer to quote only Matthew 7: “Do not judge.” They don’t want to have anyone, not even the Bible, decide for them what is right or wrong. They don’t want any right-wing fundamentalist to tell them that they are guilty of sins because a bygone age pronounced them to be sins. Even professing Christians can be influenced by such popular notions and self-deception.

But the very same Lord who said to his disciples, “Judge not,” told them and his church, “Judge.” In Matthew 18 he himself set up the procedure his disciples are to follow when their fellow Christians are guilty of gross sins. Christians are to determine when to bring charges of serious wrongdoing; fellow Christians are to pass judgment on a manifest sinner if he does not disavow his wrongdoing; and fellow Christians are to declare him pardoned if he repents of his sinful way. Christians must do this judging out of love for their Savior and out of love for the sinner whose salvation is at stake.

They are to do this judging even though they themselves are sinful. Our Savior directs his disciples, who “daily sin much,” but who repent and seek and receive forgiveness, and who endeavor to lead Christian lives—he directs these sinners to judge their fellow Christians who live in “manifest” sins God has declared to be soul-destroying. It is simply not true, for example, that a Christian who has felt a lustful desire for his neighbor’s wife, but has repented of it—that such a Christian has no right to judge his fellow man’s adultery. “There is a difference between minor faults and shortcomings of fellow believers and ‘real, demonstrable wrongs’ committed against a brother or sister in faith” (*Bible History Commentary*, W. H. Franzmann). Otherwise there could be no church discipline.

Then what did Jesus mean when he said, “Judge not”? In the Sermon on the Mount he was concerned about being judgmental, about a self-righteous attitude toward one’s fellow man. The Pharisees were guilty of such hypocritical judging. Jesus’ disciples, because of their privileged position, were ever in danger of becoming pharisaical in their esteem of themselves. Our Lord clearly forbids such self-righteous judging, such judgmental condemnation.

Christians who are guilty of daily sinfulness but who lead lives of daily contrition and repentance not only have the right, they have the duty to render “right judgments” upon gross sins and gross sinners.



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lives in
Watertown, Wisconsin.

Carleton Toppe

Psalm 99

by James A. Aderman

“**T**he Lord reigns!” That shout is a recurring theme in this section of praise hymns (Psalms 93-100). Rightly so. Our Triune God completely controls the universe. There’s the assurance his grace is great enough to keep his promises. This theme is proclaimed throughout the Scriptures beginning with the account of creation (Genesis 1) and culminating in the Book of Revelation.

Read Psalm 99. Look for its artistry. God’s Old Testament name, the LORD (Yahweh), is used seven times. The refrain “He is holy” appears three times. The first stanza (vv. 1-3) points to God’s ruling in the future, the second (vv. 4,5) describes the present, and the third (vv. 6,7) reflects on the past.

The Lord will reign

Soon the heavens will break open to reveal our Savior returning in judgment. Then “every knee (will) bow . . . and every tongue confess that Jesus is Lord” (Philippians 2:10,11). That confession will come willingly from us Christians, grudgingly and ashamedly from the unbelieving. So “let the nations tremble” as they cower in imperfection before our perfect God (vv. 1-3).

The Lord is not just a great earthly monarch surrounded by his mighty warriors. Our ruler “sits enthroned between the cherubim,” his mighty angels who work to uphold his holiness in the face of sin (Genesis 3:22-24; Revelation 4:6-8). “Great is the Lord in Zion; he is exalted over all the nations” because he is “King of kings and Lord of lords” (Revelation 19:16).

“Let [the unbelieving] praise your great and awesome name,” the name which describes the holy God who created the universe and then rescued it from its sin (Exodus 34:6-7). Oh for the day when the entire earth will praise our God because “he is holy,” because he is absolutely perfect!

The Spirit says we are to “encourage each other” with the assurance of our King’s return (1 Thessalonians 4:18). Whom have you encouraged recently with that reminder? How are you using God’s name to encourage someone who is—or at least should be—terrified at the thought of judgment?

The Lord reigns

Praising our monarch should not wait until

judgment. He reigns now. That’s shown by the evidences of his might and his love for justice—especially “in Jacob,” among his own people. With the Lord evil is never allowed ultimate triumph; vengeance is always meted out; everything benefits believers. Therefore, people of God, “exalt the Lord our God and worship at his footstool [that is, in his temple]. He is holy.”

In the last week, the Lord’s might and justice have been as active in your life as they were for the writer of this psalm. Recall several examples. Now consider how you will exalt your holy God in your public and private worship. In your lifestyle. In your willingness to tell others.

The Lord has always reigned

The psalmist also thinks back over the centuries and reflects on the testimonies to God’s holiness which he finds there (verses 6-9). The Lord heard and acted on the prayers of his priests, Moses, Aaron, and Samuel notable among them. He spoke to his people through these spiritual leaders. We have records of those conversations in the Old Testament.

But it was not just to a few unique individuals God showed his favor. “You were to (the people of) Israel a forgiving God, though you punished their misdeeds.” The holy yet loving God called his people back from their spiritual wanderings with chastisements. But he never went back on his covenant promise, “I will take you as my own people. . . . Then you will know that I am the Lord your God. . . .” (Exodus 6:7). It’s no wonder we’re urged again, “Exalt the Lord our God and worship at his holy mountain [the hilltop on which the temple was built], for the Lord our God is holy.”

Review your life over this last year. How has God shown his faithfulness to you? How has he answered your prayers? What have been the major themes of his conversations with you as he spoke with you through his word? How has he warned you about sin through his chastisements and warmed you in his love through his Son’s forgiveness?

The ruling, holy Lord is feared by the nations. But for us who know him through his Son, he is “the Lord our God.”

James Aderman is pastor of Fairview, Milwaukee, Wisconsin.



Euthanasia:

Whose decision is it, anyway?

by Janet C. Lindemann

In a 1988 Roper poll nearly 2000 Americans were asked about the legalization of physician-induced active euthanasia. When asked *if a person has a painful and distressing terminal disease, do you think doctors should or should not be allowed to end the patient's life if there is no hope of recovery and the patient requests it*, 58 percent were in favor, 27 percent were against, and 14 percent were undecided.

There is a movement afloat for the legalization and social acceptance of the practice of active euthanasia. The National Hemlock Society, whose motto is "Good Life, Good Death," promotes the right of people who are terminally ill to end their own lives in a planned manner. The "bible of euthanasia" published by the Hemlock Society, entitled *Let Me Die Before I Wake*, is a manual containing precise doses of drugs to be used in the lethal act.

Legislation has been proposed in California, *The Humane and Dignified Death Act*, which will permit a dying person to lawfully request a physician to help him die. With nearly three-fifths of Americans in favor, political moves already on the way, and a legal system accustomed to looking the other way, the right to die movement has us well on the way to legitimizing "prescribed death."

Euthanasia is a term meaning "good death." Though usually applied to acts of mercy killing, it has also had more abhorrent uses, such as in Nazi extermination programs. However, in the current age of medical technology and the increasing awareness of the many dilemmas presented to physicians and

their seriously ill patients, euthanasia is under enormous debate by medical ethicists.

A distinction is made between "active" and "passive" euthanasia. Passive euthanasia is the withholding of potentially life-prolonging treatment from a terminally ill patient. An example of this would be choosing not to administer chemotherapy to a person with advanced cancer, or discontinuing resuscitation on an elderly man who has had a second heart attack. This is usually perceived as allowing a person to die. Active euthanasia is the deliberate act of ending a life usually by the administration of a lethal dose of a drug.

The appropriate use of passive euthanasia is quite well-accepted. There comes a time when we should stop resuscitation and other aggressive medical care when it is deemed futile. However, active euthanasia is crossing the line between allowing a person to die and killing.

Advocates for active voluntary euthanasia argue that the final decision to terminate life is ultimately one's own. A person who is mentally competent but is suffering from a painful, terminal illness may request the attending physician to assist in his death. Then, at a time chosen by the individual, the physician administers a narcotic to induce sleep followed by a paralyzing drug to stop breathing. In the Netherlands, where it is socially quite acceptable and not legally prosecuted, active euthanasia is occurring approximately 10,000 times per year.

Recently in this country a woman with early



Alzheimer's disease requested active euthanasia from a physician. Alzheimer's disease causes a gradual deterioration of mental function to an infant-like state in which one can no longer care for oneself or recognize loved ones. Before reaching this state, the woman wished to be "self-delivered." The physician designed a suicide machine allowing her to push a button and administer intravenous medication, killing her within minutes.

As a Christian physician, I am deeply concerned about the acceptance of this practice. My colleagues who are tempted toward this course are deceived, first of all, that medicine can somehow control life and death, when it really controls very little. Anyone who sits at the bedside of a dying person can see this. Furthermore, the ability to predict when death will come and what an individual's remaining days or weeks may have in store is equally deceiving. At the death bed, I have seen numerous examples of testimonials and family reconciliation fulfilling both spiritual and human needs.

Having witnessed many examples of human suffering, I am impressed with God's purpose in it. Suffering is a means by which meaning occurs in our lives and our faith is tested. It serves as a vivid reminder of our human frailty and desperate need for a God who can and does save us. Furthermore, the dying Christian displays a comforted acceptance and spiritual peace so profound that, if physical pain is controlled, the idea of acting to end one's life does not occur.

As to the request for active euthanasia, even on the

secular level there is no clear moral distinction between it and suicide. Mercy killing with consent and the taking of one's own life share the same aim, the same end, and often the same means. Assisting in suicide is a violation of a physician's duties as caregiver and preserver of life.

On the basis of Scripture, there is likewise no distinction. In the Old Testament, God says, "You shall not murder" (Exodus 20:13).

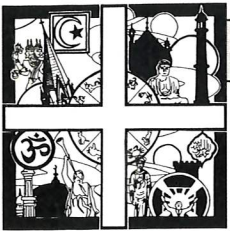
In Deuteronomy 32:39, God says, "I put to death and I bring to life, I have wounded and I will heal, and no one can deliver from my hand."

And Paul tells us in Romans (14:7,8), "For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord."

As Christians we accept the time of grace that God gives us. God has also given us medical care which we, as stewards, seek to have administered according to his plan, acknowledging him as the ultimate decision-maker. The deliberate taking of human life is wrong. Christian patients are urged to speak to their physicians who are even now looking for direction on this issue.



Janet Lindemann, M.D., is a member of St. Paul, East Troy, Wisconsin.



The Mormons

by Roland Cap Ehlke

Americans love a success story. And few rags to riches stories can match the rise of the Mormon Church, also known as the Church of Jesus Christ of Latter-Day Saints (LDS). This home-grown religion is multiplying by huge leaps. The LDS church's *daily* income is \$4 million (1987 figure). And thanks to a highly successful media campaign, the church projects an image of almost perfect, clean-living families and freshly scrubbed, dedicated young missionaries in white shirts and black ties.

Mormon growth

Few, if any, American-based churches even come close to the accelerated growth of the LDS church. Every day two new chapels go up somewhere in the world and every two minutes one new member is baptized.

Founded in 1830, it took the church 117 years to reach one million members (1947). In the 43 years since then, the church has grown to seven million. The following figures represent the largest Mormon group, based in Salt Lake City; they are enough to make any evangelism-minded church member drool:

Year	Membership
1949	1.08 million
1959	1.62 million
1969	2.81 million
1979	4.40 million
1989	7.00 million

Over 40,000 Mormon missionaries carry their gospel to more than 50 countries worldwide. Young Mormons dedicate two years to such activities; older Mormon couples give three years. (The Mormon missionary force is 79 percent young men; 13 percent young women; 8 percent couples.)

While some Mormon growth comes from such activities, a few other facts help put this in perspective. In recent years Mormon growth in the U.S. has slowed, thanks in part to a deluge of Bible-based, Christian material exposing the true nature of Mormonism. It now takes more man-hours, money and PR for each new American convert. Only about one in a thousand knocks at the door results in a conversion.

Yet the church continues to expand through rapid overseas growth and through "obstetrical evangelism." Mormons are known for their large families, surpassing Roman Catholics in the average number of children.

Mormonism gains converts best where its true nature is least known. Although it often comes across as another Christian denomination, the LDS church is really a pagan cult. This may be one reason that Mormon missionaries don't discuss some of the unique doctrines of their religion until after numerous visits.

LDS teachings and practices

Beneath the clean-cut, all-American exterior of Mormonism lies a Satanic set of doctrines. A few examples make this clear.

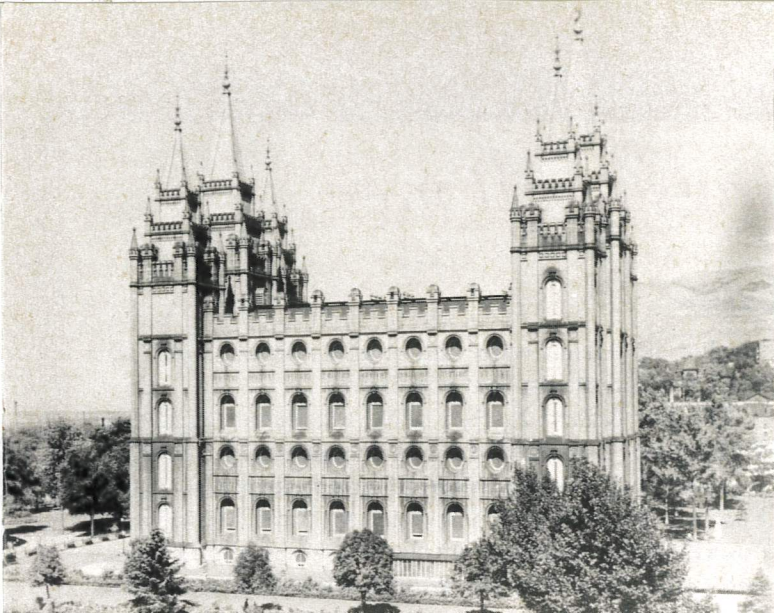
According to Mormon teaching, Jesus and Lucifer (Satan) were brothers, sons of God the Father and his wife, who live on a planet near a star named Kolob. Mormons consider the three Persons of the Trinity to be three separate gods among many other gods.

Joseph Smith, the founder of Mormonism, taught that "God himself was once as we are now and is an exalted man, who sits enthroned in yonder heavens!" Mormon doctrine goes on to explain that man can "inherit thrones, kingdoms, principalities, and powers, dominions." This doctrine of "eternal progression" asserts that people can progress to become gods, just like Jesus.

A well-known practice of the Mormons is baptism for the dead. They believe that people can become Mormons after death. Consequently, they have vicarious baptisms in the Mormon church for those who have already died. Interestingly, Martin Luther was baptized into the LDS church on October 10, 1922.

The Mormons have many other doctrines and practices which run counter to the Bible. One of the key LDS concepts is that of perfection. According to Pastor Mark Cares, who has worked extensively among Mormons, "the hub of their message" is that we are to strive for perfection. Viewing men and women as gods in embryo, and having a weak concept of sin, Mormonism looks at perfection as a heavy but manageable burden. Toward this end, good Mormons give a tenth of their income to the church and abstain from tea, coffee, tobacco, and liquor.

This striving for perfection, coupled with their missionary zeal, leads to many "stressed-out Mormons," says Cares. What Mormons lack is a Savior who brings the refreshing message that "it is by grace you have been saved, through faith . . . not by works" (Ephesians 2:8,9).



Mormon Temple, Salt Lake City, Utah

Joseph Smith and Brigham Young

Mormonism can be traced back to rather humble beginnings. In 1823 in Palmyra, New York, a seventeen-year-old lad by the name of Joseph Smith Jr. was praying and supposedly had a vision of an angel called Moroni. The angel told Smith that he would find some sacred writings buried in a hill near Palmyra. It was not until several years later that Smith was able to get the sacred tablets and translate them. He said that the tablets were gold, that the writing was in "reformed Egyptian," and that he was able to decipher the writing by means of a pair of golden spectacles called "Urim and Thummim."

No one else saw the plates and no Egyptian scholar has ever heard of "reformed Egyptian." Nevertheless, Smith was a powerful individual and immediately had a following for his new religion. After his "translation" of the *Book of Mormon*, Smith said he gave the golden plates back to the angel.

The Mormons moved west from New York because of opposition to their growing church. They moved to Ohio, then to Independence, Missouri, and from there to Nauvoo, Illinois. Because of opposition from a newspaper, Smith and the Mormons ransacked and burned the newspaper office. After this incident Joseph Smith and his brother Hyrum were placed in a jail in Carthage, Illinois. There they were attacked and murdered by an angry mob in 1844.

The *Book of Mormon*, together with Smith's other writings, *Doctrine and Covenants* and *Pearl of Great Price*, remains on a level with the Bible as part of LDS scriptures. Most Mormons, however, rely more heavily on the words of the current church leader and present-day publications, such as the periodical, the *Ensign*.

Following Smith's martyrdom, most Mormons accepted the leadership of Brigham Young. It was

Young who led the group to Utah in the late 1840s. There they set up a theocratic state which they saw as the establishment of the kingdom of God on earth.

Like Smith, Young was a polygamist. Young, who had 25 wives, contended, "Jesus Christ was a polygamist; Mary and Martha, the sisters of Lazarus, were his plural wives, and Mary Magdalene was another. . . ."

Mormons who did not accept Young's leadership remained in Missouri. Today, the Reorganized Church of Jesus Christ of Latter-Day Saints numbers about ¼ million members and has its headquarters in Independence, Missouri. Other smaller Mormon splinter groups may be found in Missouri and scattered throughout the western states, especially Utah.

Reaching the Mormons

Most Christian efforts vis-à-vis the Mormons take one of two avenues: 1) they point to contradictions between LDS doctrine and the Bible; 2) they focus on the "skeletons in the closet" of early Mormon history (and there are many). Such approaches serve a useful purpose. Since much of Mormonism's growth comes from Protestant ranks, the dissemination of this information serves a defensive purpose. But it also tends to put Mormonism on the defensive and shut off valuable communication.

Some, like Mark Cares, feel it is better to offer a positive witness, namely, the gospel of Jesus Christ. Burdened with their legalistic system, Mormons need to hear the invitation of Jesus, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28).

Although they have their repertory of Bible passages, most Mormon missionaries really don't know about the good news of salvation through Christ Jesus. In him we have the perfection we can never attain by our own efforts (Hebrews 10:10-14).

Many of these young people are also lonely and discouraged. Rather than a mere, "I'm not interested," might we not offer some friendship coupled with the witness of what Jesus means to us? The love of Christ is a success story we're a part of and can share with others!

Further study: *The Godmakers* by Ed Decker and Dave Hunt (also available in video), and *Saints of Another God* by John Ball.

Next: Jehovah's Witnesses.



Pastor Roland Cap Ehlke is an editor at Northwestern Publishing House.

“Becoming all things to all men”

by William E. Zeiger

The faculty members of the six synodical schools met on the campus of Northwestern College and Preparatory School, Watertown, Wisconsin, for the 1990 WELS Faculty Conference June 6-8. Also attending the conference were representatives from the faculties of many WELS area Lutheran high schools and representatives from the faculties of Wisconsin Lutheran College and Bethany Lutheran College (ELS).

The faculty conference, held every four years, brings together the men and women involved in training our young people for ministry as pastors, teachers, and lay leaders in our congregations and schools. The conference met under the theme of “Becoming All Things to All Men” and was attended by 175 professors and teachers.

The conference was organized by a committee chaired by Prof. Armin Panning, president of Wisconsin Lutheran Seminary. The funding for the conference was provided through a grant from the Aid Association for Lutherans.

Producing church leaders

According to Pastor Wayne Borgwardt, administrator for the WELS Board for Worker Training, the conference had two chief purposes, “. . . to help the schools review our basis and thrust in changing times and to help us produce church leaders who will be ‘all things to all men.’ ”

Highlights of the conference included an essay presented by Prof. Paul Eickmann, NWC, that reviewed the blessings we in the WELS have in our liberal-arts based worker training curriculum. The conference heard another presentation by Pastor Karl Gurgel and Teacher Gerald Kastens, who both serve St. Paul congregation in Lake Mills, Wisconsin. The two emphasized the changing needs of the public ministry in our rapidly changing society.

Facing a multi-cultural society

Four presenters emphasized the importance of developing a multi-cultural consciousness in candidates for the ministry, whether the candidates will serve in America or in world mission fields. Giving a rationale for multi-cultural awareness were Prof. Roger Sprain, NWC, and Mr. Michael Jindra, who is a graduate student at the University of Wisconsin in cultural anthropology and a former Peace Corps

worker in Africa who had much contact with the WELS missions on that continent.

Teacher Robert Fischer of St. Matthew, Appleton, Wisconsin, described the challenges and joys of his years serving in three different inner city schools; and Pastor Loren Steele of Emanuel, St. Paul, Minnesota, described the growing ministry among the Hmong and other Asians in the neighborhood surrounding his congregation.

Professor David Kuske, WLS, gave a presentation that challenged the professors and teachers to consider the curricular implications for preparing future ministers to be all things to all people. Following his presentation, the conference was divided into small break-out groups to react to Kuske’s challenges.

Reviewing the curriculum

During the conference a variety of small groups met to consider topics related to the preparation of young people for the ministry. The teachers of each curricular area of the various schools represented met together to consider topics of mutual concern. The conference’s agenda also included a special meeting that reviewed the status of the recently added Spanish curriculum in the synodical schools.

The importance of the conference was expressed by President Robert Voss of the host college when he said, “Northwestern has been delighted to serve in its 125th year as the host to a relevant WELS faculty conference. I’m confident that this conference has been a healthy growth experience for our faculties and that it will lead to wholesome revisions and programs in training workers who will ‘be all things to all people so that by all possible means they might save some.’ ”

President Lloyd Huebner of Dr. Martin Luther College echoed Voss’s comment. “This was an excellent conference,” he said, “offering insights into the manner in which our worker training curriculum should meet the needs of our people in a changing society. For us at DMLC, it stimulated an awareness of the need to prepare graduates who can serve as ministers to broken homes and in cross-cultural situations.”

Professor William Zeiger teaches at Michigan Lutheran Seminary, Saginaw.

Did you hear what happened to Job?

by Mark E. Braun

Mark Twain said once that a lie can travel half way around the world while the truth is putting on its boots.

He might have said the same thing about bad news. "Did you hear about the five car pileup on the freeway?" "Do you know her husband left her?" "The doctor said the lump is malignant." "They had to file for bankruptcy." Bad news always seems to travel fast.

Centuries ago in the land of Uz, people were asking, "Did you hear what happened to Job?"

On one dreadful day Job lost all his livestock, his servants were massacred, and—worst of all—a tornado destroyed his oldest son's home, and all Job's children, who were inside the house, died. On a second terrible day, Job was struck with a painful, revolting illness. His skin scabbed and peeled; his only relief was to scratch himself raw with the jagged edges of broken scraps of pottery.

Bad news like that had to travel fast.

Job's neighbors could only talk about the disasters they could see. The opening two chapters of the Book of Job, however, allow readers to learn information his neighbors—and even Job—could never know.

Job is described as "upright and blameless" (1:1); he never claimed to be without sin, but he was a good man. He enjoyed a favorable reputation, "the greatest man among all the people of the East" (1:3). Still more, he "feared God and shunned evil" (1:1). He was one of God's people. He believed in the Lord and wanted to pass the faith on to his children (1:5). The Lord himself said, "There is no one on earth like him" (1:8).

Yet all these bad things happened to him. Why do good people suffer? Why do bad things happen to God's people?

The book of Job also lets us eavesdrop on a staggering conversation between the Lord and Satan. In the garden of Eden, Satan wanted Eve to think he was her best friend; here there's no such pretense. "Satan" means "the accuser," and he lived up to his name. "Does Job fear God for nothing?" Satan slandered. "Have you not put a hedge around him and his household and everything he has? . . . Stretch out your hand and strike everything he has, and he will surely

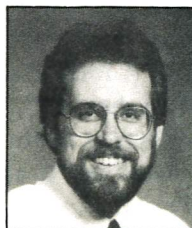


curse you to your face" (1:9-11). When Job did not curse God at the loss of his wealth and his children, Satan accused Job again: "Skin for skin! A man will give all he has for his own life. But stretch out your hand and strike his flesh and bones, and he will surely curse you to your face" (2:4,5).

There's something reassuring in the Lord's reply to Satan. Job's safety was still in the Lord's hands. Satan had to gain the Lord's permission before he could put Job's faith to the test, and he could do no more harm than God allowed. The apostle Paul later explained: "God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Corinthians 10:13).

Most remarkable is Job's initial reaction to his losses. "The Lord gave and the Lord has taken away; may the name of the Lord be praised" (1:21). When his wife told him it wasn't worth it to trust God, Job answered, "You are talking like a foolish woman. Shall we accept good from God, and not trouble?" (2:10).

Some bad things happened to one of God's people. Three of Job's friends came to comfort him. The scene is set for a powerful discussion about God, man, and why God's people have to suffer.



Mark Braun is director of spiritual life programming and instructor of theology at Wisconsin Lutheran College, Milwaukee, Wisconsin.

One hundred years of worship

by Jeff Osterman

On Sunday, July 29, St. John of Milwaukee celebrated one hundred years of worship in its stately building at 804 West Vliet Street, bordering the downtown area. During the past century this splendid edifice has experienced years of both prosperity and decline in its congregation, as well as the complete demolition of the surrounding neighborhood.

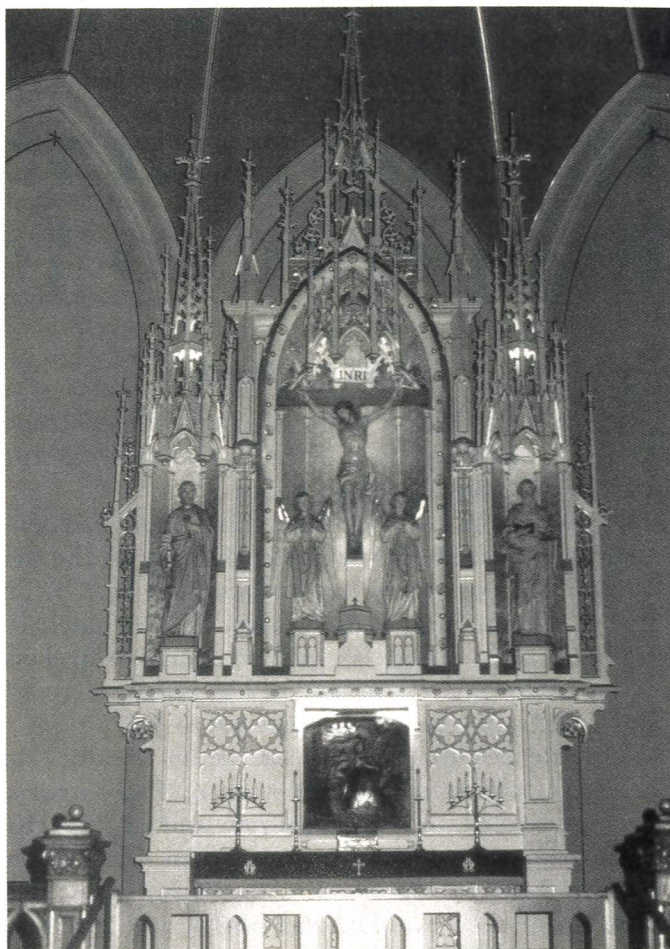
St. John was organized by a group of Pomeranian Germans in 1848, making it the oldest Milwaukee congregation in the Wisconsin Synod today. The first church building, located at 4th and Prairie (now Highland), was dedicated in 1850.

The cornerstone of the present church was laid in 1889. The church, of massive Gothic style, was built with Milwaukee's famous Cream City brick on a foundation of rough limestone. Two steeples, soaring 130 and 200 feet into the air, flanked the entrance. The taller steeple housed three bells weighing over six tons.

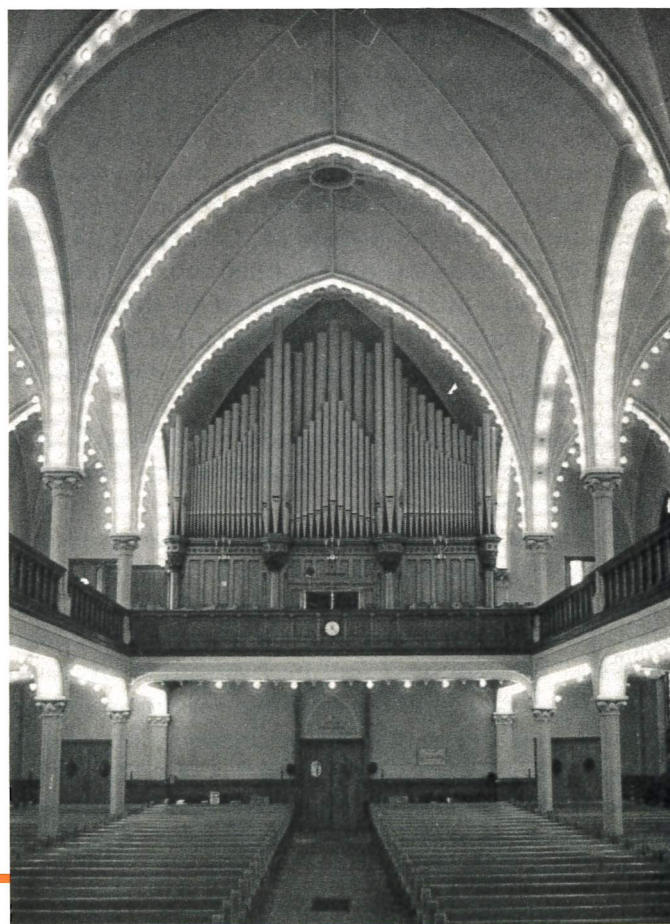
The church's interior was every bit as impressive as its exterior. The carved wooden pulpit, altar, and pews were all donated by wealthy members, as were the 1845-pipe organ and the handmade bronze lectern in the shape of an eagle (imported from Tiffany's of New York). The nave measured 55 feet by 90 feet with a balcony wrapped halfway around the church giving it a seating capacity of about 1200.

The church was dedicated on July 13, 1890. It was completed at a cost of \$65,000, an impressive figure for that time. The church was to become the largest Wisconsin Synod church ever built and one of the largest Lutheran churches in the nation. A local paper described it as "one of the finest churches in the city . . . furnished in handsome style." A writer in the Missouri Synod's *Lutheran Witness* described it as "the finest Lutheran church I have ever seen."

At the time of the dedication, the congregation



St. John, dedicated in 1890, was the largest Wisconsin Synod church ever built and one of the largest Lutheran churches in the nation.





Located on the edge of downtown Milwaukee, freeways border the church on two sides.



numbered over 2,400 confirmed members and was the spiritual home to some of Milwaukee's wealthiest citizens. But in the early 1920s the decline began to set in. Members and their grown children began to move to newer, more fashionable neighborhoods. Later freeways bordered the church on two sides, cutting it off from the residential districts. Situated at the edge of the downtown area, the congregation was left without a traditional mission field.

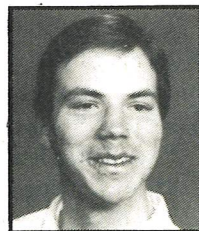
Despite all the factors working against its survival, St. John continues to have a small but dedicated and friendly congregation. Its 80 members are generous in their gifts of time, labor, love, and money needed to maintain the church spiritually and physically.

As its one-hundredth anniversary is celebrated, the church remains remarkably unaltered from the day the first worship service was held there. Unlike many other old churches, St. John was spared any architecturally insensitive renovations or "modernizations" during the post-World War II period.

The church is also being preserved on paper. The original blueprints were lost long ago, but last year three students from the University of Wisconsin-Milwaukee's School of Architecture measured every detail and dimension of the building. Their drawings have been placed in the federal government's Historic American Buildings' Survey, where they will serve as a permanent record of St. John's grand architecture.

This year the church was also designated a historical landmark by the city of Milwaukee. This recognition provides greater assurance that St. John will not be altered or demolished at any time in the near future.

Despite all that has been said about the magnificence and beauty of St. John, one must keep in mind that a church is not a building, but the people who worship within it. St. John continues to look to the spiritual needs of its members first and the physical needs of its church second. The word of God is still faithfully preached every Sunday, and the conditions of the surrounding neighborhood (a public housing project) make its mission more important than ever. The fact that it has survived one hundred years of change is itself a gift from God and an appropriate occasion for remembering that "every good and perfect gift is from above, coming down from the Father of the heavenly lights."



Jeff Osterman is a member of St. John, Milwaukee.



President Frank
Nebraska



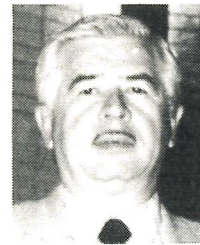
President Beckman
North Atlantic



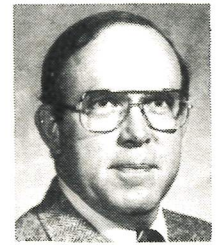
President Widmann
Pacific Northwest



President Guse
South Atlantic



President Glaeske
South Central



President Gurgel
Western Wisconsin



District conventions

Nebraska District

The Nebraska District, meeting June 11-13 at Nebraska Lutheran High School, Waco, elected Pastor Joel Frank of Plymouth to his first two-year term of office as district president. Frank, 47, replaces Pastor Ronald Kaiser, who had served as district president since 1986 and declined to run again because of the press of parish duties.

Other officers elected were Pastor Phil Zarling, first vice-president; Pastor Ken Bode, second vice-president; and Teacher Earl Heidtke, secretary.

The convention resolved that the Nebraska and Dakota-Montana mission boards consider work among the Sioux as a multi-cultural opportunity; it recommended that the synod continue with its two-college system and continue operation of Martin Luther Preparatory School; it resolved that a plan be carried out by which the support of Michigan Lutheran Seminary be shared between the synod and MLS's support system in keeping with the philosophy of the common secondary school. It also concurred with the concept of a 50/50 balance between lay representation and called worker representation at synod conventions.

—Timothy W. Bauer

North Atlantic District

The North Atlantic District convention was held on June 12-13 at the New Windsor Service Center in New Windsor, Maryland. Re-elected to another term were Pastor Walter Beckman, president; Pastor Thomas Pfothenauer, first vice-president; and Pastor John Mittelstaedt, second vice-president. Pastor Brett Voigt, who had been appointed to fill an unexpired term, was elected secretary.

With a concern for carrying out God's great commission to us, the delegates urged district congregations to actively participate in the "Lift High the Cross" offering with an evangelical spirit. Also with a concern for future congregational leadership, the delegates urged the Board for Worker Training to pursue strategies, both traditional and non-traditional, for meeting "Mission Vision 2000+" without lowering any of the current standards for Christian education in our synod.

—David A. Kehl

Pacific Northwest District

Delegates to the Pacific Northwest district convention met on June 11 and 12 at Faith, Tacoma, Washington.

Pastor Warren Widmann of Portland, Oregon, was reelected to his third two-year term as

president. Pastor Theodore Lambert of Bremerton, Washington, was reelected first vice-president; Pastor Paul Fetzer of East Wenatchee, Washington, was elected second vice-president; and Pastor Gordon Peters of Bend, Oregon, was reelected secretary.

After reviewing the special report from the Board for Worker Training, the district passed three resolutions: 1) to ask the synod to call a full-time recruitment coordinator; 2) to encourage the Board for Worker Training to pursue a unified secondary school system including the synod's prep schools; and 3) to maintain only one prep school and that it be for the sole purpose of worker training.

—Jay S. Blum

South Atlantic District

The South Atlantic District convention was held June 11-13 at the Methodist Life Enrichment Center, Leesburg, Florida.

The following officers were reelected: Pastor John R. Guse of Marietta, Georgia, president; Pastor Keith C. Kruck of Madison, Tennessee, first vice-president, and Pastor Robert Krueger of West Melbourne, Florida, secretary. Pastor James Pope of Bradenton, Florida, was elected

second vice-president.

The delegates concurred with the Board for Worker Training that the synod's two-college arrangement should be maintained to meet the needs for pastoral and teaching candidates called for in the Mission/Vision statement.

The Coordinating Council asked the districts to prioritize the strategic plans of the six divisions of the synod and requested a list of the five issues that may have the highest priority in the district. They are: 1) maintaining financial policies and procedures; 2) recruitment; 3) adult spiritual growth; 4) coordinating religion curriculum for youth; 5) daughtering missions by established congregations.

—Norman E. Pommeranz

South Central District

The fourth biennial convention of the South Central District of the WELS was held on June 11-12 at Calvary Lutheran Church of Dallas, Texas. Calvary was the first WELS church in Texas.

On the first ballot, Pastor Vilas Glaeske was elected to his fourth term as district president. Other district officers reelected were Pastor John Gaertner, first vice-president, and Pastor David Krenke, second vice-president. Pastor Michael Albrecht was elected to his first term as secretary.

The delegates unanimously supported the retention of separate campuses for Dr. Martin Luther College and Northwestern College. They also strongly supported the retention of the three synodical preparatory school campuses. The delegates also supported the proposed restructuring of the Board for Parish Services.

Memorials on the subject of Christian contemporary music

(CCM) led the delegates to adopt a resolution asking the Board for Parish Services (1) to immediately remove from circulation the video "Rock and the Christian's Role," produced by the synod's Commission on Youth Ministry; (2) to establish a study committee to review the use of CCM music in our church body; (3) to establish a committee for the critical review of youth related publications and materials; and (4) to approach units of the Board for Parish Services about procedures for responding, on a timely basis, to district resolutions.

—Charles L. Learman

Western Wisconsin District

Under the theme, "Starting Future Outreach Today," the Western Wisconsin District met in convention at Northwestern College, Watertown, June 4-6. Reelected to his second two-year term as district president was Pastor Karl Gurgel of St. Paul, Lake Mills. Also reelected were Pastor Herbert Prah, first vice-president, and Pastor David Fischer, second vice-president. Pastor Douglas Bode was elected district secretary.

With increased recruitment ef-

forts and the spiritual renewal project underway, the Western Wisconsin District is proposing to the synod that the current preparatory school structure be continued for a period of at least six years following the 1991 synod convention. After considerable discussion, the proposal received overwhelming delegate support.

—Elton C. Stroh

OBITUARIES

Arthur J. Mittelstaedt 1905-1990

Arthur John Richard Mittelstaedt was born Jan. 12, 1905, in Barre Mills, Wisconsin. He died May 23, 1990.

A graduate of Wisconsin Lutheran Seminary, he served as pastor at St. Lucas, Milwaukee, for two years, and at Trinity, Mequon, Wis., for 40 years. He retired in 1973.

His wife, Florence, preceded him in death in 1973. He is survived by a son, William (Aletha), a daughter Mary (Richard) Moring, six grandchildren, and three great-grandchildren.

Services were held at Trinity, Mequon.

Northern Wisconsin District news

Wacousta Lutheran School of Campbellsport, operated by Trinity, Dundee, and Immanuel, Campbellsport, dedicated its new addition at a graduation service May 20. The school has an enrollment of 96 students with a faculty of five. . . . A service of thanksgiving for 40 years of teaching by **Emma Wenzel** of Bethel, Menasha, was held May 20. Her son, Pastor David Wenzel, preached; her nephew, Prof. James Tiefel, was organist; and her pastor, Donald

Ninmer, was liturgist. Mrs. Wenzel teaches preschool and kindergarten. . . . **Trinity, Neenah**, is celebrating its 125th anniversary this year. Some of the plans include an anniversary concert June 10, a faculty reunion Aug. 5, a confirmation class reunion and church picnic Aug. 26, and an anniversary/Reformation service and dinner Oct. 28. . . . **National Lutheran, Calumet, Michigan**, celebrates its 100th anniversary Aug. 12 at 2 p.m. A joint choir concert of area WELS church choirs is scheduled for 7 p.m.

—Jan C. Eggert

No easy answers

by Wendy L. Greenfield

Should a Christian pull the plug on a life-support system? How aggressive can a church be in its approach to ministry? Is marketing essential for successful church business?

These issues were among those discussed at a conference, "Strengthening Family Ties," held April 18-20 in Rosemont, Ill. Sponsored by the Special Ministries Board, the conference was funded through a grant from AAL.

According to Alfons Woldt, administrator for Special Ministries, the goals of the seminar were to help social ministry programs identify their needs and roles and develop a sense of family among WELS agencies, parishes, and families.

The conference began with a presentation on ethics by Richard Balge of Wisconsin Lutheran Seminary. Balge discussed how a Christian can make a God-pleasing decision when faced with ethical concerns, such as when to remove a life-support system. Whether or not a decision is ethical, according to Balge, depends on the individual's motivation. "The person's heart must be in tune with Christ," he said.

Balge also identified the role of a pastor in crisis situations. The pastor's role, he said, is to help people examine their motives and to assure them of God's forgiveness. "A pastor should never make a decision for Christ's people," said Balge, "but instead help them make a God-pleasing decision themselves."

Also addressing the conference was Paul Kelm, project director for Spiritual Renewal. He gave



Participants at the conference discussed ways to strengthen family ties.

the 70 seminar participants a look at the direction of parish services for the future. Kelm stressed that the social ministry must remain "theologically pro-active while sociologically re-active."

"The church should have a positive and aggressive approach to ministry by creating its own agenda," he said, "rather than allowing the world to set the agenda for it."

Kenneth Kremer, educational and group services coordinator for Wisconsin Lutheran Child and Family Service, provided the participants with "An Agenda for the Christian Home," sharing this belief that "the single most important thing parents can do for their families is to become thoroughly comfortable with God's word in their homes."

The goal of family ministry is spiritual growth within Christian families through daily contact with the word, and increased prayer and worship opportunities in the home, Kremer stated. "The family ministry programs will need to help family leaders become more comfortable at handling God's word."

The three-day conference also offered presentations on funding and marketing within the church.

Ronald Roth, WELS director of Planned and Special Giving, explained, "The task of ministry is not raising money but helping people give and enrich their lives through giving."

According to Roth, there has been a decline in giving among national church bodies. He attributed the drop to factors such as less denominational loyalty, lost vision and understanding, and growing skepticism toward large organizations. Roth pointed out that although giving and funding patterns have changed, "God's financial stewardship principles remain unchanged."

Social ministry is about helping people, and marketing is part of that process, said Robert Michel, public relations manager for WLCFS. "Marketing is essential for church business," he maintained. "It is creating exchange that satisfies the user's needs and the organization's objectives. We need to know the user's needs before we can supply."

From ethics to marketing techniques, the conference outlined a course of action for social ministries. It also enabled social ministers to identify each other's needs and work together in accomplishing goals.

"Sin or disease?"

Pastor Toppe's editorial on alcoholism (June 1) left something to be desired. A much more balanced approach was taken by Prof. Mueller in his series, "Contemporary moral issues." In the May 1 issue he discussed the problem of drug and alcohol abuse. As he states, "Those who work with chemical dependency know that it is not cured with the application of a few words about religion. Drug use . . . is a persistent, addictive sin. . . . No one under the influence [of drugs] can respond to Jesus talk. . . . [The] first step usually involves medical, professional, and even institutional help. . . . Our attitude, our patience, our tone of voice, our sacrificial commitment to helping the individual offers a context in which the weak will be willing to listen to specific instruction about their Savior."

Alcohol abuse is a sin. We must also realize that the resulting addiction is a physiological reaction. While we should condemn the sin, we must also realize that compassion must be a part of any Christian's response.

Love the sinner, hate the sin.

*Jeff Scheibe
Milwaukee, Wisconsin*

(Space does not permit printing all of the letters we have received on the topic of alcoholism. This letter is representative of the views expressed by many writers. For a more extensive discussion of the subject, please see "Alcoholism: we recognize responsibility" on page 280.)

Our liturgy

The editorial "In defense of the liturgy" (May 1) uses the phrase "our liturgy" as if the Wisconsin Synod has one approved form of liturgy. Martin Luther commented that liturgical forms "are to be looked upon as something that may be changed at any time and not as something that is commanded as a perpetual law to the church."

I also object to the suggestion that "obviously our liturgy must be taught and interpreted." The church's pur-

pose is to proclaim the gospel. How effective is such a proclamation if we must explain how we proclaim it?

Eighty years ago WELS churches struggled to learn that worship in English would be meaningful for visitors, not in German. Fifteen years ago we learned that modern translations might serve our church better than the King James Version. Let's not hang onto worship forms that must be explained to the very people we hope to reach with the gospel.

*James Pankow
Lafayette, Indiana*

Women's talents

Just because a layman is blessed with excellent oratory talents, we do not put him in the pulpit to preach. But his talents can be used in other ways: greeter, evangelism, usher, Sunday school. Likewise, if a laywoman is blessed with talents, she can use them in ways that God intended.

Women need to encourage their husbands to faithfully fulfill their responsibilities. Do we make it easy or difficult for them? Are we understanding and supportive? Do we help our husbands with their responsibilities? After all, we serve our Lord when we help our husbands serve him. And our children need to know their father is about our Father's business.

As long as men are encouraged to fulfill their roles, God's way will be followed.

*Debera Fellers
Fort Collins, Colorado*

Currently society and the WELS church offer ample roles for women. Men, who fail to perform their biblical role in the church and home, hasten the process of falling away from the Scripture which prescribes the role of women, e.g., Genesis 2:18, 1 Corinthians 14:34, 1 Timothy 2:11-14, Ephesians 5:22-24.

I hope and pray that those who do not agree with the biblical position of the WELS church, would move to one of the other Lutheran bodies as I have moved to the WELS for refuge.

"Do not conform any longer to the

pattern of this world" (Romans 12:2). It would be sad for the WELS to have as its epitaph: "The thing we learned from history is that we did not learn from history."

*George Heilmann
Sioux City, Iowa*

Thanks for hymnals

In response to a notice in the NL requesting hymnals for our new church (Living Water, Hot Springs Village, Ark.), we received a phone call that someone was going to donate 25 new hymnals. Since no name was mentioned we assume the donor wishes to remain anonymous. Please convey our heartfelt thanks to the person(s) responsible.

*Joel H. Nitz
Hot Springs, Arkansas*

Vote for pro-life candidates

It appears that Pastor Kelm (May 1) bends over backwards to avoid answering yes to the question, "Is it a sin to vote for a pro-choice candidate for political office when there is a pro-life candidate?"

In a republic we, the electorate, are indirectly the God-ordained rulers, and we rule primarily by voting. God will hold each of us accountable for how we rule. If err we must, then let's err on the side of doing too much rather than too little to curb this godless practice of abortion.

*Steven A. Metzger
Mequon, Wisconsin*

Tradition vs. new ideas

Even in a mission of infant size like ours in Brazil, such issues as those of which Pastor Frey writes (tradition or traditionalism, May 15) have surfaced often. The line between traditions and new ideas is hardly ever easy to draw. May God grant a rich measure of wisdom to all those involved in such decisions, so that the line may be drawn in love for pure doctrine, for the weak, and for the Great Commission.

*Bruce Marggraf
Gravatá, Brazil*

NOTICES

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

CALL FOR NOMINATIONS

Northwestern Preparatory School

The Board of Control of Northwestern Preparatory School is seeking nominations for the position of dean of students at NPS. Nominees should be ordained men with an evident love for the parish ministry, an evangelical spirit with a clear understanding of law and gospel, and be skilled in teaching, counseling, planning, organizing, and administration. Please send nominations on or before Aug. 20 to Pastor Harold Sturm, Northwestern Preparatory School, 1300 Western Ave., Watertown, WI 53094.

CORRECTION

The May 15 and June 1 issues of the Northwestern Lutheran reported that nurse Kim Kortje has been assigned to the Mwembezi Dispensary in Zambia, and nurse Linda Phillips to the mobile clinic in Malawi. The places were accidentally reversed. Miss Kortje is going to Malawi and Miss Phillips to Zambia.

LABOR DAY RETREAT

Faith Lutheran of Pittsfield, Mass. will host the 19th annual North Atlantic District Weekend Retreat on September 1, 2, and 3. This year's event will be held at Camp Kingsmont, in West Stockbridge, Mass. This camp even offers electricity and bathrooms in each cabin. We will share Bible studies, recreation, fellowship, and worship throughout the weekend. Information and registration forms are available from Scott Lentz, Route 44, 6 Leslie Avenue, Pittsfield, MA 01201.

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 annual Singles Retreat Weekend to be held Sept. 7-9 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, c/o WLCFS, PO Box 23980, Milwaukee, WI 53223, Attn. Joanne Halter.

PREACH ON VACATION

Prince of Peace, Rochester, N.Y., seeks a pastor to preach on Aug. 26 or Sept. 2. You will have use of the parsonage. Rochester is located near the recreational Finger Lakes area and a few hours from the Adirondacks. Contact Pastor Adam Horneber; 716/223-6730.

SUNDAY SCHOOL MATERIALS WANTED

If you have Sunday school materials you are not using, please contact Pastor Andrew Krause, 403 W. Lincoln St., Crandon, WI 54520; 715/478-3389.

NAMES WANTED

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

VANCOUVER, BRITISH COLUMBIA — Pastor David Laabs, 9436 A St., Tacoma, WA 98444; 206/537-2919.

LEE'S SUMMIT, MISSOURI — Pastor Jerome Enderle, 1101 SE Hamblen Rd., Lee's Summit, MO 64081; 816/246-5192.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

LEE'S SUMMIT, MISSOURI — Gethsemane, 1101 SE Hamblen Rd. Worship, 9:30 a.m., Bible class/Sunday school, 10:45 a.m. Pastor Jerome Enderle, 816/246-5192.

NEW YORK, NEW YORK — Peace, 168 W. 100th St. (at Trinity Church). Call for time of worship. Pastors David Rosenbaum and Glen Thompson: 212/316-9225.

CHORAL CLINIC

Dr. Carl Schalk, well-known musician, composer, and professor at Concordia College, River Forest, Ill., will conduct a choral clinic on Sept. 22 from 9 a.m. to 2:30 p.m. at Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, Wis. Registration is limited to 200 participants. The fee of \$12 includes lunch and copies of the clinic music. For more information or to register contact Richard Lehmann at the college; 414/774-8620.

MATH WORKSHOP

Christian Educators for Special Education presents Teaching in the World of Math, Aug. 14, 9:00-3:00, at Klemmer's Williamsburg Inn, Milwaukee, Wis. The program, presented by Dr. Henry Kepner of UWM, will include ideas for problem solving, computation, and math projects. Registration, including meal, before Aug. 1 is \$13.00 for members and students, \$18.00 for nonmembers. After Aug. 1, \$23.00. Please send check payable to CESE to Christian Educators for Special Education, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

CHANGES IN MINISTRY

PASTORS:

Bader, William P., from St. John, Stanton, Neb., to St. Paul, Onalaska, Wis.
Bitter, Mark R., from Northwestern Preparatory School, Watertown, Wis., to exploratory outreach, Woodlands, Tex.
Fritz, Dayton A., from Trinity, Ridgecrest, Cal., to retirement.
Gates, Lawrence R., from Beautiful Savior, Marquette Heights, Ill., to Our Savior, Wausau, Wis.
Kneser, Thomas W., from Redeemer, Rice Lake, Wis., to Woodlawn, West Allis, Wis.
McWaters, Jerome D., from St. Paul, Honolulu, Hawaii, to exploratory outreach, Las Vegas, Nev.
Pankow, Leonard W., from Holy Cross, Daggett/St. Mark, Wallace, Mich.
Raddatz, Ronald H., from St. John, Sturgis, Mich., to Trinity, Kaukauna, Wis.
Radloff, James J., from mission counselor, South Central District, to mission counselor, South Atlantic and Southeastern Wisconsin Districts.
Ray, Keith W., from Zion, South Milwaukee, Wis., to St. John, Juneau, Wis.
Schlei, Charles A., from Manitowoc LHS, Manitowoc, Wis., to retirement.
Schmeling, Steven J., from St. John, Belview, Minn., to St. John, Waterloo, Wis.
Sullivan, John J., from St. John, Wetaskiwin, Alberta, Canada, to exploratory outreach, Germany.
Zak, Stuart A., from St. John, Lake City, Minn., to Fairview, Milwaukee, Wis.

TEACHERS:

Bartel, Fred A., from Dr. Martin Luther College, New Ulm, Minn., to retirement.
Begotka, Patricia, to Wisconsin Lutheran, Racine, Wis.
Biedenbender, Steven W., from St. Peter, Sturgeon Bay, Wis., to Shoreland LHS, Somers, Wis.
Bush, Kerri, to Our Savior, Zion, Ill., and St. John, Oak Creek, Wis.
Doelger, David P., from St. Peter, Chilton, Wis., to Holy Cross, Madison, Wis. (ELS).
Gebhard, Marie, to Wisconsin Lutheran, Racine, Wis.
Geiger, Renee L., from Trinity, Marinette, Wis., to Salem, Ann Arbor, Mich.
Johnson, Karen, from inactive to Redemption, Milwaukee, Wis.
Krueger, Philip J., from St. Mark Duncanville, Tex., to Lord of Life, Friendswood, Tex.
Leitzke, Vera Mae, M., from St. John, Two Rivers, Wis., to retirement.
Meyer, Vernon M., from St. Paul, Wisconsin Rapids, Wis., to retirement.
Miller, Cheryl, from inactive to Trinity, Neenah, Wis.
Naumann, Barbara, from inactive to Zion, Moberg, S.D.
Nelson, Joel A., from Our Redeemer, Santa Barbara, Cal., to St. Paul, Muskego, Wis.
Norder, Mavis, from inactive to Salem, Owosso, Mich.
Noon, Amy, from inactive to St. John, Dowagiac, Mich.
Pape, James F., from St. Peter, Schofield, Wis., to Holy Cross (ELS), Madison, Wis.
Press, Anne, L., from St. Paul, Riverside, Cal., to St. Mark, Citrus Heights, Cal.
Pruess, Kathleen, from inactive to Siloah, Milwaukee, Wis.
Rogoltzke, Julie, A., from Immanuel, Ft. Worth, Tex., to Pilgrim, Mesa, Ariz.
Schroeder, Morton A., from Dr. Martin Luther College, New Ulm, Minn., to retirement.
Schultz, Rebecca, L., from Zion, Osceola, Wis., to Redemption, Milwaukee, Wis.
Seid, Ellen, C., from St. Paul, Brownsville, Wis., to Zion, Valentine, Neb.
Waedekin, Robert, J., from St. John, Red Wing, Minn., to Salem, Stillwater, Minn.
Warning, Richard, from inactive to Faith, Antioch, Ill.
Zachow, Laurie, from inactive to Trinity, Kaukauna, Wis.

RELIGION CURRICULUM WORKSHOP

The Lakeshore Area K-12 curriculum committee will present a religion workshop led by Dr. John Isch Aug. 16 at Manitowoc Lutheran High School. Contact Cindy Whaley, 12008C CTH C., Valders, WI 54245; 414/758-2498.

SUNDAY SCHOOL TEACHERS INSTITUTE

A Sunday school teachers' institute will be held Aug. 25, 8:30 a.m.-1 p.m. at Fairview, 137 N. 66 St., Milwaukee. The theme, "Why we teach it that way," will examine the philosophy behind our Sunday school materials. Participants will observe "live" teaching demonstrations and can choose two of five workshops. Cost: \$7.00 per participant. To register, call 414/771-2530.

EUROPEAN STUDY TOUR

Dr. Martin Luther College will offer a six-week European study tour from June 10 to July 22, 1991. Participants may earn six hours of credit in social studies. The tour will include Istanbul, Turkey, Crete, Greece, Yugoslavia, Austria, Czechoslovakia, and Germany. Tour guides will be DMLC professors Arnold Koelpin and Theodore Hartwig. Address inquiries to John Isch, Director of Special Services, 1884 College Heights, New Ulm, MN 56073.

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Bartel, Fred A., 515½ River St., Hudson, WI 54016.
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Meyer, Courtney, 3650 S. Honore, Chicago, IL 60609.
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Pankow, Joel M., 3354 Bardaville Dr. #17, Lansing, MI 48912.
Uher, Alan E., 1200 Second St. NE, Watertown, SD 57201.
Vohs, Doris A., 3130 Cory Ln., Hastings, MN 55033.
Zimmermann, Susan L., 7501 Montgomery Blvd. NE, #7205, Albuquerque, NM 87111.

On Monday, June 25, the United States Supreme Court upheld the right of the state of Ohio to ban abortions for unmarried minor girls unless a parent is notified or a judge's approval is obtained. In another case the court allowed the state of Minnesota to require notification of both parents of an abortion so long as minor girls can avoid telling either parent by obtaining a judge's permission instead.

Barring the judge's interposition, most of us, under the terms of the fourth commandment, would wonder about a family setting where the case would be otherwise. But not all states require parental notification. A teacher in the Milwaukee public school system, for example, told me recently that she cannot give a student an aspirin without parental permission. Yet abortions are within reach of minors in Wisconsin without either parental notification or consent.

On the same day the court also issued a decision in its first case of euthanasia. In a close vote the court gave states broad power to keep comatose patients—who have not made their wishes known conclusively—on life support systems.

In the press all three decisions were hailed by pro-life groups. "This has been a very good day in the courts for the pro-life movement," Susan Armacost summed it up tersely. Ms. Armacost is Legislative Director for Wisconsin Right to Life.

This pro-life news set me thinking about our own pro-life organization, WELS Lutherans for Life, this year in the tenth year of its existence. WELS-LFL was not born in a vacuum. In 1979 a synodical resolution said that the unborn are "persons in the sight of God and are under the protection of his commandment against murder." In the same resolution the convention urged the synod's membership "to express their concern and compassion for distressed pregnant women by supporting the development of alternatives-to-abortion programs." Responding to this urging, WELS-LFL came into being.



PROCLAIMING GOD'S WORD ON ABORTION,
INFANTICIDE, SUICIDE AND EUTHANASIA

I called Pastor Bob Fleischmann, national director of Lutherans for Life, to find out how he was reacting to the Supreme Court decisions.

"It's great," he said. "The decision in the Ohio and Minnesota cases should be particularly appealing to Christian parents since it reflects the responsibility of the parents for the care and well-being of their children." He also noted that public opinion favored the position of the court.

As for the euthanasia decision, he said he fully supported the position of the court. "While we cannot deny that the quality of life is diminished for many of these patients, they nevertheless have life, given by God and worthy of protection."

In addition to abortion, Fleischmann pointed out, WELS-LFL has three other life concerns: infanticide (willful neglect of handicapped neo-natal babies), suicide, and euthanasia. "All of these are included in life issues," he said, "and a concern to us as Christians who confess that 'our times are in God's hands.'"

In its ten years, WELS-LFL has come a far piece. Today, there are 26 chapters (groups of congregations) from coast to coast, operating 22 pregnancy counseling centers, and eight congregational branches. Corporate membership is composed of individual members—more than 15,000—from WELS or ELS congregations. The annual budget is \$250,000.

Recently the staff has been strengthened with the addition of Pastor Roger R. Zehms as director of advancement. Zehms is devoting his time to expanding the membership, chapters, and branches and to securing the necessary resources to carry on the mission of the agency.

James P. Schaefer

Alcoholism:

We recognize responsibility

by John K. Cook

As a Christian who is a recovering alcoholic and counselor, I was pleased to see the subject of alcoholism addressed in the Northwestern Lutheran (June 1, "Sin or disease?"). This controversial subject has long gone unaddressed within our churches while many people suffered in silence.

Professor Carleton Toppe correctly points to passages in the Bible which show that drunkenness is sin. No matter the frequency or cause, abusing alcohol is a sin. A Christian who chooses to abuse alcohol needs to root out the cause of his drunkenness and eliminate it from his life.

A Christian alcoholic, however, may be truly repentant and may desire to amend his sinful life, but still may continue to drink and get drunk. The illness of alcoholism is the inability to control the amount of alcohol consumed. Willpower and personal strength cannot stop the inevitable progression once the drinking begins.

Most alcoholics, even if they are Christians, continue to get drunk because they are unable to see the truth. Like Eve in the garden, they don't recognize that the problem lies within themselves. They are deceived into thinking that getting drunk was due to some external factor—home, family, job.

Much of the editorial was based on information from the book *Heavy Drinking*, written by Herbert Fingarette, a professor of philosophy. (His name was incorrectly given in the editorial as Howard, not Herbert.)

Any time we turn to a secular work for guidance, it's important to understand the research methods that were used to produce the data. Mr. Fingarette used second-hand research as his source of information. He read numerous articles and then drew conclusions about the "real" truth of alcoholism. He did no interviews or research of his own with recovering or active alcoholics. He did not visit treatment centers or therapists to broaden his understanding of the problem. Rather, he chose to read certain articles and then author a book of his own conclusions.

The editorial also implies that Alcoholics Anonymous is said to believe that alcoholics "are no longer responsible for their drinking." And yet in *Alcoholics Anonymous*, otherwise known as the "Big Book," the authors state, "After all, our problems were of our own making." A more accurate statement would be that AA believes that alcoholics can't drink responsibly.

Fingarette is also quoted: "No leading authority accepts the disease concept." And yet "The American Medical Association has regarded alcoholism as a disease for over thirty years and will continue to do so" (James E. David, M.D., AMA President Elect). "We consider alcoholism to be a disease" (Otis R. Bowen, M.D., Secretary of Health and Human Services). "Alcoholism is a fatal disease—a disease that involves the whole man: physically, mentally, psychologically, and spiritually" (Dr. Vernon E. Johnson, founder—Johnson Institute). The list goes on. Mr. Fingarette chose his "experts" carefully.

In the Alcoholism Awareness program of Wisconsin Lutheran Child and Family Service, we recognize the sin in the drunkenness of an alcoholic. We see the potential for this sin to eventually push God and faith completely out of a person's life. So we address the sin.

We also recognize an underlying set of predictable, progressive symptoms and the course of consequences to drinking. So we additionally address the involuntary bodily response, or disease.

Most important, we recognize responsibility. The drinker must accept his personal responsibility to live according to God's will out of love for what Christ has done. The alcoholic must repent of his sin and strive, under God, to live according to the will of God.

Alcoholism from abusing alcohol or a skinned knee from crossing a forbidden street—both are the result of sin. But the presence of sin does not discount the need to deal with the physical consequences. When we address and deal with those consequences in a God-pleasing manner, we are doing as Paul tells us in Galatians to "carry each other's burden."

Rather than choosing sides, Christians need to offer help and encouragement for suffering fellow-Christians, and help to restore them to productive, Christian lives.



John Cook is alcohol and other drug abuse program coordinator for Wisconsin Lutheran Child and Family Service, Milwaukee.