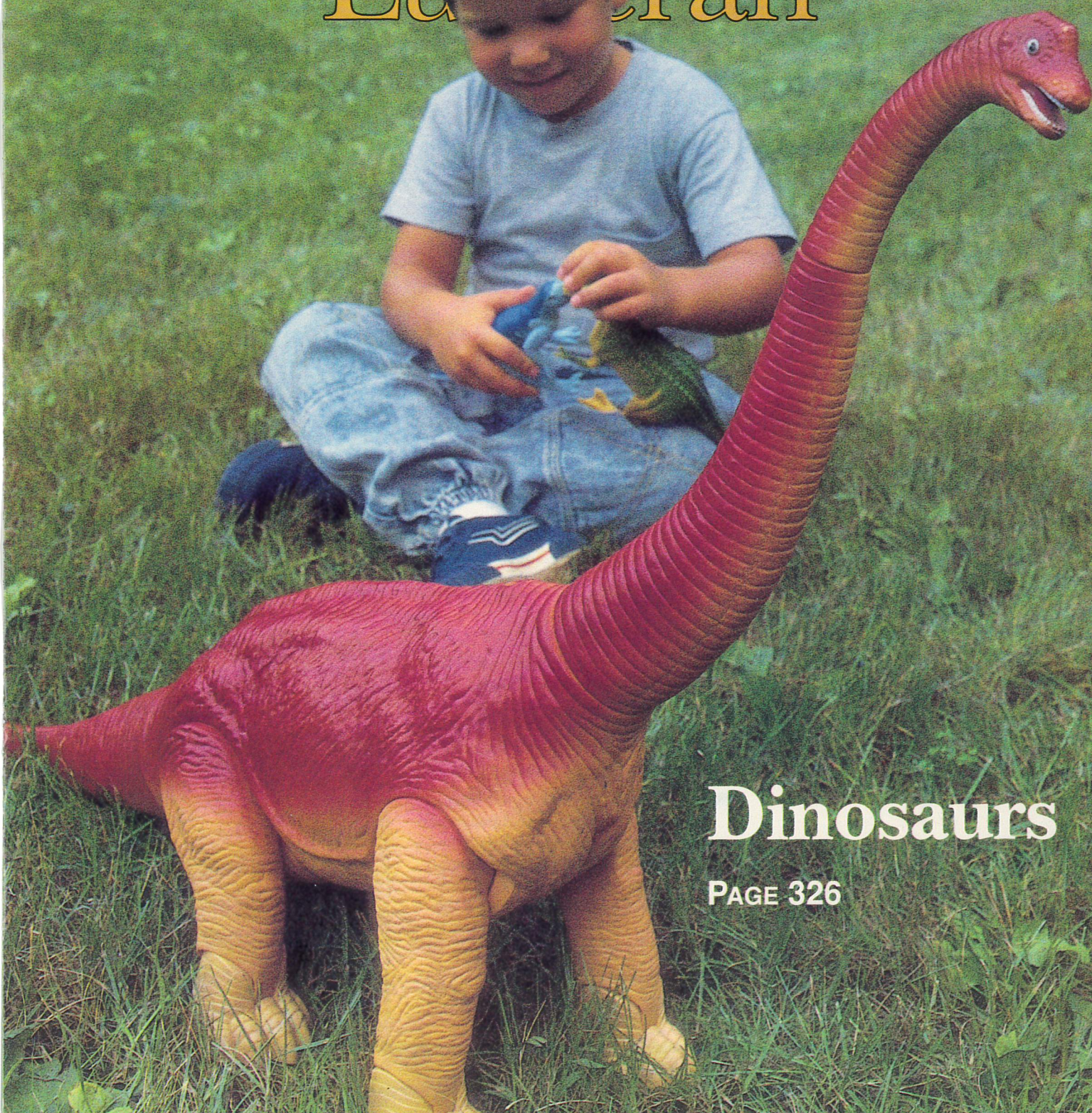


October 1, 1990

the  
Northwestern  
Lumberman



**Dinosaurs**

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## PREFACE



■ If you believe in dinosaurs, do you believe in evolution? Paul Boehlke, professor of science at Dr. Martin Luther College, says there's no reason in Scripture to reject dinosaurs. Read his well-documented article beginning on page 326.

■ With its denial of the material world and of basic biblical truths, Christian Science is neither scientific nor Christian, writes Roland Cap Ehlke. His article, the fourth in a series on cults and religions, begins on page 328.

■ In the past few years we've gone from an abundance to a shortage of pastors and teachers. Synod President Carl Mischke suggests that the short supply of workers means it's time to explore additional forms and methods of the ministry. His thoughts about ministry in the 90s are on page 330.

DJS

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

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# We belong to the Lord

by Richard D. Balge

*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. For this very reason, Christ died and returned to life, so that he might be the Lord of both the dead and the living. . . . Make up your mind not to put any stumbling block or obstacle in your brother's way (Romans 14: 7-9, 13).*

**E**very human being either serves the Lord who bought him or he serves the devil. That is a simple truth of eternal importance. It is forever a matter of life and death.

The devil is a liar who promises freedom and makes slaves. He is a magician who makes evil look good. He is a murderer, dedicated to your eternal death and misery.

Jesus Christ is the Lord of life who promises eternal life and keeps his word. He died on the cross to bear the punishment for our sins, to rescue us from death and hell. He returned to life and has won eternal life for us. "So," we can say with Paul, "whether we live or die, we belong to the Lord."

## A life of confidence

"We belong to the Lord." Here is the bedrock of our faith and the meaning of our existence. My life is not just water seeping into the ground, or smoke disappearing into thin air. It is not a "sound, a fury signifying nothing." No matter whether or not the world regards our lives as significant, the Lord has placed the highest value on us. The Christian's life has meaning.

And death is not just submitting to inevitable fate. If I should die before I wake, I die to the Lord. Even then, the Lord who created me, redeemed me, and called me to be his own will never let me go, will not give me up to the power of that last enemy. He is my resurrection and life.

## A life of responsibility

"We belong to the Lord." There were both Jewish and Gentile Christians at Rome in the churches to which Paul wrote his letter. Some of the Jewish believers were still observing the Sabbath Day,

Saturday, as a day of rest. They were doing this in faith, out of devotion to the Lord. Others, in gospel freedom, did not observe the Sabbath. They too were serving the Lord as dedicated believers.

Today, one Christian never works on Sunday. Another works when there is work to be done. Both understand that we are not free to despise preaching and God's word. Both gladly hear and learn it. Both understand that God has not designated Sunday as a New Testament Sabbath Day. Each assumes that the other is living a life dedicated to the Lord, as Paul assumed both groups in Rome were doing.

What I do, or do not do, is never only my own concern. It is never even only between God and me. Sometimes people use that idea as a justification to do selfish and inconsiderate things. What I do or don't do is between my God and me, but it is also between my fellow Christian and me.

My words and actions can put what Paul calls a stumbling block in my brother's way. I can actually hurt him in his faith, cause him to sin, even to fall away. If someone's conscience tells him not to do something and what I do or say causes him to do it against his conscience, I have caused him to stumble.

Again, if I try to make my fellow Christian do what Scripture does not demand, I may create an obstacle to his faith. I may turn him from the cross of Christ to his own righteousness. Or I may cause him to despair of God's mercy.

You and I are never Christians in isolation, Christians all by ourselves. We are a community of brothers and sisters who are responsible before God for one another. It was a Christian preacher who said, "No man is an island." He had it right.

"We belong to the Lord." That means we are free to do what he wants us to do. It means we are free to take responsibility for one another. Let us, as Paul urges, "make up our minds" to exercise responsibility.



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

## *Toward personal responsibility*

**F**irst of all, I wish to assure Mr. John K. Cook, whose article on alcoholism appeared in the August 1990 issue of the *Northwestern Lutheran*, that I do not question either his or the Wisconsin Lutheran Child and Family Service's understanding of the Scripture teaching on sin and repentance and grace in its treatment of alcoholics.

I understand Mr. Cook's statement, "We recognize the sin in the drunkenness of an alcoholic," to mean that the alcoholic is sinning whenever he does not "control the amount of alcohol consumed," including the time when Alcoholics Anonymous or the American Medical Association would classify his alcoholism as having advanced to the stage of a "disease." WLCFS treats alcoholism as a sin, even though WLCFS and most Americans call it an "illness" or a "disease."

But isn't there a problem when the word "disease" or "illness" is used to identify a sin? The term "disease" or "illness" does not lend itself readily to being called sinful. A disease may be a consequence of a sin (as cirrhosis of the liver sometimes is), but ordinarily we do not say that a disease itself is a sin. Perhaps we should speak of alcoholism as an "addiction" or a "dependency." Then we wouldn't give the impression that we are denying that alcoholism is sinful when we call it a "disease."

Why be so much concerned about this disease—sin issue? Because the American public takes sin lightly. Fewer and fewer sins against the Ten Commandments are called sins today. Fornication is just "living together"; homosexuality is represented as an "alternate life style"; lust, as "fantasizing." Mangling a child in her womb is represented as "a woman's right."

Less and less do people accept responsibility for their sinful conduct. Increasingly, young people blame their environment when they get into trouble with the law. They blame the neighborhood they live in. They maintain that it is not they but their home that is responsible for their going wrong. Children blame their alcoholic fathers for their alcoholism (even though 80 percent of the sons of alcoholic fathers do not become alcoholics). The message of Ezekiel 18, which also holds each generation responsible for its own sins, is dismissed by our culture.

They blame their heredity—that they inherited certain evil tendencies from their parents and that, therefore, their misconduct is excusable. They blame their genes—that God or nature programs people to be sinful. They can't control their anger or their aggression—they maintain that "biological irregularities" are responsible. (But doesn't everyone have special weaknesses or evil inclinations, with which he or she must contend?)

What has happened to the sense of personal responsibility? The moral climate of the world in which we live has been disabling it. That's why I am uncomfortable with classifying alcoholism as a disease, even though Christians may treat it as the sin that it is. Calling a sin a "disease" or an "illness" tends to diminish its sinfulness and to weaken a sense of personal responsibility.



*Carleton Toppe,  
retired president  
of Northwestern College,  
lives in  
Watertown, Wisconsin.*

Carleton Toppe

# Blessed are those who mourn

by Fredric E. Piepenbrink

**W**hat is it about repentance that it receives so much emphasis in the Christian faith life? Why is repentance such a major part of every Sunday morning worship service? Why is it included in the most repeated prayer of the Christian church, the Lord's Prayer—"forgive us our trespasses"? Why does my pastor talk so much about repentance? Why does it come up in almost every counseling session? Why does the first of Luther's 95 Theses read, "When our Lord and Master Jesus Christ said, 'Repent', he willed the entire life of believers to be one of repentance"? Why was the message of the forerunner of Christ, "Repent, for the kingdom of God is at hand"? Why does Jesus follow up his first beatitude which focuses on repentance with a second beatitude on the same subject, thus making repentance the first direction that a Christian turns for a life of piety?

Because repentance is to the sinner what freedom is to a hostage and pardon to a criminal. If we were not sinners, or if there were no righteous and holy God, there would be no need to even consider repentance. But we are, and there is; and that makes repentance paramount. Indeed, without it no individual could find true lasting peace in this life. Only through repentance is salvation obtained ("theirs is the kingdom of heaven" Matthew 6:3) and peace of conscience found ("they will be comforted" Matthew 6:4).

Jesus is not just repeating himself by continuing his second beatitude on the topic of repentance. There is a fine distinction between the two. The first, "blessed are the poor in spirit," is a recognition of the mind, the second, "blessed are those who mourn" is an attitude of the heart. The first realizes our wretched condition, the second grieves over it.

The Greek word that Matthew uses for the word "mourn" is *penthein*. It is one of the strongest words for mourning in the Greek language. It is often used to describe mourning for the dead. So it is not a gentle, sentimental sadness but a sorrow which pierces the heart.

But what is the cause of this mourning? In his sec-

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

***Blessed are those who mourn, for they will be comforted.***

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called sons of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

ond beatitude Jesus is not talking about mourning for the dead, or the misery of bankruptcy, or the ruin of reputation and the like. Even though Jesus doesn't repeat "in the spirit" from the first beatitude, the thought continues in the second. This is a mourning that comes from the relationship with our spirit and our God. This is personal grief over personal sin.

While Saul mourned for the evil plight into which his sin brought him, David mourned over his sin. Jesus would attribute blessedness only to David.

However, many Christians never reach the degree of mourning Jesus is describing here. We are not living in an age of mourning. After all, the popular exclamation is, "Laugh, and the world laughs with you; weep, and you weep alone." While mourning in and of itself is not the catalysis that affects forgiveness—that comes purely from the blood of Jesus by grace—yet, when we fail to mourn properly over sin we risk not receiving the comfort and joy that follow forgiveness. While we may know in our mind that forgiveness is free and complete, how often doesn't it happen that we repent of our sin and still feel guilty, or worse yet, continue in that sin—and we don't know why. The problem may be that little mourning has resulted in little comfort. The Greek word for "comfort" is *parakalein* and it carries with it the idea of encouragement or strength—strength to remove the guilt and strength to overcome the sin.

One man who grieved over his sin was the apostle Paul, "What a wretched man I am! Who will rescue me from this body of death?" (Romans 7:24). We might be tempted to pity him. Why does he take things so hard? Why is he so sensitive? Why does he not just forget it? Jesus would say, "Don't pity him, but follow his example." Here was a man who was truly blessed as expressed in his own words, "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort" (2 Corinthians 1:3).

*Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.*

# Dinosaurs

by Paul R. Boehlke

**D**inosaurs: God made them, and they were good. One scientist calls the brachiosaurus "a masterpiece of engineering." But sadly, when mankind sinned, dinosaurs suffered along with all of creation. What remains today are fossilized bones, claws, footprints, dung, eggs, teeth, spikes, horns, bony plates, gizzard stones, rare imprints of skin, and, very rare, stomach contents.

The behemoth and the leviathan referred to in Job 40 and 41 may describe dinosaurs and a large marine reptile like the plesiosaur. The description is enticing. "Look at the behemoth. . . . His tail sways like a cedar." Leviathan in the following chapter is a formidable creature that cannot be tamed or captured.

Prior to the discovery of the first dinosaur fossils in 1820, commentators suggested that these huge animals were perhaps elephants, hippopotamuses, or crocodiles. However, it seems reasonable that God is referring to creatures far more difficult to manage.

When discoveries of fossils of the "terrible lizards" began to increase, Lutheran teachers often rejected the reports and displays. They associated the animals with evolutionary theory and could not see how dinosaurs fit a Christian viewpoint of history. "If you believe in dinosaurs," seemed to be the attitude, "you believe in evolution."

Interestingly, Dr. Alfred Rehwinkel's 1951 landmark book, *The Flood*, rightly acknowledged dinosaurs as real creatures. He claimed that the post-flood world changed and was not able to support them. Nevertheless the earlier viewpoint still lingers.

But if we hide dinosaurs from our children, it should be at the direction of Scripture. Generally, if science and the Bible are in conflict, Scripture must be correct. With one caution: We must be careful that we understand and apply Scripture correctly. Lutherans forbid what Scripture forbids. There is no reason in Scripture to reject dinosaurs. Our failure to recognize or accept dinosaurs as possible extinct creatures is unnecessary and unwise. The real issue is not their existence. The issue was and still is an issue of time. When did they live? To this Scripture speaks. They were made during the six days of creation.



Christians can over-react to evolution. If species become extinct, that is evolution. If the frequency of genes in a population changes, that is evolution. Those things happen. Genes do mutate and selection can occur. The real issue is one of origin. Who made us? Scripture plainly teaches that God made us on the sixth day of creation. The acknowledgement of many different types of creatures who are now extinct does not prove mega-evolution. It confirms the scriptural teaching that the whole creation is suffering. To exclude dinosaurs from the Christian home or school is a foolish over-reaction to evolution.

It is not wrong to inquire. So long as our motives are not to prove God's word with reason, and if we acknowledge that we could be wrong, we may use our reason. As the Dr. Martin Luther College catalog states, "We view the study of man and his culture, together with the pursuit of other knowledge, as not only beneficial but obligatory." To be good stewards of the earth, we must try to understand as much as we can about creation and its processes.

Currently interest in dinosaurs is high. Children have always had a natural fascination with these strange beasts. New displays, television programs, and books are being produced. Much of this is being fueled by new ideas about the old beasts.

Recent discoveries indicate that many North American dinosaurs had close relatives in Asia. A small dinosaur skeleton, found in Antarctica, match-

es one found in South America. Landbridges which are now submerged are being proposed as explanations.

Most importantly, however, scientists are reworking the old data while adding new. Adult dinosaurs and their young were sometimes mislabeled as separate species. Scientists can make mistakes because of what they expect to find. In this situation we should always be careful not to ridicule men's and women's efforts which turn out to be wrong. As Christians we should not become proud and play the role of having superior knowledge about all things.

A major new idea is that dinosaurs might have been warm-blooded, fast and alert, more like birds than reptiles. Scientists are now claiming that birds are dinosaurs' surviving relatives. The spacing of dinosaur tracks indicated dinosaurs moved relatively fast. Tail tracks are missing when footprints are found, indicating that tails were held high for balance.

Scientists believe that there was a sudden massive extinction of dinosaurs and many other animals at the end of the Mesozoic era. The boundary layer of the Cretaceous-Tertiary periods in the strata (commonly called the K-T boundary) indicates sudden change to the scientist. We do not know what happened, but we can say the event was not 70 million years ago. The real questions about dinosaurs involve time. The effects of the flood on the geological record and its real meaning are unclear to us. Could the flood have caused extensive fossilization? We do not know.

We can say that if dinosaurs lived until the time of the flood, their representatives joined the other animals on the ark. "Kinds" are not species and not every possible variation of dinosaur had to join Noah. We do not know what any of the animals on the ark looked like and what genes were required to produce the animals we have now. Perhaps the dinosaurs from the ark lived only a while after the flood, never reaching numbers large enough to make many more fossils. We cannot know.

Of course, most scientists do not think about the effects of a world-wide flood because they cannot imagine a natural cause for such an event. That is part of the nature of modern science and one of its limitations. Nevertheless Nobel laureate Luis Alvarez and his son Walter proposed in 1980 that an asteroid about six miles in diameter struck the earth at about 45,000 miles per hour. The massive amounts of dust and debris blocked sunlight for months or years. The climate cooled dramatically, and the dinosaurs were lost. Some of this hypothesizing is interesting

and illustrates how science works.

By the study of these things students can learn that dinosaur science is typical science. In fact, we teach little science if we do not let students see how this knowledge is generated. Science is always a creative and selective use of evidence to build a reasonable, natural explanation.

Assumptions and inferences are many. There are cases of searching until you find what you need to fit your favorite ideas. Science is puzzle-solving with most of the pieces missing and many parts out of place. There is no promise of truth. Science always changes as time goes on.

Science is a gift of God. God blesses us through even the study of dinosaur bones. To investigate, to explore, is human. Discovery can be thrilling and rewarding. The wonder of God's creation awes us and speaks of his wisdom.

We need to teach our children that scientists are certainly in error about when dinosaurs lived. These wonderful animals were created with mankind. This is a matter clearly taught in Scripture. We cannot prove this with reason and evidence. It is a matter of faith.

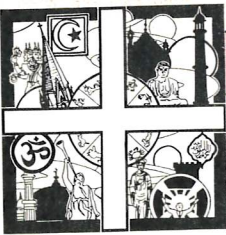
Another lesson involves the whole creation. The dinosaurs are gone. We sense a loss, and we should. Extinction is real and final. Sin has caused the whole creation to suffer. Species have gone extinct in the past; this is likely to continue unless we change our values and understandings. It has been estimated that we lose four species every hour. Presently the cutting of the rain forests is causing a massive loss of plant and animal species that have not even been identified yet. We are appalled at the Exxon oil spill in Alaska, but we change the oil in our car and dump it into the street.

We must teach our children to respect and guard the creation and the creatures in it. God delighted in making us and all creatures. It pleased him to create the world. The reason that Jesus came to live *as a creature* and died for us is the reason he created us and all creatures: We are to remain his, he rescues us, restores us, and continues to delight in us.

Yes, we are unworthy, but by grace we are his. And the world is still his; in the psalms he reminds us of his ownership. We must grow more sensitive to caring for his creation. We are caretakers and must answer.



Dr. Boehlke teaches mathematics and science at Dr. Martin Luther College, New Ulm, Minnesota. The article is a condensation of a paper delivered at the South Atlantic District Teacher's' Conference in October, 1989.



# Christian Science

by Roland Cap Ehlke

On December 3, 1910 Mary Ann Morse Baker Glover Patterson Eddy died. The death of an eighty-nine-year-old woman ought be neither surprising nor unexpected. Mary Baker Eddy's death, however, was different.

This woman had denied the very reality of death and had founded a religion based upon that same denial. Today, eighty years after Mrs. Eddy's death, Christian Science lives on.

## Mary Baker Eddy

The founder of Christian Science was born in Bow, New Hampshire, in 1821. Her parents belonged to a Congregationalist church which held strict Calvinist doctrines of predestination and hell. Much of her later teaching seemed to develop as a reaction to the idea of people being predestined to the fires of hell. In addition, her sickly childhood led to a preoccupation with physical health. Her life was further troubled with marital difficulties and mental suffering, leading to a quest for peace of mind.



Mary Baker Eddy

In 1843 she married George Washington Glover. Although her husband died the next year, this marriage produced her only child, whom she sent to live with relatives. A second marriage, to a dentist named Daniel Patterson, ended in divorce. Her third marriage, in 1877, lasted and from it she received her final name, Eddy.

Through her physical, mental, and emotional struggles and through contact with a mental healer named Phineas P. Quimby, Mrs. Eddy gradually

developed her religion. The year 1866 was a turning point in her life. On February 1 of that year, she slipped on an icy sidewalk and was painfully injured. She later claimed that her doctor pronounced her fatally injured (a claim which he denied under oath) and that she recovered miraculously upon reading Matthew 9:2-8, the account of Jesus healing a paralyzed man.

According to Mrs. Eddy, this incident led to her "discovery" of what became known as Christian Science. Much evidence has been produced indicating that her book *Science and Health* was at least in part plagiarized from Quimby's work. First published in 1875, *Science and Health* is the foundational authority of her teaching; the title later included *With Key to the Scriptures*. In 1881 she established the "Massachusetts Metaphysical College," which became her "Church of Christ, Scientist," that is, Christian Science.

By the time she died, Mrs. Eddy was rich and famous. The skeptical Mark Twain—himself no friend of Christian Science—denounced her as a charlatan and yet called her "easily the most interesting person on the planet . . ." Through sale of her book and her lessons she amassed a personal fortune of over \$3 million.

But her wealth and renown had not brought her peace of mind. She was continually tormented by what she called Malicious Animal Magnetism. This evil disposition from others supposedly could bring sickness and death.

## Science and Health

Just what legacy did this extraordinary woman leave to the world? We'll let her "inspired" book *Science and Health with Key to the Scriptures* speak for itself on a number of vital topics.

- *The material world*: "Matter has no life, hence it has no real existence" (p. 584).
- *Sickness*: "Man is never sick, for Mind is not sick and matter cannot be" (p.393).
- *Death*: "An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life" (p. 584).
- *The Trinity*: "The theory of three persons in one God . . . suggests polytheism, rather than the one ever-present I AM (p. 256).



• *Christ*: "Christ, as the true spiritual idea, is the ideal of God now and forever" (p. 361). Elsewhere, in her *Miscellaneous writings*, Mrs. Eddy states, "Jesus is not Christ."

• *Jesus' death and resurrection*: "Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works until they saw him after his crucifixion and learned that he had not died" (pp. 45-46).

• *The Holy Spirit*: "This Comforter I understand to be Divine Science" (p. 55).

• *Sin*: "But the belief in sin is punished so long as the belief lasts" (p. 497).

• *The Bible's trustworthiness*: Discussing Genesis 2:7: "Is it (man being formed from the dust) the truth or is it a lie concerning man and God? It must be a lie" (p. 524).

In his book *The Chaos of Cults*, Jan Van Baalen has described Christian Science as a religion "that, in veiled language and much double talk, teaches that Jesus was laid down, as a result of an apparent death, into a fictitious tomb, in an unreal body, to make an unnecessary atonement for sins that had never been a reality and had been committed in an imaginary body, and that he saves from non-existing evil those headed toward an imaginary hell, the false fancy of erroneous Mortal Mind."

To an age which tends to overlook the spiritual side of life and rely almost exclusively on physical solutions to its problems, Christian Science has something positive to offer. But, as Van Baalen puts it, that something is merely "the grain of truth in the bushel of error." With its denial of the material world and of basic biblical truths, Christian Science qualifies neither as science nor as Christian.

### Christian Science today

The Christian Science church does not give out membership statistics. Nevertheless, on the basis of the number of congregations (also called branches) and practitioners (healers) it's possible to come up with some figures.

Apparently the cult reached its zenith in the 1930s and 40s. In 1941 there were an all time high 11,200 practitioners; by 1972 that had dropped to 5,848. According to a November 1989 *U.S. News & World Report* article the church's present membership is estimated at less than 170,000, compared with about 270,000 prior to World War II. The church is centered in the U.S. but has branches in 37 countries.

One reason for the decline of Christian Science has been the much-publicized cases of children dying because their parents withheld medical treat-

ment. This summer a case in Boston involved the two-year-old son of two devout Christian Scientists. The boy died of a bowel obstruction. He died in his father's lap and in the presence of a practitioner, whom the parents had called in for their child's spiritual healing.

Such cases have brought to the fore the question of religious rights. They have also cast grave doubts on the future of a religion that helps bring about such tragedies.

### The Christian and Christian Science

In the face of its decline, the Christian Science church continues its work. It publishes the weekly *Christian Science Sentinel* magazine and the widely-acclaimed *Monitor* newspaper. Christian Science services are the same as in Mary Baker Eddy's day with readings from the Bible and *Science and Health*. And the omnipresent Christian Science reading rooms are still open with their fare of reading. Christian Scientists continue to rely on such means, rather than mass evangelism, for converts and income.

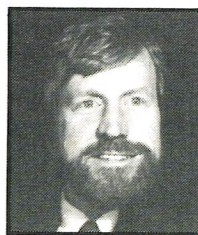
Even as Christian Science, "the matriarch of the Mind Science family," struggles, other "Science religions" carry on. Among them are the Unity School of Christianity and L. Ron Hubbard's Church of Scientology. This type of false Christianity, focusing on the mind rather than on the physical, goes back to the ancient heresy of gnosticism (Greek for "knowledge"). Truly, there is nothing new under the sun.

Perhaps Christian Science forces us to take a look at our own faith. Do we rely too much on the physical, the material? For one thing, let's not neglect prayer. We can pray for those caught in this sad religion.

If possible, witness. The solution to sin and death lies not in denying their existence. Rather, Jesus is the answer. In a real body he shed his blood and died for us. Then he physically rose to destroy the power of death itself. This knowledge helps us bear life's very real pains and gives us the certain hope of life in heaven.

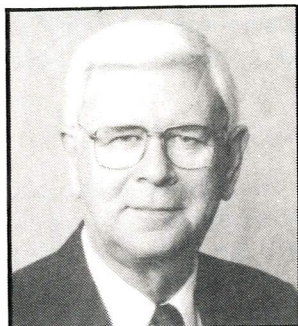
Further reading: *How to Respond to . . . The Science Religions* by Frederick Harm (part of the Concordia "Response Series"), *The Chaos of Cults* by Jan Van Baalen.

Next: Hinduism.



Roland Cap Ehlke is an editor at Northwestern Publishing House

# Ministry in the 90s



Pastor Mischke  
is president of the  
Wisconsin Evangelical  
Lutheran Synod.

**I**n May 1986 more than 80 teacher candidates were without a call. As of August 1990 there are no assignable teacher candidates, that is, mobile candidates who are free to go wherever there is a need.

As recently as May 1990 there were 14 unassigned pastor candidates. That number is now zero. And there will be no more seminary graduating classes in the 60 range for a while. They are more likely to be in the low 40s. And there are more than 40 vacancies right now. These sobering statistics ought to convince every WELS member of the need to encourage young men and women to prepare for the preaching and teaching ministry.

So what becomes of our resolve "to make disciples throughout the world for time and for eternity, using the gospel to win the lost for Christ and nurture believers for lives of Christian service?" Do we put that on hold until the numbers are more favorable? Not if we want Scripture on our side. When the ascending Lord said, "You will be my witnesses," he did not attach the condition "provided you can spare the necessary pastors and teachers."

A meeting of the Conference of Presidents about 20 years ago comes to mind. The new administrator of the Board for Home Missions came in to ask, "what shall we do? Pastors are in short supply. The vacancy ratio in our existing congregations is already high. Shall we open new missions or not?"

With little debate and without a dissenting voice the presidents told him, "Open missions! We'll make do somehow. For if we lose our mission vision and think only of serving ourselves, we're in deep trouble." So there were some lengthy vacancies. Congregations had to adjust to sharing a pastor with another church or two. Laymen stepped in to pick up the slack. And the Lord gave the increase, for those were years of some of our most steady growth.

It's been said that the goals we've set for ourselves in the 90s, given our projected manpower situation, are totally unrealistic. Perhaps they are. Fortunately results are in God's hands. Our assignment is faithful service. Our goals are definitely unrealistic if we assume that our ministry can be conducted only in the way we've always done it.

But in anticipation of the 90s the Board for Worker Training, the Board for Parish Services, and the Conference of Presidents have already done considerable study in the area of staff ministry, ministry positions other than those of pastors and teachers. So that everything may be done in an orderly manner a committee with representation from the above units has been appointed to finalize a report on staff ministry for the 1991 synod convention.

During the 90s there may not always be a trained pastor or teacher available to meet a special need we may have in the area of administration, evangelism, counseling, visitation, to name just a few. But that ought not keep us from expanding our gospel witness in an ever-widening circle. For as we are committed to reaching the lost—that's why we're still here—we will be eager to explore additional ministry forms and methods in the precious freedom that is ours under grace.

*Carl H. Mischke*

# Wisdom from a whippersnapper

by Mark E. Braun

**H**ave you ever heard the story about the four blind men trying to describe an elephant?

One man got hold of a big, floppy elephant ear and said, "The elephant is like a leaf." Another pressed against the animal's solid bulk and claimed, "No, the elephant is like a wall." A third man stretched both arms around one of the elephant's legs; "The elephant is like a tree," he decided. A fourth took hold of its trunk, and when it twisted from his grasp he shouted, "No, the elephant is like a snake."

Each man imagined the entire elephant was all like his part. In fact, the elephant is not at all like any one of the parts, but a combination of the parts.

The same is true of the book of Job. Job's three friends were correct that God is just and that he punishes sin, but they were wrong to suggest that God deals with us only with justice.

Another person approached to offer something new—an insight the three friends had not voiced. "Elihu . . . became very angry with Job for justifying himself rather than God. He was also angry with the three friends, because they had found no way to refute Job, and yet had condemned him" (32:2,3).

The three friends were younger than Job; Elihu was younger still. "I am young in years," Elihu began, "and you are old; that is why I was fearful, not daring to tell you what I know" (32:6). But since the three older friends could not persuade Job, he felt obliged to speak.

The most valuable insight Elihu offered was this: God sends suffering not only as a product of his justice but also as an instrument to draw us closer to himself. God's primary motivation is not punishment but chastening love. "God does speak . . . to turn man from wrongdoing and keep him from pride, to preserve his soul from the pit, his life from perishing by the sword. Or a man may be chastened on a bed of pain. . . . He prays to God and finds favor with him, he sees God's face and shouts for joy. . . .

God does all these things to a man—twice, even three times—to turn back his soul from the pit, that the light of life may shine on him" (33:14-30).

Yes, God is just, but as David wrote, "He does not treat us as our sins deserve or repay us according to our iniquities" (Psalm 103:10). What is God's intention? As Elihu said, to preserve our souls. "God whispers to us in our pleasures," C. S. Lewis observed, "speaks in our consciences, but shouts in our pains: it is his megaphone to a deaf world."

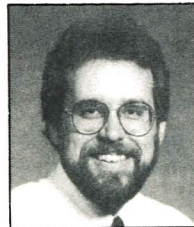
What Elihu said was good; the problem lay in how he said it. He said, "I am full of words, and the spirit within me compels me; inside I am like bottled-up wine, like new wineskins ready to burst. I must speak and find relief" (32:18-20). Would you like being comforted by someone who talked like this? It grew worse. "Pay attention, Job, and listen to me. . . . If you have something to say, answer me. . . . But if not, then listen" (33:31-33). Elihu called Job a man who "drinks scorn like water" (34:7). He dared to say of himself, "Be assured that my words are not false; one perfect in knowledge is with you" (36:4).

Elihu had wisdom to offer, but he came across as a wisecracker, a whippersnapper, because of *how* he said it.

All the good things we say may be undone by a callous attitude or a harsh tone, especially if the comforter is younger than the one to be comforted. Paul advised Timothy, "Do not rebuke an older man harshly, but exhort him as if he were your father" (1 Timothy 5:1).

Two pieces of the puzzle are in place. When bad things happen to God's people, he deals with us with justice and with chastening love.

But the last word on suffering must come from the Lord.



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

## Twenty-five candidates assigned

The Conference of Presidents, meeting on July 13, assigned an additional 25 candidates to their first calls. Graduates of Wisconsin Lutheran Seminary assigned were Franklin Gronemeyer to St. Mark, Richwood, and Immanuel, Hubbleton, Wis.; Daniel E. Haag to St. Peter, Globe, Ariz.; Paul A. Hirsch to Northwestern Preparatory School, Watertown, Wis. (tutor); Robert J. Knippel to Redeemer, Rice Lake, Wis.; Lon P. Kuether to St. John, Stanton, Neb.

Seminary graduates also assigned were Rodney H. Rixe to Rockwood, Manitowoc, Wis.; Michael E. Schwab to St. Paul, Seaforth, and St. John, Belview, Minn.; Larry R. Schwanke to Resurrection, Aurora, Ill.; James W. Schwark to Zion, Cambria, Wis.; and Patrick C. Winkler to Prince of Peace, Yucaipa, Cal.

Graduates of Dr. Martin Luther College assigned were James M. Babinec to Emanuel, New London, Wis.; Thomas J. Bruckner to Christ, Oakley, Mich.; Todd R. Dahlke to St. Peter/St. Paul, Hopkins, Mich.; James L. Dretske to Trinity, Hoskins, Neb.; Jeffrey S. Fairbairn to Illinois Lutheran High School, Crete, Ill.; John K. Hoskins to St. John, Libertyville, Ill.; John A. Keibel to Grace, Falls Church, Va.

Additional DMLC graduates assigned were Clifford A. Lagerman to St. John, Mishicot, Wis.; Sara M. Lassila to Pilgrim, Minneapolis, Minn.; Ronald J. Martinson to St. Lucas, Kewaskum, Wis.; Darin D. Stewart to St. Paul, Wonewoc, Wis.; Guy W. Wolff to Salem, Stillwater, Minn.; Larry D. Zamstorff to Holy Trinity, Wyoming, Mich.; and Mark J. Zoellner to King of Kings, Garden Grove, Cal.



Sunday school convention participants enjoyed exchanging ideas and sharing fellowship.

## Sunday school convention

"I was encouraged and uplifted. I'm looking forward to Sunday school this fall. I really got recharged," said a Sunday school teacher at the close of the first national WELS Sunday school convention. Over 300 teachers from 20 states and all twelve synod districts met in Madison, Wisconsin, July 21-23 to enrich their gospel ministry.

The teachers chose from a variety of workshops. Thirty-two topics were offered, ranging from specific helps on planning and presenting lessons to broad-range discussions on the role of the Sunday school in the congregation and community.

Sunday school teachers are "the largest single group of gospel ministers in the synod," said Pastor Larry Olson, chairman of the convention committee, noting the WELS has over 6500 Sunday school teachers.

Olson believes that the importance of the Sunday school is sometimes overlooked. "I hope," he said, "that we will be able, while recognizing the value of the Christian day school and supporting it, to move towards an openness toward other forms of Christian education."

Asked to evaluate the convention, teachers said they benefited in a

number of ways. "What I liked best," said one, "was the chance to meet with Sunday school teachers from all over the country to share ideas and information. I grew in faith and grew in friendships."

Many teachers spoke of a new sense of dedication. "I now realize the importance and awesome responsibility of this work," said one. "The convention renewed my enthusiasm and helped me remember my real goal."

Even veteran teachers felt they gained. "A convention like this not only gives new ideas. It also renews and energizes a teacher. . . . I was reminded of many things once learned but forgotten. I'm going home with fresh ideas."

Pastor William Fischer, the synod's administrator for part-time education, said that he hoped that a national convention would be held every three or four years, perhaps with district or regional meetings during the other years. With this purpose in mind, a number of the presentations were videotaped. They will be available from Northwestern Publishing House.

—Dorothy J. Sonntag

# Progress continues on new hymnal

Work continues toward the completion of the synod's new hymnal authorized by the 1983 WELS convention. Several significant actions were taken at the meeting of the Joint Hymnal Committee, August 6-10, in Milwaukee.

Of major importance is the recommendation of a name for the hymnal. After discussing this matter at several previous meetings and compiling a list of about thirty possibilities, the JHC is suggesting that our hymnal be named **CHRISTIAN WORSHIP: A LUTHERAN HYMNAL**. The subtitle reflects the fact that our starting point for the new hymnal was **THE LUTHERAN HYMNAL**. This subtitle will help to identify our hymnal. The title itself emphasizes the privilege we have of worshiping in the name of our Savior, Jesus Christ. Our hymnal draws on the magnificent treasures of Christian worship which have come to us from a large variety of sources, both ancient and modern. A fitting logo for the hymnal will be developed based on this name.

The eventual publication of the new hymnal calls for considerable editorial work both in music and texts. There is little margin for error when publishing a book which will be used often in many different congregations for the next generation or more. To facilitate the editorial process the Conference of Presidents called Prof. Kermit Moldenhauer of MLPS to serve as the fulltime music editor. He was installed in a special service at the synod administration building during the course of the JHC meetings. Mr. Moldenhauer has his office at Northwestern Publishing House.

The major portion of the JHC agenda was taken up with the review of about 175 hymn texts, tunes, and settings. A number of additions to and deletions from the master list of hymns previously published in the Northwestern Lutheran were made at the August as well as previous meetings of the JHC. Quite a few of the additions were made because of popu-

lar demand as a result of letters received after the publication of the master list. Members of synod must understand that when additions are made to the master list, this may result in the deletion of some hymns which may be equally popular with others. The master list now stands at 592. There will be future additions and deletions as we work through the various sections of hymns.

The changes which have been made in the master list are as follows:

## **Additions to the Master List:**

Rise, Arise! Rise, Arise!; To Jordan's River Came Our Lord; I Am Content (196); Welcome Happy Morning (202); I Know of a Sleep (592); Look, Ye Saints, the Sight is Glorious (222); O'er the Distant Mountains Breaking (606); The Head that Once was Crowned with Thorns (219); Then the Glory; As We Begin Another Week (7); This Day at Your Creating Word (12); God Himself is Present (4); Lord of My Life, Whose Tender Care (24); God of Mercy, God of Grace (20); When All Your Mercies, O My God (31); God, We Praise You! God, We Bless You!; See This Wonder in the Making; Christ is the World's Light; Jesus, Jesus, Only Jesus (348); O Jesus, King Most Wonderful (361).

## **Deletions from the Master List:**

I Come, the Great Redeemer; We Sing, Immanuel, Thy Praise (108); O Sinner, Come Your Sin to Mourn; Father, Who the Light This Day (8); All Ye Who On This Earth Do Dwell (581); When Seed Falls; Maker of All; Thy Table I Approach (310).

Numbers given with the title means the hymn is from The Lutheran Hymnal. Hymns listed with no numbers are from another book or source. Any reader interested in having this source may contact the project director, Pastor Kurt Eggert, at Northwestern Publishing House.

Finally it should be reported that the JHC approved the musical setting

for the new service of Holy Communion which has so far been called "Service of Word and Sacrament." This service will be introduced to the District Worship Coordinators in an October meeting and then field tested in various ways. Congregations are field testing two new services: "Service of the Word" and "Evening Worship." Congregations will also have the opportunity to try out some of the new hymns, tunes, and settings.

The next plenary session of the JHC will be held January 2-7, 1991. In the meanwhile the Hymn and Liturgy Committees will continue their task of preparing materials for presentation at this meeting for ultimate inclusion in our new hymnal, **CHRISTIAN WORSHIP**.

—Victor H. Prange

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## **Conference on ethical issues planned**

Contemporary ethical issues and the Christian response will be the focus of a national conference to be held at Wisconsin Lutheran College, Milwaukee, November 11-13. The program is intended to provide a forum for the exchange of ideas and information on a broad range of ethical and moral questions.

Featured speakers will be Dr. Thomas Eddinger of Marquette University; Prof. Wayne Mueller, from Wisconsin Lutheran Seminary; Mrs. Linda Phelps-Golembiewski of Concordia University; and Dr. Rolf Wegenke from the Wisconsin Division of Economic Development. All are members of the Wisconsin Synod.

The conference will be held at the college, 8830 W. Bluemound Rd., Milwaukee. For further information, call 414/774-8620.

## Music editor installed



Moldenhauer

On August 8 at the WELS administration building Prof. Kermit G. Moldenhauer was installed as music editor for the new hymnal project. Pastor Victor Prange of Janesville, Wis., chairman of the Joint Hymnal Committee and of the Commission on Worship, performed the rite of installation and preached the sermon.

Moldenhauer, 40, is the second music editor called for the new hymnal project. Prof. James Engel of Dr. Martin Luther College was the first music editor but died early last year.

As music editor for the new hymnal, Moldenhauer will be responsible for arranging and editing the music for the hymns and the liturgy.

Moldenhauer, a native of rural Theresa, Wis., is a 1971 graduate of Dr. Martin Luther College and taught at St. Stephen Lutheran elementary school, Beaver Dam, Wis., before accepting a call to Martin Luther Academy, New Ulm, to the music department. When Martin Luther Academy was relocated to Prairie du Chien, Wis., and renamed Martin Luther Preparatory School, Moldenhauer continued with the new school. Moldenhauer earned a master's degree in church music at

Concordia University, River Forest, Illinois, in 1988.

Northwestern Publishing House, the synod's publishing arm, is responsible for the publication of the hymnal and has installed a computerized notation system which vastly simplifies the publication process.

The musical composition is played on a keyboard and fed into the computer which converts the sounds into notation. The text is entered into the computer which automatically places the text under the correct note.

The hymnal, scheduled for completion in 1993, is a "little frightening, but a real challenge," according to Moldenhauer. "I'm looking forward to the work."

In 1971 Moldenhauer married Laura Smith of Theresa, also a graduate of Dr. Martin Luther College. There are four children. The family is living in West Bend.

## Special giving counselor installed



Vaccarella

Lee Vaccarella was recently installed as the third special giving counselor to assist with the synodical offering, Lift High the Cross. He had formerly served as pastor at St. Paul, Muskego, Wis.

The calling of a third special giving counselor was necessitated by the larger than expected number of WELS members who will be visited. The original estimate was that 2000

homes would be visited. The estimate has now been raised to over 4000.

While "working with twice the number of people does not translate into twice the number of dollars," notes Pastor Ronald Roth, the national director, "to work with more people is really a plus. It helps assure that we can meet the financial goals which have been set for the offering. Likewise it means that more WELS Christians are growing in the grace of giving."

Gifts and commitments already exceed \$3.5 million. Mission expansion projects to be funded this year are seven additional home mission openings, exploration of the Caribbean basin for outreach opportunities, and sending two men to Nigeria to establish a seminary for Christ the King Lutheran Church. The funds will also make possible an additional recruitment officer for our ministerial schools and a project director for the development of a coordinated religion curriculum.

## The American Family Album

Wisconsin Lutheran Child & Family Service of Milwaukee has announced a new educational program called "The American Family Album." The program is a four-part presentation with each segment lasting about an hour, including a discussion period.

The four segments are titled "Family History and Family Dreams"; "Adolescence and the Peer Group"; "Love, Sex, and Romance"; and "Family Centrality." The series of four is currently designed to be presented and led by a WLCFS staff speaker. Accompanying each segment is a videotape averaging 12 minutes in length.

All of the agency's five area offices and the Milwaukee central office are equipped to handle any requests for the program series. You are requested to contact the nearest area office if you are interested in sponsoring the new program.

## Church of the Lutheran Confession meets

The Church of the Lutheran Confession met June 18-22 at Immanuel Lutheran College, Eau Claire, Wisconsin. Re-elected president was Pastor Daniel Fleischer of Minneapolis, Minnesota.

"With much interest the convention received the report of our Board of Doctrine," according to Pastor Rollin A. Reim, convention reporter, in the Lutheran Spokesman's August issue.

"As encouraged in 1988," his report continues, "the board had engaged in a series of meetings with the doctrinal commissions of the Wisconsin Ev. Lutheran Synod and the Evangelical Lutheran Synod to discuss the biblical doctrine of fellowship, with special reference to the termination of fellowship with errorists, an area of disagreement in the past.

"At the joint meetings several scholarly papers were presented and discussed. A joint statement of theses and antitheses on the subject was prepared by a sub-

committee. The substance of the statement was acceptable to all the commissions, but it was not agreed that this could be a settlement of the matter without an appropriate preamble. At the time of our convention this difference of judgment had not been resolved."

Because of the Board of Doctrine's report that "several fruitful discussions have been held regarding the doctrinal differences under discussion," the convention resolved "that our representatives continue any meaningful discussions, and we pray the Spirit would bless these efforts with a God-pleasing resolution."

The CLC was organized in 1960 by congregations, pastors, and teachers who withdrew from the Wisconsin Synod because the Wisconsin Synod declined at that time to suspend fellowship with the Missouri Synod. In 1988 the CLC had 67 congregations, served by 52 pastors, with a baptized membership of 8655.

## North Atlantic District news

After years of delays and obstacles, **Grace of God Church in Dix Hills, N. Y.**, dedicated its beautiful worship facility on December 3. Pastor Paul Schweppe, the first resident pastor, was the guest speaker. Pastor John Berg is presently serving the congregation of about 50 members. . . . **Christ Redeemer of Trumbull, Conn.**, celebrated its tenth anniversary as well as its fifth year in its worship facility. . . .

**Bethlehem of Manassas, Va.**, was granted permission to call an associate pastor to lead mission development in the Woodbridge/Dale City area. When proper funding is available, the new pastor will be working with Bethlehem congregation and the mission board in developing a new congregation in that growing area. . . . Approval has been given and pastors assigned to **two new exploratory fields**. **Richmond, Va.**, will be served by Pastor John Kuske and Portsmouth, Va., served by Pastor Curt Backhaus. . . . Although subsidy was withdrawn from the exploratory at **Bucks County, Penn.**, the members of Beautiful Savior were determined to find a way to keep its outreach efforts alive in that area northwest of Philadelphia. Pastor Thomas Pankow, who had been serving the congregation, accepted a shared-time ministry to serve the 35 communicants there. . . . **Hope of Markham, Ont.**, in the northeast Toronto area was granted multi-cultural mission status. Pastor Thomas Haar oversees this congregation of 31 communicants. . . . On July 8, **Good Shepherd of Rumford, R. I.**, held its groundbreaking ceremony at its new location. The property is about five miles up the road in South Attleboro, Mass. Completion of the chapel is expected sometime in early spring.

—David A. Kehl

## Also in the news

The old nursery on the **Arizona Apache Indian Reservation at East Fork** was recently torn down. Dating from the 1920s, it was a refuge for the deserted and orphans. A six-apartment teacherage replaces the nursery.... **Mrs. Irwin J. Habeck**, 87, recently passed away in Milwaukee. She was the widow of Prof. Irwin Habeck who taught at our seminary from 1966 to 1984 and served for many years as the synod's first vice-president.... **Prof. William Zeiger** has been appointed vice-president of Michigan Lutheran Seminary, Saginaw. He replaces Prof. Milton Spaude who will retire at the end of the 1991 school year.... **Mrs. Reinhold A. Fenske** died July 16 at Boulder, Colorado. Her husband was president of Northwestern Lutheran Academy, Mobridge, South Dakota — now closed — from 1939 to 1966. Prior to that he taught at the Lutheran high school in Milwaukee for ten years.... **Sarah Arnold** of Bay City, Michigan, was named a National Merit Scholar, the fourth in five years from Michigan Lutheran Seminary. Sarah is the great-granddaughter of John W. Brenner, who was WELS president from 1933 to 1953.... Pastor Wayne Laitinen of Palos Heights, Illinois, has resigned from the Board for World Missions to devote more time to his congregation. Appointed to replace him was **Pastor Gregory Lenz** of Eden Prairie, Minnesota.... On the basis of enrollments last year and this year, the **Michigan Lutheran Seminary** student body includes students from Antigua, Canada, Colombia, Germany, India, St. Lucia, Switzerland, Taiwan, and Zambia.... **Leone Rixe**, who served as housemother at Hillcrest Hall and Centennial Hall at Dr. Martin Luther College from 1962 to 1969, died July 11 at her home in Madison, Wisconsin.

by Paul E. Kelm

*Our pastor refused communion to our relatives because they are members of a Missouri Synod church. Isn't such discrimination judging others?*

It is biblically discriminating, but not judging.

In describing the Lord's Supper, Paul writes: "We, who are many, are one body, for we all partake of the one loaf." Then to elaborate the fellowship implications of the sacrament, he reminded his readers that Old Testament believers could not participate in both Israel's sacrifice-suppers and those of their pagan neighbors. (In Exodus 12:43-48 God prescribed "fellowship principles" for the Passover meal, elements of which Jesus used in instituting the Lord's Supper.) Paul summarizes: "Do not those who eat the sacrifices participate in the altar?" (1 Corinthians 10:17-18). "Altar fellowship" is the term Lutherans use to describe the public confession of oneness in faith that receiving the sacrament together is.

How much "oneness in faith" must exist before communing together is an honest and God-pleasing confession? Our church is consistent in teaching that all of Scripture and only Scripture is the measure of a common confession. Earlier in 1 Corinthians (1:10) the apostle wrote: "Agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought." Where such agreement does not exist, he warns: "Watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them" (Romans 16:17). When by his church membership a person confesses himself in agreement with what that church teaches, he ought not commune in a church whose teaching is inconsistent with his own. To do so would be to send a confusing message about truth and leave human beings in the position of telling God how much of his truth is important.

Though the Wisconsin Synod shares many aspects of common Christian heritage with the Missouri Synod, the two church bodies are not presently in "altar fellowship." Sufficient differences in teaching exist to preclude such a common confession of faith. For that reason, the communing together of members of the two church bodies would be neither honest nor God-pleasing.

Incidentally, the Lutheran Church-Missouri Synod has historically taught "close communion" also (another term for the practice of altar fellowship

only among those who are one in doctrine). Note these words from *The Abiding Word*, Volume III (Concordia, 1960): "The Lord's Supper is a testimony of the unity of our faith, and going to communion together means a fellowship which we have with all participating. . . . Our church body [the Missouri Synod] expressly declared that before any altar or pulpit fellowship is to be practiced with another Lutheran Church body . . . the President of our Synod must make an official pronouncement to the effect that a God-pleasing true agreement has been reached on biblical grounds."

Close communion is not a judgment of another's faith. It is rather taking a person's confession of faith, in his church membership, at face value. To presume that this person believes as we do, when his membership indicates otherwise, would be a subjective judgment. It may be that a member of another Lutheran church body has exactly the same convictions which we hold. After all, Scripture teaches clearly. An honest confession of faith, though, suggests that any inconsistency between personal conviction and church membership be resolved by that person rather than displayed at our altar.

Close communion is not a denial of your relatives' worthiness to receive the sacrament. It is a testimony to the integrity of God's word and respect for the integrity of their confession of faith. We do not ask people to state their agreement with our teaching at our altar before we've had an opportunity to explain our teaching to them.

*Jesus was crucified between two malefactors. Do we know the names of these two men?*

The Bible nowhere names them. Tradition has assigned the name Dysmas to the penitent thief and Gestas to the impenitent thief. Almost certainly these are not their real names, but appellatives derived from Greek words to describe their reaction to Jesus. One attempt to translate the names might be "Sunset" and "Stony."



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

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



### Mass Media funds

I question the value of the WELS Mass Media Ministry. The cost of staff salary, equipment, and materials has to be substantial. As all synodical funds are always in short supply, I think the evangelism board could use these funds more effectively for spreading the word.

Merritt Nessler  
Rawson, Ohio

Pastor Robert Hartmann, administrator for the Board for Evangelism, replies:

*The Mass Media Ministry was developed in the late 1970s by the Division of Home Missions primarily to provide assistance to mission congregations. The cost of development of all resources is funded by the user and by special gifts.*

*The Mass Media Ministry is an essential arm of our synod's mission outreach. In 1989 the mass media outreach program, Living Free in Jesus, conducted by 162 congregations, reported these initial results: 2 million people touched by the media; 243,000 homes surveyed; 98,820 unchurched prospects identified; 324 baptisms and 648 in Bible information classes. Several hundred more congregations will conduct the same program in 1990 and 1991.*

### Christian love in action

"Who's that sleeping in my bed"? (June 15) shows an example of Christian love and forgiveness in action. By human standards this pastor's family had every reason to "get even" with the Honeckers. Instead they took them into their home. Modern day good Samaritans.

I pray God will use the Honecker's downfall to bring them to saving faith. And may the gospel have even greater impact in eastern Europe without communistic governments.

Thanks for the article. It should remind us that we are light and salt on this earth. We never know when or how we will have the opportunity to witness to others—even our enemies.

Evelyn R. Drews  
Cudahy, Wisconsin

### Alcoholism—sin or disease?

In my editorial on Alcoholism—sin or disease? (June 1) I had quoted a number of statements by Herbert Fingarette that questioned the claim that alcoholism is a "disease."

In his comments on the editorial Mr. John K. Cook identified Fingarette, the author of *Heavy Drinking*, as a professor of philosophy—implying that he may be able to come up with ideas about matters but is not enough of a scientist to write about them with authority.

Unfortunately, what was omitted in the identification was such information as the following: "A Visiting Fellow of the Addiction Research Center of the Institute of Psychiatry in London, a consultant on alcoholism and addiction to the World Health Organization, and a Fellow of the Stanford Center for Advanced Studies in the Behavioral Sciences, Professor Fingarette has devoted himself during forty years to the study of the ethical and legal significance of mental illness, alcoholism, and addiction." Fingarette is not a mere rewrite man.

Unless behavioral research authorities (the type Fingarette was referring to) generally reject Fingarette's contention that alcoholism is not a disease, I feel that some of his observations can be used as secular evaluations when they basically side with Scripture teaching on the sinfulness of alcoholism and on the sinner's responsibility for that sin. (St. Paul didn't hesitate to quote pagan Greek morality favorably on occasion.)

But the point of the editorial was made on the basis of Scripture, not on Fingarette's book. It was the teaching of Scripture on sin, guilt, repentance, grace, forgiveness, faith, and amending a sinful life that determined the thrust of the editorial; it was not a report on behavioral research that decided the issue.

Carleton Toppe  
Watertown, Wisconsin

### Our purpose in life

Pastor Hochmuth (May 15) wrote "we should not expect future generations to come up with an understanding of the purpose for our existence superior to what God has already revealed."

Albert Einstein said, "It is a puzzle what drives one to take one's work so seriously. For whom? For oneself? . . . For one's contemporaries? For posterity? No, it remains a puzzle."

Einstein left out the most important and ultimate reason: We work for God and then go back to him from whom we came.

Wesley Plath  
Kalamazoo, Michigan

### The lottery

Pastor Kelm states in his column (June 1), "The lottery is legalized gambling; and our churches oppose it for biblical reasons." I, too, believe that society would be better off without lotteries, but another Christian could in good conscience take the opposite position.

The same arguments used against lotteries could be employed against the use of alcohol. It too is capable of fostering discontent with God's blessings and can undermine one's stewardship of time and treasure. But our churches do not oppose all consumption of alcohol, because such a position is not supported by Scripture.

Scripture does not forbid restrained gambling nor moderate use of alcohol, although we should forgo these activities if they would cause a brother or sister in Christ to sin. Scripture does forbid us from restricting the Christian liberty of others and compels us to exercise our Christian liberty when others are trying to restrict it.

Mark Bergemann  
West Allis, Wisconsin

Letters between 100 and 200 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.

## NOTICES

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

### CHANGES IN MINISTRY

#### PASTORS:

**Albrecht, Lyle E.**, from Wisconsin Lutheran High School to editor, Northwestern Publishing House  
**Ewings, Jerry J.**, from Messiah, Alpharetta, Ga., to St. John, Lake City, Minn.  
**Holub, Curtis J.**, from Messiah, South Windsor, Conn., to St. Peter, Helenville, Wis.  
**Schleis, Paul D.**, from Trinity, Elkton, Mich., to St. Matthew, Marathon, Wis.  
**Schnick, Thomas H.**, from Winnebago Lutheran Academy to Wisconsin Lutheran Chapel, Madison, Wis.

#### TEACHERS:

**Hasselquist, Nancy**, from inactive to Zion, Osceola, Wis.  
**Hoskins, Paula**, to St. John, Libertyville, Ill.  
**Kemp, Gretchen**, from Trinity, Aberdeen, S.D., to St. Paul, Muskego Wis.  
**Kuehl, Todd**, from Trinity, Hoskins, Neb., to St. Paul, East Troy, Wis.  
**Pitonak, Joseph**, from Grace, Muskegon, Mich., to St. John, Red Wing, Minn.  
**Potratz, Gail**, from inactive, to Emanuel, New London, Wis.  
**Robinson, Paula**, from St. Paul, Rapid City, S.D., to St. John, Westland, Mich.  
**Rupprecht, Beth**, to Beautiful Savior, Ft. Wayne, Ind.  
**Schlicker, Werner**, from Zion, Moberg, S.D., to St. John, Red Wing, Minn.  
**Spilker, Janice**, from inactive to St. Paul, Plymouth, Neb.  
**Zabel, Barbara**, from inactive to Zion, Osceola, Wis.

### ADDRESSES

#### PASTORS:

**Barenz, Norman J.**, 63 Ponteverdra Dr., Hot Springs Village, AR 71909; 501/922-4125.  
**Bitter, Mark R.**, 14 Ridgeline Ct., The Woodlands, TX 77381; 713/363-1883.  
**Brenner, John F.**, 234 Lockwood, Saginaw, MI 48602; 517/797-0601.  
**Covach, John W.**, 3624 212 St., S.E., Bothell, WA 98021.  
**Essmann, Harold A.**, 663 Galena Ct. Sun Prairie, WI 53590.  
**Hoffmann, Wilmer G.**, 3857 N. 62nd St., Milwaukee, WI 53216; 414/464-5657.  
**Horn, Gerhard A.**, 7 SE 4th Ave. #107, Glenwood, MN 56334; 612/634-5629.  
**Mayhew, William L.**, 142 Ivanhoe Dr., # Q6, Saginaw, MI 48603; 517/790-3123.  
**Radloff, James J.**, 619 Newport Ave., Altamonte Springs, FL 32701; 407/332-5776.  
**Schulz, Edmund O.**, 5007 47th St. West, Apple Valley, MN 55124; 612/322-1250.  
**Siverly, Keith H.**, 120 S. Fifth St, Sebawaing, MI 48759; 517/883-2062.  
**Tackmier, Bill J.**, 705 S. Washington St., Owosso, MI 48867; 517/723-7563.

#### TEACHERS:

**Hill, Mark L.**, 8121 Deane St., Circle Pines, MN 55014; 612/780-3486.  
**Mathwig, Michael**, 707 Carney Ave., Mankato, MN 56001; 507/625-5766.  
**Palmer, Todd A.**, 1000 E. Bay St., East Tawas, MI 48730; 517/362-5816.  
**Stadler, Elaine**, 205 16th Ave., Moline, IL 61265.  
**Waldschmidt, Richard A.**, 123 W. Oak St., Lake Mills, WI 53551; 414/648-8431.  
**Williams, Mark**, 1719 N. Kutch Dr., Flagstaff, AZ 86001; 602/556-0848.  
**Zoellner, Mark J.**, 13292 Yockey #24, Garden Grove, CA 92643; 714/534-5212.

### CALL FOR NOMINATIONS Wisconsin Lutheran Seminary

The Board of Control of Wisconsin Lutheran Seminary is preparing to call a replacement for the faculty position vacated by Wayne D. Mueller. Voting members of the synod are invited to submit nominations for this position. Teaching responsibilities will be in the area of Systematic Theology and New Testament. Please submit names and pertinent information by Nov. 1 to the board secretary, Pastor Paul Manthey, 8419 W. Melvina St., Milwaukee, WI 53222.

#### NOMINEES—NPS

The following individuals have been nominated for the position of Dean of Students at Northwestern Preparatory School. Please direct any correspondence regarding the nominees to Pastor Harold Sturm, Northwestern Preparatory School, 1300 Western Ave., Watertown, WI 53094.

Daniel Balge	Mainz, West Germany
Martin Bentz	Stevensville, MI
Thomas Behnke	N. Fond du Lac, WI
David Huebner	S. St. Paul, MN
John Brenner	Saginaw, MI
Daniel Drews	Lubbock, TX
Peter Kiecker	Grand Rapids, MI
Daniel Koelpin	Waukesha, WI
David Kolander	Saginaw, MI
John Mattek	Waukesha, WI
Douglas Lange	Phoenix, AZ
Edwin Lehmann	Fort Worth, TX
Bruce McKenney	Manitowoc, WI
Mark Neitzel	Kaukauna, WI
Fredric Piepenbrink	Milwaukee, WI
Nathan Radtke	Hayward, WI
David Rothe	Prairie du Sac, WI
Daniel Schmelzer	Pleasanton, CA
Anthony Schultz	Dundee, WI
David Sellnow	Owosso, OK
Jeffrey Suhr	Appleton, WI
Richard Zahn	Fond du Lac, WI
Mark Zarleng	Fort Atkinson, WI
Edward G. Zell Jr.	Ann Arbor, MI
Paul Zell	Inver Grove Heights, MN

#### CELEBRATING CHRISTIAN WOMANHOOD

Join us for a day of fellowship and ministry at the fifth annual "Celebrating Christian Womanhood" seminar Nov. 10, 8:30 - 4:00 p.m. Pastor Richard Stadler will speak on "How we beautify ourselves." Workshops will be presented by a variety of speakers. Pilgrim Lutheran Church, 3901 1st Ave. S., Minneapolis, MN 55409 612/825-5375.

#### SONGS WANTED

The Commission on Youth Ministry seeks songs which will appeal to young people in youth groups and elementary schools. Songs in forms other than German-style hymns are preferred. Please send a copy of your work to Kevin Ballard, 608 Hubbell Ave., Mankato, MN 56001; 507/388-6135.

#### ITEMS AVAILABLE

The following are available for the cost of shipping.

**MIC MIXER**—Realistic 4 Channel Mic Mixer and Realistic Stereo Preamp. Christ the Redeemer Lutheran Church, RD #3 Box 6668, Barre, VT 05461; 802/223-6878.

#### ITEMS NEEDED

**COMMUNION WARE AND HYMNALS**—Living Hope, a new mission in Richmond, Va. Please contact Pastor Jonathan Kuske, 5616 Swan Dr., Richmond, VA 23234; 804/674-0098.

**HYMNALS**—needed by mission congregation. Please contact Pastor Paul Prange, 10010 Manchaca Rd. #105, Austin, TX 78748; 512/280-8282.

#### EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area.  
Services are held on Sundays

**ROCHESTER, MINNESOTA**—Christ Our Rock, 10:00 a.m. Jefferson Elementary School, corner of 14th St. and 10th Ave. NE. Pastor Joel Petermann; 507/281-5914.

#### LWMS RALLY

The LWMS Milwaukee metro-south fall rally will be held Oct. 23 at Fairview. Registration, 9:30 a.m. Opening service 10:00 a.m. Speaker: Alfons Woldt, administrator for special ministries. Business meeting follows lunch.

#### NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of our synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary  
Mequon, Wisconsin  
Northwestern College  
Watertown, Wisconsin  
Dr. Martin Luther College  
New Ulm, Minnesota  
Martin Luther Preparatory School  
Prairie du Chien, Wisconsin  
Michigan Lutheran Seminary  
Saginaw, Michigan  
Northwestern Preparatory School  
Watertown, Wisconsin

### ANNIVERSARIES

**MIAMI, FLORIDA**—Cutler Ridge (25th). Oct. 7, 4:00 p.m. Dinner following. Pastor John Baumgart, guest speaker. Contact Steve Lockman, 305/251-1744.

**MANITOWOC, WISCONSIN**—First German (135th) October 7, 8 and 10:30 a.m. 12:30 dinner at Club Bilmarr. Contact First German, 1033 S. 8th St, Manitowoc, WI 54220; 414/684-0101.

**MUKWONAGO, WISCONSIN**—St. John (100th), Oct. 21, 8 and 10:30 a.m. Pastor Carl Mischke, speaker. Catered dinner at 12:30 p.m. Contact Pastor Charles Tessmer, 509 Grand Avenue, Mukwonago, WI 53149; 414/363-8627.

### CONFERENCES

**PACIFIC-NORTHWEST DISTRICT**, pastor-teacher conference, Oct. 3-5 at Holy Trinity, Kent, Wash.

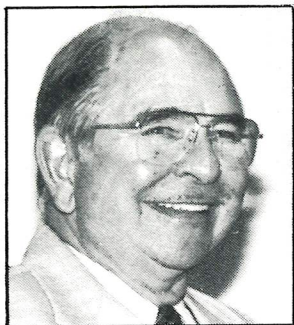
### CHANGE OF TIME OR PLACE OF WORSHIP

**PENRYN, CALIFORNIA**—Hope, 7117 Hope Way. Worship 8:00 and 10:30 a.m., Bible class/ Sunday school, 9:15 a.m. Pastor James M. Behringer; 916/652-4273.

**ORLANDO, FLORIDA**—Crown of Glory, 2017 S. Apopka - Vineland Rd. Worship, 8 and 10:30 a.m.; Bible class/Sunday school, 9:30. Pastor Ray Schumacher, 407/291-2262.

**FLORISSANT/NORTH ST LOUIS COUNTY, MISSOURI**—Redeemer, 13820 Old Jamestown Road, Florissant. Worship, 10:15 a.m., Bible class/Sunday school, 9:00 a.m. Pastor Martin Lopahs, 314/ 355-2882.

**SPRINGFIELD, MISSOURI**—Zion, 4717 S. Golden. Bible Class and Sunday school, 9:15 a.m. Worship 10:30 a.m. Pastor A.L. Schmeling; 417/887-7272.



“When I use a word,” Humpty Dumpty said, in rather a scornful tone, “it means just what I choose it to mean — neither more nor less.” After all, Mr. Dumpty explained, “The question is, which is to be master — that’s all.”

Such Alice-in-Wonderland difficulties came to me as I read a Religious News Service item on a research report. The report, published by the Barna Research Group in Glendale, California, indicates that there is a significant gap between what Americans say about religion and how they put it into practice in their daily lives. The report is an analysis of findings of a series of nationwide telephone surveys conducted by the Barna Group during the past two years. Some might be tempted to say that they knew it all along.

The major example in this area is the way Americans treat the Bible. Almost 75 percent of those interviewed believe that the Bible is the word of God, but “they have problems making time to study it, concentrating enough to comprehend it, committing themselves sufficiently to adhere to it, or jeopardizing their social status by openly supporting it.”

There is another gap. “There is a large gap between people’s purported belief in . . . spiritual beings and concepts and their understanding and practical support of these entities.” Humpty Dumpty has also staked out this territory.

An example. The report says that although 96 percent of those interviewed believe in God, up to one-fifth “acknowledge some type of universal spirit-being called ‘god’ who is not the same God referred to by orthodox Christians.” The report continues, “More and more people perceive the kingdom of God within each individual, as manifested by the individual. To these people belief in God implies belief in self.” Similarly, the report says, “Many adults acknowledge that Jesus Christ is the Son of God. But then, they reason, you and I are also sons (and daughters) of God.” Shades of New Age Doublespeak!

Recent Gallup Polls indicate that over two-thirds of the American people believe in the resurrection of Jesus. The Barna report looks into this belief. “To many people,” the Barna report points out, “this in itself is nothing extraordinary, since Americans generally believe that all people rise from the dead to assume a place in heaven, nirvana, paradise, or any one of a variety of other post-death dimensions.”

“While we are remarkably adept,” the Barna report concludes, “at parroting certain spiritual phrases and concepts at the appropriate times, beyond a few very basic spiritual concepts, Americans are beset by a tidal wave of spiritual ignorance and confusion. . . . It appears that we accept religion and spiritual beliefs because they represent a type of costless safety net. They exist as a mythical reality more than a substantive reality.”

So the Humpty Dumpty world galumphs merrily along, clinging to myths rather than substance, to words that say one thing and mean another. If the report is correct, the number of Americans this describes must be substantial. If this is the culture within which the next generation will rise, we will need more than a skimpy hour of religious instruction a week to maintain a confessional Lutheran church. On one count Mr. Dumpty is dead right: “The question is, which is to be master — that’s all.” Yes, self or Christ.

*James P. Schaffer*

## Abortion

There he is,  
The little one  
All safe and snug and warm.  
There he dreams the little dreams  
He some day hopes to own.  
He is the little spark of joy  
That gleams behind the parents' eye.  
Will he be born? Hopefully.  
Inconvenience, selfishness, greed.  
After all, he's just a fetus, indeed!  
Then comes the day and it is done.  
God's gift is gone, another one.

*Dave Shilling  
St. John, New Ulm, Minn.*

## If I should die

Today they found I was alive,  
Tomorrow I'll be sure to die.  
My mommy said that I'm a mistake,  
I'm not supposed to be in the make.  
I was excited when my heart had begun  
By this time tomorrow it will be gone.  
My hands will never fully form  
But that's because I won't be born.  
I want to peek at the world outside,  
I promise I will never cry.  
I'll do my best not to be too loud,  
I'll do my best to make you proud.  
If you're too tired and want to nap,  
I'll lie real still inside your lap  
Please just keep the life I need,  
God has yet to plant his word as seed.  
By this time tomorrow a memory I'll be.  
Mommy, please remember me.  
All I want is a peek out there,  
Mommy, Mommy, give a care.  
Now I lay me down to sleep  
I pray the Lord my soul to keep  
If I should die before I wake....

*Jeanette Ewart  
Nebraska LHS  
Mt Olive, Tulsa, Okla.*

## The cause of murder

"Pro-choice" is what it's called.  
A woman's right to get an abortion.  
There are rallies  
Many, many rallies.  
People come waving their banners, waving their  
posters  
Speeches are read, speakers are heard, songs are  
sung.  
Shouts and chants, people getting excited,  
Cheers of support echo through the streets  
As they work themselves into frenzies.  
And all for what?  
The cause of pro-choice. Or shall we say,  
The cause of murder.

I've seen on the news many times such rallies.  
Groups gearing up to fight legislation,  
All getting excited for the cause of murder.  
Now let me compare this to something.

Remember Jesus, being brought before Pilate,  
When all that was on the mind of the crowd was "kill"?  
Remember their shouts of "Free Barabbas!" when  
Pilate asked, "Whom shall I release to you?"  
Remember the cold heartless shouts of "Crucify  
him! Crucify him!"  
When Pilate asked. "What shall I do with him?"  
This group of people conspiring to murder  
The precious gift from God.

Now think what they are doing today.  
They are conspiring to murder  
The precious gifts from God.  
The little miracles of life  
Which God has so graciously given.

Call that gift a zygote, embryo, or fetus.  
They all have forgotten, or maybe can't remember,  
That one day, not so long ago,  
They were, in that same way, a precious gift from God.

*Dave Shilling  
St. John, New Ulm, Minn.*

TeenTalk, a monthly feature, is edited by Karen Spencer. Young people ages 12-18 are invited to send brief articles, artwork, photos, or news of teen activities to *TeenTalk*, Karen Spencer, 2297 E. 25th Place, Yuma, AZ 85365. Include your church name, and a self addressed stamped envelope for return.