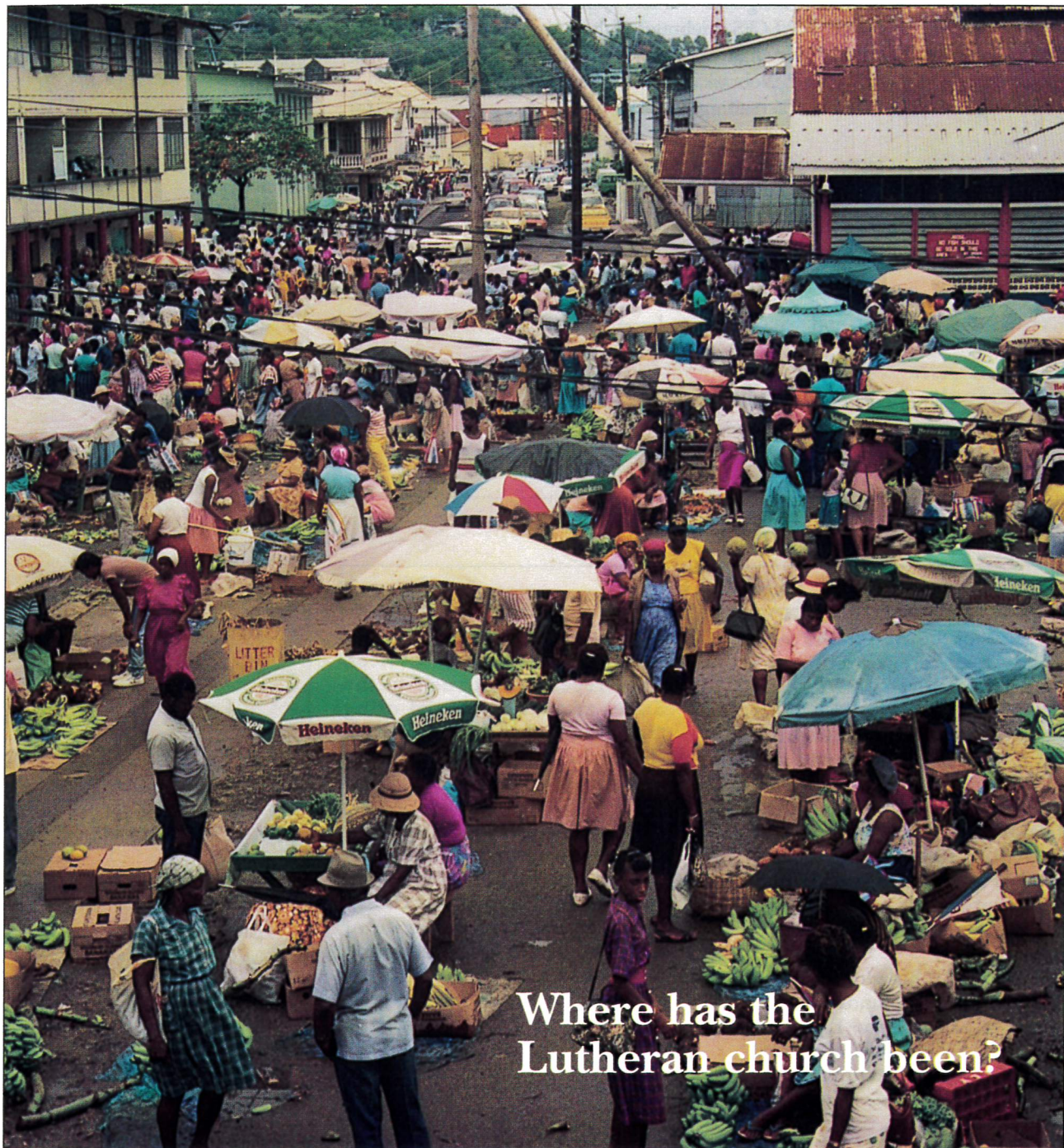


# the Northwestern Lutheran



Where has the  
Lutheran church been?

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## FORWARD

- The islands of the West Indies seem to have been overlooked by the Lutheran church, says Mark Henrich (p. 64). The only Lutheran church in the entire chain of the Leeward and Windward islands is our WEIS mission in Antigua. Lift high the Cross funds are making it possible for Henrich and two other pastors, David Kehl and Matthew Wobeck, to take turns visiting other islands to do exploratory mission work.
- When the WELS Kingdom Workers offered to provide funds for a lay couple to assist at the Lutheran Church of Central Africa medical mission at Mwembeshi, Zambia,

Lorraine and Herman Koester promptly offered their services. They recently returned to the States after two years of using "faith and common sense" to share the gospel. Their story begins on page 67.

- A reader has offered us spelling lessons, noting that this section is a "foreword." It is indeed; however, the name "forward" was chosen in the hopes that this taste of what's inside the magazine would propel our readers forward into its pages. So, please read on.

DJS

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

# the Northwestern Lutheran

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# Tears for Lent

by Richard E. Lauersdorf

*The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him, "Before the rooster crows today, you will disown me three times." And he went outside and wept bitterly (Luke 22:61, 62).*

**W**hen's the last time you cried? True, tears can be abused. They can be a quick line of defense when confronted by an accuser. Or they can be a sign of frustration when not getting your way. But they can also be wholesome. Tears can be used to expose the soul's deepest emotions and to express the heart's proper feelings.

Might it sound strange to suggest Lent as a time for tears? Let's see why Christians this holy season might have tears in their hearts, if not also in their eyes.

## "I've failed"

Peter stood in the shadows that night to warm his hands and ended up singeing his soul. It wasn't that the Lord forgot about Peter. Earlier Jesus had told him, "Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail" (22:31). Jesus had prayed for Peter, and God was ready to supply suitable strength. But Peter thought he didn't need it. So the rooster crowed and Peter cried that night. His tears said, "I've failed."

Peter denied the Lord with his lips; to deny him with our lives is no better. Have we ever run with the world and warmed our hands over its fires? Been silent when someone ridiculed Christ or his word? Had money to spare for our own interests, but begrudged what we gave his cause? When pressed, told the world, "Look fellows, I'm one of you"? If so, it's time this season to join Peter and with tears in our hearts, if not in our eyes, to say, "I've failed."

## "I'm sorry"

Jesus' look at Peter that night must have spoken volumes. It must have said, "Peter, I saw it all. I know what happened." No wonder Peter, after the resurrection, said to Jesus, "Lord, you know all things; you know that I love you" (John 21:17). That look must also have said, "Peter, how could you? How could you hurt me so?" That look pierced right to Peter's heart. Out of that courtyard he stumbled, tears of

remorse scalding his cheeks. "What have I done?" those tears said. "How could I do this to him who has always shown love to me? I'm sorry, so sorry for what I've done."

If only we could see the hurt in Jesus' eyes each time we choose sin. You see, there is no such thing as cheap grace. It's just not enough to say, "So I've sinned. So what? Jesus paid for those sins." Of course he did, but remember that those sins, each one of them, cost him dearly. Each one of them made him shudder in the garden, struggle on the cross, sigh his last breath in death. Sin is no light matter nor was its payment.

Nor is repentance! True repentance is not just the mechanical mouthing of words like "we are by nature sinful and unclean and have sinned against you by thought, word, and deed." It's rather the heart's shuddering sigh, "Against you, you only have I sinned and done what is evil in your sight" (Psalm 51:4). It's the sinner as he sees the look on his Savior's face, gulping in shame and saying, "I'm sorry, Lord, so sorry that I have sinned against you." Are we ready to join Peter in those tears of repentance this Lenten season?

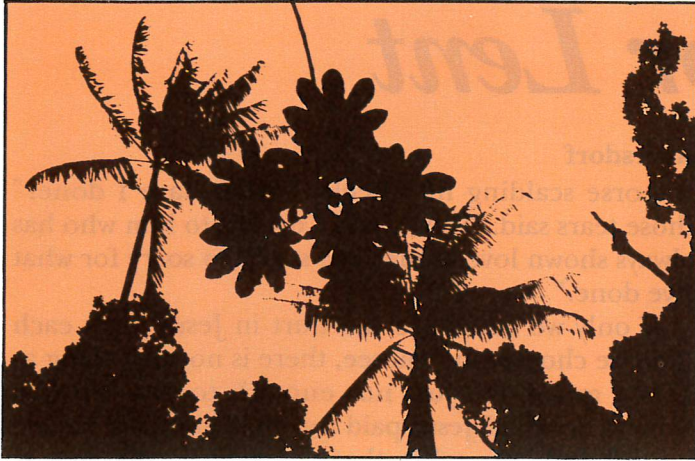
## "I'm grateful"

When the Savior looked at Peter that night, it wasn't, "I warned you about this. You got yourself into it, now get yourself out." Instead there had to be love in that look, the same love which later begged forgiveness for his enemies and promised a place in heaven to a penitent criminal. That look had to say, "Peter, I love you and I forgive you." And that look of love melted Peter's heart to tears of gratitude and moved him to a life of grateful service.

This holy season can we leave the cross with its message of God's love for sinners without tears of gratitude? Jesus still loves me! Jesus has forgiven me fully! He knows my daily defeats and denials. He's well aware of all my sins and shortcomings. And he forgives me! Can it be? Oh, thank God that it is!

Let there be tears in our hearts, if not also in our eyes, this Lenten season.

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



# In this vast expanse of the Caribbean there *Where has the*

by Mark W. Henrich

I didn't know what to say. The question was fair. It was asked on one of my first trips to a neighboring island and has been repeated many times since. "Where has the Lutheran church been?"

To many of us the word "Caribbean" brings lovely pictures to mind: tropical islands, relaxed living, beautiful sunsets, magnificent beaches, unending sunshine, lush palm trees. It sounds like an ideal place to live, and in many ways it is. It isn't hard to see why the Caribbean draws tourists from all over the world. Who hasn't thought of a vacation there when the wind chill is minus 20 and the car won't start?

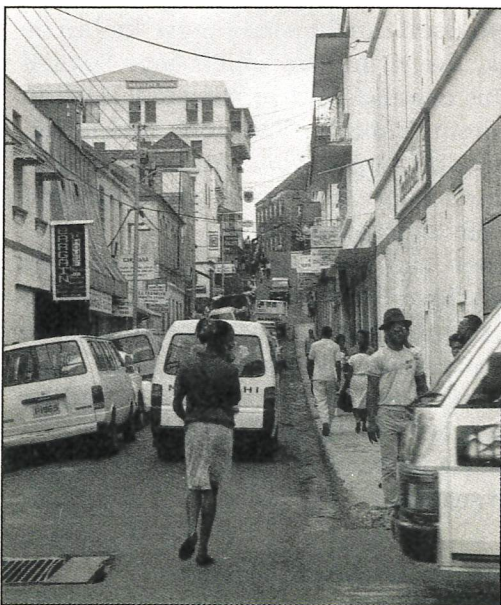
The Caribbean is more than a vacation spot, more than just a casual getaway. The Caribbean is where 30 million people live. People are born here, live here, work here, die here, people who deal with the

everyday problems and frustrations of life. People who are seeking a better life. People who face the ever-increasing onslaught of materialism.

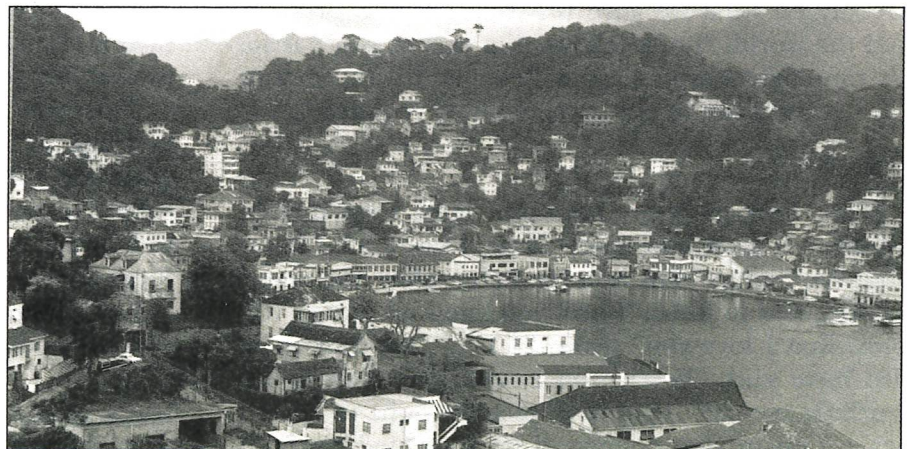
Numerous Christian denominations are present, but often with teachings that don't let shine the truth of Christ's atoning death. Of even greater concern are the inroads that sects like the Jehovah's Witnesses, Mormons, Baha'is, and Adventists are making, not to mention Hindus and Muslims.

To those we have been able to reach, we often hear these responses: "We appreciate your stand on the Bible. . . . I've never had the Scriptures explained so clearly. . . . Your services are so meaningful." But then comes the question, "Where has the Lutheran church been?"

You see, the WELS has a mission in Puerto Rico, and other Lutheran denominations are in the Virgin Islands. But from the northern island of St. Martin to the southern island of Trinidad—the Leeward and Windward islands—there is only one Lutheran church of any denomination. Just one—our WELS mission located on the small island of Antigua.



A street scene in Grenada.



Grenada's harbor.

is only one Lutheran church . . .

## *Lutheran church been?*

The Lutheran church has locations throughout the world, but the Caribbean is virtually untouched. Why? Too few people? Thirty million certainly isn't a number to ignore. Too costly? What mission work isn't? And if so, why not too costly for the Jehovah's Witnesses, Baha'is, and Mormons who have a growing presence on every island? Too Christianized? Only in the same sense that the United States is Christianized, and who is happy with that?

Where has the Lutheran church been? I don't have an answer, but I can tell about some exciting things that are happening.

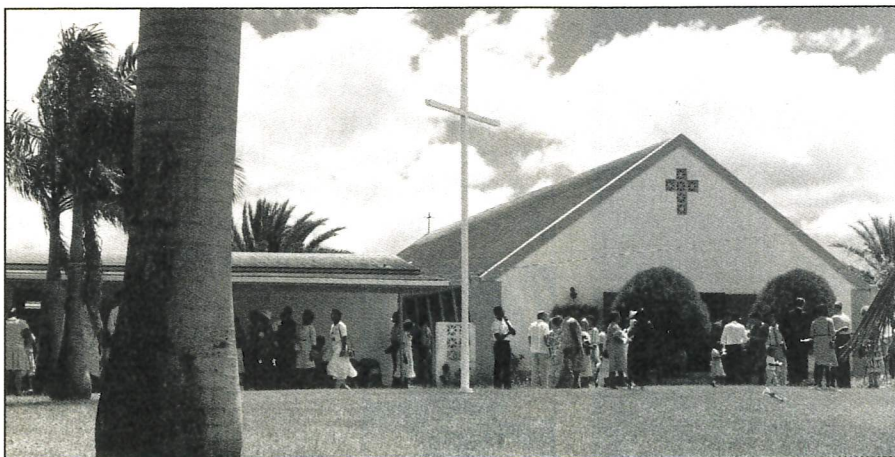
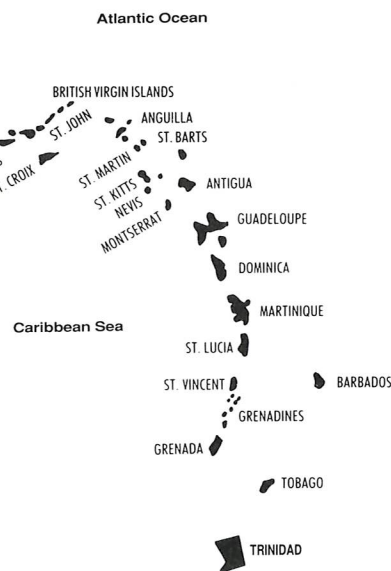
We have only one Lutheran church in this stretch of the Caribbean, but the church is seeking to spread its wings. It started in 1973. A West Indian lay evangelist, William O'Donoghue, had come into contact with Lutheran doctrine, embraced it, and gathered a small nucleus of people for regular worship. Because of his increasing age, he sent word to the States asking for help.

The Federation for Authentic Lutheranism (FAL) sent a missionary to help. Worship was first conduct-

ed in a small home. Soon an education/worship facility was built. In 1975 the FAL merged with the Wisconsin Synod and the WELS "inherited" this mission in Antigua.

We now have a church with 170 communicants and nearly 300 baptized members, men's and women's organizations, two active youth groups, a Christian school with 75 children and a waiting list, and a self-supporting preschool of 30 children.

Our Christian day school has not only served as a mission arm, but is training church leaders. The two preschool teachers and their two assistants are from

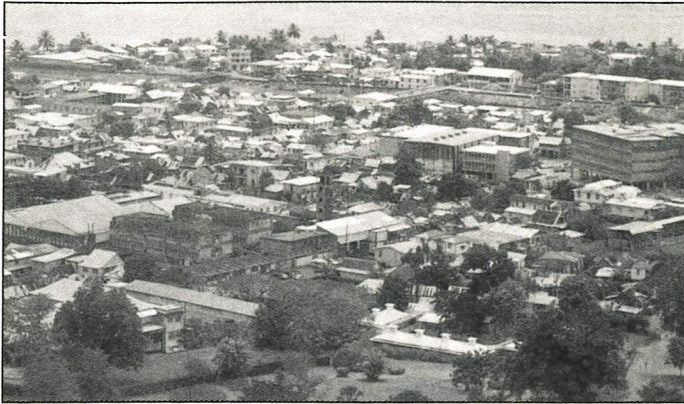


St. John church and school, Antigua.



The altar at St. John on Palm Sunday.

PHOTOS BY JON SONNTAG



Dominica has modern buildings and homes . . .



. . . and one-room huts.

our Antigua congregation, and all attended our school in the '70s. A young man who attended our school, Errol Howe, now serves on the church council, is men's club president, and leads the teen Bible study.

Other young people are choosing full-time work in the kingdom. Tracy Jarvis has graduated from Dr. Martin Luther College and is serving at St. John, Fox Lake, Wis. Two others, Maxine Harvey from Antigua and Steven Sylvester from Grenada, are enrolled at DMLC. Two boys from St. Lucia are enrolled at Michigan Lutheran Seminary, and more are eager to follow. St. John of Antigua is a church on the grow.

The more our church grows, the more contacts we have in the Caribbean. Friends tell friends; members move to other islands and pass the word. But where are the Lutheran churches? The Indian doctors who helped to found the church in Antigua

moved to St. Lucia 13 years ago and have been asking for a Lutheran church ever since. Members have moved to Grenada. Lutherans are emigrating out of Guyana to the Caribbean islands and look in vain for a Lutheran church.

A meeting was held last year with members of the world mission board, home mission board, and representatives from Antigua and Puerto Rico. A committee was formed to explore the potential for outreach in the Caribbean.

Through funds from "Lift High the Cross" Pastor Kehl and I have been taking turns flying to neighboring islands to do exploratory work. A 1990 seminary graduate, Matt Wobeck, has been temporarily assigned to assist in this effort. Already in St. Lucia an average of 25 people gather for services. In Grenada the people long for more frequent visits. And still there are so many other islands.

What does the future hold for the Lutheran church in the Caribbean? Perhaps continued visits to the islands via the circuit rider system, using small island-hopping planes. Perhaps the formation of new congregations.

But above all the question needs to be asked, and asked often, "What is the Lord's will for outreach in the Caribbean?" When this question comes before us, I treasure the words from Isaiah, "Let them give glory to the Lord and proclaim his praise in the islands."



Worship at the harvest festival in St. Lucia



Mark Henrich is pastor of St. John, Antigua, West Indies.

# Combining faith and common sense: *Lorraine and Herman Koester*

by Dorothy J. Sonntag

**A**n airline's financial problems helped the synod's Board for World Missions find a lay couple to serve at the Lutheran Church of Central Africa's medical mission near Lusaka, Zambia. Herman Koester had been with Eastern Airlines for 25 years when bankruptcy for the company seemed imminent. "I liked my work," he said, "but Eastern was getting shaky, so I took an early retirement."

His wife, Lorraine, wasn't working then "by choice, so I could fly back and forth to see our parents and kids." She was also doing volunteer work with an adoption agency. But they were looking for more to do, and so Pastor Thomas Schulz of Shepherd Lutheran in Albuquerque thought of them when he read about the need for workers at the Mwembezhi Lutheran Dispensary.

"I was working on our church's newsletter one night," recalled Herman, "when the pastor came in and said, 'Herman, I've got just the job for you. It's hot off the president's newsletter.'" The WELS Kingdom Workers were willing to fund a couple to assist the missionary and nurses at the medical dispensary.

"I said, 'That really sounds good. I'll ask Lorraine,'" said Herman. The Koesters promptly applied for the position. They arrived in Africa in November 1988. Originally asked to serve for one year, they stayed for two.

The Africans welcomed the Koesters. "Anybody who was white meant help," said Lorraine, "so we were treated royally. One worker told us, 'If you are not here we will die.' They have no money for medicine, they don't have any medical staff, and they don't have vehicles to go into town to get



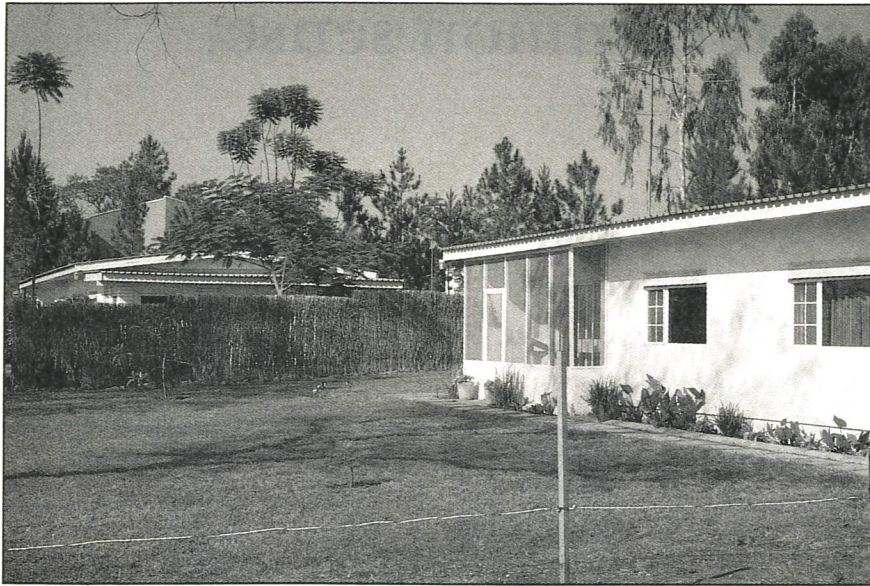
The Koesters in their house in Mwembezhi. Lorraine is in her favorite place, says Herman—at the sewing machine.

medicine." Lusaka, the nearest city, is over 40 miles away.

Although the Africans treated them with respect, the Koesters didn't want special privileges. "When we went visiting," said Lorraine, "they'd bring me a chair and they would sit on the floor. So when we would go to a house to visit, I would immediately sit down on the floor with the rest of them."

"We treated them as equals," said Herman. "We worked together with them. I ate many meals sitting on the ground with them."

One way the nationals showed their gratitude was by naming their children for the Koesters. When Lorraine drove a woman in labor to the hospital in Lusaka, the grateful mother named her baby girl Lorraine. "There are at least two or three children who have the first name of Koester," said Herman. "It really gives you a good feeling to know that the



Part of the mission compound at Mwembezhi, Zambia, Africa

people think that much of you.”

At first, as planned, the Koesters oversaw the maintenance at the mission. Besides the dispensary, the compound includes three houses for the missionary and nurses. Herman also drove the national evangelists and pastors to and from sermon study sessions every other week, and Lorraine spent much of her time teaching the women to sew.

Then missionary Daniel Jensen left when he accepted a call to the States. “From that point on, life changed quite a bit,” said Herman. “I instructed a confirmation class and performed baptisms and a marriage blessing ceremony. I even led a devotion at a tombstone laying. It was quite different from maintenance work.”

## WELS Kingdom Workers: *Be a part of the action*

**O**n the WELS Kingdom Workers newsletter is the motto, “Be a part of the action.” That’s what laymen Bob Grebe and Jim Haag had in mind when they set the wheels in motion for an organization which would lead WELS members to become more directly involved with mission work.

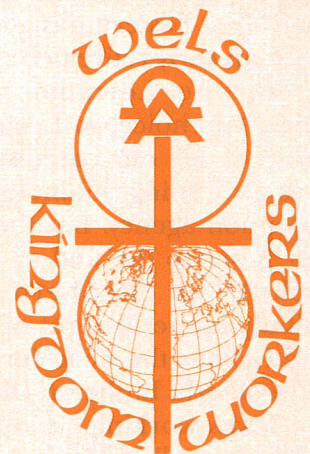
Established in 1988, WELS Kingdom Workers has a fourfold purpose: to inform WELS members of the needs and opportunities in home and world mission fields; to encourage WELS members to become involved in mission work; to coordinate volunteer efforts in mission fields; and to provide financial support for special mission projects.

Sending the Koesters—and now the Luckes—to Africa was one of the first projects. In addition, the organization is funding missionaries David Kriehn in Taiwan and Mark Cares in Idaho, who’s working on outreach to the Mormons. District chapters also sponsor other mission endeavors.

In 1989 the Kingdom Workers opened a

national office in West Allis, Wis., and this January Mark A. Krueger became the executive director (see page 72). “This is a dynamic organization,” he says. “It’s going places.” He’s especially excited about the most recent project, a series of videotapes which can be used by laypeople for Bible instruction leading to confirmation. A special feature, he says, is that the tapes can be used in any language.

A videotape, “You can be my witnesses,” telling about WELS Kingdom Workers, was mailed to each congregation last winter with the request that pastors place the video into the hands of interested lay people. Membership in the organization is open to all WELS members. Dues are voluntary and free-will. For information, contact WELS Kingdom Workers at 8420 W. Beloit Rd., West Allis, WI 53227.





Lorraine took over many of his other responsibilities, directing the nationals who are employed at the mission. "We had nine workers," she said. "We didn't have any problems. We got along real well."

The Koesters found the way of life in Africa different from America. "When we first got over there we wanted to give away everything," said Lorraine, "because they had so little. But they're happy with the way they're living. You realize you don't have to have all these things to be happy, and you learn to be glad for the small things God's given you."

The Koesters didn't try to alter the Africans' lifestyle. "You shouldn't go over with the idea you're going to change anything," said Lorraine. "That's the wrong attitude. We were there to help them, to save their souls, not to change their way of life."

"Before he left," she continued, "Pastor Jensen said, 'Pick out half a dozen people and fill them full of everything you can. Hopefully they in turn will teach some others.' I don't know if we did that, but we tried."

The Koesters drove to Lusaka for supplies, and they did without things they couldn't find. "Either a store had bread on the shelf or it didn't," Lorraine said. "They'd have just one kind of bread. And we couldn't just go in a store and do all our shopping. We had to do lots of looking. We could find supplies, but not all at one store."

They also learned to be relaxed about punctuality. "Time means nothing," said Herman. "With no watches, the people tell time by the sun." Meetings began whenever people arrived, sometimes an hour or more late.

Problems with the telephone were common. "Sometimes I'd pick up the phone just to see if it was working," recalled Lorraine, "and I'd say, 'I got a dial tone. Who can I call?'" In an emergency they would drive into Lusaka to use a telephone.

The Koesters spent their first years of marriage on a farm, and Lorraine believes the experience helped them in Africa. "We've never been as poor as the Africans," she said, "but we have known want. Our farming years were very trying. And a farming background helped us know how to work."

The Koesters completed their tour of duty in



Daryl and Nancy Lucke (left) have replaced the Koesters at the medical mission.

1990. Leaving Mwembezi was difficult. "The workers asked, 'Why leave?'" recalled Lorraine. "You like it here. We will build you a house.'"

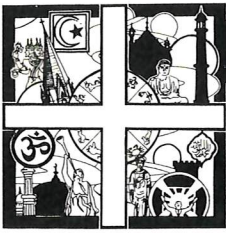
"We intend to go back in a couple of years for a visit," said Herman, "but it was still very hard to leave." Daryl and Nancy Lucke have replaced them. The Luckes, originally from Washington, have been working with the Apaches on the East Fork reservation in Arizona since 1986.

Upon their return to the States, the Koesters were guests of honor at a WELS Kingdom Workers dinner. Among the speakers was synod president Pastor Carl Mischke, who spoke of the need for alternate forms of ministry.

"In the decade of the '90s," said Mischke, "there may not always be a traditionally trained pastor or teacher available. I hope this is only the beginning of many new and creative responses which will enable us to combine faith and common sense so that we will continue to reach a growing number of people with the saving gospel of Jesus Christ."



Dorothy Sonntag is assistant editor of the *Northwestern Lutheran*.



# Baha'i

by Roland Cap Ehlke

**W**e might expect that a religion as old and as large as Islam would have its share of divisions. And that is just the case.

While the vast majority (about 85 percent) of Muslims are *Sunnis*, that is, orthodox, millions are found in numerous other groups. One early movement which continues to this day is that of the *Sufis*. This group is known for its asceticism, mysticism, and whirling dervishes. The *Ahmadiyya* Muslim movement dates from the last century and comes from India, but has made itself heard in the West. The *World Community of Islam in the West*, formerly known as the Black Muslims, began in 1930.

## The Shiites and the Bab

Next to the Sunnis, the largest single group is the *Shiites* (about 12 percent). This is the religion of Iran, ancient Persia.

The Shiites trace their origin back to Muhammad's son-in-law, Ali (died 661), and since that time have differed with the Sunnis over the spiritual leadership of Islam. According to Shiite belief, Ali had twelve descendants who were the legitimate heads of Islam. These men were known as *Imams* (teachers) and also called "gates," that is, gates to the true faith. In A.D. 872 the twelfth and most revered Imam disappeared. Since then, Shiites have been waiting for him to return and lead them to world conquest.

In 1844 a young Persian named Mirza Ali Muhammad stepped forth and declared himself the Imam and the *Bab*, Persian for gate. This claim set the country on fire. In the persecutions that befell the Bab and his followers, he was executed in 1850, at the age of thirty.

## Baha'u'llah and the Baha'is

The Bab's religion might have died with him, had it not been for one of his loyal followers, Mirza Husayn Ali. The Bab had claimed to be the last in a long line of prophets, beginning with Adam and including Jesus and Muhammad. The Bab was to be the founder of a new religion, Babism, which would conquer the world. But someday, declared the Bab, another great prophet would arise.

Less than twenty years after the Bab's death, Husayn Ali declared himself to be that prophet, "chosen by God, and the promised one of all the prophets." He took the name "Baha'u'llah," which means Glory of God.

Like the Bab, Baha'u'llah suffered persecution. He died in 1892 in Akko, Palestine, where he had been exiled. His son Abdul Baha came to America in the early part of this century to secure a Baha'i beachhead here.

Since the death of Abdul Baha's grandson, Shoghi Effendi, in 1957, the Baha'is are no longer governed by a descendant of Baha'u'llah, but by an elected body of representatives from around the globe.

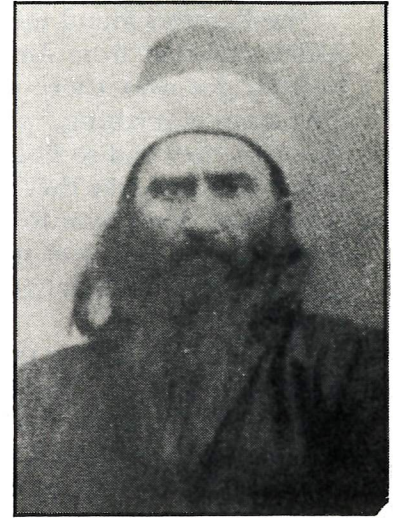
Today there are some 110,000 Baha'is in the United States, and 4.5 million in 200 countries worldwide. Baha'i life centers around local councils, called "spiritual assemblies." The U.S. has 1700 such assemblies and there are 25,000 around the world. The Baha'is hold weekly "firesides," informal meetings in private homes.

## Baha'i beliefs and teachings

In some respects Baha'ism today is far removed from its Muslim origins. Unlike Islam, which is an exclusive faith, Baha'ism is ecumenical and attempts to unite all religions.

According to a Baha'i brochure, the following are "among the most fundamental of Baha'i beliefs":

- There is only one God.
- All religions share a common foundation. "All the prophets of God proclaim the same faith."



Mirza Husayn Ali Baha'u'llah

PHOTOS FROM "THE BAHAI FAITH"

• Mankind is one. People of all races, nations, economic groups and religious backgrounds are equal in the sight of God.

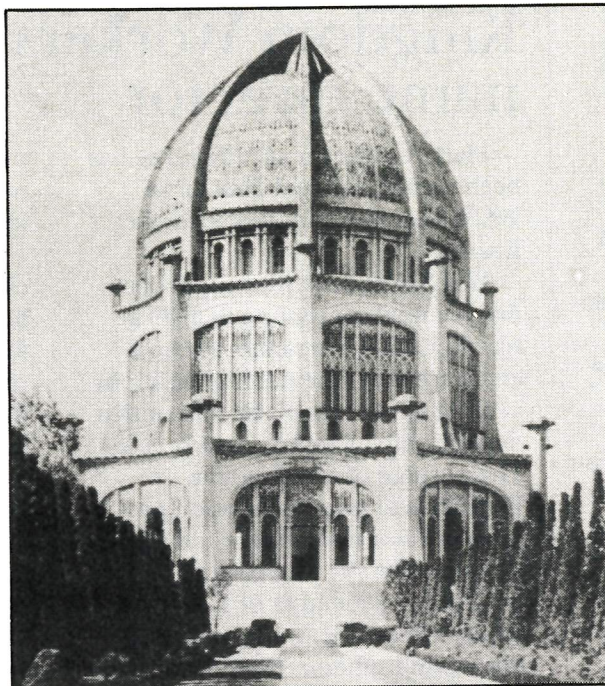
The brochure, "Welcome to the Baha'i House of Worship," goes on to state that Baha'u'llah brought these teachings "to guide modern man":

- the independent investigation of truth
- the essential harmony of science and religion
- the equality of men and women
- universal compulsory education
- a spiritual solution to the economic problem
- a universal auxiliary language
- a universal peace upheld by a world government.

Such beliefs and teachings make for appealing platitudes. But do they stand up?

To get to the "common foundation" of all religions, Baha'ism must deny or ignore fundamental differences among the world's religions. Take, for example, the contrasting views of God among some of the religious leaders whom Baha'is consider manifestations of the divine: Zoroaster proclaimed two supreme beings; Buddha held that God is not relevant; Confucius was polytheistic (many gods); and Jesus and the Bible teach a personal, triune God.

Baha'ism's emphasis on "independent investigation of truth" is also open to question. Nearly a century after Baha'u'llah's death, Baha'is have yet to translate his "Most Holy Book," *Al-Kitab Al-Aqdas*, and thus make it accessible for those who wish to investigate. Baha'is do follow certain of its injunctions, such as having a year consisting of 19 months of 19 days each, beginning on March 21. Other teachings might prove an embarrassment, especially in the West. The Aqdas allows men to have two wives; and elsewhere it legislates, "Whoever burns a house intentionally, burn him" (translation from the original Arabic by Earl Elder and William McElwee Miller).



The beautiful Baha'i House of Worship in Wilmette, Illinois. The nine-sided building reflects the symbolic number nine which, among other things, represents what Baha'is consider the world's nine living religions.

## Baha'u'llah and Christ

Baha'ism denies the virgin birth of Jesus Christ, his miracles, his work of atonement on the cross, his physical resurrection, his glorious return, the resurrection of the body, the existence of the devil and of hell. In effect, it denies almost every biblical teaching.

Baha'is today may visit the tomb of Baha'u'llah in Akko and those of the Bab and Abdul Baha on Mount Carmel in nearby Haifa. Were these pilgrims to travel seventy miles south and visit Jerusalem, they might learn more of the One who was buried there and rose on the third day.

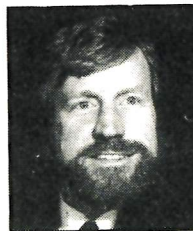
Baha'u'llah wanted to bring world peace, yet the

world remains in turmoil. Jesus came to bring peace between the sinner and God, and millions continue to find that peace which the world cannot give. Baha'u'llah tried to unite the world under his laws and religion, but has only succeeded in adding to this weary planet more spiritual legislation and another religion. Christ came not to bring more laws and "condemn the world, but to save the world" (John 3:17); to life's weary pilgrims he says, "Come to me . . . and you will find rest for your souls" (Matthew 11:28,29).

Let us invite our Baha'i friends and others to learn more of Jesus. In his perfect life, sacrificial death, and resplendent resurrection he is the true glory of God. Indeed, he is the gate to God, to heaven and to life without end!

Further reading: *Baha'i* by Francis Beckwith; *The Baha'i Faith* by William McElwee Miller.

Next: Astrology.



Roland Cap Ehke is an editor at Northwestern Publishing House.

## Cruzan death conflicts with Bible

In a news release widely quoted by the Milwaukee media, Pastor Robert Fleischmann, national director of WELS Lutherans for Life, criticized the decision to discontinue feeding Nancy Cruzan as contrary to the Bible.

"We cannot pretend to fully identify with the heartache that Nancy's family has faced since her disabling accident," said Fleischmann. "But a diminished quality of life is neither biblical nor historical grounds for the starvation of a dependent. Nancy was not in pain. The only verifiable result of her death is that it eased the suffering of the family.

"Some religious agencies," he said, "have issued statements supporting the decision to end Nancy's life. The fact of the matter is that such a decision is clearly in conflict with the teaching of Scripture and the Christian practice of caring for those who cannot care for themselves.

"Advocacy for Nancy's death by the Christian community misleads the public in presuming that God favors such action. God's word suggests otherwise. It clearly condemns the taking of human life because of its diminished quality."

The Cruzan case has heightened national interest in end-of-life questions. WELS Lutherans for Life has developed a document entitled "My Christian Declaration on Life" to help Christians guide family, friends, and physician in treating them should they become incompetent.

The document is available from WELS Lutherans for Life, 2401 N. Mayfair Rd. #300, Milwaukee, WI 53226.

## Kingdom Workers name director

Mark A. Krueger of Milwaukee has been named national director of WELS Kingdom Workers, effective January 1.

WELS Kingdom Workers held its first biennial convention in 1989 at Martin Luther Preparatory School and since that time has organizations in all 12 of the synod's districts with a membership of approximately 1200. The purpose of the Kingdom Workers is to assist the mission program of the synod's home and world missions (see story on page 68).

Krueger, a member of Risen Savior, Milwaukee, is a graduate of Wisconsin Lutheran High School and Wisconsin Lutheran College. He also attended Northwestern College, Watertown, Wis., for one year.

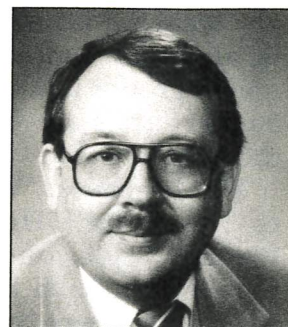
Before coming to Kingdom Workers, Krueger was in the development department of Wisconsin Lutheran College. Prior to that time he was a district representative for AAL and for many years worked in the export trade and shipping business. He still arranges for the shipment of the belongings of the synod's

overseas missionaries.

His big challenge, he says, "is to enhance communication between the home and world mission boards and the people of the synod." Although all the districts have been organized, "there are differing degrees of activity in the district organizations." Communication will tend to foster greater national activity.

He said that many people look upon the Kingdom Workers as supporting only world missions. "But home missions are equally in our charter. For example, we have committed a \$60,000 grant over three years for a mission to the Mormons."

In 1970 Krueger married Janet Kurth of Milwaukee, an RN. There are three boys: Todd, a senior at Northwestern Prep; Eric, a sophomore at Wisconsin Lutheran High School; and Brian, an eighth grader at Salem, Milwaukee.



Krueger

## Mid-year graduation at DMLC

On December 20 Dr. Martin Luther College, New Ulm, Minn. held its mid-year graduation service at which eight graduates received their degrees. Speaking at the service was President Lloyd Huebner.

Dr. Arnold J. Schulz, vice-president for academic affairs, conferred the degree of Bachelor of Science in Education upon the following graduates: Sandy M. Bylas of Bylas, Ariz.; Holly J. Hempel of Bay City, Mich.; Brenda S. Hubbard of Fort Atkinson, Wis.; Faye E. Krueger of Rockford, Ill.; Patricia

Lemmerman of Mound, Minn.; Jodi L. Rabe of Valders, Wis.; Judith M. Schmidt of Hartland, Minn.; and Natalie P. Zimmermann of Lakeside, Ariz.

Recommended for synod certification were Helen M. Jungemann of Dallas, Tex.; Sandra L. Jones of Two Rivers, Wis.; Jean S. Jurgenson of Mankato, Minn.; and Jeffrey K. Sitz of Wauwatosa, Wis.

A reception for the graduates was held in the cafeteria of the Luther Memorial Union immediately following the service.

## Wisconsin Lutheran Child and Family Service celebrates 25th anniversary

In 1991 WLCFS of Milwaukee will celebrate its 25th anniversary. Theme for the celebration is "Celebrating an Affair of the Heart." A number of special observances and events are being planned so that maximum participation can be achieved in the geographical areas the agency serves in Wisconsin and Illinois.

A series of dinner celebrations is being planned for 15 locations. Congregational leaders and interested WLCFS members will be especially invited.

It is also hoped that each congregation in the service area will be willing to observe the anniversary in a special Sunday service on a date of its own choosing. Worship aids will be provided.

In July of 1965, 15 men gathered together to form a board of direc-

tors for a new corporation, then known as Wisconsin Lutheran Convalescent Home, to own and operate a skilled nursing home in Milwaukee. That corporation grew into Wisconsin Lutheran Child and Family Service which also offered social services and counseling.

In 1981 a daughter corporation was begun under the name Wisconsin Lutheran Retirement Community to manage Luther Haven with its separate board of directors.

Of the original 15 board members, 11 have since died. Two of the original directors continue to be active on one or the other boards through the 25-year history: Attorney Robert Peregrine and Pastor Winfred Nommensen, president of the Southeastern Wisconsin District.

## Life chain

"Abortion kills children!" That is what the signs said as people stood quietly making a pro-life statement to passersby. It was their way of making a legal public statement of what they believed about life.

Three-month-old Joanna was there with her parents. Tom, a retired fireman, and Dave, a business executive, stood together with grade schoolers. Nine thousand people, young and old, held those signs along a 13 mile course in Milwaukee on Sunday, December 2.

The course formed a cross of people with the upright from the lakefront to 124th street and the crossbar stretching out for 30 blocks north and south. The crossbar to the north stretched below the windows of the national offices of the WELS Lutherans for Life and ended near the synod administration building on Mayfair Rd.

The Milwaukee "Life chain" was similar to those held in 150 cities in 40 states during the fall period.



**Institute**—Thirty-eight teachers and pastors met at Emmanuel, Tempe, Ariz., on Nov. 10 for a day-long Sunday school institute led by Dr. Daniel Schmeling, administrator for Parish Education. Pictured are the preschool teachers who, said Schmeling, "chose to work as they often teach, sitting on the floor."

## Franck symposium at Dr. Martin Luther College

On Saturday, November 3, 1990, Dr. Martin Luther College, New Ulm, Minnesota, sponsored an all-day symposium devoted to the music of Cesar Franck. St. Paul Lutheran Church in New Ulm hosted the event, held in commemoration of the centennial of the death of the composer.

The conference showcased Franck's twelve major organ works presented in three hour-long recitals by Ames Anderson, Judith Kresnicka, and Charles H. Luedtke, all members of the college music faculty. In addition, two lectures were given by Robert

T. Laudon, professor emeritus at the University of Minnesota, and Charles Hendrickson of St. Peter, Minnesota.

St. Paul Church, together with its organ, a three manual Wicks built in 1985 and designed by Edward H. Meyer, provided the acoustical ambiance and tonal resources appropriate for Franck's organ music.

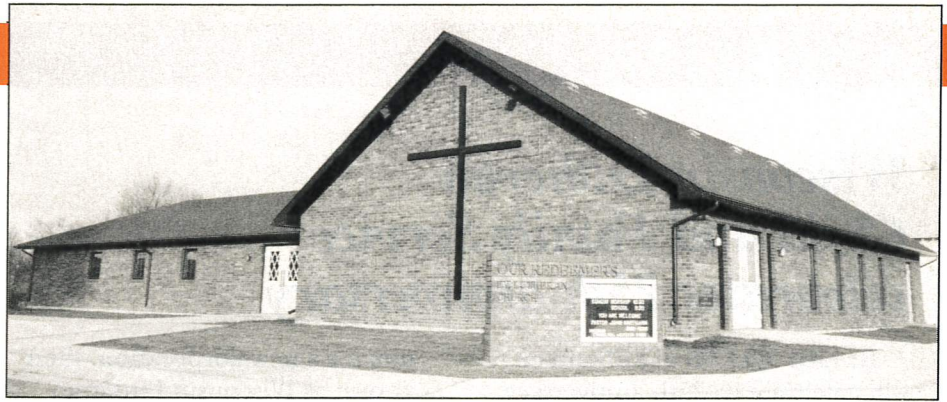
The concluding event of the conference was a buffet reception at the Lind House, a restored mansion of John Lind, governor of Minnesota at the turn of the century.

# Program dropped after 27 years

WITI-TV, channel 6 of Milwaukee, did not return "Lutheran Guideposts" to the air last fall after 27 years. Economic considerations prompted the station to assign the late morning time slot to a revenue-producing commercially-sponsored CBS network program.

Since 1963 the Wisconsin Synod has had two 15-minute spots each month on Sunday mornings from September through May. The 15-minute spots used a service-type format with choirs and pastors from the Milwaukee area participating. Pastor Kurt Eggert was the host of the program.

The program's modest budget was funded mainly by freewill offerings from organizations of local WELS congregations, especially the Bargain Center of the Milwaukee Federation of WELS Churches.



Our Redeemer's, Martin, South Dakota

## Nebraska District news

**Our Redeemer's, Martin, S. Dak.**, dedicated its new building Nov. 18. The sanctuary seats 150, and the fellowship hall includes a kitchen, Sunday school rooms, meeting room, pastor's study, storage, and restrooms. The altar, pulpit, lectern, baptismal font, and church lights were made by members of the congregation. Our Redeemer's has a membership of 83 communicants and 120 souls. . . . **Fount of Life, Colorado Springs**, dedicated its new house of worship Nov. 18. . . . **Zion, Denver**, celebrated 25 years under God's grace on Nov. 11.

—Theodore L. Wendt

## Also in the news

**Zion of Springfield, Mo.**, dedicated its new church on November 4. Speaking at the dedication was President Carl Mischke. Zion, situated near the Branson area, is the only WELS church in the Missouri Ozarks. The pastor is A. L. Schmeling. . . . AAL has awarded a \$15,000 grant to **Wisconsin Lutheran College, Milwaukee**, to build ties with synod congregations. The college will contact, both in writing and in person, 86 congregations that are members of the Wisconsin Lutheran College Conference. . . . **Robert Weimer** of Waco, Neb., a graduate of Dr. Martin Luther College, has accepted the call as a special giving counselor for the Lift High the Cross offering. . . . **Doris L. Meier**, wife of retired teacher Arthur J. Meier, was buried December 26 at St. Thomas in Phoenix. She was a veteran of the Apache Indian Mission. In 1944 her husband accepted a call to East Fork, Whiteriver, Ariz. For 20 years she served as secretary in the mission school office, retiring in 1975 when her husband retired and moved to Phoenix. . . . Over 100 copies of **WELSWARE**, the synod's custom software for congregational financial accounting, have been shipped. Copies are available from the board for home missions office at the introductory price of \$50. Registered users will receive the first upgraded version of WELSWARE free.

## THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the third month of readings beginning March 1 and ending March 31.

- March 1** Leviticus 13—14:32
- 2** Lv 14:33—16:34
- 3** Lv 17—19:37
- 4** Lv 20—22
- 5** Lv 23—25
- 6** Lv 25:23—26; Psalm 38
- 7** Lv 27; Ps 66; Ps 143
- 8** Galatians 1-3
- 9** Ga 4—6:18
- 10** Numbers 1:1-27; Proverbs 1—2
- 11** Nm 1: 28—1:54; Pr 33
- 12** Nm 2; Pr 5—6
- 13** Nm 3:1-13; Pr 7—9
- 14** Nm 3:14-39; Pr 10—11
- 15** Nm 3:40-51; Pr 12—14:20
- 16** Nm 4:1-20; Pr 14:21—16:19
- 17** Nm 4:21-49; Pr 16:20—18:15
- 18** Nm 5; Pr 18:16—20:19
- 19** Nm 6; Pr 20:20—22:16
- 20** Nm 7:1-23; Pr 22:17—24:22
- 21** Nm 7:24-53; Pr 24:23—26:20
- 22** Nm 7:54-77; Pr 26:21—28
- 23** Nm 7:78—8: 26; Pr 29—30
- 24** Pr 31; Nm 9—10
- 25** Nm11—13
- 26** Nm 14—15
- 27** Nm 16; Ps 58; Ps 75
- 28** Nm 17—18; Ps 106
- 29** Nm 19—20
- 30** Nm 21
- 31** Nm 22—24



## A portrait of the shepherd-prophet

by James A. Aderman

**A**mos' job had to have worn on him. God commissioned Amos to call a society satisfied with its sin-sickness to repentance. Even his name moans with the frustration of his calling. "Amos" comes from a Hebrew word which means "to place a load upon, to bear a burden."

### The prophet's background

Part of the burden Amos felt could have come from his background. There was no seminary diploma on Amos' office wall. "I was neither a prophet nor a prophet's son (that is, someone who trained to be a prophet), but I was a shepherd and I also took care of sycamore-fig trees" (7:14). Amos was not afraid of hard work and he possessed a variety of skills. But he had not earned a degree in prophecy. Amos was a shepherd and a gardener when the Lord called him.

Adding to his apparent lack of credibility, Amos came from an out-of-the-way place about eleven miles south of Jerusalem. Tekoa, his home, was located on a high ridge 2,600 feet above sea level and 3,800 feet above the Dead Sea, which was visible from Tekoa, a little over 15 miles away. Just outside his home town to the south and east the wilderness, similar to the South Dakota Badlands, encroached upon Judah.

With no theological credentials and a hometown literally next to nowhere, Amos would not seem the best choice as the Lord's spokesman, especially because the Lord sent him to the northern kingdom.

Maybe you can relate to Amos. Has the Lord offered you kingdom leadership positions you've felt uneasy about taking, due to your background? Amos said yes to the Lord's offer. But not because he knew he had the wherewithal to get that kingdom task done. He said yes because it was the Lord who had commissioned him. "The Lord took me from tending the flock and said to me, Go . . ." (7:15). What does that say about the position into which the Lord wishes to place you?

Amos was not without abilities, however. Those God puts to work in his kingdom never are. His skillful use

of words and his references to a broad range of historical and world facts testify to his education and intelligence. Amos was the right tool for the job. So are you. Think about the gifts the Lord has given you to succeed in your kingdom role.

### The prophet's place in history

Amos prophesied during the reign of Uzziah in Judah and Jeroboam II in Israel. Most date his ministry between 760 and 750 BC. He lived at a time when both kingdoms enjoyed great prosperity and wielded political and military strength respected throughout the Mideast. But idolatry, immorality, injustice, corruption, and the oppression of the underclass also gained new strength. The similarities with our culture are striking. But more on that in future installments.

It could well have been from Bethel, the chief shrine in Israel, that Amos called this luxury-loving land to repentance. It took no little courage to demand social justice and to decry the oppression of the underclass in the place where the perverters of justice and suppressors of the poor worshipped. Yet read the way Amos upbraided the wealthy women, the idolatrous worshippers, and the leaders of Israel. Imagine how eager the royal family and court advisors were to hear that.

Amos—along with his contemporaries, Hosea, Micah, and Isaiah—had to have felt frustration. He worked fervently and faithfully to share the messages the Lord gave him. But God's people would not listen. Others may have given up, but Amos continued. The reason for his stick-to-itiveness he proclaims 59 times in nine chapters: the Lord (that is Yahweh) was his God. The one who commissioned him, empowered him, protected him, and prepared a place for him in heaven is the one who is "the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin" (Exodus 34:6,7).

That God continues to be our God today. In what areas of your life do you need to stand strong in that God? Where do you need to step out in courage because the Lord is your God?

*James Aderman is pastor of Fairview, Milwaukee, Wisconsin.*

# Not God's fault

**W**hy do people quit the church? They may have a variety of reasons. For one thing, some people quit the church because their church is straying from the truth or failing to proclaim the full truth.

Many people quit the church because of the pastor. Some of them quit because in their minds the pastor does not have the right personality. Some quit because they think the pastor's sermons are not entertaining enough or too boring. Some quit because they see the pastor as too strict or, conversely, too lax. Some quit because the pastor has not visited them often enough or spends too much time in his study. Then there are also a few who quit because they simply do not like the pastor. If you have been around long enough, you have heard most of the reasons why it is the pastor's fault.

But one of the most common reasons given for quitting the church is that they were offended by someone. The incident may have happened recently or in the distant past. For example, the congregation or one of its organizations did not take your advice, or they did not elect you, or the pastor or one of the members slighted you or offended you. You remember it and you resent it.

These are reasons which are sometimes given for quitting the church. But one thing is clear. It is not God's fault. In fact, God is responsible for your very existence. He gave every blessing you have. He even died for you. There is no fault on God's part. In these cases the fault lies with the pastor or with members of the congregation. God is pure.

The pastor and members of any congregation are not pure. They will readily admit they are sinners too, and they are right. But Christ, even as he was being crucified, prayed for the very ones who crucified him. "To err is human, to forgive divine," Alexander Pope wrote.

A Christian's hope for eternal glory rests in Christ. "Everyone who has this hope in him purifies himself, just as he (Christ) is pure," says 1 John 3:3. In line with this process of purification, this same Christ taught us to pray, "Forgive us our trespasses as we forgive those who trespass against us."

It is always good for us to bear in mind as well that it is easier for us to confess to being sinners than it is to forgive one specific sin on the part of anyone who sins against us.

Immanuel G. Frey



*Immanuel Frey is a retired pastor living in Phoenix, Arizona.*



### To a pastor

"Good morning." That's how you greet me every Sunday, no matter how late you were up the night before.

What keeps you up so late on Saturday? Could it be a sick child? If not your own, maybe one in your congregation, and there is a worried parent to reassure. Maybe a troubled marriage requires a patient ear and loving counsel. Maybe there was an unexpected late night call from your flock's newest father.

What if you were up late finalizing the Sunday hymn selection? Was it because the preparation for Bible classes, confirmation class, adult instruction, counseling, and your personal meditations have kept you up this late every night?

Good morning, pastor. And thank you.

*Ordinarily we do not publish a letter without a name. We're making an exception because of the writer's request: "I've been blessed by many pastors. It would be nice if each of them could think one of his parishioners wrote it."*

### Methods don't reach hearts

In "Winds of change in Africa" (Nov. 15) there is a misconception in the words concerning methods for sharing God's word: ". . . the basic message must never change. But it must be brought in a way that reaches the hearts of those who hear it."

A method can never reach the heart. That can be done only by the Holy Spirit working through God's word. All a method can do is enable God's word to be proclaimed and heard.

May God let his word be heard through many methods and in many ways.

*Kurt Grunewald  
Mt. Calvary, Wis.*

### Home schools

Thank you for the article about home schooling (Dec.). I am a graduate of Dr. Martin Luther College. I have been home-schooling my children for three years.

I may have an easier time preparing my material than some, but I have learned from those who have been home-educating longer. We go on field trips together, call each other for advice, teach group lessons together, and get together around holidays.

I am also very thankful for the support of the WELS teachers at our nearest school. They share materials, encourage, and ask about progress.

For those who are too far away from a Christian school, this could be a great option and a wonderful adventure.

*Rachel Mendell  
Pataskala, Ohio*

### Community choruses

I must respectfully disagree with Paul Kelm's defense of participation in community choruses when they sing Christian music (Nov. 15).

The very absence of worship intent when singing biblical music is a violation of the second commandment. What could be a clearer misuse of God's name than to sing words which proclaim his praise or his truth and yet not mean them? For us to mean what we sing and yet join with those whom we assume do not, and are thus misusing God's name, is surely sinful.

I would dearly love to sing our great Christian choral classics in a large group that makes good music, but the above considerations prevent me from doing so. Some things have to wait till heaven.

*Jon Rupprecht  
Toledo, Ohio*

### Pastors as counselors

A letter (Oct. 15) implied that some pastors are poor counselors because they quote Scripture instead of giving a specific plan of action for a problem.

We have made our lives so complicated that we cannot accept a simple solution to our problems. The solution is faith. A complete and trusting faith in God and his word.

Religion has not failed. It is we who have failed. We have failed because we will not put our trust in God. We are afraid, ashamed, or embarrassed to commit ourselves to God and rely on him for all we need.

Do you have a problem? Take it to the Lord in prayer. God's word has the answer.

*Dwayne Olson  
Wauwatosa, Wisconsin*

### No Christian illustrations

While reading the December issue, I was concerned about the absence of Christian Christmas illustrations.

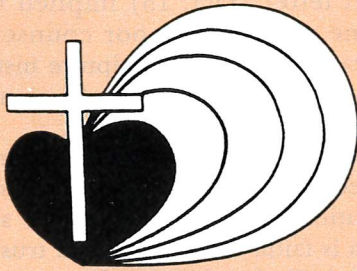
The cover was beautifully done and Christians could identify with the underlying meaning. The only other pictorial concession to the Christmas season was the art work on the editorial page, and that was worldly in conception, with its fir boughs, holly leaves, ornaments, and ribbons. But where was our Savior?

As usual, the written articles were fine, but why not include a few religious pictures to illustrate the message?

You include pictures of the authors. Why not something depicting our Savior from sin?

*Helen A. Kroening  
Wisconsin Rapids, Wisconsin*

Letters between 100 and 200 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and daytime 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.



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Milwaukee, Wisconsin 53222  
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### NOTICES

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

#### INTERESTED IN HOME SCHOOLS?

We'd like to help organize a group of concerned WELS Christians who care about the education of children through homeschooling. If you'd like to be part of a WELS homeschooling information network, please send your name and address to Kurt and Luane Austad, 3751 N. Iroquois Circle, Sedalia, CO 80135.

#### CHURCH MUSICIANS NEEDED

King of Kings, an exploratory mission in Chesapeake, Va., is looking for WELS musicians to assist in a ministry of music. We have a Roland M660 keyboard and Brother MIDI sequencer. Musicians who have compatible equipment and are interested in sequencing hymns, liturgies, and other music for use in our services may contact Pastor Curt Backhaus, 5113 Dominion Dr., Suffolk, VA 23435; 804/483-9782.

#### EXPLORATORY SERVICES

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

**CHESAPEAKE, PORTSMOUTH, AND SUFFOLK, VIRGINIA**—King of Kings, 3325 Taylor Rd. Suite 101, Chesapeake. Sunday school and Bible class, 9 a.m.; worship, 10:30 a.m. Pastor Curt Backhaus, 804/483-9782.

**PALM SPRINGS, CALIFORNIA**—Prince of Peace, first and third Sunday of each month at 2:30 p.m. Contact Pastor Rich Kogler, 31785 Yucaipa Blvd., Yucaipa, CA 92399; 714/794-2554 or 794-8535; or Herb and Joanna Pence, 619/343-0018.

### CHANGES IN MINISTRY

#### PASTORS:

**Toepel, Emil G.**, from St. John, Baraboo, Wis., to retirement.  
**Ziesemer, James R.**, from Hope, West Chicago, Ill., to Good Shepherd, West Bend, Wis.

### ADDRESSES

#### PASTORS:

**Cox, Raymond G.**, PO Box 30067, Lilongwe 3, Malawi, Africa.  
**Ewings, Jerry**, 612 W. Center St., Lake City, MN 55041.  
**Laabs, Terry L.**, 17090 Grenadier Ave., Lakeville, MN 55044.

### ITEMS NEEDED

**CHOIR ROBES**—for 15 adults. Willing to pay postage plus a nominal fee. Mrs. Joel Lintner, 521 N. Apollo, River Falls, WI 54022; 715/425-0023.

### CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations

**FLAGSTAFF, ARIZ.**—Mt. Calvary, 2605 N. Fort Valley Rd., worship 9 a.m. Bible class, 10:15 a.m. Pastor Michael Schultz; 602/774-8811

**GALESVILLE, WIS.**—Bethel. Worship 9:30 a.m. Pastor Andrew Bauer; 608/526-4829.

**HOLMEN, WIS.**—Good Shepherd, 1500 Sand Lake Rd., worship 8 and 11 a.m. Pastor Andrew Bauer; 608/526-4829.

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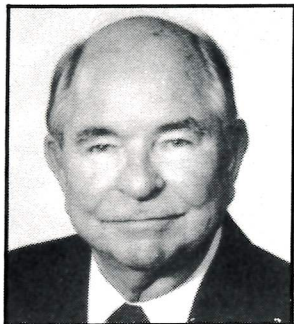
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Our world is beset with communication problems: from Dad and Junior at home to President Bush, who has unlimited access to the most powerful communication device in the world: television. To no one's surprise the 420,000 baptized-member Wisconsin Evangelical Lutheran Synod has a problem communicating with its 180,000 households.

It is of concern that many of these households do not know what Lutheran synod they belong to. And if they do know the name, they are puzzled by "evangelical" and "sigh-nod." It is commendable that these folks find the center of their Christian life in the congregation. But it is deplorable that they find it *only* in the congregation.

A church, founded by Paul in Corinth (Greece), had similar problems remembering that "church" extended beyond the confines of their congregation. The sight was not pretty. It was divided into squabbling cliques. It presumed to have special spiritual knowledge. It had no heart for those beyond its borders. A special offering for the Jerusalem poor stirred up a storm of words but little action.

In his first letter to them Paul had to remind them, "You are the body of Christ, and each one of you is a part of it. . . . God has arranged the parts of the body, every one of them, just as he wanted them to be." So it is with our fellowship. We are all interdependent. We do not possess, not one of us, what we have not under God received. All of us are doing our work as parts of that one body. "The eye," Paul continues, "cannot say to the hand, 'I don't need you.' And the head cannot say to the feet, 'I don't need you.'" No one in the body of Christ stands alone. We are in a community of interlocking hearts.

At the present time, the best way to reach into these homes with news and articles about the functioning of this body is by means of the Northwestern Lutheran. We don't reach every home—perhaps a third of them—but on a consistent basis that is more homes than by any other means we have.

That is why we want the Northwestern Lutheran to be at its best for this communication task. To help us become this, the Coordinating Council, the program budgeting agency of the synod, has received a grant of \$25,000 from Aid Association for Lutherans of Appleton, Wis., to conduct the first readership survey in the 77-year history of the publication. Heading the project will be Doug Wellumson, the Council's program planning analyst.

The survey, to be conducted this year, will be a comprehensive sampling of our readership. If you are selected to participate in the sampling, we hope that you will cooperate. From it, we are sure, will come a better magazine.

James P. Schaefer

# A letter from Bemidji

Acknowledging with thanks the gifts of love from the children of St. Mark Lutheran School, Bemidji, Minnesota

St. Mark's Lutheran School  
2325 Bardwell Dr. N.W.  
Bemidji, MN 56601

WELS World Mission Building Fund  
2929 N. Mayfair Rd.  
Milwaukee, WI 53222

Dear Sirs;

Enclosed please find a check for \$55.86 for the WELS World Mission Building Fund. We collected the money as our mission outreach for the 1st quarter of the '90-'91 school year. We hope and pray that the Lord would use our gift and grant an increase to the harvest of souls in His Kingdom.

In Christ Jesus,  
The Students and Staff of  
St. Mark's Lutheran School  
Bemidji, Minnesota

*Mr. John Quint*

ALEX Peterson  
Jennifer Quint

Christa Lidel

Kenneth Brummund

Josh Quins

BREANN E.

HAUGEN

Miranda Brummund

Sam Schroeder

Rebecca Barckholtz

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AMANDA PETERSON

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Nate Haugen  
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