

November 1, 1992

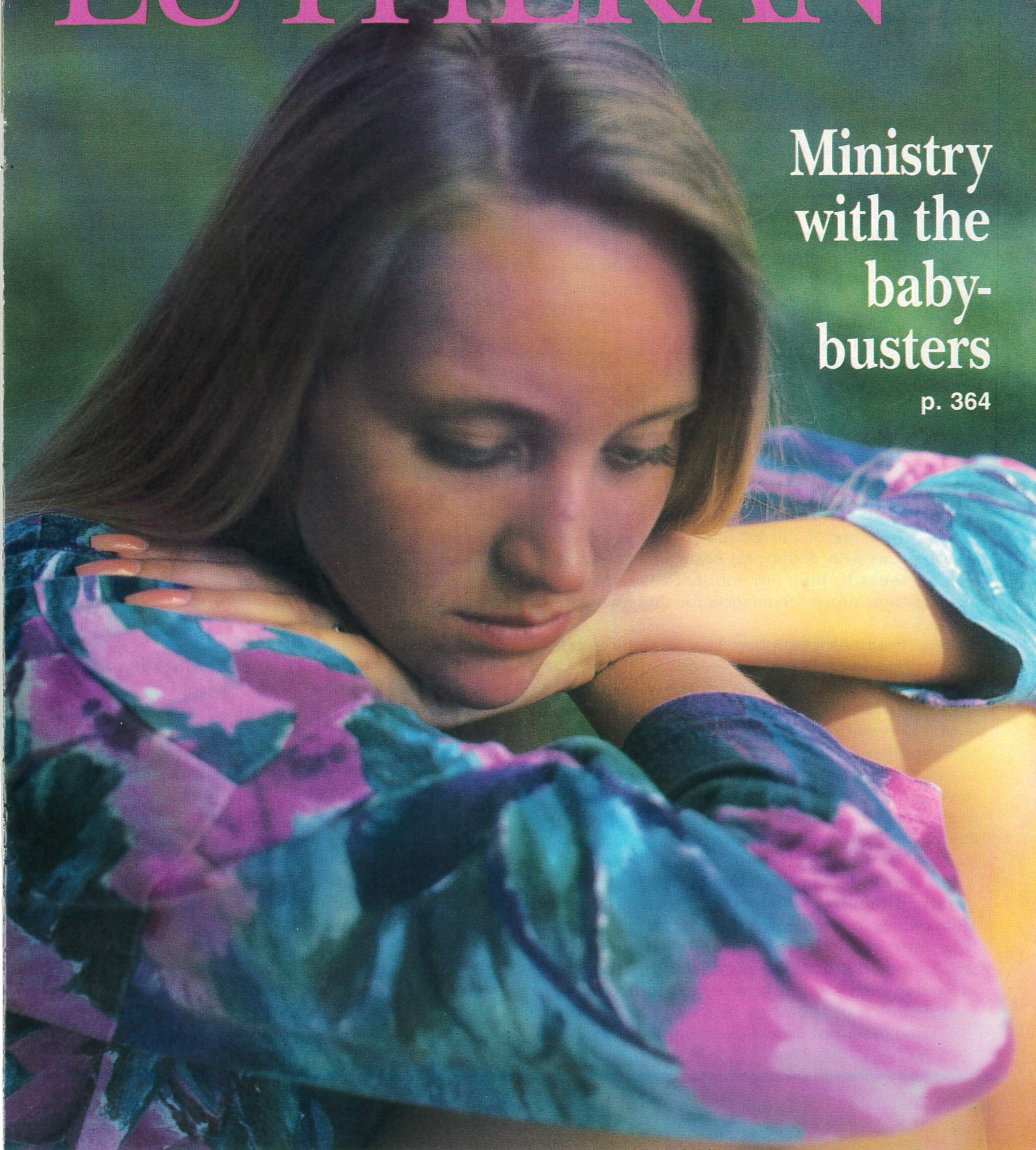
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NORTHWESTERN LUTHERAN

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with the
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busters

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Facts, not feelings

by Robert H. Hochmuth

Thanks to Martin Luther for emphasizing that the heart of authentic religion is not how we feel about God, but knowing how God feels about us.

Luther often commented on the conflict between faith anchored in the word of God and feelings arising out of life's tribulations. Knowing this anguish first hand, and finding assurance in the certainty of complete forgiveness in the sacrifice of God's Son for us, Martin was eager to have other troubled sinners come to stand confident in the certainty of God's unfailing mercy.

God is for us. Jesus' cross declares it. His Easter victory guarantees it. The Scriptures reassure unworthy people on page after page. "Be of good cheer." "Do not be afraid, little flock." "I have redeemed you; you are mine." "Never will I leave you; never will I forsake you."

Mercy made suspect

The reality, of course, is that Satan wants to cheat God's people out of this assurance. He uses troubles to badger us with doubts; he goads our consciences, and he seeks to blur our minds to the truth that "there is now no condemnation for those who are in Christ Jesus."

As a result, even prophets have become mired in depression and psalmists have wondered if God's love has vanished. Since the rest of us are made of the same stuff as they, it is here that Luther sounds an alert: "The word must be believed even when we feel and experience what differs entirely. When in calamities our hearts think that God does not care, faith is nevertheless convinced that God harbors neither wrath nor vindictiveness. . . . To this conclusion I have come, not by way of my feelings or present circumstances, but through his word."

His alert includes: Watch out. We are influenced by a warped mindset which is with us from birth. It always wants to assume that if things are going well, it is because we merit God's favor, but it interprets all afflictions and heartaches as evidence he is against us or getting even with us. Instead, it is in his word that God really lets us know how he feels toward us; but to drift from that word means returning to such supersti-

tious notions and pagan fears.

Full redemption denied

The sinner has been completely redeemed; whether he feels it is another thing. It's bad enough that our unreliable feelings at times tend to disparage that truth of God. What's worse is to have religious authorities undermine the certainty God has established for people in need of his forgiving and renewing mercy.

Brother Martin experienced just that disappointment. When he set out to share the joy he had rediscovered in God's message of full redemption, the powers that be determined to try to keep

souls unsure about being completely acceptable in God's sight. They continued to promulgate a religion of fear intertwined with uncertain hopes relying on human merit rather than on the redemption Jesus had accomplished in our place. In effect they were picturing God as though he were an unappeased ogre whose favor was still to be bought somehow with human efforts.

Responding to such destructive distortion of God's message, the penitent and now confident monk commented that if reliance on God's undeserved saving grace is removed, people's minds imagine that God's wrath is unsatisfied, and so God is turned into a devil. Such is the consequence when feelings replace the certainty of the word of God.

That malady is still around, though in a mutant strain. There is a tendency to rate feelings over facts. But genuine religion is not rooted in emotions but in facts and events. And the facts are that when Jesus substituted for us, he paid a complete price and accomplished a full redemption. We are fully redeemed. Let Luther have a final word: "Though all my senses speak a different language . . . the Holy Spirit tells no lies; he bids me hope; for with the Lord is unfailing love and with him is full redemption."

*With the Lord is unfailing love
and with him is full redemption
(Psalm 130:7).*



Robert Hochmuth is pastor of St. Andrew, Sacramento, California.

May the Lord our God be with us
as he was with our fathers;
may he never leave us
nor forsake us. 1 Kings 8:57

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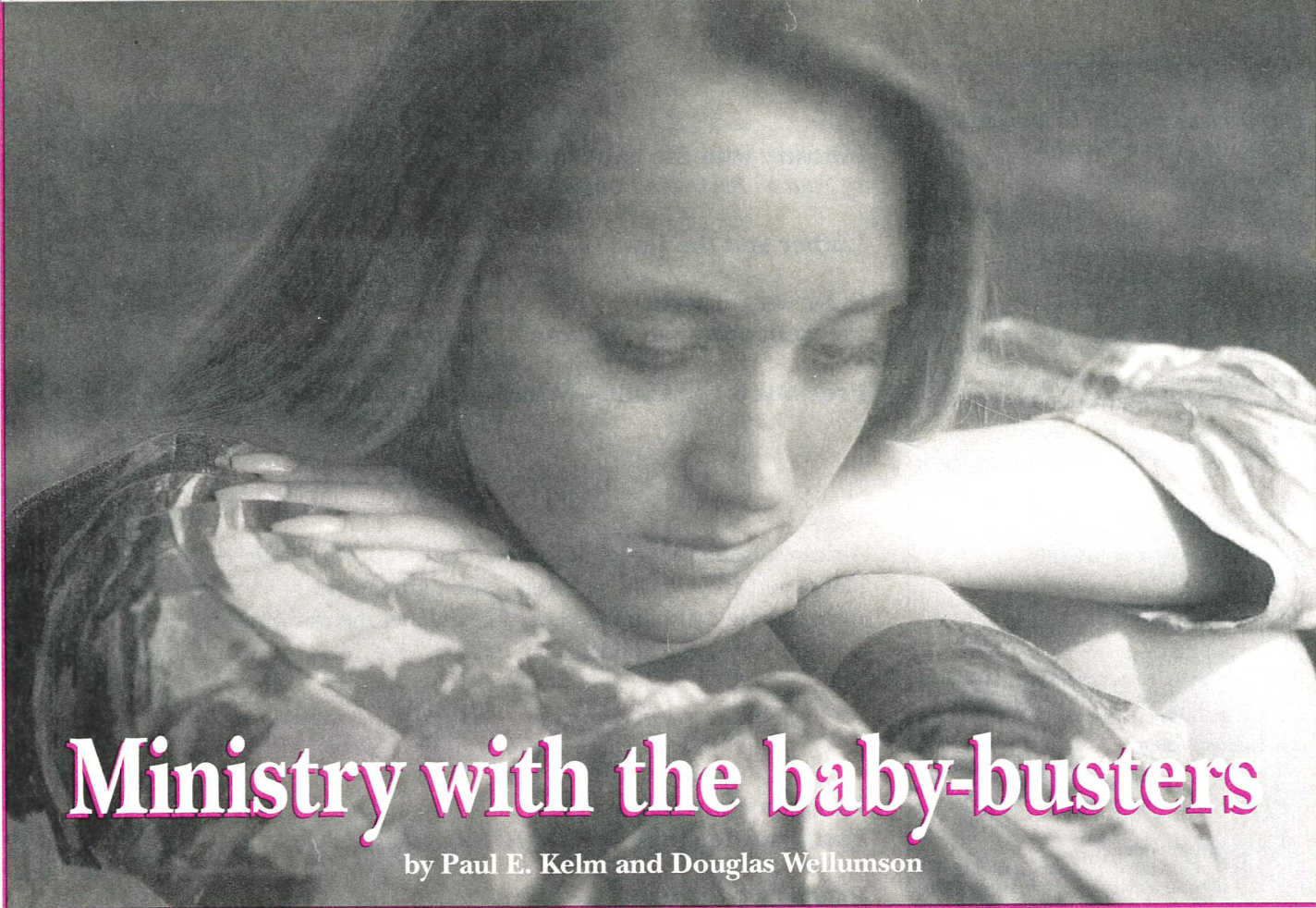
FORWARD

- First it was the baby boomers. Now it's the busters. Those phrases sum up generations and life styles. We know about the boomers; they've been around for a while. But what about the busters—the next generation? These young adults differ from their parents and grandparents. For a thoughtful analysis of the significance for life and ministry in the church, see "Ministry with the baby-busters" on page 364.
- Martin Luther—hero of faith. Great reformer. Founder of Protestantism. Those are descriptions of Luther we're fond of hear-

ing. But Martin Luther—racist? We'd rather not know that Luther advocated destroying the Jews' houses and setting fire to their synagogues, or that he wrote a treatise, *On the Jews and Their Lies*. James Kiecker discusses the reasons for Luther's anti-Semitism in "Luther and the Jews" on page 366.

- The last of two series, "Parables of grace" and "Planting a mission," appear in this issue. Our thanks to authors Mark Braun and LeRoy Martin.

DJS



Ministry with the baby-busters

by Paul E. Kelm and Douglas Wellumson

It figures. Just when we've grown accustomed to the phenomenon called "baby boomers," another generation forces its way onto the North American stage. "Baby busters" or "twenty-somethings" are a smaller cohort whose characteristics are becoming identifiable and whose impact is beginning to register.

Researchers can only offer generalities, of course, as they profile young adults who've grown up in the most technologically advanced, least emotionally stable environment in our history. Here are some of the conclusions:

"What's in it for me?"

This latest generation of young adults is self-oriented, continuing the "me" generation of the "thirty-somethings." But while boomers were concerned about self-discovery, busters seem preoccupied with self-interest. "What's in it for me?" is the pragmatic criterion for decision-making.

Twenty-somethings are cynical. They don't believe in social institutions. They don't trust leaders. They don't have ideals. They grew up under the influence of bad-news media. They've inherited environmental, economic, and political dilemmas beyond comprehension. While their elders talk about a global community, they are retreating into a narrower world they can define.

Cynicism explains part of the label "neo-conservative" hung on this emerging generation. Because they've witnessed the effects of divorce, they're in no hurry to get married. They may base sexual values on consequences and moral values on the subjective and situational ethics in which they were raised. They won't vote for the "Great Society" entitlements of their more liberal parents, but they don't share the work ethic or "save and pay cash" philosophy of their grandparents either.

Busters are materialists for whom the bumper sticker was coined: "He who has the most toys wins." But these young adults watched the boomers lose themselves in 65-hour work weeks, and they want no part of the corporate rat race. Time is at least as important as money, time for fun and for self. "Extended adolescence" is one way of describing the leisurely pace through college, moving back in with parents and putting off major decisions. Baby-busters would like to have the great American dream; they just don't believe it's possible, and they aren't interested in com-

mitting themselves to the all-out pursuit.

Twenty-somethings aren't joiners

Commitment, or perhaps lack of commitment, is an issue of definition for this generation. Big causes won't capture them, although many find satisfaction in helping one person or a local project. There is little loyalty to a company or an organization, little interest in "joining." A veteran of singles ministry observed that young adults today are unwilling to sign up for an event at church because they're keeping their options open; something better might come along. Twenty-somethings resist appeals to duty, tradition, or guilt.

Busters grew up on television. They don't read. In fact, their lack of communication skills is a job market concern. Television has taught them passivity, an apparent lack of initiative, and an underdeveloped ability to cope with conflict or solve problems. If television was the teacher, this generation's world view is a composite of sitcoms and psycho-drama, eye-witness atrocities and outrageous talk-shows.

Baby busters and the church

So what significance do any of these generalities have for life and ministry in the church? One answer is that worship attendance profiles in WELS churches consistently show twenty-somethings attending less than half as often as the rest of the congregation. Maybe you've noticed that gap in your own congregation. Chalk it up to spiritual immaturity, and you're right. But leading young adults to spiritual maturity through God's word is what our ministry is about, and the audience is getting away.

While it is in part true that people grow through stages, there is considerable evidence that the last two generations aren't going to arrive where the previous generation did in outlook and values. The generation gap has widened and accelerated. While many boomers have eventually come back to church, more than half of them didn't come back to the same church. And the impact of boomers on the programs and atmosphere of the church is still being felt. What effect a generation of cynical materialism and anti-Christian humanism will have on the religious path of busters is a study in progress. But the church can hardly content itself with the hope that the children we confirmed will eventually make their way back home.

Because human beings of every generation are essentially the same, descendants of Adam and beneficiaries of Christ, the church's message doesn't

change. But because human beings of one generation may differ greatly from another in sociological make-up, the church's method does change.

While with Paul we are "resolved to know nothing [among you] except Jesus Christ and him crucified," we are like the apostle just as determined "to become all things to all men so that by all possible means [we] might save some" (1 Corinthians 2:2 and 9:22). The Wisconsin Synod's 1970 Doctrinal Statements add: "It is the Holy Spirit who through the gift of common faith leads the believers to establish the adequate and wholesome forms [of ministry] which fit every circumstance, situation and need."

How to approach twenty-somethings

Sociological study can help us learn how to approach twenty-somethings. Rather than appealing to tradition and loyalty to the church, invite their involvement in biblical terms that relate to their viewpoint. Don't talk down to them. Rather than asking young adults to serve on a committee, give them a project that addresses their concerns or a person who needs their love. Respect their time. Short Bible class series and varied communication styles, discovery and involvement methods that apply truth to personal life, are more likely to hold young adults.

Because busters value relationships, activities that build relationships in smaller, informal settings are more likely to attract them than creating an organization for them. Because it's easier to communicate across a generation, twenty-somethings and seniors (who share some conservative ideals) may be a healthy mix in the church. Communicating in wordy newsletters or bulletins isn't likely to reach busters. Say it short, sweet, and personally, or—better yet—show it.

Generalizations are just that. Many young adults don't fit the stereotype. And what describes them as twenty-somethings may well be dramatically different from what they'll be as forty-somethings. Above all, the Lord through his word should shape the succeeding chapters of their life. So that he does, we'll wrestle with the best way to bring that word to them at this chapter in their lives.



(Far left) Paul E. Kelm is administrator for the Commission on Adult Discipleship.

(Left) Douglas Wellumson is program analyst for the Coordinating Council.



Dr. Martin Luther from a portrait by Lucas Cranach in the Royal Gallery, Dresden

Luther and the Jews

It may be a good time to assess the attitude of Luther toward the Jews—and our own

by James G. Kiecker

“**W**hat shall we Christians do with this rejected and condemned people, the Jews? . . . First, set fire to their synagogues or schools and bury whatever will not burn. . . . Second, their houses [must] be razed and destroyed. . . . Third, all their prayer books [must] be taken from them. . . . Fourth, their rabbis [must] be forbidden to teach on pain of loss of life and limb. . . . Fifth, safe conduct on the highways [must] be abolished completely for the Jews. . . . Sixth, all interest on money [must] be prohibited to them, all cash and treasure of silver and gold [must] be taken from them. . . .”

An excerpt from a neo-Nazi speech? A quote from Hitler? Would you believe—the words of Martin Luther?

Five hundred years ago the same Christian monarchs who sent Columbus to the New World expelled

the Jews from Spain. It may be a good time to assess the attitude of Luther toward the Jews—and our own.

The confrontation between Jews and Christians begins in the New Testament. Jesus regularly defeats the scribes and Pharisees in debate. Their response is to capture him, convict him of blasphemy, and force the Romans to approve his execution. When Pilate washes his hands of the whole business, the Jews cry out, “His blood be on us and our children,” meaning, “We’ll bear the consequences.” And indeed they did.

Punishing the Jews

In subsequent centuries, leaders in both church and state vied in making life unpleasant for the Jews. Emperor Constantine said, “Let us Christians have nothing in common with this odious people.”

The church father Augustine wrote: “The Jews can never understand the Scriptures and forever will bear the guilt for the death of Jesus.” The Bible translator Jerome weighed in with “Jews are congenital liars who lure Christians to heresy. They should therefore be punished until they confess.”

The crusades, launched to free the Holy Land from

Moslem control, also exacted a toll from the Jews. The Christian prince who captured Jerusalem in 1099 drove the Jews into a synagogue and burned it with all inside.

The year 1144 brought the first recorded charge of ritual murder against Jews. On Easter Eve, the body of a young boy was found near Norwich, England. It was rumored that Jews had crucified him in mockery of Christ's death. After this, charges of ritual murder were made frequently all over Europe.

About the same time Jews began to be accused of poisoning wells and desecrating the communion wafer. Typically, the wafer would be stabbed, and out would flow blood and water. Luther later on believed many of these stories.

In the early 1200s Pope Innocent III ordered all Jews to wear distinctive clothing or a badge. In one of his writings he remarked: "The Jews, like Cain, are doomed to wander about the earth as fugitives." Innocent was voicing the legend of the Wandering Jew, a medieval favorite. It recounted how a certain Jew had stepped forward and struck Christ on his way to crucifixion. Turning to the man, Jesus said, "You will not die until I return." So the Jew wandered from country to country, century after century.

The Black Death of the middle 1300s was frequently blamed on the Jews. Either the Jews caused it (though they too were dying), or perhaps God sent the plague to punish Europeans for allowing Jews to live among them. Either way, the Jews paid with tortures, burnings at the stake, and other atrocities. The Jews were expelled from England in 1290 and France in 1394.

During the 1400s they were expelled from most German cities and Spain. Other European countries followed suit. In this hate-filled atmosphere, Luther began his reforming work. But Luther rejected anti-Semitism. At least at first.

Luther's anti-Semitism

In 1523 Luther wrote a treatise, *That Jesus Christ Was Born a Jew*. Besides reminding Christians that their Savior had been a Jew, Luther hoped that he "might perhaps also win some Jews to the Christian faith."

The reason why so few Jews had become Christians in the previous 1500 years Luther attributed to "the popes, bishops, theologians, and monks" who dealt with the Jews "as if they were dogs rather than human beings." Luther firmly believed that if Jews heard pure

Christian teaching they would become Christians in droves.

Twenty years later Luther wrote the words quoted at the beginning of this article, in a treatise entitled *On the Jews and Their Lies*. What caused his change of heart? Probably Jew bashing, so popular, finally rubbed off on him. Luther's Catholic opponent, Dr. John Eck, had written a scurrilous attack on two Jews who had allegedly killed a Christian boy, drained his blood, and used it in a Passover celebration. Other reformers, such as Ulrich Zwingli and John Calvin had also condemned the Jews.

Then there was Luther's health. Throughout his life he suffered from an irregular heartbeat, indigestion, constipation, hemorrhoids, kidney and gallstones, severe sweats, a chronic middle-ear infection, and insomnia. This is not to mention his mental, emotional, and spiritual struggles. People under intense strain do lash out unreasonably.

But the major reason for Luther's anti-Semitism seems to have been his bitter disappointment that, after twenty years of hearing the pure gospel, few Jews had been converted. For Luther, God's characterization of the Jews was correct: they were a stiff-necked people. In Luther's mind, the Jews were getting what they deserved.

Fortunately, Luther's followers did not follow his recommendations. *On the Jews and Their Lies* didn't sell as well as *That Jesus Christ Was Born a Jew*. Lutherans have never claimed Luther was infallible.

Where he followed Scripture, Lutherans followed him. Where he didn't, they felt no obligation. Luther was disappointed over his failure to convert Jews. But he had no business advocating their abuse.

The Nazis, in an effort to win church support for their crimes, revived Luther's worst statements. We may argue that they misused them. Whereas Luther turned against the Jews on religious grounds, the Nazis persecuted Jews for alleged genetic inferiority, something Luther would never have thought of. But it would be better if those statements never existed.

Toward the end of his first treatise, Luther wrote:

"If some of them [the Jews] should prove stiff-necked, what of it? After all, we ourselves are not all good Christians either." He should have let it go at that.



James Kiecker teaches history at Wisconsin Lutheran College, Milwaukee.

He went away sad

**Will you ask your pastor for the name of such a person,
and pray for this precious person by name, daily?**

by LeRoy A. Martin

Has it bothered you the way it has bothered me? That time the upwardly mobile young man, interested in the way to eternal life, ended up walking away from Jesus? "He went away sad" is not an isolated phrase appearing only in Matthew 19, describing only one person. I've seen many "go away sad."

Yes, I've also seen many go away mad. Perhaps you have too. People whose pride has been challenged by the word's unbending and strong and clear message. People who did not agree personally with a practice of our church, a practice rooted in sound doctrine, a practice which may have seemed too narrow. People upset with some person in a congregation. And while those have grieved me too, it's not as heart-wrenching as those who go away sad. What makes them sad?

With some it is that they see what our amazing God has to offer. They know how much they need a Savior's forgiving touch, his faithful love. Yet something in this world still has a firm grip on their hearts. Maybe it's a loved one who doesn't feel the same about the Savior. Maybe it's a job or mutual fund investment which has its hold on their hearts. Maybe it's the total commitment Jesus asks which the person feels unable to offer. Maybe it's a sinful habit which has coiled around a person's willpower, and incessantly pulls at the heart strings, tugging away from the Savior's presence. And so they go away sad.

Can you or I help them? Can we help the

woman who has come to love our humble mission setting and the friendly people, yet walks away from us sad? Can we help the elderly couple who appreciate the reminder God's word offers about seeking the Lord in the few years remaining of their lives, yet walk away sad? Is there something we can do? It's an important question. Because it's not just in mission settings that people walk away sad.

Will you ask your pastor for the name of such a person, and pray for this precious person by name, daily? Would you sit down with such people and listen to their concerns and worries and questions, and walk another mile with them? Would you be willing to give up doing things your way, things about which God's word has no definitive statement, in order to try doing things another way, and so remove an obstacle from the path?

Whenever I read that Matthew 19 incident, I hope the young man, before long, was able to experience the joy of total commitment to Christ which the Spirit is able to produce. But I know it's possible he just kept on walking away. May God give us each a heart sensitive to such a sad soul.



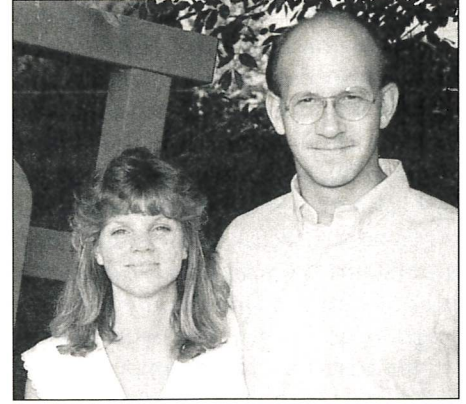
LeRoy Martin is pastor of Christ the King, an exploratory mission in Port Charlotte, Florida.



Karen and Daniel Kroll



Kathy and Paul Waldeck



Laura and Robert Seifert

African missionaries commissioned

C. T. Studd, pioneer English missionary, is said to have often quoted a couplet: "Some want to live within the sound of church or chapel bell/ I want to run a rescue shop within a yard of hell." Three missionaries who have it in their hearts to set up "rescue shops" in Africa were commissioned recently.

Daniel and Karen Kroll will live in Ndola, Zambia, and serve Zambia's Copperbelt and Northwest Province.

Paul Waldek has been assigned to Lilongwe, in the central region of Malawi. His wife Kathy served as a nurse for three years at the medical dispensary in Zambia.

Robert and Laura Seifert are going to Blantyre, Malawi. His newly created position, funded by Lift High the Cross offerings, will make possible increased mission work among the Mozambique refugees living along the Malawi border.

—Daniel Westendorf

Lutheran Girl Pioneers bloom and grow in Christ

In late spring almost 200 women and girls from throughout the United States and Canada met for a day of "growing" at the Lutheran Girl Pioneer annual convention held at Grace, St. Joseph, Mich., and hosted by the women of the district. Theme of the convention was "Bloom and grow in Christ."

It was a fitting theme as the Pioneers grew that day through worship, prayers, singing, and fellowship. From the opening devotion to the closing service, the girls and their leaders shared their faith and commitment to Lutheran Girl Pioneers.

Enrollment in Pioneers has



reached 6,700 girls with 1,600 leaders in 40 states and Canada. The Lord continues to bless the organization with dedicated leaders who give their time and talents to help young girls grow to be Christian women serving the Lord in their daily lives.

At the convention an auxiliary

organization, Friends of LGP, was established for those interested in the future of the program and who are willing to support it and promote it. Retiring LGP president, Mrs. Shirley Hess, of Hartford, Wis., was named chair of the "Friends" group.

—Judy Hansen

Religion a factor in how people vote . . . According to a survey on religious behavior and its implications for the presidential elections, white Protestants will stick with the Republicans in '92, blacks and Jews will largely back the Democrats, while the "Catholic vote"—the largest religious bloc in the country—is up for grabs. Said John Green, a political scientist at the University of Akron and director of the study, "Republicans clearly understand the religious motivation of many voters, and I'm not sure the Democrats do." Green said that while religious preference has been largely ignored by political scientists and media analysts, the survey shows it to be on a par with economic status as an explanation for how a person will vote. Referring to religious leaders and the media, Green said, "Their bias has been that religion will disappear in the modern world, but the numbers say that many people exercise the vote based on religious values rather than economic status."

Lawyers exit ABA over abortion . . . More than 1,500 lawyers have resigned in recent weeks from the American Bar Association because of its position in favor of abortion rights. In a letter of resignation, Mark E. Chopko, chief counsel for the U.S. Catholic Conference, wrote that the ABA had "staked itself to the most extreme position possible in the abortion debate in this society. . . . I find my continued membership incompatible with my own principles and strong beliefs." More than 1500 lawyers resigned because of a similar position approved at a meeting in February 1991. The total loss, however, may be less than 3,000 because some who left over the issue two years ago may have rejoined.

Right to pass out literature upheld . . . A federal judge has ruled that evangelists cannot be stopped from distributing leaflets in the Boston subway system. For years members of Jews for Jesus have passed out literature in Boston's subways, and for years their actions were opposed by police. U. S. District Judge Rya Zobal recently ruled on a suit brought by Jews for Jesus, issuing an injunction preventing police from regulating the group's activities.

Roman Catholic church turns Episcopal . . . At least half of the 52 families of Holy Trinity church in Conrath, Wis., met in January as Holy Trinity Episcopal Church after months of unsuccessful attempts to stop the local Catholic diocese from closing their doors due to a shortage of priests. "We are not abandoning the church, the church has abandoned us," said Grace Spooner, who is leading the switch. This is the first time in 78 years that a Roman Catholic church has become Episcopal. The last time was in 1914 when a Catholic church in Hackensack, N. J., broke with Rome.

Power of friends gets people to church . . . A new program that seeks to get people involved in religion is focusing on the power of friends. "We have found that a friend is the best messenger," said Rev. Nicholas B. van Dyck, president of Religion in American Life, a national organization that tries to get Americans to attend religious services. Van Dyck said the 42-year-old organization recently shifted the focus of its national advertising campaign from urging Americans to go to church to urging friends to invite friends to church. "Our surveys found," he said, "that two or three percent of the people went because of advertising, while 85 percent went after being invited by a friend or relative."

Salem, Mass., doing penance for witch hunt . . . Salem is doing penance to mark the 300th anniversary of the witchcraft trials held there. In August the town dedicated its first memorial to victims of the witch trials, describing the stone monument as a testament to "the enduring lessons of human rights and tolerance." During the witchcraft hysteria that seized Salem during Puritan days, 165 people were accused of witchcraft, including 42 men. Of those accused, 150 were imprisoned, 55 confessed to the practice, and 20 were executed: 19 by hanging, one by stoning. In other New England towns, 25 others were executed in more than 200 incidents involving allegations of witchcraft. Little evidence surfaced to prove that the victims practiced witchcraft.

Graham afflicted . . . Evangelist Billy Graham, 73, has suffered the early stages of Parkinson's disease for three years. The disease has produced only mild tremors and some difficulty in walking, his spokesman said, adding that Graham will continue his crusades.

Church attendance remains steady . . . Contrary to popular opinion and assumptions, regular church attendance has not significantly declined during the past five decades. So says Glenn Firebaugh, a professor at Pennsylvania State University, in a National Science Foundation research paper. Despite a variety of other societal changes, "church attendance, particularly among Protestants, has been remarkably consistent over the past 50 years," Firebaugh said. In 1939, 40 percent of Protestants were in church weekly. Today that proportion is 42 percent. Firebaugh disputed the idea that successive generations have become less religious. "Members of each generation repeat the life cycle of their parents," he said. "Thus children of churchgoers who shun the church between the ages of 15 and 25 are likely to return to the fold."

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

Nebraska District news

Omaha area churches had a display booth at the Douglas County Fair. A "Come to the WELS" booth was manned by volunteers for the five days of the fair. Over 82,000 people attended the fair. Those who stopped to browse through the evangelism materials and watch a video on the WELS received a "Jesus Loves Me" sticker and a Christian coloring book for their children. Over 20 asked that a pastor or evangelism committee member visit them. Churches participating in the display booth were Garden of Gethsemane, Gethsemane, Good Shepherd, and Living Hope of Omaha, and Redeemer of Council Bluffs, Iowa. . . . **Gethsemane of Omaha** celebrated its 50th anniversary on Sept. 13. . . . **Pastor Keith Petersen** of Burke, S. Dak., is the new correspondent from the Nebraska District for Northwestern Lutheran.

—Theodore L. Wendt

Obituary

John G. Bradtke 1913-1992

John G. Bradtke died April 24, 1992, in Arlington, Minnesota.

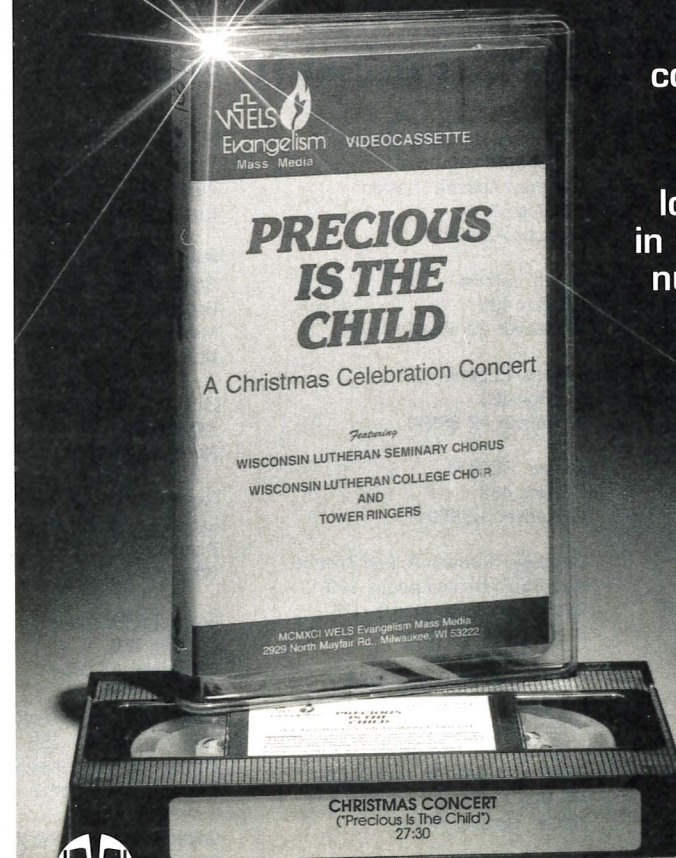
He was born June 19, 1913, in Alma, Wisconsin. A graduate of Northwestern College and Wisconsin Lutheran Seminary, he taught for one year in Van Dyne, Wis., before becoming pastor of St. Paul, Arlington, where he remained until he retired in 1982.

He is survived by his wife, Norma; daughter, Louise Sandwick; son, John (Deneane); brother, Traugott (Ilse); sisters, Elizabeth Randels and Charlotte Brummond; and two grandchildren.



Our Savior of Arlington, Texas, celebrated its tenth anniversary of "growing together in God's grace" last summer. On anniversary Sunday young and old and in between gathered to give thanks. The congregation has 107 baptized members and Earl R. Kriewall is the pastor.

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NL

Also in the news

Kurt Hinnenthal, 78, active in the synod in a number of offices, died recently. He was a member of the home mission board for many years, served on the Committee on Services to the Aging of the Commission on Special Ministries, and was active in the OWLS, serving on its membership development committee. He was living in Minnetonka, Minn. . . . Three former students of St. Paul First Lutheran School, North Hollywood, Calif., competed in the National Junior Olympics with 6,000 other young people throughout the country. Participating were **Danny Haag**, **Trisha Palmquist**, and **Chris Carruba**. . . . Graduates of the University of Wisconsin-Madison recently elected to Phi Beta Kappa were **Karen Henke** of Milwaukee, Wis., and **Kellie Skeels** of Muskego, Wis. . . . The three preparatory schools of the synod—Northwestern, Martin Luther, and Michigan Lutheran—have an increased enrollment this fall of

101 students. . . . Recently the Board for Home Missions authorized manpower and funding for **new mission starts at Greensboro, N. C., and Portland, Ore.** . . . The Commission on Adult Membership will soon be conducting workshops in every district to introduce the new adult Bible series called **“Training Christians for Ministry.”** . . . Since January 1, the **Committee on Relief** has dispensed grants amounting to \$209,450. About \$100,000 of the grants were to hurricane victims in Florida and Louisiana, and tornado victims in Wautoma, Wis. . . . The **Lutheran Church of Central Africa** has divided into two synods, both under national leadership. The two synods are the Malawi Synod and the Zambia Synod. . . . With an enrollment of 937 **Wisconsin Lutheran High School**, Milwaukee, has 87 minority students: 60 African-Americans; 14 Asians; 10 Hispanics; and 3 Native Americans.

Remember the world mission workers during the holidays

Following are the names and addresses of WELS world mission workers. As the holidays approach, our readers might like to remember one or more with a card or letter.

- Abraham, Edith V.
Golden Grove
St. John's, Antigua, West Indies
- Ahlers, Bruce E. and Barbara
Jl. Bunga Mawar 10
Cipete Selatan
Jakarta Selatan 12410, Indonesia
- Archer, Mr. and Mrs. Joe E.
PO Box 489
Whiteriver AZ 85941
- Baerbock, Ronald E. and Karen
PO Box 334
Guayama, Puerto Rico 00785
- Becker, Karen
PO Box 489
Whiteriver AZ 85941
- Birner, Philip M. and Susan
PO Box 31971
Lusaka, Zambia, Africa

- Bodjanac, Theodore G. and Deborah
Lutheran Apache Mission
PO Box 66
Cibecue AZ 85911
- Braun, Jeanne
PO Box 489
Whiteriver AZ 85941
- Caruss, Eugene
PO Box 489
Whiteriver AZ 85941
- Carver, Richard
PO Box 489
Whiteriver AZ 85941
- Cherney, Kenneth A. and Kristine
Rua Paulo Bento Lobato, 190
91050-060 Porto Alegre - RS
Brazil, South America
- Cox, Raymond G. and Lois
PO Box 2069
Whiteriver AZ 85941
- Dietrich, Joseph M. and Carol
PO Box 71424
Ndola, Zambia, Africa
- Dorn, Steven P.
P.O. Box 334
Guayama, Puerto Rico 00785
- Falk, Roger W. and Kiyoko
29-6, Hyogozuka 3-Chome
Utsunomiya Shi
Tochigi-Ken 321-01 Japan

- Flunker, Charles H. and Elsbeth
Rua Floriano Peixoto, 1895
79824-090 Dourados - MS
Brazil, South America
- Frei, Thomas and Melanie
Stage 3, Block 52C, 19th Floor
Broadway Street
Meifoo Sun Chuen
Kowloon, Hong Kong
- Goseyun, Priscilla
PO Box 26
Peridot AZ 85542
- Guenther, Arthur A. and Gloria
Lutheran Apache Mission
Box 519
Whiteriver AZ 85941
- Gullixson, Margaret
PO Box 489
Whiteriver AZ 85941
- Gumm, Charles F. and Wendy
Rua Victor Hugo, 236
90630-070 Porto Alegre - RS
Brazil, South America
- Gunn, W. Jeffrey and Julia
Box 310195
15301 Chelston
Lusaka, Zambia, Africa
- Haag, Colleen
638 N Devereaux St
Globe AZ 85501

- Habben, Kermit D. and Marjorie
2-17 Saiwai-Cho, 3-Chome
Higashi Kurume Shi
Tokyo 203, Japan
- Hadler, Willis
PO Box 938
Bylas AZ 85530
- Hains, Cynthia
c/o Mrs. Arlee Hains
1444 15th Street #4
Santa Monica CA 90404
- Hartman, Paul J. and Carol
10672 Quezada Avenue
El Paso, TX 79935
- Hartwig, John P. and Helen
PO Box 402
Zomba, Malawi, Africa
- Hartzell, Eric S. and Delora
Box 56
Whiteriver AZ 85941
- Henrich, Mark W.
GPO 1248
St. John's, Antigua, West Indies
- Hering, John R. and June
4022-3 Ishikawa 1 Chome
Mito City, Ibaraki
310, Japan
- Hieb, Glen R. and Jackie
23-27 Komatsu 3-Chome
Tsuchiura City, Ibaraki Ken
Japan 300

Janosek, John M. and Yvonne
PO Box 748
Blantyre, Malawi, Africa

Johne, Harold R. and Barbara
Christ The King Lutheran Church
of Nigeria
PO Box 128
Abak, L.G.A., Akwa Ibom State
Nigeria, Africa

Johnson, Gregory
PO Box 938
Bylas AZ 85530

Jones, Ralph L. and Bonnie
P.O. Box 57-126
Taipei, Taiwan 10679
Republic of China

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Le Mele-Strasse 26 8
6240 Konigstein - 2
Germany

Kehl, David, A.
Box 1248
St. John's Antigua, West Indies

Korte, Jean L.
GPO 968
St. John's, Antigua, West Indies

Kortje, Kimberly
The Lutheran Mobile Clinic
PO Box 30339
Lilongwe 3, Malawi, Africa

Kriehn, David A. and Joan
PO Box 27-53
Taichung, Taiwan 40098
Republic of China

Kroll, Daniel R. and Karen
PO Box 71424
Ndola, Zambia, Africa

Krueger, Mark C. and Susan
PO Box 489
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PO Box 310195
15301 Chelston
Lusaka, Zambia, Africa

Leyrer, Carl W. and Connie
Apartado Aereo 102011
Bogota, Colombia, South America

Malchow, Philip D. and Sarah
c/o Kirby Spevacek
K Parku 27
31704 Slovany
Plzen, Czechoslovakia

Marggraf, Bruce J. and Kathleen
Avenida dos Gauchos 645
91110-090 Porto Alegre - RS
Brazil, South America

Meier, Timothy A. and Mary
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Taichung, Taiwan 40098
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Taichung, Taiwan 40098
Republic of China

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PO Box 118
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31810 Plzen, Czechoslovakia

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Lusaka, Zambia, Africa

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Whiteriver AZ 85941

Phillips, Linda
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Lusaka, Zambia, Africa

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Whiteriver AZ 85941

Plath, Roger W. and Rebecca
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Kowloon, Hong Kong

Pontel, Larry B. and Susan
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Lilongwe 3, Malawi, Africa

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Box 892
Lilongwe, Malawi, Africa

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Box 511180
Chipata, Zambia, Africa

Satorius, Timothy J. and Lorna
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Urb. Round Hills
Trujillo Alto, PR 00976

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Nigeria, Africa

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11-D 55 Beacon Hill Road
Kowloon, Hong Kong

Schult, Gary F. and Janice
Jalan H.A. Majid Dalam II/20
Cipete, Jakarta Selatan 12410
Indonesia

Schultz, Roger W. and Diane
Bona Indah Gardens
Jalan Bona Permar II, #14 (C-4,
no.14)
Jakarta Selatan 12440
Indonesia

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Bylas AZ 85530-0018

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San Carlos AZ 85550

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c/o Kermit Habben
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Higashi Kurume Shi
Tokyo 203, Japan

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Republic of China

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Brazil, South America

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Rio Piedras, Puerto Rico 00926

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Medellin, Colombia, South America

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Germany

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Tsuchiura City, Ibaraki Ken
Japan 300

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Wendland, Mark T. and Louise
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Wobeck, Matthew F.
Box 1102 Castries
St. Lucia, West Indies

Zickuhr, Edith
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Whiteriver AZ 85941

Zimdars, Ernest and Maria
Apartado Postal 191
Col. del Valle CP 66250
Garza Garcia, NL, Mexico

Zimmermann, Nelson
Lutheran Apache Mission
PO Box 66
Cibecue AZ 85911

Zoldan, Gretchen
PO Box 31971
Lusaka, Zambia, Africa

The Pharisee and the tax collector

Luke 18:9-14

by Mark E. Braun

If “The Pharisee and the Tax Collector” were a stage play, we’d probably boo and hiss when the curtain rose on the Pharisee, then erupt in spirited applause when the spotlight fell on the tax collector. If, however, we had lived in Jesus’ time, we might not have chosen up sides so quickly. We still might not today.

They got what they prayed for

Take the Pharisee. He never kited a check, never bribed a cop, never chased a skirt. He was everything the Rotary still looks for in a man: honest employee, good to his wife and kids, worshiped at the synagogue of his choice. He wasn’t just good, he was supergood. Jewish law commanded that a man fast only one day of the year; this Pharisee was a hundred times better than he needed to be. And he was a tither. Show me a congregation who doesn’t love that!

Then take the tax collector. He was the worst kind of crook—the legal kind. He purchased the franchise to collect taxes from his fellow Jews to send to Rome. Imagine your tax dollars going to Saddam instead of Uncle Sam. Then imagine that your IRS agent can assess you whatever amount he pleases (you never actually see your tax bill), then keeps as much as he can for himself.

You’d recognize the tax collector on your block. He’d be the guy cruising in the stretch limo, wearing a designer suit. Would you loathe him? Probably. Would he care? No way.

Yet Jesus said the tax collector went home “justified before God” and the Pharisee didn’t. God said “Not guilty” to this guilty cheat, but regarded the (apparently) righteous religious practitioner as an unrepentant sinner. How can that be?

Look at what they prayed for. The Pharisee’s prayer sounds more like a chamber of commerce speech. “What a wonderful person I am, Lord. Aren’t you lucky to have me?” The Pharisee asked God to judge

him on his own righteousness, and God did. Even though his righteousness was good—better than most—it wasn’t good enough. God wants perfection.

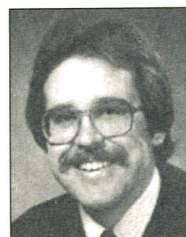
The tax collector knew he was a sinner, a big sinner. No bragging, no bargaining. He wouldn’t dare ask God for what he deserved. He prayed for mercy; he asked God to atone for his sins. And God did. God atoned for his sins with the holy, precious blood of his Son.

Being “religious” can be deadly

Not much has changed. Listen to the noisy debate over “family values.” Listen to the harsh rebuke of homosexuals and AIDS sufferers. Are those voices correct about God’s law? Sure they are. But together with a respect for the will of God can also come, unfortunately, a narrow pride that makes people confident of their own righteousness, that leads them to look down on everybody else.

Jesus was not a social radical who believed being poor was preferable to being rich. Nor was he a modern ethicist claiming there is no absolute right or wrong. Far from it. Jesus understood (and he wants us to understand) that of all the obstacles between us and our Father’s heart, self-righteousness and being “religious” can be the deadliest.

This parable contains the scariest and yet the most comforting message sinners can ever hear: in this case you get what you pray for. If we ask God to deal with us in justice, he will, and we’ll have forever to regret it. But if we ask God for mercy—if we abandon ourselves to the Savior’s cross—he will give us mercy. And we will have forever and ever to say thank you.



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

Murphy Brown—the real issue

On September 21 CBS aired the fall premier of its sitcom, *Murphy Brown*. The program (“I say potatoe, you say potato”) generated almost as much hype as a Superbowl. The following day, fictional *Murphy Brown* garnered more media attention than any other network news item.

The plot for the premier episode was occasioned by a critical comment about *Murphy Brown* which Vice President Dan Quayle included in a speech about family values last May. Quayle’s remark elicited a fusillade of scorn and ridicule. Commentators treated the vice president’s remark as an attack on the nation’s single mothers. So did the September 21 episode of *Murphy Brown*. Indeed, the vice president himself lent a measure of credence to the distortion of his original remark by choosing to watch the program in the company of a group of single mothers.

The spark that lit the fuse that results in the explosion of comments and counter-comments was a single sentence in Quayle’s seven-page speech. He said, “It doesn’t help matters when prime time TV has *Murphy Brown*—a character who supposedly epitomizes today’s intelligent, highly paid, professional woman—mocking the importance of a father by bearing a child alone and calling it just another lifestyle choice.”

That was intended to underscore the real issue with which the vice president was concerned. In the paragraph preceding that now infamous quip, he said, “Ultimately, however, marriage is a moral issue that requires cultural consensus and the use of social sanctions. Bearing babies irresponsibly is, simply, wrong.” And in the paragraph that follows the *Murphy Brown* comment, Quayle said, “I think most of us in this room know that some things are good and other things are wrong. Now it’s time to make the discussion public.”

To that we can and should say amen. And then we need to assert that the real issue in the controversy between the media and the vice president is that sex outside of marriage is still a sin. That’s the primary moral issue in this case. To shift the focus from the immorality of conceiving a child out of wedlock to the pros and cons of single motherhood obscures the real issue.

Being a single mother is not a sin in and of itself. Adultery, on the other hand, is a sin. The reason *Murphy Brown* is a poor role model is that she is an adulteress, not that she is a single mother.

God tells us that “righteousness exalts a nation, but sin is a disgrace to any people” (Proverbs 14:34). It is folly to think that America can be a virile nation when its citizens are unwilling to call a sin a sin. Lax morality has been the downfall of many a nation in history. Israel is mute testimony to that fact. Lax morality still possesses the same insidious power to weaken, corrupt, and destroy. *Murphy Brown*’s decision to bear a child outside of marriage is a symbol of that lax morality.

Joel C. Gerlach



*Joel Gerlach
is pastor of St. John,
Wauwatosa, Wisconsin.*

Life is precious

The future of our world is threatened. Abortion and infanticide will be the next step to the termination of our species.

In our Declaration of Independence it's stated that all are created equal. Even though children aren't able to speak, they have the right to live. Pro-choice people argue that a fetus isn't a baby until it's born, but a child is living with a soul at conception.

Having children means accepting the consequences. Children have faults but you love them no matter what. Children are a gift from the Lord and are to be treated that way.

Some believe that killing a baby is going to take away a problem. God gave that child, a boy or girl. By killing a baby you're breaking God's law and the laws of humanity.

If someone breaks his leg or even gets a cut, are we going to kill him or her because of an imperfect appearance? It's scary when the medical profession, whom we should be able to trust, thinks that killing your baby solves your problem. Will this killing lead to more—the old, handicapped, not wanted?

Life is precious and should not be destroyed because of selfish desires. Babies are people with feelings and yearnings to be loved. Allow them the miracle of life.

*Rachel Maxson
West Lutheran High School
Hopkins, Minnesota*

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

Unheard cry

I could have been somebody,
I might have been someone.
But now I can do nothing
Because my life is gone.

It surely wasn't my choice
To die the way I did.
I didn't get to grow up
Or even be a kid.

I might have been a failure
Or done nothing for the earth,
But how could the world know?
I was killed before my birth.

I might have been the president
Or a country school teacher.
I might have been a lawyer,
Or a missionary preacher.

People fight for their rights,
But what rights did I receive?
They took my life from me,
The way that they believe.

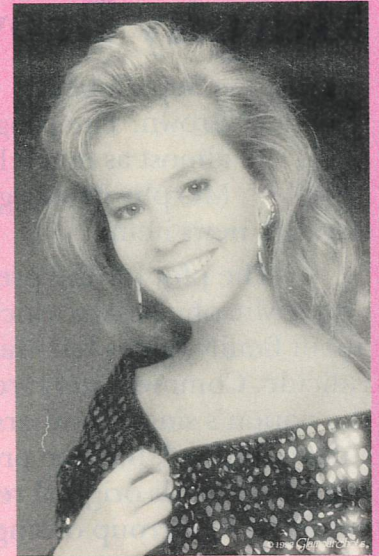
They cut me off from the world
Without a thought of me,
The dreams I could have had
Or who I was to be.

I could have cured an illness
Or had a chance to try.
I could have led an average life,
To share, to love, then die.

But someone took my life from me.
She took my chance to give.
I could have been somebody
If only I had lived.

*Lisa M. Lemke
St. John, Wauwatosa, Wisconsin*

Minnesota Miss TEEN—Recently Kristen Bina of Eden Prairie, Minn., won the title of Minnesota Miss TEEN. Contestants were judged on the basis of academic achievement, volunteer service, talent, and a formal presentation. Kristen brought 703 volunteer hours to the pageant, including volunteer time at hospitals, nursing homes, libraries, and the Timothy and Bloomington congregations in the Twin Cities. The national titlist will be chosen in November. Kristen is the daughter of Mr. and Mrs. Jim Bina and the granddaughter of Prof. and Mrs. Theodore Hartwig of New Ulm, Minn.



Jesus or Satan

Jesus
perfect, kind,
loving, forgiving, saving,
heaven, eternal life. Hell, eternal damnation
hating, sinning, killing
greedy, mean
Satan.

*Micaela Brown
Christ Lutheran School
Grand Island, Nebraska*

Thanks from a mission

Last spring NL printed a tiny request from us for Betty Crocker coupons in fine print in the back of its publication.

To date we have received over a million points from more than four hundred answers to that ad. Thank you! The large amount of attention you have paid to a small mission has delighted the hearts of believers in Austin, Texas.

We look forward to dedicating our well-stocked kitchen early next year.

*Paul Prange
Austin, Texas*

Statistical report

"From this corner" (July) stated that "copies of the statistical report are sent to all ministers and male teachers." Is this because female teachers can't read?

*Ella Russell
Hartland, Michigan*

Work ethics

The Protestant work ethic (9/1) made some excellent points. Dedication to hard work is a response to God's grace in Christ. However, the article seemed to imply that the Protestant work ethic is synonymous with the biblical work ethic.

The Protestant work ethic basically says hard work makes you a better person. The biblical ethic is simply to serve the Lord Jesus in all we do.

The article also states that instilling in our children an "insatiable thirst for hard work" is a primary emphasis in parenting. In my work as a counselor I see many marriages and families split because the husband or wife devotes an excess of energy and time to work. An "insatiable thirst for hard work" can kill a marriage or deprive a family of love and attention just as easily as an insatiable thirst for alcohol.

We can demonstrate the biblical work ethic by setting limits on our work to allow time for growing in our relationship to Christ and developing our relationship with family.

*Dan Loe
Onalaska, Wisconsin*

NOTICES

Notices are printed in the first issue each month.
The deadline for submitting items is five weeks before the date of issue.

SYNOD NOMINATING COMMITTEE

The Synod Nominating Committee will meet at 9:00 a.m. on Jan. 21, 1993, at the synod administration building to propose a slate of three candidates for each of the following offices: Executive Committees for the Board for World Missions: Apache (layman), Central Africa (pastor), Japan, Europe, Asia (layman), Latin America (pastor), Southeast Asia (pastor); Coordinating Council (two laymen); Board for Worker Training (one elementary school principal); Board for Parish Services: Division chairman (pastor), Chairman for Commission on Worship, Chairman for Commission on Special Ministries; Member-at-large (layman); Northwestern Publishing House Board of Directors: (one pastor, one teacher, one layman).

The list of candidates will be published in spring 1993. The synod will elect one candidate on each slate at the convention in Saginaw, Mich., Aug. 2-6.

Any board, committee, or member of synod is invited to suggest nominations for these offices. Please send names with appropriate information by December 31 to Pastor David Worgull, WELS Secretary, 1270 N Dobson Rd, Chandler AZ 85224-8548

**CALL FOR NOMINATIONS
Dr. Martin Luther College**

Having accepted the plan of President Lloyd Huebner to retire at the close of the academic year, the Board of Control requests the voting constituency of the synod to nominate candidates for the presidency of Dr. Martin Luther College, New Ulm, Minnesota.

Individuals nominated should be in full accord with the doctrinal position of the WELS, have a strong commitment to Christian education and the purpose of the college, a full understanding and appreciation of the synod's total program, a background of experience in ministry to the church, interest and ability in administration and organization, be conversant with trends in education or the initiative and desire to become conversant with them, have the ability to represent the college positively at synodical functions and in the community, and some acquaintance with financial and business affairs.

Nominations with pertinent information should be in the hands of the secretary by November 24. A complete list of nominees will be available upon request from the secretary, Pastor Robert A. Bitter, 173 E Waupun St Box 277, Oakfield WI 53065.

**CALL FOR NOMINATIONS
Northwestern College**

President Robert J. Voss has submitted to the Northwestern Board of Control his plan to retire effective on or about July 1, 1993. Authorized by the Board for Worker Training, the Northwestern Board of Control seeks nominations of men who are qualified to serve as president of Northwestern College. Nominations with pertinent information may be submitted by the voting members of our congregations by Nov. 21.

A complete list of nominees will be available upon request from the secretary, Pastor Kenneth Gawrisch, Northwestern College, 1300 Western Ave, Watertown WI 53094. The list of nominees will be shared with the Conference of Presidents.

WELS MINISTRY SYMPOSIUM

The Board for Worker Training and the Board for Parish Services are jointly sponsoring a symposium on ministry at Northwestern College, Watertown, Wisconsin, December 29-30, 1992. Four study papers on the doctrine and practice of public ministry will be presented and discussed in the two day forum:

- "Ministry in the Minds and Lives of the Confessors" (A. Koelpin)
- "The Scriptural Basis and Historical Development of WELS' Doctrine of Ministry" (E. Fredrich)
- "Coworking of Pastors, Teachers, Staff and Member Ministers" (D. Valleskey)
- "How Beautiful the Feet: The Dignity of Public Gospel Ministry" (C. Mischke)

The symposium is open to all interested participants. Registrants will pay \$24 for five meals and provide their own lodging. Register by calling or writing Northwestern College before December 7.

NURSES

Find fulfillment professionally and spiritually

Through the African Medical Mission you can serve patients in Malawi or Zambia and work in close support of our missionary program. It is a unique opportunity as well as a challenge as you develop your nursing skills and experience in countries where the need is great. Malaria, pneumonia, severe skin infections, snakebite, and nutritional problems still plague African countries. Our nurses also give prenatal and postnatal care and deliver babies when necessary.

The medical mission has two nurses at the Mwembezhi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve about 48 months. In preparation for Africa, nurses are sent to Seneca College in Toronto, Canada, for a five-month course concentrating on physical diagnosis, tropical medicine and pediatrics, with two weeks field experience. Field orientation is provided after arrival in Africa.

As you practice your profession, you can find fulfillment spiritually and professionally in a missionary setting.

African government regulations require three or four year nursing graduates, BSN preferred, with two or more years of work experience in nursing. Due to the housing situation we are limited to single female RNs.

To learn more, contact Dr. Jerome C. Brooks, 3211 Nobbhill Dr, Racine WI 53406; 414/554-6038.

**CENTRAL AFRICA MEDICAL MISSION
Change of Treasurer**

Please send contributions to the African medical mission through your area contact woman, or to the new treasurer, Mrs. Bea Punke, Central Africa Medical Mission, 8569 N Granville Rd #203, Milwaukee WI 53224.

DMLC PRESENTS MUSICAL

The drama club of Dr. Martin Luther College will present "West Side Story" Nov. 13, 7:30 p.m.; Nov. 14, 7:30 p.m.; Nov. 15, 2:00 and 7:30 p.m. Ticket prices are \$3.50-4.50. Tickets can be reserved by calling 507/359-1671 Mon.-Thur., between 4:30 p.m. and 9:00 p.m.

WLS ALUMNI BASKETBALL TOURNAMENT

The annual Seminary/alumni basketball tournament will be held Nov. 13 at 3 p.m. Refreshments available following the tournament. Contact Mark Kolander; 509/884-6301.

WINTERING IN THE RIO GRANDE VALLEY?

Abiding Savior Lutheran Church, 599 South Westgate, Weslaco, Texas, invites you to worship with us. Sunday service at 10:00 a.m. (8:00 and 10:00 a.m. December-March). For further information contact Pastor John P. Gaertner, 210/968-5228.

OWLS TOUR

Join us in April 1993 for a tour to New Orleans with visits to Civil War sites and plantations. For more information contact Reuben Feld, W4262 Emerald Dr, Watertown WI 53094; 414/699-3780.

ANNIVERSARIES

KNOXVILLE, TENNESSEE—Shepherd of the Hills (15th). Nov. 8, 10 a.m. Dinner and program following. Contact Pastor Kenneth Engdahl, 615/966-3112.

BURLINGTON (SLADES CORNERS), WISCONSIN—St. John (100th). Nov. 29, 9 a.m. 414/539-2979.

KENOSHA, WISCONSIN—Bethany (75th). Nov. 15, 8:00, 10:30 a.m. Dinner and fellowship 12:30 p.m. Contact Sally Krok, 414/652-6659.

LAKE MILLS, WISCONSIN—St. Paul (100th). Nov. 7, 7:30 p.m., Nov. 8, 7:30, 9:00, 10:30 a.m. Song service and organ recital Nov. 8, 3:00 p.m.; 414/648-2235.

ITEMS AVAILABLE

The following are available for the cost of shipping.

Altar items—One good quality altar with matching communion rail. Two brass seven-stick candelabras. One full set of altar, pulpit and lectern paraments with matching stoles. Contact Holy Redeemer Lutheran Church, 4475 West Water St, Port Huron MI 48060; 313/982-7632.

ITEMS NEEDED

For Twin Cities campus ministry—Carousel slide projector, overhead projector and cart, screen, small altar, lectern, communion ware, vacuum cleaner, 88-key keyboard, TV set, VCR. We will pay shipping costs. Pastor Joel Lintner, 612/378-1346 or 612/770-6532.

CHANGE IN MINISTRY

PASTORS

Boehringer, John F., from Luther High School, Onalaska, Wis. to St. John, Watertown, Wis.
Duncan, Michael D., from Good Shepherd, Burton, Mich., to St. Paul, Ft. Atkinson, Wis.
Foley, Michael L., from Pilgrim, Mesa, Ariz., to Calvary, Cannon Country, Cal.
Haberkorn, David M., from Lutheran Evangelical Christian Church of Japan, to Mt. Zion, Ripon, Wis.
Heins, Ronald K., from Wis. Lutheran High School, to WELS Parish Planner, Milwaukee, Wis.
Hennig, Daniel M., from Christ Our Redeemer, San Diego, Cal., to Shepherd of the Hills, LaMesa, Cal.
Jahn, Curtis A., from Redeemer, Cedarburg, Wis., to Northwestern Publishing House, Milwaukee, Wis.
Kaiser, Howard W., from St. Paul, Milwaukee, Wis., to retirement.
Kiecker, David J., from Mt Olive, Las Vegas, Nev., to Immanuel, Black Creek, Wis.
Kujawski, Robert P., from Prince of Peace, Traverse City, Mich., to Bethany, Manitowoc, Wis.
Laitinen, Wayne A., from Palos, Palos Heights, Ill., to Gethsemane, Oklahoma City, Okla.
Leyrer, Joel D., from Grace, Indianapolis, Ind., to St. John, Sleepy Eye, Minn.
Loesch, Kurt W., from Trinity, Englewood, Fla., to St. John, Burlington, Wis.
Sherod, James W., from Gethsemane, Davenport, Ia., to Lutheran Evangelical Christian Church of Japan.
Sweet, David T., to Rock of Ages, Payson, Az.
Traudt, Michael J., from Zion, Valentine, Neb., to Our Savior, Longmont/St. John, Platteville, Colo.

TEACHERS

Adicks, Paul, to Michigan LHS, St. Joseph, Mich.
Bain, Carol, to Cross of Christ, Coon Rapids, Minn.
Becker, Denise, to St. James, Milwaukee, Wis.
Biorn, Barbara, to St. John, Red Wing, Minn.
Briney, Ronald, from Minnesota Valley LHS, New Ulm, Minn., to Michigan LHS, St. Joseph, Mich.
Bufe, Karen, to Grace, St. Joseph, Mich.
Bunde, Steven, to Bethel, Menasha, Wis.
Christian, Benton, to Martin Luther, Neenah, Wis.
Clark, Pauline, to St. Paul, Tomah, Wis.
Collyard, Larry, from Bethel, Menasha, Wis., to St. John, Watertown, Wis.
Conradt, Marjean, to Apostles, Billings, Mont.
Cudworth, Gerald, from MLS, Saginaw, Mich., to retirement.
Czer, Ramona, to DMLC, New Ulm, Minn.
Eberhardt, Nathan, to St. John, Fremont, Wis.
Fairbairn, Jeffrey, to Jordan, West Allis, Wis.
Freyer, Donna, to St. Paul, Sodus, Mich.
Goplen, Catherine, to Salem, Stillwater, Minn.
Grobe, Jane, to St. John, Minneapolis, Minn.
Gullixson, Margaret, from California LHS, Huntington Beach, Cal., to East Fork LHS, Whiteriver, Ariz.
Hartman, Katherine, to St. Peter, Milwaukee, Wis.
Henckel, Cheryl, from Good Shepherd, West Bend, Wis., to Zion, Torrance, Cal.
Jackel, Sue, to Immanuel, Gibbon, Minn.
Jaehrig, Rebekah, to Pilgrim, Mesa, Ariz.
Jungen, Scott, to Bethany, Manitowoc, Wis.
Kaiser, Paul E., to St. Mark, Green Bay, Wis.
Karnopp, Sandy, to Our Savior, Longmont, Colo.
Keller, Susan, from St. John, Dowagiac, Mich., to Gloria Dei-Bethesda, Milwaukee, Wis.
Kluge, Dianne, to Friedens, Kenosha, Wis.
Kuber, Ellen, to David's Star, Jackson, Wis.
Maertz, Lynn, to St. John, Baraboo, Wis.
Martens, Priscilla, to St. Paul, East Troy, Wis.
Mears, Johanna, to Trinity, Brillion, Wis.
Meier, Lawrence, from St. John, Mequon, Wis., to St. Mark, Brown Deer, Wis.
Pasbrig, James, from Arizona Lutheran Academy, Phoenix, Ariz., to Nebraska LHS, Waco, Neb.
Petri, Sharlene, from First German, Manitowoc, to St. Peter, Mishicot, Wis.
Pieper, Chanyn, to Immanuel, Waukegan, Ill.
Reinke, Dorma, to Christ, Big Bend, Wis.
Smith, Roger, from St. John, Red Wing, Minn., to St. John, Two Rivers, Wis.
Strandt, Marlene, from Gloria Dei, Milwaukee, Wis., to Salem, Edmonds, Wash.
Strieter, Mary, from Salem, Milwaukee, Wis., to St. Peter, Weyauwega, Wis.
Thaldorf, Clark, to Arizona Lutheran Academy, Phoenix, Ariz.
Thusius, Paula, to Friedens, Kenosha, Wis.
Vetsch, Stanley, to St. Croix LHS, W. St. Paul, Minn.

Wehrauch, Audrey, to Samuel, Marshall, Minn.
Wessel, Mary, to St. John, Dowagiac, Mich.
Wilson, Noreen, to Lakeside LHS, Lake Mills, Wis.
Ziecker, Mara Lisa, to St. John, Hemlock, Mich.

ADDRESSES

PASTORS:

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Brei, Richard, 1304 9th Ave SE, Aberdeen SD 57401
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Bunde, Steven G., 812 London S, Menasha WI 54952
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Cohoon, Wade R. II, 7368 Co W, Greenleaf WI 54126
Curtis, James G., Box 2231, Eagle River WI 54521
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Hoffmann, Charles, 31 Waldheim Dr, New Ulm MN 56073
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Muench, Jason, 917 Steiner Dr, Mishicot WI 54228
Murphy, John Arndt, Rt 1 Box 25A, Dakota MN 55925
Murphy, Mark, Rt 1 Box 25A Dakota MN 55925
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Plath, Timothy M., Box 153, Francis Creek WI 54214
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Schmidt, James P., Box 155, Wood Lake MN 56297
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Westphal, Steven, 607 Post St, Saginaw MI 48602
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Zimmerman, Larry, 823 S Payne, New Ulm MN 56073
Zuleger, Wayne, 410 S 4th St, Watertown WI 53094

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Holman, James R., 7770 N Ridge Dr, Citrus Heights CA 95610

SCHOOLS:

Dr. Martin Luther College, 1884 College Heights, New Ulm MN 56073-3300
St. Croix LHS, 1200 Oakdale Ave, West St. Paul MN 55118
West LHS, 1001 Highway 7, Hopkins MN 55305
Wisconsin Lutheran College, 8800 W Bluemound Rd, Milwaukee WI 53226

As I write these lines, it is program budgeting time for our churches—January 1, 1993, is beckoning. It is not an altogether happy time (to put the process in its most favorable light). Frequently casting a long shadow over the task are current deficits in the 1992 budgets. This is not unusual. Congregations often find themselves with large deficits this time of year, reflecting slim offerings during the summer months and erratic giving habits. My home church, for example, has a deficit of \$40,000; a neighboring church's deficit is near \$100,000. Since churches traditionally receive one-third of their annual offerings during the last two months of the year, December 31 has the final word on the deficit.

In the aggregate, budgeting involves "big bucks" for our 1,222 congregations. In 1991 these congregations had an income of \$146,894,421 and a budget to match, in fact, more than match. Ten years ago those congregations had an income of \$86,593,253 (\$126,989,480 in 1991 dollars) and per communicant giving increased from \$278 to \$461.

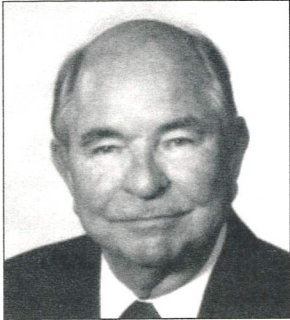
In order to fund the 1993 budget's programs, many congregations will undertake a stewardship education program. The aim will be threefold: to inform members of the kingdom plans for 1993, to review the biblical foundations of stewardship, and—in some cases—receive a commitment toward the church's action plan for 1993.

For some 20 years the synod has produced a stewardship program for use by congregations. This year is no exception. Available from the Commission on Adult Discipleship is the 1992 program, "My Heart and My Home." The program thoroughly examines from a biblical perspective a Christian's stewardship life from how we use our money to witnessing to our faith (and topics in between). Attractively presented, it is a 4-week program. Sample packets are available from the commission for \$5.00. Drop them a line at 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

I have found both in my parish ministry and my 17 years as the synod's stewardship counselor that the Christian's use of his money is not a popular topic. The Christian's pocket book, Luther pointed out, is the last part of a Christian to be converted. This column may not be esteemed in some households where "money" and "church" are synonymous, as in "the church is always asking for money." Luther already noted—in one of his grand generalizations—that "no one has anything to give for the sake of God, but one has money enough for silk and satin."

Before I end this with another word from Luther—I hope and pray that before this year ends, all our churches will be deficit free, and face the new year with no red ink. And now always helpful—Luther: "Since compulsion is abolished in the New Testament, it is not necessary to tithe. Yet I say that this sort of arrangement would still be a fine one if we agreed among ourselves to observe it." Thank you, Brother Martin!

James P. Schaefer



The Christian's pocket book, Luther pointed out, is the last part of a Christian to be converted.



First Lutheran of LaCrosse, Wis., sponsored a "living Christmas card" with five scenes.

Precious is the Child What's up for 1992?

by John Barber

Precious is the Child. Sound familiar? Who can forget the 1991 Christmas outreach campaign? For the first time in its history, the Wisconsin Evangelical Lutheran Synod witnessed to the nation with a TV spot broadcast on four cable network affiliates in 26 areas on over 100 stations.

An 800 telephone number prompted responses from 38 states, 25 percent of whom gave their names and addresses. A "thank you for responding" letter was sent to 270 homes, and names were given to local congregations for follow-up.

Over 700 congregations participated in the outreach. They distributed more than 90,000 Christmas card invitations and 50,000 ornaments and displayed mini-billboards. They broadcast radio and TV public service announcements.

Many congregations took their own initiative, employing imaginative approaches. First Lutheran, LaCrosse, Wisconsin, sponsored a unique drive-through "living Christmas card" for its community. Some 400 to 500 members took part in the five scenes in the exhibit, sometimes in weather carrying a wind chill of 24 degrees below zero. Almost 1200 cars carrying 3500 people drove through the unusual Christmas greeting.

What's up for 1992? Congregations are encouraged, individually and together with area churches, to conduct Christmas outreach, using existing materials and enlisting the cooperation

of local cable access stations. The *Lifetime* cable network has been identified as the most appropriate vehicle for our message.

One example of a group effort already in place is that of congregations in the Southeastern Wisconsin District. Through its Milwaukee Federation, area churches will broadcast over 200 spots during the week before Christmas.

An information and usage packet for the '92 outreach has been mailed to all congregations. Congregations desiring further information and assistance on using local TV may contact the WELS evangelism/mass media office at 414/771-9357.

Of special interest to many congregations was the Precious is the Child Christmas concert video, featuring the Wisconsin Lutheran Seminary chorus and Wisconsin Lutheran College's choir and handbell ringers (see page 371). Wherever it was offered for broadcast on local cable access stations, it was accepted. Congregations also used the video to enhance their worship services, and others took it to local hospitals and nursing homes for special showings.

What's up for 1992? How will you and your congregation witness for that most precious child, Jesus Christ?



John Barber is director of the synod's Mass Media Ministry.