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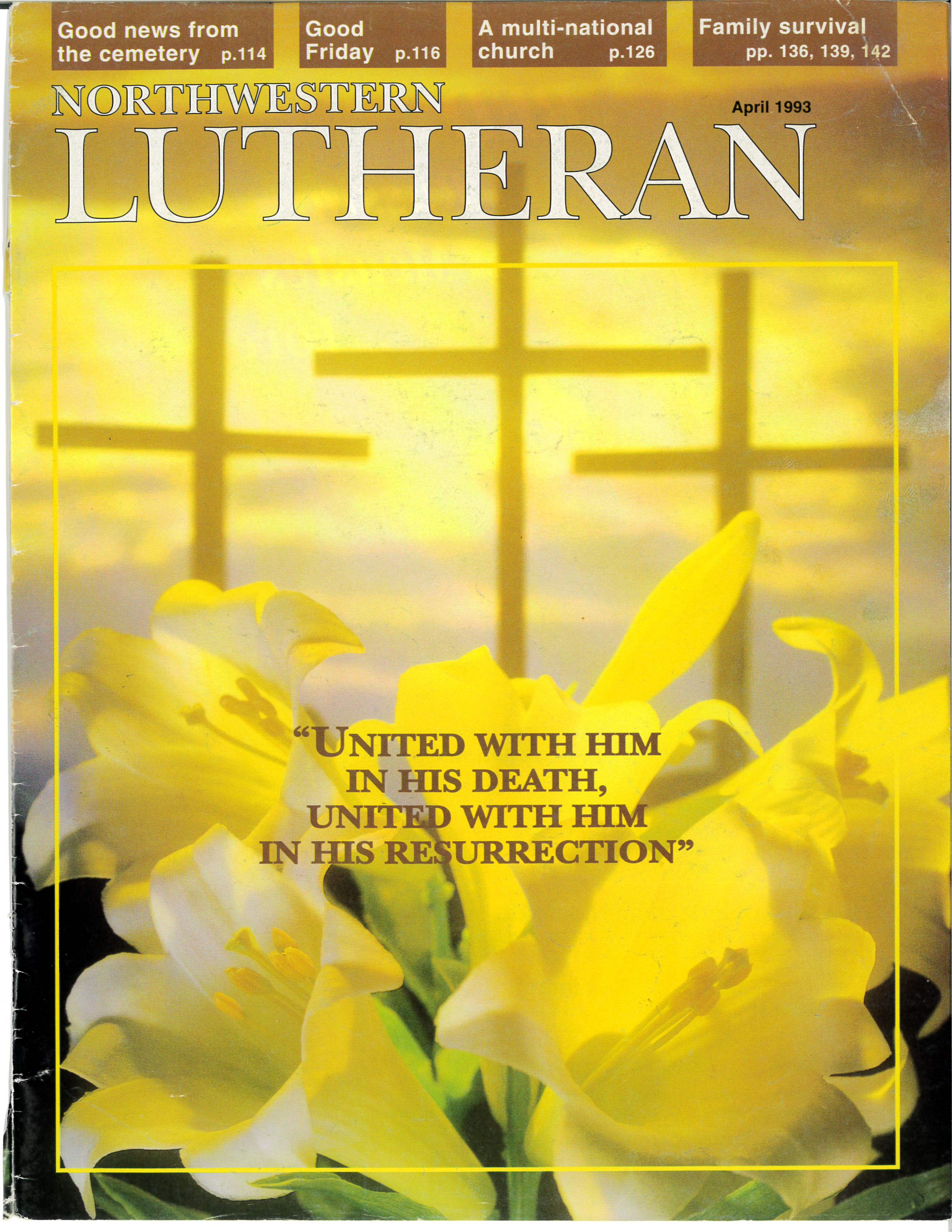
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NORTHWESTERN

April 1993

# LUTHERAN



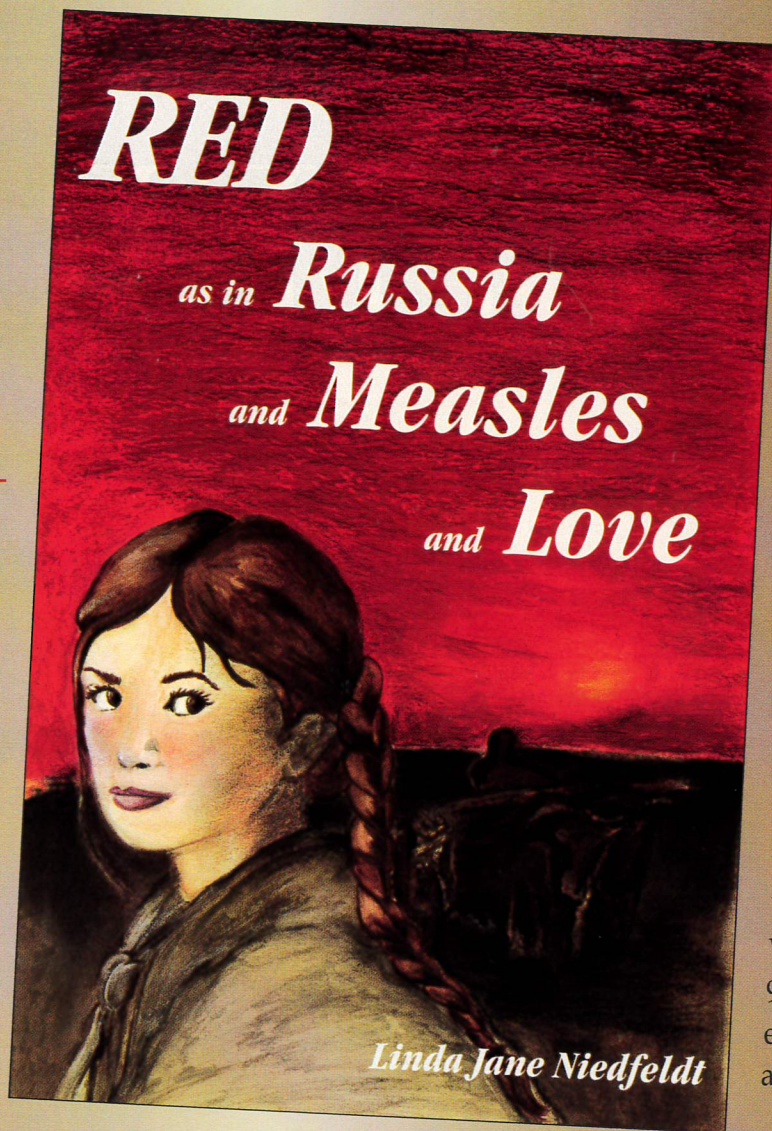
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IN HIS DEATH,  
UNITED WITH HIM  
IN HIS RESURRECTION”**

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**"I'm afraid,"** cries the child crawling into the parents' bed during the thunderstorm. "I'm afraid," hesitates the teenager heading out into the world. "I'm afraid," thinks the patient tossing on a hospital bed before surgery.

Perhaps we've been in similar situations. Perhaps we haven't. But there is one situation coming which would flood us with fear if it weren't for the filled cross and emptied tomb of Jesus. When death crooks its finger, only those who trust the crucified and risen Savior will know they have no need to be afraid.

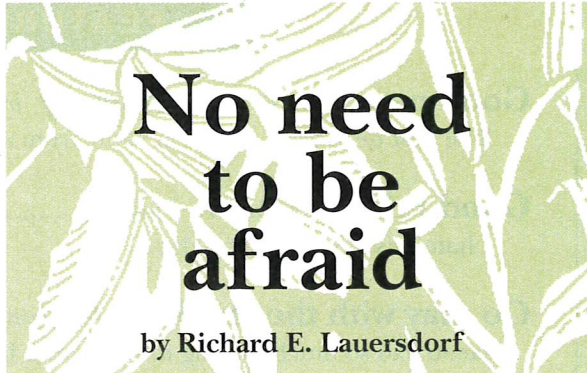
### God is my Father

"God is my Father; I am his child," was Jesus' assurance. Just look at the days before he died. "Abba, Father," he prayed trustingly in Gethsemane's shadows, "not what I will, but what you will." "Father," he also prayed later in tender love when the nails had pinned him to the tree, "Forgive them, for they do not know what they are doing." Taunted by the enemy to see whether his Father would deliver him, he still trusted and remained on the cross because that was his Father's plan.

Now in the afternoon darkness, when the battle was completed, Satan's head crushed, hell conquered, it was again, "Father." "Father," he said, "into your hands I commit my spirit." God was his Father; he was his child.

If you're like me, there are plenty of times when it's hard to say, "God is my Father; I am his child." Sin gets in my way—those daily ruts into which I fall so easily or that sudden sin into which I careen so speedily. How can God still call me his child and how dare I still call him my Father? Other times trouble comes, disappointment cuts, grief crushes, and I begin to wonder, "If I am his child and he is my Father, why does this happen?" Always lurking around me is the world with its mocking question, "Where is your Father? Let him deliver you." What then?

To Jesus' filled cross and emptied tomb. Good Friday and Easter Sunday are our guarantee that in spite of everything and anything in me or about me, God is still my Father and I am still his child.



## No need to be afraid

by Richard E. Lauersdorf

*"Father, into your hands  
I commit my spirit"  
(Luke 23:46).*

### Death is defeated

Life is snatched from us. We die because we cannot prolong life one half second. Not with Jesus. He once said, "I lay down my life for the sheep. . . . I have authority to lay it down and authority to take it up again" (John 10:15, 18). On Good Friday he proved it. When his work of salvation was done, he took his soul and laid it into his Father's hands. "Into your hands," he said, "I commit my spirit."

Don't we see what this means? Jesus' death is our payment; his resurrection is our guarantee. With sin's debt paid, death is now a toothless tiger which can only growl, but not bite. When our moment comes, we also can pillow our heads on that prayer, "Father, into your hands I commit my spirit."

### Heaven is my home

When death has come, then what? Listen again to Jesus. He gives us the answer. Earlier he had told it plainly to the penitent thief with the divine promise, "Today . . . with me in paradise." Now he repeats it for himself and for us. "Father, into your hands," he said confidently, "I commit my spirit." At that moment his soul entered paradise to be safe at his Father's side. On Easter the seal was broken and the stone rolled away to show the grave empty and the Son of God risen with body and soul forever and gloriously joined.

Want to learn how to die? Jesus shows us. It's no insensitive stranger or heartless enemy into whose hands we place our souls. Those are the warm, loving hands of our Father which stretch down to take us to his house. Just as Easter followed that first Good Friday, so a final, glorious Easter will surely dawn to raise our lifeless clay from its resting place to his eternal glory.

Afraid to die? Good Friday with Jesus' filled cross and Easter Sunday with his emptied tomb fairly shout to us. "There's no need to be afraid."



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

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

# NORTHWESTERN LUTHERAN

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### Editorial office

Rev. James P. Schaefer, Editor  
Dorothy J. Sonntag, Assistant Editor  
Linda R. Baacke, Editorial Assistant  
Laura L. Kamin, Intern  
*Northwestern Lutheran*  
2929 N Mayfair Road  
Milwaukee WI 53222-4398  
Phone 414/256-3888 FAX 414/771-3708

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### Production

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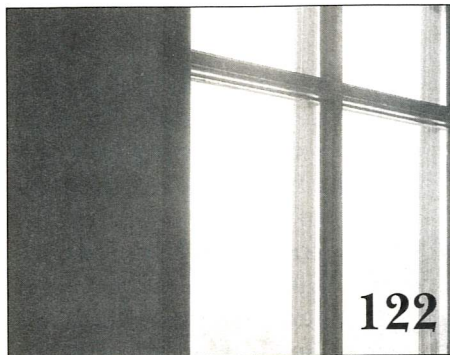
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**FORWARD**

- The cover (taken from the Easter card produced by the synod's Mass Media Ministry) and the back page's "First morning" announce, and Richard Lauersdorf (p.111) and President Mischke (p.135) affirm, that this is Northwestern Lutheran's Easter issue.
- Yet the topic for the next four pages is death, an uncomfortable subject for many of us, especially at Easter—a time to emphasize life. On the next pages Mark Braun takes us to the cemetery, Paul Tullberg to the cross, and Steven Stern to the hospital room of a dying child. Those pages may be about death but you'll find they're also about Easter.
- You'll find a second theme, that of helping families survive, in this issue. Paul Kelm leads off (p.136) by describing the price tag of a lack of family values: "child abuse and neglect, rising rates of poverty among women and children, emotionally starved and morally bankrupt teens. . . ." Rolfe Westendorf picks up the topic again (p.139): "The family is in trouble, and everyone knows it. . . . Yet family preservation is not a major issue today, and the caring people who try to raise the issue are ignored." James Schaefer concludes (p.142): "Nobody is listening. . . . The one right no one has addressed is: Children are entitled to a stable family life."
- For these topics and more—forward.

Dorothy Sonntag

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**I**t seems so out of place. All around are signs of the living: apartments and condominiums, middle schools and shopping malls, pharmacies and factories. Yet, tucked among them, is the incontrovertible evidence of death: the cemetery.

Every profession has its occupational jokes, and the grave digger is no exception. (Joe: "I really like my job at the cemetery." Frank: "How come?" Joe: "I've got lots of men under me.") Folks smile weakly when someone remarks how everybody's "dying" to get in there. But the cemetery isn't a very funny place. Those who've had someone they love buried in one can tell you that.

In many ancient places, the dead received more careful and more costly attention than the living. At Petra, the rose-red city in the Jordanian desert south of the Dead Sea, the magnificent tombs of kings and conquerors took more space than the meager dwellings of the living. When archaeologists opened Grave Circle A at Mycenae, in southern Greece, they uncovered more than 30 pounds of pure gold, beaten into facial masks, pendants, sword handles, diadems, and hundreds of decorated leaves. Raedwald, High King of England in the early seventh century AD, was buried amid silver serving dishes, bejeweled belt buckles and scabbards, gruesome iron military equipment, and a purse filled with gold coins.

By contrast, Americans expend enormous efforts



MRS. KEVIN SCHIEBEL

## Good news from the cemetery

by Mark E. Braun

trying to postpone death, to deny its existence, to conceal its terrors. We spend billions of dollars on facial cremes, Grecian formulas, chin lifts and tummy tucks, as if we can put off the ride to the cemetery. We've euphemized death out of our vocabulary. Relatives "pass away," a co-worker "checks out." Entertainer Phil Harris told former ballplayer Bob Uecker one time

about a mutual Hollywood pal who "put his cue back in the rack." Meanwhile, we isolate the dead and the about-to-die behind institutional walls, to be dealt with only by the professionals.

It appears to work, at least for a while; millions of otherwise well-adjusted men and women come unglued when the small talk turns to death.

**P**astors, however, aren't allowed that luxury. The larger a congregation, and the higher the average age of its members, the more frequently the trip to the cemetery intrudes upon minister's schedules. That out-of-place feeling comes again: trucks rumble along the interstate, children shout as they play across the street, but inside the cemetery that awful, lonesome stillness prevails. A pastor walks alongside a widow to the section where her husband's body will be laid; he stands next to sons and daughters as they say good-bye to their mother; he reads (but he doesn't need the book anymore; he knows it by heart), "Earth to earth, ashes to ashes, dust to dust. . . ."

---

*Someday Jesus will return to reclaim every last person who ever trusted him.  
It won't matter whether we're still living when he comes back, or  
whether we've been dead ten thousand years. He'll find us.*

In the nine years I was a parish pastor I conducted almost a hundred funerals. I got to know my way around six or seven cemeteries, and visited a dozen others. When a departed brother or sister lived three-score years and ten, or more, going to the cemetery was easier. But the memories of some funerals refuse to go away. There were twin girls, born three months prematurely; each was baptized, lived and died within 25 minutes. A ten-year-old boy doing his paper route was struck and killed by a man driving home during rush hour. (By terrible coincidence, he died the same day my younger son was born.) The hardest was a young father and his nine-year-old son, an only child; they died together in a Saturday morning plane crash.

Clarence Darrow, the brilliant but skeptical defense attorney, questioned why Christians don't welcome death more. "Men and women who profess Christianity die by thousands every day," Darrow observed. "No matter how fatal the disease, how great the agony, how sure they are of heaven, they will travel the world over and be cut to pieces by inches so that they can stay in this vale of tears a few days longer, when they might be singing hosannas and enjoying all the pleasures of the blest."

Even for us, death remains a dreadful thing. God didn't design human beings to die. Death was not part of his grand schematic for the universe. Every ounce of our earthly fiber recoils at the thought of our own mortality. So we, too, run our laps and modify our diets and submit to surgery and wash away the gray, because even in us there is the desire to deny, to delay, to disguise dying.

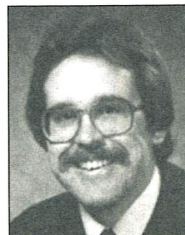
There were some brave, devoted women nineteen centuries ago who awakened early on a Sunday morning and went to the cemetery to finish the burial details for a very good friend. On the way they wondered out loud who would roll away the heavy stone at

the entrance to their friend's grave. The cemetery is the last place one would expect surprises, but in rapid order these loving ladies got a bunch of them. The stone was pushed aside! Their friend's body wasn't there anymore! And their friend wasn't dead anymore! Two men were standing next to the grave, and they asked the women, "Why do you look for the living among the dead?" — which, suddenly, seemed such an obvious question. Why were they there? "He is not here; he has risen!"

The best news human beings will ever hear came from a cemetery. Our good friend Jesus was dead, but he's alive again! His resurrection is God the Father's way of putting an undeniable stamp of approval on everything Jesus said and did during his brief stay on our planet. His resurrection is the Father's way of saying to his Son, "Mission accomplished," and it's the Father's way of telling us, "Everything's forgiven." His resurrection certifies every declaration Jesus ever made about himself: "Anyone who has seen me has seen the Father." "I and the Father are one." "I am the resurrection and the life." "Because I live, you also will live." "He who believes in me will live, even though he dies." "Whoever believes in me will never die."

Someday Jesus will come back to get us. Someday he will return to reclaim every last person who ever trusted him. It won't matter whether we're still living when he comes back, or whether we've been dead ten thousand years. He'll find us.

And then, the cemetery will be the noisiest, busiest, happiest place in the whole world.



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

# Good Friday

by Paul A. Tullberg

**B**lack is a color often used at funerals. It is the color of mourning. The color black is used on only one day in the church year. That day is today, Good Friday.

This is the day that Jesus paid the full price for us. This is the day when we see all of God's righteous anger against us poured out on his Son. This is the day when we see all of God's fierce love for us as he takes our punishment in our place.

For Christians, this is the day that tears at our hearts. The day when our best friend went the extra mile for us. The day that we never wanted to come, but had to come. This is that day.

This is the day Jesus died.

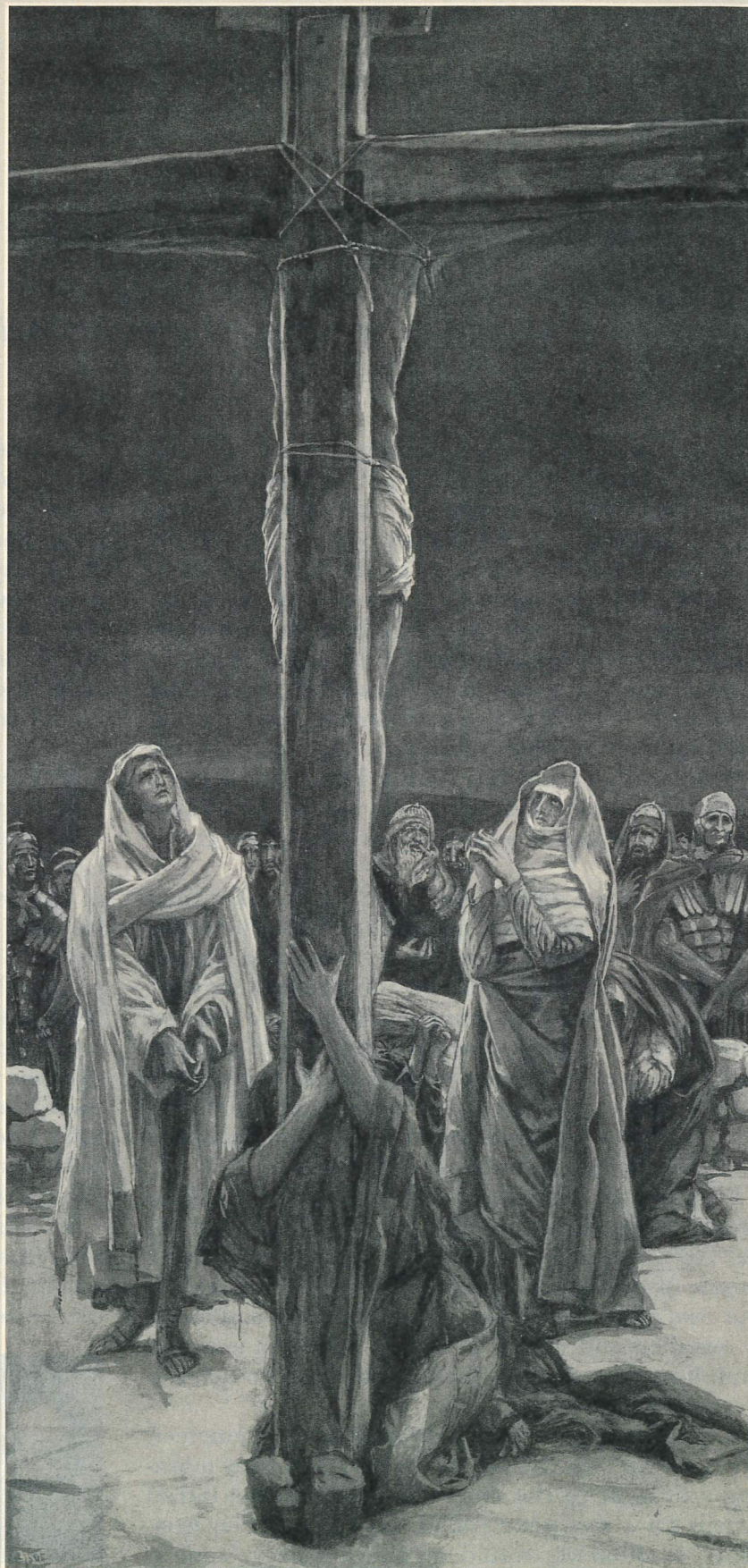
This day reminds me of my own sin. It reminds me of God's anger at my sin. It reminds me that the day Jesus died the Lord shut off the sun from noon until three. How Jesus suffered for me! My sin cost his life. I have never had a friend like Jesus.

I'm sorry my sin caused this to happen to him. I don't ever want to forget whose fault it really is and how God loved me in spite of my sin.

This day hurts and heals. It makes me want to cry at my selfishness. It makes me want to laugh in the joy of God's amazing grace.

I hate this day. I love this day.  
Good Friday.

*Paul Tullberg is pastor of Hope, Belvidere, Illinois.*



JAMES J. TISSOT



# Go play with the children

by Steven G. Stern

GERALD M. KOSEK STUDIO



*A few days before he died Jacob told his mother "I saw Jesus. And I saw children playing."*

**W**e live in a time of great contrasts in the way our society treats its children. On one hand, we see children in homes without food or clothing or proper sanitation. On the other, we see children wearing designer clothes and talking to friends on their own private telephone lines.

As you and I assess our parenting, we are probably somewhere in between. We are not grossly neglecting our children. We are not satisfying their every whim. But many of us wonder whether we should be doing more. What should we be doing more of? What should our priorities be?

Let me tell you about Pam and her son, Jacob. I met Jacob at Children's Hospital. He was eight years old and had cystic fibrosis. After a relatively normal life, Jacob's lungs were no longer responding to antibiotic treatment. The doctors had no more magic medicines in their bags. Jacob was running out of time.

As I visited with Jacob and his mother I watched Jacob's hands flying through a pile of Legos, putting together an impressive machine in minutes. His hands seemed to tell me there was so much playing to do. There was so little time to explore the world.

Later Pam and I talked about Jacob's dying. She wanted some books about heaven to read to him. She wanted to be ready to talk with Jacob when he was ready to talk with her. I found her some books I thought might be helpful and shortly thereafter Jacob was released from the hospital.

When I returned from a vacation I saw Jacob's obituary in the paper. I went to see Jacob and his parents at the visitation prior to the funeral. Pam told me that Jacob knew his end was near. In his last days he didn't want to be alone. He always wanted someone to be with him.

**A** few days before he died he told his mother, "I saw Jesus. He couldn't quite get his arms around me because of my stomach tube. And I saw children playing."

And his mother Pam said to him, "It's all right, Jacob. Go play with the children."

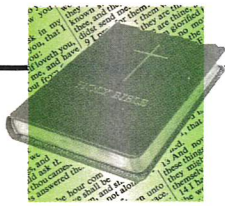
I wept in my heart when Pam told me what she had said to Jacob. I wept for her pain and loss. I marveled at her ability to love her child enough to give him permission to leave her.

And when I evaluate my parenting and I berate myself for neglecting all the opportunities I've had to teach and love and talk to my children, I remember what Pam did.

Teach your child to know Jesus. It will help your child live. It will help your child die. That will help you to remember your child is God's gift for you to nurture and then let go, whether into this world or into the world to come.



*Steven Stern is a chaplain with Wisconsin Lutheran Institutional Ministry, which serves the Milwaukee area.*



# The Pentateuch

## The first five books of the Bible

by Roland Cap Ehlke

**G**od is the great communicator. In the beginning, he simply spoke “Let there be . . .” and created the heavens and the earth.

Ever since that time, he’s been communicating with his creation. The book of Genesis tells us that God walked in the Garden of Eden and spoke with our first parents. Even after they disobeyed him and fell into sin, he did not break off communication. He declared to them the terrible results of their sin—a world filled with sorrow and death. He also spoke of the Savior whom he would send into the world.

With other early believers, such as Abraham, God also spoke directly. At the time of Moses, about fourteen centuries before Christ, God began to put his word into written form.

Moses and the prophets after him wrote God’s word on animal skins which were sewn together and rolled into scrolls. The scribes copied these scrolls so exactly that they even counted the number of words in each Old Testament book to make sure they didn’t miss any. In this way, the Lord saw to it that his written word was preserved from one generation to another.

### The Pentateuch

Moses was one of the towering figures of all time. God used him to lead the chosen nation of Israel from their bondage in Egypt to the promised land. To Moses God gave the ten commandments. And it was Moses whom God inspired to write the first five books of Scripture.

These books are known by several names. One is the *Pentateuch*, a Greek term meaning “five volumes.” Another, *Torah*. This is the Hebrew title and means “law.” Because of its name, people sometimes get the mistaken impression that the Torah contains only law. In fact, it contains both law—relating man’s sin—and gospel—relating God’s love and forgiveness.

The ancient Jews divided the Hebrew Scriptures into three main parts—the Law, the Prophets, and the Writings. Jesus referred to this division: “Everything must be fulfilled that is written about me in the Law

of Moses, the Prophets, and the Psalms” (Luke 24:44; the Psalms are the first book in the Writings and thus represent that section).

### Genesis

Genesis means “beginning, origin.” Not only does the Bible’s first book describe the creation of the heavens and the earth, but it also relates other firsts: the first sin, the first gospel promise, the beginnings of God’s chosen nation of Israel.

The Bible was not always divided into chapters and verses. Like the names of most of the books, those markings were added later to help people find their way through the Scriptures. Even without such partitions, Genesis falls into two divisions. The first part of Genesis (chapters 1-11) recounts the early history of the human race. Here we find the epic stories of Creation, the Fall, the Flood, and the Tower of Babel.

The rest of the book (12-50) focuses on the formative years of the nation of Israel. The Lord chose this people, beginning with Abraham, to be the nation from which the Savior of the world would come: “Through your offspring all nations on earth will be blessed” (22:18). Most of these chapters deal with the patriarchs—that is, the founding fathers, Abraham, Isaac, and Jacob, also known as Israel. The book’s closing chapters relate how God saved the family from famine through Jacob’s son Joseph.

Within its twofold division, Genesis has ten mini-histories, following the introduction to the entire book (1:1-2:3). Each of these histories (Hebrew, *toledoth*) begins with the expression “This is the account of. . .”

Throughout the Bible’s first book we see the tragedy of human sinfulness, but also the wondrous story of God’s grace to a fallen world.

### Exodus

Scripture’s second book, Exodus, takes up the history of God’s people some three centuries after the close of Genesis. The descendants of Israel had grown

into a great nation, as God had promised. But over the generations they had become slaves in Egypt.

Through the statesman-prophet Moses, God led his people out of Egypt (hence the name Exodus). On their way to the land God had promised to Abraham, the land of Canaan, they traveled into the desert or wilderness. God guided his nomad nation to Mt. Sinai. There he gave them the ten commandments engraved in stone.

The theme of Exodus is the Lord's covenant with the people of Israel. The book divides into three sections: the deliverance from Egypt (1-18); the establishment of God's covenant with Israel (19-24); entry into the place of the covenant, the tabernacle (25-40). The tabernacle was a large tent which served as the focus of worship for the entire nation.

Exodus contains the spectacular account of Israel's passage through the Red Sea, as well as God's miraculous providing of manna as food for his people in the desert.

### Israel in the desert

The other three books of the Pentateuch continue the story of the Israelites' journey to Canaan, a journey which lasted 40 years.

**Leviticus** describes numerous details for Israelite worship. The book relates how the people were to come near to God (1-16) and to exhibit their relationship with him (17-27). The people's lives centered around various sacrifices, the priesthood, laws of purification, and special days, such as the Great Day of Atonement. The book's title relates to the Levites who were so intimately involved in these activities. The many sacrifices pointed ahead to the supreme sacrifice for the sins of the world.

**Numbers** records two censuses of Israel. Actually, Numbers is more of a travelogue of the Israelites' journey through the wilderness. It covers the 39 years during which the people traveled from Mt. Sinai to the Jordan River, on the other side of which lay the promised land. Numbers tells of the people's rebel-



JAMES J. TISSOT

It was Moses whom God inspired to write the first five books of Scripture.

lion and complaining, and of God's punishments, patience, and forgiveness. It contains the well-known stories of the 12 spies, the bronze serpent, and Balaam's donkey.

**Deuteronomy** means "second giving of the law." It repeats many of the laws, including the ten commandments. This book was Moses' farewell to the people as they prepared to enter Canaan. We find in Deuteronomy the Lord's promise to Moses, "I will raise up . . . a prophet like you" (18:18). That greatest of all prophets was to be Jesus Christ. Deuteronomy closes with the account of Moses' death. God may have inspired Moses so that he was able to record the account of his death before he actually died, or his successor, Joshua, may have written those closing words.

Much modern scholarship denies Moses' authorship of the Pentateuch and attributes the writing to several sources. Yet, the Bible declares, "Moses wrote down this law and gave it to the priests" (Deuteronomy 31:9). And as we have seen, no less an authority than Jesus himself speaks of the "Law of Moses."

The Pentateuch serves as the grand entranceway of the Bible. We stand in awe as God begins relating his plan of salvation. The rest of the Bible will unfold that glorious plan.

*Next:* The historical books.

*(More information on the Pentateuch is available in The People's Bible commentary series, published by Northwestern Publishing House. The Pentateuch volumes available are Genesis, Exodus, Leviticus, and Numbers. Deuteronomy will be released by the end of this year. Books may be ordered by calling 1-800-662-6022; in the Milwaukee area call 475-6600. —Editor)*



Roland Cap Ehlke is an editor at Northwestern Publishing House.

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# A lesson from Dr. Carter

To the Lord it makes no difference  
whether one's skin is white, black, yellow, or red

by Mildred O. Meyer

**W**e younger members of our family were in quite a dither. A black man would preach at our mission festival. We had never seen such a person. There were no black people in our small village.

The older girls, who on occasion had accompanied our father on trips to Minneapolis, had stayed at the West Hotel, where all the waiters in the dining room were black. "Good service," the girls acknowledged. That was all they reported. It was up to us younger ones to form our own opinions.

The mission speaker's name puzzled us—Dr. Marmaduke Carter. No, he did not remove diseased tonsils, we were told, nor carry a little black bag filled with medications when he visited the sick. A strange doctor.

That name Marmaduke. Who ever heard of that? It sounded quite heathenish. In our congregation there were Johns and Hermans and Williams. Nice names. But Marmaduke?

Dr. Carter would eat his evening meal at our home and sleep in our guest room. Mother had cautioned us repeatedly that no one was to stare at him.

"Remember," said Mother, "to the Lord it makes no difference whether one's skin is white, black, yellow, or red. All become his dear children through faith in Jesus. Dr. Carter, though black, is also God's dear child."

To be sure there was no staring, we younger chil-

dren were relegated to the kitchen for our evening meal. One of the older girls kept close watch. Annie, our hired help, who usually ate with the family, would wait on the table in the dining room. Mother was going all out for Dr. Carter.

**A**fter the evening meal, Dr. Carter and my parents retired to the living room. Here the mission speaker told how he left Alabama to start a congregation for the black Lutherans living in Chicago.

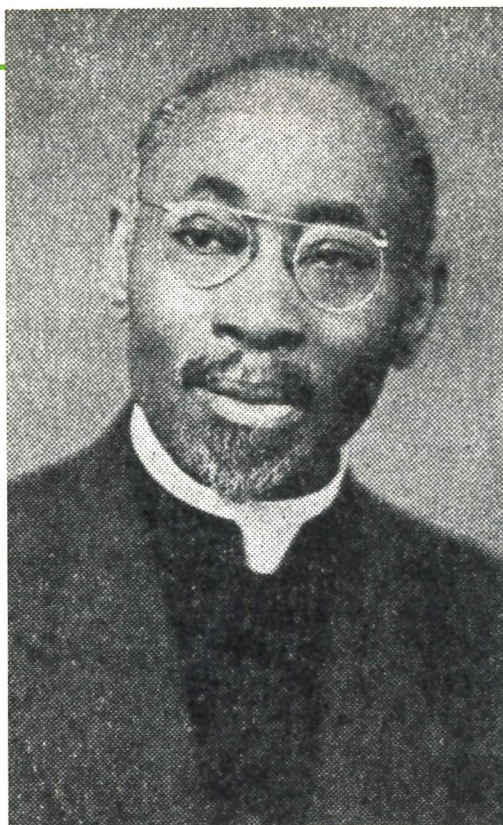
Just then my little brother, Manny, escaped his captors and burst into the room. Manny came to a sudden halt when he saw Dr. Carter. He drew back a few steps and stared.

Dr. Carter appeared unperturbed. "Hello, young fellow," he said. "Want to shake hands?"

Manny retreated a few steps.

"Would you like a picture of me?" Dr. Carter reached into his pocket and drew out a postcard-sized picture.

Manny wanted that picture, but it meant stepping closer and reaching for the offering. He stepped forward slowly and gingerly. Dr. Carter made no attempt to reach out to Manny. Finally Manny was close enough. In reaching for the picture his thumb brushed Dr. Carter's hand. A look of surprise flitted across Manny's face. The hand felt like any other. Manny slid his hand across Dr. Carter's hand. Dr.



Marmaduke Nathaniel Carter was born in Virginia in 1881. He entered the Lutheran Church-Missouri Synod ministry in 1917 and served in Chicago from 1928-1957. During those years he was a popular preacher for mission festivals in the Wisconsin Synod, preaching with equal facility in English or German. His works include *Lutheran Customs*. He died in 1961.

Carter covered the little white hand with his black one.

Just then Annie appeared at the doorway. "Bedtime," she said to Manny.

Dr. Carter appealed to Mother. "Do you think this little fellow could stay up fifteen minutes later tonight? We are just getting acquainted."

Mother gave her consent.

When Annie appeared fifteen minutes later, Manny was sitting on Dr. Carter's lap, fast asleep, his head resting against Dr. Carter's chest, one arm encircling his neck. Mother lifted Manny from his resting place and handed him to Annie.

The next day no one was dispatched to the kitchen for the morning meal. We all ate in the dining room. Manny picked up his table setting and tried to crowd in next to Dr. Carter. The gracious man moved over and made room for the little fellow. When Manny had trouble grasping his glass of milk, the large black hand reached out and steadied the small white one.

At eleven, Dr. Carter would be leaving on the Great Northern for Minneapolis. The train station was a block from our home. We must have been a strange sight as we accompanied our new friend to the station. Father carried the suitcase and Mother carried the box in which she had provided an ample lunch. Manny clung to his friend's hand and trotted along all the way.

When we arrived at the station, there wasn't much time to waste. Already we could hear the distant sound of the train's whistle. Now the train was rounding the corner and coming into sight. Dr. Carter thanked my parents for their hospitality and shook hands with each of us. When he came to Manny, he took both his hands, and said, "Be good, Manny." Manny looked as though he were about to cry.

Dr. Carter boarded the train. The Great Northern moved on, its whistle shrieking at the crossings. We watched it until it was out of sight.

As we walked home, Mother reminded us, "Color makes no difference to our heavenly Father. White, red, yellow, black. All are his dear children through faith in Jesus."

"Marmaduke is really a very pretty name," submitted little Ethel.

"As nice as Herman William?" Father teased.

"Well, not quite that pretty."

To the best of my knowledge, none of us in later years was racially biased. I feel that was due to a wonderful black man named Dr. Marmaduke Carter.



Mildred Meyer is a member of St. John, Jefferson, Wisconsin.

*When Deborah (not her real name) was a child,  
her family's church-going facade  
hid a serious problem: incest.*

**Y**ou were sexually abused—by whom?  
I recall some subtle forms of sexual abuse involving my father. I also experienced traumatic sexual abuse as a child. The face of the abuser—either my father or my uncle—is still blocked from my memory.

***The memory was buried?***

Until three years ago. I became very sick and was hospitalized for severe internal bleeding. When I finished taking my medication and had to be hospitalized again, it became obvious I had to get counseling. My Christian counselor helped me piece things together.

***How did the experience affect you?***

It affected my relationship with my husband and with Jesus. Relationships in general suffered.

Physical affection from my husband made me feel very uncomfortable. I used to do everything I could just to avoid sex, to the point where I was afraid he'd leave me. When my daughter was growing up, I couldn't stand it when my husband would hug her and kiss her. I'd walk out of the room, I'd get so angry. And I didn't know why.

***How did it affect your relationship with God?***

God was always so distant. As a child I always prayed—I have to thank my mother and my dad for taking me to church. But what happened to me led to confusion. I'd think I wasn't worthy; I just wasn't an important person. Maybe he only watches over the important people. All through my life I did not feel important to God. I believed he died for me and took away my sins, but other people were more important.

***Every sexual abuse victim seems to feel shame.***

***How about you?***

Sex became something shameful. Although I know now that sex is a gift from God, I still struggle with feeling shame over sexual pleasure.

And as the memories of the abuse started to come back I started wondering if I'd actually wanted the sexual abuse, and I felt guilty about that.

***What has been most helpful to you in recovery?***

Working with a Christian counselor helped me face the reality that it happened, and helped me realize it

# An incest survivor picks up the pieces

by Philip W. Merten

wasn't my fault. I was the one who was violated; I'm not guilty. I'm still working on that.

I'm being healed by getting rid of anger—anger I hadn't even been aware of. The anger I'd held inside had been causing my depression and my physical ailments.

***What helped you deal with your anger?***

Just acknowledging it, first of all. I'd been in denial. I've been very angry with my father—and I'm not sure if it's because he's the one who did it, or because it happened under his roof and he didn't prevent it. I've had some anger with my mother, too. Breaking through that denial and acknowledging, "Yeah, I am angry," has really helped.

That was really difficult, because I wasn't allowed to express anger as a child. I was slapped if I even got loud.

I remember telling my therapist, "I'm not angry." He told me, "Let's go to your father's grave." We did. When I got there I was shaking. I'd never been back for a visit. I found myself wanting to kick my father's gravestone. That's not the feeling I thought I'd have. I'd been telling myself, "Oh, I've forgiven, I don't



*What would you say to somebody who has been sexually abused?*

I'd encourage him or her to get professional counseling from someone trained in dealing with sexual abuse. I belong to a Christian support group for sexual abuse survivors. All of us are seeing therapists, or have in the past. As I talk with other sexual abuse survivors I can see the truth of 2 Corinthians 1:4: "We can comfort those in any trouble with the comfort we ourselves have received from God."

Let the person talk about the incident. Listen. Empathize. And be sure to tell that person it wasn't his or her fault. All abuse victims feel as if we'd done something wrong.

And all abuse victims feel betrayed. Someone we trusted violated us, and now whom can we trust?

I have been learning to trust Jesus, and I wrote this poem:

You were there—  
I know you were there because you have told me  
you are everywhere and know everything  
and see everything.

You were there—  
You saw what happened to me.  
I am a child, but no longer a child.  
My body is broken as a china doll  
that has been smashed against a wall.  
I am hurt.

You were there—  
You know what I am feeling.  
Now, confusion and shame  
are the blankets that cover me.  
Fear and terror are my response  
to sights and sounds.

You were there—  
You felt the dampness in the dark room  
as I tightly held my tear-soaked pillow.  
My body hurts.  
What has happened to the child?

She is gone—  
Gone into hiding.  
She is no longer a real person;  
she has become a china doll.  
Please help me, dear Jesus.



*Deborah would be glad to communicate with others struggling with the same problem. Contact can be made through Pastor Philip Merten, 6320 N 103rd St, Milwaukee WI 53225; 414/353-7337.*

have anger."

*What has helped you forgive?*

Bible reading and prayer. Among other things, these have helped me in seeing people as sinful. We all are. I'm not excusing what happened to me, but I am understanding it.

*How has your relationship with Jesus helped your recovery?*

I used to read the Bible but not really understand it. When I started therapy, the Bible started having meaning for me for the first time in my life. I started seeing Jesus as warm, holding me in his arms.

During the painful parts of my therapy, as the memories of the abuse came back, I started seeing Jesus as loving and protecting me even as I was being abused. That's how I survived the pain of therapy. Going from seeing Jesus as cold and distant to seeing him as warm and loving was the greatest feeling I've ever had in my life. For the first time in my life I was able to let go, to know he'd be there. The barriers have come down, and I've been letting God come in with healing.

# Up close and personal

For ministers only

by Robert Raasch

People pick up a bad example faster than a good one. Shortly after I arrived in a new location, I got a call from the home office. The man who called did not handle himself well, and I later complained about him to one of my employees.

I was dismayed to find I had unwittingly become the model for a bad attitude toward the home office. It almost became a contest as to who could say the worst thing about "them." I acknowledged my mistake and tried to remedy it. A leader can do a lot to damage the relationship with another part of the team, the headquarters staff.

That is perhaps even more true in the case of our team. Few lay people have much contact with the home office—WELS headquarters—and except for the WELS Connection videotapes and Northwestern Lutheran, most of what they know is what they hear or sense from the minister. The old rule is still the best rule: admonish privately, praise publicly.

As the head guy in the field, I sometimes found myself wondering what was going on in the home office or elsewhere in the company. Once my curiosity was satisfied, I forgot about it, insensitive to the curiosity of my people about the same subject. It is a most selfish act to be the last link in the communication chain, as I was. Good communication pulls a team together and points them in the same direction.

## Do what's important

Combine two sayings—"work expands to fill the time available for its completion" and "we all tend to retreat to the familiar"—and you see why routine can absorb so much time. Being busy is not the test of a good manager or minister. Being effective is.

Delegate. Give others the thrill of ministering. Being comfortable with doing the routine may keep you from getting to the important.

Your responsibility to equip members will not cause or allow you to avoid "doing" ministry. Jesus was not just a talker and teacher; he was a doer and model. Be an example in all good things, with enthusiasm.

## "Not Invented Here" is treatable

"Not Invented Here" is a disease often afflicting professionals, causing them to reject outside solutions and approaches. Don't reject things done by others. Don't try to do it all yourself. Adapt programs, courses, materials, and outreach approaches, but use them.

District and synod boards offer many helps. Consultants in parish renewal are available. Or, at a lower cost, an Organization Planning Accounting manual from the Board for Home Missions suggests formats and forms that will save you a lot of time.

## Work in progress

Most of us are "work in progress" at our professions. Keep your skills up-to-date. All professionals must attend workshops and continuing education events. Make room for them in your schedule and your church's budget.

As you attend such events, be building an implementation plan. When you get back home it's too easy to be swallowed up by business as usual. Better yet, take a lay leader with you and encourage each other to put your plan in action. Too often, like a stone in water, good ideas disappear without a trace.

Finally, find (if you haven't already) a layperson or group of laypeople you respect and can open up to, who will respect confidences. Don't get "yes men" or chronic complainers. Get empathetic body-builders. You need them. The boiler with no blowout valve explodes when it's overpressured.

Expect feedback, good and bad. I had a number of people as sounding boards, confidants, and objective assessors in my business career. There is no substitute for our caring Father, but a Christian support team can help.



Robert Raasch, a retired business executive, is a member of Christ, Brainerd, Minnesota, and the WELS Board for Home Missions. This series is adapted from an essay he delivered at the 1992 Minnesota District convention.



## Hurricane Andrew's aftermath

*Cutler Ridge, Florida, was in the direct path of Hurricane Andrew, which devastated much of the South last August. Pastor Steve Lockman of Cutler Ridge gives this update:*

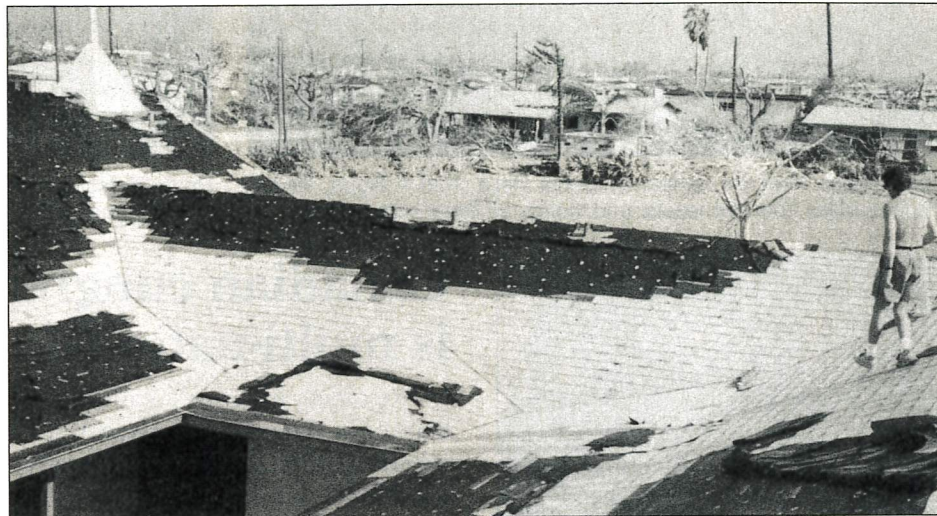
Every member who lived within the immediate area of the church suffered moderate to severe damage to their homes and properties. Five families lost their homes and another five lost most of their homes' contents.

Twenty percent of our communicant membership vanished overnight. Those members who were stationed at Homestead Air Force Base were evacuated before the storm and never returned. Some of the elderly members left before the storm and returned only to pick through what was left of their homes. Out of our entire congregation, only four families were spared the destructive power of the hurricane.

The church was spared major damage. We had boarded up the exposed side of the church and our two parallel buildings helped protect each other, so that we lost only seven windows, one four-by-eight-section of the roof, and most of our shingles. However, we did have a great deal of water damage. The preliminary damage estimate is approximately \$145,000. We are hoping that within five to six months our facilities will be all put back together.

Why so long? The official motto of Dade County is now "hurry up and wait." There are approximately 100,000 structures that need repairs and that takes time.

The best way to describe the situation is to say we are tired. Our members are tired of living in trailers behind their homes. They are



Cutler Ridge Lutheran Church lost a section of its roof and most of its shingles during Hurricane Andrew. Repairs are not yet completed.

tired of living two or three families to a home. They are tired of having the contractor show up a couple days this week and then two weeks later show up for another few days. The debris is mostly cleaned up. The traffic is absolutely terrible. The area still has the faint aroma of mold.

Officials say that most of the reconstruction should be completed within three to five years. The economy of the area is expected to bounce back by the turn of the century. Little by little businesses are coming back.

Within three weeks of the storm most of our neighborhood had electricity. Last week the telephone company finally hooked up the overhead telephone lines. Prior to that our telephone cable was snaked through the grass. Needless to say it was out of commission a few times. Lawnmowers and telephone cables are not compatible.

The storm has had varied spiritual effects. Most people with whom we've come into contact were much more receptive to the message of the gospel—at least initially. Unfortunately, once the electricity came back on and the insurance monies started arriving, some no longer feel a need to be fed by

God's word. We do, however, have seven adults in our Bible information class.

I pray every day that no one else has to endure what we have. But we have seen the guiding, protecting hand of our God and the support of fellow Christians. Because of the tremendous outpouring of help and assistance that we received, we were able to accomplish the impossible.

Within 36 hours of the storm the first relief truck rolled into my front yard. For the next three months hardly a day went by when someone did not show up with supplies or to give us a hand. We are still receiving cards, letters, and monetary gifts. We will never be able to say thank you enough to our brothers and sisters who made so many sacrifices to help us.

### WELS Connection videotapes

#### April topics

- "Training Christians for Ministry"
- President Mischke's Easter message

#### May topics

- Lift High the Cross
- The Woodlands, Texas
- African Medical Mission

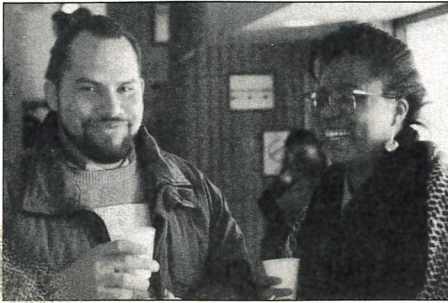
For more information, contact CCFS, WELS Administration Building, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Cost of a year's subscription is \$48.



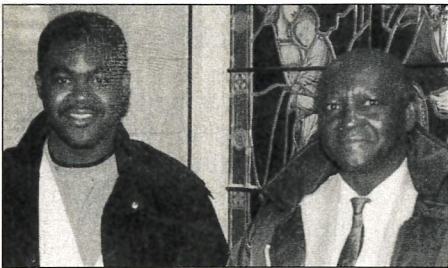
John Wales from Sri Lanka, Belgrave Pelle from Antigua, Pastor Thomas Haar from Minnesota, and Mohamed Dahir from Somalia



Nobel Balasingham from Sri Lanka, Pauline Soman from Guyana, and Charmaine Dahir from Sri Lanka



David and Gail Sills from Guyana



Carlos and Alister Kirk from Tobago



Simon Marchong from Trinidad, and Belgrave Pelle from Antigua



Helen Thomas, John Wales, and Hyacinth Broehling from Sri Lanka

## Canadian congregation is multi-national

"Rejoicing in Hope" reads the banner in the mission's chapel. It's a mission, called Hope, that was started in 1990 in a Toronto suburb by the mission board of the North Atlantic District. The pastor is Tom Haar, an 18-year veteran, ably assisted by his wife Debbie.

"We daily rejoice," writes Haar, "and become amazed at the world the Lord affords us around metro Toronto. Recently we were able to purchase and distribute Tamil Bibles through one of our members from Sri Lanka. We are fortunate to have the Canadian Bible Society near us. Through them we have acquired Bibles for prospects also in Punjabi, Urdu, and Chinese."

There are always mission prospects. A young man from Antigua, an Anglican, recently came to Toronto and found his way to the mission through a family which was transferred to Hope from St. John, Antigua.

The young man, according to Haar, "is currently taking our Bible information class and wants to become a WELS pastor." He is a gift-

ed musician and soon took over the Sunday morning organ duties for Hope. In Antigua he wrote music which is played

annually at Antiguan independence celebrations.

"The Somali crisis became very real to us," writes Haar, "through the husband of one of our members. His brother and family are in a refugee camp in Kenya. With help from the synod's Committee on Relief and our congregation, money has been sent to his family. The grateful letters we receive from the brother encourage us to pray for help for this Muslim family. We are sending gospel tracts and messages by letter."

"We are organizing a steel band," continues Haar, "to enhance our worship, having recently acquired three bass, two double-second, two guitar and two tenor pans [all names of steel drums]. Their first appearance was last Christmas."

"If you want to meet people from all over the world," Haar winds up his report, "and eat foods from all over the world and hear accents and music from all over the world, then come to Hope Lutheran Church in Markham, Ontario, at noon on Sundays."

"Only one adult member was born in Canada," notes Haar, "and only my family and one other member are from the states. Everybody else—averaging 50-60 in attendance—is from somewhere else, immigrants and refugees. As you probably know, it will take the rest of North America another decade for the whites to reach minority status, and that will happen. Toronto is already there."

## Congregations talk, synod officials listen at symposium

Two days of discussion encouraged representatives of 61 Lutheran congregations to share their ideas and needs with church body leaders. A symposium held in Orlando, Fla. Feb. 4-7 and hosted by AAL was the third part of a four-phase research project for Lutheran church bodies to work toward membership increases.

Over 200 lay people and clergy from congregations of varied size and setting participated. Eleven WELS congregations were represented. Administrators from the synod's Board for Parish Services and representatives from each district and from the synod's colleges and seminary were present to listen to the congregation members. Richard Lauersdorf, pastor at St. John, Jefferson, Wis., and the synod's first vice-president, served as the WELS facilitator for the symposium.

Because the participating bodies are not in fellowship, no prayers or worship services were conducted. All discussions were within the separate church bodies.

Thursday was registration day. The major sessions of the symposium were held on Friday and Saturday. On the first day, the congregational representatives described steps their churches were taking to foster membership growth and offered suggestions to their church body officials on the resources they found most helpful.

On the second day, congregation members summed up their chief concerns. Topping the list for WELS members were maintaining doctrinal soundness with openness and flexibility; encouraging, motivating, and developing strong lay leaders; and establishing and maintaining a strong outreach vision.

WELS administrators met in a

final session to share what they had learned in the listening sessions. They agreed that the WELS churches were united in doctrine, but there was a need to reaffirm and clarify the understanding of ministry and the role of the pastor and a need to promote flexibility among the synod's congregations.

"We have to allow room for disagreement," said South Central District President Vilas Glaeske of Houston, Texas. "We need to define the boundaries of flexibility—what must change, what may change, and what cannot change."

On Sunday, the final day, the participants worshiped in churches of their fellowship.

Beginning this spring, in the final phase of the project, churches will test the use of approaches uncovered in the research.

—Dorothy J. Sonntag

## A mission of mercy on ice skates

Hans Brinker and his silver skates have a rival in the Rev. Paul Otto.

The pastor of St. John in Frontenac, Minn., spent part of Wednesday evening, January 20, skating up, down, and around Highway 61 checking on stranded motorists after an ice storm. He did a bit of entertaining, too, skating backward and forward.

"It's the only way to go," Otto said.

He estimated the freezing drizzle left the "rink" with a smooth three-eighths inch layer of ice—if people ignored the occasional speck of gravel popping through the surface. He likely was the only person who called the conditions perfect.

The road was too treacherous for

walking. Several people who left their vehicles narrowly missed serious injury as other cars slid into the ditch around them, he said.

Otto donned his skates three times for about 30 minutes each. He may have given pastoral visits a new twist as he checked on people, four of whom accepted the offer to sleep in the church basement.

Most people simply sat from 4 p.m. until sand trucks came through around 9 p.m. The only break in the frustration may have been infrequent conversations with Otto and watching him skate backward and forward.

"There were some who knew me, too, which was embarrassing for a moment. But I imagine they got a kick out of it," he said.

He estimated several hundred

vehicles lined Highway 61.

"There were tail lights going all the way as far as you could see to Lake City, and headlights all the way to Red Wing," Otto said. "People parked their cars right in the middle of the highway, put on their blinkers, and left them there."

One man had fallen, cracking his ankle. No one could do anything except keep him comfortable. Fortunately there were no other injuries, Otto said.

The skating venture ended up mostly a humorous release for motorists, he said, and fun for Otto.

"Fell only once. Hit some gravel," Otto said with a laugh.

—Anne Johnson

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Republican Eagle, Red Wing, Minnesota.

## Synod mission offerings increase in 1992

The final figures for the synod mission offerings in 1992 have been reported by Pastor Daniel Malchow, administrator of the Commission for Communication and Financial Support. The 1992 total was \$15,757,146, an increase of \$225,000 or 1.5 percent over 1991.

"These gracious blessings of our God," Malchow said, "have enabled us, walking together in unity of faith, to carry out a mission and a ministry of vast proportions. To our merciful

and loving God we offer our heartfelt thanksgiving. We also express appreciation to the congregations and members of WELS who have supported our mission and ministry in such a generous way. Thank you!"

Malchow pointed out that the 1992 offerings amounted to 95.9 percent of the mission offering subscriptions which were made at the beginning of the year by the synod's congregations. "Although this was slightly short of a typical 96 per-

cent," he said, "it was an improvement over the 95.7 percent in 1991." Offerings for December exceeded \$3.5 million, setting a new record for one month's offerings.

"To all WELS congregations," he said, "we extend the fervent plea that they maintain a proper balance between local budgetary needs and the needs of their church at large. Inflationary increases affect both. In both instances inflationary increases must be met."

## NPH launches new family devotional magazine

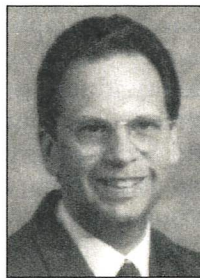
Six years ago Northwestern Publishing House, the synod's publisher, explored the possibility of publishing a family devotional magazine. The idea was discarded at the time.

The idea, however, did not die. Two years ago NPH called Kenneth Kremer, a graduate of Dr. Martin Luther College, as editor for the project.

The monthly magazine will be called *Wellspring*, and the first issue is scheduled for September. Copies

of a pilot issue will be mailed in bulk free to all congregations in May.

The contents will focus on the family. Six devotions for every week will encourage involvement and participation by parents and children. Undated "devotionettes" for preschoolers will focus on psalm



Kenn Kremer,  
editor of *Wellspring*

themes and Bible heroes.

Prayer suggestions and discussion questions reinforce Bible principles. A weekly tear-off psalm card foreshadowing the psalm in Sunday worship will involve family members in group worship.

Regular feature articles will focus on the spiritual family, understanding Scripture, life stages, family stress, and young adults.

Subscription price is \$24.99 for twelve issues.

### Book notes

#### **A**t Home with Jesus: Devotions for children

by Joslyn Wiechmann Molstad.  
Northwestern Publishing House. 203 pages, softcover, \$10.99 plus \$4.25 for postage and handling, stock no. 06N0693.

This book of 97 devotions is about the problems and everyday life of the Anderson family, with children ranging from 5 to 14 years old. Each devotion is based on a Bible passage from the New International Version and is in story form to spark the interest of children.

In these days, when family devotions are being neglected, this is a welcome book. We hope it graces many of our homes—and is used.

**B**aptized into God's Family  
by A. Andrew Das. Northwestern Publishing House. 136 pages, softcover, \$7.99 plus \$3.25 for postage and handling, stock no. 15N0543.

One of the troublesome spots in our Christian faith is our understanding of baptism, especially infant baptism. If you fall into that category, this is the book for you. There is very little about baptism that the author does not tell us, and in language all can under-

stand. He devotes one chapter to infant baptism, presenting the biblical evidence for it.

President Vilas Glaeske of the WELS South Central District says, "I have known the author since his childhood and encouraged him in the publication of this book. Prayerfully, we look forward to more works from Andrew Das that penetrate the Scriptures and lead us to a useful understanding of God's truth."

—James P. Schaefer

These books may be ordered from NPH by calling 1-800-662-6022 and in the Milwaukee area call 475-6600, weekdays from 9:00 a.m. to 4:00 p.m.

## Nebraska District

• On September 27, the members of Redeemer, Hastings, honored **Gerhard and Ragna Eckert** as they celebrated their 50th wedding anniversary and the 50th anniversary of his ordination into the ministry.

• On September 27, the members of **Trinity, Winner, S. Dak.**, celebrated their 75th church anniversary. Three former pastors (Norris Baumann, David Plocher, and William Leerssen) and a son of the congregation (Dennis Schmidt) were present.

• The longest-running program on KWYR (1260 AM) in Winner, S. Dak., is the **Lutheran Radio Service**, which recently celebrated its 30th anniversary.

• **St. John of Witten, S. Dak.**, dedicated a new organ on November 22. Their old organ served them for 20 years.

• **Margaret Gruendeman**, wife of Pastor emeritus Leo Gruendeman, died Jan. 15.

—Keith E. Petersen

## North Atlantic District

• On February 7 a **choir festival** was held at Atonement, Baltimore. Six congregations from the surrounding area were represented in a 65-member choir under the direction of Pastor Roger Huffman. One hundred forty-nine attended the service.

• A pastor has been approved for exploratory mission work in the east coast of North Carolina. A **"Field of Churches"** concept will be implemented as a pastor will be called to work in areas where there are groups of WELS people who could become the nucleus for congregations. A pastor will also be called to serve Word Eternal in Waterloo, Ont., which to this point has been a



**Arizona-California District teachers** added a day's trip to the Grand Canyon to their conference agenda last November. The teachers hiked the Yaki Point trail and had a picnic lunch at the canyon.

part of a "Field of Churches" served by Pastor Doug Priestap.

• Pastor Scott Mielens has been designated **district archivist**. The archives for the district will be kept at Grace, Falls Church, Va.

• **St. Paul, Ottawa**, is calling a second full-time pastor and will discontinue its vicar program after this year.

—Jon R. Bitter

## Pacific Northwest District

• Songs of praise were raised and tears were shed as **Joel Rakos** was commissioned on January 10 in his home congregation of St. Paul in Tacoma, Washington. Missionary Rakos and his family will live in Novosibirsk, a city in the western portion of Siberia, to bring the gospel to a people long deprived of its comfort.

• February 27 was an exiting evening for a quintet of girls from **Evergreen Lutheran High School**. Kari and Melissa Mantey, Angie Pflueger, Jen Radichel, and Christy Rodmyre were invited to sing the national anthem at the Tacoma Rockets hockey game.

• Between March 6-10, many in Oregon and Washington heard the **touring choir** from Northwestern College—a wonderful treat to people so far from the "heartland."

• Even though there is a great dis-

tance between them, on April 11 **congregations in Alaska, Idaho, Washington, and Oregon** will be united in Spirit as they rejoice in the resurrection of our Lord. What a truly joyous day Easter is.

—David H. Birsching

## South Atlantic District

• On January 28, at Peace Lutheran of Bradenton, Fla., pastors, teachers and members of local congregations gathered to commemorate the twentieth anniversary of the South Atlantic District and the fiftieth anniversary in the ministry of the district's first president, **Pastor Ray Wiechmann**. District President John Guse served as the guest preacher and, on the basis of the words of the prophet Isaiah, reminded those in attendance, "This is what we celebrate this evening: No matter how many the years as a pastor or a teacher or a servant; no matter how long we have been in the ministry; we have been members of God's kingdom even longer. It is no small thing which Jesus did for us." The service was followed by a friendly roast, fellowship, and refreshments. The next morning, Pastor Wiechmann addressed the conference, presenting a paper entitled, "Memories of God's Grace in the South Atlantic District." Pastor Wiechmann continues to serve the Lord in a semi-retired capacity at Peace Lutheran in Holiday, Fla.

—Jonathan C. Voss

## WELS capsule news

- An 800 number counseling service is now available to WELS members. **WELS CARELINE** (1-800-422-7341) is a cooperative venture between Lutherans for Life and Wisconsin Lutheran Child and Family Service. During business hours the calls are answered by WLCFS staff. After business hours trained volunteers from Lutherans for Life answer the phone.
- A series of 36 **signed Sunday school lessons** for the hearing impaired have been produced on signed video tape. The entire package consists of three videos, a teacher's manual, and pictures for classroom use. The set can be purchased for \$49.95 from the Mission for the Hearing Impaired, 8420 W Beloit Rd, West Allis WI 53227. Also available from the same address is a signed version of "Communicating Christ," produced by Kingdom Workers to assist lay persons in sharing the gospel message.
- Pastor Edgar Herman, chairman of the Institutional Ministries Committee of the Commission on Special Ministries, reports that samples of the first **Bible correspondence course for prisoners**, *Jesus the Christ*, were mailed to approximately 500 prison chaplains across the US. The next two courses, *A Bible Handbook* and *The Great Exchange*, are also available. Order from Pastor Edgar Herman, 25375 E Huron River Dr, Flat Rock MI 48134.
- Aid Association for Lutherans has made a \$63,500 grant to the WELS for the support of **outdoor ministries**. A camp leadership seminar, sponsored by the Commission on Youth Discipleship, has been allocated \$12,000 and the other \$51,500 will be allocated to year-round camps and summer-only camps. There are over 20 such camping facilities/programs at the present time.
- **Pastor Lawrence O. Olson** was installed as professor and director of the staff ministry program at Dr. Martin Luther College on January 22. The new program was authorized by the 1991 convention. Olson was previously pastor of Peace, Loves Park, Ill., for the ten years following his graduation from Wisconsin Lutheran Seminary in 1983.
- In a pilot project, Latin will be taught through "**distance learning**" at Huron Valley Lutheran High School, Fox Valley Lutheran High School, and Arizona Lutheran Academy in the 1993-94 school year. It will be taught from Michigan Lutheran Seminary, Saginaw, utilizing videotapes and two-way audio instruction. Subject to adequate funding, distance learning will be expanded to other area Lutheran high schools and include Latin II in the following year.
- Administrator Richard Sonntag of the synod's benefit plans office reports that the **synod health plan, VEBA** (Voluntary Employees' Beneficiary Association), a self-administered plan, processed 65,659 claims in 1992 (65,441 in 1991). But there was another sharp rise in the total cost of the claims. The 1992 figure was \$10.4 million compared to \$9.2 million in 1991, an increase of 13.6 percent.
- A 50-page handbook, *Ministry with and for Seniors*, has been sent to every parish. Congregations are asked to study the feasibility of developing a **ministry program for seniors in the parish**. Copies of the handbook are available for \$1.00 from the Commission on Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.
- A reminder of a **Spanish sister publication** of Northwestern Lutheran: *El Mensajero Luterano*. If you have not seen the monthly publication recently, you will be surprised how attractive it is. The 16-page issue is appealingly laid out and illustrated. It carries information about our Hispanic missions together with articles of substance. Individual subscriptions are \$9.00 and when ordered in a bundle of five or more, the cost is \$6.00 each. The address is El Mensajero, 580 Giles Rd, El Paso TX 79915.
- Dr. Martin Luther College has been awarded a \$12,480 grant from Aid Association for Lutherans. The grant will be used to support a **conference on church music**. The program is designed to promote a review and discussion of the college's role in preparing graduates as classroom music teachers and church musicians. The results of the discussions will be used by college faculty in curriculum review and planning.
- **Prof. Joyce Schubkegel's** composition "O Magnify the Lord" was the winning entry of a children's anthem competition and was performed at Children's Choral Festival at Bethlehem Lutheran Church, Minneapolis, Minn. Previously, Schubkegel won the 1991 Richard Hillert Award for the composition "Wedding Processional on 'Love in Christ is Strong and Living.'" Schubkegel is a member of the Dr. Martin Luther College faculty.
- **WELS Kingdom Workers** have announced the appointment of two new board members. Doug Wellumson serves on the executive, personnel, and publicity committees. Wellumson is the program planning analyst for the synod, reporting to President Mischke. Also appointed was Dr. Donald Whitlock, a pediatric dentist. He serves on the executive committee.

## Veteran institutional chaplain dies

Arnold Henry Schroeder, institutional pastor in the Milwaukee area for 50 years, died January 15, 1993, in Milwaukee.

A 1929 graduate of Concordia College, Milwaukee, and a 1932 graduate of Wisconsin Lutheran Seminary, Mequon, he served St. Paul (Burleigh Street) and Mount Lebanon in Milwaukee. In 1938 he accepted a call to the Lutheran Institution Mission, serving the metro-Milwaukee area, to become the first full-time WELS institutional missionary. After reorganization in

1968 the Wisconsin Lutheran Institutional Ministry was established in which he also served the state prison in Waupun, the Correctional Institution in Fox Lake, and three nursing homes in Milwaukee until his retirement in 1978.

Pastor Schroeder served as a member and later as chairman of the Lutheran Spiritual Welfare Commission until it was reorganized in 1969 as the Special Ministries Board. Under his leadership the first WELS full-time civilian chap-

laincy program serving the armed services was established, ministering to our military people in Vietnam and later in Germany. He was also the first chairman of the Milwaukee Federation of WELS churches.



Arnold Schroeder, the first full-time WELS institutional missionary

He was named a fellow in the Correctional Chaplains' Association of America and served as guest lecturer at the former Marquette School of Medicine.

From 1978 to 1988 he was active in a limited ministry at the Veterans Hospital in Milwaukee and area nursing homes. After serving 55 years in the ministry, 50 of those years in institutional ministries, he went into permanent retirement and wrote a book, "Other Sheep," about his experiences, published by Northwestern Publishing House.

—Robert A. Sievert

### Obituaries

#### Edgar A. Backer 1906-1993

Edgar A. Backer was born in Essig, Minn., November 12, 1906. He died January 14, 1993, in Saginaw, Mich.

A 1926 graduate of Dr. Martin Luther College, Backer served at St. Paul, Cudahy, Wis.; Christ, Milwaukee; and St. Paul, Saginaw, Mich.

He is survived by wife, Ruth; son Ronald (Bonnie) Backer; daughters Betty (James) Roekle; Kathleen (Sidney) Johnston; eight grandchildren; and five great-grandchildren.

#### Norma Larson Hoenecke 1902-1992

Norma Hoenecke, nee Larson, was born June 11, 1902, in McFarland, Wis. She died Dec. 25, 1992.

A graduate of Wisconsin State Teachers College, she taught at Lutheran elementary schools in Cudahy, Thiensville, and Milwaukee, Wis.

She was preceded in death by her husband, Prof. Gerald. She is survived by her son, Pastor Roy (Elizabeth), three grandchildren, and one great-grandchild.

Services were conducted at Calvary, Thiensville.

#### Annetta C. Koeppen 1909-1993

Annetta Carol Koeppen, nee Long, died January 19, 1993, in Garden Grove, Calif. She was born February 27, 1909, in Bay City, Mich.

She taught at Trinity, Bay City, from 1957 to 1977.

She is survived by two children, Susan (Milton) Bugbee and James (Carla) Koeppen, seven grandchildren and four great-grandchildren.

#### Arnold H. Schroeder 1909-1993

Arnold Henry Schroeder was born December 31, 1909, in Greenfield, Wis. He died January 15, 1993, in Milwaukee, Wis.

A 1932 graduate of Wisconsin Lutheran Seminary, he served St. Paul and Mount Lebanon, Milwaukee, before accepting a call to the Lutheran Institutional Mission.

His wife, Gertrude, preceded him in death. He is survived by a son, John (Susan) and three grandchildren.

Services were held at St. James in Milwaukee.

### Manuscripts requested

Northwestern Lutheran welcomes unsolicited manuscripts. These must be typed and double-spaced. Please send one copy only. Manuscripts not accompanied by a self-addressed, stamped envelope cannot be returned. Although there are exceptions, feature articles should not be less than 500 words or more than 1,000 words. Send manuscripts to Northwestern Lutheran, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

## Why did church membership decline?

In a recent issue of *Net Results*, evangelism consultant Herb Miller was asked why the membership of several mainline denominations started to decline in the mid-1960s. He replied that it declined "for at least fifty reasons, but four are especially important."

The first reason he cited was the declining birthrate which dropped to two per family. "This eliminated the automatic biological membership growth," he said. "A large proportion of what had looked like evangelism effectiveness was merely reproductive effectiveness."

The second reason, he said, was that "automatic denominational loyalty ended." The success of the ecumenical movement helped to loosen

the hold of denominational loyalty. He also cited the disillusionment of young adults toward all of society's institutions during the 1960s. "This elimination of automatic allegiance to the 'faith of our fathers and mothers' clipped off another huge portion of mainline members."

There was a third reason. "High population mobility dislocated people from the communities where they had grown up." Consequently parental opinions and childhood habits "no longer inhibited them from shopping around or dropping out."

The fourth important reason is that most mainline clergy dropped evangelism from their list of ministerial priorities. Miller cites a num-

ber of reasons for this elimination:

- The idea that truth is only truth when it is truth to me.
- The equality of values which teaches that "value systems for our lives are all of equal value. . . . This unrecognized form of polytheism promoted everyone to the status of his or her own god."
- The erosion of a Biblical authority base.
- Miller's final reason he calls "the idolatry of participatory democracy." He claims that an overemphasis on this type of church government system "often stifles creative leadership. Large numbers of people who have a high resistance to change have an unlimited veto power over forward momentum."

## US religious preference

After interviewing 40,000 people in 1991, Gallup reports that nine out of ten people have a religious faith or denomination as their preference, and the preference of the great majority is Christianity. Fifty-six percent prefer a Protestant denomination and 25 percent prefer the Roman Catholic Church. Just two percent of the population is Jewish and one percent claim one of the Orthodox churches.

### Religious affiliation of the 103rd Congress

According to the *Congressional Quarterly* these are the religious preferences of the 535 members of the House and Senate:

Roman Catholic	141
Methodist	65
Baptist	62
Presbyterian	54
Episcopalian	50
Jewish	42

Lutheran	21
United Church of Christ and Congregationalist	14
Mormon	12
Undesignated Protestant	29
No designation	10
Eleven other denominations have 1 to 7 members	

## Schools help evangelism

According to the *Reporter*, a Lutheran Church—Missouri Synod church leadership publication, the synod added 10,993 people to its membership during the 1991-92 academic year as a direct result of their involvement with Lutheran schools. All indicated, according to the *Reporter*, that "they had joined LCMS congregations because of the positive impact of their schools."

In 1986, the first year such statistics were gathered, 4,500 people

said they joined synod congregations because of their schools. The highest figure recorded since then was 12,541 in 1990-91.

The synod's Board for Evangelism Services identified 41 LCMS congregations that baptized or confirmed 40 or more adults in 1991. Of the 41 congregations, 36 operate at least one level of school—early childhood, elementary, or secondary.

Dr. Carl J. Moser, director of schools with the synod's Board for

Parish Services, said the statistics "seem to indicate that although it's not impossible to have an active evangelism program without a Lutheran school, it's much more difficult. Lutheran schools are effective in assisting congregations in their evangelism programs."

News reported in this section is derived principally from Religious News Service, but use is also made of the Ecumenical Press Service and Lutheran World Information.



## NOTICES

**The deadline for submitting notices is six weeks before publication date.**

### CHANGES IN MINISTRY

**PASTORS:**

**Gumm, Tim H.**, from Good Shepherd, West Allis, Wis., to Peace, Loves Park, Ill.

**Lawrenz, John C.**, from Michigan Lutheran Seminary, Saginaw, Mich., to Dr. Martin Luther College, New Ulm, Minn.  
**Lemke, Lloyd H.**, from St. James, North Branch, Mich., to Trinity, Sturgis/Hope, Spearfish, S. Dak.  
**Lueneburg, Kurt A.**, from Gloria Dei, Memphis, Tenn., to St. Paul, Cannon Falls, Minn.  
**Peters, David G.**, from Christ, Beatrice, Neb., to Trinity, Union Grove, Wis.  
**Sluke, Gregory S.**, from Our Savior, Pomona, Calif., to Pilgrim, Mesa, Ariz.  
**Spaude, Jerome**, from Michigan Lutheran Seminary to retirement

**TEACHERS:**

**Barthel, Edward H.**, from Peace, Livonia, Mich., to Immanuel, Waupaca, Wis.  
**Bolger, Wendy**, to St. John, Jefferson, Wis.  
**Bremer, Steven B.**, from St. John, Neillsville, Wis., to Zion, Torrance, Calif.  
**Grasby, James C.**, from Winnebago Lutheran Academy, Fond du Lac, Wis., to Kettle Moraine LHS, Jackson, Wis.  
**Hartzell, J. Lance**, from Grace, Yakima, Wash., to Dr. Martin Luther College, New Ulm, Minn.  
**Hein, Michael A.**, from Michigan Lutheran Seminary, Saginaw, Mich., to St. Paul, Saginaw, Mich.  
**Kieselhorst, Nathan J.**, from St. Paul, New Ulm, Minn., to Martin Luther Preparatory School, Prairie du Chien, Wis.  
**Kolander, Donald P.**, from Grace, Geneva, Neb., to Bethlehem, Hortonville, Wis.  
**Kramer, Randall A.**, from Zion, Crete, Ill., to Illinois LHS, Crete, Ill.  
**Lutze, Elwood H.**, from Manitowoc LHS, Manitowoc, Wis., to retirement.  
**Meyer, Helen M.**, from Mt. Olive, Appleton, Wis., to retirement.  
**Miller, Jeffrey E.**, from Gethsemane, Milwaukee, Wis., to St. Peter, Weyauwega, Wis.  
**Panzer, Joy A.**, from Peridot, Peridot, Ariz., to First, LaCrosse, Wis.  
**Petermann, Kurt R.**, from St. Paul, Appleton, Wis., to retirement.  
**Richmond, Brenda L.**, from St. Luke, Oakfield, Wis., to Mt. Calvary, La Crosse, Wis.  
**Ross, David W.**, from Wisconsin LHS, Milwaukee, Wis., to Minnesota Valley LHS, New Ulm, Minn.  
**Sauer, Faith E.**, from St. John, Peshtigo, Wis., to Martin Luther, Neenah, Wis.  
**Schapekahn, Lois M.**, from Trinity, Appleton, Wis., to retirement.  
**Schmill, Greg R.**, from King of Kings, Maitland, Fla., to Manitowoc LHS, Manitowoc, Wis.  
**Schwecke, Floyd D.**, from Wisconsin LHS, Milwaukee, Wis., to retirement.  
**Stelter, Lavon B.**, from Manitowoc LHS, Manitowoc, Wis., to retirement.  
**Ungemach, Joel**, from St. John, Jefferson, Wis., to St. John, Red Wing, Minn.  
**Witt, Steven C.**, from Peace, Reedsburg, Wis., to Immanuel, Gibbon, Minn.  
**Wittmershaus, Kurt A.**, from St. Paul, Saginaw, Mich., to Luther HS, Onalaska, Wis.

## Financial report WISCONSIN EVANGELICAL LUTHERAN SYNOD

### SYNOD MISSION SUBSCRIPTION PERFORMANCE

Twelve Months ended December 31, 1992

Twelve Districts	Communicants 12/31/91	Subscription Amount for 1992	Offerings Received		
			Twelve Months Offerings	Percent of Subscription	Average per Communicant
Arizona-California .....	16,589	\$ 975,174	\$ 873,669	89.6	\$ 52.67
Dakota-Montana .....	9,232	430,195	411,820	95.7	44.61
Michigan .....	37,683	2,121,384	1,987,877	93.7	52.75
Minnesota .....	46,001	2,503,468	2,324,108	92.8	50.52
Nebraska .....	9,817	519,356	523,129	100.7	53.29
North Atlantic .....	3,547	345,447	335,183	97.0	94.50
Northern Wisconsin .....	62,438	2,458,339	2,459,256	100.0	39.39
Pacific Northwest .....	4,434	271,797	263,880	97.1	59.51
South Atlantic .....	6,020	408,349	374,737	91.8	62.25
South Central .....	3,612	256,344	275,408	107.4	76.25
Southeastern Wisconsin .....	57,590	3,288,559	3,140,216	95.5	54.53
Western Wisconsin .....	60,830	2,850,445	2,787,863	97.8	45.83
<b>Total — This Year</b>	<b>317,793</b>	<b>\$16,428,857</b>	<b>\$15,757,146</b>	<b>95.9</b>	<b>\$ 49.58</b>
<b>Total — Last Year</b>	<b>317,720</b>	<b>\$16,230,569</b>	<b>\$15,531,811</b>	<b>95.7</b>	<b>\$ 48.89</b>

### BUDGETARY FUND

Statement of Changes in Fund Balance

	Six Months ended December 31		
	1992 Actual	1991 Actual	1992 Budget
<b>Revenues:</b>			
Synod Mission Offerings .....	\$ 7,335,415	\$ 7,050,685	\$ 7,113,000
Gifts and Memorials .....	108,936	140,271	99,000
Bequest/Planned Giving Income .....	282,419	959,669	188,000
Other Income .....	44,424	273,727	53,000
Transfers — Endowment/Trust Earnings .....	111,295	106,612	113,000
Transfers — Gift Trust .....	3,130,250	2,099,754	3,275,000
Transfers — Continuing Programs .....	745,563	441,805	650,000
Transfers — Other .....	113,863	671,913	117,000
<b>Total Revenues</b> .....	<b>\$11,872,165</b>	<b>\$11,744,436</b>	<b>\$11,608,000</b>
<b>Expenditures:</b>			
Administration Division .....	\$ 1,166,620	\$ 1,038,586	\$ 1,243,000
Home Missions Division .....	2,933,271	2,597,892	2,894,000
World Missions Division .....	2,876,250	2,479,822	3,053,000
Worker Training Division .....	3,950,411	3,495,561	3,683,000
Parish Services Division .....	551,256	492,514	582,000
Fiscal Services Division .....	714,355	761,753	827,000
<b>Total Expenditures</b> .....	<b>\$12,192,163</b>	<b>\$10,866,128</b>	<b>\$12,282,000</b>
<b>Net Change for the Period</b> .....	<b>\$ (319,998)</b>	<b>\$ 878,308</b>	
<b>Fund Balance — Beginning of Year</b> .....	<b>\$ 968,348</b>	<b>\$ (150,376)</b>	
<b>Fund Balance — End of Period</b> .....	<b>\$ 648,350</b>	<b>\$ 727,932</b>	

Randy E. Matter, Controller

### ADDRESS

**PASTORS:**

**Ahlsvede, Eugene**, 3500 128th Pl, Denver CO 80241  
**Birkholz, Gerhard**, 5150 Balmoral Ln, Bloomington MN 55437  
**Bittorf, Kenneth M.**, PO Box 363, Bison SD 57620  
**Ewald, Gregory E.**, 5496 Lippincott Blvd, Burton MI 48519  
**Gaertner, John P.**, 1405 Lincolnshire Rd, Oklahoma City OK 73159-7709  
**Grundmeier, David A.**, 41441 W Nine Mile Rd, Novi MI 48357  
**Gumm, Tim H.**, 5183 Pebble Creek Trail, Loves Park IL 61111  
**Reid, Pieter G.**, 2229 N 52nd St, Milwaukee WI 53208  
**Renz, James A.**, 301 Third St, Balaton MN 56115  
**Rosenbaum, David A.**, 2788 Jay Rd, Boulder CO 80304

**TEACHERS:**

**Barnes, Glenn R. em.**, 9623 234th Ave SW, Edmonds WA 98020  
**Kautz, Darrel P. em.**, 554 W Washington Ave, Hartford WI 53027  
**Manthey, Frederick em.**, Greenfield Manor, 825 E Greenfield Dr, Little Chute WI 54140

**STAFF MINISTERS:**

**Stallman, Thomas**, 404 Union St, Johnson Creek WI 53038-9771

### ANNIVERSARIES

**Valentine, Nebraska**—Zion School (50th). June 20, 10 a.m. Pot luck and program following; 402/376-2745.  
**Brown Deer, Wisconsin**—St. Mark School (25th). May 2, 8:15 and 10:30 a.m. Graduation, June 6, 10 a.m. Contact Duane Kuehl, 414/354-4228.

**CALL FOR NOMINATIONS**

**Administrator, Commission on Adult Discipleship**

Paul E. Kelm has accepted a call to Wisconsin Lutheran College. The Board for Parish Services has authorized the Commission on Adult Discipleship to request nominations for a replacement. Responsibilities include assessing parish Bible study and stewardship needs; writing, editing, and producing Christian adult education materials; working with the administrator of the Board for Parish Services in promoting adult spiritual growth and family ministry; administering; budgeting; and initiating new areas of work.

Nominees should possess sound theological judgment, a demonstrated knowledge of parish adult education programs, Christian relational skills, and ability in planning, leadership, administration, and communication.

All nominations and pertinent information should be submitted by April 30 to Pastor Allen Zahn, Secretary WELS BPS, 7315 E 75 St, Indianapolis IN 46256. You may receive a copy of the list of nominees by writing to the secretary after April 30.

**CALL FOR NOMINATIONS**

**Editor, Northwestern Lutheran**

James P. Schaefer is retiring from the editorship of Northwestern Lutheran on December 31, 1993. The Conference of Presidents asks the voting members of the synod to submit names of candidates from which a successor will be called. The person to be called must be theologically trained. In addition to his duties as editor of Northwestern Lutheran, he may also be given additional editorial duties as determined by the Conference of Presidents. Kindly submit all nominations to the Conference of Presidents by May 10 in care of Pastor David P. Worgull, 1270 North Dobson Road, Chandler AZ 85224.

**CALL FOR NOMINATIONS**

**Michigan Lutheran Seminary**

**President**

**Social studies teacher**

The MLS Board of Control requests nominations to fill two vacancies after Professor Michael Hein and President John Lawrenz accepted other calls.

The two positions available are for president, and also for social studies teacher, particularly world history, with extra-curricular ability in band and/or athletics.

Faculty members are required to have or attain synod certification and state of Michigan certification.

Nominations with pertinent information should be in the hands of the secretary by April 30. A complete list of nominations will be available upon request from Jerold Meier, 397 Auburn, Plymouth MI 48170.

**RECREATIONAL THERAPIST**

The Lutheran Home: Hope Center of Belle Plaine, Minnesota, is seeking an energetic individual to serve as a recreational therapist. This individual is needed to assist developmentally disabled adults in planning activities for their leisure time. Excellent benefits. Please send a resume to The Lutheran Home: Hope Center, Attn: Paulette, 616 W Main St, Belle Plaine MN 56011.

**MAGAZINE FOR CONGREGATIONAL LEADERS**

Subscribe to *Parish Leadership*, a new magazine for congregational leaders. Appearing three times a year in March, July, and November, the magazine's aim is "to share gospel motive and practical tools for an evangelical ministry." A pilot issue was mailed to each congregation in November. The magazine is intended for church officers, musicians, part-time teachers, evangelists, secretaries, elders, volunteers, society leaders, and working committee members. Subscription price is \$7.95. Order *Parish Leadership* through Northwestern Publishing House, 1250 N 113 St, Milwaukee WI 53226-3284.

**OWLS CONVENTION**

The 1993 annual meeting of the Organization of WELS Lutheran Seniors (OWLS) will be held July 13-15 at the Sunwood Inn & Convention Center in St. Cloud, Minn. Join us for interesting tours, workshops, and fellowship. For further information contact the OWLS office, 8420 W Beloit Rd, West Allis WI 53227; 414/321-9977.

**OWLS HOSTEL**

The 1993 OWLS Hostel will be held at Bethany Lutheran College, Mankato, Minn., July 15-21, following the convention at St. Cloud, Minn. For information contact the Commission on Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; 414/771-9357.

**SYMPOSIUM ON THE UNIQUENESS OF THE CHRISTIAN SCRIPTURES**

Dr. Martin Luther College is sponsoring a symposium April 15-17. Members of the college staff and guest lecturers will make presentations on the following:

Our continuing challenge to labor with the Word (L. Lange); Fulfillment of prophecy in Scripture (J. Lawrenz); Christ's self-testimony in Scripture (M. Lenz); Scripture's variety of literary expression (D. Raddatz); Scripture's connection with history (A. Koelpin); Buddhism compared with Christianity (R. Krueger); Hinduism compared with Christianity (R. Ehle); Islam compared with Christianity (T. Hartwig); Scripture applied in preaching (J. Jeske); Scripture applied in teaching (J. Isch); Scripture applied in family devotion (A. Schulz).

On Friday evening the college choir will present Bach's St. John's Passion at St. Paul in New Ulm.

The symposium is free of charge. Registrants provide their own meals and lodging. Inquiries may be addressed to Prof. Ted Hartwig, 1884 College Heights, New Ulm MN 56073-3300.

**ATTENTION—ALL SINGLES**

All singles, including those once married and now single, are invited to (W)Holy Single VI on May 1. Sponsored by Wisconsin Lutheran Child and Family Service, the day-long seminar will feature a keynote address and a choice of breakout topics. An evening social will cap off the event.

Registration forms will be sent to everyone already on our mailing list. If you are interested but not on the list, please write to WINGS, c/o WLCFS, PO Box 23980, Milwaukee WI 53223 or call Joanne Halter at 414/353-5000.

**1993 INTERNATIONAL YOUTH RALLY**

The WELS 1993 International Youth Rally will be held July 14-17 at the YMCA of the Rockies, located in Estes Park, Colo. WELS youth who are entering high school through first-year college students are encouraged to attend. Registration information has been mailed to all WELS congregations. Contact Paul Schultz, 1614 Bowen, Longmont CO 80501; 303/776-1626 or Gerald Kastens, Commission on Youth Discipleship, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; 414/771-9357 for information.

**APACHE MISSION WORKERS REUNION**

All former called workers and people associated with the Apache mission are invited to attend a reunion at East Fork Mission July 11-17. The dormitory, kitchen, and dining room will be open for anyone's use. Participants would be responsible for their own bedding, meals, and transportation. Special opportunities for fellowship and recreation will be offered. July 17 is the special anniversary celebration of Peridot congregation. (This is separate from the official celebration in October.) We hope you can come. Please make reservations. Contact Pastor Eric Hartzell, Box 56, Whiteriver AZ 85941.

**LUTHERAN PIONEERS**

**A Silver Celebration**

On Saturday April 24 the Lutheran Pioneers will hold its 25th biennial convention at Emanuel First Lutheran Church and School in Lansing, Michigan. Every Pioneer unit is asked to send delegates to this convention. Friends and former leaders are encouraged to come. For more information contact Lutheran Pioneers, Inc., P.O. Box 66, Burlington WI 53105; phone 414/763-6238.

**ALCOHOLISM AWARENESS RETREAT**

If you are struggling from the effects of alcoholism in your life, you are invited to attend "Recovering without shame—Through Christ." Through the keynote presentation, workshops, devotion, and worship services, Christian alcoholics, family members, and other interested individuals will hear of the only true relief from the shame that often accompanies alcoholism—our Savior, Jesus Christ.

The retreat will be held April 30-May 2 at the Cousins Center in Milwaukee, Wis. For more information contact John Cook, Wisconsin Lutheran Child and Family Service, 6800 N 76th St, Milwaukee WI 53223; or call 414/353-5000.

**HOW MUCH DO YOU REALLY KNOW ABOUT THE FLOOD?**

A 7-lesson course, "Destruction and Deliverance—Lessons from the Genesis Flood," is evangelical, doctrinally sound, thought-provoking, faith-building, and saint equipping. Student manuals, \$4 each; teacher's manual, \$6. Order from Pastor Randall Styx, 8810 Meadowbrook Way SE, Snoqualmie WA 98065.

**HANDBELL FESTIVAL**

The Eastern Regional WELS Handbell Festival will be held April 17-18 at Hendrickson Center, 407 School St., Waupaca, Wis. The festival concert will take place April 18 at 2:30 p.m. Everyone is invited to attend.

**LUTHERAN CHORALE CONCERT**

The Lutheran Chorale of Milwaukee will sing its spring concert, assisted by guest choirs: the Wisconsin Lutheran College Choir, the Vesper Singers of Watertown, and the Seminary Male Chorus. The concert will be held at Wisconsin Lutheran Seminary auditorium on April 25 at 3:30 p.m.

**LWMS SPRING RALLY**

The Lutheran Women's Missionary Society Milwaukee Metro-South Circuit spring rally is April 24 at St. John, Wauwatosa. Registration begins at 9:30 a.m. Pastor Gregory Bey will speak at the 10:00 service. A luncheon and business meeting will follow.

**FAMILY CAMPING IN WESTERN MICHIGAN**

Camp Lor-Ray has 30 campsites nestled among pine trees on a private lake. It is owned and operated by an association of WELS and ELS congregations. Camping is available for overnight or week-long stays from Memorial Day through Labor Day. For further information and/or reservations, contact Milt Karnitz, at camp—5281 Russell Road, Twin Lakes MI 49457; 616/766-3152; at home—2233 Hudson Street, Muskegon MI 49441; 616/755-2004.

**THE BIBLE ON COMPUTER**

The Bible is available on software for the home computer.

*Biblesoft* of Seattle, Wash., has introduced PC Study Bible, which comes with one Bible translation—either the King James or New International Version—plus a concordance and Nave's Topical Bible, which cross-references more than 100,000 passages of Scripture into nearly 20,000 topics, people, and places.

The PC Study Bible, which also features multiple note pads for taking notes on screen, sells for \$69.95. It is available at Christian bookstores and major software stores. It is also available from Northwestern Publishing House. Other editions are also available.

**NAMES WANTED**

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

**Peyallup/Graham/Eatonville, Washington**—Pastor Tim Mutterer (ELS) 15120 Westmore Dr E, Peyallup WA 98374; 206/848-6081.

**EXPLORATORY SERVICES**

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

**Pittsburgh, Pennsylvania-Airport Area**—Abiding Word. Service 10:00 a.m. at Howard Johnson, Montour Church Road, off Highway 22/30 West. Contact Pastor Dan Schoeffel, 412/269-0111.

**ITEMS AVAILABLE**

**Hammond organ**—two manuals, full pedal, good condition. Available for cost of shipping. Contact Living Water, Box 405, Dawson MI 56232.

**Wurlitzer organ**—Model 4500, 53" long, 28" deep, 42" high, 25 pedals, two full keyboards. Contact B. Bass, 312/286-6937.

**Pew cushions**—26 green. Contact Pastor Mark Guthmiller, 612/864-3093.

**ITEMS NEEDED**

**Communion ware**—Individual cup communion set with wafer platen. Contact Pastor Dan Schoeffel, 226 Essex Knoll Dr, Coraopolis PA 15108; 412/269-0111.

**Pews**—La Iglesia Luterana de Cristo of Puerto Rico needs used pews in good condition for a new chapel. Please write to Pastor Ronald Baerbock, PO Box 334, Guyama Puerto Rico; 809/864-1576.

**Sunday school materials**—"God So Loved the World" materials and booklets in good condition. Please send to Siloah, 3721 N 21 St, Milwaukee WI 53206.

## Give yourselves fully to the work of the Lord

**A**s recently as 1963, according to one survey, 65 percent of the United States population still regarded the Bible as “God’s actual, word-for-word composition.” Just three decades later we’re told that the number has slipped to 32 percent. At that rate where will we be 10 years from now, 30 years from now?

When there is no longer an absolute standard for measuring right and wrong, anything can happen and usually does. When “thus saith the Lord” can no longer be introduced in a discussion, then each individual becomes the judge of what is right for him or her. Then everyone does what is “right in his own eyes.”

Recent leadership changes in high places offer little hope that God’s moral law is about to be elevated to a more prominent position. And when we live in that kind of society, how does it impact the work of the church? Do we now become more active in the political arena? As Christian citizens, quite likely. As the church, no. Although our situation may not be unlike the “crooked and depraved generation” described by the apostle Paul, it does not change the assignment God has given his church. Our mission is still to call sinners to repentance, to proclaim forgiveness through the cross of Christ, to encourage believers in their Christian life. And the only means God has given his church to carry out that mission is his word as revealed in Holy Scripture.

It has been well said that even if we feed and clothe and house people for the 70 plus years they live on this earth, if we succeed in making every abortion illegal and stamping out all extramarital and homosexual activity, but somehow neglect to tell people that Jesus Christ is their Savior from sin, we haven’t done them a favor.

Easter puts it all in perspective again with its message of hope and triumph. Paul’s exhortation, coming at the end of his majestic discourse on the resurrection, is still in force. “Give yourselves fully to the work of the Lord.”

What a powerful incentive we have to do that! We serve a living Lord whose tomb was empty, thereby assuring us that the Savior whom we love and serve is God’s eternal Son. His every word is truth. Every promise he has ever made is absolutely trustworthy and reliable, including the one that assures our own resurrection to live with him forever.

So we can give ourselves fully to the work of the Lord because we know that our labor in the Lord is not in vain. The good seed of his word always bears fruit. Not always as much as we might like. Not always as soon as we might like. But we don’t have to worry about that as long as we plant and water faithfully. The harvest is in God’s hands. Would we want it anywhere else? The fruit will be there in God’s own time and place.



Pastor Carl Mischke  
is president of the Wisconsin  
Evangelical Lutheran Synod.

*Carl H. Mischke*

# Getting our values straight

by Paul E. Kelm

**T**he past year has witnessed a national focus on family values. Even the social reconstructionists have noticed the price tag of value-free "me-ism": child abuse and neglect, rising rates of poverty among women and children, emotionally starved and morally bankrupt teens . . . well, you can finish the sentence.

But whose family values should America adopt, Dan Quayle's or Hillary Clinton's? What is the model American family: Murphy Brown, the Huxtables, the Brady Bunch, or Ward and June and Wally and the Beaver?

Nothing testifies to the consequences of abandoning absolute moral values like the state of and debate over the American family. But let's not overreact.

The Bible doesn't create position descriptions for mom, dad, and the kids. There's no Christian manual

of discipline that establishes curfews, dress codes, and a list of prohibited television programs. Bringing back the (idealized) family of the '50s isn't the mission of the church. Christian psychology is a blend of concepts that didn't come down to us on tablets of stone. God inspired principles to apply, not a rule-book to enforce. Prescribing for others what God hasn't and judging others by standards of our own devising is spiritual abuse.

**T**here's a larger concern. Moral guidelines won't renew the American family. The law has absolutely no power to enable what it requires. Preaching family values at people won't liberate them from the self-destructive life-style they've inherited or adopted. The law can only inspire fear, guilt, shame, and more rebellion. Don't get me wrong, a little godly fear might keep people from doing something really stupid; and honest guilt is a prelude to the repentance that restores individuals and families. But only the gospel can change hearts and lives and build

Christian families. Only the gospel can turn moral principles into Christian values that are owned and applied.

"Family Ministry" rooted anywhere but in the gospel will become little more than a new source of guilt for already guilt-ridden people. Telling Christian families that they ought to be better and stronger, if that's all we do, will only make them sad or mad. Telling pastors and teachers that they ought to do

more for failing families, if that's all we do, will either make them defensive or depressed. Family is already a source of guilt for so many hurting people, that beating up on them with "values" that are just law will only drive them away.

**L**et's talk instead about what baptism did for us and made of us, to get our Christian identity straight. Let's talk about for-

giveness in the blood of Jesus as the basis for our relationship with God and with one another. Let's apply God's promises to the family instead of chewing on spouses for not keeping their promises. Let's help families celebrate the blessings they have in the Savior who loves them and lives with them.

We'll use God's law to dismantle the excuses we've made and the rationalizations we've concocted for our self-centeredness, to destroy the self-righteous notion that we can make ourselves and our families better by simply trying harder, to expose the wrongs we are living and the mistakes we are making, and to call sin what it is so that it can be confessed and taken away. But it is the gospel that heals and restores families. Jesus gave life value. He'll give families values.

Life is looking up!



Paul E. Kelm is administrator for the Commission on Adult Discipleship.

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*Telling Christian families  
that they ought to be  
better and stronger,  
if that's all we do,  
will only make  
them sad or mad.*

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## Goddess mania

Lectures on female representations of God in the Bible have earned accolades for M. T. Winter, a nun who teaches at Hartford Seminary in Connecticut. She insists that the Bible contains “images of God as a nurturing mother.”

As evidence Winter suggests that the Hebrew name “El Shaddai” in Genesis 17:1 (see footnote in the NIV) relates to God’s feminine side. Her notion rests on the questionable assumption that the name Shaddai derives from the Hebrew word for breast. Thus she reduces the God of the Bible to the level of pagan goddesses. (Reliable Hebrew scholars suggest that the name El Shaddai derives from the Hebrew verb that means to be strong or powerful, and thus translate El Shaddai as Almighty God.)

According to Prof. Winter, God has no gender. She insists that “the centuries-old, exclusively male image of God is not the only legitimate one.”

Interest in a goddess as a companion to God, or as a substitute for him, has spread all over the country. It’s mainstream, not just the cult of a few fanatics. John Nesbitt considered the goddess movement significant enough to have included a chapter on the subject in his book *Megatrends for Women*.

Goddess mania can be traced back to the push for feminist causes in the 1960’s. The feminist movement has not been content merely to address legitimate concerns such as equality in the workplace. Some influential feminists insist that Christianity, with its patriarchal glorification of the Father and the Son together with its omission of any reference to a female god, is demeaning to women. They say that they have found in their goddess devotion “a powerful message that their gender is sacred contrary to patriarchal religious traditions.”

Popularizing goddess mania is high on the agenda of the New Age movement. That’s not surprising. But there is nothing at all new about the cult of goddesses. The goddess movement is actually a return to ancient paganism. It is a modern revival of central features of the beliefs of ancient Egyptians, Canaanites, Persians, and others whose primary deity was usually female and a precursor of Mother Earth.

When Satan tempted Eve in Eden, he told her, “you will be like God.” She went for that. Pagan goddesses have usually been sympathetic to the idea of letting mere mortals achieve godhood. That’s still an appealing prospect for people without a biblical faith.

Goddess mania demonstrates anew that once the authority of the Bible is set aside, anything goes. But anyone who trusts Jesus as a reliable source of truth will have no appetite for regurgitated paganism. Since Jesus tells us to address his Father as “Our Father,” we’ll continue to do so with the confidence that we are talking to someone real and personal, and who hears with interest what we have to say to him regardless of our gender.

Joel C. Gerlach



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

# Hidden with Christ

Our life does not have to be  
burdened with sleepless nights  
of worry or ulcer-gnawing days  
of fear and frustration

by James A. Aderman

**I**n the little town where I grew up, Friday night was movie night. The theater was packed with children eager to see a new color cartoon, a newsreel, and a black and white movie. My mother would send us off with 45 cents in our pockets: 35 cents for a ticket, 10 cents for popcorn. She'd tie our change up in a handkerchief and stuff it deep into our pants pocket. That kept our treasure concealed from those who wanted "proof" we had enough money to get into the movie and also insured we'd not lose our admission.

In Colossians 3:3, the Spirit pictures the security of our relationship with God in a similar way when he says, "You died, and your life is now hidden with Christ in God."

## Buried with Christ

Paul covered what it meant for Christians to be dead when he said, "[You have] been buried with [Jesus] in baptism and raised with him through your faith in the power of God, who raised him from the dead" (Colossians 2:12). Along with our crucified Savior every believer has died to the mastery of sin and to the demands of the world. We are free from sin and the punishment of eternal death.

Not only do Christians die to sin, they are also resurrected "in order that . . . we too may live a new life" (Romans 6:4). The life believers are given does not begin in heaven. That life starts here. Jesus promised, "Whoever . . . believes him who sent me has eternal life" (John 5:24), that is, has eternal life right now, right here. This life isn't one of just existing or getting by. It is an extension of the life which belongs to Christ. It is life in harmony with God. That's the reason Paul can command us to live "as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and

patience" (Colossians 3:12).

This is the life, Paul says, which is "hidden with Christ in God." Like my theater admission was hidden from prying eyes, the complete worth of our life in Christ is invisible. Those who demand proof of our admission into God's family will not find physical evidence. Our life is hidden with Christ; it is based on faith, an intangible substance.

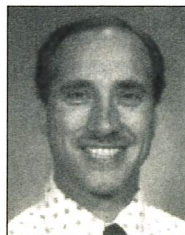
## Hidden in Christ

But our life is hidden in Christ in another sense. It is protected and safe. It's more secure than my movie money ever could have been. We are hidden with Christ, as secure in our position in God's eyes as Jesus is in his position. As long as he is "seated . . . at [God's] right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come" (Ephesians 1:20-21), we are wrapped in God's love, forgiven, safe from all harm.

Our life does not have to be burdened with sleepless nights of worry or ulcer-gnawing days of fear and frustration. Our life is hidden with Christ in the God who loved us so much he sent his only Son to be our Savior. Not even Satan himself can hunt us down. We're under the Lord's "witness protection program." Does that mean the Christian's life will be free from hardship? Certainly not. But there will not be hardship, pain, or loss that our God won't use to draw us closer to him, to hide us even more securely in his love.

What a marvelous place to be: hidden with Christ in God. That's our place in the Son.

*James Aderman is pastor of Fairview, Milwaukee.*



# Save the family— are we really trying?

by Rolfe F. Westendorf

**T**he environment is in trouble, and everyone knows it. Pollution threatens the air we breathe, the water we drink, the food we eat. Pollution destroys the ozone layer that protects us from the harmful rays of the sun. The debilitating effects of pollution have already caused significant human suffering, and that suffering will soon multiply unless drastic steps are taken.

And so we must find better cures for diseases caused by pollution. We must build bigger and better hospitals to treat the victims of pollution. We must find a better way of disposing of the bodies of the thousands who will eventually die because of pollution. And we must invest our technology in designing gas masks that can be worn comfortably without interfering with daily activity.

Make sense? Obviously not. Even the automobile industry has not dared to suggest such solutions to the problems of a deteriorating environment. All the energy of science and politics and industry has been invested in finding ways to reduce pollution at its source, and hopefully to eliminate it altogether.

**N**ow consider this. The family is in trouble, and everyone knows it. The warm and wholesome atmosphere that best nurtures children is gradually disappearing. The effects of deterioration are obvious in the schools, where educators struggle to compensate for an unstable home environment. The effects are obvious in the streets where unwanted, untended children grow up to be angry and uncaring criminals. The effects are being felt in industry where competent labor is becoming increasingly scarce.

And so we must have teachers who are better

equipped to compensate for the failures of the family. We must have more police and bigger prisons to restrain those whom the schools failed to rescue. We must have low-income housing to replace the housing destroyed by families who can maintain neither their children nor their homes. We must have counselors and therapists who can heal the victims of dysfunctional homes.

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*We must be  
at least as concerned  
about family preservation  
as we are about  
compensation for  
family failure.*

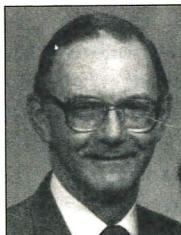
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**M**ake sense? Absolutely not. What intelligent person would invest all resources in damage control while ignoring the source of the damage? The factors that are destroying the family are commonly recognized: the devaluation of marriage and motherhood, the intense promotion

of sex for pleasure and profit, the lust for material gain that ignores human needs, the rejection of God as a motivating force.

If we are concerned about the loss of the family as a constructive and stabilizing influence on our society, we must be at least as concerned about family preservation as we are about compensation for family failure. Yet family preservation is not a major issue today, and the caring people who try to raise the issue are promptly ignored.

There must be some powerful reasons for this logical inconsistency. Otherwise it is entirely incomprehensible that we have ignored the factors that are destroying the foundation of our community. I'll let others speculate what those powerful reasons might be. The fact remains that family preservation is an urgent priority.



Rolfe Westendorf is pastor of Siloah, Milwaukee.

by John F. Brug

*What, if anything, do our deceased loved ones know about our activities on earth when they are with God in heaven?*

Some of our Lutheran writers have expressed the opinion that when people die, they are not aware of the passage of time between their death and Judgment Day, because they are in eternity with God, with whom a day is as a thousand years and a thousand years as a day (2 Peter 3:8). However, a number of passages suggest that this opinion is not well grounded. When Jesus descended into hell, he visited the spirits of those who died in the flood, who were there in hell waiting for judgment (2 Peter 2:4). In Revelation 20 the souls of those who have been beheaded live and reign with Christ in heaven for "a thousand years."

In addition to these and other similar passages, there are two passages in which the departed express concern about events on earth. The rich man in hell expresses concern for his unbelieving brothers who are still on earth (Luke 16:27-31). The souls of the martyrs in heaven pray for the day when the injustices perpetrated against them and other saints of God on earth will be avenged (Rev. 6:10). There is nothing in the context of either passage to suggest that the departed's knowledge that life is continuing on earth and that they are still waiting for Judgment Day is simply figurative language.

On the other hand, there is nothing in either passage which implies that they are aware of specific events which occurred on earth after their departure. They may simply be aware that life is continuing on earth as it was when they left.

There is one passage which seems to say that the departed believers in heaven are not aware of specific events on earth. "Look down from heaven and see from your lofty throne, holy and glorious. Where are your zeal and your might? Your tenderness and com-

passion are withheld from us. But you are our Father, though Abraham does not know us or Israel acknowledge us; you, O Lord, are our Father, our Redeemer from of old is your name" (Isaiah 63:15-16). On the basis of this passage it seems safe to conclude that the souls in heaven are not aware of specific events on the earth.

Several points are very clear.

We are not to pray to the saints in heaven nor expect help from them. Such help we are to expect from God alone and from our fellow believers who remain on the earth. When we miss the help and advice of departed loved ones, we are to trust in the Lord to provide for us whatever we are missing from those who have departed.

Our loved ones who have departed in the faith are safe with God in heaven. They are forever free from the sorrows of life in this sinful world. It seems most likely that they are shielded from knowledge of unhappy events on the earth. Would we really want them to know everything that is happening on earth?

Although we may feel sorrow that they are not now able to share the joys and high points of life which we have experienced since their departure, we rejoice that eternity will provide more than enough opportunity to "catch up" and share all the thoughts and experiences which we have not had an opportunity to share here on earth.

Knowing this much, we know enough. Any remaining unanswered questions which we have about the experiences of the saints in heaven can wait until we are there to learn the answers first-hand.



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

*John Brug teaches theology and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.*

## READERS FORUM

### Change for the better

I hope this is just one of many letters you are receiving regarding the new format of Northwestern Lutheran. Since you have gone monthly, the change is absolutely for the better.

I enjoyed reading the "old" Northwestern Lutheran and looked forward to getting it in the mail. Now I don't look for the new issue so soon, because I'm still re-reading the previous month's.

What do I like best? The theological topics discussed at a lay person's

level, the human interest stories, "In the news," notices, "Your question, please," . . . well, you get the idea.

Too often the only time we write to the editor is when we're upset. I'm writing because I'm very pleased.

*Debbie Egelseer  
Hustisford, Wisconsin*



**Thanks from missionaries**

Thank you for publishing the names and addresses of our missionaries around the world. And our thanks to all the wonderful people who saw that list and took the time and effort to send cards and letters to missionary families this Christmas. It encourages us greatly to know that so many people keep us in their thoughts and prayers.

*John and Helen Hartwig  
Zomba, Malawi*

**The Easter Bunny**

As we near Easter, my dislike for rabbits culminates with the arrival of the Easter Bunny. Instead of getting excited about hearing "He is risen," most appear more thrilled by "Here comes Peter Cottontail." How so many people can make such a big deal about a rabbit and ignore the resurrection of their Savior is hard to understand.

The phrase "laying an egg" can refer to making a mistake. With this in mind, we realize it isn't the Easter Bunny who laid an egg, but the ones who make such a big deal about him. If you want to play with this rabbit at Easter, be sure it is after you pay tribute to your Savior's resurrection. Hop aside, Easter Bunny!

*Thomas Hilliard  
LaCrosse, Wisconsin*

**Doctrine or personal opinion**

I found Carleton Toppe's (Nov. 15) editorial against liberals disturbing. Then I read Pastor Gerlach's editorial (Jan.) about his belief that the new administration presents an "ominous" moral future. Are we going to be subjected to four years of this sort of thing because a Democrat has been elected president? To suggest that one political position is the God-pleasing one is walking on doctrinally thin ice.

When a position is stated in a WELS publication, it carries with it a stamp of authority. When a person possesses that authority, he or she has a special responsibility to exercise care that doctrine and personal opin-

ion are not presented as one and the same.

*Edward Engle  
Plymouth, Michigan*

**Missing questions**

The final two questions of the Feasibility Study Committee's poll ("The survey says," Feb.) failed to make the pages of NL.

Question 20 asked, "My opinions have changed as a result of the information received at this convention." While 48 percent of those polled said that their opinions did not change, another 34 percent said the opposite.

Question 21 asked, "I agree with the findings of the Feasibility Study Committee." While 45 percent said they disagreed with the findings, 43 percent claimed agreement.

The overall reactions of the delegates reveal a synod deeply divided over the wisdom of dismantling its century-old six-school ministerial education system, meaning that no consensus exists for scrapping or changing this system (21), and also that in this issue opponents and proponents alike are hardening their beliefs (20).

*Nathan R. Pope  
Racine, Wisconsin*

Herbert Prael, chairman of the committee, replies:

*Many of the surveys returned included handwritten comments on questions 20 and 21 indicating confusion: "What opinion Overall or specific? Agree with what? Combining the colleges? Combining the preps? Combining the colleges in New Ulm? Relocating the colleges?" In our judgment the questions do not measure division but confusion. Too many people found these questions unclear.*

*The survey was in response to a preliminary report. The FSC is still gathering data for its final report due this summer. In addition, last summer was the first time many of the respondees could study the issue as a whole. Since it challenges some cherished traditions, there would naturally be some skepticism and confusion, which we hesitate to label deep division. This reasoning prompted us to remove the questions from the NL article.*

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 *READERS FORUM, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398.*

**May '93**

- 1. Deuteronomy 14, 15
- 2. Dt. 16, 17
- 3. Dt. 18, 19
- 4. Dt. 20, 21
- 5. Dt. 22, 23
- 6. Dt. 24, 25
- 7. Dt. 26
- 8. Dt. 27:1—28:14
- 9. Dt. 28:15-68
- 10. Dt. 29, 30
- 11. Dt. 31
- 12. Dt. 32:1-47
- 13. Dt. 32:48—34:12
- 14. Mark 10:1-16
- 15. Mk. 10:17-31
- 16. Mk. 10:32-52
- 17. Mk. 11:1-19
- 18. Mk. 11:20-33
- 19. Mk. 12:1-27
- 20. Mk. 12:28-44
- 21. Mk. 13:1-23
- 22. Mk. 13:24-37
- 23. Mk. 14:1-25
- 24. Mk. 14:26-52
- 25. Mk. 14:53-72
- 26. Mk. 15:1-21
- 27. Mk. 15:22-41
- 28. Mk. 15:42—16:8
- 29. Mk. 16:9-20
- 30. Judges 1:1—2:5
- 31. Jdg. 2:6—3:6

One of the marks of God's people is their love for his word. Many have said, "I will start at Genesis and read the Bible through to the end." But the project is soon abandoned. These proposed readings—5 to 10 minutes each day—will take you through the entire Bible systematically and with variety. The next month's readings will appear in the next issue.

THROUGH MY BIBLE IN THREE YEARS

THROUGH MY BIBLE IN THREE YEARS

I had intended to continue my column about the family in my March column but I was interrupted by another matter. I return to the family. As even casual readers of Northwestern Lutheran have noted—and may our casual readers be few—this magazine is concerned about the status of the family. NL even has its own in-house family advocate: Pastor Rolfe Westendorf, a veteran of 25 years in a central city congregation, who has written thousands of words for us on the family in the last ten years. Our concern springs from the Scripture which has set out for us the basic structures of this world: family, church, and government.

In these basic structures the ten commandments are rooted. These are his walls that God has built around his universe. Three commandments, one calling for the honoring of parents and two forbidding lust, protect the integrity of marriage and the family. (God knew how potent a tool sex is in the hands of Satan.) It is at our peril that we lay aside these institutions of God or manipulate them for any cause whatsoever. But the world is not listening. And apparently God cannot get its attention.

I referred in my February column to the staggering growth in Milwaukee's crime rate. In 1965 there were 27 homicides in Milwaukee. In 1990 there were 165. That is an increase of 511 percent. What turned this lovely city, once referred to as the "best governed city in the US," into a slaughterhouse?

As soon as the problems began to surface, the fixers went to work. Milwaukee went through all the standard fixes: integration, urban renewal, modernizing of the city's infrastructure, increasing welfare benefits, gun control, fluffing up the social welfare services, modernizing the schools. Still the crime rate soared. Few were listening to our in-house advocate all but screaming: It's the family! It's the breakdown of the family!

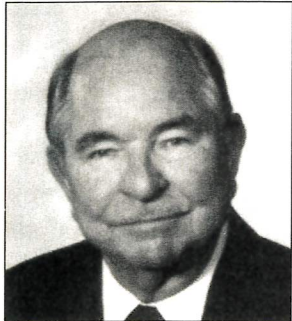
The other day in the Milwaukee Sentinel there was a report of a year-long study of violent crime in the city by Dr. George B. Palermo, a psychiatrist at the Medical College of Wisconsin. The study covered 25 years from 1965 to 1990. In that time rapes jumped 1,712 percent and robberies rose 1,990 percent.

The Sentinel reported: "Frightened residents looking for the cause of the flood of violence will find it in the disintegration of families," said George B. Palermo. 'Guns, drugs, gangs, and poverty all fall short of the impact collapsing families have had over the last three decades.'

"I have really found, and I truly believe," he said, 'that unless we address the disintegration of the family we will never solve the problem. The family teaches people how to live together and serves as the key force in developing morals and values.'" A common thread in criminals, he found, was a lack of positive family influence.

Palermo said society needs to spend more money on helping families survive and flourish. "Unfortunately, nobody wants to address the problem."

Nobody wants to address the problem. They still don't get it because nobody is listening. The one right no one has addressed is: Children are entitled to a stable family life. Occasionally—the world should note—God is right. We know he is always right!




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*James P. Schaffer*



# Charitable Gift Annuity

*A gift to the Lord you didn't think possible*

Does your love for Christ prompt you to make an extra gift for some especially dear work of your congregation and synod but you can't find the dollars to spare?

Perhaps a charitable gift annuity will enable you to fulfill your faith's desire.

**What is a charitable gift annuity?**

A gift annuity is an agreement by which you make a gift of cash or marketable securities (stocks, bonds, mutual funds, etc.) in exchange for a guaranteed life income.

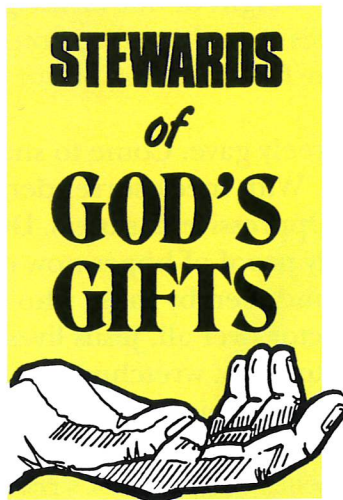
After the death of the income recipient(s) the remainder of the gift will be used by your congregation and synod as you specified.

**What are examples of gift annuity rates?**

One Life Agreements		Two Life Agreements	
Age	Return Rate	Age	Return Rate
60	7.0%	65/60	6.7%
65	7.3%	65/65	6.8%
70	7.8%	70/65	6.9%
75	8.5%	70/70	7.1%
80	9.6%	80/75	7.9%

## Features

- Minimum of \$1,000. No maximum limit.
- Irrevocable. Once established it cannot be changed or canceled.
- Secured by the assets of the Wisconsin Ev Lutheran Synod Foundation, Inc.
- Income you cannot outlive - regular, dependable, unchangeable.
- Immediate payment annuities available to WELS members aged 60 and over; deferred payment, aged 45 and older.



## Benefits

- The joy of making a gift for the Lord's work in your congregation and/or synod that you select.
- The assurance of steady income, possibly greater than you are now receiving.
- A deduction on your income tax return if you itemize.
- A portion of your annual payments free from income tax.
- If funded with appreciated assets, the avoidance of some tax on the capital gains.

***I'm interested. How can I receive more information?***

Please write or call: The Ministry of Planned Giving, Wisconsin Ev. Lutheran Synod  
 2929 N. Mayfair Road  
 Milwaukee, WI 53222

1-800-827-5482 or 414-771-0697

# FIRST MORNING

**R**ising mists. Cold grains of clay. Swirling strokes of unseen hands form the first. A man. Alert. Alone. And soon with him stands another soul, in flesh like his. A woman. His mate. Inner beauty in both, their godly image sinless. A new world. To God their duty of love so gladly given. His gifts they relish. His world embellish with faithful labor in his garden. Pure innocence. No thought of hellish forfeit by which Satan lost his higher station.

The first human morning.

**P**recious little time their goodness lasted.

By the deceiver's bold lies blasted,  
our first parents ate God's forbidden fruit.

Once holy, now reduced to mortal brute,  
they hid. They spoke of change, "I was afraid."

Thus was the freight of our birthright evil made.  
God's word spells tragedy, corruption, condemnation.

The first morning of our sin.

**H**is holy Son God freely gave. Come to share our human journey with mission of rescue. With meek surrender, our course to turn, he embraced the cross. Oppressive darkness. Dead and cold, now lain in tomb secure, his body proof of hopes now dashed. Dear rabbi slain. What? Raised? Alive, and seen by those who dared not hope again?

Yes, resurrected! Victor over all, Jesus lives and speaks of when he will return to glory, wretched sinners' exile done.

The first morning of our risen Lord.

**R**ejoice, believers in Christ's rising, and know that everything to save humankind below is done. You have a Redeemer. You have a victor Lord. He wants you to know the seamless certainty of his word, that he reigns supreme and lives our king forevermore.

So you and I to heaven shall rise and there adore  
the Lord of lords. By his Easter rising is assured  
our first eternal morning.

*Douglas P. Weiser*

*Douglas Weiser is pastor  
of Calvary, Bellevue, Washington.*