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NORTHWESTERN

June 1993

LUTHERAN



Chief
Alchesay:
Medal of
Honor
winner

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VACATION TRAVEL WITH GOD

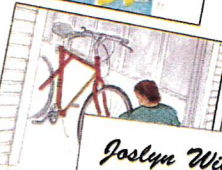
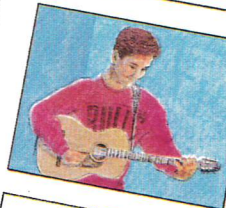
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Devotions for Children



Joslyn Wiechmann Moldstad
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“I helped build that church,” stated the elderly gentleman with joy. He had noticed the tourist admiring the beautiful structure shining in the morning sun. He had to tell her that with his offerings he had added stones to the building.

God's church

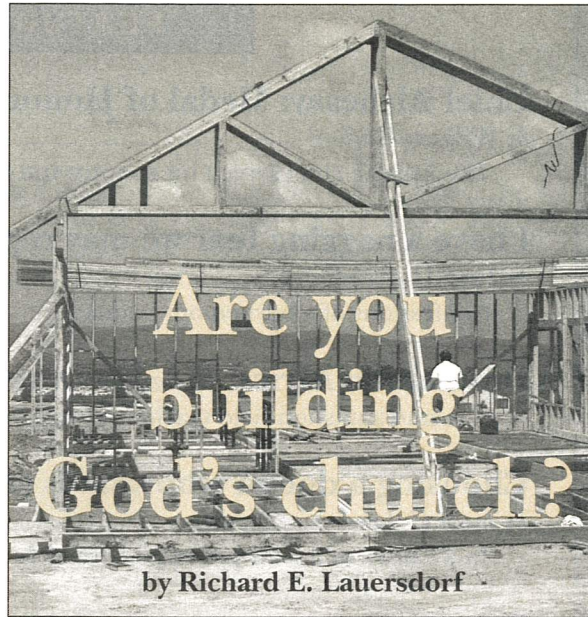
God's church is not brick or block; it is all believers in Christ. Its construction started in the Garden of Eden when God proclaimed the promise of the Savior. The Holy Spirit has been its general contractor through all the years. His construction equipment is the gospel in word and sacraments. Through the good news of forgiveness he works in the hearts of people, bringing them to faith, mortaring them as living stones into God's eternal church.

Wherever the gospel is used, God's church is built. Though we cannot program him or predict in whose heart he will work, the Holy Spirit builds through the word. When the gospel is spoken from the pulpit or beside the workbench, when people pick up the Bible or read a tract, when the good news is presented on video tape or child's cassette, the Spirit is at work. When babies are baptized and believing adults step up to the communion table, he's at work. In congregations across our land and on mission fields across our globe, wherever the gospel is proclaimed, he's building God's church.

Thank God for his work in our hearts. What a gift of grace that we are part of his church. May the Spirit keep us mortared in God's church through the gospel.

God's workers

The Master Builder is hiring. He goes beyond hiring to compelling people to join his construction team. Those who are brought to faith become builders—no ifs, ands, or buts. Brought by the Spirit



*For we are God's fellow workers;
you are . . . God's building
(1 Corinthians 3:9).*

into God's church, they become workers with God. They don't create faith in people—that's the work of the Spirit alone. But believers do handle the Spirit's construction equipment. Into their hands he places the gospel in word and sacraments, the means through which he mortars people into God's church.

How calloused are our hands? How much have we sweated while building with the Lord? Is our partnership with him drudgery or privilege? Some hobby in which to dabble at our leisure or some work which demands our best? Paul, a fellow

builder with God, gave the answer. He told the Corinthians, "I will very gladly spend for you everything I have and expend myself as well" (2 Corinthians 12:15). We won't go wrong when we follow his example.

Think of the joy when we stand in the rising sun of eternity and see God's magnificent church of believers. Over here, a young woman sings heavenly hallelujahs because as members of synod we helped educate and support people who told her of Christ. Over there, a Brazilian, an African, an Asian, an Apache, are washed clean in the blood of Christ, because we denied ourselves some luxury to give more for missions. Over on the left is an aged believer who kept his faith because our pastors and members made visits to nursing homes, bringing the powerful gospel of Christ. Over on the right, a neighbor reached by our Christ-centered evangelism efforts.

Can we even begin to imagine our joy when we finally stand in heaven at Jesus' side, brought there by his grace? And what added joy when looking around, we can say in our hearts, "I helped build that church."



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

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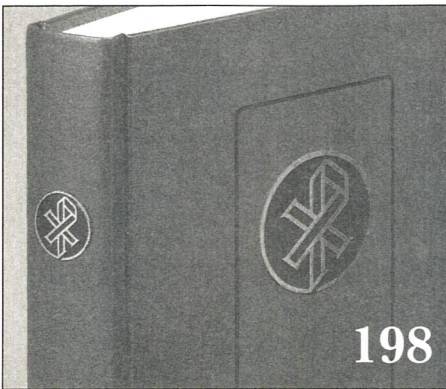
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Choose a doctor who shares your faith



Chief Alchesay: war hero whom the Lord made a good scout



The 1993 hymnal

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■ The greatest concentration of Medal of Honor winners—those military heroes who have received our nation's highest award for gallantry—are a group of Apache soldiers who served in the US Army. Among them was Alchesay, the Apache chief who became a faithful disciple of Jesus. His picture appears on the cover. On the next pages William Hafford tells how Alchesay won the medal of honor, and Eric Hartzell tells how Alchesay won the crown of life.

■ Dr. Janet Lindemann believes Christians should choose Christian doctors. Clearly, she also believes Christian doctors should serve their fellow Christians. She does so by acting as medical advisor for WELS Lutherans for Life and as campus doctor for Wisconsin Lutheran College. WLC is a short distance from the Medical College of Wisconsin, where she heads the department of family and community medicine. NL's editorial assistant Linda Baacke, a May graduate from WLC, says that Dr. Lindemann is available on campus two hours each day. "It really was a help when everyone was so sick," said Linda, referring to Milwaukee's well-publicized bout with cryptosporidiosis. For our readers, Dr. Lindemann has some advice on choosing a physician—see page 196.

■ For these articles and more—forward.

Dorothy Sonntag

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Chief Alchesay was one of 11 Apache Scouts to receive the Congressional Medal of Honor in 1875.

Chief Alchesay at the dedication of Church of the Open Bible, Whiteriver, Arizona, on April 30, 1922. On this same day Chief Alchesay was baptized along with 100 other Apaches.



PHOTO BY E. EDGAR GÜENTHER / FROM THE SECOND ISSUE OF THE APACHE SCOUT, JUNE 1923

Chief Alchesay: Medal of Honor winner

by William Hafford

Many years ago, during random library browsing, I discovered that in 1875 an Apache named Alchesay had been presented the Congressional Medal of Honor, America's highest award for battlefield valor.

Rather surprising, I thought, since most people think of the frontier Apache as dreaded foes of the American military. The passage did not say why Alchesay was awarded the medal, so I merely tucked the fact away and kept on browsing.

Alchesay—winner of the nation's highest award

Years later, on another library expedition, I came across a thick volume that contained listings of all recipients of the Medal of Honor. From a dark storage cabinet of my mind, that old item about Alchesay popped out. Did he really receive the nation's highest

award for gallantry in action? I decided to find out.

In a section of the book that lists recipients by state, I found that 13 native Arizonians had received the medal since it was first awarded in 1863. One of them was Frank Luke, Jr., an outstanding air ace of World War I who was killed in European action. Another was Sando M. Vargas, a marine who earned his medal in Vietnam.

The other 11 honorees? I was surprised again. All were Apaches who had enlisted in the US Army under Gen. George Crook and served in his long campaign to end the bloodshed, robbery, and stock rustling by renegade Indians under the leadership of Geronimo, Natchez, and others. The Apache recipients were Alchesay, Blanquet, Chiquito, Elsatsoosu, Kelsay, Kosoha, Nannasaddie, Nantaje, Jim, Rowdy, and Machol. (Sometimes scouts' names were difficult to pronounce or spell, so it wasn't unusual for the Army

Jesus made him a good scout

When General George Crook finally ran Geronimo to ground in the Canyon de Los Embudos just south of the Arizona border, he did it with the help of his Apache scouts. It is reputed that General Crook told his Apache confidante, "I am not above you; we are both of the same rank."

In war and in peace, General Crook learned to know the Apaches well. He called them, "the tigers of the human race." Alchesay was one of those tigers. In fact, he was prince and chief among tigers.

One aged Apache described to a historian his ideas of what a chief was supposed to be: "Besides these things he must be a good talker, fear nothing, have keener wits, and do more than any other man. He must be a man who would not run, even if he saw a bear coming after him. The chiefs we had were true men."

Chief Alchesay perhaps did not fear the bear coming after him, but he did fear the lion. He saw the devil as a roaring lion who would kill his peo-

ple's souls—not with bullets or arrows, but with sin and death and spiritual forces of evil. Jesus the good shepherd gathered his sheep from among the tigers through the gentle word of God preached by Lutheran missionaries.

On a fine day in April 1922, at the dedication service of the Lutheran church in Whiteriver, Chief Alchesay strode down the aisle with a hundred of his like-minded followers. He was the first to step forward for baptism that day. The chief of tigers himself became a lamb. At a later service he reminded the hearers that the Church of the Open Bible was the only one to which he had ever given his thumb-print of approval.

At Chief Alchesay's death in 1928, Pastor Edgar Guenther wrote, "When I visited him during his last illness he told me that he was ready to report to heaven anytime that his Chief saw fit to call him. Yes, Alchesay was a good scout because the Lord Jesus made him such."

—Eric S. Hartzell

to refer to them by nicknames.)

The Apache Scouts

All of these medal winners belonged to the Apache Scouts, the creation of General Crook, who had proclaimed publicly that American soldiers would never be able to subdue Apache warriors. Said Crook, "Our regular troops are as helpless as a whale attacked by a school of sharks." On the basis of ferocity, cunning, and endurance, Apache warriors of the 19th century rank as history's supreme guerrilla fighters. Crook conjectured that only Apaches could successfully fight Apaches, so he sought recruits among the peaceful bands on the sprawling Arizona reservation.

Alchesay, a leader of the White Mountain Apache, signed up and so did many others. A few reservation Apaches criticized the scouts for pursuing people of their own blood, but most supported them.

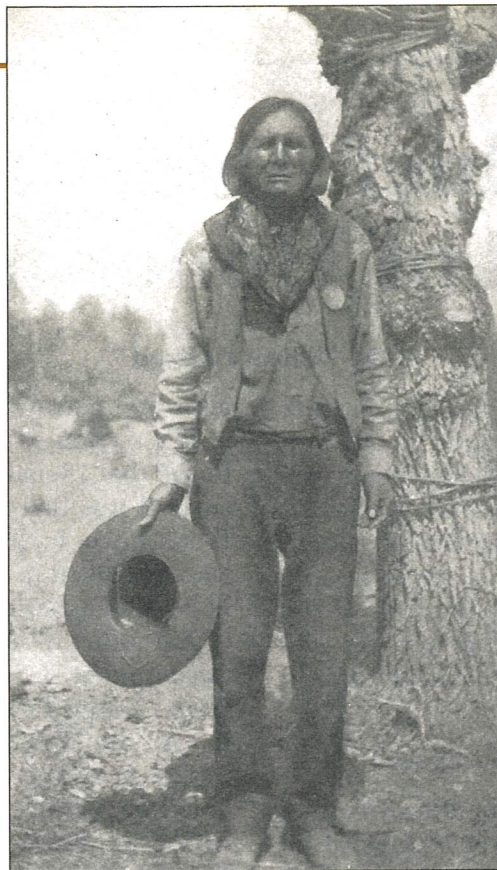
Gallant conduct

For many years, the Apache Scouts served Crook and the US Army with great distinction. One officer said of the scouts, "No white man could follow a trail as they can. No one could stand so much fatigue. My scouts will start at the bottom of a steep mountain over 1,500 feet high, and run to the top without stopping. There isn't a white man alive who could run 50 yards up an incline like that without halting to catch his wind."

Prior to World War I, the written citations for the Medal of Honor offered few details and little explanation. Most state only that the recipient displayed "gallant conduct during campaigns and engagements with renegade Apaches."

Only the performance of Nantaje has been preserved in any detail. While engaged in a fight with hostiles at a cave in the Salt River Canyon, Nantaje observed a small boy, a member of the renegade band, trapped between the opposing forces. The child was hysterically running about under a rain of fire unleashed by both sides. Nantaje raced into the open, negotiated the difficult terrain under heavy

PHOTO BY E. EDGAR GUENTHER



Chief Alchesay as pictured in a 1919 booklet.

crossfire, scooped up the child, and carried him to safety.

Well earned awards

With so many Congressional Medals of Honor awarded to a small contingent under the command of the same general, is it possible that they were handed out capriciously?

Not likely. General Crook was a crusty no-nonsense military professional not known for doing undeserved favors for anybody. Additionally, and according to regulations, "the deed must be proved by incontestable evidence of at least two eyewitnesses, and must be so outstanding that it clearly distinguishes gallantry beyond the call of duty with the risk of life."

Further, in 1916, a special government board made up of five retired generals set out to determine if any Congressional Medals of Honor had been given for the wrong reason or without a sufficient display of bravery. After scrutinizing the records of the 2,625 awards, 910 names were stricken from the list. But the Apache heroics stood the test. Reported the board, "There can be no question as to the propriety of the awards."

Further, in 1916, a special government board made up of five retired generals set out to determine if any Congressional Medals of Honor had been given for the wrong reason or without a sufficient display of bravery. After scrutinizing the records of the 2,625 awards, 910 names were stricken from the list. But the Apache heroics stood the test. Reported the board, "There can be no question as to the propriety of the awards."

A leader of his people

After the end of hostilities between the Army and renegade Apaches in the fall of 1886, and after Geronimo and his followers had been sent to exile in Florida, a few of the Apache Scouts returned to civilian life on the reservation.

Alchesay prospered as a cattle rancher and was an effective politician who spent the balance of his life working in the interests of his people. The other Apache medal holders faded into obscurity.

Nevertheless, it is indisputable that these 11 Apache Indians from a fighting force of only a few hundred men represent the highest concentration of winners of Medals of Honor in US military history.

(Throughout this year we are celebrating the centennial of our mission among the Apaches that began in 1893 at Peridot, Arizona—Ed.)

This article is reprinted with permission from Arizona Highways.

I have a nagging fear we may repeat the '60s

Confessions of a burnt-out boomer

by Paul O. Wendland



“**A**ll you need is love,” sang the Beatles, back in the '60s, and we believed it—only nobody knew what love was. So nobody knew what we believed. We figured love had something to do with sex, but sex alone was not love. Love was an idea, floating around in the skull with nothing real to attach itself to.

We knew what love was not. It was not THE WAR (we had the gift of pronouncing words in capital letters). It was not THE ESTABLISHMENT or THE DRAFT. It was not found in the old rules, ways, and thoughts. Even Dylan told us, “The times, they are a’changin’.” With all the righteous certitude of youth, we were convinced we knew what love was not.

Unfortunately, we were too young to understand that it is easy to find something to oppose, but a great deal harder to find something to support. It is easy to have a generalized love, but hard to hang on to “that lovin’ feeling.” “I love mankind,” a poster said, “It’s just people I can’t stand.”

So we left ourselves wide open for the con game of the Master Liar. In expounding love as free, we threw away concepts like faithfulness, commitment, honesty, duty, and obedience—things that keep love alive when times are hard. What did we find at journey’s end? Peter Gabriel summed it up. “I love to be loved,” he whimpered. From “All you need is love” to “I love to be loved” in a single trip on the magic bus. Where else can love without definition wind up, but in a hopeless love of self?

We were less successful with free-form reconstruc-

tion of old rules. In throwing off the tyranny of the establishment, we subjected ourselves to a thousand tyrannies proclaimed on every corner by self-anointed gurus. We so loved coloring outside the lines that, finally, there were no lines left and it was everyone for himself. Once again at the end of the road was self-absorption.

I read that a non-boomer started a society called STAT: Society for the Advancement of Time. Apparently, he got fed up with media-boomers wallowing in nostalgia; “Oh, wow, man, do you remember Woodstock and Kent State and Sergeant Pepper?” This guy thinks it’s time to move past the 60s. I sympathize with his position. One does get tired of boomers and our incessant narcissism.

In fact, none of this would matter to me if it weren’t for the nagging fear that we may repeat it. Unless we trace toxic waste to its source, we will not recognize the stream from which it flows, nor be able to eliminate its influence on our lives.

Cleaning it up is much more of a problem, yet I remain optimistic. This boomer knows that we have a saving message to proclaim which is as old as sin, yet new to each generation—in whatever mess they find themselves. “Repent, for the kingdom of heaven is near!” (Matthew 4:17).



Paul Wendland is pastor of Prince of Peace, Salt Lake City, Utah.

MRS. KEVIN SCHEIBEL



Destina

A visiting professor

A tall, slim wood giraffe testifies to a recent trip of a well-travelled Wisconsin Lutheran College professor. The giraffe crossed three continents, wrapped in a shirt, without harm. Unfortunately, an ear broke off when he arrived in the United States. The professor is Mark Braun. He made it home with both ears intact.

A visiting professor

Braun's destination—Africa. The purpose, a bit harder to define, was twofold. By teaching at a retreat for WELS missionaries in Malawi and Zambia, Braun helped edify God's workers. By seeing first-hand the blessings and problems in world mission churches, he can provide insight to would-be missionaries.

Every three or four years, the executive committee of the World Mission Board visits its mission sites and occasionally takes a professor or administrator. Bringing someone into contact with the field may help him see the importance of missions, Braun explained. This exchange also develops a greater understanding of missions. Braun was "pretty pleased" when asked to go.

After a day in Amsterdam, which was "gray and miserable," Braun spent three days in Malawi, one week in Zambia, and returned to Malawi for three more days. Even though it was the beginning of the hot, rainy season, Braun described the country as "really beautiful."

Braun revelled in that beauty at the retreat, which was held near Victoria Falls. From the nature preserve across the river, the retreat participants could hear elephants and other wildlife. Monkeys swinging by the rooms in the morning chattered like birds.

While a day of white-water rafting was reserved "purely for fun," the other two days of the retreat consisted of teaching and discussing mission work. Braun

Mark Braun with a traveling companion.

tion Africa

by Laura Kamin

learns while he teaches

led a Bible study on Job, administered a personality profile, and led discussions on developing native worship. In addition, conversation focused on the adjustments American missionaries and their wives must make.

Respect for missionaries

Braun feels an "enormous amount of respect" for the adaptability of the missionaries. They must be ready to improvise and meet every challenge, he said. One of the beauties of mission work is its relative freedom from the structure and organization of established churches. Instead of focusing on meetings and committees, the sole focus of a mission church is the gospel, Braun explained. He regrets that he could not witness a church service in the bush.

Our missionaries in Africa supervise the native pastors as a process in helping the churches grow and become independent, Braun said. The synod provides houses for the missionaries which, by African standards, are luxurious. By American standards they are primitive, with few rooms, and few conveniences.

The mission churches tend to rely on contributions from the US instead of developing their own stewardship capacities. But the churches, founded only 30 to 40 years ago, are growing tremendously, Braun said.

African life

Describing the African view of life as "simple, but not unintelligent," Braun commented on the lack of cynicism toward miracles in the African culture. They do not believe that everything must be scientific to be valid. Africans realize that "life is tough." The people handle suffering—losses, death, and mourning—differently than Americans.

What the culture may lack in material and technological excess, it more than compensates with richness of feeling. The language depicts a different mindset; the people speak in proverbs, Braun said. Aspects of British colonialism remain; people still take time for tea. American missionaries say, "You give things up,

but the lifestyle gives you much more."

Other aspects of the culture are harder to accept. AIDS is "a big problem," affecting from 14 to 30 percent of the population. Although homosexuality is taboo, AIDS is passed through promiscuity and prostitution. Dealing with a death from AIDS is a common occurrence for missionaries, Braun said. In addition, strong cultural pressure exists for men to have more than one wife and to have many children as status symbols.

Braun compared the African countryside, culture, and lifestyle to Biblical times. With its rainy and dry seasons, its subsistence farms and agricultural life, and its small villages, Braun feels that the African people are closer than Americans to the Bible. Because of this relevance to their lives, they can easily understand the parables and lifestyle related by Jesus.

Pray globally, act locally

Braun also stressed the fact that although foreign mission work may seem far removed from college students, it is relevant to them. With a laugh he warned girls about "hanging around [the seminary in] Mequon" too much—they may marry the next missionary. In fact, a former Wisconsin Lutheran College student, Laura Lippert, married Robert Seifert, the newest African missionary.

Having traveled extensively, Braun was neither disappointed nor surprised by his experiences in Africa. He uses the phrase "pray globally, act locally" as a recommendation to all Christians. Too often American Christians tend to forget that Christianity is not dependent upon nor limited to our culture. Heaven will be "less white and less Lutheran" than we think, Braun said with a smile.



Laura Kamin, a recent graduate from Wisconsin Lutheran College, recently completed an internship at Northwestern Lutheran this spring.

Choosing a doctor who shares your faith

In a Christian doctor-patient relationship,
faith is the common bond

by Janet C. Lindemann, M.D.

How good it is for patient and doctor to share the same faith. I love caring for patients of my own church—so many barriers are removed. When a woman in her early forties learns she is pregnant, she need not be concerned that I will advise her to have an abortion.

The cross or other religious symbol that a Christian physician wears is not merely decorative, but reveals a moral framework. It testifies to why we give the advice we do, to why we understand suffering as we do.

I am a physician and every week patients come to see me for the first time. As part of the routine, I ask about general health, concerns that may have prompted the visit, and important things in their medical history. Just this week, a patient told me that her most important strength when dealing with illness was her Christian faith. When she learned I shared her faith, she said that having a Christian doctor made her feel "very comfortable with the relationship."

The doctor-patient relationship

Most doctor-patient relationships are professional encounters, never likely to become a relationship anywhere near the importance of friendship or marriage. However, when serious illness strikes or an accident occurs the relationship between patient and doctor becomes deeper. Then a common ground becomes important. What could be more important than a

common Christian faith?

In former times, people knew their doctors better. All family members tended to have the same doctor, and they saw one doctor for almost all their problems. People moved around less and knew their doctor for a longer time. Today the doctor-patient relationship has become localized, compartmentalized, and technologized into small print on an employment contract.

Making decisions

And yet, some of the decisions made in the doctor-patient relationship are the most important of our lives. The advice I give to a patient will influence the decision he or she makes on medicine, surgery, or lifestyle changes. Consider the decision made by a woman to take hormones for menopause, a teenager contemplating premarital sex, or a man considering surgery for cancer. Patients in these situations need trusted advice from their doctors.

Because her faith was important to her, the woman I described earlier recognized the need for a Christian doctor. As Christians, we trust God as creator and caretaker of our bodies and souls; we believe he has a plan for our lives. His plan may include physical injury and illness, so along the way we may need to make decisions based upon his will. Our understanding of his will comes from the Bible. My patient told me that a doctor needs to know that of all the



“A doctor needs to know that of all the books used in making medical decisions, the Bible is the most important.”

**Dr. Lindemann
with a patient.**

books used in making medical decisions, the Bible is the most important.

I recommend that you, as patients, search for a doctor who shares your faith. Ask about it on the telephone or at your first visit. Wear a cross on your lapel. Spend some time and energy on the doctor-patient relationship so that when it becomes necessary, you can trust it. When I teach student doctors about the importance of trust I use the following tool. This can be used as a way to build a relationship or to look at your current doctor-patient relationship.

The importance of TRUST

Time. Only by spending significant amounts of time can a doctor begin to form a bond. Beware of the person who is not inclined to give you time.

Right. We trust people who have a sort of moral rightness to their thoughts and advice—a value system to which we can subscribe. When we or a family member faces a difficult decision, we need to surround ourselves with people who are morally upright, whose motivation comes from a heart of faith. A Christian physician should espouse certain Scriptural principles such as the sanctity of life and should recognize that there is meaning in suffering.

Understanding. Patients expect their physicians to be knowledgeable about the disease and treatment. Would any of us go to someone for advice who had insufficient knowledge? In any relationship a certain

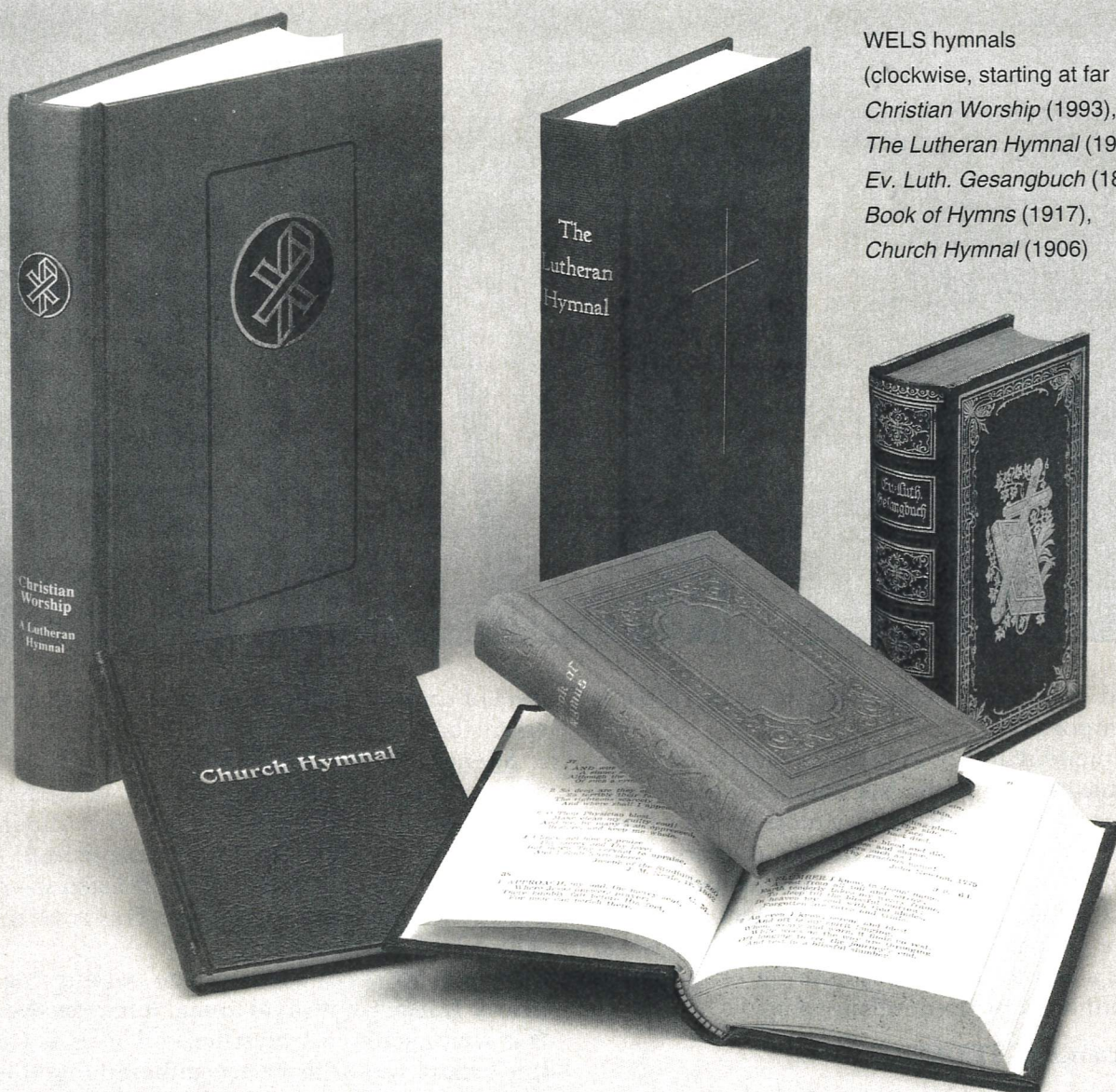
level of understanding of the person's situation is necessary for trust to develop.

Silence. Silence implies two things: First, that we are comfortable with brief periods of silence in our conversations and deliberations. It is during these periods that much can be accomplished. Second, silence implies that one is a good listener—one cannot listen while one is speaking. This is an important skill to look for in a doctor.

Touch. By this I mean a true coming together of hearts. It may be physical touch, it may be eye contact. It is sympathy in its purest sense. For as Christians, it is “where two or three are gathered together” in his name. In the Christian doctor-patient relationship, it is the common ground, the bond of faith which may manifest itself in a prayer together or a devotion together. It may be an understanding touch of the hand.

Christian trust is one of God's gifts. Those of us who have it in friendships and marriages are truly blessed. The relationship we have with our physicians can be similarly blessed. I urge you to seek a physician with a spiritual yardstick as well as a professional yardstick. And pray. Pray for their wisdom and for your own when making difficult decisions.

Janet Lindemann is director of the Department of Family and Community Medicine at the Medical College of Wisconsin.



WELS hymnals
(clockwise, starting at far left):
Christian Worship (1993),
The Lutheran Hymnal (1941),
Ev. Luth. Gesangbuch (1872),
Book of Hymns (1917),
Church Hymnal (1906)

The WELS and its hymnals

by Arnold O. Lehmann

The Wisconsin Evangelical Lutheran Synod will soon have a new hymnal. *Christian Worship: A Lutheran Hymnal* is the newest in a number of hymnals the synod has used.

The founders of the Wisconsin Synod apparently were not concerned with hymnals. Neither the early synod convention proceedings nor the constitution

adopted in 1850 mention hymns or liturgy. Other Lutherans, such as the Buffalo and the Missouri Synods, published hymnals in their early years. They could do this because their members came to America as congregations with their pastors.

Such was not the case with the early members of the Wisconsin Synod. Most pastors were not seminary trained, but were sent out by mission houses, what we today call Bible colleges. In addition, none of the early leaders seemed to have any musical training.

The early years: A variety of hymnals

Early Wisconsin Synod churches used a variety of hymnals brought from Germany. Such a mixture caused difficulties since there were different numbering systems and not all hymnals used the same texts or stanza selections.

In 1865, a committee appointed by the synod contacted the Pennsylvania Synod about revising its 1848 hymnal. If the effort was unsuccessful, the committee was to consider compiling its own hymnal.

1872: The German hymnal

At the next convention the committee suggested joining the General [Lutheran] Synod in publishing a hymnal. Finally, in 1869, the committee presented a German hymnal published by George Brumder, a member of the Wisconsin Synod.

When the hymnal was presented to the 1870 synod convention, nine hymns were rejected. These were replaced and the hymnal was republished in 1872, copyrighted by George Brumder. Brumder received all profits, giving the synod several cents per copy. No copy of the 1870 hymnal is known to exist today.

1905: An English hymnal

Around 1905, Northwestern Publishing House produced *Church Hymnal for Lutheran Services*, an English hymnal containing the words of 115 hymns. A handwritten version with limited music and words soon appeared. The texts for morning, communion, and

evening services are found in the book, of which only one or two copies remain.

1917: Book of Hymns

The entry of the United States into World War I and the harassment of German-speaking people led churches to conduct English services. Other Lutheran English hymnals were available, but publication of a Wisconsin Synod English hymnal was urged. Pastor Otto Hagedorn of Milwaukee started work in 1915. The long-awaited *Book of Hymns for the Evangelical Lutheran Joint Synod of Wisconsin and Other States* was published in 1917. Congregations were urged to buy and use the book "in the interest of unity."

1941: The Lutheran Hymnal

Imperfections and dissatisfaction with the 1917 hymnal soon appeared. A committee investigated the possibility of improving the *Book of Hymns*. In 1929, the Missouri Synod authorized a committee to publish a new hymnal with the help of other church bodies in the synodical conference. Nine years later, the first draft of *The Lutheran Hymnal* was completed. After numerous revisions it was compiled and copyrighted in 1941.

In 1957 the Lutheran Church—Missouri Synod appointed a committee to revise the hymnal. The Wisconsin Synod sent representatives to the meeting, but

withdrew when the Synodical Conference was dissolved.

In 1983 the WELS called a full-time hymnal project director and appointed a twelve-man committee to work on a new/revised hymnal. *Christian Worship: A Lutheran Hymnal* is now complete and will be used for the first time at the 1993 WELS convention.

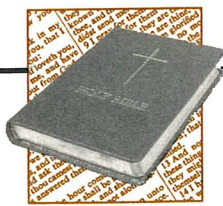


Dr. Arnold Lehmann served on the synod's Joint Hymnal Committee. He is professor emeritus of music at Northwestern College, Watertown, Wisconsin. He resides in Watertown.

Meet your new hymnal *Christian Worship*

This article is the first in a series to introduce the new hymnal. In addition, workshops to assist worship leaders and congregations make a comfortable transition to *Christian Worship* will be held throughout the synod in the fall. The workshops will also help "undecided" congregations gain a clearer picture of the new hymnal.

Hymnals can be purchased from Northwestern Publishing House. They will be shipped after August 6. The pew edition of *Christian Worship* is \$16.50 plus postage and handling. The toll-free order department number is 1-800-662-6022, Milwaukee area customers call 475-6600. Phone between 9:00 a.m. and 4:00 p.m.



Poetical books

Golden apples in silver settings

by Roland Cap Ehlke

Speaking of poetry, Robert Frost remarked, "It begins in delight and ends in wisdom." In the Bible's poetical books we find that wonderful combination. Has any poem ever surpassed the charm and wisdom of the Twenty-third Psalm, "The Lord is my shepherd. . .?"

Proverbs 25:11 expresses the grace of wise speech and the artistry of biblical poetry: "A word aptly spoken is like apples of gold in settings of silver."

Biblical poetry and wisdom

Most people today tend to think of poetry in terms of rhythm and rhyme. The Hebrew Old Testament's poetry consists of a balance of thoughts more than of words and sounds. This is called parallelism. One line of poetry parallels the next.

There are three basic types of parallelism. The first is called synonymous, in which the second part of a verse echoes the idea of the first. An example is Psalm 117:1:

Praise the LORD, all you nations;
extol him, all you peoples.

The second type is called antithetic, in which contrasting thoughts are placed side by side. Proverbs 15:1 illustrates this:

A gentle anger turns away wrath,
but a harsh word stirs up anger.

Synthetic is the term applied to the third kind of parallelism. The thought which begins a verse is expanded or continued through the rest of the verse, as in Ecclesiastes 7:5:

It is better to hear a wise man's rebuke
than to listen to the song of fools.

Because of parallelism, the strength and beauty of the Bible's poetry carries over into any language into which it is translated.

At times the Bible's five poetic books are also referred to as wisdom literature. They emphasize how we are to live, and they offer godly wisdom concerning some of life's most complex problems.

Biblical wisdom finds its highest fulfillment in Jesus, the very "wisdom of God" (1 Corinthians 1:24).

Job—a grand expression of faith

Amid life's trials, this book emphasizes faith. It

tells of Job, an upright man who was also very wealthy and successful. Suddenly, he lost everything: his ten children, possessions, servants, and his health.

Why did this happen? Job's friends wrongly contended it must have been because of some great sins on his part. Job accused God of being unfair, and often allowing the wicked to prosper.

In the end, Job is restored. But not before he humbles himself before his Creator and learns to trust God no matter what happens.

Martin Luther said, "The speech of this book is powerful and imposing, as no other book in all Scripture." Author Thomas Carlyle exclaimed, "There is nothing written, I think, of equal literary merit."

The book of Job contains one of the Old Testament's grandest expressions of faith in the resurrection: "I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God" (Job 19:25,26). These words, spoken in Job's darkest hour, point ahead to Christ, who would come and redeem his people from sin and death itself.

Psalms—the Bible's hymnbook

The book of Psalms, also known as the Psalter, is the Bible's hymnbook. It contains songs of praise, thanksgiving, sorrow, teaching, prayer, and repentance. The theme of hope runs throughout the book.

Half of the 150 psalms are attributed to David, Israel's greatest king. In reflecting the experiences of David and the other inspired writers, the Psalms speak to believers of all times and in every circumstance.

The Psalter divides into five smaller books: 1—41; 42—72; 73—89; 90—106; 107—150. Each of them ends with a doxology, "Praise be to the LORD."

Of special note are the Messianic psalms, which point directly to Christ. Psalm 22, for example, describes the Savior's sufferings, offering details such as, "They divide my garments among them and cast lots for my clothing" (verse 18). From the cross Jesus quoted this psalm, when he cried out, "My God, my God, why have you forsaken me?" (Matthew 27:46)

Proverbs—daily wisdom

According to tradition, Proverbs is the product of

Solomon's middle age; the Song of Songs was written in his youth and Ecclesiastes in his old age. The contents of these books support the tradition. Proverbs shows the wisdom of a mature man; the Song of Songs depicts youthful love; and Ecclesiastes contains the reflections of an old man looking back over life.

Proverbs speaks of a practical, loving wisdom. Large sections of its 31 chapters deal with the young. The subjects of sexual morality and work are often emphasized—as are the consequences of their opposites.

The book also advises parents, businessmen, leaders . . . everyone. Luther remarked, "Anyone who intends to become righteous might well take this as a handbook or prayerbook for his daily use."

The book's theme is, "The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline" (1:7). To fear God is to stand in reverent trust before him. Real wisdom builds on this foundation; the fool is anyone who ignores God's word.

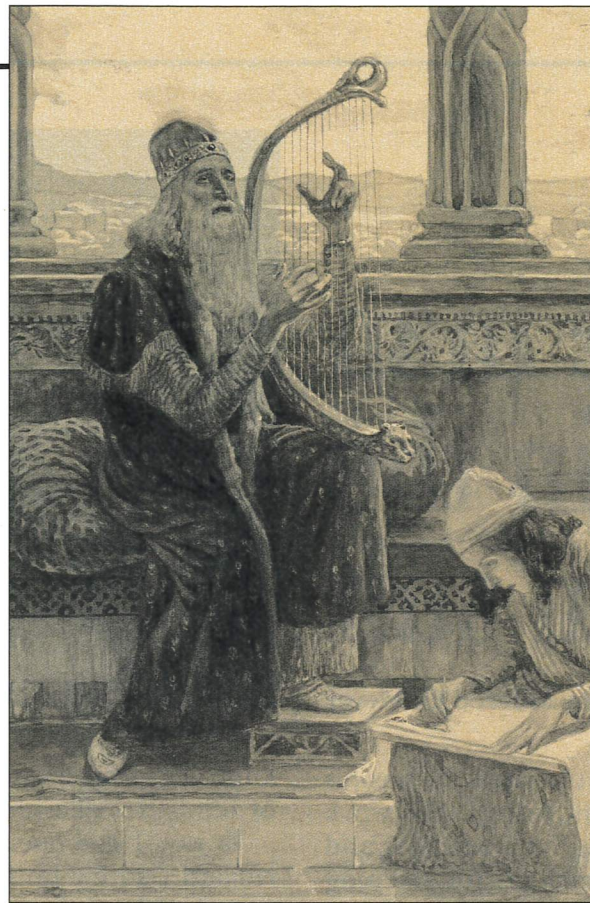
Proverbs concludes with the poem about the wife of noble character, an inspiring example for Christian wives of every age.

Ecclesiastes—words from a teacher

The book receives its title from the opening verse: "The words of the Teacher." Solomon is the "Teacher"—*Ecclesiastes* in the ancient Greek translation.

As if written for twentieth century Americans, Ecclesiastes points out how empty life is without God. The pursuit of wisdom, money, pleasure, and work as ends in themselves is shown to be "meaningless, a chasing after the wind."

Perhaps the best-known part in the book is the famous "A time for everything" passage: "There is a time for everything, . . . a time to be born and a time to die, a time to plant and a time to uproot . . ." (3:1-8).



JAMES J. TISSOT

Half of the Psalms are attributed to David, "Israel's singer of songs" and greatest king.

Its most picturesque passage is probably the haunting description of the transition from youth to old age (12:1-7). After looking at all of life, Solomon concludes: "Fear God and keep his commandments, for this is the whole duty of man" (12:13).

Song of Songs—a love song

The Song of Songs means "the greatest or most beautiful of songs." This is a song of love. It is full of sensuous imagery, as evidenced in the beloved's opening sigh, "Let him kiss me with the kisses of his mouth—for your love is more delightful than wine" (1:2).

The lover, in turn, exalts, "How beautiful you are, my darling! Oh, how beautiful! Your eyes are doves" (1:15).

The poem praises the intimate physical joys of love between a man and woman—within marriage. The colorful description of Solomon's marriage procession (3:6-11) and the culmination of his love with his bride (4:16—5:1) form the center of the song.

On another level, the poem reminds us of Christ, the heavenly bridegroom, and his perfect love for his bride, the church.

In addition to the poetical books, a large portion of the Old Testament was written in poetry. This includes sections of the historical books and prophets.

Next: The major prophets.

(More information is available in The People's Bible commentary series, published by Northwestern Publishing House. All of the Poetical volumes are available: Job, Psalms [two vol.], Proverbs, Ecclesiastes-Song of Songs. Books may be ordered by calling 1-800-662-6022; in the Milwaukee area call 475-6600.)



Roland Cap Ehke is an editor at Northwestern Publishing House

The man in the brown suit

by Mildred O. Meyer

Love for his
Savior
filled Dad's
heart with
compassion
for all
creatures



Dad—Herman Albrecht

He walked slowly down the street, as was his custom on Sunday mornings. His work demanded early rising on weekdays, and my father had no penchant for sleeping later Sunday mornings. Ready long before departure time for church, he would fill the gap by walking around the block again and again. Thinking? Praying? Solving problems? Who knew.

Watching him through my bedroom window, I noticed something different about him this morning. The suit. The only dress suit I had ever seen my father wear was gray. Only worn on Sundays and for an occasional banquet, the gray suit had served for many years. But today he wore a new suit, a brown suit.

Although his back was turned toward me, I could see he carried himself erect. Most of his days were spent at his desk in the lumberyard, but when things got really busy, he would not hesitate to don a pair of gloves and help load two-by-fours or shingles on a farmer's truck. Perhaps the exercise helped account for his good posture.

My eyes wandered to his hair. Thick, medium blonde, no trace of approaching baldness, the kind of hair a much younger man might crave. But there were streaks of gray here and there. Truly, age ignored none. Not even the man in the brown suit.

He stopped walking, pausing to look at a tree on the terrace. All I could see was something dangling in the branches. Then Dad did a strange thing. He embraced the tree and began climbing as he clung to the branches. "Oh, no," I groaned inwardly, "not wearing that new suit." He stopped climbing when he reached the thing in the tree and took out a pocket

knife. The object came to life and indulged in a series of acrobatics, all within a few inches of the tree.

By now I had opened the window intending to reprimand Dad for his indifference to the new suit. The sound of his voice reached me, soft, pleading, persuading. The dangling object became more frantic as Dad neared it. My father cut the string which had confined the prisoner. With a swish of its wings the object flew towards the blue of the sky—a bird savoring freedom once more.

Dad climbed down, took out a white handkerchief (one reserved for Sundays), dabbed the front of the new brown suit, and continued his stroll around the block.

My thoughts turned to the beautiful words in Matthew chapter ten: "Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered. So don't be afraid; you are worth more than many sparrows."

Love for his Savior, Jesus Christ, had filled Dad's heart with compassion for all creatures. If one man could be so concerned about a captive bird, how much greater the love of our heavenly Father for man, captive to the world, flesh, and the devil.

I was yet to hear a sermon preached from the pulpit in my church that day, but already I heard a sermon preached by the man in the brown suit.



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



WELS and ELS Latin American missionaries and their families met with mission board members in Santiago, Chile.

Latin American missionaries meet

If you imagine that missionaries in foreign countries work in primitive conditions, you'll need to update your mental picture. Computer databases and audiovisual materials were among the topics at a missionary conference held last winter in Chile. "Since personal computers have replaced typewriters on the desks of missionaries," according to Paul Hartman, "a database to facilitate sharing Spanish literature and Bible courses was demonstrated." Hartman is director of mass communications for Latin America.

Latin American missionaries and mission board members of the WELS and Evangelical Lutheran Synod met on January 13-18, in Santiago, Chile. Hartman said the

meeting was the first joint conference with all missionaries and mission board members present since the WELS began in Latin America in 1963. "Even the location, by several thousand miles the farthest south any WELS conference has been held, was historic," he said. The meeting was made possible, according to Hartman, by "a gracious donor."

The missionaries compared strategies, discussed the merits of subsidizing national workers, and shared methods of evangelizing through audiovisual materials and reaching the professional upper class.

The conference in Chile was the last one that WELS world mission board member Robert Grebe will

attend. He has retired from the board to serve with his wife Rhoda as volunteer evangelists for WELS Kingdom Workers in Novosibirsk, Russia.

The next Latin American conference, scheduled for July 1994 in Milwaukee, will include workshops to develop skills for improving Spanish Christian education materials. The Lutheran Women's Missionary Society will make it possible for missionary wives to gather at the same time to discuss their unique concerns.

The ELS has two missionaries in Peru and two in Chile. The WELS has four missionaries in Brazil, two in Colombia, four in Mexico, and four in Puerto Rico.

System helps hearing impaired hear sermons

Do you know someone who doesn't go to church because she can't hear the sermon? Many people, especially older folks, have some degree of hearing impairment.

Statistics estimate that between one of ten to one of twenty persons have hearing problems. Apply those statistics to your congregation, and you might discover a problem. You can find help.

The Personal PA Hearing Assistance System, manufactured by the Williams Sound Corp., Minnetonka, Minn., does an excellent job.

To use the Williams System, one simply connects the audio signal from a church's sound system to the small Williams transmitter, which operates on FM in the 72 Mhz band. The signal is picked up by small receivers—the size of a pack of cigarettes—which the hearing impaired can put in a shirt or coat pocket or on the pew. The listener uses a small ear piece.

When Atonement, Milwaukee, installed the system, four people started to use the aid. One older man said, with tears in his eyes, "This is the first time in ten years

that I have been able to hear a sermon." A woman who can hear very little even with a hearing aid can hear the sermon clearly with the Williams listener.

The system was used several years ago at the synod convention in Prairie du Chien with excellent results.

The Williams Sound System Corp. address is 5929 Baker Rd, Minnetonka MN 55345-5997. The phone number is 612/931-0291.

—Clarence W. Saatkamp

This article first appeared in Ephphatha, a newsletter for the hearing impaired.

Vision 2000+

Vision defined:

1. The application of faith in the Lord's promises and stewardship of his resources to his church's future;

2. An outline of what, under God, we hope our synod will be and do to focus, prioritize, and coordinate its planning.

Under objective ONE:

A) Through an ongoing Scriptural study of doctrine in every congregation and conference;

B) Through publication and distribution of thorough theological studies on contemporary issues challenging Christianity;

C) Through increased use of up-to-date methods of communication to proclaim the truth of God's word;

D) Through fostering confessional unity of faith among ourselves and among Christians throughout the world.

Under objective TWO:

A) To reach new people by planting new churches with the goal of 300 new groupings, (e.g. congregations, preaching stations, daughter congregations);

B) To reach people of other cultures in our country by establishing 10 new cross-cultural missions in urban centers;

C) To expand our world outreach by increasing our overseas mission corps to 70 seminary trained missionaries and 30 mission workers;

D) To reach our lost neighbors through a structured program in every congregation.

Under objective THREE:

A) A recognition of every member's need to worship regularly as reflected in an increasing synodical church attendance from 44% to 60% of baptized members;

B) An emphasis on every communicant's need for organized Bible study as reflected by an increase in average synodical Bible class attendance from 11% to 30% of confirmed members;

The mission of the WELS

As men, women, and children united in faith and worship by the Word of God, the Wisconsin Evangelical Lutheran Synod exists to make disciples throughout the world for time and for eternity, using the Gospel to win the lost for Christ and to nurture believers for lives of Christian service, all to the glory of God.

Objectives

ONE—To uphold and testify to the truth of God as fully revealed in the inspired, inerrant, infallible Holy Scriptures and articulated in the Lutheran Confessions;

TWO—To seize every opportunity the Lord provides to evangelize lost souls and establish ministering churches throughout the world;

THREE—To help each other grow and mature in the faith through public worship and lifelong study of the word of God;

FOUR—To encourage and equip each other for the application of our faith in lives of Christian service, for the Lord, his church, and his world;

FIVE—To recruit and train candidates qualified for full-time ministry and provide for their continuing education so that the word of God is proclaimed faithfully and effectively in accord with the Lutheran Confessions.

C) Concerted efforts to enroll 100% of the children of our church in formal programs of Christian education;

D) Equip all of our members for personal and family devotional life.

Under objective FOUR:

A) To reflect the Scriptural injunction to give as God has prospered us:

- by doubling our personal offerings for the Lord's work to an average
- of 5% of income, including a doubling of gifts for our shared mission and ministry as a synod;

B) To assist each other to love one another and to utilize our spiritual gifts by providing training, opportunities and structure for ministry in all of our congregations;

C) To assist families in our congregations and to reach out to our communities by providing Christian marriage and parenting programs, Christian schools and child care, youth ministry, family support groups, and Christian counseling with a plan for family ministry implemented in every parish;

D) To respond to special needs and a changing society with Christ-centered programs of ministry for people whose physical, emotional, or social situation may require them.

Under objective FIVE:

A) To continue recruitment from elementary, high school, and non-traditional sources with recruitment and scholarship emphasis in every congregation in order to produce 52 pastor candidates and 103 teacher candidates each year;

B) To implement and enhance recruiting, training, certifying, and calling of staff workers other than pastors and teachers;

C) To encourage use of a comprehensive program for professional growth in ministry that has all called workers participating in individualized continuing education with the support of their congregations;

D) To support the called workers Christ gives to the church with a structure for mutual encouragement, counseling, adequate financial provisions, and staff-to-membership ratios appropriate to ministry expectations.