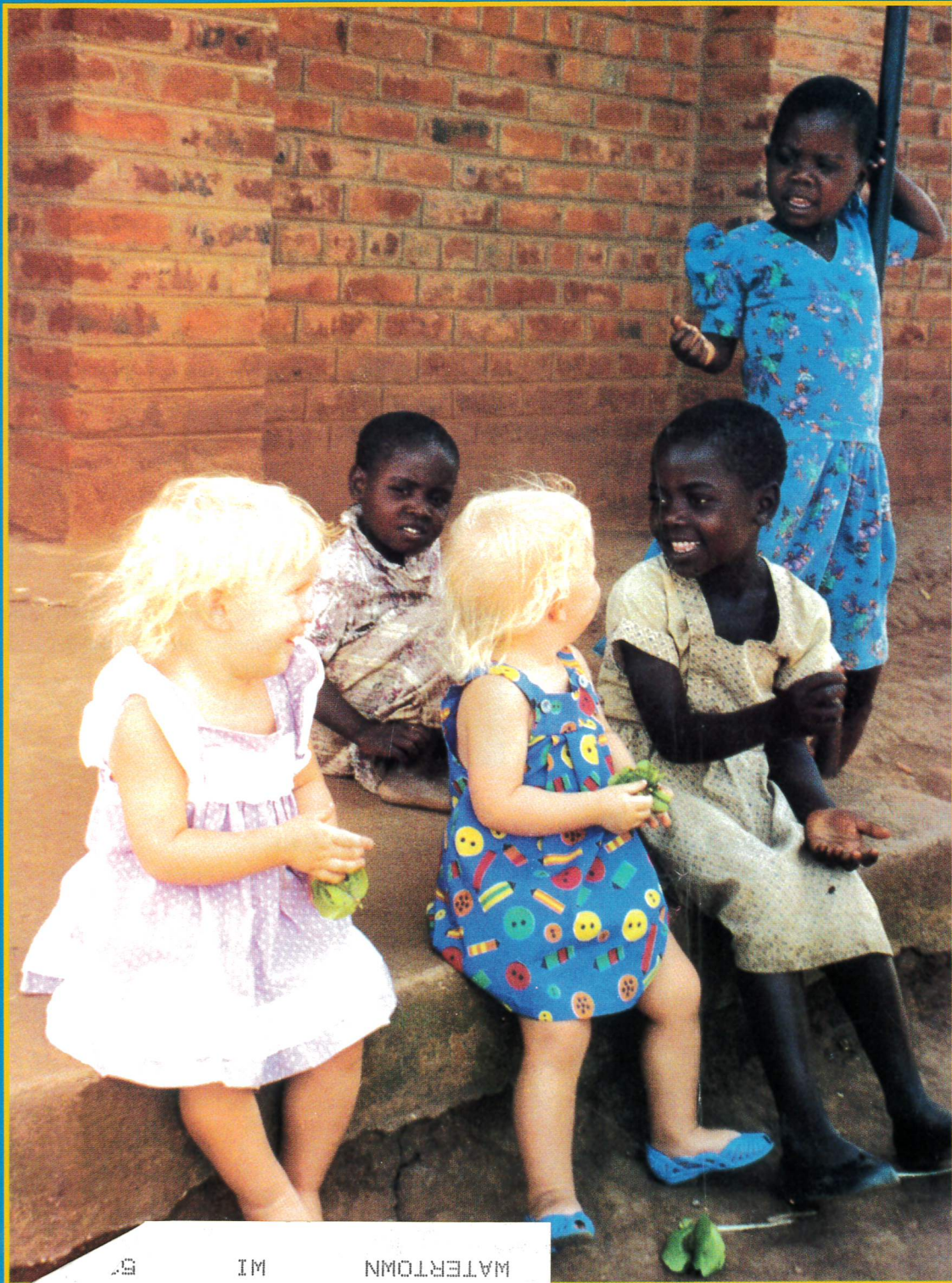


LUTHERAN



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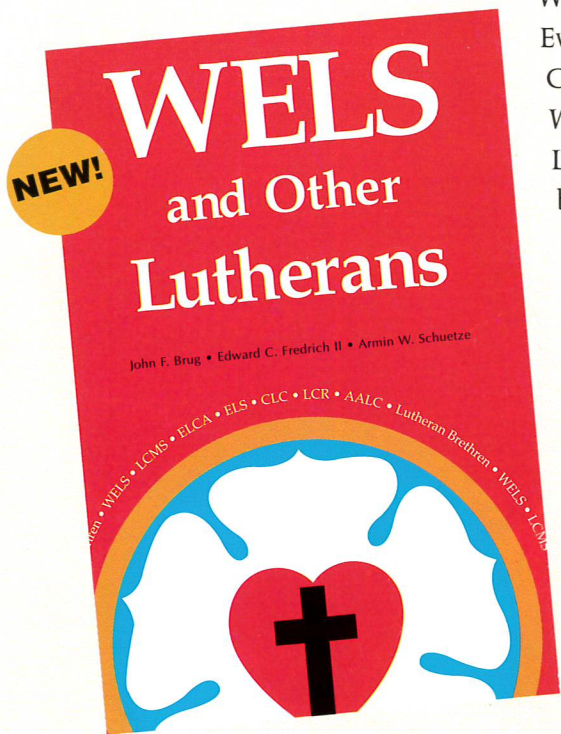
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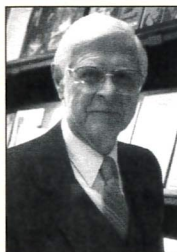
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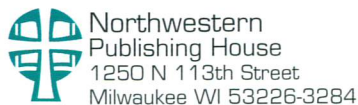
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Still called by God

Elijah went up to him and threw his cloak around him. Elisha then left his oxen and ran after Elijah.

“Let me kiss my father and mother good-bye,” he said, “and then I will come with you.” “Go back,” Elijah replied. “What have I done to you?” So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people and they ate. Then he set out to follow Elijah and became his attendant. 1 Kings 19:19-21

Richard E. Lauersdorf

By now, many of the new graduates of our Wisconsin Lutheran Seminary and Dr. Martin Luther College have been installed. Some of them we have heard preach while others are preparing to teach God’s Word to our children. For them and for the rest of us comes the striking reminder from the account of Elijah that God still calls his servants.

Who will go and work today?

Elisha was plowing in the fields. Elijah walked up to Elisha, whipped off his cloak (a symbol of the prophet’s office), and wrapped it around Elisha’s shoulders. With this action, God was pointing to Elisha and asking, “Will you go and work today?”

For newly called teachers and pastors, there’s a lesson. The prophet’s cloak has been draped over your shoulders. In grace, God has given you a wondrous privilege. Through his Word, he worked in your hearts. Through parents, teachers, and pastors, he encouraged you. Now he led you to your place of service. Through congregational voters and the synodical assignment committee, he pointed a finger at you and asked, “Will you go and work today?”

For veterans in God’s service, there is also a message. There’s so

much to do, so many souls to reach. Yet, working time is so short. We come and we go. But the work will go on! A faithful God will call his servants.

For those being served, there is a thought. When faithful servants leave, we look apprehensively ahead. Who will come? Let Elisha’s call reassure us that God always supplies able workers.

Here am I, send me! Send me!

Elisha answered God’s call in faith. First he said goodbye to his parents, showing that God’s call does not cancel out love for others. Then he slaughtered his oxen, split his plow into firewood, and made a feast.

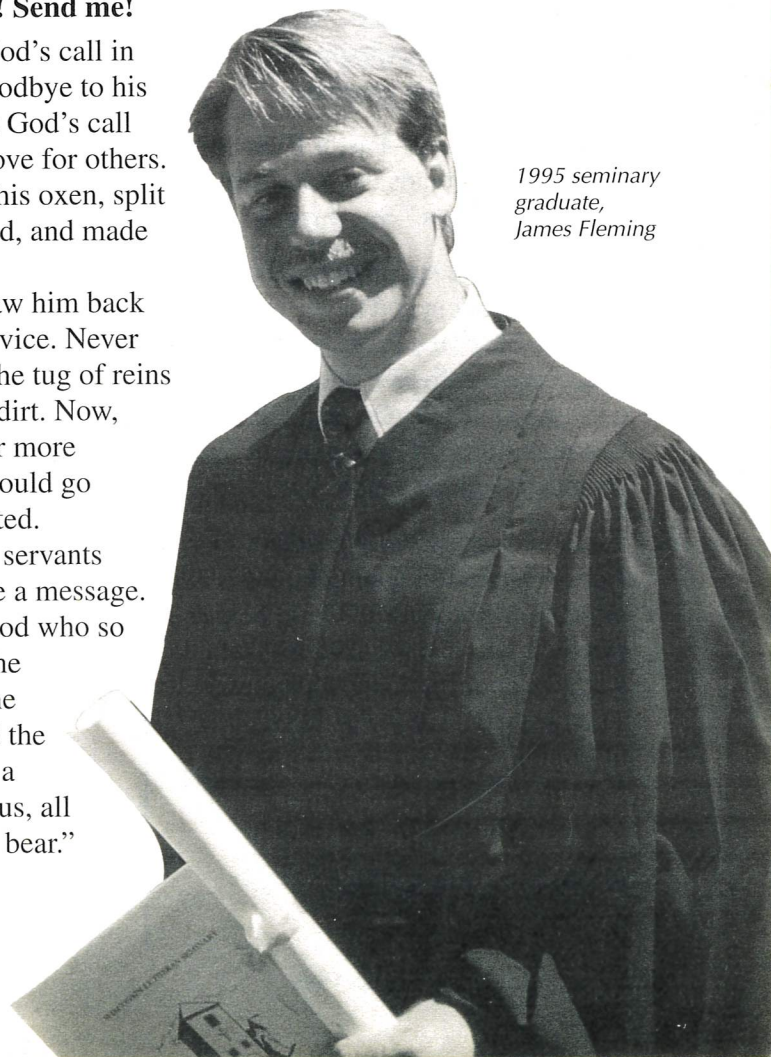
Nothing would draw him back from his Master’s service. Never again would he feel the tug of reins or the freshly turned dirt. Now, with his hand on a far more important plow, he would go wherever God indicated.

God still looks for servants who realize they have a message. Tell the sinner of a God who so loved the world that he “gave his only Son the lost to save.” Remind the heavy-hearted “what a friend we have in Jesus, all our sins and griefs to bear.”

Console the dying with, we are strangers here and “heaven is our home.”

God give us faithful servants, who, when called to proclaim such a message, answer wholeheartedly, “Here am I, send me! Send me!”

Richard Lauersdorf is pastor at St. John, Jefferson, Wis., and the synod’s first vice-president.



1995 seminary graduate, James Fleming



■ Oklahoma City. You've seen the pictures and heard the stories of death and destruction. Turn to page 6 for Christian perspective and hope, and rekindle your amazement at the umbrella of God's grace and "Healing in the heartland."

■ By now, many Wisconsin Lutheran Seminary and Dr. Martin Luther College graduates have been installed. Last month you saw their photos, now you can find out:

Where they are serving—A list of assignments is on page 19.

How they were called—On page 29, President Gurgel explains the process of placing graduates.

Who called them—Pastor Richard Lauersdorf reminds us, "God still calls his servants." See page 3.

■ This month we start a series that focuses on our synod's two-year theme—Share the Promise. These essays were delivered at our synod convention in July. On page 10, John Lawrenz starts off by reminding us of promises God has made—and kept.

■ With this issue we say goodbye to Northwestern Publishing House's art director, Marie Farley. Marie helped redesign NL, and we will miss her valuable contribution each month. God bless and keep you, Marie.

—LRB

Cover photo by Mark Rieke.

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Healing in the Heartland

Why Oklahoma City? A spiritually lethargic world was interrupted momentarily for an important message.

Wayne A. Laitinen

The Alfred P. Murrah Federal Building is no more. What was left of it after April 19, has been imploded. The last three bodies were found as the debris was removed. In its place a park is being built to honor the victims and the rescue workers who risked their lives to save them.

Not just a bad dream

Months later, scores of boarded-up store fronts testify that this was not just a bad dream. WELS mem-

bers within a 58 mile radius of the bomb site say they felt the blast. Although Gethsemane Lutheran School was 10 miles to the northwest, its principal, Jim Hussman, thought that the explosion took place at a middle school less than a mile away. The plume of smoke that seemed to rise from its roof was another nine miles away.

Downtown Oklahoma City could have passed for downtown Beirut. The media transported us into the smoke and sirens, pain and panic,

and the sheered-off building with slabs of concrete dangling precariously from reinforcement rods. All of America wanted to do something to help those who were trapped under tons of debris, only to find that our collective brains and brawn were staggeringly inadequate. Our rescue workers heroically did what they could, but after the first day, they had rescued the last of the living victims. Nearly 280 remained.

Everyone knew a victim

Everyone seemed to know someone who was among the missing. They were ordinary people from families like ours. Two sets of parents each had two children in the Murrah Building day care center. In each case the siblings were laid to rest in a single casket.

Two former members of Gethsemane Lutheran Church were found weeks after the search began. One was a man who had helped his brother build the wooden pulpit, altar, and lectern at Gethsemane. The other, a woman who was six months pregnant. One veteran who had survived bombings in Vietnam came to Oklahoma City to find a quiet life. His son lay scarred in a nearby hospital.

WELS members spared

Many WELS members did business in and around the Federal



Many residents of Oklahoma City wore a ribbon on their lapel after the disaster. The dark blue was for Oklahoma—the same color as the field of the state flag. The yellow stood for hope.



“By God’s grace the children overslept—something they don’t do,” said Kenneth and Debbie Albertson. Since they were running late, they decided not to take their two younger children, Arile and Jacob, to the Murrah Building to register for Social Security.

“We ponder often if all of us—the four who should have gone to the social security office—had been killed and Elyssa and Kenny had been orphaned, or if we had been killed and all four children orphaned. We have reason to thank God for keeping us.”



Gethsemane's first through eighth graders were supposed to go on a field trip to the downtown Civic Center Music Hall to hear a symphony. The bomb went off just one hour before they were to leave. Instead, they turned on the television and watched the action just 10 miles away from their school.

Building each day, but the Lord's angels swept them all from the area by the time of the explosion. Among them, Russell Deards, a member of Holy Cross. Twelve minutes before the blast, he drove through the area, blissfully unaware of the contents of the nearby Ryder truck. Kenneth and Debbie Albertson who were running late that morning, decided not to take two of their children to the Murrah Building to register for Social Security after all.

These are only a few examples of God's providence. Pastor John Gaertner of Holy Cross said it best, "The umbrella of God's grace was over all of our WELS members." It always is.

God's wake-up call

Why Oklahoma City? Questions like that have echoed through the centuries. Why did a mad man like Pontius Pilate murder Galilean worshippers and mix their blood with the blood of their sacrifices? Why did eighteen people die when the tower of Siloam collapsed?

Jesus said that each disaster is a

wake-up call for the living. Before it is too late, we are to turn from our complacent, self-willed ways to the God of our salvation. What god is like our God? In his divine economy, he turns the murderous plots of the Evil One into a gracious call to repentance and life. Satan snatches bodies, but the Lord uses it to save bodies and souls forever.

Spotlight on the gospel

That the greatest terrorist attack in our nation's history happened in the

Bible Belt has had a leavening effect on our nation and our world. If only for a few weeks, the legal gymnastics of the mind-numbing O.J. Simpson trial gave way to interviews with people who, after a devastating loss, calmly submitted to God's will.

The national media, in a moment of uncharacteristic generosity, trained their cameras and microphones on those who actually gave glory to the name of Jesus. Common folk quoted Scripture on the issues

(Continued on next page)



John Gaertner (left), pastor at Holy Cross, and Wayne Laitinen (right), pastor at Gethsemane, give a check for \$12,400 to Oklahoma City mayor Ron J. Norick. The check will help pay for the unmet medical needs of the bombing victims, The last victim left children's hospital in June.



Russell Deards drove through downtown, only 12 minutes before the contents of the nearby Ryder truck blew up the Alfred P. Murrah Federal Building. "I am humbled that God

of death, the afterlife, divine justice, salvation, and the peace that this world cannot give. Sometimes the theology was flawed. Nevertheless, a spiritually lethargic world was interrupted momentarily for an important message. In the dark attic of our corporate conscience, some old concepts began to stir . . . and demand answers.

What an opportunity for an orthodox Lutheran synod to proclaim the gospel of Jesus. "I am the resurrection and the life," Jesus answered, "He who believes in me will live even though he dies; and whoever lives and believes in me

spared me injury or death," said Deards, a member of Holy Cross, Oklahoma City. Referring to the unchurched people he met while helping the displaced, he said, "I think often of the 'emotional dent' the bombing made on others."

Although the bombing may have put a "dent" in others, it has reinforced Deards. "The bombing is solid confirmation we are living in the last days. Yet, I see more vividly the meaning of God's promise never to leave us or forsake us. And I have the joy of knowing that whether we live or die, we are the Lord's."

will never die" (John 11:25).

Seven-year-old Gethsemane member, Amy Grimes, comforted an aunt who had lost three friends in the explosion. "If your friends believed in Jesus," she exclaimed, "they are in heaven." Out of the mouths of babes, God has ordained praise.

Outpouring of generosity

The good things that came out of this tragedy are evidence that God has graciously answered the prayers of WELS members across the United States and throughout the world. The outpouring of Christian concern for your brothers and sisters

in Oklahoma City was overwhelming. Thank you for all of your letters and phone calls. Because of your generous gifts, our WELS Committee on Relief was able to send a check for \$10,000 for disaster relief.

That money, together with the private donations to our churches, were given to the Mayor's Disaster Relief Fund. Every dollar will be used for the unmet medical needs of the victims. For example, one three-year-old boy was transferred from a local hospital to Dallas for months of reconstructive surgery. He will have to learn to walk and talk all over again. Up until June, another boy was still in critical condition.

Please know that your compassion is a reflection of our Savior in this city. In more ways than one our Lord has provided healing for the heartland.

Wayne A. Laitinen is pastor at Gethsemane, Oklahoma City, Oklahoma.

NL



Gethsemane members gather together in front of church. The banner reads, "Romans 8:28—And we know that in all things God works for the good of those who love him, who have been called according to his purpose."

Adultery in the heart

A new heart, a pure heart, a clean heart is needed—daily.

Thomas H. Trapp

You have heard that it was said, “Do not commit adultery,” but I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. (Matthew 5:27,28)

A church member was defending the value of *Playboy* magazine to his pastor. “The articles are extremely well written,” the man emphasized. The pastor inquired if he was familiar with the center photograph in the periodical.

“Of course I’m familiar,” the member said, “The natural body is a gift of God. What’s wrong, do you have a dirty mind?”

“Yes,” the pastor responded. “Don’t you?”

Looking lustfully

Who do we think we are? And with what are we filling our minds? As Christians, we need to know. I was paging through *Movieguide*, a publication of the Christian Film and Television Commission. It reviews popular movies, rating their quality and acceptability. It also gives detailed content of each movie.

I flinched when I read the review of a movie I had thought about viewing: 49 obscenities, 4 profanities, 10 to 15 vulgarities, sexual immorality, an unmarried couple in bed, implied adultery, promiscuity, prostitution condoned and commended, partial

nudity in a bedroom scene. That movie is rated PG-13.

Someone has said, “The eye fills the heart.”

Jesus said, “Anyone who looks at a woman lustfully has already committed adultery with her in his heart.” Ever since the fall into sin, man (and Jesus addresses the male gender here) has been “looking lustfully.” A new heart, a pure heart, a clean heart is needed—daily.

The source

Christians are not immune to lustful looking. One night, a God-fearing man saw a beautiful woman who was married. For a moment he pushed the Lord out of his life and let lust take over. The result was adultery, an unwanted pregnancy, murder, denial, deceit, and a lifetime of regret.

Who was the man? The introduc-

tion to Psalm 51 tells us: “A psalm of David. When the prophet Nathan came to him after David had committed adultery with Bathsheba.” Sexual temptations are great. The consequences are greater. 2 Samuel 11 and 12 tell all about it.

“What’s wrong, do you have a dirty mind?” Yes, and a dirty heart. Jesus states the truth (about men and women): “Out of the heart come evil thoughts, murder, adultery, sexual immorality” (Matthew 15:19). The heart is where the rot begins.

The solution

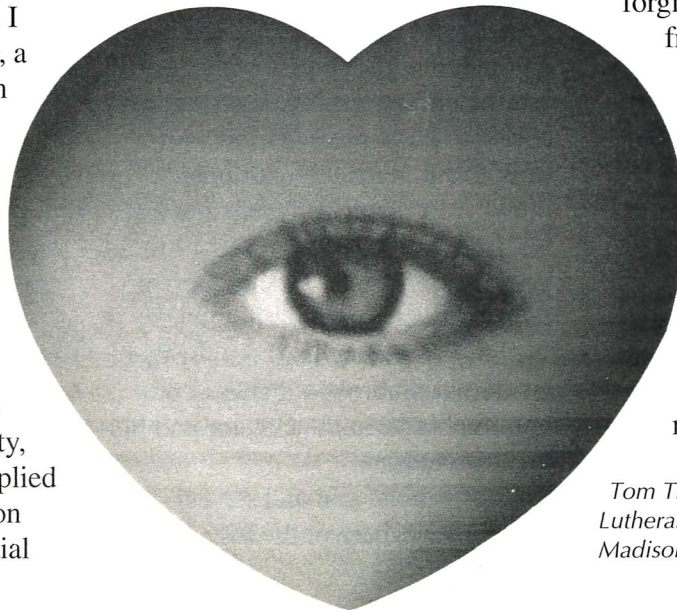
David knew the source of his problem. He also knew the solution: “Create in me a pure heart, O God,” he pleads in Psalm 51:10. It’s our plea and solution too.

Only the pure life and innocent death of the God-man Jesus Christ can cleanse us from all sins and give us a new heart. “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness” (1 John 1:9).

Have you confessed to him? Then believe his forgiveness, and don’t even think about ways to gratify your evil desires. Instead, clothe yourself with the Lord Jesus Christ, and let his Word and love be in your heart and mind.

Tom Trapp is pastor of Wisconsin Lutheran Chapel and Student Center, Madison.

NL



We share the promise from God

We were created to walk with God in perfection. Our sin ruined that. But Jesus came to earth, died, rose, and ascended—restoring our place in eternity.

John C. Lawrenz



What promise life holds for those who know the one true God! For such, the world is not frightful, but fulfilling. For such, the human experience is a place to discover family rather than frustration. For such, there is an eternal future because sin, death, and Satan have been defeated.

Our loving God gave us the Holy Scriptures so we might know and believe the promises he has made and kept for us. In Genesis, we learn of the awe-inspiring promise intended by God for us in a perfect creation. First, God called into being the building blocks of our existence—time, matter, and energy. Then, God filled the sea, sky, and land with creatures having the breath of life.

Finally, all that he had made he crowned with a masterpiece of flesh

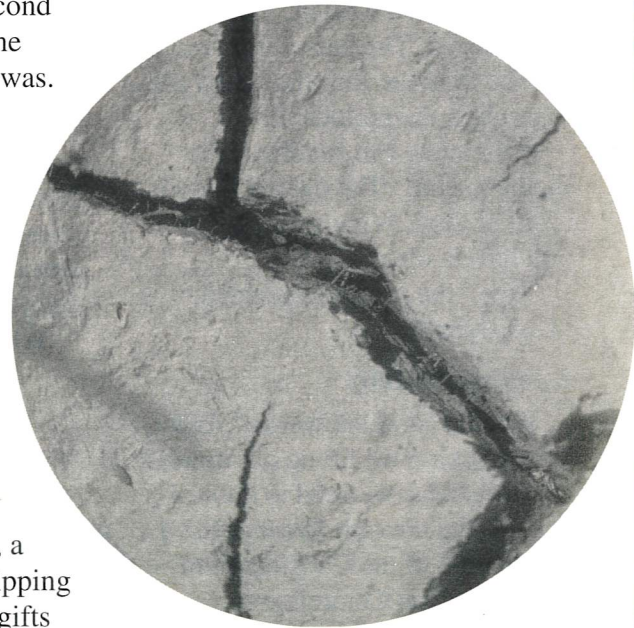
and blood. Adam was alive like the animals, made of time and energy like the stars, but unique. To human beings the Lord God gave his divine image. Adam and Eve were the only handiwork of God created to know their maker and to share his love, his joy, his will, and his rest.

The Bible tells us in the second chapter of Genesis how real the promise of that perfect world was. The Lord God created Adam with work to do, a woman to have, and worship to give. Adam was put in charge of the universe and of all life. Adam went to work, examining, probing, evaluating, naming, tending, and enjoying. Adam was alone only so long as God could arouse in him a perfect longing for someone like himself around whom he might build a home, a family, and a working, worshipping society. Adam greeted God's gifts of Eve and marriage with poetry.

God also came to Adam and Eve with his Word. At the center of their garden home, they were to worship by leaving one tree's fruit unused. Willing obedience held out for them an eternal, unbroken, perfect communion between the Creator and his highest creation.

Look around you and see evidence everywhere of the lost

promise of that first perfect world. Work is now toil. The sin-infested world frightens. Fulfillment eludes the sinner. The family of man is frustrated. Homes break. Marriage is dishonored. Social values crumble. Men, women, and children cry out



in pain. And where is worship? For too many it is far, too far, removed from the Word of the one true God.

In order to restore fulfillment, family, and an everlasting future, our God has given us the rest of Scripture. In the 66 books of the Old and New Testaments, we have the patient, powerful-verbal, progressive unfolding of God's

promise in Christ. The bud of a flower contains all the beauty of that flower. Only in time do the petals peel away to reveal the fullness of the flower's full beauty.

Even so God's first gospel promise began with a single sentence spoken to the first two sinners. God spoke of a poisoned heel and a crushed head. The heel would be that of a child born of a woman. The crushed head was that of Satan. This one-verse picture pointed to Christmas, Good Friday, and Easter in utter simplicity. The Lord himself would become a second Adam so that he might destroy the works of the devil.

Promises made and promises kept are the key to Bible history from Adam to Christ and from Christ's time to our own.

Eve cradled Seth in hope. She believed her son was God's substitute for the murdered Abel. By the birth of this substitute, God had not failed in his promise. Eve would in the fullness of time become the mother of the living through the birth of Jesus, the son of Mary. Noah walked out of the ark into a devastated world. Yet he believed God's promise that seedtime and harvest, cold and heat, summer and winter, day and night would not cease until such time as the Jesus-tent of his Shem would be pitched among men.

Abraham left the good life in Ur to follow a promise. He and childless Sarah would have a son. Abraham would yield that son in trusting faith to God when asked. Why? Abraham believed God had the power to raise the dead, if necessary, so that all families on earth might be blessed.

God promised Moses mighty wonders upon Pharaoh and Egypt. God was as good as his Word. The blood of Passover lambs turned away the angel of death. The absence of that blood forced Egypt in grief to set Israel free. Moses believed the Lord when told of a future leader, one like Moses, who would reveal all truth and to whom all blood-bought believers would listen.

*God's first gospel
promise began with
a single sentence
spoken to the
first two sinners.*

King David wished to build God a temple made with hands. Instead the Lord promised David a temple of God's making whom evil hands would tear down, but God would in three days raise again.

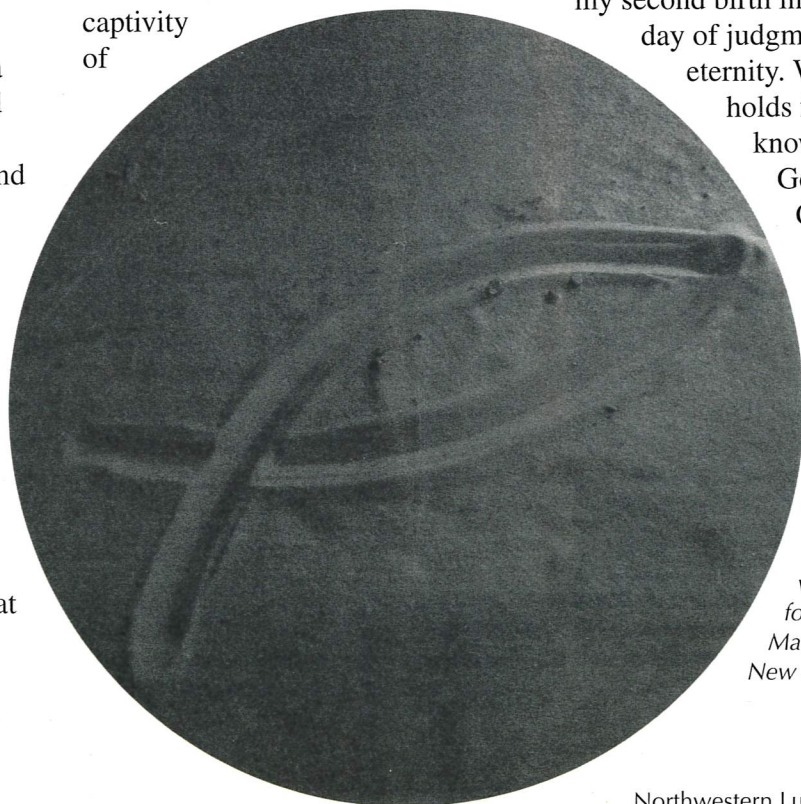
The prophet Isaiah foretold the humiliation and captivity of

Judah. With equal clarity the prophet promised that God would dwell with his people in the person of a Virgin's child who would be Wonderful, Counselor, Almighty God, Everlasting Father, and Prince of Peace. He would be despised and rejected, a man of sorrows, stricken, smitten, and afflicted—yet one to see the light of life and justify many.

The holy apostles gazed into heaven as Jesus passed from sight. Jesus promised to be with them always. He was. Jesus promised to send the Holy Spirit. He did. Jesus promised that the gates of Hell would not prevail against believers like you and me. They haven't.

In promises made and promises kept, I fill up my life working while it is day before the night comes when no man can work. In promises made and promises kept, I am an adopted son or daughter of God, empowered by the love of God in Christ to forgive my fellow man. In promises made and promises kept, I have a future that stretches from my second birth in baptism past the day of judgment to a blessed eternity. What promise life holds for those who know the one true God and Jesus Christ whom he has sent!

NL



*John Lawrenz is
vice president
for student life at
Martin Luther College,
New Ulm, Minnesota.*

A wave of freedom

The freedom found in Christ has been washing over Malawi for over 30 years.

Gary P. Baumler

They call it a “wind of change” in Malawi, and it has brought a “wave of freedom.” “It” is a change of government. “Leadership and self-reliance were frowned upon before,” explains Missionary Mark Rieke. “Now they are encouraged. This should help our congregations mature.”

Another wave of freedom has been washing over this Central African country for over 30 years. It is the freedom found in Christ. WELS has been a part of this free-

dom movement since 1963. The resulting church serves 20,000 baptized members (12,000 communicants) in 99 congregations and preaching places. It is reported that 75 percent of the ten million Malawians are Christian.

Freedom in Malawian missions means, too, a gradual freedom from direct supervision of American missionaries and a long range goal of independence. Already there are 12 national pastors, outnumbering our eight missionaries. In addition, 30

graduates of the Lutheran Bible Institute are helping in the field. And the congregations pay 35 percent of national workers’ salaries.

Also, Africans are willing witnesses for Christ. “They don’t have as many inhibitions about telling others about their church,” says Rieke. “Most often that is how the church grows.”

God has richly blessed his church in Malawi. Nevertheless, the move to independence comes with a price and runs into some pitfalls. Rieke



A Malawian woman, carrying a water jug on her head, and her child walk through the countryside.

A joyful noise

Tropical African communities move at a much more casual pace than the midwest American city I’ve come from. In Africa, outside cooking is traditional—some ladies would be horrified at the idea of an inside kitchen. School children stop by cooking fires to purchase a fried doughnut as they walk. The homes vary from fastidiously swept areas planted with trees, bushes, and flowers to a messy array of garbage, car parts, old planks, and broken furniture. The neighbors are busy. A gentleman is drawing water at his well, and a lady is transplanting seedlings, but both speak as they work.

I like the tropics, which allow the inside, outside freedoms of air, noises, odors, and greetings.

People, by necessity, are more tolerant of their neighbors’ radio, kids’ crying, or a family argument. There is a flow of positives and negatives, even in our neighborhood, which is called “quiet.”

Today my morning walk began in a peaceful mood. There were the usual noises. The local radio and short waves with their news. The chickens finished their morning crowing. My thoughts turned to the words: “Make a joyful noise unto the Lord!” Through all the other noises, I heard several people “singing to themselves.” In truth they were singing to God. What a beautiful way to begin one’s day and for the residents to acknowledge our creator with their praises!

Lois Cox, wife of Missionary Raymond Cox, spent 10 years in Malawi and 18 in Zambia. They now are working in Kumba, Cameroon.

adds, "Sometimes it unfortunately turns out that people join because they hear we are a 'free' church ('give what your heart tells you to give') or because we don't say all drinking is a sin. It's important to have detailed confirmation instruction, or it is 'easy in, easy out.' "

Malawians have a unique interpretation of the story of the widow's mite that helps illustrate some of the problem: "God is happier with two tambala (copper coin) than one hundred kwacha. And he is happier still if you give him only one tambala. And he is happiest of

all when you give him nothing."

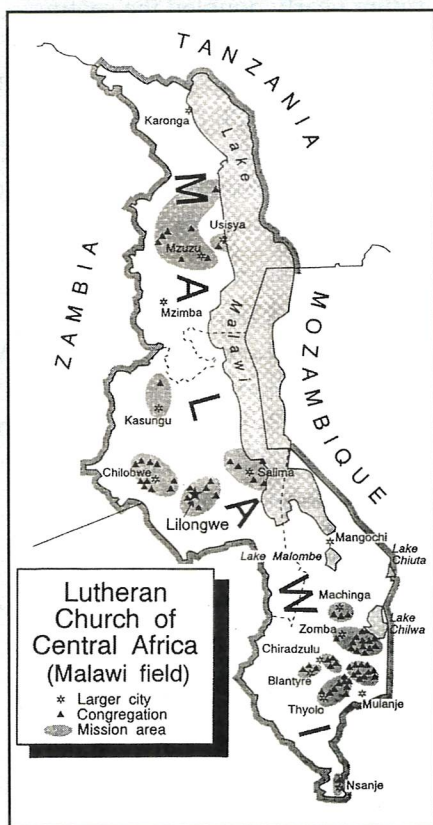
"Try and fight against that one when you teach about stewardship!" exclaims Rieke.

By God's grace, our fellow Lutheran Christians in Malawi are working toward a healthy independence. Still, no one sees an early need to send our missionaries elsewhere. The young African pastorate needs help and advice yet, and the fruitful field needs many workers.

Gary Baumler is editor of Northwestern Lutheran and WELS Director of Communication Services.



Native and missionary children play outside church.



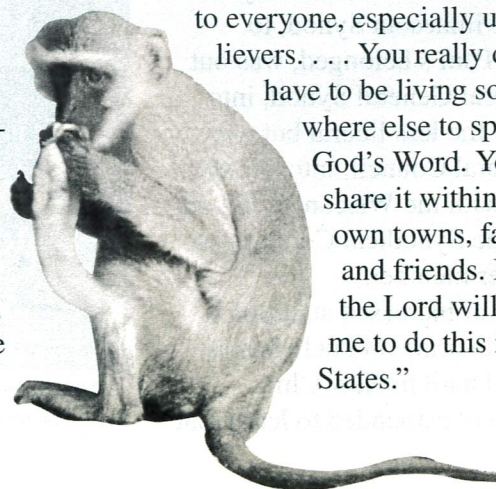
Sharing the gospel in Malawi:

- John and Yvonne Janosek
- Paul and Susan Nitz
- Mark and Suzanne Rieke
- Eugene and Linda Roecker
- Robert and Laura Seifert
- Timothy and Gretchen Soukup
- Paul and Katherine Waldek
- Mark and Louise Wendland

Being a missionary's kid is no monkey business

When Joseph Hartwig was two, a monkey jumped out of a tree and grabbed water wings out of his hands. That was but one thing that made Joseph's childhood different from most. Joseph's dad was a missionary in Malawi. "In my early life," says Joseph, now 11, "I hardly thought about my nationality, and pictured the world as the places where I lived."

"Dad had new churches to visit, and sometimes he would take us along. Churches in Malawi are plain mud buildings, with hard-to-get plates of steel shingled across the top. When I visited the village church, we sat on mud-brick benches. We sang songs in Chichewa, the national language. I could not sing, because I did not know the language."



Now, after two years in Thailand, his family has returned to the U.S., where his father will be a professor at our seminary. Anticipating the move with some uneasiness, Joseph wrote:

"Being a missionary's kid is hard on you because you hardly see your dad, and if you move a lot, you miss your friends. I'm still glad that I am one though, being able to experience more cultures and places. Sharing God's Word around the world is very important to everyone, especially unbelievers. . . . You really don't

have to be living somewhere else to spread God's Word. You can share it within your own towns, families, and friends. I hope the Lord will allow me to do this in the States."

Christian Johann Albrecht: A man for Minnesota

His 52 years as pastor, missionary, educator, and leader have left an indelible impression on our church.

Morton A. Schroeder

C.J. Albrecht endured and overcame great personal hardships to help open the Midwest during dangerous times. The marks he left in Minnesota, his adopted homeland, are still highly visible.

Christian Johann Albrecht began his life's vocation at Salem Lutheran Church in Loretto, a way station on the Soo Line some 30 miles northwest of St. Paul. Recently graduated from a Swiss divinity school, he soon demonstrated the ability to capture the heartfelt but unspoken desires of common folk. During his growth from tyro to teacher, Salem adopted a new constitution, opened a parish school, and built a parsonage.

A champion of orthodoxy

Called to St. Paul's in New Ulm, Albrecht began his ministry there on August 20, 1882, thirteen years after the congregation removed "Reformed" from its name. By that time, the Minnesota Synod, to which St. Paul's belonged, was out of the liberal General Synod, into and out of the less liberal but waffling General Council, into a tentative tryst with the Wisconsin Synod, and into the Synodical Conference as a charter member.

In spite of increased attention to Lutheran doctrine, old beliefs and habits died hard in New Ulm. Albrecht was astounded to learn that

Lutheran and Reformed doctrines and practice co-existed, especially in celebrating the Lord's Supper. Determined to root out heterodoxy, Albrecht gathered the faithful at a symbolic Mt. Sinai. Following private and public explanations, he spoke his mind: Reformed bias must go. Although the majority accepted the *Diktat*, a minority bolted, formed a congregation, and built a church named Friedens (Peace) one

short block away.

After St. Paul's installed its new pastor, it dedicated its new church. Made of brick, it was the first to occupy the site of succeeding structures. Transepts added in the near future nearly doubled the seating, demonstrating Albrecht's vision of what St. Paul's could be. The present church, dedicated in 1952, rests on the old foundation. It boasts the 120-foot tower, clock, and peal of bells of the structure built 70 years earlier.

A mission pastor

Albrecht's limitless energy carried him far beyond his parishes. At times he seemed almost as ubiquitous as angels. During the 1870s, he served Lutherans in the Crawford Lake area. With his leadership, Trinity was formed.

In early 1886, Lutherans in St. James asked Albrecht to minister to them. The first service was held in April; six months later St. Paul's was organized.

St. John's, Lake City, came two years later. After Albrecht conducted services there, a dozen men signed the constitution and petitioned the synod for membership.

In 1907, Darfur Lutherans bought a public school, moved it into the village, remodeled it, and dedicated it to the Lord. The first called pastor served "... with the



In 1882, members of St. Paul's went home after worship—by horse and carriage.

assistance of Pastor Christian Johann Albrecht of New Ulm.”

An education pastor

Albrecht was a mission pastor—and an education pastor. He encouraged St. Paul’s members to form a school society. First classes were held in the old church in 1885. Today, nearly 450 children from St. Paul’s and its daughter congregation are taught in a school built in 1971.

Albrecht was elected president of the Minnesota Synod in 1883. He was only 36. At times, exuberance won out over sober reflection. The siting of Dr. Martin Luther College is a case in point.

A group of St. Paul’s members advocated locating in New Ulm the proposed synod seminary. Four acres of land, \$7000, and Albrecht’s influence as president carried the day, and the New Ulm site was deemed best. According to an old story, perhaps apocryphal, the building committee was chided for moving dirt before other cities were visited. Answering the rebuke, the committee chairman, C.J. Albrecht, apologized to the president, the Rev. C.J. Albrecht. The president, we are told, accepted the apology. Dr. Martin Luther College was begun in New Ulm in 1884.

Albrecht served as director of the school only until the first called president was installed in 1885. He continued, however, to teach theology for another eight years.

Parallels with locating Northwestern University in Watertown, Wis., and Michigan Lutheran Seminary in Saginaw are obvious. Presidents of the Wisconsin and Michigan synods had also insisted that schools be built in cities they favored. And so they were.

An organizer

Albrecht played a key role in the formation of what would become WELS. He and five others, leaders of the Michigan and Wisconsin synods, met in Watertown, Wis., in 1891 and formulated theses, which a year later became the framework for a federated synod. Twenty-five years later, in 1917, organic union was realized.

Albrecht’s concern for people also extended to their physical welfare. In the early 1900s, when local medical facilities were grossly inadequate, Albrecht headed a committee studying the feasibility of building a hospital in New Ulm. Union Hospital resulted, and it served town and countryside for almost 80 years.

Albrecht married Maria Frey two months after he graduated from St. Crischona. Their wedded life was cut to only 25 years when Maria, who was ill, was stricken with a fatal heart attack.

After 52 years of fruitful ministry, Albrecht suffered a stroke. A brief rally failed, and death followed. The “venerable pastor,” as the newspaper called him, had been in good health. Less than a month before, he had preached the sermon at the funeral of his good friend, the noted church musician and college professor Fritz Reuter, and he anticipated celebrating his 77th birthday.

Although only five of the Albrechts’ ten children survived their parents, the Lord gave the family a special gift: father and his sons Immanuel and Gustav served the Minnesota Synod and the Minnesota District of WELS for nearly 150 years, a possibly unsurpassed record of service to the Lord in the ministry.

Morton Schroeder, a retired professor, lives in Appleton, Wisconsin.

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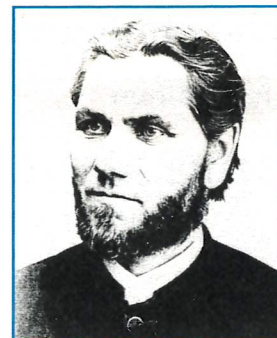


Photo courtesy of Brown County Historical Institute, New Ulm, Minn.

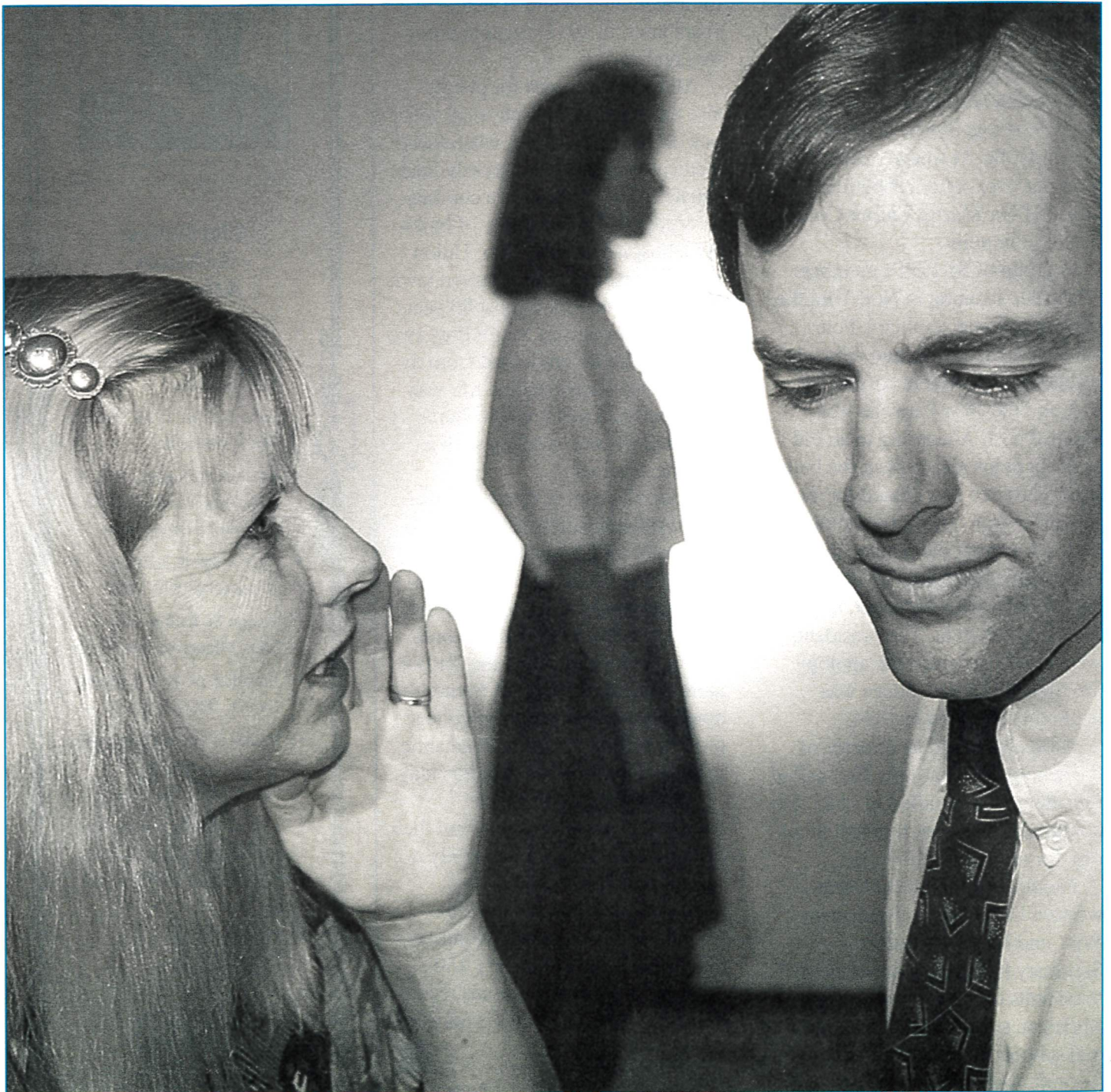
Christian Johann Albrecht

- Born July 13, 1847, Eschenau, Wuerttemberg, now Germany
- Died July 10, 1924, New Ulm, Minnesota
- Graduated August, 1872, St. Crischona Mission House, near Basel, Switzerland
- Pastor, Salem, Loretto, Minnesota, 1873-1882
- Pastor, St. Paul’s, New Ulm, Minnesota, 1882-1924
- President of the Minnesota Synod, 1883-1894
- Father of Dr. Martin Luther College, New Ulm, Minnesota, 1884
- One of founders of the federated synod of Wisconsin, Michigan, and Minnesota, 1892
- President of the China Mission Society

Don't filch my good name

Slander is as old as sin. It was the arrow Satan drew from his quiver when he plotted the murder of the human race.

Wayne A. Laitinen



“**G**ood name in a man and woman . . . is the immediate jewel of their souls. Who steals my purse steals trash. . . . But he that filches from me my good name Robs me of that which not enriches him, And makes me poor indeed.”
(Iago in Shakespeare’s *Othello*)

You lose much more than a good name

Joseph could have spoken Iago’s words from his Egyptian jail cell.

Things were not always so bleak for Joseph, son of Israel. You’ll remember how the Lord had blessed the young man’s honesty and industriousness so that his master, Potiphar, elevated him to personal attendant. Joseph became the manager of all Potiphar owned.

How Satan chafes when we defend each other.

When Potiphar’s wife didn’t get what she wanted from Joseph, her rage was predictable. Suddenly, all the good Joseph had done was forgotten. Even the coat he left behind while fleeing her advances was used as ‘Exhibit A’ in his prosecution.

What could Potiphar do now that his wife’s shameless accusation was planted in his ear? His choices were clouded by his wife’s lies and deception. He “burned with anger” and had Joseph thrown into prison.

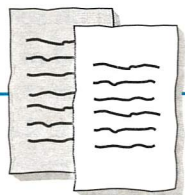
The loss of a good name was only the first in a staggering inventory of Joseph’s losses. He lost Potiphar’s friendship, a good job, and his freedom. Had it not been for God’s protection, Joseph might have lost even his life.

EIGHTH COMMANDMENT

You shall not give false testimony against your neighbor.

What does this mean?

We should fear and love God that we do not tell lies about our neighbor, betray him or give him a bad name, but defend him, speak well of him, and take his words and actions in the kindest possible way.



How many people since then haven’t lost a job, a friendship, a happy marriage, or an estate because confidences were betrayed, or lies were spread?

No wonder Dr. Luther includes the loss of our reputation as one of the great evils from which we plead deliverance in the last petition of the Lord’s Prayer!

Satan uses slander to tear down relationships

In fact, slander is as old as sin. It was the arrow Satan drew from his quiver when he plotted the murder of the human race. The Father of Lies slandered God by questioning God’s loving care for Adam and Eve.

Ever since, slander has been his weapon of choice. From tabloids to talk shows to telephone chatter, it excites the most vile nature of the human heart by spying into the abuses of others or inventing faults that don’t exist. If there is some truth to an accusation, all the better. All that matters to the accuser is that a trial is held, character witnesses are called, and a verdict is reached

before the defendant knows he has been indicted.

Finally, what does a malicious tongue gain from all of this? He’s not a cent richer for it. The eternal torment he earns is no less unbearable. If anything, he has gained the diabolical satisfaction of having torn down someone for whom Jesus died. He delights in discord between brethren and estrangement from God. When this desire arises in our hearts, we ought to recognize it as the will of the Father Below.

Jesus reverses the process

How Satan chafes when we defend each other, rebuke slander, and refuse to listen to gossip! Satan’s kingdom cannot flourish where there is Christian love, concord, and reconciliation between God and his people.

All these gifts come from the Prince of Peace, our Lord Jesus Christ. To be sure, Jesus did not turn a blind eye to our sins. But rather than exploiting the situation, he quietly rolled up his sleeves and went to work to save us. Sometimes he had to rebuke a person for his sin. But he always did it in the spirit of Matthew 18:15ff—in love, to win the brother over. Rather than spread evil reports, our Savior shut the mouth of our accuser by giving his life to restore us to full holiness forever.

At a remarkable personal expense, Jesus restored our reputation before God and men. As forgiven children of the heavenly Father, our calling is to be little Christs to our world. Where defamation of character is the norm, we proclaim the holy reputation, the new name, to those who don’t know it’s there for them. And we defend it. After all, it makes them rich.

Wayne A. Laitinen is pastor at Gethsemane, Oklahoma City, Oklahoma.

NL

Inside NL

Gary Baumler answers questions about *Northwestern Lutheran* and Communication Services.

How do you decide what goes into the magazine?

We have regular features—Bible studies, devotions, answers to questions about God's Word, editorials, WELS news, world news. And we leave some pages open for articles that show faith at work in the lives of our fellow WELS people. Most of these are submitted by freelance writers, so the number we are able to use constantly changes.

How do you come up with story ideas?

We bring our staff together, brainstorm, and talk about what would be good stories and how the ideas could work. Our readers also tell us they would like to see such and such an article or series. Our contributing editors and other WELS organizations add their ideas.

How do you get news for the magazine?

We get news from boards and commissions—world missions, parish schools, evangelism, and the like. We have reporters in every WELS district. For worldwide news, we subscribe to a number of publications. We also get news directly from WELS members.

Do you lay out the magazine?

We do not lay out the magazine here at the synod administration building. We have wonderful

layout and design services over at Northwestern Publishing House. But NPH works closely with us, so we do have input about the design.

How do you keep on schedule?

We need to have all of our articles and news ready nearly two months in advance of the issue date. Then follow editing, more editing, selecting pictures and illustrations, proofreading, rough layout, proofreading, final layout, printing, and mailing. Every step has its own deadline.

You are also Director of Communication Services. What does that mean?

I work with the Communication Services Commission to help improve and better coordinate the synod's communications. We need to keep everyone informed of our joint work for God but without unnecessary overlap.

What are some of your projects?

Synodical logo—A visual symbol that says, "This is WELS." We had an excellent response from the NL straw poll, and there seemed to be a consensus as to the one our readers favored. I hope, before we get too far into fall, we can put on the final touches and announce exactly what that logo is.

Survey—We are taking a survey of all WELS congregations to help focus all of us on what our work is—



Communication Services and Northwestern Lutheran staff: Linda Nottling, Linda Baacke, and Gary Baumler.

as a synod under God. We want people to realize they are the synod, and those who coordinate the work of the synod to see ways they might improve.

Mission publication—We are working toward a quarterly mission publication. With the support of the home and world mission boards, it would cover home and world missions, Lutheran Women's Missionary Society, and Kingdom Workers. We hope to consolidate other mission publications that are sent from several different sources to several different audiences.

Share the Promise—From 1995-97, beginning with the synod convention, the synod's theme is "Share the Promise," which is another way of saying, "Do the mission Christ has given his church." Congregations are asked to participate however they can.

NL Special Edition—We put out a special edition at the end of July to inform people about our ministerial education system's new structure.

Do you have a question about WELS?

Contact Open Doors, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; 414/256-3888; FAX 414/256-3899.

Dr. Martin Luther College

New Ulm, Minn.

assignments

The Conference of Presidents met May 18-19 to issue calls into the teaching ministry to these Dr. Martin Luther College graduates. Assignments include graduates from previous years.

- Adrian, Michelle A.**, Jerusalem, Morton Grove, Ill.
- Anthony, Rachel M.**, Luther Prep School, Watertown, Wis.
- Arndt, Heidi R.**, Trinity, Belle Plaine, Minn.
- Baeckl, Jennifer D.**, LPS, Watertown, Wis.
- Bauer, Richard P.**, St. Matthew, Winona, Minn.
- Blakely, Paul F.**, Grace, St. Joseph, Mich.
- Bloomquist, Brent D.**, Sola Fide, Lawrenceville, Ga.
- Bock, Jeremy D.**, LPS, Watertown, Wis.
- Boese, Heather M.**, LPS, Watertown, Wis.
- Bornschlegl, Arlin M. Jr.**, mission, Novosibirsk, Russia
- Brohn, Naomi S.**, Zion, Mobridge, S.D.
- Buboltz, James A. Jr.**, Nebraska LHS, Waco, Neb.
- Buelow, Melissa L.**, Christ the Lord, Clearwater, Fla.
- Bullens, Jennifer L.**, Christ, N. St. Paul, Minn.
- Deters, Scott W.**, St. Paul, Algoma, Wis.
- Doletzky, Catherine S.**, St. Mark, Watertown, Wis.
- Dusseau, Catherine E.**, St. John, Libertyville, Ill.
- Dusseau, Robert R.**, St. John, Libertyville, Ill.
- Fenske, Joel R.**, St. Paul, Onalaska, Wis.
- Feuerstahler, Julie L.**, St. Paul, Franklin, Wis.
- Fiemeyer, Gretchen L.**, Zion, Chesaning, Mich.
- Follendorf, Laura A.**, New Salem, Sebawaing, Mich.
- Fostervold, Elaine V.**, St. Matthew, Niles, Ill.
- Fredrich, Jennifer A.**, Zion, Egg Harbor, Wis.
- Gnewuch, Kim L.**, Zion, Columbus, Wis.
- Goede, Sara A.**, Faith, Antioch, Ill.
- Gosdeck, Stacy L.**, LPS, Watertown, Wis.
- Gronholz, Linda E.**, St. Paul, North Mankato, Minn.
- Gurgel, Douglas J.**, Trinity, Hoskins, Neb.
- Harper, Jennifer**, Martin Luther, Plzen, Czech Republic (ELS)
- Harvey, Maxine J.**, David's Star, Jackson, Wis.
- Hatter, Laura M.**, St. John, Maribel, Wis.
- Hennig, Steven M.**, Zion, Hartland, Wis.
- Henning, Michael A.**, St. Paul, Stevensville, Mich.
- Hermanson, Jodi L.**, Apostles, San Jose, Cal.
- Heyn, Matthew J.**, Beautiful Savior, Cincinnati, Ohio
- Hildenbrand, Shelley K.**, St. John, Lannon, Wis.
- Hinds, Michael J.**, St. Peter, Fond du Lac, Wis.
- Huet, Christy A.**, Risen Savior, Milwaukee, Wis.
- Jacobs, Dominic P.**, Mt. Calvary, Flagstaff, Ariz.
- Kallies, Rebecca L.**, St. Peter, Ft. Collins, Col.
- Kapanke, Lorna J.**, St. John, Sleepy Eye, Minn.
- Klindworth, Lisa**, Abiding Word, Houston, Tex.
- Knobloch, Christina K.**, Zion, Valentine, Neb.
- Kobleske, Kristi B.**, Nebraska LHS, Waco, Neb.
- Koelpin, Shelley L.**, St. John, Burlington, Wis.
- Koepsell, Matthew T.**, Mt. Olive, Delano, Minn.
- Krahn, Kelly A.**, Zion, Rhinelander, Wis.
- Kramer, Joel P. L.**, St. John, Saginaw, Mich.
- Krause, Sheila M.**, Centennial, Milwaukee, Wis.
- Krebs, Michel W. Jr.**, Salem, Lowell, Wis.
- Kriewall, Bethany E.**, Gethsemane, Omaha, Neb.
- Krueger, Martha L.**, St. John, Newark, Del.
- Krug, Kristine A.**, St. Stephen, Beaver Dam, Wis.
- Kuckhahn, Laura D.**, St. Paul, Tomah, Wis.
- Lange, Stanley G.**, New Salem, Sebawaing, Mich.
- Leyrer, David A.**, St. John, Wauwatosa, Wis.
- Lippert, Daniel L.**, First Lutheran, Green Bay, Wis.
- Maciejczak, Kurt E.**, St. John, Wood Lake, Minn.
- Manausa, Janae M.**, Peace, Green Lake, Wis.
- Manthey, Susan A.**, St. Paul, Lake Mills, Wis.
- Markgraf, Amy L.**, Faith, Anchorage, Alaska
- Marten, Stephanie L.**, LPS, Watertown, Wis.
- McClelland, Kathryn M.**, St. Andrew, Chicago, Ill.
- McElroy, Willette M.**, Pilgrim, Minneapolis, Minn.
- Meitner, Matthew S.**, Martin Luther, Plzen, Czech Republic (ELS)
- Mensching, Randy L.**, LPS, Watertown, Wis.
- Mildebrandt, Andrew G.**, St. Mark, Watertown, Wis.
- Mindock, Alane E.**, Michigan Lutheran Seminary, Saginaw, Mich.
- Mittelstadt, Michael J.**, St. John, Dakota, Minn.
- Ninmann, Justin L.**, St. John, Stanton, Neb.
- Nolte, Susan M.**, St. John, Saginaw, Mich.
- Otte, Mark C.**, Luther HS, Onalaska, Wis.
- Patterson, Paul R.**, Christ, Zumbrota, Minn.
- Peesel, Susan R.**, Immanuel, Hutchinson, Minn.
- Pittenger, Kathryn L.**, Winnebago Lutheran Academy, Fond du Lac, Wis.
- Plocher, Jonathan M.**, King of Kings, Garden Grove, Cal.
- Popke, Ellen A.**, St. John, Lake City, Minn.
- Punzel, Philip G.**, St. Peter, Freedom, Wis.
- Raymond, Kyle R.**, Zion, Rhinelander, Wis.
- Retzlaff, Sondra J.**, MLS, Saginaw, Mich.
- Richards, Robin A.**, St. John (Clinton Ave), Milwaukee, Wis.
- Roach, Jennifer R.**, Immanuel, Waupaca, Wis.
- Rosenthal, Ryan D.**, Mt. Olive, Appleton, Wis.
- Rothe, Ray R.**, St. Paul, Rapid City, S.D.
- Schams, Debbra E.**, St. John, Bay City, Mich.
- Schmitt, Tammy L.**, North Trinity, Milwaukee, Wis.
- Schneider, Lisa A.**, LPS, Watertown, Wis.
- Schroeder, Carl J.**, Immanuel, Ft. Worth, Tex.
- Schultz, Joel T.**, King of Kings, Maitland, Fla.
- Sievert, Nathan P.**, Martin Luther, Neenah, Wis.
- Sievert, Scott R.**, Divine Savior, Indianapolis, Ind.
- Steffen, Andrea M.**, St. Peter, Ft. Collins, Col.
- Steffen, Heather M.**, St. John, Wood Lake, Minn.
- Stueber, Brenda K.**, Trinity, Marinette, Wis.
- Suhr, Rebecca J.**, St. Luke, Watertown, Wis.
- Thiesfeldt, Gretchen A.**, St. Croix LHS, West St. Paul, Minn.
- Tracy, Damon S.**, Fox Valley LHS, Appleton, Wis.
- Uhlenbrauck, Jeffry R.**, Illinois LHS, Crete, Ill.
- Uhlhorn, Kathryn L.**, Immanuel, LaCrosse, Wis.
- Vatthauer, Michael J.**, Peridot, Peridot, Ariz.

Vogt, Rachel M., Beautiful Savior, Carlsbad, Cal.

Walkins, Jody D., St. John, Hemlock, Mich.

Weeden, Jody L., Peridot, Peridot, Ariz.

Wellstein, Linda A., Bethlehem, Hortonville, Wis.

Wiese, Annette L., Zion, Clatonia, Neb.

Wilson, Nicole N., Bethany, Hustisford, Wis.

Wordell, Matthew J., MLS, Saginaw, Mich.

Zuberbier, Thomas M., Gloria Dei-Bethesda, Milwaukee, Wis.

Wisconsin Seminary

Mequon, Wis.

assignments

Baur, Paul T., outreach exploratory, Fargo, N.D.

Bode, Bradley E., Michigan Lutheran Seminary, Saginaw, Mich.

Borgwardt, Daniel L., Zion, Hokah/Immanuel, LaCrescent, Minn.

Brauer, Brett A., St. Mark, Eau Claire, Wis.

Dobberstein, Donn G., Beautiful Savior, Topeka, Kan.

Doletzky, Paul A., Emmanuel, Fairfax, Minn.

Dorn, Steven P., Abiding Word, Houston, Tex.

Ewart, Michael J., missionary, Novosibirsk, Russia

Fanning, Paul M., St. John, Kaukauna, Wis.

Fleming, James S., Zion, Mission, S.D.

Geiger, Stephen H., Martin Luther College, New Ulm, Minn.

Getka, James J., St. Peter, Milwaukee, Wis.

Glaeske, Aaron H., Rock of Ages, Madison, Tenn.

Huebner, Paul P., Salem, Owosso, Mich.

Kant, William R., St. John, Libertyville, Ill.

Kehren, Jonathan P., Bethlehem, Manassas, Va.

Kieselhorst, Philip L., civilian chaplain, Germany

Mahnke, Jeffrey P., Immanuel, Medford, Wis.

Melso, Stephen C., Michigan Lutheran Seminary, Saginaw, Mich.

Meyer, Ib V., Our Savior, Pomona, Cal.

Otto, Joel D., assistant to Michigan District president, Midland, Mich.

Pankow, Joel E., Redeemer, Norton, Kan./Trinity, McCook, Neb.

Qualmann, John D., St. Paul, Plymouth, Neb.

Schawe, Matthew J., Grace, Hot Springs/Shepherd of the Hills, Custer, S.D.

Schaser, Erich K., Lincoln Heights, Des Moines, Iowa

The Conference of Presidents met May 15-16 to issue calls into the pastoral ministry to these Wisconsin Lutheran Seminary graduates. Assignments include graduates from previous years.

Schleusener, David S., Our Redeemer, Santa Barbara, Cal.

Schlomer, Larry M., missionary, Dominican Republic

Schneider, David P., Sola Fide, Lawrenceville, Ga.

Schossow, Paul N., Christ, Mindoro, Wis.

Schroeder, Daniel M., Morning Star, Jackson, Wis.

Schroeder, Paul R., St. John, Rock Springs, Wis.

Sievert, Phillip D., assistant to Dakota-Montana District president, Mobridge, S.D.

Turriff, James E., Luther Prep School, Watertown, Wis.

Vertein, Eric D., missionary, Sofia, Bulgaria

Wendt, David R., St. Paul, Faith/First English, Dupree, S.D.

Wessel, Keith C., Beautiful Savior, Marietta, Ga.

Wright, Joseph M., St. John, Boyd/Living Water, Dawson, Minn.

Northwestern College

Watertown, Wis.

assignments

On May 17, the following graduates received Bachelor of Arts degrees from Northwestern College, Watertown, Wis.

Allard, Anthony, Kimberly, Wis.

Baldwin, Jason, Silverwood, Mich.

Bertram, D. Scott, Watertown, Wis.

Brauer, Bart, Oakfield, Wis.

Brockdorf, Steven, Watertown, Wis.

Brown, Matthew, Fort Atkinson, Wis.

Brutlag, Brent, Livonia, Mich.

Daley, Stephen, Monroe, Mich.

Denekamp, Cory, Canby, Minn.

Duin, Matthew, Prairie du Chien, Wis.

Engel, Craig, Bay City, Mich.

Erdmann, Karl, Watertown, Wis.

Gawrisch, Joel, Franklin, Wis.

Gensmer, John, Saginaw, Mich.

Glende, Thomas, Columbus, Ohio

Glowicki, Jeremy, Mayville, Mich.

Hacker, Samuel III, Bay City, Mich.

Hahnke, Cory, West Bend, Wis.

Hartman, Michael, El Paso, Tex.

Helwig, Stephen, Waukesha, Wis.

Hotz, Daniel, Watertown, Wis.

Italiano, Frank Jr., La Crosse, Wis.

Krueger, Todd, Milwaukee, Wis.

Kruse, Mark, Marshall, Minn.

Kuske, Matthew, Bloomer, Wis.

Meier, Paul, Genesee Depot, Wis.

Miller, Joseph, Slinger, Wis.

Palmquist, Andrew, North Mankato, Minn.

Rausch, Todd, Benton Harbor, Mich.

Rydecki, Paul, Stevensville, Mich.

Sauer, Joel, Temple, Tex.

Schmidt, Jeffrey, Watertown, Wis.

Schoenike, Aaron, Watertown, Wis.

Schroeder, Jonathan, Bay City, Mich.

Schroer, Andrew, Stevensville, Mich.

Schulz, Jason, Madison, Wis.

Schwalenberg, Andrew, Fort Atkinson, Wis.

Schwartz, Matthew, Saginaw, Mich.

Schwartz, Timothy, St. Paul Park, Minn.

Scott, Jeffrey, Indianapolis, Ind.

Shevey, Wayne, Franklin, Wis.

Shilling, David, New Ulm, Minn.

Smith, Timothy, Watertown, Wis.

Toppe, John, Fond du Lac, Wis.

Wagenknecht, Nathan, Fort Worth, Tex.

Walker, Kevin, Omro, Wis.

Campus rally—the Lord is there

Why do students from Canada, Florida, California, Texas, Idaho, and other states travel all the way to Kalamazoo, Mich. for a church-related activity?

Because the college years are not easy. Morals are tested, and often students feel alone in unfamiliar surroundings. "Sometimes all these students can do is trust their Lord. They have no money to speak of, classes are difficult, and they feel alone . . . but they know the Lord is there," said Pam Muske, former campus ministry advisor.

WELS campus ministry often provides a safe place where students can fellowship. Yet, many public universities have no organized campus ministry, and the annual campus rally is the only time students can be with other WELS students.

Students discuss concerns such as



College students traveled from all over the U.S. to attend the 1995 WELS National Campus Rally at Western Michigan University, Kalamazoo.

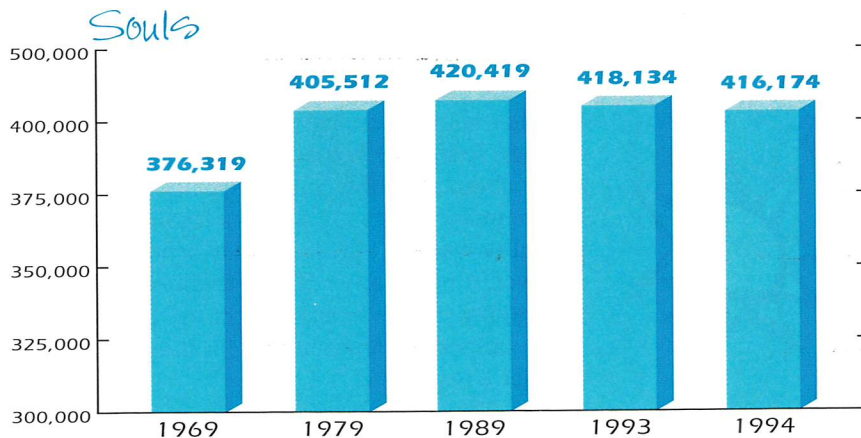
career, ethical and moral issues, financial planning, evangelism, and how Jesus is seen in today's world.

"It was the most 'fantabulous' experience I've ever had," said Melissa Mueller, a senior at Cardinal Stritch, Milwaukee. "You learn a lot

of things that will be useful in lay ministry."

Tim Newell, sophomore at Western Michigan University, Kalamazoo, helped plan the rally. Being involved, he said, "makes me feel like I'm helping spread the Word."

WELS growth 1969-94



Statistics provided by WELS Commission on Evangelism.



Yvonne Janosek, wife of Missionary John Janosek, wrote a long letter of thanks to many, including God, for the blessings received during 30 years of work in Malawi. She included the following: "To our friends who saw our girls, raised in Africa, trying to wear sandals in the snow. People who took them out to buy boots, mittens, and blankets, meanwhile trying to explain that cold and snow, unlike the rain in Africa, do not go away in an hour or two."

Nurse heads to Africa

Sylvia Gustavison, member of Heritage, in Gilbert, Ariz., left for Africa on June 5. She will serve for three years at Mwembezhi Lutheran Rural Health Center, located in the bush country 45 miles from Lusaka, Zambia.

Sylvia has 40 years of experience, working as a general nurse in Michigan and Arizona. She has been a nursing instructor and supervisor and has specialties in obstetrics, pediatrics, and surgery.

In addition to the center in Zambia, the Central Africa Medical Mission maintains a Lutheran Mobile Clinic in Malawi.

The medical mission is supported entirely by special gifts. The need for single nurses and married nurse couples continues. For more information on this ministry contact Kathie Wendland, 414/682-5694.



Sylvia Gustavison with Pastor Richard Paustian. Gustavison is the second nurse Paustian has commissioned for the work in Africa.



Students Serving Christ, an organization of young people at Grace, Durand, Mich., has found a variety of ways to serve the church and community. Among its projects are babysitting on Saturday evenings, visiting a convalescent home, doing yard work and other chores for the elderly, and cleaning Grace school each day and the church once or twice a year.

“Funshop” teaches evangelism methods

Sharing your faith is fun, decided the evangelism committee at Peace, Hayward Wis., and so they called their outreach seminar a funshop, rather than a workshop.

The committee had its own fun in promoting the event. They put up a sign reading “Follow these steps to lots of fun” and pasted fluorescent shoe prints on the floor leading to another sign that said “Outreach Funshop, April 26, 7 PM.”

They had more fun distributing fortune cookies with messages like “Fun found in oft-visited building on

unusual evening,” “Message from heaven will be delivered,” and “Future holds large gathering of friends.” Each “fortune” repeated the purpose, date, and time of the program.

Over one third of the congregation attended the funshop, where outreach committee members gave five-minute presentations on friendship witnessing.

Participants had fun, said Pastor Nathan Radtke, and they used what they learned. “Visitors are showing up already,” he reported.



From an essay on heroism: “Another person who has shown heroism is my Sunday school teacher, Joan. She helped me learn things I didn’t know about the Bible and encouraged me to do my memory work . . . She is a hero because I probably wouldn’t go to Sunday school anymore if it weren’t for her. . . I might not be the person I am today if Joan hadn’t taught my class. She really helped me learn important things, and I call her a hero for it.”

*Cassie Gunn, age 12
 Milwaukee, Wis.*

District news

Northern Wisconsin

Faith, Fond du Lac, dedicated its new church and expanded school on May 7. Most of the interior work was completed by members, ranging in age from seven to 70. Started as a mission in 1946 by St. Peter, Fond du Lac, Faith now has 1244 baptized members.

—Jan Eggert

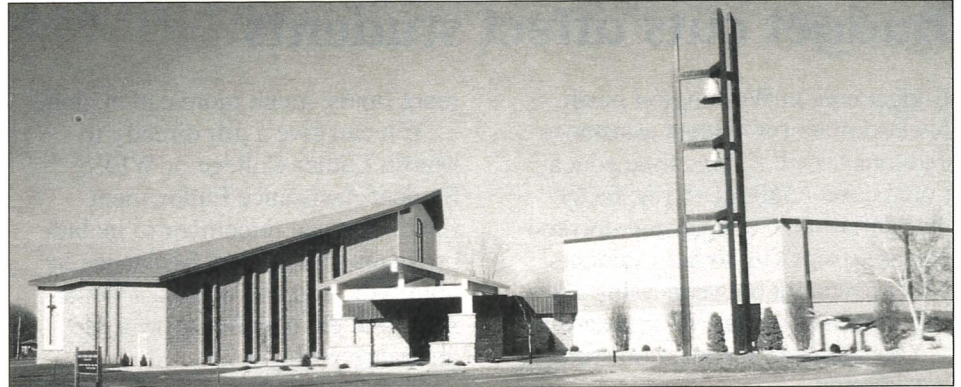
South Atlantic

Southern Lutheran Academy Association purchased 60 acres of land just off Interstate 4 at Plant City, Fla. This would put an area Lutheran high school within an hour of all six Lutheran elementary schools in Florida, as well as the airports at Tampa and Orlando. . . . **Sola Fide, Lawrenceville, Ga.**, will open its new elementary school this fall. . . . **King of Kings, Maitland, Fla.**, is starting plans to expand the church, erect a new fellowship hall, and construct a two-story office and classroom building.

“Operation Rescue” was the theme for Vacation Bible School at **Good Shepherd, Deltona, Fla.** The five Bible history lessons for the week were examples of God rescuing his people. On display to dramatize the theme were a police car, a fire engine, and a forestry service swamp vehicle, topped off on Friday by a sheriff’s helicopter landing at the church.

Anniversaries this summer include 30 years for pastor **Martin Scheele**, Risen Savior, Ft. Walton Beach, Fla. . . . 20 years for pastor **David Sternhagen**, Crown of Life, New Orleans, La. . . . **Trinity, Abita Springs, La.**, the oldest congregation in the district, will celebrate its 90th anniversary this fall. . . . **Cutler Ridge, Miami, Fla.**, celebrated its 30th anniversary on July 2 by becoming a self-supporting congregation.

—Philip Wilde



Faith's new church in Fond du Lac, Wis. While the church was under construction for over two years, services were held in the school gym.

California

St. Paul, Riverside, celebrated its 25th anniversary on May 7. . . . Twenty students from the seventh and eighth grades of **Beautiful Saviour, Carlsbad**, and **Ascension**,

Escondido, visited Arizona LHS, Phoenix, and Apache missions in Bylas, Peridot, and East Fork, from April 30 to May 3. On the way home, they stopped for a visit at the Grand Canyon.



At the Grand Canyon, tour guide Pastor Lyle Sonntag, from Alpine Lutheran, met Phyllis Yoyetewa, former member of Our Savior, Bylas, Ariz. Sonntag, a missionary for 12 years at the San Carlos reservation, baptized two of Yoyetewa's children when she lived on the reservation. Yoyetewa is now a park ranger at the Grand Canyon.

rē·li·giōn

Defining religion

semiPelagianism: The belief that human beings have only been weakened by the fall into sin and can make an effort to help God in their conversion and salvation. The Bible, however, teaches that by nature we are dead in sin (Ephesians 2:1) and are saved entirely by God's grace (Ephesians 2:8,9).

Budget cuts affect students

Budget cuts in Washington mean fewer dollars for student assistance and loans. At the same time educational costs continue to rise faster than inflation. Colleges and universities are struggling to help students who are caught between rising costs and decreasing financial assistance.

Our ministerial education students are affected.

Where can students look for help? Federal and state government, employers, insurance companies, local congregations, private educational endowments, service organizations, WELS Student Assistance Fund, and graduation scholarships from our synod's prep schools and area Lutheran high schools are sources of aid.

Most private colleges also have substantial endowments for scholarships and financial assistance. Although Martin Luther College, New Ulm, Minn., has small endow-

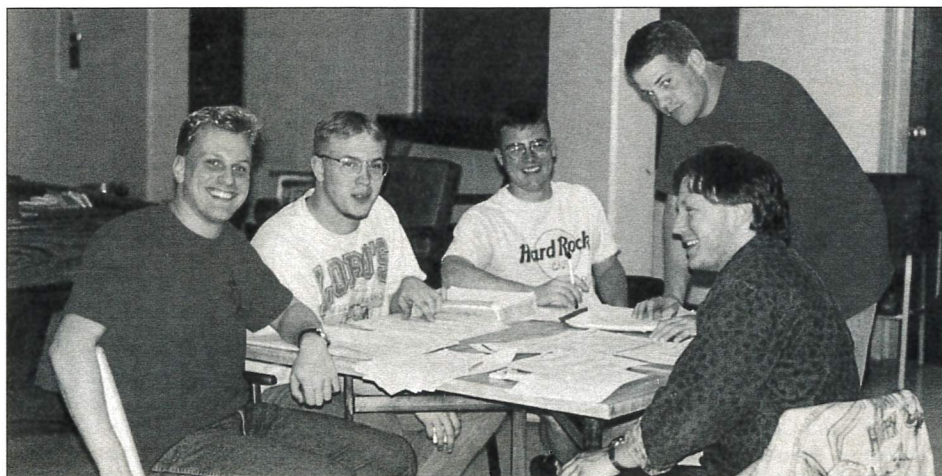
ment funds, much more can be done.

You can give a gift directly to Martin Luther College or WELS Student Assistance Endowment Fund. You can remember to include provisions for student assistance in your will. You can make a scholarship fund the beneficiary of a life insurance policy.

Many people have already given generously. As federal money for student loans and assistance decreases, your gifts become more and more important.

For information on how you can help, contact Martin Luther College, 1995 Luther Ln, New Ulm MN 56073-3300; 507/354-8221; or WELS Ministry of Planned Giving, 2929 N Mayfair Rd, Milwaukee WI 53222; 1-800-827-5482.

—John M. Brenner



College students must meet classroom demands, yet juggle a part time job to help meet rising tuition costs.

rē · li · giōn
Defining religion

justification: God's act of declaring sinners not guilty or forgiven. God declares us not guilty because he declared Jesus guilty in our place.

Obituaries

Emma Kirchhoff Behmer 1912-1995

Emma Behmer was born June 28, 1912 in Gibbon, Minn. She died May 4, 1995 in Milwaukee, Wis. A graduate of Dr. Martin Luther College, she served at St. John, Maribel, Trinity and St. John, Manitowoc, and Friedens, Kenosha, all in Wis. She also served Zion, Crete, Ill.

She is survived by three sons and their families. She was preceded in death by her husband, Raymond.

Margaret Wegner Dallmann 1912-1994

Margaret Dallmann, was born May 29, 1912 in Eldorado, Wis. She died November 29, 1994 in Randolph, Wis.

She graduated from Dr. Martin Luther College in 1936 and taught at Zion, South Milwaukee, Wis., for a total of 30 years.

She is survived by husband, Harold; sons, William (Virginia) and Kenneth (Janet); daughters, Jane and Grace (Robert) Potratz; two sisters and thirteen grandchildren.

Lyle J. Koenig 1913-1995

Lyle J. Koenig was born Sept. 18, 1913 in Westfield, Wis. He died May 17, 1995 in Appleton, Wis.

A graduate of Wisconsin Lutheran Seminary, he served in Monroe, Lancaster, Mosinee, Wausau, Appleton, and Neenah, all in Wis.; Cedarville and Sault Ste. Marie, Mich.; and Sault Ste. Marie, Ontario, Canada.

He is survived by wife, Alice; daughters Sharol (Earl) Jackson, Karen (Vern) Bork, Joan (Fred) Rath, Corrine (William) Hansen; son Wayne (Sharon); eleven grandchildren and six great-grandchildren; sister Lavera (Irvin) White.

Bethany speakers win national honors

Six members of the Bethany Lutheran College Speech Team, Mankato, Minn., competed in the national speech tournament April 9-14 in San Francisco. Three WELS students captured the school's five awards.

Christopher Johnson, Lake Mills, Wis., a graduate of Lakeside LHS, captured a gold in Impromptu Speaking and a silver in Informative Speaking.

Kathy Heins, Wauwatosa, Wis., won a bronze in both Poetry Interpretation and Program Interpretation. Rachel Aderman, Milwaukee, earned a bronze in Prose Interpretation. Heins and Aderman are both graduates of Wisconsin LHS.

Also competing for Bethany were Jodi Justman, Wausau, Wis., graduate of Northland LHS; and ELS members Paul Green, Glenwood, Minn., from Minnewaska HS; and Jennifer Skala, Fosston, Minn.,



Members of the winning Bethany Lutheran College Speech Team. From left, back row: double medalist Christopher Johnson and Paul Green. Front row: medalist Rachel Aderman, double medalist Kathy Heins, and Jodi Justman.

graduate of Fosston HS.

The Phi Rho Pi Tournament, largest college speech tournament in

the nation, featured more than 500 competitors from 84 schools.

Kids Connection receives funds



Teenagers host Kids Connection, a video series promoting service to and by youth.

Thanks to donors, Kids Connection will have adequate funds for a year's production. Gerald Kastens, the synod's administrator for youth discipleship, reported that the award-winning video magazine for young peo-

ple will receive \$24,000 from WELS Kingdom Workers and \$16,000 from the Siebert Lutheran Foundation.

The monthly series offers Scripture lessons and news of interest to young people.

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Missionaries bring busloads of people to church



Preschool children from St. John, Antigua, pose with the church's newest mission tool—a van.

“We struggled for nearly five years with a bus battered by rough Antiguan roads. It caused continual frustration because of breakdowns and concerns for safety,” writes Missionary David Kehl. With money saved by members of St. John, Antigua, donations from U.S. congregations, and help from a local dealer, our Lutheran ministries purchased a new van.

Already the new van is being put to good use. It makes three round trips each Sunday to pick up those who have no transportation. It is also used for school trips, church groups, and visitors to the island.

“We thank the Lord for our eager Christian partners in the states, who helped supply this for our outreach,” closes Kehl.

WELS-Canada incorporates



Representatives from WELS Canadian congregations met in Ottawa in May to form WELS-Canada, a Canadian arm of the synod. Allen Lindke, pastor of Divine Word in Nepean, Ontario, was elected president.

WELS-Canada is not a new synod,” noted Lindtke. “It’s purpose is to aid WELS work in Canada and assist Canadian pastors and congregations.”

The synod has had congregations in Canada for 40 years. Presently there are 12 congregations and six exploratory missions.



Only in Canada—WELS President Karl Gurgel preached in Nepean, Ontario, recently. After the service Pastor Allen Lindke introduced a young girl to him and asked her if she knew who he was. “Yes,” she replied. “He’s the prime minister of the Wisconsin Synod.”



These Dr. Martin Luther College faculty members celebrated anniversaries in May. In the back row from the left are David Wendler, Bruce Backer, Richard Buss, Gary Carmichael. In front are Martin Sponholz, LeRoy Levorson, Otto Schenk, Marvin Meihack. Sponholz and Wendler observed 25 years; the others, 40 years.



Fourth Commandment falters in American thinking

A University of Michigan researcher has found that of the five qualities parents value most in their children, "to obey" has fallen from a close second to "to think for oneself" in the 1950s to fourth behind also "working hard" and "helping others." "To be well-liked or popular" has consistently ranked last.

The changes reflect a growing emphasis by parents on helping children to become independent and autonomous, said Duane F. Alwin, the Michigan professor of sociology who compiled the study results. "People are willing to question authority, to not necessarily believe

that the parental generation is right or the church is right or some institutional authority is right," said Alwin. "I think we're teaching our children that, and I think that's what these responses show."

Kristi Hamrick, a spokeswoman for Family Research Council, a conservative, self-described "pro-family" organization based in Washington, D.C., took note of Alwin's findings and also of the widespread, well-publicized cases of child abuse by authority figures. "As a straight-up statement—to obey—we don't trust people like we used to," she said.

Russia seeks to control "harmful" religions

Russian lawmakers have passed a measure that would amend Russia's religious freedom law by barring religious groups deemed harmful to the safety of Russians.

Groups that would be barred include those that violate public safety, preach violence and hatred, use unlawful means of coercion, harm the health of Russians, and prevent children from getting basic education.

The amendment comes amid disension about the many religious groups that have become active in Russia since lawmakers passed the religious freedom law five years ago.

In brief

- Based on government data, **the number of children living only with their mothers grew from 5.1 million in 1960 to 15.6 million in 1993.**

About 40 percent of the children who live in fatherless households haven't seen their fathers in at least a year.

- **If only 1000 people lived on Earth, 329 would consider themselves Christians;** 178 would be Muslims; 167 would be classified as nonreligious; there would be 132 Hindus, 60 Buddhists, 45 Atheists, and three Jews. The other 86 would be divided among other religions. (*National & International Religion Report*, Feb. 6, 1995, quoted in *Current Thoughts & Trends*, April 1995.)
- Roman Catholic schools' nationwide enrollment increased for the third year in a row. More than 41,000 students entered Catholic schools in the 1994-95 academic year.
- A federal judge in Mississippi has issued a preliminary injunction bar-

ring student-led prayers and the broadcasting of devotionals over a public address system at a public school in the northeast corner of the state. **"Organized prayer in public schools does not unite students from various backgrounds and beliefs,"** wrote U.S. District Court Judge Neal Biggers Jr., **"but, instead, segregates students along religious lines."**

- The U.S. Supreme Court has let stand lower court rulings that **forced a Michigan school to remove a portrait of Jesus** that had been displayed on a hallway wall for 30 years.
- **Children can display Christmas, Hanukkah, and Easter symbols on greeting cards in post office lobbies, the U.S. Postal Service decided.** A 1994 policy prohibited such displays. The policy change "recognized the difference between government speech and private speech that happens to take place on government property," Rutherford Institute attorney Dean Whitford said.*

* Reprinted with permission from *National & International Religion Report*.

Roman Catholics unclear about Lord's Supper

Just over a year ago, a New York Times/CBS News poll asked a sampling of self-identified Catholics the following question: "Which of the following comes closest to what you believe takes place at Mass: (1) The bread and wine are changed into the body and blood of Christ, or (2) The bread and wine are symbolic reminders of Christ?"

The surprising results, inconsistent with official Roman Catholic doctrine, were "Body and blood," 34 percent; "Symbolic reminders," 63 percent. Catholics 65 and older: "Body and blood," 51 percent; "Symbolic reminders," 45 percent. Catholics aged 18-29: "Body and blood," 29 percent; "Symbolic reminders," 70 percent. (Reported in *Context*, June 1, 1995)



THROUGH MY

BIBLE in 3 YEARS

September 1995

- 1. 2 Thessalonians 2:13-3:17
- 2. Joshua 1
- 3. Jos. 2
- 4. Jos. 3, 4
- 5. Jos. 5, 6
- 6. Jos. 7
- 7. Jos. 8
- 8. Jos. 9
- 9. Jos. 10
- 10. Jos. 11, 12
- 11. Jos. 13:1-15:12
- 12. Jos. 15:13-17:18
- 13. Jos. 18, 19
- 14. Jos. 20, 21
- 15. Jos. 22
- 16. Jos. 23
- 17. Jos. 24
- 18. Galatians 1
- 19. Gal. 2
- 20. Gal. 3:1-18
- 21. Gal. 3:19-4:7
- 22. Gal. 4:8-5:1
- 23. Gal. 5:2-24
- 24. Gal. 5:25-6:18
- 25. Proverbs 1
- 26. Prov. 2, 3
- 27. Prov. 4, 5
- 28. Prov. 6, 7
- 29. Prov. 8
- 30. Prov. 9

Next month's readings will appear in the next issue.

rē·li·giōn

Defining religion

agnostic: A person who claims that we cannot know whether there is a God. An agnostic ignores the natural knowledge of God that we have in nature (Romans 1:19,20) and our conscience (Romans 1:32; 2:14,15).

Groups agree public schools are not "religion-free zones"

Thirty-four religious and secular advocacy groups who sharply disagree on the need for a constitutional amendment on school prayer have marked out common ground on what kinds of religious expression are acceptable in public schools. Groups as disparate as the National Association of Evangelicals and the American Civil Liberties Union agreed certain religious rights are still preserved by law in the schools.

In the document "Religion in the Public Schools: A Joint Statement of Current Law," the groups outlined 18 areas where they agreed on what current law does and does not permit. Their list includes the following:

- Students have the right to pray individually or in groups or to discuss their religious views with their peers so long as they are not disruptive.
- Students enjoy the right to read their Bibles or other scriptures, say grace before meals, pray before tests, and discuss religion with other willing students. However, the right to engage in voluntary

prayer does not include, for example, the right to have a captive audience listen or to compel other students to participate.

- Students may be taught about religion, but public schools may not teach religion.
- Schools have wide discretion to excuse students from lessons that are objectionable to them or their parents because of religion.
- It is permissible to teach sexual abstinence and contraception. . . . However, these may not be taught as religious tenets.
- School officials may not require or organize graduation ceremony prayers nor hold a religious baccalaureate ceremony.
- Teachers and school administrators, as representatives of the state, are themselves prohibited from encouraging or soliciting student religious or anti-religious activity.

Religion & politics: Church loses exempt status; IRS sued

For the first time, the IRS has stripped a church of its tax-exempt status for taking a partisan stance in a presidential election. The church at Pierce Creek in Vestal, N.Y., sponsored two full-page newspaper ads in 1992 equating a vote for Bill Clinton with "sin." In the ad, entitled "Christians Beware," the church contended that Clinton supported abortion, condom distribution in schools, and homosexuality.

After a two-year investigation, the

IRS on January 19 sent the church a "final revocation letter," noting that the ads "referred to the political candidate in a particular campaign for public office." As a result, the church must file a corporate return for 1995.

The ruling prompted the American Center for Law and Justice to file a lawsuit against the IRS on behalf of the church. The suit contends that the ruling violates the First Amendment of the Constitution and the Religious Freedom Restoration Act of 1993.

Bulletin BOARD & NOTICES

To place an announcement,
call 414/256-3232; FAX 414/256-3899.
Deadline is six weeks before publication date.

CHANGE IN MINISTRY

Teachers:

Adickes, Mark W., from Our Savior, Pomona, Cal., to Saved by Grace, Gresham, Ore.
Archer, Joe E., from East Fork LHS, Whiteriver, Ariz., to Illinois LHS, Crete, Ill.
Berg, Darrell T., from Christ, Milwaukee, Wis., to Peace, Livonia, Mich.
Carlson, Lisa A., from Good Shepherd, Holmen, Wis., to Christ-St. John, West Salem, Wis.
Cody, Richard E., from St. John, Lomira, Wis., to Christ-St. John, West Salem, Wis.
Damman, Lila M., from Immanuel, Manitowoc, Wis., to retirement
Goelzer, Heidi S., to Faith, Sussex, Wis.
Grunwald, Karen M., to St. Paul, Saginaw, Mich.
Gurgel, Barbara A., to St. Paul, Lake Mills, Wis.
Gurgel, Judith L., to St. Lucas, Milwaukee, Wis.
Haag, Cheryl L., to Grace, St. Joseph, Mich.
Hahn, Gerald L., from St. Mark, Watertown, Wis., to Lakeside LHS, Lake Mills, Wis.
Hoppe, Julie A., to Petra, Sauk Rapids, Minn.
Knickelbein, Carol M., to Good Shepherd, West Allis, Wis.
Korthals, Jean L., from Holy Cross, Madison, Wis. (ELS), to Our Redeemer, Madison, Wis.
Lange, Douglas, from ALA, Phoenix, Ariz., to St. Croix LHS, W. St. Paul, Minn.
Lemke, Peter J., from St. Matthew, Benton Harbor, Mich., to Petra, Sauk Rapids, Minn.
Lenz, Pamela K., to Petra, Sauk Rapids, Minn., to St. Paul, Cudahy, Wis.
Maas, Michael N., from Centennial, Milwaukee, Wis., to David's Star, Jackson, Wis.
Martin, Joann C., from St. Matthew, Detroit, Mich. (ELS), to Divine Grace, Lake Orion, Mich.
Mathwig, Michael J., from St. Mark, Mankato, Minn., to St. Peter, Fond du Lac, Wis.
Meitner, Cinda L., to King of Grace, Golden Valley, Minn.
Miller, Cheryl L., to Trinity, Neenah, Wis.
Radue, Craig W., from Woodlawn, West Allis, Wis., to Wisconsin LHS, Milwaukee, Wis.
Schram, Max F., from Peace, Holiday, Fla., to Friedens, Kenosha, Wis.
Schultz, Stephen L., from St. John, Chesaning, Mich., to St. John, Juneau, Wis.
Schwartz, Armin J., from MLPS, Prairie du Chien, Wis., to St. John, Waterloo, Wis.
Sievert, Stacey M., to Our Savior, Wausau, Wis.
Steffenhagen, Denise, to St. John, Lake City, Minn.
Stellick, Douglas L., to Zion, Toledo, Ohio
Tellier, Kristine, to St. Jacobi, Greenfield, Wis.
Vogt, Jean D., from Zion, Hartland, Wis., to retirement
Von Eschen, Cindy, to Bloomington, Bloomington, Minn.
Walker, Patrick D., from St. Stephen, Fallbrook, Cal., to Redeemer, Tucson, Ariz.
Warning, Gerald P., from Mt. Olive, Bay City, Mich., to St. Jacobi, Greenfield, Wis.
Wessel, Grace A., from DMLC, New Ulm, Minn., to MLS, Saginaw, Mich.
Wiesehan, Susan, to St. Paul First, North Hollywood, Cal.

Pastors:

Dasari, Bhushana Rao, to Guntur, India
Mann, Kenley D., from Faith, Monroe, Mich., to St. Paul, Stevensville, Mich.
Rardin, R. Dennis, from Valley View, Helena, Mont., to St. Paul/Our Redeemer, Grant Park, Ill.
Rauh, Matthew C., from Zion, Denver, Col., to St. Peter, St. Peter, Minn.
Ruege, John A. Jr., from St. Mark, Bemidji, Minn., to King of Kings, Wasilla, Alas.
Schwerin, Richard C., from St. John, Stillwater, Minn., to Trinity, St. Paul, Minn.
Tollefson, Dale R., to Star of Bethlehem, New Berlin, Wis.
Voss, Mark S., from Mt. Olive, Lincoln, Neb., to Christ Our Redeemer, Aurora, Col.
Walther, Karl A., from Beautiful Savior, Topeka, Kan., to St. Mark, Watertown, Wis.
Zarling, Tim F., from St. John, Hemlock, Mich., to Trinity, Marinette, Wis.

CALL FOR NOMINATIONS

Subject to approval by the BME, the Board of Control of Michigan Lutheran Seminary requests voting members of the synod to submit nominations for the position of professor of science, with assignment to chemistry anticipated. The nomination period will close August 31. Names should be sent to Jerold E. Meier, secretary, 2777 Hardin, Saginaw MI 48602.

AVAILABLE

Paraments—pulpit, lectern, and altar superfrontal, 80" x 13"—white, purple, red, and green. Pulpit and lectern only—black. Also 150 individual glass communion cups in handmade wooden trays. Free for cost of shipping. Call Darlean Wegner, 414/648-8282.

NAMES WANTED

Kennesaw/Acworth/Cobb County, Ga.—Pastor Dan Schroeder, (ELS) 909 Acworth Due West Rd, Kennesaw GA 30144-4062; 404/424-5700; FAX 404/425-9722.

COMING EVENTS

Church librarians' meeting—WELS-CLO. Sept. 16 at St. John, Lannon, Wis. Registration, 8:30 AM. Fee \$7, lunch included. Speakers: Bruce Becker, Adult discipleship administrator, author Sharon Burow. 414/256-3222.

Early childhood conference—Sept. 23. Saint Peter, St. Peter, Minn. For information and registration write, Saint Peter, 427 W Mulberry St, St. Peter MN 56082.

WELS Lutherans for Life convention—Oct. 7 at Saginaw Civic Center, Mich. Worship, workshops, grades K-6 children's convention, and teen convention. Child care available. Speakers: Wayne Mueller, administrator for Parish Services; Anthony Schultz, pastor; John Seifert, president of Michigan District; and actor Charlton Heston. 1-800-729-9535 or 414/771-1331.

WELS Expo—You and your church. Sept. 29-30 at Wis. Luth. Sem., Mequon. Displays and presentations from over 30 WELS divisions and organizations. Question-and-answer period with synod officials. 414/771-6848 or 1-800-466-9357.

WELS Kingdom Workers Convention—Wis. Luth. Sem., Mequon. Sept. 29: Registration, 4 PM. Devotion, 6:30 PM. General assembly, 7 PM. Sept. 30: Registration, 8 AM. Worship, 8:30. Balance of day: WELS Expo. Evening: Banquet with Congressman Mark Neumann, speaker. 414/771-6848 or 1-800-466-9357.

Men's leadership retreat—Sept. 15-16, Estes Park, Col. Contact Shepherd of the Valley, 8820 Field St, Westminster CO 80021; 303/867-5500.

Pastors institute—Wisconsin Lutheran Seminary. Five Mondays, beginning Sept. 25, 1:30-4:30 PM. Topic: Repentance, forgiveness, and hope in pastoral counseling. Fee \$25. Send registration to President Panning, WLS, 11831 N Seminary Dr, Mequon WI 53092.

ANNIVERSARIES

Bristol, Wis.—Zion (100). Aug. 6—10 AM service, potluck picnic following. Sept. 24—10 AM service, barbecue following. Oct. 8—10 AM and 2 PM services, dinner noon. Nov. 26—8:45 AM service. 414/537-2116.

Eldorado, Wis.—St. Peter (90). Sept. 10. Service, 10 AM; dinner following. 414/924-9621.

Stoddard, Wis.—St. Matthew (125). Sept. 10. Services, 9:30 AM and 1:30 PM; meal, 11 AM. R. Kloehn, 608/457-2711.

Friendswood (Houston), Tex.—Lord of Life (25). Sept. 17. Worship, 10:15 AM; lunch and open house, noon; service 3:30 PM; barbecue, 5 PM. 713/482-0481.

Victorville, Cal.—St. John (25). Aug. 13. Service, 4PM; dinner follows. 619/245-9090

Rapid River, Mich.—St. Martin's (100). Aug. 20. Service, 4 PM; dinner following; music in the park, 7 PM. 906/428-9756.

POSITION AVAILABLE

Childcare teacher—St. Paul, Franklin, Wis. WELS members with experience in childcare field needed for various age groups. Begins in August. Call or send resume, St. Paul's Child Care Center, c/o Michelle Yass, 6881 S 51 St, Franklin WI 53132; 414/421-1833.

NEW HOURS

Northwestern Publishing House—Retail store hours. Starting after Labor Day. Mon., Tues., Thurs., Fri.: 9 AM - 8 PM. Wed.: 9 AM - 5:30 PM. Sat.: 9 AM - 4 PM.

NEW ADDRESS

Findlay, Ohio—Immanuel, 23 N Ridge Rd, Findlay OH 45840.

AUDIOVISUAL LIBRARY

Parenting Today—1995, 40 min. color SCA. Presenter should be prepared to add God's Word. \$5.

Baby steps—the first 12 months (8258)

Toddlers—12 months-3 years (8259)

Preschoolers—3-5 years (8260)

School-age children—6-10 years (8261)

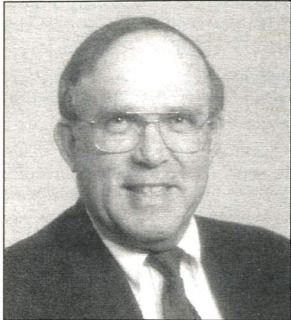
Adolescents—11-15 years (8262)

FAX NUMBER

Christian Information Center—Novosibirsk, Russia; 011-7-3832-350882

That's an assignment!

Karl R. Gurgel



Karl R. Gurgel is president of the Wisconsin Evangelical Lutheran Synod.

Couldn't we assign graduates by computer? Not unless we can teach a computer to pray—not just repeat a prayer, but really pray.

“That’s an assignment!” Remember hearing those words from a teacher? It wasn’t always what we wanted to hear or what we wanted to do. But, whether we liked it or not, we had to do it.

Is it that way on Assignment Day at our seminary or college? Whether it’s what we wanted to hear, or not, we accept our assignment because we have to?

I pray not!

God once called people directly into his service. From heaven, God called Moses at the burning bush and Paul on his way to Damascus. Since those days, however, God calls his servants indirectly, through calls extended to them by the church.

He left it to the church what procedures to follow in calling ministers. Only in general did he show us how to go about it. Candidates had to meet certain qualifications. There was a list of candidates and a choice to be made (see Acts 1:21-26).

God presents the qualifications of a called worker to us in his Word. Wisconsin Lutheran Seminary and Dr. Martin Luther College give the synod a list and certify that the candidates they present for assignment have God’s qualifications (see 1 Timothy 3:1-7 or Titus 1:6-9), and the practical training to serve the church. Who decides where graduates get assigned?

Our synod, following God’s principles, has chosen to call graduates to their first congregation through an Assignment Committee of the 12 district presidents, plus officers of the synod. Representatives from ministerial education schools, Board for Ministerial Education, and Boards for Home and World Missions serve as advisors.

District presidents make the choices, and the Assignment Committee ratifies them. Each call is weighed and decided.

How do they decide?

Before Assignment Day, each committee member receives every candidate’s profile. Here we view the great variety of gifts God gives to his people for serving him. Each district president also has a profile of the call to be filled in his district. He seeks to match the talent of the candidate with the needs of the call.

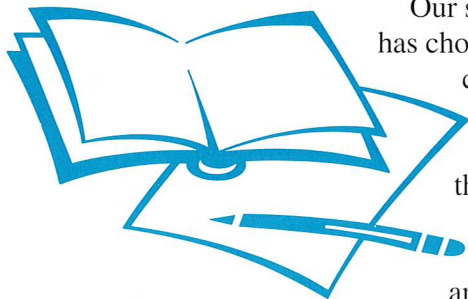
If it’s that easy, couldn’t we do it by computer? Not unless we can teach a computer to pray—not just repeat a prayer, but really pray. I assure you, the members of the Assignment Committee really pray. They pray for God’s Spirit, seeking his blessing upon the decisions they make.

The Assignment Committee and their advisors have one prayer: “Lord, as we receive these blessings from your hands, these candidates for the ministry, to whom you have given many different gifts, help us see how their individual talents might best be used to meet the particular needs of each call.”

God hears such prayers offered in Jesus’ name. His Spirit is dispatched in answer to them. You see the results. A pastor or teacher, at the congregation’s request, through the Assignment Committee, by God’s direction and will, is called to your congregation.

It’s an assignment! We accept it and carry it out because it came from God himself. What a wonderful assignment!

Karl R. Gurgel is president of the Wisconsin Evangelical Lutheran Synod.



The fruit of the Spirit is kindness

James A. Aderman

“**T**he fruit of the Spirit is . . . *chrestotays*.” Before you grab your Webster’s, *chrestotays* is a New Testament Greek word, regularly rendered kindness. That’s a good translation. Kindness describes someone who is sympathetic, friendly, gentle, tender-hearted, and generous. But *chrestotays* is more than kindness.

Chrestotays describes a relationship—how a person or thing fits with someone or something else. It pictures a connection that is comfortable, wholesome, beneficial, useful.

Jesus uses the word in that sense when he invites us, “Take my yoke upon you. . . . For my yoke is *easy*” (Matthew 11:29,30). Trusting Jesus puts us in a relationship with him that fits, that has an at-home feel.

In the New Testament, heads of state and masters of slaves who are gentle, caring, and friendly toward those under them are *chrestotays*. That’s God’s relationship with us. “You have tasted that the Lord is *good*,” testifies 1 Peter 2:3. Paul assures the Romans, “God’s *kindness* leads you toward repentance.” Paul links God’s *chrestotays* and love together in Titus 3:4, “When the *kindness* and love of God our Savior appeared, he saved us.”

In Ephesians 2:6,7 the apostle points to Jesus as the evidence of the Father’s *chrestotays*, “God raised us up with Christ . . . in order that he might show the incomparable riches of his grace, expressed in his *kindness* to us in Christ Jesus.”

Everyone has a favorite pair of pants or shoes or a shirt. They are *chrestotays*: they feel good, they fit right, they’re comfortable. That describes this characteristic of God, a characteristic the Spirit shares with every believer.

When the Spirit creates faith in our hearts and moves in, he brings along his *chrestotays* and empowers us to show his kindness in our relationships. He commands us, “Be *kind* and compassionate to one another, forgiving each other, just as in Christ God forgave you” (Ephesians 4:32). It comes as no surprise to learn that “love is . . . *kind*” (1 Corinthians 13:4).

A husband complained that his wife was unappreciative of his love. He regularly took his kids to the park to get them out of the house and give his wife a break. The problem was—his wife didn’t want to

be left alone. She wanted help getting the housework and laundry done. The husband was trying to be loving, but he wasn’t showing *chrestotays*, a kindness that fit the situation, that was useful. Our *chrestotays* will demonstrate itself in useful acts.

The sensitivity required for *chrestotays* already belongs to us. It is part of the fruit of the Spirit’s presence in our lives. The Spirit supplies it as freely as he provides forgiveness in Jesus. We live out his *chrestotays* in thanks for his kindness to us.

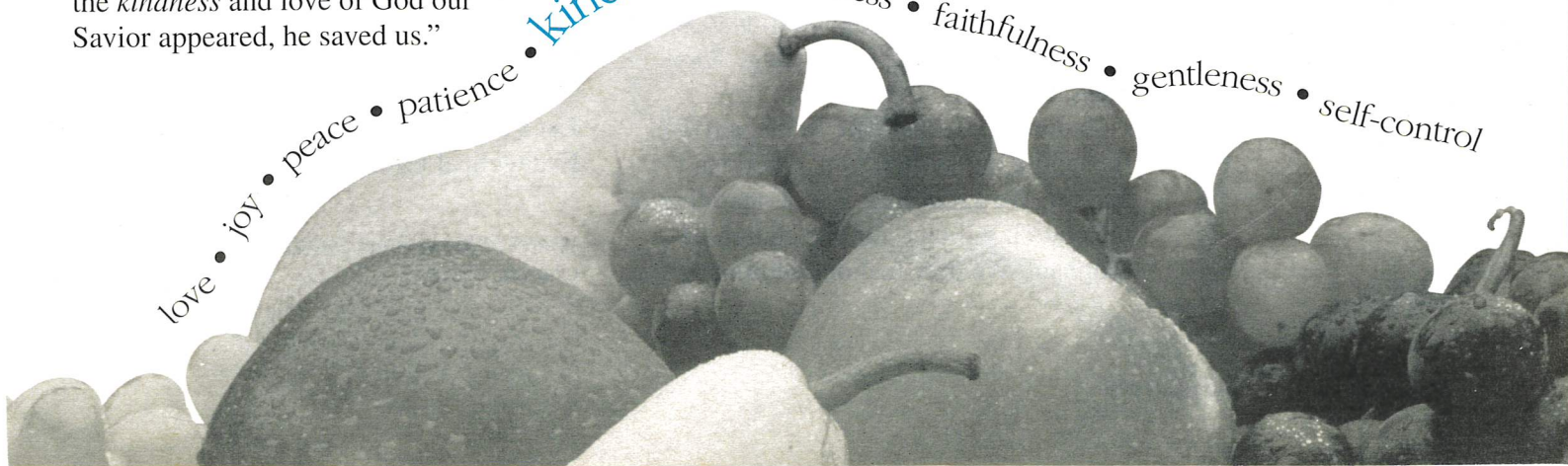
James Aderman is pastor at Fairview, Milwaukee.

FOR PERSONAL STUDY

1. God has *chrestotays*. Identify situations where that especially shows through in his relationship with Bible characters. In his relationship with you.
2. Make a list. How will *chrestotays* show in your relationship with each person God put in your life?

Next: The virtue of goodness

love • joy • peace • patience • kindness • goodness • faithfulness • gentleness • self-control



God bless America, God bless WELS

Walter F. Beckmann

If we've had our hearing and haven't been persuasive, remember to thank God for our fellowship—it is his gift to us.

How did you spend the Fourth of July? Did you fly the flag, watch a parade, have a cookout, or attend a concert? Did you watch a spectacular fireworks display and imagine Francis Scott Key watching the rockets red glare and the bombs bursting in air, seeing the American flag flying through it all?

I took part in many of those activities. Then I enjoyed my own tradition. I watched “Yankee Doodle Dandy” and allowed my heart to beat a little truer for the red, white, and blue.

But we're aware that our country isn't perfect. So, at times, we use our freedom of speech to voice our concerns. We also can vote administrators out of office if they aren't governing as we feel they should. But we work within the system, since God has established the governing authorities.

We regard our nation as a special gift from God and feel there's a time and place for proper national pride. Still, sometimes Americans are reserved about any show of patriotism. Perhaps that's so we don't become blind followers of Old Glory.

But that attitude changes during a crisis. A war causes us to rise up and rally 'round the flag. So does an act of terrorism. Events in Oklahoma City made us aware that anarchy threatens our freedom and we should work together to build a better nation. This is a good time to show a little more patriotism and sing, “God bless America.”

Is there a parallel here to the way we feel about our synod? Our synod isn't perfect. We know that. We're operating in the church militant, not the church triumphant. We may feel our administration

is cumbersome and our public relations wearisome.

We have the opportunity to express such opinions. We send a memorial to our synod or district convention, where it receives prayerful consideration. We address our concerns to the Conference of Presidents or to the appropriate board or committee, and the concerns will be heard and may be accepted. If they're not, and we feel they should have been, people we voted into office can be voted out.

Still, we don't have the freedom to change God's Word. That Word, the Bible, tells us we don't have the right to disagree with it or with any doctrine that rests solidly on it.

But the Lord hasn't told us how large our staff or budget should be, how we should gather offerings, or how we should prioritize programs. On these matters, we are free to disagree and try to persuade others to our point of view.

If we've had our hearing and haven't been persuasive, remember to thank God for our fellowship—it is his gift to us. We can be proud of WELS, as it functions under God's grace and guidance. We also pray for those who serve our synod.

When our administrative machinery functions, as it just did in another synod convention, let's eagerly study the resolutions, roll up our sleeves in faith, and work together in joy and fellowship to carry out these programs to the glory of God.

We've just sung, “God bless America.” Let's also sing, “God bless our Wisconsin Evangelical Lutheran Synod.”

Walter F. Beckmann is pastor at Grace, Falls Church, Virginia.

Of creeds and confessions

John A. Brug

Why do we have the Athanasian Creed in our hymnal? It seems to teach salvation by works when it says, "Those who have done good will enter eternal life."

The Athanasian Creed was written to combat the teachings of the Arians, who taught that Jesus Christ was not eternal God, equal to the Father. The creed, therefore, focuses on the Trinity and the deity of Christ.

Although the creed does not treat every doctrine thoroughly, nothing in it is incorrect. The words that seem to be evidence of work-righteousness can be understood correctly in the way in which Paul uses them in Romans 2:6-8. In this context "doing good" includes faith in Christ as its foundation. Such good works are not a cause of forgiveness, but a result of saving faith. Jesus also will point to our works as an evidence of justifying faith on Judgment Day (Matthew 25).

Although the words can be understood correctly, it must be granted that the Athanasian Creed does not present a clear statement on the doctrine of justification. That is why we need other confessions.

This creed's focus on the Trinity makes it particularly useful for Trinity Sunday. That's the main reason it is included in the hymnal.

What are confessions? Which confessions are important to us?

Confessions are summaries of our Christian faith, drawn from the

Bible. Often, they were written in response to some particular doctrinal crisis in the church. For this reason, they often do not provide a comprehensive summary of all doctrines. The term "confession" also implies that this doctrinal statement has been adopted by a specific group as its public confession.

The Lutheran Church accepts three confessions, often called the ecumenical creeds, that are accepted by the whole Christian church: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. They emphasize the doctrines of the Trinity and the person and work of Christ.

The rest of our confessions were developed at the time of the Reformation and are distinctly Lutheran. The Augsburg Confession and its Apology (defense) were written in 1530 as the Lutheran Church's defense of its faith against the Roman church. They, therefore, emphasize those areas of doctrine in which the Lutheran church had to take a stand against Rome. The Augsburg Confession is considered to be the most basic confession of the Lutheran Church.

Luther's Small and Large Catechisms were written as simple presentations of biblical doctrine. The Smalcald Articles were Luther's personal confession, prepared to be a testimony of his faith.

The Formula of Concord was adopted in 1580 as an attempt to solve doctrinal disputes within the Lutheran Church. It is the most pre-

cise confession in defining fine points of doctrine.

All these confessions together make up The Book of Concord, to which our church and its ministers subscribe.

What is the difference between a confession and a doctrinal statement?

Both are doctrinal summaries based on Scripture. There is really no difference between the two.

However, we generally use the term "confession" when the statement has been adopted by the whole Christian church or a whole denomination. We generally use the term "doctrinal statement" for summaries adopted to resolve some contemporary issue. Confessions are often more comprehensive, while doctrinal statements more often deal with one specific topic.

The Lutheran Confessions

Apostles' Creed

Nicene Creed

Athanasian Creed

Augsburg Confession

Apology to the Augsburg Confession

Luther's Large Catechism

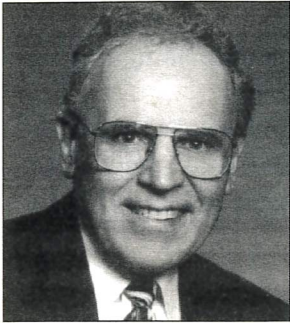
Luther's Small Catechism

Smalcald Articles

Formula of Concord

Send your question to Questions, Northwestern Lutheran, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

Editor goes to "school"



Gary P. Baumler is WELS Director of Communications and editor of Northwestern Lutheran.

For its size, WELS has a ministerial education system, elementary schools, high schools, and a college that are beyond compare.

As I write this editorial, I anticipate another letter or a telephone call about schools. The message will be: "Thanks I needed that" or "Why on earth did you publish that?" or "What is your position anyway?" or . . .

In my short tenure as editor, I have learned one thing: articles about schools elicit an emotional response.

Why, then, an editorial on schools? Not as an apology, but for perspective.

Attention to formal Christian education distinguishes WELS among most church bodies. For its size, WELS has a ministerial education system, elementary schools, high schools, and a college that are beyond compare, and I have had direct experience with about every kind of schooling out there. Let's take a closer look.

Public schools. Although public schools are not part of our system, a majority of WELS children attend them. You who choose public schools and who teach in them have a faith-challenge to counter the humanism that permeates the system. Let your lights shine. All of us have a call to be charitable. Choice of school, per se, is not a measure of faith. Let's help provide quality Christian training outside of day school. Let's pray for our public schools and our WELS people in those schools.

Lutheran elementary schools (363 in WELS). What an outstanding opportunity to get daily training in God's Word! I urge all families to use our Lutheran schools whenever possible and urge our churches to provide the schools. These schools are not "safe havens" so much as they are schools of the Spirit to aid parents in Christian training. Thank God for them.

WELS Lutheran high schools and college (20 active high schools and Wisconsin Lutheran College). The further we advance in training based on

God's Word, the better able God makes us to live our faith in a godless world and the more likely to share our faith with the world. WELS high schools and college help train future lay leaders in the church. Who can measure the schools' influence? May God help them thrive.

Prep schools (2). For 10 years, three prep schools have provided nearly 60 percent of all pastor-training students in our college and a third of our teacher-training students. These schools' single purpose of ministerial education makes them uniquely qualified to do that job. Two prep schools remain to do the same job. We have no comparable substitute for them. Pray and work for their success.

Martin Luther College and Wisconsin Lutheran Seminary. Without these schools providing ministerial education in the long tradition of WELS, our ministry and mission would suffer. We've said more elsewhere. Support our ministerial education schools with your prayers and your gifts.

Home schools. Here I have little experience, but I understand that those in WELS who home school do so aware that Scripture gives parents a primary responsibility for their children's spiritual training. May your efforts pay eternal benefits.

How much more could be said! But I'm out of room. I don't expect this to settle all the issues WELS people choose to debate about schools. But, at least I can call for us to talk and work with each other rather than get at cross purposes. Remember the special purpose each school fills and the unique situations each Christian faces.

A blessing on all your houses!

Gary P. Baumler



A study of faith through generations

1995 Discipleship Program

Do you know *when* God started loving you?

Most Bible studies will tell you how much God loves you (John 3:16). Many lead you to consider his actions in your day-to-day life. But another real sign of God's grace to you is that he protected his message of salvation for thousands of years until he could share it with you personally today.

How do you know?

From Age to Age is designed to remind us throughout the whole year about God's gifts of Scripture, faith, worship, financial blessings, and fellowship. We learn to appreciate the challenges earlier Christians faced. We learn how to defend scriptural truths for generations to follow. We learn to be good stewards of our faith.

WELS Adult Discipleship has put the answers in black and white for you.

From Age to Age offers tools to enhance the common lectionary* of Scripture readings for worship from the fall of 1995 through the spring of 1996. All materials are produced in black and white for copying within the purchasing congregation. **Call 414-256-3278** for more information. Sample booklets are \$3.00 each.

* Lectionary from *Christian Worship: A Lutheran Hymnal*

Jesus Christ is the same yesterday and today and forever. Hebrews 13:8

Bon appetit

Because I had a hamburger last week, I don't say that I've had my fill of burgers. I still get hungry. So it is with our study of God's Word.

Carl Henkel

I can't even guess how many pieces of pizza I've eaten in my life. The same for the number of hamburgers, plates of spaghetti, or bowls of Cheerios.

I can't begin to count the number of times I've eaten a bologna sandwich, munched on a chocolate chip cookie, or enjoyed a dish of ice cream. The number of potatoes I've consumed is staggering.

Yet I continue to eat. Because I had a hamburger last week, I don't say that I've had my fill of burgers. I still get hungry.

You've heard it before

A spiritually healthy person

also hungers for regular helpings of God's Word. I feel sad when I hear someone say, "I don't need to study the Bible, because I went through it all when I was confirmed. I know the basics: Jesus died on the cross for the sins of the world. I go to church a couple of times a year. That's plenty. I don't need to go to church—I've heard all that stuff before."

It's true. When you come to church, you've heard everything before. You've acknowledged your sins with the same words of confession and received the assurance of God's forgiveness with the same words of absolution. You've sung the hymns before, heard the same Scripture lessons, prayed the same prayers, and already studied the sermon text.

You're not the same person now

But you're not the same person who heard those words before.

I'm reading a book I read a couple of years ago. During the first reading, I highlighted sections that seemed especially meaningful. Now when I come upon some of those sentences, I wonder why I marked them. They don't stand out for me this time.

Instead, I discover I'm noting new insightful sections that didn't seem inspiring the first time.

There is good reason. A lot has happened in me, to me, and around me since I first read the book. My experiences, the changing scenes of

life, and the passing of time opened new doors and uncovered new questions.

You have a whole new experience awaiting

I once visited a Japanese garden. When the stone walkway came to a sudden stop at the far end of the garden, a small sign said something like, "Go back the same way and enjoy an entirely different view." I did. I turned around and traveled the same path, and I saw things I had missed the first time.

Life is like that.

So is our study of God's Word and our relationship with the Lord Jesus. Because I studied a portion of Scripture before doesn't mean I have nothing more to learn. Instead, I'm always marking different parts of the Bible because I discover new things. One day I need encouragement. The next day I need a challenge. The following day I need to be broken. The Lord provides what I need as I apply my heart and mind to his Word.

How about you? Do you have a healthy appetite for spiritual nourishment? When you study Scripture, do you see things you missed the first time?

For the sake of your soul, I hope you do.

Carl Henkel is pastor at Mt. Olive, St. Paul, Minnesota.

