

The  
**Northwestern  
Lutheran**

FEBRUARY 1, 1985

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from  
this  
corner



It was supposed to have been said by Stalin in the 1930s when he was reproached for his purges which sent millions to their death. "The death of a person is a tragedy," he replied casually. "The death of a million is a statistic."

Stalin's commentary on mass death came to mind as the Ethiopian famine story bloomed in the media. Since the late 1960s a famine has been going on in Africa, starting in the Sahel region, south of the Sahara Desert. For many people there was no famine until the NBC evening news said there was. Within days it became a major story. It was ranked second in religious news stories of the year by The Christian Century.

The proportions of the famine stun the mind. The International Red Cross has estimated that without massive emergency food aid, up to 150 million people in a dozen African nations could soon starve to death.

It's easy enough to find reasons for the famine. You've read about them. Antiquated farming methods. Civil strife. Governmental incompetence. Parochial tribalism. Too much of the nation's meager resources spent on arms and armies. All that may be true, but tell it to the starving people. They can't eat excuses. Children can't be fed excuses. Excuses don't shelter them or warm them.

The government is rising to the challenge, perhaps not as fast as some might wish, but it is moving. Relief agencies are spending millions on food. There's a Nick Knobloch down in Wyoming, Illinois who expects to send 100,000 bushels of corn to Ethiopia from his commercial grain elevator. The town of 1600 people pitches in to help him.

It is not too widely known that our synod has an agency which is established for just such crises as this one, our Committee on Relief. Through the years, going back at least to the Sahel drought, it has dispatched money to relief agencies for the African famine.

In December, for example, the committee released \$15,000 to Lutheran World Relief for famine victims in Africa. In February and April of last year a total of \$15,000 was sent to Africa through the same agency.

I asked the chairman of the relief committee, Pastor John A. Westendorf of Saline, Mich., why the committee did not send a larger amount in December as the news from Africa worsened. "With that \$15,000 grant," he said, "we almost exhausted our resources. We must await further gifts before we can release more aid." The committee's expenditures are a non-budgetary item and are dependent on gifts from congregations and individuals.

"I think God allows these tragedies," said Knobloch, the grain elevator man, "to see if we're going to continue to live in our own little comfort zone — or help." St. Paul said it well too: Do good to all men. Contributions are welcomed by the committee. Speed them to the committee in care of Pastor John A. Westendorf, Box 213, Saline, Michigan 48176.

*James P. Schaefer*

COVER — A government building in Brasilia, Brazil's capital showpiece. See page 40.

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

## The Northwestern Lutheran

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### Editor

James P. Schaefer

### Editorial assistants

Walter W. Kleinke, Beverly Brushaber

### Editorial office

All material intended for publication should be addressed:

Rev. James P. Schaefer, Editor  
THE NORTHWESTERN LUTHERAN  
2929 N. Mayfair Road  
Milwaukee, Wisconsin 53222  
Phone 414/771-9357

### Contributing editors

J. G. Anderson, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. E. Lauersdorf, A. J. Panning, V. H. Prange, C. Toppe, E. H. Wendland.

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Martin Janke, cover, 40.

## The winning team

*The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ (1 Corinthians 12:12).*

Well, did your team win? The stadium was packed, hotel rooms long sold out, and tickets impossible to obtain. One fan even advertised in the newspaper offering \$3,000 for just four tickets.

Perhaps our Super Bowl enthusiasm didn't reach quite that pitch, but there's something to be learned from those football teams, the same lesson Paul put forward in 1 Corinthians 12. There he spoke about being on *the winning team*.

### All on the same team

Have you ever seen a football team with just one player? From all over the country they come to fill different positions and thus to make up a team. Nor is it much different with the human body. An eye all by itself is still an eye, but add ears, nose, hands, feet and and so on and you have a body.

So it is also with the church. That's what Paul's writing about — the church — the sum total of all true believers in Christ wherever and whoever they might be. These believers he even calls "Christ" in our verse to remind us that Christ and his church are one. "They form one body," Paul says of all whom the Spirit through word and sacrament has brought to faith in Christ. They're on the same team.

The Christians at Corinth needed this reminder and so do we. At times we tend to look only at the surface and instead of seeing fellow believers in Christ, we notice "so and so with such and such a fault."

Far better is it to mark what we share together. Whether we are eight, eighteen, or eighty; whether it's a lifelong member or a recent convert, just look what we share together as

Christ's body. We have his pardon for all our sins, his presence for all the changing scenes of life, his promise of heaven when those scenes end.

"To all the ain'ts," the pastor mistakenly typed, hurriedly doing his sermon at the end of a hectic week. That's what we are, "ain'ts — nobodies, nothings!" But in Christ Jesus all the "ain'ts" were made "saints," the really great people of God, members of his one body.

### With different positions

Who's most important? The quarterback calling the signals? The running back grinding out the yardage? The end snaring the pass? How far would such players get without a good defense to get the ball back or good guards and tackles to open the holes? Every one of the players on the team is important. Just let one slip up on his assignment and you find out how important each one is.

The human body is no different. If the eye were to say to the feet, "You aren't worth much," or the feet were to respond, "We want to be eyes," how far would that body travel? Each part is important and contributes to the well-being of the body.

The application is obvious. Believers in Christ, though forming one body, yet have different functions to perform. What if God made us all teachers and pastors? Who, we might ask, tongue in cheek, would sit in the classrooms then or listen to the sermons? Even more important, who would invite the unchurched and evangelize the neighborhood? Who'd train and pray for family? Who'd support and fill the myriad of positions involved in our congregations? Some the Lord makes into members for church councils and other boards. Others he prepares for being Pioneer leaders and church ushers, parents and grandparents, people quietly serving in their

homes, people bringing special offerings because of special income. As with football teams and human bodies, different members are needed, fulfilling different functions so that the work is done and the victory won.

### Working for victory

That's the point, isn't it? Those players work hard together all season and give it all they have in that Super Bowl game for one purpose — to win! It's the same with the human body. If the feet were to say, "I've had enough of this walking through the dirt. I'm going to take the rest of the day off," or the eyes were to respond, "I'm getting dizzy from all this winking and blinking, I'm going to close down shop," what would happen? Instead, they carry on their function that life may carry on as well as possible.

Paul's talking to us, you know. He's telling us as believers to recognize carefully the function God has assigned to us and then to carry it out faithfully. The more we do, the more we'll cut out envy and criticism of others because we'll be too busy with what God has given us to do. The more, too, we'll rule out complaints about too much of our time and money being required because we'll have learned how gigantic the job really is. The result will be steps forward in the never-ending work of spreading his word and reaching the souls of men.

The winning team? Believers know which one it is. It's Christ's team! His body. His church. And by God's grace we're on it. □



Pastor Lauersdorf serves at St. John, Jefferson, Wisconsin.

## Thoughts on the liturgy

A letter from a friend mentioned in passing that he has been appointed to the liturgics committee. This is one of several committees which will function in preparing a new hymnal for use in the Wisconsin Synod, a project which the synod has resolved to undertake. His passing remark reminded me that the proposed hymnal will include not only hymns but liturgies as well.

The Lutheran church is known as a "liturgical" church. This means, of course, that its public worship services are generally conducted according to established forms. Orders of worship for various times, occasions, and seasons, together with appropriate prayers, responses, and intonations, comprise a sizable part of our current hymnal. As a result, in the forty-odd years during which this hymnal has been in use, Wisconsin Synod members away from home find the order of service in other Wisconsin Synod churches to be much the same as in their home churches. This constitutes a refreshing change from the pre-1940s when orders of service in our circles were tailored pretty much according to the whims of the local pastor, the forepart of the hymnal was replete with arrows, diagrams, and deletions which were dismaying to visitors and also to seminary students who were called upon to conduct the service in the pastor's absence.

Specific liturgical forms are not prescribed in the Bible, and we are not compelled by loyalty to the Bible to observe them. Consequently, in the history of the church controversies have raged as to the desirability of established worship forms as opposed to free styles of worship. I am personally disinclined to become embroiled in such controversies, and there are others who are better qualified than I to enter them. Besides, I share the common aversion to irate letters in the mail. Nevertheless, the observation might be hazarded that the use of prescribed liturgies removes the necessity (or temptation?) for the pastor to function as a master of ceremonies in the worship services, an aptitude not shared uniformly by all pastors. Some may even exhibit an embarrassing ineptitude for such a role, although they may not realize it themselves.

One of the criticisms of the use of established liturgies is that it makes for mechanical dullness and deadness in worship. The appointed responses can be repeated flawlessly by those who are familiar with them while their thoughts stray to yesterday's football game or today's anticipated social activities. But it does not have to be that way. A little disciplined concentration will correct this. Few worthwhile things in life are accomplished without concentration, and nothing is more worthy of it than the worship of God.

Sometimes the criticism is that the liturgy is not very interesting. Unfortunately, what is interesting to one may not be interesting to another. Personally I have little interest in the antics of clowns or music played on bagpipes, but some seem to find it enthralling. It is really a question of where your heart is.

Aside from the general injunction of Scripture that "all things be done decently and in order," a liturgical committee has little but tradition, sanctified taste, and common sense to guide it in setting up liturgical forms. The fact that preferences differ does not make the task any easier. We can only extend our good will to the committee and perhaps respond with constructive help when it is called for. We can also invoke divine guidance for it as it carries out its important assignment.

Immanuel G. Frey



*Pastor Frey  
serves at Zion,  
Phoenix, Arizona.*

# letters

## Good stewards of time

This letter comes in response to the pastoral every-family visitation question. While both views carry very good arguments, I decided to gain a perspective through mathematical calculations. Since most visits would have to be made in the evening and not knowing how long a call might take, it means that only one call could be scheduled per evening. There are 365 evenings per year in which to schedule visits. Therefore, here are some calculations: 14 days vacation; 11 special Advent, Lent, Maundy Thursday, Good Friday services; 4 Christmas Eve and Day, New Year's Eve, Ascension services; 50 Saturday nights spent in Sunday worship preparation; 12 scheduled meetings of council/elders; 4 voters' meetings; 12 Sunday school teachers' meetings; 48 weekly adult information classes; 30 evening confirmation classes; 9 monthly women's group meetings; 4 Labor Day, Memorial Day, July 4, Thanksgiving holidays; 50 one night per week with the family. This adds up to 248 evenings already filled per year, leaving 117 evenings for pastoral visits.

In these 117 evenings the pastor must also include pre-nuptial counseling, crisis counseling, new member and prospective member visits, delinquent member calls, family counseling, conventions, district-synodical board meetings, attend church and school functions including potluck fellowships, school plays, evangelism presentation evenings, Christian education meetings, caroling, youth meetings, etc.

Point 1: Estimate how many "free" evenings your pastor has left to make every-family visits. Point 2: How many families are there in your congregation for the pastor to visit? Point 3: Please read Matthew 9:10-13. Now answer if the every-family visits are a mathematical possibility for your pastor and which visits should take priority. Our pastors must be good stewards of their time too.

Debera Fellers  
Fort Collins, Colorado

## Not flaunting their liberty

Might Pastor Kelm be interested in joining a square dance group to find out what wholesome recreation some dancing can be? (December 1984.) He will find such groups in and about the Milwaukee area. He will also find a good sprinkling of WELS members in these groups.

As likely as not, these WELS people will be respected members of their congregations; some will even be considered as rich in good works, devoted servants of God in and through the church. They would abhor in themselves any temptation to "flaunt" their liberty. They would be surprised to discover that there are members of their congregation who might easily be tempted to imitate them and thus sin against conscience.

The church members they know dance without problems of conscience. They have heard, possibly in a sermon, that some persons presumably exist somewhere who really do regard dancing as sin. They have continued their membership in their square dance club, however, because a) their experience teaches them that people "up tight" about dancing do not actually exist in their circle of influence; b) their experience in their group convinces them that they are involved in a recreation at least as wholesome as that of the moviegoer, the book reader, the card player, or the telephone visitor; and c) they are confident that the uninformed who are genuinely concerned about the appropriateness of the reaction can easily be convinced by honest instruction.

Possibly they have also learned that some who would object to dancing do so not in weakness, seeking escape from personal temptation, but in strength, imposing their personal standard of morality as essential to the Christian life; and they have learned that such tyranny needs to be resisted.

I do not dance but I have learned to respect the liberty of the square dancers I know. If I were better informed I might say the same about polka dancers and some other dancers too. And I think that if Pastor Kelm knew some of the fine WELS square dancers in Milwaukee, he would have sought to defend their liberty a bit more earnestly than he chose to.

Darvin Raddatz  
New Ulm, Minnesota

## Let's not darken Christmas

"Christmas — Bah Humbug!" How dreadful it is to me to hear this message being heralded by pastors from pulpits and from articles written in The Northwestern Lutheran. The denunciation in their message centers around the "commercialism of Christmas" — the trees, gifts, cards, etc. I wonder whether their criticism is based on Scripture or on personal objections. One would think from their message we should join the American Civil Liberties Union in abolishing Christmas from public places.

First off, no Christmas trees were spoken of in the Bible. However, Martin Luther began this tradition as a symbol to express "Jesus, the Light of the World." Isn't this still just as important today to remind fellow believers and unbelievers that the tree is a symbol of Christ's birth?

What about Christmas gifts? While it is true one should keep "within his or her means," gift-giving should come from a heart of love, sharing and caring just as God gave us the greatest gift of his Son. Whatever our gift may be — joyful singing, a visit to a shut-in, a carefully selected gift for a loved one — the point is it should be given out of love.

And are Christmas cards getting to be too much bother and too expensive? While no one should feel obligated to give a gift or send cards — I send cards to express the Christmas message of good news of Christ's birth and do not feel I need to be reciprocated. It is my gift to them.

I would think the Lord himself must smile down to see the little children giving their homemade trinkets to their special loved ones, the church choir chorusing joyful anthems of praise, the twinkling Christmas tree with ornaments and star atop, the Christ-centered greeting cards, the lovingly made Christmas goodies for children and shut-ins. Would Christ want these things abolished, and would he rejoice in a "black" Christmas?

Perhaps rather than be chastised for all these "outward" things, we need to be reminded to re-examine our practices and our hearts in all these things to see if they are reflecting the Christmas message of love, joy and peace. Let's not darken Christmas!

Mari Fleischer  
Horicon, Wisconsin

# The Christian sets priorities on time



**O**n a scale of one to ten, how would you rate the way you manage your time? It has been said: "Managing time is managing yourself." Do you agree? Do you find yourself saying, "I would be a better Christian if I had more time." Or, "I know I should read the Bible more, go to church more, serve more faithfully, but I don't have the time."

## ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

Thomas Are wrote in *Ministry* magazine: "Our whole society runs revved up. One pastor said, 'I live at such a pace that if I miss the first section of a revolving door, it throws my schedule off for the rest of the day.' We laugh, but we also groan a little. He described a bit of each of us. We seem to think the only way to succeed is to rush."

### It's a matter of priorities

This feeling that we are caught in a crunch between too many demands and not enough time to meet them—how shall we conquer it? It's a matter of priorities. There is no need to feel like you are tied to the minute hand of Big Ben, swung around by the incessant ticking of the clock! God has designed the day with 24 hours, and he has designed you. He knows that the day is long

enough to do all the things that need to be done. The question is: Which things need to be done? Which things can be put off, or never done?

The word of God has much to say about priorities. Some things, in God's economy of things, are more important than others. In the life of the Christian, Christ comes first. He said: "Do not store up for yourselves treasures on earth . . . but store up for yourselves treasures in heaven. . . . Seek first his kingdom and his righteousness" (Matthew 6:19,20,33). In the Christian value system, the soul is higher than the body. The Savior said: "Do not be afraid of those who kill the body and after that can do no more. But I will show you whom you should fear: Fear him who, after killing the body, has the power to throw you into hell" (Luke 12:4,5).

Having those two priorities in sight will go a long way to direct our choices in the use of time. Other biblical priorities have a bearing too. Family should have priority over other people, according to 1 Timothy 5:8. People are more important than things, Jesus intimated in Matthew 12:12. We should choose to be busy rather than idle, said Paul to the Christians at Thessalonica (2 Thessalonians 3:11-13). What is good, lovely and wholesome should attract our attention (Philippians 4:8). And what glorifies Christ should be more important to us than what is merely "useful" by human standards (John 12:1-8).

## God knows that the day is long enough to do all the things that need to be done.

### Sorting out priorities

How can we sort out priorities in our lives? This usually requires a conscious effort, at least initially. Suppose you are trying to decide regarding a particular matter that comes up. Asking the following series of questions can be helpful:

1. How *urgent* is it? When must it be done? If the answer is "right now," that tells you how you must prioritize your time for a while. But remember, sometimes a matter becomes urgent only because of bad planning earlier. Sometimes, as one author noted, we suffer from "the tyranny of the urgent." Improving our use of time can break that tyranny in the future.
2. How *important* is it? Let God's word, as we showed earlier, show us what is important. If the matter is *very* important, we need to reserve blocks of time for it. If it is not so important, we can afford to "let it slide."
3. How *often* must it be done? Some things need to be done daily; others rarely. But we should know which are which, and plan and schedule our time accordingly.
4. What will *happen* if it is not done at all? If disaster will be the result, steps need to be taken to insure that the matter receives the time it needs. This is where it is vital to know from God's word about the value of the soul, about the eternal judgment, and about the way to attain eternal life!
5. Is this the *best* way of doing it? Sometimes we can be better managers of our time by finding better ways of accomplishing certain tasks. Time invested in making the change, while causing temporary imbalance, may result in long-term improvements.
6. Do I *like* doing this? This question requires ruthless honesty. If you honestly don't like doing some vital task, perhaps you should consider doing it first. Get the unpleasant things out of the way first; reward yourself with the more pleasant tasks afterwards.

### There is time

Jay Adams, a well-known pastor and counselor, wrote the following book intended for the young pastor: "He must recognize that he *does* have the time to do all that the Lord expects of him. Everyone has the same amount of time — 24 hours a day. We all receive that same pie daily; the difference lies solely in how we slice it. God's expectations for any given day are reasonable. They

may be hard, but they are feasible. God never requires that which is impossible of his children. God's duties and priorities never conflict. God is not a God of confusion, but of order. Conflicts of time always arise from confusing *human* desires and duties with God's. It should be a great relief to recognize these facts."

What he says to pastors can be said to all Christians. How we slice the 24-hour pie determines how much time we have for various tasks and responsibilities. Unplanned slicing usually results in poor stewardship of time. Careful planning goes a long way toward "making the most of your time," as St. Paul urges in Ephesians 5:16.

### Six affirmations

1. "I have only one thing to do." This is derived from the words of Jesus to Martha (Luke 10:41,42). "You are worried and upset about many things, but only one thing is needed." Mary chose the "one thing needed." Do we?
2. "I do not try to do it all. Sometimes I say 'No.'" Even Jesus withdrew from the crowds, though there were pressing matters to attend to. He left vast tasks to be done by his disciples after his departure.
3. "I will make friends with divine interruptions." Jesus was able to take time for those who came to him. Some interruptions come. God permits them to come and we cannot avoid them; we should handle them graciously and make the most of the situation.
4. "I have as much time as I need." St. Paul said in Philippians 4:19: "My God will meet all your needs according to his glorious riches in Christ Jesus."
5. "I will set aside moments to be alone with my Lord." Jesus went up into the hills by himself to pray. He did not consider this "taking time away" from his ministry.
6. "I will be courteous of others' time." The Shedd used this as the place to encourage promptness and thoughtfulness toward others. Should others who have planned their time well be disturbed by those who have not?

Stewardship of time is perhaps the hardest stewardship of all. Yet progress and maturity in this area of Christian living can be the most rewarding.

Good timber does not grow in ease:  
The stronger wind, the tougher trees;  
The farther sky, the greater length;  
The more the storm, the more the strength;  
By sun and cold, by rain and snows,  
In tree or us, good timber grows. □



Pastor Franzmann  
serves at St. Mark's,  
Citrus Heights, California.

**B**razil is a land full of surprises, especially for North Americans visiting this country for the first time. One wonders why so relatively little is heard about its spectacular beauty and its vast potential. Occupying nearly half the total area of South America, it borders on every South American country except Chile and Ecuador. After Russia, Canada and China it is the fourth largest country in the world.

Its more than three million square miles include jungle areas which have never been penetrated by explorers.

The Amazon Forest alone is responsible for replenishing fifty percent of the world's oxygen supply.

Along the Atlantic coast, on the other hand, one finds urban centers and industrial areas as fully developed as anywhere in the world. Close to the center of all this lies the city of Brasilia, Brazil's capital showpiece, rising up magnificently out of a countryside where nature's forests and rivers still prevail.

The flag of Brazil symbolizes its resources and diversities. A green background represents its forests,

largest in the world, and its agricultural potential. Within this green field is a yellow diamond, representing Brazil's mineral wealth. Brazil's mines contribute 65 percent of the world's gemstones and one-fourth of the world's known ore resources. A blue globe in the center is set with 22 constellations, representing Brazil's 22 states which reach from above the Equator to below the Tropic of Capricorn. Encircling the globe is a white banner with the motto *Ordem e Progresso* (Order and Progress), expressing this country's hope for the

## BRAZIL: A COUNTRY ON THE MO

The exploratory team visited a congregation of the Orthodox Lutheran Church of Brazil, in Gravatai, near Porto Alegre. (Inset) Flag of Brazil.





future.

This view toward the future has taken on a new meaning within more recent years. Although discovered in 1500 by the Portuguese navigator Pedro Alvares Cabral, most of the country's development was restricted to coastal areas until 1940, when Brazil began a new phase in its history characterized by the promotion of industrial and agricultural programs.

Thousands of people are today crowding into suburban settlements, working in expanding industrial centers. Dusty outposts along frontier

areas have been transformed into modern cities within the past decade. Of Brazil's 126 million inhabitants, 70 percent are under 30 years of age, and three million Brazilians are being added to the population annually. More than one-third of all Latin Americans are Brazilians.

When President Juscelino Kubitschek met with architects Lucio Costa and Oscar Niemeyer in 1956 to discuss the building of Brasilia, they reflected this vision toward the future by planning a city whose urban layout and daring architecture have made it the most modern capital city in the world. Brazil is a country on the move, and this movement continues on relentlessly in spite of the country's present economic muddle.

### **A challenge for the church**

Any country in process of that kind of development presents a challenge for the church. For 300 years church work was almost exclusively in the hands of the Roman Catholic Church. The nineteenth century saw various Protestant denominations enter the country, but it hasn't been until the past several decades, coinciding with population movements and frontier development, that real mission work has taken hold. Within two decades the Protestant membership has increased fourfold. A recent research project conducted by evangelicals declares: "Brazilians have been among the most responsive people in the world to accept the truths of the gospel."

Brazil already claims 65 percent of all Protestants in Latin American countries. The Southern Baptists refer to their mission in Brazil numbering over 600,000 members as "the showpiece of their entire world mission program." Pentecostal churches number well over a million members. Other denominations, including Lutherans not in fellowship with our synod, are experiencing similar results. All Protestant bodies combined, however, comprise as yet less than ten percent of the population. Most of the other people are nominally Roman Catholic, but church surveys generally agree that only ten

percent of these actually practice their faith.

### **A challenge for our synod**

A 1979 synod resolution "to send a two-or-three man team to Brazil to explore the mission possibilities in this most populous nation in Latin America" was not implemented due to budgetary stringencies. The 1983 synod convention again stressed the "extreme urgency to go into the open door of this field before it is closed," and resolved that "an exploratory team be sent to Brazil and report back to the 1985 synod convention with its recommendations." Pastors Martin P. Janke and Richard E. Lauersdorf and Professor Ernst H. Wendland undertook this exploration during July of last year.

This team surveyed Porto Alegre, one of Brazil's most rapidly developing industrial cities. They visited a congregation in Gravatai, just outside Porto Alegre, where the Orthodox Lutheran Church of Brazil has appealed to us for help. They spent several days in a frontier area to the northwest, where a similar appeal has come to us. They toured Brasilia, the newest of the world's modern cities, and had a week's stay in Sao Paulo, which with its more than ten million people ranks fourth in size among the world's cities.

As a special treat they saw the famous Iguassu Falls and toured the massive hydro-electric plant at Itaipu. The team is agreed that one cannot make a visit of this kind without being impressed by the outstanding mission opportunities which this country has to offer.

These opportunities will be presented to our synod as its 1985 convention. The prospect of a new field ought already now urge us as a body of believers to thank the Lord that another "great door for effective work" still lies before us. We shall need to ask the Lord of the harvest to help us evaluate carefully all our work in the light of his blessings, and pray that his will be done and that his kingdom come. □

*Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.*

**IVE**

by Ernst H. Wendland



# Final orders and encouragement

**R**ead 13:1-6. . . . This little practical section concerns our lives as Christians and echoes similar instructions in the Gospels and Paul's letters. It begins most fittingly with Jesus' orders that we must love one another, and that our love must also reach out to strangers who are traveling and those who are in prison and ill (vv. 1-3). Verse 4 speaks of the

## LETTER TO THE HEBREWS

by Julian G. Anderson

Christian home and warns against sexual sins, which were just as common then as today. Verse 5 echoes Paul's warning about the love of money (1 Timothy 6:6-10), which is particularly fitting for our modern world, and verse 6 reminds us of Jesus' comments on this same sin in Matthew 6:19-34. Isn't it remarkable how up-to-date the Bible message is? Of course the reason is that people as such never change, and that our sinful human nature is the same today as it has always been.

### Hold fast to the true faith

Read 7-17. . . . Verse 7 presents another practical thought of great importance — that we must take our great Christian leaders, such as Paul and Martin Luther, as our examples, and try to have the same kind of faith they had. And one thought that should give us great encouragement in our daily Christian living is that Jesus, our Lord, "is the same yesterday, today and forever" (v. 8). This means that his love for us never changes, even when we fail or fall into sin. He is always there to help us with his almighty power.

Verse 9 gives us a much needed

warning against the false religious sects, that we must not let ourselves "be led away from the right road by all kinds of strange teachings." Here Apollos was thinking of sects which would make our salvation depend on the eating or non-eating of certain foods. There were many of these religious groups in the 1st century A.D., just as there are many today.

Verses 10-11 voice another warning against lapsing back into the traditional Jewish religion of the old covenant, which is a key thought in this letter. And verse 12 reminds us again that Jesus is our perfect sacrifice who suffered on the cross of Calvary to make us clean from sin. Therefore we must leave the old Jerusalem and its temple and share his insults and disgrace if necessary. After all, as Jesus said, we are no longer citizens of this world, but we're looking for the permanent city which is going to come, the new Jerusalem (see Revelation 21,22). And so Apollos goes back to the main theme and says that "we must make use of Jesus our head priest as we always keep on bringing God our daily sacrifices of praise. . . . And don't forget to do good things and share what you have with others," . . . for these are God-pleasing sacrifices (vv. 15,16).

Finally Apollos urges us to follow and obey our leaders, whom God has placed over us to feed and guide us.

### Final prayer, greetings and blessing

Read 18-25. . . . First Apollos asks for the prayers of his readers in Jerusalem and prays that God will send him back to them, telling us that he had lived in Jerusalem or visited it at some prior time (vv. 18,19).

Then he reminds them, and us, that God is the one who gives us peace, which to the Jews meant the state of mind in which one had nothing to worry about or be afraid of. And then he reminds us all that God "has brought our Lord Jesus, the great shepherd of the sheep, back to life from the dead by the blood of the eternal covenant" (v. 20), placing special emphasis on Jesus' resurrection, as the early Christians always did. Then he prays that God will supply us with every good thing, so that we can do what he wants and explains that what we call our "good works" are really things that God the Holy Spirit works in us through Jesus Christ, to whom belongs all the glory and honor forever and ever (v. 21).

Verse 22 urges his readers to "listen carefully to my message of encouragement," and adds, with tongue in cheek perhaps, that "this letter I have written is not a long one!" He then mentions the fact that Timothy, Paul's beloved co-worker, had been sent off on some business, and that he hoped both he and Timothy could come to Jerusalem to see them soon (v. 23). Then follow the usual greetings to all believers in Jerusalem from all of their brethren in Rome (vv. 24,25).

Thus closes what is generally ranked with Paul's letter to the Romans as the two greatest theological treatises in the New Testament. □



Julian G. Anderson  
is a retired pastor  
and seminary professor  
living in  
Naples, Florida

## New manager at publishing house

Thomas W. Spaulding has been appointed manager of Northwestern Publishing House, Milwaukee, by its board of directors, effective December 17, 1984.

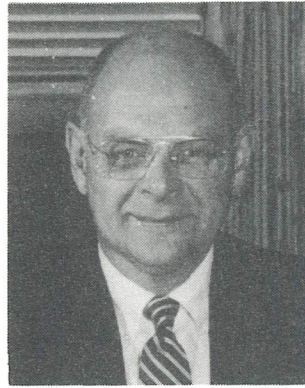
Spaulding, 49, succeeds John Schlevensky who resigned for personal reasons last May. Spaulding has been acting manager since June 1.

Born in Beaver Dam, Wis., he grew up in Milwaukee. After two years employment at a paper company, he went to work for Northwestern in 1958 as an

## In the news

accounting clerk. He was successively named office supervisor, office manager, controller, and, his last position, director of finance and information systems. He is a member of the National Association of Accountants.

Northwestern is the bookstore and publisher for the Wisconsin Evangelical Lutheran Synod and a separately incorporated subsidiary.



Spaulding

Its current sales are about \$3 million a year.

In October 1984, citing cost factors, Northwestern closed its bindery and printing operations. "But there has been no change in our status as the synod's publishers," said Spaulding. "Using area printers and binderies we are able to be much more competitive in our line of books, magazines, bulletins, religious curriculum materials and tracts."

In 1956 Spaulding married Joan Lohberg of Milwaukee. There are two children, Scott, a 1984 seminary graduate and now associate pastor of Bloomington Lutheran Church, Bloomington, Minn., and a daughter, Nancy.

## Publishing house sells equipment

On December 13 Northwestern Publishing House auctioned off its bindery and printing equipment and paper stock. About 100 potential buyers took part in the auction, held at the publishing house.

During the two-hour auction of 128 lots, over \$200,000 was received for the sale of machinery and materials. Highest price was demanded by a piece of machinery in the bindery. Spirited bidding took the price of a Macey six-pocket saddle binder to \$49,000.

The four offset presses commanded a combined price of \$48,900. The largest of the presses, a Champion single-color offset press, and a Champion two-color offset press, went for \$12,000 and \$22,500.

Approximately 1,850 reams of paper stock, ranging in size from 17 x 23 inches to 25 x 38 inches brought in slightly over \$10,000.

The two large Champion presses were sold to Glundal Color of Syracuse, N. Y. Leif Glundal, chairman and chief executive officer of the company, was present at the auction.

"At this time," Glundal said, "we don't have anything smaller than a 4-color press in our shop. We bought these two presses to fill spots where it is not economical to run the 4-color press."

There was a fitting nostalgic touch when the two large presses changed owners. Still on the cylinder of the Champion single-color press was a plate from the press' last printing assignment: the October 15 issue of *The Northwestern Lutheran*. Presumably the plate will follow the press to its new owner in the East.

Although the bindery and printing operations of Northwestern have closed down, Northwestern continues its publishing operations utilizing commercial printers and binderies in the Milwaukee area, a highly competitive market.



Auctioning off the bindery machinery.



**THE NEW BOARD** of the Wisconsin Lutheran Seminary Auxiliary at its October meeting: (front row, left to right) Mrs. Emily Zimmerman (president), Mrs. Helen Narges, Mrs. Anita Boldt, Mrs. Ruth Arndt (secretary), and Mrs. Judy Priebe; (back row, left to right) Mrs. Helen Dummann, Miss Lee Abraham, Mrs. Ruth Hirons, Mrs. Gladys Stoelzl, and Mrs. Carole Zenker. At the meeting 299 women were present from Wisconsin and Illinois. Over \$3800 worth of projects for the seminary were approved.

## Arizona

### Dedication at Sun City

Our Savior Lutheran Church of Sun City dedicated its renovated sanctuary and new fellowship hall on November 11. Guest speaker at the special service was President Marcus C. Nitz of the Arizona-California District.

Our Savior was established as a mission congregation in a retirement community in 1970. In 1971 the congregation was organized and called its first resident pastor, Victor Schultz, who served until his retirement in 1978.

The congregation presently has 108 baptized members and 107 confirmed members and is served by Pastor Frederic Nitz.

*Reported by William J. Schaefer II*

## Florida

### Reformation rally at Cape Coral

Abiding Love of Cape Coral hosted the joint Reformation service of the southwest WELS and ELS congregations.

Abiding Love, an exploratory congregation, has no church building of its own. But that did not deter the congregation. The congregation rented a hall, made banners, sent out invitations and hosted the service.

Congregation members from Naples, Lehigh Acres, N. Ft. Meyers, and Ft. Meyers joined Abiding Love in the rented hall to give thanks for the Reformation and the Reformer. Pastor Steven Quist of Our Savior, Naples (ELS) was the speaker.

*Reported by Philip Merten*

### Melbourne dedicates

New Hope of Melbourne dedicated its first church building on September 30. President John Guse of the South Atlantic District was the guest speaker.

Exploratory services were first held in the Melbourne area in the spring of 1980. Services were first held in a Seventh Day Adventist hall. Later they were moved to the Melbourne Municipal Band Building.

Pastor Marcus Manthey, first resident pastor, relates: "We enjoy the weekly thrills of wrestling with tubas and tympanies and rearranging 50 music stands and chairs to make room in the band building for our converted-TV-cabinet altar and our makeshift pulpit. After all of this, dedication day elicited an especially heartfelt *Te Deum*."

The congregation numbers 44 confirmed and 48 baptized members.

*Reported by Philip Merten*

## Iowa

### Oskaloosa celebrates

Grace Lutheran Ladies' Aid of Oskaloosa observed a special celebration at its 500th meeting since the congregation began May 15, 1945. Two charter members were given special recognition: Mrs. Clara Engnes, age 94 and Mrs. Alice Niedima, age 70. The first group of three ladies met at the parsonage of Rev. J. B. Erhardt. There are now 12 regular members "who rejoice in being able to serve the Lord with their talents at Grace."

*Reported by Charles Degner*

## Michigan

### 40th Anniversary

On October 14 Holy Cross of Standish celebrated the 40th anniversary in the ministry of its pastor, Theodore Frey, in a special service. Pastor John Brenner of Bay City preached the sermon. Afterward a dinner for friends and family was served by the congregation.

Before accepting the call to Standish, Pastor Frey served congregations in Town Trenton and Bruce, Wis., and Sterling, Mich.

*Reported by Edward Schaeewe*

### High school dedicates new facilities

On October 21 Huron Valley Lutheran High School of Westland, Mich., dedicated its new facilities in Westland, replacing rented facilities which had been used since the school was organized in 1974. Guest speaker was President Robert Mueller of the Michigan District.

The new school was built by the city of Westland in 1965 as an elementary school. It was closed in 1983 because of declining enrollment. Built on slightly more than ten acres, the school has twelve classrooms, library, gymnasium and larger rooms for art, music and chapel.

*Reported by Thomas Haar*

**246 served in first year**

The Fond du Lac chapter of WELS Lutherans for Life served 246 clients in its first year of operating a pregnancy counseling center. Fifteen different denominations were represented among the clients.

The statistics were reported at the annual fundraising dinner on October 7. Allen Stueck, a member of the national board of WELS Lutherans for Life, who spoke at the dinner, said that four more counseling centers will open within the next year.

Cindi Sampe of Janesville, mother of ten, eight of whom are adopted, also spoke at the dinner. She said that having been a counselor and foster parent to "tough, street-wise, pregnant teenage girls was the Lord's way of conditioning her and her husband to adopt older, handicapped children." The Lord, she said, "opened the door to them to witness and provide for little lambs in need."

*Reported by Anita Zahn*

**Special anniversaries**

On December 2 St. Paul of Prescott observed the 10th anniversary of its church dedication and the 110th anniversary of the congregation.

At the special service Pastor David D. Rosenow of Milwaukee, the only son of the congregation to enter the ministry, was the guest speaker. A dinner followed the service.

The congregation of 300 baptized members is served by Pastor Richard R. Durow.

*Reported by Charles Degner*

**CIVILIAN CHAPLAINS**

Rev. Timothy L. Johnson  
Home Address  
Kastanien #4  
6501 Klein Winternheim  
West Germany  
Phone 011-49-6136-8041

Rev. Lee A. Neujahr  
Home Address  
Rennweg 70  
8500 Nurnberg 20  
West Germany  
Phone 0911-538563

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.



**THE LAKESHORE LUTHERAN CHORALE** of the Manitowoc, Wis., area is celebrating its 25th season this year. Organized in 1969 as a pastor-teacher choir, its membership in 1974 was opened to lay members of neighboring congregations. The chorale, with a current membership of 45, presents annual Christmas and spring concerts in area churches and a biennial choral festival. The chorale is under the direction of Alan Ross (first row, left) assisted by Howard Wilsmann and music consultant, Elsa Menthey.



**IN SEPTEMBER** the first annual West Virginia WELS reunion was held at Coonskin Park, Charleston, W. Va. Good Shepherd of Beckley (Pastor Bob Hoepner) and Crown of Life of Parkersburg (Pastor Rich Krause) sponsored the event. The day started with a worship service followed by a picnic potluck. "It was a great day for fellowship between the two groups," writes Pastor Hoepner, "that are separated by about 150 miles."

**Looking back**  
from The Northwestern Lutheran

**50 years ago . . .**

The Lutheran Church in Norway is making preparations for a double jubilee in the year 1936, the 400th anniversary of the Norwegian Reformation and the 200th anniversary of the introduction of confirmation in Norway.

**25 years ago . . .**

In resolutions passed recently, two

congregations, Ephrata and Divine Charity, Milwaukee, have agreed to merge. Both congregations will dispose of their property and relocate on the far north side of the city. A new name will be chosen.

**10 years ago . . .**

The new Chinese Ev. Lutheran Church Center in Hong Kong has been dedicated. The building houses three apartments, a worship center, two classrooms, administrative offices and a large fellowship hall. The construction of the new building should mark a new beginning for our work in Hong Kong.

# With the Lord

## Paul C. Eggert 1889-1984

Pastor Paul C. Eggert was born January 21, 1889 in Town Gibson, Manitowoc County, Wis. He died November 7, 1984 in Appleton, Wis.

A 1914 seminary graduate, he served congregations in Galesville, Abrams, Brookside, Little Suamico, Seneca and Red Granite, Wis. until accepting a call to Woodville, Wis., where he served until his retirement in 1971.



Eggert

In 1916 Pastor Eggert married Irma Jaeger, who preceded him in death. He is survived by sons Karl (Doris), Harold, Paul (Elva), Pastor Ruppert (Annie Ruth), and Gerhardt (Ruth); 15 grandchildren and 13 great-grandchildren.

Funeral services were held November 10 at Bethany, Appleton, Wis.

## Henry A. Koch 1889-1984

Dr. Henry A. Koch was born August 26, 1889 in Hadar, Nebr. He died November 7, 1984 in Manitowoc, Wis.

A 1912 seminary graduate, he continued his education at the University of Leipzig in Germany. He served as a pastor in Leipzig six years before accepting a call to Berlin where he served 15 years. He taught at Concordia College Institute in Bronxville, N. Y. and Grace, Manitowoc, Wis., before accepting a call to Zion, Morrison, Wis., where he served until his retirement in 1969.

In 1928 he married Marle Wilhelmina Friedrichs. She preceded him



Koch

in death. He is survived by son, Pastor Henry F. (Judith); daughters, Elizabeth (Donald) Knuth and Ruth (Arthur) Freix; eight grandchildren and three great-grandchildren.

Funeral services were held November 10 at Grace, Manitowoc, Wis.

## Waldemar G. Zarling 1913-1984

Pastor Waldemar G. Zarling was born February 11, 1913 in Rockford, Minn. He died November 14, 1984 in Mishicot, Wis.

A 1938 seminary graduate, he served congregations in Arlington, Minn., White River and Warren, Ariz., and Waukesha and Newburg, Wis., before accepting a call to Good Shepherd, Benton Harbor, Mich., where he served until his retirement in 1984. During his parish ministry



Zarling

he served the synod in various capacities, including president of the Michigan District the past 16 years, retiring in June.

Pastor Zarling is survived by his wife Ruth; sons, Pastor Thomas (Mary), Pastor Philip (Edna), Frederick (Ruby), Pastor John, and Pastor Mark (Colette); sisters, Irene (Ervin) Scharf, Anita (George) Barthels, and Lillian; and 11 grandchildren.

Funeral services were held November 17 at St. Peter, Mishicot, Wis. A memorial service was held November 19 at Good Shepherd, Benton Harbor, Mich.

## NOTICES

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

## CONFERENCES

**Dakota-Montana District**, Western Conference, February 12 at Redeemer, Hettinger, N. Dak. Agenda: Apology of the Augsburg Confession — Article 28 (Persons).

**Michigan District**, Northern Conference, At Bethany, Saginaw, February 11 (Pastor-Teacher Conference), Haste Makes Waste in the Michigan Synod Separation (E. C. Fredrich, Sr.); February 12 (Pastoral Conference), Woman Sufferage in the Church (Bivens); Smalcald Articles, Part I, Article IV (L. Schroeder); Exegesis of 1 Corinthians 11:27-32.

**Minnesota District**, Crow River Conference, February 12 at St. Paul, Litchfield. Agenda: Cursory Exegesis of 1 Corinthians 12-14 (Frenz); Dealing with Gambling and Other Compulsive Behavior (Reiter).

**Minnesota District**, New Ulm Conference, February 12 at St. John, New Ulm. Agenda: Isagogical Study of Hosea 4-14 (Buss); The Doctrine of Repentance (Backer); Counseling and Preaching Repentance (Lothert).

**Minnesota District**, St. Croix Conference, February 12 at Christ, Cambridge. Agenda: Exegesis of Malachi 3:6 — 4:6 (Kuehl); Mass Media Blitz for the Twin Cities Area.

**Nebraska District**, Southern Conference, February 11-12 at St. Paul, Plymouth. Agenda: Article 18, Augsburg Confession, "Of Free Will" (Warmuth); Organizing and Sustaining a Young People's Group in a Small Congregation (Jaeger); Functions of a Special Ministries Committee in a Congregation (Schroeder).

**Northern Wisconsin District**, Winnebago Conference, February 4 at Faith, Oshkosh. Agenda: 1 Timothy 6 (Schultz); Augsburg Confession Article 26-27 (Sulzle).

## CHANGES IN MINISTRY

### PASTORS:

**Naumann, James F.**, from St. Andrew, Middleton, Wis., to Divine Savior, Shawano, Wis.  
**Stroh, Elton C.**, from Gethsemane, Kansas City, Mo., to Peace, Sun Prairie, Wis.  
**Stuppy, Donald W.**, from Our Savior, San Antonio, Tex., to exploratory, Newport News/Williamsburg, Va.

## ADDRESSES

### PASTORS:

**Kuehl, James P.**, Apartado Aereo 55277, Medellin, Colombia, S.A.  
**Lopahs, Martin J.**, 13880 Old Jamestown Rd., Florissant, MO 63033; 314/355-0928, Off. 314/355-2882.  
**Sattler, Mark J.**, 304 - 4th St., Danube, MN 56230; 612/826-2280.

### TEACHERS:

**Fischer, Robert O.**, 3029 N. Booth St., Milwaukee, WI 53212.  
**Goede, Harold W.**, 3557A S. 14th St., Milwaukee, WI 53221.  
**Roemhildt, Vernon R.**, 1310 S. 29th St., Milwaukee, WI 53215.

## CALL FOR NOMINATIONS NORTHWESTERN COLLEGE

Northwestern College is seeking a replacement for Professor Erwin Schroeder, who is planning to retire at the close of the 1985-86 school year. The Board of Control of Northwestern College, therefore, with the approval of the Commission on Higher Education, requests the voting membership of the synod to nominate men with theological training to fill the position of college librarian, with faculty status. Classroom duties will be determined by mutual consent. The call for nominations is being issued at this time to permit the man called to receive the necessary professional training for the position. Nominations, including pertinent information, should be in the hands of the secretary no later than February 25.

Myron R. Kell, Secretary  
NWC Board of Control  
233 N. Maple Street  
Watertown, WI 53094

**RETREAT**

"Together with Christ in Recovery" will be the theme of the second Recovering Alcoholic Individual/Family Retreat for Lutherans sponsored by the Wisconsin Lutheran Child and Family Service Alcoholism Awareness Program. It will begin at 7:00 p.m. Friday, April 19 and end at 1:00 p.m. Sunday, April 21 at a center near Hubertus, Wis.

Devotions and participations by retreatants will be featured along with learning, sharing, fun and Christian fellowship which were enjoyed last year. Recovering individuals and/or their entire families are invited. It is hoped adults attending are members of Alcoholism Awareness, A.A., or Al-Anon. For alcoholics who attend, sobriety for the previous three months is required. Children 10 and over may participate in the sessions. Topics for children may be presented if numbers warrant. Babysitting for younger children will be provided during the Saturday sessions.

A \$10.00 non-refundable registration fee will be charged per individual or family which will be applied toward the total cost. The cost will be \$35.00 per adult in a two-bed room; \$15.00 for each child (18 and under). Two children can fit in a parent's room using their own sleeping bag and pillow. Financial adjustments can be made for special circumstances upon request.

Send reservation early to be assured of a place. For further details or reservation information contact Wisconsin Lutheran Child and Family Service, 6800 N. 76th St., Milwaukee, WI 53223; 414/353-5000.

**NAMES WANTED**

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

**CALIFORNIA AREAS OF BAKERSFIELD, MERCED/AT-WATER, HEMET, RANCHO/TEMECULA, SALINAS/MONTEREY, YUBA CITY/MARYSVILLE, COVINA/WEST COVINA/LA PUENTE, IRVINE.** — Pastor Joel C. Gerlach, 1851 Hampshire Rd., Tustin, CA 92680; 714/544-7465

**FREDERICK, MARYLAND and CHARLOTTESVILLE, VIRGINIA** — Pastor Paul Ziemer, 7782 Beadfield Ct., Manassas, VA 22110; 703/791-3482.

**1985 YEARBOOK**

The official directory of the Wisconsin Evangelical Lutheran Synod, 6 x 9 inches, 150 pages with a spiral binding. The 1985 Yearbook contains a complete listing of the name, location, and time of service of WELS churches; the name, address and phone number of WELS pastors, professors, missionaries and teachers; and a listing of all WELS organizations, officers, boards, commissions and committees. Stock number 29N1423, net price \$4.95

PLEASE SEND ME \_\_\_\_\_ COPY(s) of the 1985 Yearbook (29N1423). Enclosed is a check or money order for \$4.95 plus 10% of the total dollar amount — \$1.50 minimum — for transportation and handling. (Wisconsin residents add 5% state sales tax).

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 MILWAUKEE, WISCONSIN 53208-0902  
 PHONE (414) 442-1810

**THE CHRISTIAN TODAY**

A seminar for men and women will be held Saturday, February 16, 1985, from 8:30 — 4:00 at Wisconsin Lutheran High School, Milwaukee. The theme and all the discussion groups for the day will center on the "Fruit of the Spirit" (Galatians 5:22,23). Baby sitting will be available for children ages 3-10. Deadline for registration is February 10. For more information call Sandy Ehlike at 784-1489 or Laila Arndt at 781-2472.

**APPOINTMENT**

Pastor Myrl Wagenknecht of Ft. Worth, Tex. has been appointed secretary of the South Central District replacing Pastor Donald Stuppy who has accepted a call to another district.

**AUDIOVISUAL AIDS**

**PLANTING THE GOSPEL IN TAIWAN (FS-97-PGT)**

1984 14 min. C & M color IJSCA Radio broadcasts from our mission in Hong Kong scattered the seed of the gospel to the island republic of Taiwan, where the Spirit caused the seed to grow into three congregations served by WELS missionaries. This is the first filmstrip that has been produced to tell the Taiwan mission story to our congregations.

Order from: Northwestern Publishing House  
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 3624 W. North Avenue  
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**NURSES**

"Be all that you can be" in the service of our Lord

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

The African Medical Mission has two nurses at the Mwembeshi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve approximately 33 months, including preparation time and training, field orientation and service. In preparation for Africa, nurses are currently being sent to Seneca College in Toronto, Canada for a five-month course concentrating on physical diagnosis, tropical medicine, and pediatrics with two weeks "bush" experience. On the field orientation is provided after arrival in Africa.

As you practice your profession in a third world country, what a privilege to demonstrate your Christianity and to grow spiritually in a missionary setting. "Be all that you can be" both spiritually and professionally.

To qualify for this opportunity to nurse in the service of our Lord, you must be a three- or four-year nursing graduate and have two or more years of work experience in nursing. If you are interested in learning more about this or have questions, contact Mrs. Jan Unke, secretary, Medical Mission Committee, N123 W12533 Russet Ct., Germantown, WI 53022; 414/242-3572.

Dr. Jerome C. Brooks  
 Medical Director

**125TH ANNIVERSARY**

St. Peter's, Milwaukee, Wis., will observe its 125th anniversary February 10 with services at 10:00 a.m. (Pastor W. Nommensen, preacher) and 3:00 p.m. (President C. Mischke, preacher). A dinner at Wisconsin Lutheran High School will follow the afternoon service. Former members and friends are invited. There will be a freewill offering for dinner, but reservations are required. Contact Mrs. Audrey Bristow, 11941 Elmwood Dr., Franklin, WI 53132; 414/425-5147.

**CENTENNIAL**

St. John, rural Firth, Neb., will celebrate its centennial June 9 with special services at 10:30 a.m. and 3:00 p.m. All former members and friends are invited. A noon meal will be catered. Please make reservations by contacting Mr. Chuck Krueger, RFD 1, Cortland, NE 68333; 402/798-7473.

**WANTED**

A 24-ft. folding partition or portable classroom wall is needed. Contact Good Shepherd, c/o Pastor Frederick Casmer, 520 N. Bowery Ave., Gladwin, MI 48624; 517/426-6886.

**MIMEO AND SPIRIT MASTER**

Free for cost of shipping to WELS mission congregation: one Bohn rex rotary M-4 manual mimeograph and one Heyer manual spirit duplicator, plus accessories. Contact Pastor J. Langebartels, Trinity, 800 W. Chestnut St., Morenci, MI 49256; 517/458-6706.

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Never mind Nicaragua. Never mind Konstantin Chernenko, or post-election analyses, or the salvage mission in space, or the resumption of arms reduction talks. For 21 days the world's consuming interest was a baboon's heart beating in the chest cavity of a tiny, 5-pound baby girl. What people wanted to know was: How's Baby Fae doing?

On November 20 her doctors released an autopsy. It was brief and to the point, and perhaps predictable. Baby Fae died because her immune system rejected her baboon's heart.

Medical experts will reflect on the medical implications and lessons for years to come. I know next to nothing about medicine, so I'd like to reflect on a spiritual implication or two of the Baby Fae story.

The Baby Fae episode offers another reminder of the fact that we are "fearfully and wonderfully made" (Psalm 139:14). Included in that wonderful making is the fact that God made our bodies in such a way that they naturally reject foreign tissue. For that reason organ transplants are successful only if blood and tissue types match. Immune deficiency is an acquired syndrome. And it is fatal.

One theory suggests that our immune system develops as we grow. That's why Loma Linda's medical research team theorized that transplanting an animal's heart into a human would have a greater chance to succeed in an infant than in an older person. Whether or not they are correct remains to be determined.

What is of particular interest to us here is the analogy we can draw to our own spiritual life. God gives us new life in Christ. He sustains and nurtures that new life daily through word and sacrament.

God's grace to us in Christ includes the promise of "immunity." That immunity leads a child of God to reject whatever is foreign to its new nature in Christ. Jesus says, "My sheep hear my voice." That is natural for a child of God. "A stranger will they not follow, but will flee from him." In this same connection Jesus gives his sheep this reassuring promise, "No man will pluck them out of my hand."

Spiritual vitality is dependent on a properly functioning immune system, much like physical health and vitality are. And a properly functioning spiritual immune system depends on God's word correctly taught together with the sacraments rightly administered.

A Christian's immune system, like that of an AIDS victim, can become deficient, even an acquired syndrome. The result is fatal.

Clearly a Christian puts his new life in Christ in jeopardy when he incorporates into it anything that is untrue to God's Word and thus foreign to the nature of that new life. That's why the Lord directs us, "Hate what is evil; cling to what is good" (Romans 12:9). And that's why Jesus counsels us to "beware of false prophets." False prophets are transplanters of "organs" whose tissue and blood types do not match what God has given us in Christ.

# Reflections on Baby Fae

by Joel C. Gerlach

We live in times when an increasing number of Christians seem to be losing their understanding of the spiritual immune system designed by God and of how that system works. An underlying premise of the ecumenical movement is that you can mix theological "tissues" of varying types in an attempt to enhance the spiritual health of the body of Christ. Millions of Christians are enthralled by what they regard as a noble ecumenical experiment, just as people the world over were enthralled with the attempt to save Baby Fae with a baboon's heart.

What grim irony there is in the fact that what many religious people *think* will help to give new life to the church in fact works to destroy it. Ecumenical efforts during the past half century have spawned an appalling insensitivity to the deadly consequences of mixing elements of error with divinely revealed truth. As a consequence generic churches and generic pastors have multiplied by the thousands. Members of such churches view tolerance of conflicting interpretations of the gospel as a strength rather than as a fatal weakness.

If angels ever perform spiritual autopsies, we wonder how many of them read like Baby Fae's: Something foreign was introduced into her system, and as a result she died.

Word and sacraments have been and continue to be heart and lifeblood of a healthy church. They are the source of confessional Lutheranism's health and strength. God help us never to forget that.

No criticism of Dr. Leonard Baily and his staff at Loma Linda University Medical Center is expressed or implied in what we have said. Scripture does not advise us with respect to transplant surgery. But Scripture does clearly condemn all attempts to combine what is false with what is true in the spiritual arena. □



Pastor Gerlach of Tustin, California, is mission counselor for the California mission board.