

The
Northwestern
Lutheran

MARCH 1, 1986

WLC: A liberal arts college
in the WELS

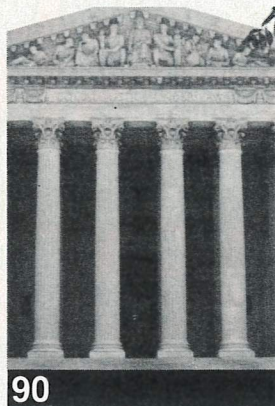
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May the Lord our God be with us as he was with our fathers; may he never leave or forsake us. 1 Kings 8:57

The Northwestern Lutheran

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Imprint the image of your innocence upon our hearts

“. . . If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?” (John 18:23).

Whatever happened to “Innocence?” Who killed it? When did it die? How did it die?

Some say that “Innocence” passed from being desirable to that which is to be shunned quite some time ago. History records that “America’s Age of Innocence” began to die following World War I (1914-1918). A high degree of idealism was present as was evidenced by the slogans of that age; for example, “The war to end all wars.”

But then time, speakeasies, roaring twenties, a great depression, WW II, extermination camps, Korea, Vietnam, brainwashings, assassinations, Watergate, terrorism, Gay Liberation, the Mafia, dope, abortions, and a host of related items slashed the throat of “Innocence,” beat it to a pulp, ground it into dust, and stomped it to death.

A person’s word, national honor, trustworthiness, virtue, decency and morality were the six “old pallbearers” who, because of their close relationship to “Innocence,” also showed signs of terminal illness.

Today, “to be innocent” and “to be hopelessly naive” are on a par one with the other. Who wants to be the victim of the patronizing phrase, “Oh my dear; you sweet innocent child. Don’t you know that . . . ?”

In the face of this, do we *want* to pray, “Imprint the Image of Your Innocence Upon Our Hearts”?

No mystery for Christians

Even though the trials of Jesus were judicial farces, yet they do provide evidence of one unassailable fact and that is that Jesus was innocent of *all* wrongdoing. Not one shred of testimony could be brought to bear against him. The challenge of

Jesus as enunciated in his own words had to be unanswered by his enemies. Even one of his judges, Pontius Pilate, had to publicly assert, “I find no fault in him at all.” It is to be doubted that any other single individual in all of history has ever been so persistently pursued, watched, listened to, and reported on than was Jesus. Virtually no day passed in his public ministry that his enemies did not bait him, lay traps for him, or debate him — all to no avail.

Obviously, there is no mystery in this for Christians. We are speaking of the holy, sinless Son of God in whom there has never been any taint of wrongdoing. He is Innocence — personified and magnified. He is the supreme example of total innocence.

Does this mean that he was “out of it,” oblivious to and unaware as to what sin was? Would anyone be so bold as to say that Jesus was naive, that he really didn’t know “life?”

He, the fountainhead of wisdom, knew full well what sin was and knew its implications. He knew about Roman orgies and prostitution. He knew about lying, cheating, stealing, loan sharking and skimming. He knew about “open marriages,” divorce and unfaithfulness. He knew about hypocrisy, false doctrine, atheism and homosexuality, and commented on all of them in his word.

Only it went beyond simple comments. He condemned sin because he was fully aware of its terrible consequences. Rejection of God and his gift of salvation results in eternal separation from God. Non-innocence means no peace of soul, mind and heart.

To restore innocence and life

He also knew why he was on earth: to restore innocence and life to all of us. The only way this could be done was that he, the Innocent One, suffer

on behalf of the guilty. Only by his righteousness earned for us by his spotless observance of the law and by his atoning sacrifice could all of us enjoy God’s peace and eternity’s joy.

But, do we want his image of innocence imprinted upon our heart? First, let’s clear up some false assumptions which Satan has succeeded in dragging across the trail of American Christian lives. For instance, who said that innocence and being naive and not aware of life were one and the same thing?

Must we drink a can of Drano to know that it will kill us? Must we sniff the tube of glue, “snort the coke,” “mainline the horse” to *know* that it damages the brain, scrambles our genetic makeup, and ruins life? If we keep our marriage vows, maintain a high standard of morality, enter into marriage in purity and innocence, it does *not* mean that we are naive and unaware of what havoc is being done to families by the opposite behavior patterns.

If I “put away lying and speak every man truth with his neighbor,” as God enjoins, does that mean that because “our word is our bond” we are naive and innocent? An awareness of sin and a strong effort not to participate in it because of our love for Jesus does *not* make us sweet innocents who are out of it.

Oh Lord, give us the indelible imprint of your innocence upon our hearts and lives so that all that you have made us, reflects your love and mercy toward us. □



Pastor Koeplin serves at Atonement, Milwaukee, Wisconsin.

Living with less

Todd Bell missed the Super Bowl. But he has no regrets. Bell is the NFL all-pro defensive back who did not play with the Chicago Bears in the 1985 season because he refused to sign a four-year, \$1.6 million contract. "I'm glad the Chicago Bears did to me what they did," Bell is quoted as saying. "It built character in me." Instead of playing football he went back to school at Ohio State.

Bell said he has analyzed his decision not to sign and concluded he was right. "Look, the Bears have taken away three things from me: they've taken away popularity, which is nothing. They've taken away money, which takes wing. They've taken away fame, which is vapor. And the thing I've learned is character."

Bell learned to live with less. So did Karen Blixen who took the pen name Isak Dinesen. Her story is told in the film *Out of Africa*. After losing her Kenyan farm, she writes: "You must not think that I am frightfully depressed and see everything in a tragic light. That is not at all the case; on the contrary, I think that these difficult times have helped me to understand better than before how infinitely rich and beautiful life is in every way and that so many things that one goes around worrying over are of no importance whatsoever."

One is reminded of the words of the Apostle Paul to the Philippians: "I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well-fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength."

Living with less is likely to be the way of the future for many Americans (as it already is for the vast majority of people in our world). We have lived through a period of sustained prosperity. We have come to take the perks for granted. But there are clouds on the economic horizon: huge deficits, trade imbalance, wage reductions, low farm prices. Some of our so-called necessities may again become luxuries.

The season of Lent has traditionally challenged Christians to learn to live with less. We must become people who are able to put off: to put off the material things when it is necessary; to put off the fun and games; to put off the selfish life of ease; to put off even those loved ones whom the Lord takes from us.

Learning to live with less can't be done on our own. We need Christ. Paul said it: "I can do everything through him who gives me strength." When we center our lives in Christ, when we cling to him as our priceless treasure, then we will also be able to live with less.

Victor H. Prange



Pastor Prange serves at Peace, Janesville, Wisconsin.



Where we stand

by Mark E. Braun

Matters of belonging

Chances are your pastor presented an annual report of the state of your congregation as of December 31, 1985. The most basic information your pastor can report is the number of baptized and confirmed members in your parish.

Most church bodies keep some kind of accounting of their members. There may be some notable differences, however, in how the Wisconsin Synod looks at *matters of belonging*.

More than thirty years ago a critic of the American religious scene complained, "Present-day Christianity ... has lower standards for church membership than those for getting on a bus." A random and decidedly unscientific survey of a half dozen mainline churches in our neighborhood revealed that membership requirements vary. Some churches offer adult instruction classes, from 6 to 16 weeks long, to indoctrinate new members. Other churches reported they are more concerned that prospective members publicly testify to a "born again" experience in their lives, and that they come forward at an altar call to announce their decision to serve the Lord. One pastor answered that there were no standard procedures for accepting new adult members at the church she serves. She tries to schedule one-on-one conversations with each person or family considering membership to discuss any questions they may have.

The Wisconsin Synod church in your neighborhood may be one of the hardest churches to get into. At the 1939 synod convention, President John Brenner exhorted pastors: "Let us make room on our schedules for regular, intensive, prayerful study of the Bible, and then impart the fruits of our labors to the souls entrusted to our care." How can that be done? Among other suggestions, President Brenner said, "Instruct your confirmation classes carefully, and do not confirm adults after [only] six or seven lessons." Twenty-five or thirty hours or more of classroom instruction is not uncommon in most adult instruction courses in our synod.

The Wisconsin Synod church in your neighborhood also may be one of the hardest churches to get out of. The church I now serve lists five methods of "exit" from

church membership. One is *death*, which required no further explanation in the church's constitution. Our constitution distinguishes between a *transfer* and a *termination of membership*. A member is granted a *transfer* when he wants to join a congregation in doctrinal fellowship. A membership is *terminated* if he chooses to join a church not in fellowship with the Wisconsin Synod. No doubt this distinction appears picayune to many. In a church body such as ours, however — one with a strong commitment to confessional Lutheranism and one which states that agreement in doctrine is necessary for fellowship — such a policy is the only one which logically may be followed.

A person may leave a congregation without requesting a release or a transfer, and without giving a forwarding address. If, after an appropriate amount of time, such a member cannot be contacted, his membership may be terminated by *whereabouts unknown*. If that person reappears, an effort is again made to renew spiritual contact.

A final way of ending church membership is by *excommunication*. It appears that the entire process of church discipline is tragically misunderstood in many quarters. Churches do not carry out church discipline "to clean up the records" or "to get rid of the deadwood." The goal of all church discipline — including that ultimate step of excommunication — is to win the brother or sister back to the faith. A church never excommunicates for *sin*, but for *impenitence*, and impenitence can be established beyond a reasonable doubt only after repeated attempts to regain the erring member have failed.

After all, church membership is no trivial matter — it involves the salvation of the soul. □



Pastor Braun serves at St. John, Sparta, Wisconsin.



WLC

A liberal arts college in the WELS

by John E. Bauer

In 1973 a group of Wisconsin Synod members met in Milwaukee to officially incorporate a new institution of higher education called Wisconsin Lutheran College. At that time many people wondered why the synod needed another college when it already had fine colleges in New Ulm, Minnesota, and Watertown, Wisconsin.

As this new college began its operation in the fall of 1973 with no president, no staff, no full-time faculty, no facilities, and a handful of students, other people wondered what purpose this new school could possibly serve. Established as a two-year liberal arts college, even more people wondered about the quality and viability of such a college in a time when competition among colleges was becoming fierce.

Those men who provided the impetus to establish a liberal arts college for the laypeople of the Wisconsin Synod, however, had a vision of what Christian higher education could and should be. They sensed the value of such a Christian liberal arts college to the church and believed in its potential to prepare and motivate lay leaders for tomorrow's church. Their dream was to complement the already excellent post-secondary education provided for future pastors and teachers with an equally excellent program of higher education for those not inclined to pursue the public ministry but who still desired Christian education at the college level.

Today, Wisconsin Lutheran College is a thriving four-year liberal arts college with academic programs in

the liberal arts as well as professional fields. It occupies a lovely campus on the west side of Milwaukee with room to grow and plans to expand. The stately Romanesque brick buildings provide a feeling of tradition and collegiality. It has a committed and highly qualified faculty comprised of WELS members who share the vision of its founding fathers. Its adult evening programs attract students from the surrounding WELS community by offering classes in everything from Bible study to sign language.

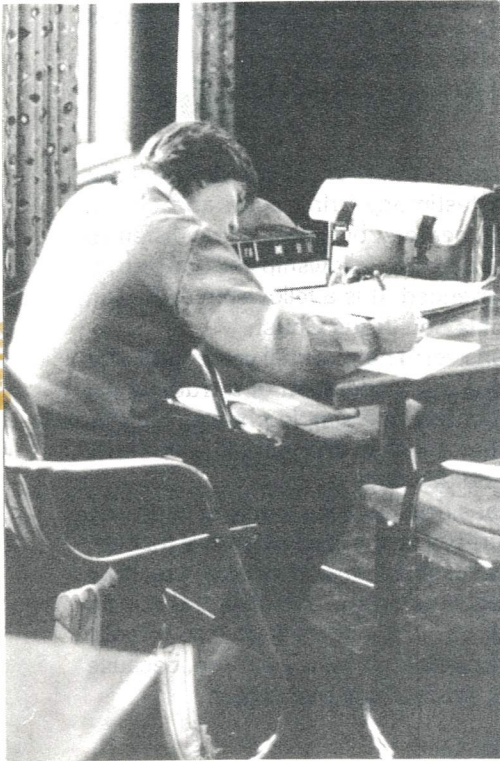
But what is the role of this college in the Wisconsin Synod? How can a college offering a curriculum in the liberal arts be of service to the church? What separates Wisconsin Lutheran College from all the other examples of church-related higher education so common in America? As a liberal arts college WLC is certainly devoted to the high academic ideals intrinsically characteristic of Lutheran liberal arts colleges: to develop in students the ability to view the world from multiple perspectives; to help students grow in faith and develop personal values; to enable students to recognize their potential and to expand in their ability to use it; to promote the use of critical thinking skills with which to address life's tough issues; and to provide students with an education that equips them to function as productive citizens in society.

Unlike other Lutheran colleges, however, Wisconsin Lutheran College is more than a program of liberal arts situated in a Christian environ-



ment. It views the value-free questing for truth implicit in the traditional study of the liberal arts as inconsistent with biblical Christianity. It declines to operate from the philosophical foundation of relativistic pragmatism typical of colleges and universities which claim unrestrained academic freedom as the only legitimate milieu in which true learning can occur.

Instead, WLC is consciously committed to providing Christian education in a liberal arts framework. This fundamental difference enables students to experience the Christian freedom to learn and live within the bounds set forth in Holy Scripture, such bounds serving as a lamp to their feet and a light to their path. WLC holds the position that all knowledge in all areas of human thought and endeavor are worthy of inquiry when viewed in the light of human sin and divine grace. The stated purpose of Wisconsin Lutheran College is to "offer a thoroughly Christian value system to students with which they may positively and realistically face life and effectively cope with the challenges and problems of the modern world through the consistent application of Chris-



tian principles based on the word of God.”

That such a program of Christian education is of vital importance to the church is evident when one considers the stages of moral development common to late adolescent college students. The formation of moral values begins in infancy and is reinforced and continued throughout childhood primarily by parents, school and the church. At about the time young people are old enough to enroll in college or to leave the home environment, they are also at a stage in their moral development in which they test their values against issues in the real world and strive to solidify and affirm those values which provide meaning and relevance for them in their lives.

It is also at this age when many young people are strongly influenced by alternative value systems and lifestyles and end up rejecting the Christian values they held as children. Unfortunately, the large secular university campus can often provide a fatal challenge to the faith of young Christian students if they are left unattended in their first attempt at life away from home. WELS campus

pastors know well the critical importance of providing forums in which such students can address the knowledge they gain with the Christian faith and through which the eternal relevance of God's word can be demonstrated. This makes the Christian college a good place for students to test and affirm their moral values.

This makes Wisconsin Lutheran College an ideal place for young people of the Wisconsin Synod to see the total relevance of biblical Christianity to every aspect of human life and endeavor. The framework provided by the liberal arts affords students the opportunity to examine life and its problems from the perspectives of many disciplines and at the same time to analyze current knowledge in those disciplines in relation to the revealed truth of the Scriptures.

Even more directly, Wisconsin Lutheran College is of critical importance to the church in its role of educating and training future lay leaders. The distinctive outcomes of Christian higher education at WLC have the potential to directly affect the future of the church. Such outcomes include: a commitment to the concept of lay ministry in which every Christian is included in the Great Commission to preach the gospel; skill in effectively communicating the gospel message at home, at work, and among neighbors in both casual and structured settings; an understanding that individual talents and abilities are gifts from God that are to be used to his glory; an awareness that our relationships at home, at church and in our communities are dependent upon our relationship with our Lord and Savior; the love, concern and ability to minister to fellow Christians with the word of God; an insatiable hunger for the word of God as the only bread of life; and a high regard for the public ministry and its need to be supported by capable, mature and sanctified lay Christians.

The potential blessings available to the church when these outcomes are attained should be obvious. The close caring environment of Christian fel-

lowship evident in this liberal arts college ought to find its translation into the congregations of our synod. The interests and abilities which are developed in this Christian college ought to be utilized by the church at large. The direction obtained for life from God's word while in college ought to provide guidance for future homes and families. The desire to glorify God with one's personal and professional life ought to provide a powerful witness to the world and should be used to lead others to the truth of the gospel.

The challenges facing the Wisconsin Evangelical Lutheran Synod in these days of spiritual decay are indeed immense. Our need for Spirit-filled, dedicated pastors, teachers and laypeople has never been more apparent as we strive to bring the word of life to a dying world. The potential available to the church through the graduates of WLC as they demonstrate the outcomes of their college education holds the promise for much excitement and growth in our synod. Only through prayerful and dedicated labor will these potential outcomes be realized in our young people.

In the front of the chapel of Wisconsin Lutheran College are two large beautiful banners. One of them proclaims over the symbol of the butterfly, "He is Risen." The other depicts a globe overlaid by the cross and declares, "We Are His Witnesses." For the members of the body of Christ to be effective witnesses to the resurrection of Jesus Christ, they must first realize who they are in relation to their Lord and Savior. They must also recognize that in God's kingdom, what they are is more important than what they do or what they have. Such realizations are the goals of Christian education in the liberal arts at Wisconsin Lutheran College. □



Prof. Bauer is academic dean at Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

Walking with God means walking in light

There is an old spiritual song which crosses denominational lines and is a favorite among many Christians. The first verse reads as follows:

Just a closer walk with Thee;
Grant it, Jesus, is my plea,
Daily walking close to Thee,
Let it be, dear Lord, let it be.

The thought of Jesus walking with us in this life is a simple picture depicting an elusive concept. What does it mean to "walk with Jesus"? What does this association, this oneness, this fellowship with God on a daily basis involve?

Not all are in agreement. Some might merely consider church membership as the criterion of "walking with Jesus." Others would insert "active" church membership. Some might interpret it as a healthy prayer life, or diligent Bible study, or a personal encounter — a healing or miraculous phenomenon of some kind from him. At the time of John's letter, one group of people insisted that fellowship with God was purely a mental process. With much meditation and thought one could gain knowledge (gnosis) so as to become, in some mysterious way, one with God.

So who is right? Of what does "walking with Jesus" consist? This is not an irrelevant question. It must be answered before we can know whether our walk with him actually exists, and if it does, what can be done on our part to make it closer.

But whom shall we ask? Who is best qualified to speak on this topic of fellowship? Wouldn't it be those who "walked with Jesus" literally? Wouldn't the most logical source of information on this matter be the apostles themselves? Of course. For approximately three years their eyes were fastened on Jesus' every move. For three years they were held spellbound by his every word. The apostles could use the expression, "He touched me," and mean it, literally; and they in turn touched him. The apostles had firsthand knowledge who Jesus was. There was never any question in their mind that this was God's eternal Son — the One who was already from the beginning of time, who became a real man called "Jesus."

Our primary source

This contact and this knowledge was a direct, real, certain fellowship which all the disciples were privileged to experience. But there was one who was closer to Jesus than all the others. There was one who was in the habit of resting on him, and being called "the one whom Jesus loved." Yes, you John, you are our primary source. Please tell us from your experience what "walking with Jesus" really means.

John, of course, is more than willing to oblige. He finds no greater joy than to testify concerning this Jesus,

whom he likes to refer to as the "Word of Life." Because not only does such testimony bring John and all the apostles closer to his hearers, but also, if they listen to him, they can be guaranteed a fellowship like none other they have ever experienced. It is a fellowship with God the Father and with his Son Jesus Christ.

So here is John's answer: The essential prerequisite for fellowship with God is the recognition of a truth which can be summarized in this one simple phrase, "God is light." Understand that, live that, and you will have Jesus at your side day in and day out.

"God is light" means that God deals only in truth and holiness. One truth critical in this whole matter is that we, all of us (John is not excluding himself), are sinners. If we are unwilling to admit that truth, not only is there no fellowship with God, not only are we liars (we actually know better), but we make God to be a liar too, because he has told us of our sin over and over again.

Our fellowship with God

But this presents a dilemma, because as sinners, fellowship with God becomes impossible. God is appalled by sin. He does not associate with it. God's fellowship with sin is as impossible as light's coexistence with darkness. They are mutually exclusive. But if there were a way to remove that sin then fellowship with God would once again be enjoyed. Thank God, there is a way. It is the Righteous One — Christ Jesus. John watched his life. It was holy. It was without sin. He watched his suffering and death. And he tells us that it was a sacrifice for our sins, yes, even the sins of the whole world. Christ's blood now purifies us from all sin. That's the key. The key lies in the blood. When we confess our sins God forgives us our sins and purifies us from all unrighteousness in his own blood.

If we keep this in mind, if we take it to heart, if we constantly confess our sins, then we do have fellowship with God, then we do "walk with Jesus." And as we strive to drive sin out of our life with his help, then that walk, from our perspective, becomes closer, just as the second verse to this song reminds us:

I am weak, but Thou art strong;
Jesus, keep me from all wrong;
I'll be satisfied as long,
As I walk, let me walk close to Thee. □



Next: *The "New" Commandment.*

Pastor Piepenbrink serves
at Atonement, Milwaukee, Wisconsin.

FROM THE PRESIDENT

“Those with gifts of administration”

In the 12th chapter of his first letter to the Corinthians the Apostle Paul compares the church with the human body. Some parts of the body obviously have a more exalted role than others. If we had to make a choice between losing an eye or a toe it would not be a difficult decision. Yet anyone who has ever hit his thumb with a hammer or dropped a heavy weight on his toes knows that the function of the whole body is impaired if even one small member is hurting.

The church is no different. God in his grace has given many and various gifts to the individual members. Some of these gifts are more visible than others. On the surface, at least, some appear to be more necessary than others. But all are highly important. And to the extent that even one member neglects to use the gift that God has given him or her the work of the church will suffer.

Paul's list of gifts includes administration. He used the Greek word for a helmsman who steers a vessel and keeps it on course to define the administrator who gives direction to the work of the church. Traditionally we've played down the gift of administration in our synod. We may not have done so consciously or intentionally, but we've tended to place it on a much lower plane than teaching, preaching, and evangelizing. Paul doesn't make those sharp distinctions. The thrust of all his writing on this subject is that we gratefully receive whatever gifts God has given us and that we faithfully use them to serve the entire body, the church.

Our synod has recently devoted a great deal of time and attention to the area of administration. By convention resolution it was the subject of intensive scrutiny on the part of a specially appointed Administration Survey Commission, a study that took the better part of four years. It was done with complete understanding that although administration is not *the* work of our synod, good administration helps our synod to carry out its continuing purpose of serving the people in God's world with the gospel of Jesus Christ on the basis of the Holy Scriptures.

The report of this commission was one of the key issues on the agenda of the 1985 convention of the synod. Since then the praesidium and the Conference of Presidents have implemented the mandated changes by making 83 appointments. In carrying out the will of the convention for greater involvement in administration on the part of laymen and teachers 32 of the appointees are laymen and 15 are teachers. To provide for representation from diverse geographic regions, the 83 appointees include members from each of our twelve districts, nearly half of the 50 states and one province of Canada. As replacements are needed in the future, the synod will strive for even broader representation.

None of the appointees asked to be considered. They did not volunteer for a specific assignment. They were chosen because of recognized gifts in the area in which they will serve. All of them are part-time administrators who already serve their Lord as pastors, teachers or in some other vocation. They are rendering service above and beyond the call of duty. They are valuable gifts of God to our synod. Let us remember them in our prayers and with our support.

Carl H. Muschke



There are three basic reasons for us to avoid a confusion of the roles of church and state: Scriptural principle, constitutional law and expediency. As I write this, I am concerned only with the legal basis for the separation of church and state as it applies to Christian education.

The basic constitutional principle, stated in the first amendment, simply says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The present meaning and application of these simple phrases has been developed only by years of judicial process.

Today the Supreme Court follows two basic principles in all religious freedom cases. The first principle is that religious freedom does not pro-

tect actions which are dangerous to the health, safety, morals and welfare of society. For example, compliance with zoning and safety codes, mandatory immunization of school children and some regulation of curriculum.

The second principle is that the court grants "preferred freedom" status to "sincerely held religious beliefs." If laws of the state conflict with religious freedom, the state has an obligation to prove that it has a "compelling interest" in enforcing the law, and that it does not have "alternative means" of achieving its goals. Both principles have implications for our Christian education system.

Parochial schools approved

At various times parochial schools

have been unpopular because they were considered to be un-American. Parochial schools which used the German language were often the main targets of laws forbidding parochial schools. The case which has been called "the Magna Charta of parochial schools" is *Pierce v. Society of Sisters* decided by the Supreme Court in 1925.

In this case an Oregon law requiring all students to attend public school was ruled unconstitutional both on the grounds of financial damage to established private schools and as an interference with parents' rights. "The fundamental theory of liberty," the court declared, "excludes any general power of the state to standardize its children by forcing them to accept instruction

The Supreme Court and Christian

"The fundamental theory of liberty excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers onl



from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

This ruling did not, however, question "the power of the state to reasonably regulate all schools, to inspect, supervise and examine them, their teachers and pupils; to require . . . that certain studies plainly essential to good citizenship must be taught and that nothing be taught which is manifestly inimical to the public welfare."

Reasonable regulation

This case set the precedents both of parochial schools' right to exist and of the state's right to reasonable

regulation. State courts have again and again reasserted this right of reasonable regulation. The crucial question, of course, is what is reasonable.

Some indication of the limits of reasonable regulation is given by the ruling in *Wisconsin v. Yoder* (1972). In this case Amish parents won exemption from regulations requiring them to send their children to public high schools until age 16. The basic grounds for the decision were that the Amish obviously had a sincerely held religious belief that enforcement of the state regulation would harm their way of life, and that the state had no compelling interest, since the Amish teenagers were well prepared to be productive citizens by the vocational training they received in lieu of high school.

The *Yoder* decision implies that the state's "compelling interest" is in the final product, namely, an educated, productive citizen, and that the state should seek this end with the least restrictive means possible, leaving as much freedom of method as possible.

The record of state courts in applying this principle has been very spotty. They have often consented to laws which severely restrict the method of achieving the desired educational goals. A recent decision of the Iowa Supreme Court, which the U.S. Supreme Court declined to review, suggested that it may be difficult for individual parents who wish to hold their children out of certified schools to obtain the same exemption which the Amish have won. The severity of restrictions vary from state to state.

Some state courts have interpreted the "compelling interest" of the state very broadly. Nebraska is an example of a prime offender in this regard.

On the other hand, some state courts have rejected unreasonable regulations, such as the strict Ohio code, which in effect was a disguised attempt to destroy Christian schools. Some states have very strong protections, such as the provision of the Kentucky constitution that no person can be compelled to send his child to a school to which he is con-

scientiously opposed.

The diverse state laws and continued attempts of state departments of education to control curriculum and teacher qualifications of religious schools make this an area in which we must practice continued vigilance.

The tax question

The constitutionality of tax exemption for property used for religious purposes was upheld in 1970 (*Walz v. Tax Commission*). The grounds were that taxation of churches would create "excessive entanglement" of church and state, if the state took legal action against churches in tax disputes, or if it had churches under continuing surveillance to assure compliance. In this matter, the need to prevent government interference of oppression through taxation outweighs the indirect aid which is given by exemption.

Tax exemption of church schools, however, is not an assured right. It can be removed from institutions which practice policies deemed detrimental to public policy. The main case here is that of Bob Jones University which was denied tax exemption by the IRS because of its discriminatory racial policies.

Nondiscrimination laws

Federal nondiscrimination legislation is of two types, that which applies to those receiving government aid and that which applies to all employers.

Title VI forbids racial discrimination in any program or activity receiving federal financial assistance. Title IX forbids sex discrimination in educational programs and activities which receive federal assistance. Title IX does allow institutions controlled by religious organizations to claim an exemption if application of its provisions would not be consistent with their religious beliefs.

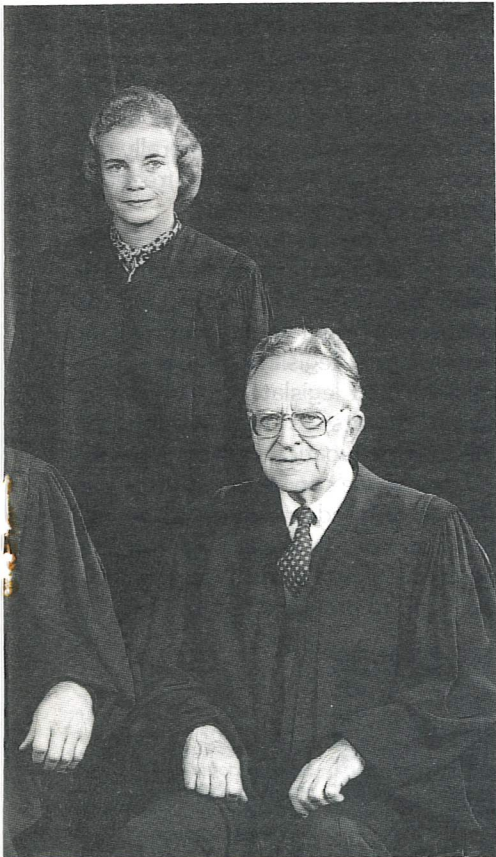
The two key questions raised by aid-linked regulations are: 1) Does aid to students, such as grants or loans, make the school a recipient of aid and therefore subject to government regulation? 2) If a school receives aid, are all programs in the school subject to regulation or only

Education

by John F. Brug

y."

The U.S. Supreme Court justices.



those which receive aid?

The Supreme Court answered both of these questions in a recent ruling involving a religious college in Grove City, Penn. The court ruled that schools which enroll students who receive federal tuition grants (as WELS colleges do) are subject to antidiscrimination regulations, even though the schools receive no direct aid.

The court moderated that decision by also ruling that only the programs which received that aid are subject to government regulation, in this case, the financial aid program of the college. However, this limitation is based on the wording of the current law. Since this decision, there have been concerted efforts to change the law so that all programs of the affected school would be subject to regulation. So far, these efforts have been unsuccessful, but they are being continued. This case may be a warning that church schools risk government regulation, even if they accept only indirect aid funneled through students.

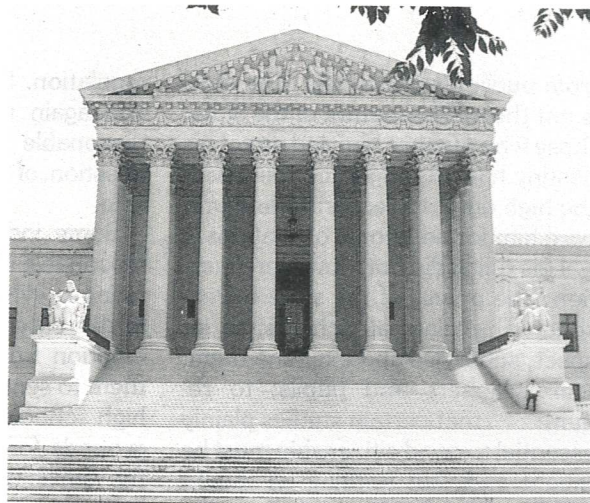
An example of regulation not dependent on receipt of aid is Title VII (Civil Rights Act) which prohibits discrimination in employment based on race, color, religion, sex or national origin, unless these criteria are bona fide occupational qualifications. The law does allow discrimination on the basis of religion at schools entirely or substantially controlled by religious groups or at institutions directed toward the propagation of religion. However, this exemption applies only to employees of the school who have religious duties. Employees without religious duties are covered by the law.

An important case concerning the application of sex discrimination principles to church schools will be decided by this year's session of the court.

Government school aid

The most controversial issue involving the establishment of religion clause is the question of government aid to religious schools. The Supreme Court has permitted loans of text-

Regardless of its record in some other areas such as abortion, generally the court's record in religious freedom issues has been excellent.



The U.S. Supreme Court building, Washington, D.C.

books to children and other "child benefit" aid such as transportation and health tests.

The justices made a partial retreat from a strict ban on direct aid in a 1980 case when they allowed cash payments to religious schools for administering standard tests. In the most recent cases the court has again tightened restrictions against any form of direct aid. New York and Michigan laws allowing public school teachers to offer remedial and other classes in religious schools were rejected, in spite of strict controls to assure that teaching in the classes would be secular.

One form of indirect aid — tax credits to parents with children in private schools — was rejected in 1973 on grounds that such credits were an advancement of religion and increased rather than decreased church-state involvement. However, in 1983 a similar Minnesota law was upheld because it offered tax credits for tuition to parents of public and private school pupils. Few public schools, of course, have tuition charges.

An internal struggle

Since many of these decisions were by narrow margins, there was an obvious struggle going on between the justices who favor an "indistinct, variable barrier" and those who favor a "high impregnable wall." Overall, the Supreme Court has erected a substantial barrier to aid to religious schools.

Here's where we stand today. On

the whole we would have to say that in issues of religious freedom and separation of church and state the Supreme Court has done a good job of preserving these freedoms. If anything, it has extended the separation of church and state beyond that intended by the language of the Constitution. (There were, however, probably as many different interpretations of the First Amendment among those who adopted it as among more recent Supreme Court justices).

The court has tried to establish not only a strict separation, but on the whole a "benevolent neutrality." Regardless of its record in some other areas such as abortion, generally the court's record in religious freedom issues has been excellent.

The record of lower courts and federal and state bureaucrats has been less distinguished. In spite of occasional bright spots, overzealous bureaucrats, legislating judges, and misinformed legislators have raised many threats to the freedom of Christian education in recent years.

Though we can be thankful for the degree of freedom we have, we will have to keep a vigilant eye on the activities of some of these groups if we hope to preserve it. □



Professor Brug teaches dogmatics and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin

My brother says you can't be born again at baptism because some people who were baptized don't show evidence of any rebirth in the way they live. He also claims that the word "water" in John 3:5 really means "Word." How can I respond?

There are several Protestant errors that may account for your brother's position. The first turns biblical sacraments into ecclesiastical "ordinances," God's means of conveying his grace into mankind's response of obedience. Baptism thereby becomes a commandment rather than a gospel promise conveying the power to create or confirm faith. Scripture won't allow for such a perversion of gospel into law. St. Paul says: "He saved us through the *washing of rebirth* and renewal by the Holy Spirit" (Titus 3:5). "All of you who were baptized into Christ have been clothed with Christ" (Galatians 3:27). "Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word" (Ephesians 5:25,26).

The second such error makes conversion an act of human will or the cooperative effort of man with God. The mistaken notion that people must make a "decision for Christ" inevitably leads to a rejection of baptism as God's means of spiritual regeneration. Obviously also original sin, the consequence of Adam's fall, is minimized. In answer the Bible repeatedly denies to human nature any capability of coming to faith by will, reason, or emotion (1 Corinthians 2:14 and 12:3; Ephesians 2:5; John 15:16). In Scripture conversion is *always* and *only* God the Spirit's work in us. "God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth" (2 Thessalonians 2:13). "It has been granted to you on behalf of Christ not only to believe . . ." (Philippians 1:29). "No one can come to me unless the Father who sent me draws him" (John 6:44). Read also Romans 9:16; 2 Corinthians 4:6; 2 Timothy 2:25; John 1:12,13; Ephesians 2:8,9. The very expression "born again" ascribes the parenting of spiritual life to God, for no one ever gave birth to himself.

The third Protestant error elevates human reason to a position of equality with (even superiority over) Scripture. Whatever is not rational (i.e. harmonious with human logic and experience) is reinterpreted. Only by such a process could anyone substitute "word" for "water" in John 3:5. By just such a process miracles become myths and truths become opinions. Jeremiah 23 is God's answer to those who would "edit" his word.

Yet another error is "perfectionism," Wesley's refusal to acknowledge that Christian sanctification is the life-long work of the Holy Spirit. St. Paul in Romans 7 describes the struggle between a never-to-be-converted human nature and the spiritual will to please God. In Philippians 3:12 the apostle says: "Not that I have already obtained all this, or have already been made perfect. . . ." It may be that your brother has been influenced by the literature of Bill Bright's Campus Crusade for Christ,

which perpetuates the perfectionist error as well as the others mentioned. He may be judging baptized saints (who are still sinners) by criteria reserved for saints in glory. We receive Christ's righteousness as a gift of God's grace in baptism. We are not promised, nor will we achieve, a righteousness of our own.

A final Protestant error related to your fraternal disagreement is entitled "the perseverance of the saints," or popular "once saved, always saved." This is the false assumption that real Christians can never lose their faith. Read 1 Corinthians 10:12 and Hebrews 6:6 for Scripture's warning against such a false sense of security. Baptism and its promise can be rejected. It would be false logic to deny the validity of baptism on the basis of its rejection by people who've denied the Lord in their lives as well as their hearts.

When one spouse can no longer have sexual relations, is it wrong for the other to release tensions by self-manipulation and stimulation?

I don't believe the Bible addresses your question directly, though some have misinterpreted Genesis 38:9 and 1 Corinthians 6:9 as scriptural condemnations of masturbation. Modern psychology has addressed the question, frequently without any moral convictions.

What the Bible condemns is lust (e.g. Matthew 5:28). The moral dimension of auto-eroticism rests first with the mental, emotional and spiritual, not the physical realm. When self-stimulation is associated with adulterous lust or pornographic "imaging," the sin lies in the heart (Matthew 15:19). In fact, lustful fixations turn the mind into a continuing ally of Satan and human nature against the Christian's desire to glorify God in his body and spirit (1 Corinthians 6:20).

If self-manipulation can be *merely* a physical release of sexual tension or a substitute for sexual intercourse that is focused mentally on your spouse, I must direct you to your Christian conscience. If your conscience tells you it's wrong, don't violate your conscience (Romans 14:23). It may be possible for your spouse to express married love in "spousal stimulation" as a substitute for the mutual relations you can no longer enjoy. That far better expresses God's will.

The Bible addresses your question also in 1 Corinthians 7, where St. Paul describes sexual continence or celibacy as a "gift" of God. There is a physiological release of sexual tension that occurs naturally in males. The spiritual release of such tension lies in devotional life—Scripture and prayer. Prayer for God's gift to suppress the sexual urge and replace it with spiritual desires is the primary answer to the burden you've been called to bear. Such Scriptures as 1 Corinthians 10:13 and Philippians 4:4-9 will be devotional aids. □

Pastor Kelm is the synod's executive secretary of evangelism.

LETTERS

Name changes

I read with interest Pastor Prange's editorial comment regarding "name changes" (January 15).

When I became a member of a WELS congregation four years ago and began reading *The Northwestern Lutheran*, I found the title of the publication to be something of a misnomer. It would seem to denote that it was published by and for Lutherans in the northwestern United States (Oregon, Washington, Idaho).

Perhaps a more fitting name for our synod's magazine would be *The Conservative Lutheran*. This particular title does not deal with geography; instead, it would effectively communicate the ideals and beliefs for which our synod stands, which is, in fact, inherently more virtuous!

*Marilyn R. Titschinger
Phoenix, Arizona*

My spiritual background is basically Baptist and Reformed. About five years ago I began reading Martin Luther and through his teaching on the Scriptures I came to see that I could be a truly free Christian not subject to man's legalism. I also came to see the beauty of the Eucharist with its forgiveness and refreshment of the soul.

Being a native Georgian I wondered why Lutheranism in general was not to any great extent a part of Georgia's religious history. I found that even though the first Lutherans came to Georgia in 1734 and Georgia's first governor was Lutheran, Atlanta did not have its first English speaking Lutheran church until 1903. Even though the majority of America spoke English, Lutherans would not preach the gospel in the language of the people. Therefore, the Methodists, Baptists and Presbyterians had a 150-year head start on evangelizing Georgia and the South.

The gospel is universal. Let us not suppress it with geographical names that have a somewhat strange meaning in other parts of the world.

Orthodox Lutheranism is a balm to the hurting soul when applied. Thank you WELS for coming South.

*Jim Gossett
Stone Mountain, Georgia*

Indeed, what is in a name? (January 15). Although not as descriptive as they once were, our surnames serve as one of the first mechanisms by which we are placed in life's pigeonholes. Your young lady who gains a Spanish surname through marriage also gains a special status for the Census Bureau and the Equal Employment Opportunity Commission. Elections are more easily lost or won depending upon a name, such as Kennedy. We associate excellent name recall as one mark of a good salesman, and pastor. Names do make a difference for people.

They make a difference, not so much for ourselves, but for the message communicated to others. Yes, the new hymnal should have a thoughtfully selected name. Yes, *The Northwestern Lutheran* could probably benefit from another name to accompany the refreshing layout, style and content. But, having begun the reflective thought process, let us not stop.

Why WELS? Wisconsin Evangelical Lutheran Synod is not a name that suggests a body having a global outreach. The name does not support our message or purpose. Precious funds spent through mass media and other evangelism efforts promoting an apparently regional organization are wasted. A creative selection of new names for the hymnal, magazine and synod itself could facilitate establishing a better identity as we go forth to teach all nations.

I applaud the editorial for raising the issue.

*Dennis Hanink
Solon, Ohio*

I'm a relative newcomer to the Wisconsin Synod — joined Beautiful Savior in Grove City, Ohio in 1981 when I was 51. I had not gone to any church for 10 years, after having become disillusioned by what I perceived as a lack of "centering," for want of a better word, in the Lutheran church I had belonged to since young adulthood.

Please do not change the name of the synod's periodical. The Northwestern Lutheran may no longer be geographically apt in one sense. But the name is worth retaining for the sake of history. Beginnings are after all important for all to be aware of. Heritage is precious; the name, as the editorial said, has almost confessional over-

tones. Do not take this away from those older folks who have grown up in the heritage. As for the young folks and the newcomers, like myself, of whatever age — let the name "Northwestern" pique their curiosity and interest in learning why the periodical is so named. To learn where and how the synod was formed, who formed it, and so forth, can only be exciting and enriching.

*Margie Breckenridge
Grove City, Ohio*

A disappointment

I was very disappointed that *The Northwestern Lutheran* would not print my article on women's rights in the church. What kind of magazine says it encourages its readers to write articles and yet will not print anything that may disagree with what "management" thinks? I feel that our magazine is not ours at all, but merely a facade.

So many times I have heard the phrase, "The synod is you." That may be true if you happen to be a man. A woman of our synod has no right to express views on what policies of the synod should be made or where her money is spent.

*Ann Lankey
Tomah, Wisconsin*

Why must it be rock?

Regarding the article "Stepping from one rock to the other" (February 1), why must we use secular rock to carry God's word? The lyrics may be good and could provide one with spiritual food, but at the same time the music feeds our flesh. Out of the same vehicle (rock and punk rock) come forth sinful lyrics and blessings; these things should not be.

Aren't our Christian artists capable of composing music which is not rock, yet appealing to our youth?

*Robert Buetow
Sun Prairie, Wisconsin*

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to *LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.*

NEWS around the world



Churches do little for disabled . . . A recent Lutheran Council in the USA study indicates that only a relatively small percentage of Lutheran congregations have sufficient programs and access for the disabled. According to the study, churches usually do not do enough to welcome people with disabilities — numbering nearly 35 million in the United States — to worship or to aid them with other problems. The survey showed that of a 949-congregation sample from the American Lutheran Church, Lutheran Church in America, Association of Evangelical Lutheran Churches, and Lutheran Church-Missouri Synod, 95 percent had at least one disabled member. But only 15 percent had some sort of organized effort — such as ramps and bathroom facilities, religious instruction, day care, transportation and support groups — to aid the disabled and mentally handicapped. A small percentage of congregations in the ALC and LCA provide braille hymnals, and about one-third of the LCA congregations and one-fifth of ALC congregations provide equipment for persons with hearing impairments. Of about 4900 congregations in the ALC, 116 use sign language. In the LCA, 112 of the about 6200 congregations use it. The Lutheran Council's survey showed that only half the pastors in the church bodies surveyed had initiated an approach to a disabled church member to find ways to help.

200th anniversary of statute celebrated . . . On January 16 Virginia celebrated the 200th anniversary of the adoption of "A Statute for Religious Freedom." The bill, passed by the Virginia General Assembly in 1786, was the first in Western history to outlaw religious persecution and embody the separation of church and state. The Virginia Statute for Religious Freedom was drafted by Thomas Jefferson in 1777, but the bill languished for lack of support. Finally James Madison got behind the bill and lobbied his peers and was eventually able to get the legislation passed. Five years later, in drafting the First Amendment to the Constitution, Madison made the Virginia statute the law of the land. In a lengthy preamble Jefferson wrote, "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical . . . Our civil rights have no dependence on our religious opinions, any more than our opinions in physics or geometry."

Bishops ordered to produce records . . . A federal appeals court has ordered the U. S. Catholic bishops to comply with subpoenas of records of their support or criticism of political candidates in connection with the abortion issue. The January 15 ruling by the U. S. Court of Appeals for the Second Circuit upheld a lawsuit by Abortion Rights Mobilization (ARM) and some women's rights groups charging that the bishops and the U. S. Catholic Conference had illegally engaged in political activities. The actual defendant in the case is the Internal Revenue Service. The plaintiffs charge that IRS has failed to enforce a section of the federal tax code that prohibits support of or attack on political candidates by religious groups enjoying tax exemption. Last March U. S. District Judge Robert Carter ruled against a government contention that the plaintiffs had no standing to bring the lawsuit. In October, he ordered the bishops to produce the requested documents "forthwith." The bishops appealed the ruling, and have now lost that appeal. Lawrence Lader, president of ARM, noted that the appeals court ruled 3-0 in upholding Judge Carter's order. He said that the bishops could now be declared in contempt of court if they continued to resist the subpoenas. "We are simply asking equal treatment for all religions," said Marshall Beil, chief counsel for ARM. "Since more religious and charitable groups obey the law, they are seriously damaged in political campaigns when the Catholic Church violates the law and backs candidates following church dogma."

New head of Worldwide Church of God . . . Joseph K. Tkach has succeeded Herbert W. Armstrong as head of the Worldwide Church of God. Armstrong died January 16 at the age of 93 and personally selected Tkach to head the church shortly before his death. Tkach, 59, has been director of church administration since 1980 for the 80,000-member body based in Pasadena, Calif. He was a Chicago-area businessman when he joined the church at age 31. Garner Ted Armstrong, who was expelled from the church by his father in 1978, told the Los Angeles Times, "It was surprising that he should have been my father's choice, rather than some of the pioneers and old guard faithful who were instrumental in building that organization." John Trechak, editor of Ambassador Report, a newsletter founded nine years ago by a group of disgruntled former Armstrong employees, charged that "Herbert W. Armstrong has left his empire to a man who is least qualified to run it. He's never been in a real leadership position, he's non-creative and he is not respected for his knowledge of the Bible." A church spokesman said there were no plans to seek reconciliation with Garner Ted Armstrong, who has established the 5,000-member Church of God International in Tyler, Texas. The younger Armstrong had repeatedly tried to effect a reconciliation with his father before his death. □

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

Can I interest you in a van? by John P. Huebner

I wouldn't have believed it if I hadn't seen it with my own eyes. When the passenger van's door opened, out came nearly an entire congregation! They must have been packed in like sardines. Kind of reminds one of the days when college kids used to cram 25 people in a telephone booth.

That is how most of the people arrive at our St. John Lutheran Church on the island of Antigua. Many live in outlying villages miles away. Every Sunday — morning and evening — the two church vans driven by the elders of the congregation make several trips into the countryside to pick up and take home the worshipers. The vans are used also to transport the 70 schoolchildren and the congregation's teens to various activities, as well as for many errands.

Antigua is rather hilly. The sharp inclines, frequent rains, and the wear and tear of an increasing amount of road traffic have all combined to turn the road system into a challenge for almost any driver — some potholes can nearly swallow a truck.

The combination of many miles, rough roads and the salty sea air have made those vans deteriorate to the point that now they are a continual maintenance expense to



St. John Lutheran Church, Antigua, West Indies

the congregation. The vans were purchased about six years ago with the help of the Lutheran Women's Missionary Society and others in the U. S. The van's days are obviously numbered.

So the mission board is turning to the groups within our synod — from the Sunday school to the OWLS, from the LWMS to the Pioneers and to all others who might be willing to help us purchase some decent vans. Good used ones will cost us about \$10,000 each plus about \$10,000 for duty tax. New ones will cost us about \$17,000 each plus another \$17,000 for duty tax.

If you can help, please send your gift to the Aid to Antigua Fund, c/o the WELS Board for Home Missions, 2929 North Mayfair Road, Milwaukee, WI 53222. Please earmark it for the van project.

If you would like information about our Antiguan mission, publicity kits are available from the mission coordinator, Pastor John P. Huebner, 800 McIntosh Road, Sarasota, FL 33582.

Brazil beckons

An 18-minute filmstrip on Brazil showing the mission potential of the country is now available from Audiovisual Aids at Northwestern Publishing House.

Interest in the country has been high since the 1985 synod convention authorized a team of five missionaries to begin work in the country.

Attention was directed to the country when the Orthodox Lutheran Church of Brazil invited the synod some years ago to assist it in its mission development. The mission is located in Gravatai, a suburb of Porto Alegre.

The filmstrip surveys Brazil and its demographics with special focus on mission opportunities in the frontier towns of Brazil. The gov-

Influential Lutherans named

Perspective, published by Evangelical Lutherans in Mission, again issued its list of the 20 most influential Lutherans in 1985.

Predictably the presidents of the three largest Lutheran church bodies in the U. S. are on the list: Bishop James Crumley of the LCA is listed second, Bishop David Preus, presiding bishop of the ALC is twelfth, and President Ralph Bohmann of the Lutheran Church-Missouri Synod is eighteenth.

Interspersed are a variety of church people, theologians, pas-

tors, and writers, such as Martin Marty, William Lazareth, Paul Manz and Arnold Mickelson, coordinator of the Commission for a New Lutheran Church.

Listed nineteenth is Pastor Paul Kelm, the Wisconsin Synod's executive secretary of evangelism, who is described as "a gifted, articulate, and evangelical spokesman for the cause of outreach and evangelism, who has 'sparked an evangelical fire' within the Wisconsin Evangelical Lutheran Synod."

IN THE NEWS

ernment has been resettling poor farmers on undeveloped, arable land. Our exploratory teams were especially interested in Dourados, a modern city of about 250,000 people, an outgrowth of the government's resettlement program.

Budget restrictions have not permitted the calling of the five-man team authorized by the convention, but, according to Pastor Duane Tomhave, executive secretary of the world board, voluntary contributions for the project have reached about \$170,000.

Minnesota District

St. John of Hatchville (Spring Valley, Wis.) observed its centennial October 6. Pastor Chester Zuleger of Wood Lake, Minn. was the preacher. The present church was dedicated in 1969 after lightning struck the steeple of the former church and it burned to the ground. . . . St. John of Lake City recently celebrated the 40th anniversary in the ministry of **Pastor Ralph Goede**, who has served the congregation 30 years. The congregation is in the process of installing an elevator for wheelchairs and the handicapped. An addition to the educational wing will add a classroom, library-multipurpose room and shower area, made possible by a gift from the neighboring congregations of Immanuel, West Florence and St. John, Frontenac. . . . The **hospital chaplaincy of Rochester, Minn.** experienced a change as of December 31. Since the synodical budget no longer supports the ministry there, the Minnesota District will include this ministry along with the hospital chaplaincy it supports in the Twin Cities. Following the retirement of Pastor Waldemar Hoyer, Pastor Alvin Kienetz, pastor of Resurrection in Rochester, will serve our members in the Rochester hospitals until the exact scope and support of the institutional ministry there can be determined. . . . **The Minnesota Dis-**

trict Councilmen's Workshop, conducted by the District Stewardship Board, was held January 25 at Trinity, Belle Plaine, with a record number of almost 400 pastors and lay leaders in attendance. . . . **The Minnesota District Commission for Communication and Financial Support** is setting up the communication network mandated by our synod convention last summer. Lay communicators were trained before Christmas and contact men will receive their training in March.

— Charles Degner

Nebraska District

Peace of Boulder, Colo., anticipates beginning services in its new church in mid-February with dedication planned for late February or early March. Jonathan Schultz is pastor of the 75-communicant congregation. . . . **St. John of Brewster, Nebr.**, will celebrate its centennial in July with special services. . . . **King of Kings of Scottsbluff**, hosted a Travel/Canvass/Witness team in November and members have been trained to carry on the follow-up work. Over 3500 homes were canvassed, according to Stan Weinrich, pastor of King of Kings. . . . Pastor Ronald Kaiser of Colorado Springs, Teacher Richard Brei of Omaha, Mr. Harley Bergmeier of Dewitt, and Mr. Randolph Currier of Lakewood, have been appointed to serve on the **Nebraska District Commission for Communication and Financial Support**. . . . New parsonages are in completion stages in **Kearney, Nebr.**, and **Topeka, Kans.** . . . Pastor Mark Krause of **Zion in Colome, S. Dak.** reports the church was broken into the beginning of January. The vandal toppled furniture, threw the candlesticks and cross off the altar, destroyed the altar statue of Jesus, pulled down the Christmas tree, drank some of the communion wine and dumped the rest on the floor. Afterwards, he spent the

night. The next morning he made himself coffee and left. The local deputy had no trouble catching the perpetrator. Before he left, *he signed the guest book!* The congregation is interested in finding another statue of Christ for the church. If anyone knows of a source, please contact Zion.

— Timothy Bauer

North Atlantic District

The three-month-old **New LYFE** (New England Youth) organization held its winter retreat at Timber Trails Camp in Tolland, Mass., December 27-29. In attendance were youth from Maine, Vermont, New York, Massachusetts, Connecticut and Rhode Island. An enriching mixture of Scripture study, skiing, and sharing highlighted the weekend hosted by Faith of Pittsfield, Mass. . . . On January 25, the Ladies Aid "Circles" of **St. Paul in Ottawa, Ont.**, celebrated their 50th anniversary with a special dinner and skits depicting its history. The "Circles" of women carry on the monthly activities of the Ladies Aid which meets together on a quarterly basis. Esther Brauer, a member of the "Circles" from its beginnings 50 years ago, was present for the celebration. . . . February 2, the 4th anniversary date of its first worship service, **Our Savior of Springville, N.Y.**, dedicated its first worship facility during a 10:00 a.m. service with guest speaker Pastor Mark Gieschen who had initially served them out of Rochester. An afternoon service was conducted by Pastor Bruce Becker who has been serving the congregation since it received mission status in 1983. Wood from the extra pews that were purchased was used to make the sanctuary furniture as an added touch to all the finishing work done by members. Our Savior, which also dedicated its parsonage last November, numbers 90 communicant members.

— David Kehl

NOTICES

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

COLLOQUY

In a colloquy conducted January 20, 1986, James Shrader of Charlotte, N. Car., formerly a pastor of Prince of Peace Ev. Lutheran (LC-MS) of Charlotte, N. Car., was found to be in confessional agreement with the Wisconsin Evangelical Lutheran Synod. Mr. Shrader will be enrolling at our theological seminary in Mequon, Wis. and will be eligible for a call into the ministerium of our Wisconsin Ev. Lutheran Synod at the close of the present school year.

First Vice President Gerald E. Free
Professor Richard D. Balge
District President Walter F. Beckmann

EXTERIOR LETTERS

Available to a congregation for cost of shipping: Letters ST JOHN'S (never been used), one foot high for outside use. Contact Tim Mutterer, Wisconsin Lutheran Seminary, 11831N Seminary Dr., Mequon, WI 53092; 414/242-7218.

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the tenth month of readings beginning March 16 and ending April 15.

March	16	Isaiah 49 — 53:12
	17	Is 54 — 57:21/ Psalm 145
	18	Is 58 — 62:12
	19	Is 63 — 66:24
	20	Jonah/Nahum
	21	Obadiah/Zephaniah
	22	Jeremiah 1 — 4:4
	23	Jer 4:5 — 6:30
	24	Jer 7 — 9:26
	25	Jer 10 — 13:27
	26	Jer 14 — 17:27
	27	Jer 18 — 21:14
	28	Jer 22 — 24:10
	29	Jer 25 — 27:22
	30	Jer 28 — 31:20
	31	Jer 31:21 — 33:26
April	1	Jer 34 — 36:32
	2	Jer 37 — 41:3
	3	Jer 41:4 — 45:5
	4	Jer 46 — 48:47
	5	Jer 49 — 50:46
	6	Jer 51 — 52:34
	7	Lamentations 1 — 3:39
	8	Lm 3:40 — 5:22/ Ps 79
	9	Ps 25/ Ezekiel 1 — 3:27
	10	Eze 4 — 7:27/Ps 88
	11	Eze 8 — 11:25
	12	Eze 12 — 15:8
	13	Eze 16 — 17:24
	14	Eze 18 — 20:44
	15	Eze 20:45 — 23:10

CALL FOR NOMINATIONS DR. MARTIN LUTHER COLLEGE Professors of Music

Due to the retirements of three staff members of the music division, Prof. Waldemar Nolte, Miss Marjorie Rau, and Mrs. Clara Wichmann, the Board of Control of Dr. Martin Luther College with the concurrence of the Board for Worker Training herewith requests the voting members of the synod to nominate qualified candidates for two positions in the music division.

(1) Please nominate a man or woman who is qualified to teach piano at all levels of ability, elementary vocal skills, and basic music theory.

(2) Also nominate a man or woman who is qualified to teach organ and piano, but primarily piano, elementary vocal skills, and basic music theory. In addition, the ability to conduct choral and/or instrumental ensembles would be desirable.

Nominations for each position with pertinent information should be in the hands of the undersigned no later than March 21.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis MN 55409

WLC ANNUAL MEETING

The Wisconsin Lutheran College Conference will hold its annual meeting Friday, June 13, beginning with a fellowship meal at 5:00 p.m. in the college cafeteria. Please forward names of your congregation's delegates to the office of the president, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

CHANGES IN MINISTRY

PASTORS:

Henrich, Warren J., from Mt. Olive, Delano, Minn., to St. John, Redwood Falls, Minn.
Natsis, William F. II, from Zion, Englewood, Colo., to Trinity, Saline, Mich.
Neumann, Robert E., from Texas District Missionary to Divine Word, Midwest City, Okla.
Voss, David W., from Peace, Santa Clara, Calif., to Redeemer, Roswell, N. Mex.
Warmuth, John E., from St. Paul, North Platte, Nebr., to St. John, Jefferson, Wis.

ADDRESSES

PASTORS:

Frey, Marc P., 638 N. 7th St., Seward, NE 68434; 402/643-3717.
Hoppe, Maurice A., 16904 Hwy Q, Mishicot, WI 54228.
Kujath, Timothy M., 2665 North St., East Troy, WI 53120; 414/642-5793, off. 642-3200.
Schwertfeger, Harold W. em., 1201 Oakland St., Hendersonville, NC 28739.
Voss, Verne N., 1432 W. 61st St., Minneapolis, MN 55419; 612/866-1785.

TEACHER:

Bakken, Richard E., 16832 Hwy Q, Mishicot, WI 54228.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

DENVER, COLORADO — Christ Our Redeemer, Mra-chek Middle School, 2055 S. Telluride, Aurora, Colo. 10:00 a.m.: SS/Bible class, 9:00 a.m. Pastor Timothy Bauer, 285 S. Locust St., Denver, CO 80224; 303/388-1865.

BEVERLY HILLS, FLORIDA — St. Paul, 6150 N. Lacanto Highway, Beverly Hills. 10:15 a.m. Pastor Robert G. Johnston, Star Rt. 2, Box 491-150, Beverly Hills, FL 32665; 904/489-3027.

MARIETTA, GEORGIA — Beautiful Savior, Allatoona Academy, 3690 Canton Rd. (Hwy. 5, 1 mile south of Shallowford Rd.), 10:30 a.m.: SS/Bible class, 9:15 a.m. Pastor John Guse, 404/928-7919; Vicar Rick Miller, 404/928-6719.

TRAVERSE CITY, MICHIGAN — Prince of Peace, 1776 High Lake Rd., Traverse City, 10:00 a.m.: SS 9:00 a.m. Pastor Robert Kujawski, 212 Griffin, Traverse City, MI 49684; 616/941-4975.

FISHKILL, NEW YORK — Trinity, All Sport Racquet Club, 17 Old Main St. (½ mile north of I-84 on Hwy. 9), Fishkill, 9:30 a.m. Pastor Thomas R. Gum, 20 Tamarack Circle, Fishkill, NY 12524; 914/896-4644.

RECRUITMENT RETREAT

Northwestern College will host two "Focus on Ministry" recruitment retreats March 14-16 and March 21-23 for high school students to learn more about the pastoral ministry. Each retreat will begin Friday at 9:30 a.m. and end at 1:30 p.m. Sunday.

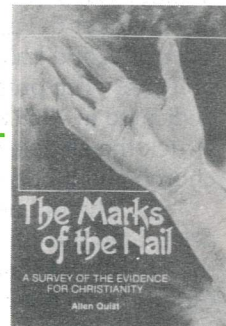
Participants will meet pastors and learn about the ministry from them; mingle with students presently studying for the ministry at Northwestern and learn about their preparation so far; visit Wisconsin Lutheran Seminary and synod offices to learn how our ministries are coordinated; take mini-courses in selected subjects; talk with professors; and sample campus life while staying in the dormitory.

There is no cost for the retreat, but a \$25.00 registration deposit is required which will be refunded upon completion of the retreat. For further information or reservations contact Prof. Gary Baumler, Northwestern College, 1300 Western Ave., Watertown, WI 53094; 414/261-4352.

ANNIVERSARIES

Akaska, S. Dak., Zion (75th), June 29, 10:30 a.m. and 3:00 p.m. Noon meal will be served. Contact Mrs. Jean Schulz, P.O. Box 417, Akaska, SD 57420; 605/649-7792.

Kaukauna, Wis., Trinity School (100th), March 2, 7:45 and 10:00 a.m. and 2:00 p.m. Open house following all services; lunch after 2:00 p.m. service. Contact Pastor Andrew C. Martens, 804 Grignon St., Kaukauna, WI 54130; 414/766-3929.



The Marks of the Nail

By Allen Quist

"In contrast to other religions," writes the author, "Christianity is rooted in history." In *The Marks of the Nail* Quist presents Christianity's truth-claims and carefully looks at its historical evidences. This is must reading for Christians who have been concerned about attacks against the Bible as well as for non-Christians who desire a closer look at the Bible and its claims. 72 pages. Paper.

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FROM THIS CORNER

The March 15, 1985 issue of The Northwestern Lutheran carried a routine news story. On December 9 of the previous year — it was reported — a fifth missionary for Colombia, Pastor James P. Kuehl, had been commissioned at Shepherd of the Valley, Westminster, Colorado. The news was “routine” only in the sense that with 50 missionaries deployed in a dozen or so countries, their coming and going is not the news it was 25 years ago.

The story noted that the Kuehls would be living in the furlough house in Milwaukee “while waiting for visa approval from Colombia.” For the few months they would be in the furlough house Jim and Carol decided to enroll Jennifer, Jessica and Andrew, the three oldest of their five children, in Atonement’s parochial school where I am also a member. In the next few months I saw Jim and Carol rather frequently in church and kept track of their visa progress.

The visa was always “just around the corner.” “Just been to Chicago,” Jim would report, “and finally everything is in order. Should be coming any day now.” And so it went, on and on and on: the documents were faulty, or the language was wrong, or a vital element was lost, or the application misplaced, or something else. Months went by and the summer. The Kuehls were still with us. The days were filled with language and culture study. But no visa.

School started and once more welcomed Jennifer, Jessica and Andrew. If the Kuehls’ optimism ever wavered, it was not detectable. Jim’s smile was as broad as ever, and the sparkle in his eye undimmed. It was now January 1986. The annual mission seminar was being held at the seminary arranged by the students to sharpen mission awareness. Jim attended, of course. And then, right there — January 22 as he sat in the seminary chapel — the news came to Jim: *visa granted*.

Let the world board’s executive secretary, Pastor Duane Tomhave, tell you what happened next. “The student body rose to pray and sing the doxology when I presented the events of a 13-month wait.” On February 18 the Kuehls left for Colombia. The wait was over.

Two observations. First, I think there is something special about a church body which still considers its overseas outreach a cardinal grace, worthy of prayer and doxology; whose seminarians — many toughened by 12 years of study for the ministry — consider it a special blessing (and are not ashamed to say so) to be counted worthy to share the love and peace of God in Christ with those who do not have it; who are committed to sharing this “liberation theology” with those who dwell in darker dungeons than earth can e’er devise.

Secondly. We are reminded by this protracted struggle for a visa that Yankee missionaries are not welcomed with open arms in many areas of the world. It is possible that more and more third world countries will close the door to outsiders who have nothing but the bread of life to purvey. That creates an urgency which Jesus lays upon us. “Work while it is day,” he said. And is still saying. We thank him for the reminder.

James P. Schaefer

*And then,
right
there
the news
came to
Jim:
visa
granted.*



THE MAGIC OF MONEY

by Rolfe F. Westendorf

What could you do with an extra \$250,000?

Suppose you won some fabulous contest and suddenly you were rich. What would you do with all the extra money? Pay off all your bills, invest for income, purchase a better home and car, do the Caribbean, and live happily ever after?

That's how some people think of the magic of money, as if money had the magical power to solve all their problems and to give them a better life. But it doesn't work that way. Jesus said, "A man's life does not consist in the abundance of his possessions" (Luke 12:15).

You have your \$250,000 but you also have the same old body with its physical limitations and weaknesses. You have the same old personality that still needs love and regularly makes you unlovable. And you still have the same old guilt, which invites the wrath of God upon your head. You don't have to worry about paying your bills, but you have a whole new set of worries about the money you've invested. And if you're not careful, you won't have it long.

Money does not have the magic to give you a happier life, because "a man's life does not consist in the abundance of his possessions" The real magic of money is not nearly so exciting. It is rather a dull, ordinary, man-made kind of magic. It is simply the magic that enables you to change one thing into something else.

You sell a chair for five dollars at a rummage sale and you use that five dollars to buy four gallons of gasoline. Money had the magic to change a slightly used chair into fuel for your automobile. Not a bad trick if you stop to think about it.

The magic of money has become so much a part of our lives that we take it for granted most of the time. The magic of money is not very exciting when we do the ordinary things with our money.

But money's magic takes on a fresh meaning when it is invested in the work of your church. Put very simply, money has the power to change your everyday income into the gospel of Jesus Christ, which is God's own power for the salvation of everyone who believes.

Wouldn't you be thrilled to sit down with a Chinese student in Hong Kong and tell him in his own language about the meaning of Jesus' death? Most of us can't even dream of such an opportunity. Yet money makes it possible to change your productive labor into those sweet words spoken in a language that you and I couldn't even understand.

Our hearts are warmed by the church music coming from an instrument we could never play. Yet the money we give to the Lord brings musician and instrument together to produce those uplifting sounds. And these are only two examples of the hope and joy that appear when our money is put to use in the mission of the church.

Yes, there is happiness to be found in the magic of money, not a happiness based on financial power and security, but a happiness that comes from being able to participate in a Christian ministry that brings comfort, peace, hope, and finally eternal life.

The next time you present your offering to the Lord, don't think of it as a contribution to a budget. That's no fun. Rather think of money's magic to turn your offering into words of life and rejoice that you have been able to share in this ministry. □



Pastor Westendorf serves at Siloah, Milwaukee, Wisconsin.