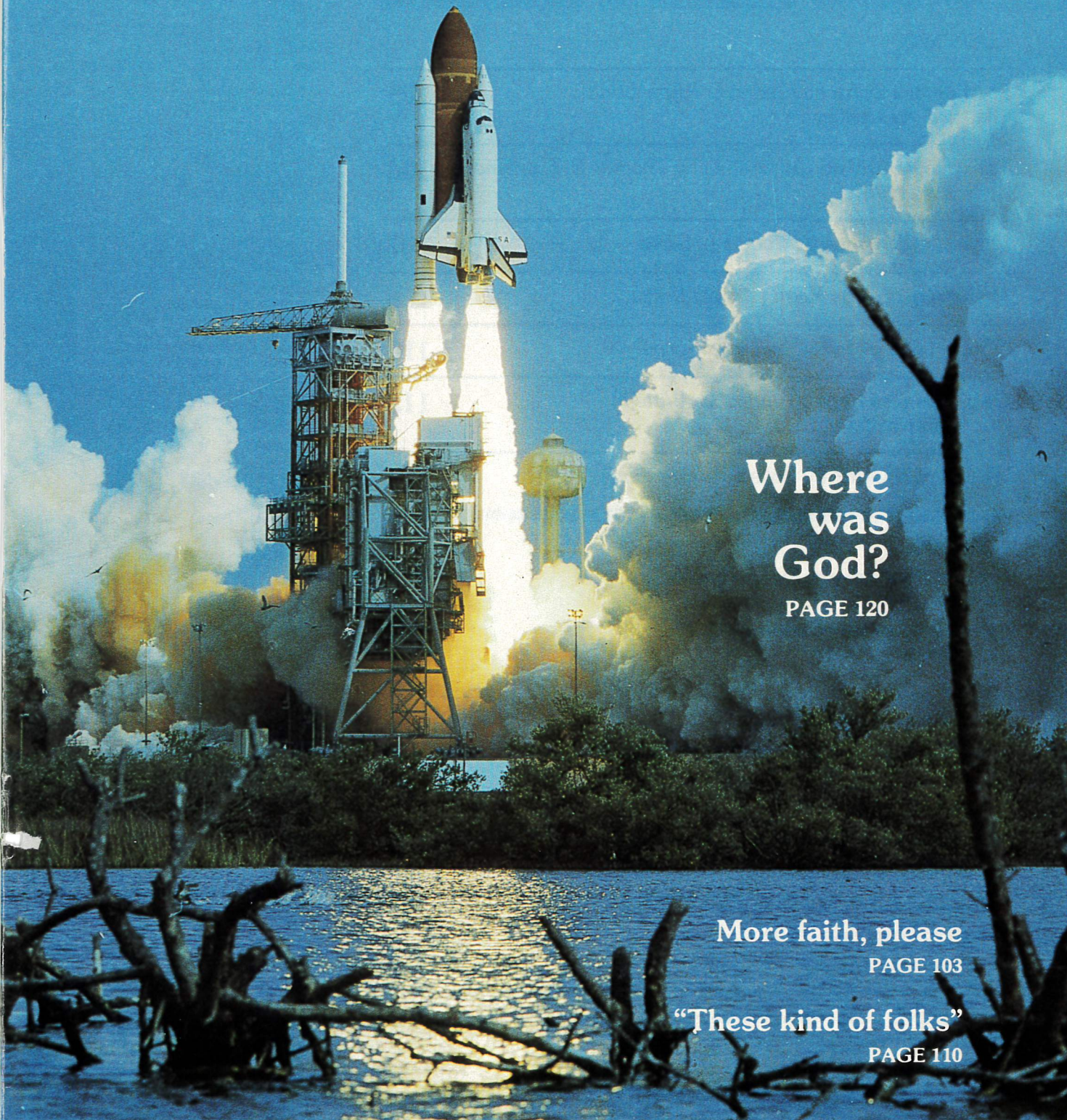


The Northwestern Lutheran

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Where
was
God?

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More faith, please

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“These kind of folks”

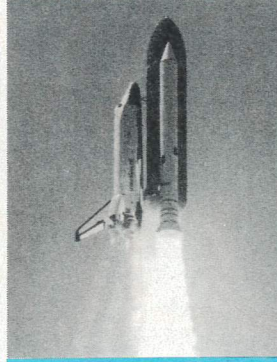
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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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

District reporters
K. Pasch (Arizona), P. Heyer (California), R. Kanzenbach (Dakota-Montana), E. Schaewe (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Egert (Northern Wisconsin), J. Oldfield (Pacific Northwest), D. Nottling (South Atlantic), C. Learman (South Central), J. Huebner (South-eastern Wisconsin), D. Kipfmiller (Western Wisconsin).

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More faith, please

The apostles said to the Lord, "Increase our faith" (Luke 17:5).

If an unbeliever came into possession of this magazine and read the theme of this meditation, it would not be surprising if his lip would curl and a snort of derision would be heard in the land. He might say, "Here the world is near chaos and that preacher is spouting off about 'faith.' Instead of dealing with some of the practical realities of life, they fiddle with faith. But then that's the church for you."

It is disturbing to hear otherwise intelligent humans sputter and carry on about faith — as though Christians had coined the word and concept. It is also disturbing to equate faith with some dreamy-eyed, vague, impractical notion that has nothing to do with everyday living. Both judgments are dead wrong.

Faith is practical

First, ever since God placed people on this earth to function together, both the word "faith" and the concept have been present.

Secondly, faith is as practical and everyday as breathing. We see it and use it all the time in the food we eat, the clothes we wear, the work we perform, and the manner in which we travel.

So when Christians choose to reflect upon and speak about faith, we are *not* picking out something which is "ours" in that it describes some shadowy, mysterious or nebulous terminology that has no bearing on the here and now. When we join the apostles in saying to our Lord Jesus, "More faith, please," we are sincere in our request and we are being hard-headed realists.

There is absolutely nothing wrong with asking for an increase of faith in Jesus Christ as our Lord and Savior. "Lord, give to all of us a greater measure of *trust* in you as our Redeemer; a greater measure of *belief* in you as our living Lord who is 'by our side,

upon the plain with your good gifts and spirit.'"

Help us to believe

"Lord Jesus, give us a greater measure of taking you at your word. When you promise us that if we seek you first; if we put your kingdom work first as a number one priority in our lives — all these 'things' of our lives which we need to survive and function 'will be added unto us.' *Help us to believe you.*

"Lord Jesus, help us to live the abundant life *today*. Don't let us get so tangled up and frazzled about tomorrow, next week, next month, thirty years from now when we retire — that we are completely paralyzed and cannot move with confidence and joy right *now*.

"O Jesus, when doubts hammer at us, when we look within ourselves and see our sin and Satan says, 'How can you ever think that God can put up with you?' — increase our faith so that we look to you, your cross of forgiveness and your blessed assurance in your word that your precious blood has cleansed us from *all* sin and you have made us yours."

Increase our faith. Does our Savior give us any practical directions whereby we can acquire a faith that "stands straight and walks tall?"

The work of the Holy Spirit

Well, yes. He tells us in his word that ". . . faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17). Faith comes by and through the work of the Holy Spirit in word and sacraments and faith *increases* by the selfsame Spirit's continued work.

"Working, everyday faith," is an ongoing process, and the strengthening of it is like the application of a bonding epoxy, one thin layer at a time. Each time we hear, each time we read, each time we come into

contact with the Spirit through the means of grace, another thin coat is applied to the body of knowledge and strength. We *grow* in grace and knowledge of our Lord Jesus Christ, and in growth there is strength.

Is there a correlation between a weak Christian's problems and his smallness of faith? Yes, he doesn't know how to cope with his difficulties because he is at a loss how to tap into the strength our God provides on a daily basis.

When we pray for an increase of faith, God answers by telling us to build our faith through regular worship attendance, frequent participation in the sacrament and through daily contact in his word.

Lean on the Father

As our faith builds we gradually learn the lessons of a small child who learns each day. The story is told of a boy, his father, and learning how to ride a bike. When the boy tried it himself he fell. When he hung onto his father, he lacked the strength to keep him from falling again. But, when the father hung on and ran alongside, the boy did not fall and gradually learned to ride.

"Teach us, Lord, to let you guide us. Increase our faith, trust and confidence. Teach us what it means that when troubles come we hear your voice loud and clear: 'Do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you.'

"When sorrow strikes, let us hear your voice as you remind us, that in all things God works for the good of those who love him and that our Savior truly has done everything well.

"Jesus, for today and tonight, give us an increase of faith. Tomorrow we'll be back for more." □

Pastor Koeplin serves at Atonement, Milwaukee, Wisconsin.

Second-guessing God

In addition to the rights deemed inalienable by the constitution, there is another right which has been assumed by rabid football fans: the right to second-guess the quarterback. Who has not had to listen to the know-it-all behind him announce what play the quarterback should have called?

There is another form of second-guessing which is not so harmless. That is the practice of second-guessing God. It had its beginning in Eden. God said, "You must not eat fruit from the tree that is in the middle of the garden . . . or you will die." The man and the woman heard the serpent scoff at this. They also observed that "the fruit of the tree was good for food and pleasing to the eye and also desirable for gaining wisdom. So (Eve) took some and ate it. She also gave some to her husband, and he ate it."

The results were disastrous, but the second-guessing goes on. There are some chilling illustrations. For example, God prohibited sex outside of marriage. The scoffing began. So did the second-guessing. We hear it today: "Modern contraceptive technique has rendered restrictive law obsolete. . . . It relieves tension. . . . It counteracts frustration," etc.

Came the sex revolution. Came also the onslaught of a form of venereal disease with no known cure.

About the same time came the plea for toleration of those who chose an "alternate lifestyle," who have "a different sexual orientation," the pressure for Gay Rights, a wholesale "coming out of the closet." Close behind came a frightening increase in the incidence of AIDS.

Modern attitudes and practices in the matter of divorce offer another example of second-guessing God. In spite of God's clear pronouncements in this matter, divorce is the chosen end to one-half of the marriages in America today. To make it easier to implement this humanly-conceived solution, all but one state have adopted no-fault divorce laws.

The results are shocking, according to a ten-year study by Stanford sociologist Lenore Weitzman. Her study showed that in the first year after divorce the living standards of women and children decreased 73 percent. She reported that 80 percent of those on the welfare rolls are victims of divorce and separation. She further estimated that 60 percent of America's children will grow up in single-parent homes and that half of those children will live below the poverty line.

So much for examples of second-guessing God and so much for its results. Human experience corroborates a biblical truth which a self-indulgent society refuses to face up to. Simply stated, "God cannot be mocked."

Immanuel G. Frey



Pastor Frey serves at Zion, Phoenix, Arizona.

The “new” commandment

Dr. I. Howard Marshall relates the incident of a congregation commenting on its new pastor. “He is always preaching on ethics,” was their complaint; meaning, of course, that he was always telling them how to live their Christian life, a touchy topic for some. But Dr. Marshall makes the observation, “It is unlikely that they would have fared any differently with John as their minister.”

In his first epistle, John preached Christian ethics. In 1 John 2:1 he summed up his motivation for writing the letter with these words, “My dear children, I write this to you so that you will not sin.” In the opening verses 1:5 — 2:2) he told them, in no uncertain terms, that fellowship with God consisted of walking in the light, avoiding sin, and when they do sin confessing it before God. In the verses that immediately follow (2:3 — 2:17) John is more specific about what he means by “walking in the light.”

Know that we know

When ministers preach ethics today their hearers’ reaction is mixed. Some might think that such preaching is done to shame them. Others might be a bit more charitable and conclude that it is done to spur them on to a greater Christian devotion, which undoubtedly is a goal of every minister, including John. But John’s primary purpose for preaching Christian ethics was entirely different. He did so to bring his readers to a sure knowledge of their fellowship with God. When they compared their life with what John had already taught them when they first came to faith, their desired conclusion was, “We know that we have come to know him if we obey his commands” (2:3).

Our salvation depends on the promises and power of God. It is based on objective truths concerning Jesus’ life on earth and faith in such truths. But a life of faith shows itself in a life of obedience. Our love for God must have an outlet, and that outlet is to obey his word. “If anyone obeys his word, God’s love is truly made complete in him” (v. 5). It is exactly this criterion of obedience that distinguishes those who are in fellowship with God from those who are not, no matter what the latter might say to the contrary.

And the model of obedience we follow is the life of Jesus. “Whoever claims to live in him must walk as Jesus did” (v. 6). When Jesus walked on this earth he left footprints for us to follow. We don’t always fill them. Sometimes we get off the track. But it is our goal, because of our love for him, to follow them. And John says, “That willingness, that desire which you can sense inside you and which shows in your life, is how you know that your faith is living and active and energetic and especially, real.”

Christian love

John elaborates on what it means to walk in Jesus’ footsteps. One incident in Jesus’ life that immediately comes to John’s mind is the scene in the upper room with his disciples just before his passion where he said, “A new command I give you: love one another. As I have loved you, so you must love one another” (John 13:34). Obeying his word can be summed up in this word: “Love.”

Now this is not something new. It was not new to John’s readers because they had already heard it when they first came to faith. And, in a sense, it was not even new when Jesus spoke it in the upper room. After all, the Old Testament law repeated it over and over again, “Love your neighbor as yourself” (Leviticus 19:18).

But in another sense it was new. This old command had been revitalized, given new life and greater impetus by Jesus’ life. For Jesus made love come alive. Jesus made love shine. He made it shine like light. In fact, John uses this simile. Jesus’ life has revealed that love is like light and hatred is like darkness. “Anyone who claims to be in the light but hates his brother is still in the darkness. Whoever loves his brother lives in the light, and there is nothing in him to make him stumble” (vv. 9,10). Turn on the light of love (John is thinking in particular love for our fellow Christian), and then you will not stumble over sin. Yes, Jesus’ life has inaugurated an era of light into the world, which to this day continues to dispel the darkness of sin, in particular, the sin of hatred.

Warning and encouragement

John concludes his statements on the “new” commandment with two paragraphs of encouragement and warning. Christians, this new commandment which Jesus gives us is no “pie in the sky” idealism. Remember, there was one who kept this commandment perfectly for us — Christ Jesus. So when we fail to measure up to his love our sins are forgiven “on account of his name” (v. 12).

John preached Christian ethics. Its goal is assurance. Its theme is love. Its by-product is encouragement. And its conclusion: “The world and its desires pass away, but the man who does the will of God lives forever” (v. 17). □

Next: “Antichrists”.



Pastor Piepenbrink serves at Atonement, Milwaukee, Wisconsin.

CHURCH ORGANISTS

Fifth of a series

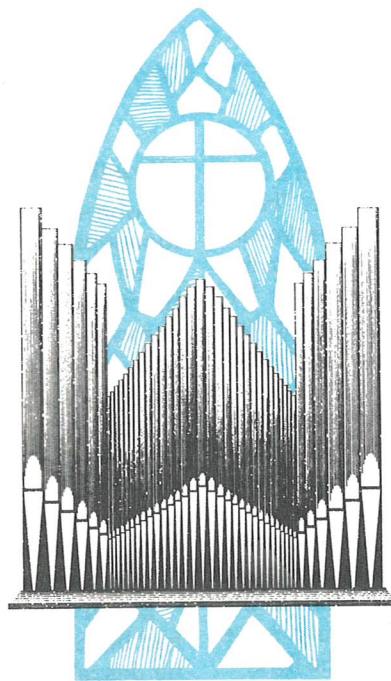
The little girl sat at the piano. For the fourth time in a row her small fingers had hit the wrong notes on a difficult passage. She wanted to be out playing, not practicing the dumb ol' piano! It was just too much. Frustration boiled up inside. She leaned forward and bit the instrument. Right above the keyboard. The teethmarks remained as evidence of her emotion until the piano was refinished many years later.

For many of us the path to excellence at playing a musical instrument ended at just that point, when we realized that other things were more important to us — sports, books, TV. Years later we wished we had stuck with it, like that little girl. She did not give up. She learned to play that piano. After that she took lessons on the organ. Then she became a church organist, leading God's people in worship and praise.

A church council was discussing the church organists. One very dedicated layman said: "Being able to play the organ is a gift from God. Every organist ought to be eager to use that gift in service to God." Others compared playing the organ to the gifts that other church members offer — such as teaching Sunday school and ushering.

But isn't there a difference? Organists are the first to acknowledge that musical ability is a gift from God. But they are also quick to point out that the transition from having an innate ability from God to actually being able to strike the right keys at the right time requires hard work. And expensive lessons. And practice. And more practice. Non-musicians tend to emphasize the gift. Musicians tend to focus on the work.

Arnold Palmer once said: "Golf is 10 percent physical and 90 percent



mental. Perhaps that's why so many gifted athletes never become championship golfers. Perhaps that's also why many people who could have become organists never did. The discipline, the sacrifice, the lessons, the time — all stacked up to be a higher price than they were willing to pay.

How shall we view those in our midst who have been willing to pay the price? Perhaps we should think less about the gift God has given to organists and more about the gift God has given us through them. Martin Luther once said that next to theology, music is God's greatest gift to the church. Our church organists devote long hours to leading us in worship. They know that good organ playing is important to a worship service. Most of them feel the nervous pressure of playing before a crowd. Some don't sleep well on Saturday nights. A few have nightmares about messing up the service so badly that worship is hindered.

At the very least we should remember to thank our God for the organists he gives us. When an organist has chosen and played music that is particularly inspiring, a "thank you" to him or her is certainly appre-

ciated. When we feel the need to speak to an organist about something we didn't like, we should be careful to speak with Christian kindness, remembering Paul's advice in Ephesians 4: "Speak what is helpful for building others up according to their needs, that it may benefit those who listen. . . . Be kind and compassionate to one another." After spending years of your life in service, how would you like to be treated?

Should organists be paid? Most of our organists are so grateful to the Lord for his grace in Christ Jesus that they want to serve him cheerfully. They consider their practicing and playing to be part of their doxology to God. Yet, playing the organ for the church is a Christian service that is much different from most other services people offer. The church of past centuries recognized the importance of music in the church and hired full-time musicians. For centuries the finest music came from the pens of great composers working within the church.

Many of our churches are small. Some feel they cannot afford to pay an organist. Perhaps a few of them really can't. But too often, not paying the organist is more an expression of our lack of perception regarding the importance of good music in the church than anything else. If your church pays its organists, support that budget item cheerfully. If not, what steps would have to be taken to start?

Yes, musical ability is a gift from God. Yes, those who have it ought to use it in God's service. But how many of us would benefit from those gifts if the Christians who possess them had not invested the time, energy and funds to sharpen their skills? How many of our worshipers would enjoy our rich heritage of worship music if those special people were not willing to endure the nervous tension and frequent lack of appreciation that goes with the job? If we don't show our appreciation in tangible ways, can we complain if our organists sometimes perform below standard? □

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

Lift high the cross

by Robert A. Siirila

At my commissioning service two years ago the choir sang the inspiring mission hymn "Lift High the Cross." The stirring refrain urges us to lift high the saving cross of Jesus so that all people may see and believe. Little did I know that within a short time the cross of Jesus would soon be lifted high in Taiwan in more than one way.

On December 15, 1985, Jyang Tswei Lutheran Church of Panchiao, a suburb of Taipei, dedicated its new church and parsonage to the service of God. This church was begun more than a decade and a half ago. In the spring of 1983, Mr. Chen Tung Ke received a call from the Wisconsin Synod to serve as evangelist to the Jyang Tswei area of greater Taipei. At that time the small congregation rented two small apartments to be used as church and parsonage. As membership began to grow the group started a savings plan with the hope of being able to buy a church within ten years.

After several moves the young congregation found an attractive apartment large enough to be used as church and parsonage. Moreover, it was located in the newest and largest building in the area. The move to more visible and pleasant surroundings stimulated church growth. Soon the congregation realized even the bigger quarters, which could seat 50, would soon be too small. They also recognized their growing savings were still too small to offer a down payment on a church.

It was at this very time that the Reaching Out offering was underway in WELS congregations in the States. With approval of all concerned, a church for Jyang Tswei was put on the priority list for Reaching Out funds. When Evangelist Chen was ordained as Pastor Chen in May, 1985, the congregation began looking in earnest for a permanent home.

No one expected that home to appear so quickly. The son of an elderly lady member happened to be the owner of the present building. He was also a Christian but of another church body. When he heard that the congregation was looking for a place, he offered an 8th-floor and 2nd-floor apartment as a church and parsonage respectively. Moreover, he offered to do all remodeling for the church without cost. On top of that he was willing to donate 10 percent of the \$90,000 selling price back to the church as the basis for a Taiwan church extension fund.

With the consent of the congregation, committees and boards, Jyang Tswei Lutheran Church bought the apartments. This group of Christians finally had a new, permanent home. The congregation intends to pay back within eight years a full one-third of the purchase price. All monies will go into the Taiwan CEF to help with future church purchases.



And what about lifting high the cross? In densely populated Taipei, land and first-floor building prices are sky high. The 8th floor, besides being affordable, also offered an advantage few churches in crowded Taipei have — visibility. An 8-foot-high red cross outside the church, 100 feet above the main thoroughfare of Panchiao, plus three signs, all lit at night, unmistakably declare a house of God is in that building. At the first floor entrance a sign listing church services and activities welcomes all to worship.

At the dedication the church was filled with over 120 worshippers, including members, representatives of WELS and other two Taiwan missions, friends and neighbors. Pastor Chen gratefully thanked the members of our synod for helping his flock to realize a dream much more quickly than they had ever imagined. He then urged his congregation to rededicate itself to Christ and his cross.

A month after the dedication Jyang Tswei Lutheran Church received 15 new members into membership, of whom seven also received baptism. As soon as the present church building begins to be crowded, Pastor Chen and the congregation intend to start a sister congregation. This group of Christians is truly lifting high the cross of Christ in Taiwan. □



Missionary Siirila is
Bible Institute/Seminary president and
serves two Lutheran churches in Taipei, Taiwan.



Nurses Nancy Oelke and Carol Coffey at the Chagunda Clinic, Malawi.

by Kristin Arnold Bolda

About a year and a half ago Deb Kramer requested information about two nursing jobs, one at a Minneapolis hospital, the other at an African medical mission. And last July, Kramer's adventure began in the African Medical Mission located in Lilongwe, Malawi, Africa.

"I was ready for a change," Deb said of her work at Luther Hospital in Eau Claire, Wisconsin. She had saved a church bulletin insert regarding the African Medical Mission, setting it aside for possible consideration. After five years at Luther Hospital, Deb said, "I could be doing something more exciting with my life."

Within a week Kramer received a big brown manila folder with "tons" of information regarding the clinic located in Lilongwe, Malawi, in the southeastern part of Africa.

"I read through all that material," Deb said, "but the thing that stood out in my mind was the 32-month length of the program." The 32 months consisted of working 12-hour shifts in a strange country, leaving by van and stopping at different "bush villages" to tend the sick. "No way," the 28-year-old said. "I just couldn't plan 32 months ahead in my life."

Shortly thereafter the mission board's secretary contacted Deb wondering what she thought about the information and if she had any questions. Deb assured her that she wrote just for information.

Her decision was made

"But," Deb said, "I thought about it day and night. I

dreamed about it. I better think about this again." Deb feels she has difficulty in making decisions. She usually asks her friends and family for their opinions, but always takes her problems to the Lord.

Deb prayed. "I really needed a definite answer (from God)." In her daily private devotions, the week's topic dealt with mission work. "Get thee out to a strange land," was the passage for study. That was her answer.

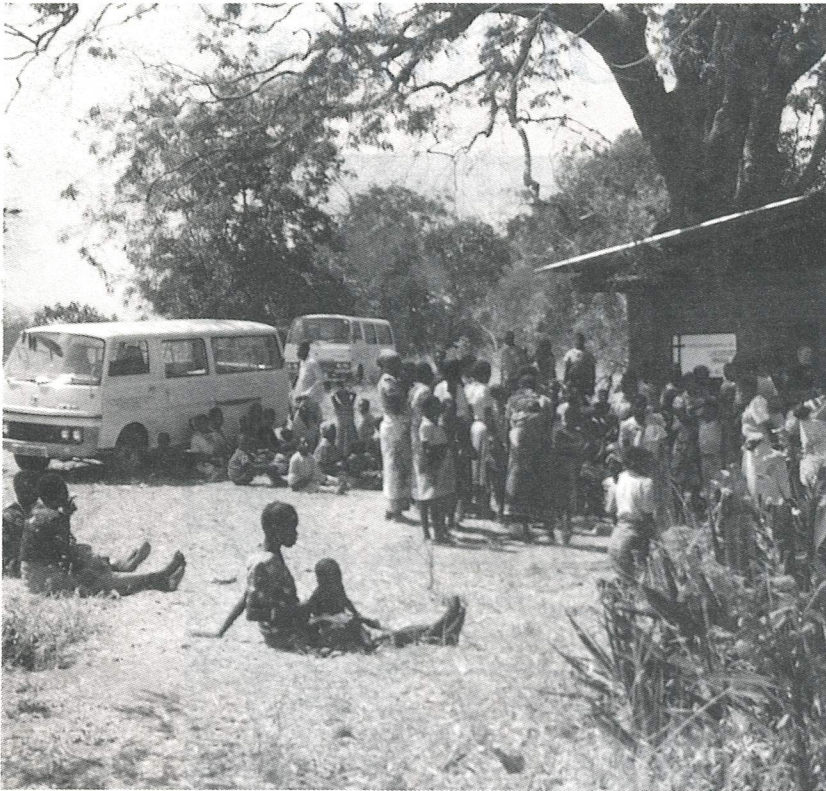
"Definite yes and I had no second thoughts," she said.

Deb's entire life has been one of change and adventure. Her father worked for the railroad and the family moved quite often between Iowa and Minnesota. Deb attended two different high schools and attended school in four different cities.

When it came to choosing a career, Deb really didn't know what she wanted to do. "I had few options," she said. Her high school counselor directed her into nursing. "It sounded like something I wanted to do," Deb said, "so I applied to this school and if I didn't get in, forget it. I'd be a teacher."

Luther Deaconess School of Nursing in Minneapolis accepted Deb into a three-year nursing program. After graduation she worked close to home on a general medical floor of Mankato's Immanuel-St. Joseph Hospital. After eight months she obtained the position of staff nurse. She remained there two years.

It was her desire for change that gripped a friend and her on a visit to Eau Claire. They stopped at a hospital and applied for a job at Luther Hospital and were given the choice of any floor. Deb chose pediatrics. Five years later she was ready for a change, another adventure.



Patients waiting at the Chagunda Clinic.



Deb Kramer

Preparing for the change

To begin her work in Africa, Deb had to study at Seneca College in Toronto, Ontario. Her studies included tropical diseases, obstetrics (dealing with pregnancy and childbirth), cultural adaptations and practical clinical experience.

Her four-week practical clinical experience was done at the Indian reservation Fort Hope. Surrounded by woods and a lake, Fort Hope is located in northern Ontario. There are about 800 Indians and six outsiders, all whites. Everything, including medical services, is funded by the Canadian government. The nearest hospital is 200 miles, and there are no roads in or out of town. "I wasn't scared," Deb said. But she was embarrassed because she threw up while the eight-seater plane was landing.

Deb worked a nine-to-five shift with two other nurses. At first she was "real nervous" but realized it was "good experience." The nurses had to do everything. "You see the patient," Deb said, "ask him what's wrong, write it out, decide what's wrong with him, you decide what he should do, you decide what to give him, and then you get his medication." This procedure was different compared to previous hospitals that Deb worked at. "The doctor tells you what's wrong and what he wants you to do for them," Deb said, adding, she loved the "idea of being able to do the whole thing (yourself). That's the real challenging thing about this kind of nursing."

Deb was also on call during the night. "House calls were great," she said. "It's cold but beautiful, totally wooded, right on the lake. You get out in the middle of the

night, hop on the Skidoo with your little black bag and do your thing."

Worshipping with Christians a joy

The people of Fort Hope were very friendly. "We'd walk out on the street to get our groceries and kids would come out of their house to hold our hands and walk with us," Deb said.

Deb returned to Seneca College to finish four more months of instruction.

Standing by her four-foot National Geographic map of Africa, Deb said, "I'm not adventurous. Adventure is something you're doing on your own and not relying on someone." She used her brother, who went hitchhiking across the states, as an example of the adventurous.

Deb reports she was warmly received by the Malawi Christians. "It doesn't seem like a strange new place after all," she said. "The zeal with which the people sing and their attention to God's word as it is preached show their obvious love for the Lord."

Worshipping with fellow Christians "is a joy, whether it's in the United States or half a world away in Malawi, Africa." □



Kristin Bolda is a member of St. John, New Ulm, Minnesota.

“These kind of folks”

by Linda Steiner



A Polinske family portrait: (front row, left to right) John, a foster child and Michael, an adopted son; (middle row) Robert, Shirley with Danny, and a Polinske son, Bobby; (back row) Josephine Heinrich, Shirley's mother, and another son, David.

"We all end up scratching our heads about these kind of folks."

The sign on the front door of the modest northwest side of Milwaukee home says "the nut house."

The people inside are indeed nuts — nuts about children who need love; nuts about seeing progress in infants professionals have classified as without much of a chance; nuts about couples with the courage to adopt youngsters with special needs.

Robert and Shirley Polinske are foster parents extraordinaire. The couple have five children of their own, ages 25 to 32, and lost two others as babies. One died of sudden infant death syndrome, another after having been born with hydrocephalus and an open spine.

"I guess that's how it all started," said Shirley, 50, seated in a living room chock-full of children's pictures, colorful knickknacks and a large print of the Lord's Supper. "God was training us to take care of these special children."

As she talked, the woman laughed and gestured and stroked the swollen head and cheeks of her newest special child, Danny. Her husband watched her from across the room with eyes that occasionally moistened in remembrance of the many foster children who had touched the couple's lives.

In addition to being hydrocephalic, Danny has Down's syndrome, breathing problems and problems with food absorption. A tube running into his nose drips formula into his stomach, nourishing him.

But that doesn't stop the Polinskes from loving Danny or treating him just like any other child. They bounce him on knees, play patty-cake and pay as much attention to him as they possibly can. That sometimes means round-the-clock stints at Children's Hospital of Wisconsin, where Danny has had several operations.

The hospitalizations keep Shirley away from her other special children: John, 18, a foster child who has cerebral palsy and is profoundly retarded; and Michael, 15, an adopted son who is legally blind. But while she is there, she encourages other moth-

ers and patients and boosts their morale.

Bob, 52, has been laid off for 13 months from his assembling job at Harley Davidson. Although the couple have to live off their savings, Bob's unemployment at least allows him to be close to the children as much as possible.

In 1967, after learning they could have no more of their own, the Polinskes started taking in foster children, most of them infants.

"We always said we wanted a family of 25," Shirley said with a laugh.

After caring for 15 to 20 babies, for stays ranging from a few days to several months, they got John, in 1969.

The severely handicapped 16-month-old child struck a special chord in their hearts. Since then, they have cared for about 11 more handicapped children, some with severe problems, for stays ranging from weeks to years. Most have ended up adopted, by parents the Polinskes can't say enough good things about.

"We fix 'em up and get 'em out," Shirley said with a big laugh.

And fix up is the right word, according to Peg Falk, a social worker at Children's Hospital who has known the Polinskes for four years.

"These children are very, very difficult to take care of," Falk said. "They end up with the Polinskes, and they get fat, they smile, they make silly noises, they attempt to roll over. . . ."

"They're wonderful people, and I don't know how they do it. We all end up scratching our heads about these kind of folks."

The Polinskes get some of the most difficult foster children their pediatrician, Carl Eisenberg, has ever seen.

"The kinds they get don't get better," Eisenberg said, "The diseases they have don't go away. But they respond and are happier when they are loved."

Love is the key, Bob said. "A lot of

love, then the Lord takes over the rest," he said. "And you work with them, you don't just leave them lay. You bounce them around like a normal child, treat them just like a normal child."

Said Shirley: "And you can't pity a child like this, or they'll never progress. If you pity them, you aren't facing the problem yourself."

The Polinskes laugh when talking about packing up their brood for family picnics and vacations, driving along in their five-year-old motor home complete with all the needed tubes, wheelchairs and battery-operated medical gizmos.

"We always say, have bag, will travel," Shirley said. "We've been to so many states, it's not funny."

Shirley sees the family excursions as a way to bring the handicapped into the open, to educate society about their capabilities.

In addition to caring for her own family, Shirley does volunteer work with other handicapped children at the Veterans' Administration. She is looking forward to playing Santa two times this Christmas season.

It's a fulfilling life, but it's not easy, the Polinskes admit. Many nights they can't wait to get to bed.

And when the children are placed for adoption and leave their home, it is especially hard.

"When a baby leaves, I say I'm not going to do it again," Shirley said. "But when that phone rings, I'm right there again."

"I guess I'll do it till I can't anymore. Some day I'll have to quit, but I don't know when."

"As long as there are children who need us, we'll be taking them in." □

(Bob and Shirley are members of Redemption, Milwaukee, Wisconsin.)



Linda Steiner is a reporter for The Milwaukee Journal, Milwaukee, Wisconsin. The article is reprinted with permission.



ONE WHO WAS KEPT

by James G. Witt III

You would like Steve Nadig. A fellow WELS member from the Pacific Northwest, Steve is a fine young Christian man. He is friendly and fun-loving, considerate and compassionate, honest and humble, disciplined and determined. He's interested in sporting events, social life and spiritual matters.

Steve is one we kept. In fact, he is one of hundreds of WELS college students who every year are kept growing in their faith and involved with their church body through the work of the WELS Campus Ministry program.

Steve certainly wanted to be kept close to his Savior and church during his college years. A resident of Camas, Washington and a member of Peace Lutheran Church in Vancouver, Washington, Steve came to campus with a strong family-nurtured and home-church-fostered love for the Lord Jesus and the gospel-centered fellowship of the WELS. When he enrolled at Washington State University in Pullman in the fall of 1982, he sought the local WELS congregation, Divine Savior Lutheran Church, and made it his spiritual home.

Steve faced his share of spiritual challenges while at Washington State. He didn't face anything that deeply tempted him to give up his Christian faith. Although he had an unbelieving professor or two who openly criticized Christianity in class, the comments didn't shake Steve's faith. Strange cults were active on campus, but none attracted Steve's attention.

The matters that challenged Steve were different. I recall them very well. One challenge was the general disinterest in church and biblical Christianity among the majority of his peers. It's not easy to be faithful to Jesus when classmates and roommates don't care. Another challenge was the demanding course load Steve took. Semester after semester he took difficult, time-consuming, energy-draining classes to gain a degree in engineering. The demands of school can make it easy for a person to pull away from regular involvement in his spiritual life.

Steve faced a third challenge in the form of friendly invitations from members of religious groups on campus to attend Bible study and fellowship functions. The groups had appealing programs, but offered an erroneous brand of Christianity. Steve had to work through the

issue of making a God-pleasing application of the teaching of fellowship.

A fourth challenge I recall was Steve's obvious need to be active in service to Christ and his people. Steve's faith needed more than good spiritual feeding through worship and Bible study. It needed the healthy exercise which service opportunities provide.

Those were challenges which threatened to stunt or frustrate Steve's faith life at school. But God kept Steve. He used the WELS mission church in Pullman and the WELS Campus Ministry program to do it. Steve found a fellowship of believers who encouraged him to be faithful to Christ in the face of peer apathy and time pressures. He found a pastor to give him biblical answers to his questions and to strengthen his faith through gospel-centered preaching and teaching. He found opportunities to serve Christ as an usher, a lector, the president of the student group, an organizer of retreats and a devotion leader.

Through the synod's Ministry by Mail for WELS college students and his election to the Student Advisory Board of the Campus Ministry Committee, Steve had the opportunity to learn more about the scope of our synod's work and to assist in the development of the synod's ministry to college students.

Steve graduated from Washington State with his degree in engineering last December. The WELS members and students in Pullman have said their farewells and wished him God's blessings for the future. We don't expect to see Steve very often in years to come. But we do expect that he will continue to be a growing, serving disciple of Jesus Christ and an active leader in a WELS congregation, thankful (as we are) that he has been kept and is very involved in keeping others. □



Pastor Witt serves at Divine Savior, Pullman, Washington, and is a part-time campus pastor.

LETTERS

Board for Parish Education replies

A news item in the February 1, 1986, issue stated that St. Paul of Stockton, Kansas left the Wisconsin Synod and cited false doctrine in the Sunday school course as one of its reasons. This is news to the Board for Parish Education (BPE). What is written in the Sunday school course is of special concern for the BPE because it is responsible for the Sunday school material. In preparing its material for the listening/reading level of the children, the staff of the BPE has faithfulness to the word of God as its top priority. If the BPE has published anything that is contrary to the Bible, it would like to hear of it so it can be corrected. On the other hand, if the BPE believes that what is written in the publication is supported by God's word, it should be given the opportunity to defend what has been written in the course. In the case of St. Paul, Stockton, the BPE was never given the opportunity to correct or defend what it had written.

William E. Fischer
Brookfield, Wisconsin

(Pastor Fischer is secretary of part-time Christian education in the Board for Parish Education office.)

Community programs

The article "Church programs for the community" (January 1) made some very good points. However, I found some of the statements unsettling.

We should certainly make an attempt to be community-conscious in setting the time of worship services to accommodate visitors if possible. A worship folder for newcomers would also be excellent. However, infants need God's word too. Wouldn't it be better to explain in the worship folder why we do not have a nursery rather than start one to suit the newcomers?

The idea of the church itself having secular enrichment programs does not coincide with our commission to "preach Christ and him crucified." I would rather see these types of programs handled by individual members. For example, each church's AAL branch offers good secular programs.

Though the church can do some things to make itself more appealing to the unchurched, I feel that its members have a greater responsibility for this mission work. Pastor Gerlach gave some good examples of ways in which individuals can win others to the Savior. The church should train and encourage its members to better do this work in the community rather than trying to be all things to all people. Many churches have strayed from the gospel in the name of better serving the community.

Eileen Sullivan
Phoenix, Arizona

Addresses should be given

The Northwestern Lutheran has in the recent past brought some of our synod's special work to the attention of the readers without giving any addresses where contributions could be sent. I speak here of the relief fund which aids disaster victims in Ethiopia and elsewhere, and also of the radio broadcast "Dies ist der Tag" aimed at German-speaking residents of Soviet Asia.

I believe that if the magazine expects its readers to give such projects meaningful support, then the magazine should endeavor to communicate to the readership on a continuing basis the addresses where contributions may be sent.

Not only were no addresses given in the articles written about these activities; I could find none elsewhere in the publications either (such as on the page of announcements of organizational occurrences).

Stephen C. Allen
Tucson, Arizona

(Normally articles do carry such addresses. Of the two articles cited, one did not, however. There are 38 such "restricted funds" for various worthy purposes in the synod's financial reports. It is impossible to carry the addresses of these accounts in The Northwestern Lutheran either regularly or irregularly. There is another way: send the money to the synod office indicating where the money is to go. It will get there, without fail.)

Information on Handel

I was disappointed to read that Handel gave no sign of confession, no commitment to Christ (December).

In a book I recently acquired entitled "Men of Music" in which there was a wealth of information on Handel, I came across a positive piece of information that led me to believe that Handel did indeed believe in his Lord and Savior. "I want to die on Good Friday," Handel is quoted as saying, "in the hope of rejoining the good God, my sweet Lord and Savior, on the day of his resurrection."

Elsie Heumann
Malabar, Florida

Comments on Christian rock

Like Mr. Payne, I too have located the local Christian rock station on the radio (February 1). Much of the music played on this station is spiritually uplifting. However, some of the music aired has a few doctrinal shortcomings.

Mr. Payne can leave his station where it is. His station has what he referred to as "high quality programming." But for those of us whose stations could use improvement, let's use what Scripture has taught us so our stepping to Christian rock won't be a spiritual slip-up.

Denise Meyer
Milbank, South Dakota

It is most noteworthy that Mr. Payne mentions a continuation of searching and studying Holy Scripture in his article on rock music. God speaks to us in his word as holy men of ages past testified when they wrote the Holy Scriptures. We can examine the words of any song or hymn and compare it with the word to see whether they carry the true gospel messages of sin and grace.

Because of the many sources for lyrics and melodies of songs and hymns, we are compelled to examine all Christian music to ensure that it truly is Christian and not a distortion of God's truth.

Dennis L. Gross
Garland, Texas

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



Famous church leader dies in Toronto . . .

Dr. Oswald J. Smith, founder of the congregation that is believed to have raised more money for missions than any other church in the world, died in Toronto January 25 at the age of 96. The Peoples Church in Toronto, which he founded in 1928, has contributed more than \$23 million for world missions and has supported some 500 missionaries in more than 40 countries. Dr. Smith preached in 80 nations, wrote more than 600 hymns, and was the author of 35 books that were published in 128 languages. When he was ordained to the Presbyterian ministry in 1908, he asked to be sent as a missionary to India, but was told that he was too frail to engage in such strenuous work. In 1955, on the 25th anniversary of his ministry at the Peoples Church, Dr. Smith recalled the decision and said, "It has been better this way as I have been able to send so many missionaries out. God knew what he was doing, and it was very wise of the Presbyterian Church to turn me down."

Concluding amens discarded . . . The practice of tacking an "amen" onto the end of every congregational hymn began only in the 19th century, according to the editor of the United Methodist's new hymnbook, whose contents are now being planned by a hymnal revision committee. The revision panel's recent decision to omit concluding "amens" except in the case of hymns whose texts are prayers is in keeping with current practice among producers of new hymnbooks, said Pastor Carlton R. Young of Nashville, editor of the hymn collection that will be submitted for approval to the Methodists' 1988 General Conference. Both the just-issued "Hymnal 1982" of the Episcopal Church and the Reformed Church in America's new book, "Rejoice in the Lord," omit concluding amens entirely. According to Dr. Young, the widespread custom of adding amens to most hymns started with the highly influential 19th-century book "Hymns Ancient and Modern," used by the Church of England. Dr. Young said that some congregations may not agree with the panel's decision and will think the ending of a hymn is too abrupt without an amen. "I think some of them will ask the organist to play it anyway. We'll probably write into our final report that those who want to can fake a 4-1 plagal cadence at the end of hymns where the two amen chords have been omitted," he said.

Former church president dies . . . Pastor Armin Schlender, 81, former president of the Church of the Evangelical Lutheran Confession in Germany, died on December 28 in Bremen. He was president of the church from 1952 to 1968. Burial services were held on January 6 at Bonn-Bad Godesberg. The Church of the Evangelical Lutheran Confession, a sister church of the Wisconsin Synod, merged with the Independent Evangelical Lutheran Church (SELK) in 1976.

Church leaders oppose TV sex and violence . . .

A widely diverse group of 1600 Christian leaders have condemned excessive sex and violence on television and pledged to pressure networks and advertisers to curb this "moral pollution." Bringing together both liberal and conservative Protestants, Roman Catholics and Eastern Orthodox, the appeal launched a new national organization called Christian Leaders for Responsible Television. "More and more, television is seen as a purveyor of gratuitous sex and violence, undermining moral values and reflecting a perverted, corrupted caricature of human existence," the church leaders declared. Representatives of the new group will immediately seek meetings with the heads of the three major television networks, the church leaders said. They also announced plans to meet with leaders of companies which "lacked sensitivity" in selecting programs to sponsor. Although stopping short of calling for an economic boycott of television networks and advertisers, the church leaders held out the possibility that they might take such action in the future. While expressing hope that the media and corporate leaders will "join us in this campaign," the church leaders added: "Should the networks and advertisers refuse to take appropriate steps to stem the tide of filth that is now evident, then we will seek other means of combating the forces of corruption that are engulfing us."

Children's translation of Bible planned . . .

At the annual meeting of the American Bible Society's National Advisory Council, Maria Martinez, program development officer, announced a new project which seeks to translate the Bible into language which can be easily understood by 5- to 9-year-olds. Many Christian educators find that the text of present Bible translations are "not the most useful" for young people, Martinez told her audience. She explained that it would not be another book of Bible stories retold for children, nor a paraphrase, but an actual, faithful translation of the Biblical texts.

New Canadian church body planned . . .

Recently the Lutheran Church-Canada, composed of three districts of the Lutheran Church-Missouri Synod, voted to form their own independent church body. Formation of the new church would join Missouri Synod congregations in Canada who wish to become part of it. Delegates also approved a proposed constitution. The constituting convention for the new church will be held sometime in mid-1987.

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.

Missionary commissioned for Indonesia by Charles D. Found

"Sebab itu, hai anakku, jadilah kuat oleh kasih karunia dalam Kristus Yesus. Apa yang telah engkau dengan dari padaku di depan banyak saksi percayakanlah itu kepada orang-orang yang dapat dipercayai yang juga cakap mengajar orang lain."

These words were spoken by Missionary Bruce Ahlers on Sunday, November 24, 1985 and are found in the Indonesian Bible, 2 Timothy 2:1,2. Missionary Ahlers, home on furlough, was present at the commissioning service of his newest colleague, Pastor Gary F. Schult.

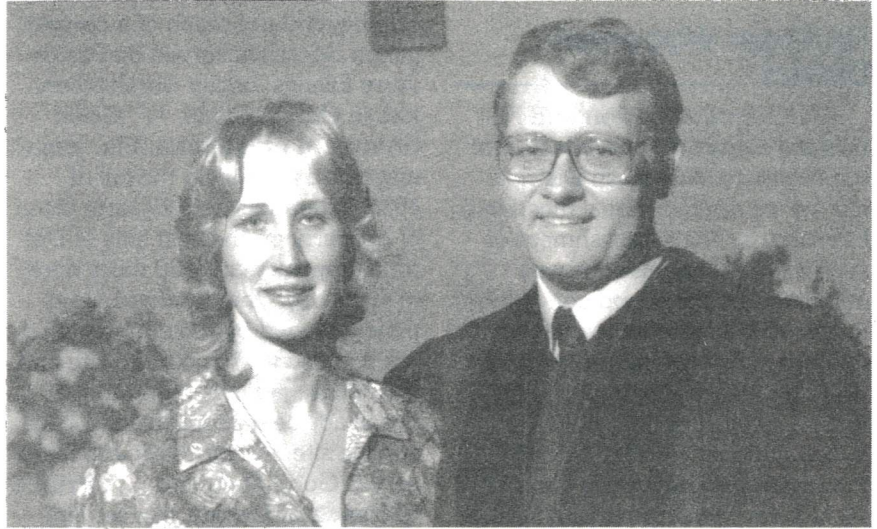
Missionary Schult's commissioning service was held at Eastside, Madison, Wis. Pastor Leonard Koening of Plymouth, Mich., preached the sermon and the rite of commissioning was read by Pastor Kurt Koeplin, chairman of the executive committee for Southeast Asian Missions. In addition to Missionary Ahler's words of blessing in the Indonesian language, other pas-

tors spoke words of encouragement and blessing in Chinese, German and English. The Eastside grade school children and the Singers for Christ, an adult choir from the Madison area, sang at the commissioning service.

Missionary Schult and his wife, Janice, have three sons, Jeremy,

Matthew and Nathan. While awaiting their Indonesian visas, the Schult family remains in Madison where they are able to attend language school at the University of Wisconsin. Before accepting the call to this mission field Pastor Schult had served congregations in Florida and South Carolina.

Janice and Missionary Gary Schult



Apache field secretary retires

At the 1957 convention it was reported that the executive committee for the Lutheran Apache Mission had appointed Pastor Raymond Zimmermann of Glendale, Ariz., field secretary for the mis-



Zimmermann

sion. The administrative work of the mission was assigned to him, the report said, to relieve Superintendent Uplegger so that he could continue his language work.

Several years later when Pastor

Uplegger was unable to continue as superintendent because of advancing age, Pastor Zimmermann was also given responsibility for that area of the work.

After his retirement in 1983, Zimmermann continued to serve as field secretary. But at the January meeting of the world mission board, the Apache mission executive committee reported that Zimmermann has retired. "Health difficulties and advancing age," the committee said, "made it increasingly difficult for Pastor Zimmermann to be on the field as much as he would have liked. . . . He will remain as an advisor to the committee as long as health permits."

Pastor Eric Hartzell was appointed superintendent of the field for a one-year term. The appointment will be subject to review after one year.

Arizona Lutheran Academy plans building

"If the Lord blesses us, we will be in our new school building by Labor Day," according to Robert W.

Adickes, principal of Arizona Lutheran Academy, Phoenix.

The academy with an enrollment of 183 was forced to look for new quarters when the city of Phoenix terminated the academy's lease of Madrid School effective July 1, 1986.

The federation of congregations supporting ALA moved quickly to purchase an 18-acre site for \$1.2 million. Final plans are ready and it is estimated that construction will begin around April 15. Completion date for the new school, large enough for 350 students, is Labor Day.

A campaign for funds, "It's Your

IN THE NEWS

Move," is underway and is scheduled for completion on April 6. The minimum goal for the land and the \$800,000 building is \$350,000.

ALA was begun in 1978 using the facilities of St. Thomas Lutheran Church, Phoenix. The first year there were 44 freshmen and sophomores enrolled. Outgrowing the facilities at St. Thomas, the academy secured a five-year lease of the Madrid School in 1980.

Northern Wisconsin District

The **Communication and Financial Support Commission** of the Northern Wisconsin District met for its organizational meeting February 5. The establishment of such district commissions was mandated by the synod convention to free circuit pastors to deal with doctrinal/spiritual matters and to promote greater communication and financial support within the congregations. . . . The **Anchor Pregnancy Counseling Center** of Manitowoc, associated with WELS Lutherans for Life, was dedicated February 2. . . . Also the **Associated Appleton Area (AAA) Pregnancy Counseling Center**, sponsored by the Appleton chapter of WELS Lutherans for Life, will be dedicated March 16. . . . **Trinity of Kaukauna** celebrated the 100th anniversary of the founding of its Christian day school on February 9. Pastor David M. Gosdeck, a son of the congregation, was guest speaker and Wilbert Luehring, former teacher at Trinity, was guest organizer. A reception was held in honor of Pastor Gosdeck and Mr. Luehring.

— Jan Eggert

South Atlantic District

Emmanuel of Zephyrhills, Fla., dedicated its new parsonage on November 17, 1985. Pastor Marvin Radtke, mission counselor for the district, was the guest preacher.

The new parsonage built at a cost of \$55,000 was funded with a CEF loan. Organized in 1979, Emmanuel has 66 communicant members and is served by Pastor Roger Sloan. . . .

Messiah, an exploratory mission in Atlanta, Ga., has purchased a five-acre site for \$295,000. The purchase was made through the Advance Site Purchase program, a system designed to enable new missions to purchase land before rising prices push property beyond the reach of a congregation. **Messiah**, served by Pastor Jerry Ewings, began worship services in October 1985. . . . **Good Shepherd of Deltona, Fla.**, organized as a mission in the fall of 1985, is purchasing a 2½-acre piece of property on the east side of Deltona (approximately 30 miles north of Orlando). The purchase, completely funded by the congregation, will be used for the church site and the congregation is trying to purchase adjacent property for a parsonage site. Pastor Mark Johnston serves Good Shepherd. . . . **Prince of Peace of Lehigh Acres** dedicated its worship/education/fellowship facility and new parsonage on January 12. Pastor Rodney Busch of Crown of Life, Ft. Myers, was guest preacher. Granted mission status in 1982, Pastor Mark Kock serves the 27-member congregation. . . . **Gloria Dei of Memphis, Tenn.**, dedicated a new stained glass window on February 2.

Former pastor of the congregation, Rodney Busch, was guest preacher. Located above the altar, the circular window depicts the four gospels and is divided by a Greek cross. Pastor Kurt Lueneburg is the pastor. . . . **Sola Gratia of Perry, Ga.** began the first WELS radio ministry in Georgia on January 19. The program, "Guidance from God's Word," is broadcast Sunday mornings on station WPGA, which serves the 70,000 people in the middle Georgia area. Pastor Joel Leyrer, pastor of Sola Gratia, is the program speaker.

— David Nottling

WITH THE LORD

Benjamin Alfred Borgschatz 1900-1986

Pastor Benjamin Borgschatz was born December 31, 1900 in Zumbrota, Minn. He died January 6, 1986 in Zumbrota, Minn.

A 1932 graduate of Concordia Seminary, Springfield, Ill., he served congregations in New Ulm, Minn.; Timber Lake, Isabel, Akaska, Tolstoy, and Watertown, S. Dak.; Platteville, Lancaster and Eagleton, Wis.

In 1932 he married Selma C. Cordes. He is survived by daughters, Rhoda (Frederic) Kosanke, Kathryn (Sydney) Smith, Dorothy (Leonard) Rusch, Eunice (Richard) Reese and Muriel (Robert) Most; brother, Elmer; sisters, Lorena (Edwin) Hadler, Lilly (Arnold) Stechmann, and Edna Ihrke; and 13 grandchildren.

Funeral services were held January 9 at Christ, Zumbrota, Minn.

Karen Marie Dietz 1957-1986

Karen Marie Dietz (nee Putz) was born January 11, 1957 in Casa Grande, Ariz. She died January 20, 1986 in Fontana, Calif.

She attended Dr. Martin Luther College, New Ulm, Minn., and taught schools in Cibique, Ariz., Mission Viejo, Tustin and Riverside, Calif.

In 1979 she married Alan Dietz. She is survived by her husband; children, Ryan, Rachel and Robin; parents, Pastor and Mrs. Marvin Putz; brothers, Dale and Pastor David; and sisters Mary Otterstatter, Rita and Judy Putz.

Funeral services were held January 24, 1986 at St. Paul, Riverside, Calif.

August E. Kehrberg 1894-1986

Pastor August E. Kehrberg was born December 31, 1894 in Marshfield, Wis. He died January 25, 1986 in Frankenmuth, Mich.

A 1918 seminary graduate, he

served Emmanuel, Tawas City, Mich. as pastor and taught in its school until 1928 when he was called to St. John, Zilwaukee, Mich. where he served six years before accepting a call to St. John, Frankenmuth, where he served until his retirement in 1961.

In 1918 he married Lillian Hill. He is survived by sons, Dr. Willard (Mildred) and Luther (Elva); three grandchildren and three great-grandchildren.

Funeral services were held January 28, 1986 at St. John, Frankenmuth, Mich.

Robert William Kleist 1925-1986

Pastor Robert William Kleist was born March 15, 1925 in Racine, Wis. He died February 7, 1986 in Milwaukee, Wis.

A 1949 seminary graduate, he served congregations in Batesland, S. Dak., and Pickett, Wis. Since 1959 he has served as institutional pastor for the Wisconsin Lutheran Institutional Ministry, serving as senior chaplain. He was senior chaplain at the Milwaukee County Medical Complex where as head of the Department of Pastoral Care he served on the hospital's Administrative Council and its Human Relations Committee. He was also a member of the Mission for the Visually Handicapped Committee. He was a founding member of the board of Wisconsin Lutheran Child and Family Service and served as secretary from 1965 to 1974.

In 1949 he married Dorothy Kirst. He is survived by his wife; sons, Pastor James (Jody) and Thomas (Kris); daughters, Patti (Greg) Alsch and Nancy (Dale) Just; and 17 grandchildren.

Funeral services were held February 10, 1986 at St. James, Milwaukee, Wis.

Viola Schlueter 1908-1986

Miss Viola Schlueter was born April 22, 1908. She died January 11, 1986 in Watertown, Wis.

For 26 years she taught school at

St. Paul, Fort Atkinson, Wis. and for 28 years at St. John, Watertown, Wis. In addition to her grade school duties she taught piano and was organist at St. John.

She is survived by her sisters, Dorothy (Robert) Kujawski and Ruth (Robert) Merrill; nieces and nephews.

Funeral services were held January 15, 1986 at St. John, Watertown, Wis.

Esther Schnitker 1897-1985

Esther Schnitker was born September 4, 1897 in Grand Island, Nebr. She died December 29, 1985 in New Ulm, Minn.

She attended Bethany College in Mankato, Minn. and the Sherwood School of Music in Chicago. She taught piano classes in the Mankato area.

In 1932 she was employed at Dr. Martin Luther College as assistant librarian and taught typing classes. She retired in 1969.

She is survived by sisters, Irene Rossin and Ruth (Kermit) Stevenson; brothers, Carl and Heine; nieces and nephews.

Funeral services were held January 3 at St. John, New Ulm, Minn.

NOTICES

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

CONFERENCE

Dakota-Montana District, Pastoral Conference, April 8-10 at St. Paul, Rapid City, S. Dak. Agenda: Survey of Old Testament Apocrypha (Hoyer); Exegesis of 1 Peter 1 (Naumann); There is no Corresponding Genus Tapainoticus (Schulz); Status of the "New Lutheran Church" (Zell); Application of the Keys in Dealing With Delinquent Members (Schulz); Introduction to the Sermon — Do's and Don'ts (Zittlow).

CHANGES IN MINISTRY

PASTORS:

Allwardt, William H., from St. Paul, Valley City, N. Dak., to St. John, Witten/Trinity, Winner, S. Dak.
Cloute, James T., from Christ, Marshall, Minn., to River-view, Appleton, Wis.

TEACHERS:

Christianson, Jan M., from Riverview, Appleton, Wis., to Ascension, Escondido, Calif.
Pagels, Carol, from inactive to St. Mark, Watertown, Wis.
Plath, Timothy M., from St. Paul, New Ulm, Minn., to Michigan Lutheran High School, St. Joseph, Mich.
Polzin, Barbara, from inactive to Trinity, Nicollet, Minn.

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

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

April 14-16

Business to be acted on is to be submitted to the executive secretary of the board, with copies to be furnished the chairman of the board, no later than ten days prior to the meeting date.

Ralph E. Scharf, Secretary
Board of Trustees

COLLOQUY

In a colloquy held January 20, 1986, Walter F. Elgin, formerly a pastor in the Lutheran Church-Missouri Synod and the Federation of Authentic Lutherans, was found to be in agreement with the doctrine and practice of the Wisconsin Evangelical Lutheran Synod. He will spend a summer quarter at our Wisconsin Lutheran Seminary, Mequon, Wis.

Second Vice President Donald F. Bitter
District President George W. Frey
Professor David J. Valleskey

COLLOQUY

In a colloquy held January 22, 1986, Robbin Tisdale, formerly a pastor in the Lutheran Church-Missouri Synod, was found to be in agreement with the doctrine and practice of the Wisconsin Evangelical Lutheran Synod. He will spend the third quarter this year at Wisconsin Lutheran Seminary, Mequon, Wis.

Second Vice President Donald F. Bitter
District President Gerald E. Free
Professor Armin W. Schuetz

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.

ADDRESSES

PASTORS:

Bushaw, Robert D., 105 W. 6th St., Jordan, MN 55352; 612/492-6086.
Gerlach, Bryan M., 7829 Hampton Lane, Citrus Heights, CA 95610; 916/961-8248.
Luchterhand, Lyle L., 621 S. 31st, Manitowoc, WI 54220; 414/684-8727.
Natsis, William F. II, 107 E. McKay St., Saline, MI 48176; 313/429-1087.
Russow, David P., 4660 Hogan Dr., Fort Collins, CO 80525; 303/223-3919.
Wiedmann, Lynn E., 4618 NW 41st St., Gainesville, FL 32606; 904/372-5509.

**MARTIN LUTHER PREPARATORY SCHOOL
CHOIR TOUR 1986
Itinerary**

March 21 7:30 p.m. St. Paul, St. James, MN
 March 22 8:00 p.m. First Lutheran, Gary, SD
 March 23 10:00 a.m. Immanuel, Willmar, MN
 March 23 7:30 p.m. St. Paul, Alexandria, MN
 March 24 7:00 p.m. Ascension, Moorhead, MN
 March 25 7:30 p.m. St. Mark, Bemidji, MN
 March 26 7:30 p.m. Trinity, Minocqua, WI
 March 27 7:00 p.m. St. Paul, Green Bay, WI
 March 28 1:30 p.m. Christ, Denmark, WI
 March 28 7:30 p.m. Trinity, Kiel, WI
 March 29 7:30 p.m. St. Paul, Neosho, WI
 March 30 Easter Salem, Milwaukee, WI
 sunrise
 March 30 9:15 a.m., Good Shepherd, West Allis, WI
 10:45 a.m.
 March 30 7:00 p.m. St. Luke, Kenosha, WI
 March 31 7:30 p.m. St. Paul, Platteville, WI

**WISCONSIN LUTHERAN SEMINARY
MALE CHORUS
EASTER TOUR
Itinerary**

March 26 Emanuel, St. Paul, MN
 March 28 St. Matthew, Spokane, WA
 March 29 Grace, Yakima, WA
 March 30 Redeemer, Yakima, WA
 March 30 Good Hope, Ellensburg, WA
 March 30 Calvary, Bellevue, WA
 March 31 Evergreen L.H.S., DuPont, WA
 April 1 Beautiful Savior, Corvallis, OR
 April 2 Grace, Portland, OR
 April 3 Messiah, Nampa, ID
 April 6 St. Paul's, New Ulm, MN

Please consult the individual congregations for church locations and concert times.

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OWLS HOSTELS

Two OWLS hostels will be conducted this summer:

- At: Martin Luther Preparatory School
 Prairie du Chien, Wis.
 June 22-28
- At: Dr. Martin Luther College
 New Ulm, Minn.
 July 13-19

For further information about these educational opportunities for anyone age 50 or over, contact: The Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

LWMS SPRING RALLY

The Metro-South Circuit of the Lutheran Women's Missionary Society will hold its spring rally April 22, 9:30 a.m. at Resurrection, 213 E. Howard Ave., Milwaukee. Pastor Duane Tomhave, executive secretary of the Board for World Missions will give a slide presentation, "Sights and Sounds of World Missions."

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnston
Home Address
 Kastanien 64
 6501 Klein Winternheim
 West Germany
 Phone 011-49-6136-8041
Mailing Address
 Same as above

Rev. Lee A. Neujahr
Home Address
 Rennweg 70
 8500 Nurnberg 20
 West Germany
 Phone 011-49-911-538563
Mailing Address
 Merrell Barracks
 Bowling Center
 APO NY 09093

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

NAMES WANTED

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

- ELK RIVER, MINNESOTA** — Pastor Dan Schoeffel, 15413 NE 95th St., Elk River, MN 55330; 612/441-5250.
- SHERMAN/DENISON, TEXAS AREA** — Pastor Jonathan C. Voss, 2814 Windsor Dr., Sherman, TX 75090; 214/892-0462.

EXPLORATORY SERVICES

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

DECORAH, IOWA — U. V. Koren Memorial Ev. Lutheran Church (ELS), Cliff House, Decorah. 10:30 a.m. Pastor Mark DeGarmeaux, Rt. 2, Box 16, Waterville, IA 52170; 319/535-7229.

PORTAGE, WISCONSIN — Cross of Christ, lower level of My Place Restaurant, W. Wisconsin St. at Silver Lake Dr., Portage, 9:00 a.m.; SS/Bible class 10:15 a.m. Pastor Paul E. Pankow, 301 Crestview Ct., Portage, WI 53901; 608/742-5609.

**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.

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.

ST. PETERS, MISSOURI — Good Shepherd, St. Peters Senior Center, 108 McMenamy Rd., St. Peters. 10:00 a.m.; SS/Bible class, 9:00 a.m. Pastor Peter Panitzke, 41 Steeplechase Dr., St. Peters, MO 63376; 314/278-2458.

CHARLOTTE, NORTH CAROLINA — Grace, 7000 Providence Rd., Matthews N. Car. Pastor Jon Guenther, 704/365-3870 or 704/536-1753.

MILBANK, SOUTH DAKOTA — Peace, 103 S. 3rd, Milbank. 9:00 a.m.; SS 10:00 a.m. Pastor Timm O. Meyer, 1501 Aspen Dr., Milbank, SD 57252; 605/432-5464.

1986 OWLS CONVENTION

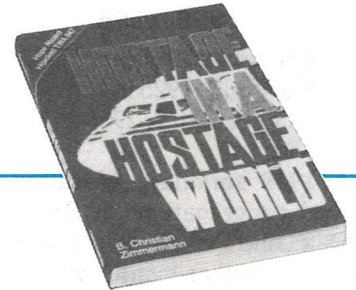
The third annual convention of the Organization of WELS Lutheran Seniors (OWLS) will be held July 8-10 at Long's/Clarion Hotel Convention Center, Lansing, Mich. Anyone age 55 or over or retired is encouraged to attend the convention which offers opportunity for spiritual, cultural and personal growth and fellowship opportunities to meet old and new friends. For information about the program, costs and bus service, contact: The Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

ANNIVERSARIES

Brewster, Nebr., St. John (100th), July 20. 10:00 a.m. service followed by noon barbecue; 3:00 service followed by lunch. Pastor Milton F. Weishahn, Rt. 64, Box 8, Brewster NE 68821.

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

Mishicot, Wis., St. Peter (125th), May 10, June 29, July 27, August 24, September 28, October 26, November 30, 9:00 a.m. and 7:00 p.m. Monday following. Pastor David W. Waage, 325 Randolph St., Mishicot, WI 54228.



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FROM THIS CORNER

In the February 1 issue there was a news item about a congregation which withdrew from the synod. The four charges cited in its withdrawal resolution were listed without comment. Correspondents urge me to elaborate on the charges (which are denied, of course, by the Wisconsin Synod). I will accommodate, though only for the sake of information, not debate.

The first reason cited is the synod's use of the New International Version of the Bible (1973-1978). Current debates about the accuracy of Bible translations began in 1946 with the appearance of the Revised Standard Version New Testament. The debate warmed up in the 1970s as the synod prepared to publish a new Sunday school course and catechism. In 1977 the synod authorized the use of the NIV in curriculum materials published by the Board for Parish Education. And there the matter stands.

The second allegation was that the synod is using Sunday-school and VBS materials which are no longer faithful to the word of God. Since it is not quite clear whether that charge is based on the use of the NIV or on some specific "errors" alleged to be in the materials, I called the congregation's current pastor (not of our fellowship). He said that while he was not present during the withdrawal debate, it was his understanding that the materials in question contained statements "which were more readily misunderstood than understood correctly." In the letters of this issue there is a letter on this point from Pastor Fischer, secretary of the synod's part-time Christian education department. I encourage you to read it.

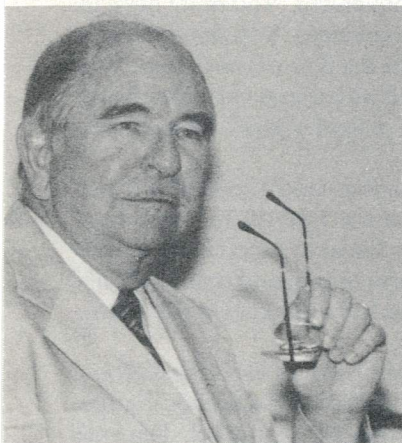
The third charge was that the "Wisconsin Synod continues to defend the Kokomo 4 statements which improperly speak of unbelievers and those in hell having the status of saints." Some members in our congregation in Kokomo, Indiana objected to 4 statements relative to the doctrine of objective justification. (*This We Believe* says this about objective justification: "Scripture proclaims that all are justified, for 'by the righteousness of one the free gift came upon all men unto justification of life.'") "Subjective" justification takes place when the world-atoning sacrifice of Christ is appropriated through faith by the individual sinner. The statement quoted in the withdrawal resolution about "saints in hell" is of unknown origin and is not that of the Wisconsin Synod.

In a newsletter to the pastors back in June of 1982 President Mischke commented: "It may be well to remind ourselves not to divide 'objective' and 'subjective' justification as if they were two totally different things which can be treated in isolation from one another. They are rather the two sides of the same coin, and there can be no 'saints' or salvation without faith."

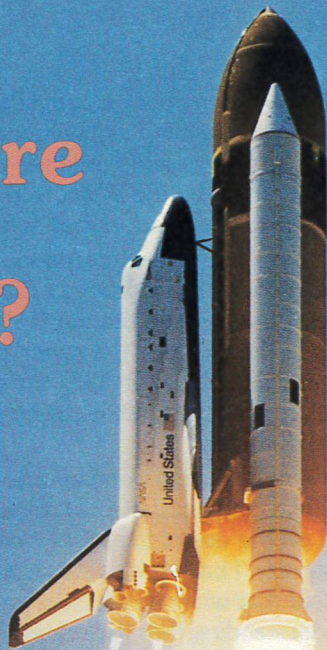
The final charge was that the Wisconsin Synod rejects the word of God on the divine institution of the local congregation and the pastoral office. In a dispute in the Synodical Conference dating back to the early teens of this century, the Missouri Synod contended that only the local congregation and the pastoral office are divinely instituted, and other forms of church and ministry are by human arrangement. The Wisconsin Synod contended that there are other forms of the church (synod, for example) and other forms of the ministry (teaching ministry, for example) which can be called "divinely instituted."

If all this has whetted your appetite for a deeper study of what the synod teaches, I suggest two things. One, buy and study a little booklet, *This We Believe*, a 24-page summary of what our fellowship stands for. Your pastor can get it for you. Second, if you are a back-issue saver, review the nine articles in TNL explaining *This We Believe*. The series began in the August 30, 1981 issue and ended in the November 1, 1982 issue.

James P. Schaefer



Where was God?



by Rolfe F. Westendorf

Among the many citizen comments that were broadcast following the shuttle disaster, there was one in particular that caught my attention: "It's times like this that make you wonder, 'Where was God?'"

To the person who asked it, the question made perfect sense. God is almighty. He can do anything. He could have prevented the tragedy that snuffed out the lives of our seven astronauts. If he was where he was supposed to be, this disaster would not have happened. And the same could be said of every other national and personal tragedy. "Where are you, God, when we need you?"

On the other hand, the question makes no sense at all.

Where is God? Right where he has always been, directing the affairs of false and foolish humans so that his good and gracious will may be accomplished. Disaster and grief are a natural part of living in a sinful world, and with infinite wisdom God uses misfortune as one of his tools for guiding his people to heaven.

God was there when Challenger blew up, to remind man of his frailty and failure, and to take souls of believers with him to heaven. In the sad days that followed, God was there to comfort the bereaved families and to help them put their lives back together again. God did not suddenly lose control. For this disaster was one small part of God's vast and incomprehensible plan for bringing his children home.

The trouble is that many people keep God like they keep an aspirin bottle, on the shelf, to be used only as needed, in dosages not to exceed the recommended amounts. You don't take aspirin when you don't have a headache. So if things are going smoothly, why bother God? You know he's there, of course, just like you know where the aspirin bottle is. But you don't have to change your plans on his account.

This kind of god is very convenient. You don't have to deal with repentance and forgiveness. You don't have to restrict your activities or fight the flow of the crowd. You don't have to trouble yourself with things like church and budgets. Just keep him on the shelf where he'll be handy when you need him.

But there's a problem with that kind of god. If he's not real on the good days, he's not real on the bad days either. The people who keep this kind of god find out that he doesn't work like an aspirin bottle, and they think it's his fault. When he doesn't perform to expectations, they ask, "Where are you, god?"

The real God is at the right hand of God the Father, making intercession for us, and for his sake the Father makes all things work together for our good. The real God is preparing a place for us so that we can be where he is. Nothing shall separate us from the love of God which is in Christ Jesus, our Lord. Those who know the real God know that the present sufferings are not worth comparing with the glory that will be revealed in us. In spite of our doubts, the real God is strong to deliver and to save. And because he is real, he demands and deserves our full-time attention and not only when we have a headache.

God was there when the shuttle blew up. He is also present when our plans blow up in our faces. We don't know what he's doing, but he does. And that's all that matters — when your God is the real God, who gives life through his Son, Jesus Christ. □



Pastor Westendorf serves at Siloah, Milwaukee, Wisconsin.