

The  
Northwestern  
Lutheran

JUNE 1, 1986

A letter from  
our chaplain

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Twenty-five  
years  
in Africa

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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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COVER — Nurse Terri Trew checking a baby at the Mwembeshi Lutheran Dispensary in Zambia, Africa.

## “Do this in remembrance of me”

*The Lord Jesus, on the night he was betrayed, took bread and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” In the same way, after supper he took the cup, saying, “This is the new covenant in my blood; do this, whenever you drink it, in remembrance of me” (1 Corinthians 11:23-25).*

“Don’t forget my milk,” says the wife as you leave for work. But it’s only when you turn into the driveway at night that you remember.

“I’ll put them where I’ll be sure to find them,” you think about the instructions for that new appliance. But months later, when you need them, where are they?

“I’ll do my homework later,” but after playtime and TV time comes bedtime and a tale of woe about homework undone. Tell me, why is remembering so hard and forgetting so easy?

Isn’t it often the same when it comes to the Lord and his precious gifts? Life with its hectic pace and hurried distractions has a way of pushing God’s treasures into the background. So also with that blessed meal, that holy sacrament, which Jesus has given us and of which he says so emphatically, “Do this in remembrance of me.”

### **Thank God, he always remembers**

That Thursday evening it would have been easy for Jesus to forget. Eating that Passover meal with his disciples, he had plenty on his mind. Ahead of him lay a night and day packed with the worst that men could ever invent. Ahead of him loomed the horrid darkness of hell into which he would be plunged because of the sins of the world. Who could have blamed him if he had told those disciples to leave him alone.

But he didn’t. His love for sinners wouldn’t let him. His love for sinners even moved him to leave a parting gift for them, a blessed inheritance which would help them through the ages. Looking at his disciples then and now, he saw how weak and wavering they would be. He saw how often they would need assurance of sin forgiven, how often their wounded hearts would need special healing.

And in love he gave them a miracle. He left them the treasure of his Holy Supper, in which he gives his true body with the bread and his true blood with the wine so that penitent sinners might be assured of forgiveness. “Go in peace,” he tells the penitent, “your sins are forgiven as surely as my body and blood which prepared that forgiveness and which you have now just received.”

Yes, thank God he never forgets, but in love remembers how weak we are and how much we need that assurance of forgiveness.

### **Pray God, we never forget**

God remembers, but we forget. And with such forgetting the world is always eager to help us. Foolishly and fraudulently it tells us that the yardstick for life no longer is God’s holy ten commandments, but the current standards of society. To cheat on our taxes isn’t so bad if one out of every four taxpayers polled admits doing it. To cheat on your spouse isn’t so bad either if almost 50 percent of wives surveyed say they have done it. To have an abortion isn’t so bad either if thousands are doing it each week.

We don’t have such lurid and dramatic sins to confess? Thank God! But remember by God’s standard each sin, whatever it may be, is equally serious and separates us from him. What does that tell me when anger simmers in my heart toward a rela-

tive or neighbor because of some happening in the past? What does that tell me when watching those bedroom scenes on the evening soaps starts the tiger in my heart growling? What does that tell me when my tongue slips into automatic transmission when it comes to guessing and gossiping about things going on around me? Trivial sinners we are not! God help us never forget how totally unfit we are each day to stand before him.

God help us also never to forget what he offers us in the holy supper. Someone once said that this sacrament takes that first Good Friday and moves it right down to today. In his Supper Jesus comes to me, the sinner, and says, “Take eat, this is my body which is broken for you . . . This is my blood shed for you. Your sins are forgiven. You go home in peace.” God help me remember what a Savior I have and what he offers me in his meal.

“Daddy, are we still friends?” That’s the question the little boy just had to have answered. Guilty of a misdeed, sent to his bedroom to learn the seriousness of his wrong, he couldn’t go to sleep till he had opened his father’s bedroom door and asked that anxious question.

“Still friends,” Jesus comes to tell us in his Holy Supper. “More than friends,” he says, “sons and daughters of God, forgiven and restored, bought and paid for by my body and blood.”

And we have to be urged, “Do this in remembrance of me”? □



Richard Lauersdorf  
is pastor of St. John,  
Jefferson, Wisconsin.

### The first step

It's happening all over: men and women, girls and boys, graduating. At universities and colleges, at high schools and technical schools — even at some kindergartens — it's graduation time. It's happening also at Wisconsin Lutheran Seminary in Mequon.

The term “graduation” is derived from a common Latin word (*gradus*) which means “step.” Students tend to think of graduation as the last step. Seminary graduation comes after a long period of schooling which includes four years of what secular universities call “graduate” study. Graduation does seem to be the last step. But one may better approach it as the first step.

We members of the synod can be thankful for the training which our seminarians get. Graduates will be firmly grounded in the Holy Scriptures, will have received instruction in the practice of ministry, will have matured in Christian faith and life.

A young minister (not of our synod), serving his first pastorate after the seminary, told of visiting a dying lady who reached out her hand asking, “Can you help me?” “I had nothing to say to her,” he said sadly afterwards. “Nothing. They didn't teach us anything about this in seminary.” We can expect our graduates to know what to say when called to the bedside of a dying person.

Good preparation for ministry does not, however, negate the suggestion that seminary graduation is anything other than a first step. One might look upon the seminary as a kind of nursery or cold frame where seeds (Latin: *semen*) are planted, nourished, and to some extent protected from the elements. The seminary graduate is like a tender plant set out in the field of this world, to grow and bear fruit. There will be stress in this transplanting; the seedling will be exposed to the storms of life; the danger is that it will not flourish.

The first step into the ministry will be made easier if the advice of the English parson/poet George Herbert is heeded. Writing of the country parson he urged: “The chief and top of his knowledge consists in the book of books, the storehouse and magazine of life and comfort, the holy Scriptures. There he sucks and lives.” To suck the sweet honey of the word — what a marvelous metaphor; good counsel for all to follow.

Members of our congregations must thank God for the young men willing to spend years of study in preparation for shepherding. We can make the first step easier by keeping them in our prayers, by caring for them as persons called to serve us with the word of life, by supporting them as they take up the task of ministry. Then, with the blessing of God, the first step will be in the right direction.

Victor H. Prange



Victor Prange  
is pastor  
of Peace,  
Janesville,  
Wisconsin.

# “Conclusion”

**Y**es, indeed, it is difficult to be a Christian. Don't let anyone tell you differently. Otherwise, why did John describe the inhabitants in heaven as those who “have come out of the great tribulation” (Revelation 7:14)? Oh, God knows whom he has elected. God knows who will spend eternity with him. God knows that the work of their salvation has already been totally accomplished by him through his Son Christ Jesus, and heaven is as certain as if they were already there. But Christians “live by faith, not by sight” (2 Corinthians 5:7). And that faith is constantly being assaulted. It is constantly being attacked. And God knows that too.

That is why he inspired John to write his first epistle to the Christians in Asia Minor in the first century A.D. and to us in the 20th century A.D. It is the “letter of assurance.” It is the letter written so that we “who believe in the name of the Son of God” may know that we “have eternal life” (1 John 5:13). This knowledge makes all the difference when sin tempts us, when our enthusiasm for Christ and his church starts waning, when false teachings attack us, when death surrounds us. What a difference it makes when we can say with confidence and boldness and assurance, “Yes, but I know whom I have believed.”

## Pray

So pray for this confidence. Don't let the simplicity of the act of prayer prevent you from tapping its power. For we know “that if we ask anything according to his will, he hears us” (5:14). After all that John has told us about our fellowship with God (1:6), and our living in him and his living in us (4:13), how can we not think of communicating with him in prayer, especially when it comes to asking for such vital gifts as the assurance of eternal life? It becomes ours through prayer.

The same holds true for others. Our prayers for them are equally effective. So pray also for others, especially for those who seem to be swaying in the faith. “If anyone sees his brother commit a sin that does not lead to death, he should pray and God will give him life” (5:16). A sin that “does not lead to death” is one which does not involve rejection of God and his way of salvation, but which is totally out of character for a child of God. John has given several examples of such sins in this epistle: refusal to obey God's commands (2:4), love of the world (2:15), and hatred of one's brother (4:20). Those who involve themselves in such sins are dangerously close to losing their faith, but with our prayers on their behalf God will renew *their* faith and confidence too, and give them life.

## Live with confidence

Oh, what a life of assurance we Christians enjoy through the power of the Holy Spirit and prayer. First,

“*we know* that anyone born of God does not continue to sin” (5:18). We become more successful in fighting sin. We are not so easily beset by temptation. The devil's power over us is destroyed. “The evil one does not touch” us (5:18). Secondly, “*we know* that we are children of God.” No more wondering what we are doing in this world, what our purpose in life is — we are here as children of God living in obedience, love, and perseverance. No more wondering where we will spend eternity — it will be in our Father's mansions.

Thirdly, “*we know* also that the Son of God has come and has given us understanding, so that we may know him who is true . . . even in his Son Jesus Christ” (5:20). Throughout this epistle John insisted on the total and real incarnation of the Son of God. He insisted on the death of Jesus to make an atoning sacrifice for our sins. He insisted on the need for belief in Jesus as the Redeemer. This is the understanding the Holy Spirit gave to John and every true believer who has real fellowship with God.

## Stay away from idols

John ends his epistle rather abruptly with these words, “Dear children, keep yourselves from idols” (5:21). The admonition is understood by the context of the entire epistle. Idols are false ideas and beliefs about the true God and an insult to him. In summary, this epistle has listed three of them: Idol #1 — the false idea that it doesn't matter what you believe as long as you believe. But it does matter what you believe. Substitute any doctrine concerning the God-man nature of Jesus Christ for the truth revealed in God's word and you have created an idol.

Idol #2 — the false idea that your faith and your morality are independent, that somehow you can confess a faith and live in sin. But light and darkness do not coexist. The Christian's faith is his life.

Idol #3 — the only certainty in life is that there are no certainties. But John's short epistle speaks volumes about certainties. In particular, the certainty concerning Christ Jesus. He certainly lived. He certainly died. He certainly rose again. He certainly is our Savior. “He is the true God and eternal life” (5:20). □



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.



Family Bible study

# A letter from our chaplain

## A month's activities in Europe

by Timothy L. Johnston

Our civilian chaplains in Europe and their wives: Lee and Eunice Neujahr, Mary and Timothy Johnston.



**G**reetings from Klein-Winterheim, West Germany! March provided once again the blessed privilege of serving numerous WELS members in a large variety of locations. The purpose for each of the occasions was the celebration of the holy events which took place in Jerusalem 2000 years ago.

Several new members joined with the "regulars" in the Frankfurt area at our Rhein Main worship service on the first Sunday of the month. Not only was it well attended, but with both sacraments it was truly a joyous occasion. Three infants were brought that afternoon to become members of God's kingdom through the sacrament of holy baptism. Their names and parents are: Valerie Ann Kohler, born January 14 to Matthias and Joanne; Erika Anne Vanderstreek, born January 4 to David and Carmen; and David Harrison Kuehl, born January 31 to Doug and Judy.

In Bitburg this month we welcomed two new families who have moved into the area. Mr. and Mrs. Umland were delighted to have their "worship room" filled to the brim that morning with 16 in attendance. One of these new families had a child of catechism age so I also began our classes together. In addition, our Kaiserlautern service later in the day was back to 43 in attendance.

Our usual potluck after our Lindsey Air Force Base service was replaced this month by a Bible class. We are still working our way through



Revelation with Dr. Becker's commentary. Our "12" are pretty steady in attending and quite consistent in taking up a lot of time with discussion. We've been meeting nearly every week at our house. Because of the excellent facilities at Lindsey AFB we held our class there that week. I said it replaced the potluck, but we nevertheless were able to "keep our strength up" by munching on cookies and snacks. This bunch never passes up the opportunity to sample each others' homemade goodies.

Our England retreat on Palm Sunday took place the fourth weekend in March, the 22nd and 23rd. We left Germany Friday afternoon and drove to the Netherlands where we held the fourth of our monthly services which have been scheduled there. Fourteen people were able to make both the service and the potluck afterward. We left after the dinner in what we thought was plenty of time but we were lucky to just make the ferry in Zeebrugge, Belgium. This is what makes life interesting!

We arrived in Felixstowe early the next morning and headed to Waterbeach to check into the Bridge Hotel for our retreat. We were happily surprised to learn from Mr. Harvey Howell, our retreat coordinator for England, that 25 people were registered there. This is a new record for this retreat. That afternoon the whole group went into Cambridge to shop and eat at Pizza Hut and we regrouped later for Bible class. Satur-

day evening was set aside for fellowship and our traditional Trivial Pursuit game. This time we tried the Bible version. Let me just say that it was a humbling experience for all.

Sunday morning we sang the praises of Christ's triumphant ride into Jerusalem. It is a unique experience to worship in one of the huge English churches. Even if it was just the church in Waterbeach. We even had the luxury of an organist who is a WELS member living in Wales. Her mother is visiting her at present and brought along a surprise for us — her traveling companion was a member of the church I served in South Dakota. We were really surprised to see Cleta Stroschine's face. Cleta said she was glad she could find WELS services during such an important time of the year and join with her fellow Christians at such a beautiful location on the Cam River. All of us gathered back at the hotel for lunch and then we parted company with the warm memories one always gets at these retreats.

**B**y far the biggest project this month was the Easter retreat in Budenheim. We had what we believe to be a record attendance with 105 registered at the hotel. This does not include the numerous families who commute to the hotel. Our Good Friday evening Tennebrae services were attended by 90 people. At the close of the service we paused in silence and in darkness as the last candle was put out. Then after its relighting we silently left the church and returned to the hotel with hope in the resurrection. At the hotel we met briefly for announcements; then enjoyed some fellowship and refreshments as we got reacquainted with each other.

Saturday morning was the time for Bible class and Sunday school. Lunch followed and the afternoon was free for all kinds of different activities. Some took the opportunity to shop at the large military facility at Mainz-Kastel, while others ventured out onto the economy. The Rhein River cruise which many had signed up for fizzled out due to the torrential rains which plagued us on and off all after-

noon. Quite a large number of people decided to go bowling at the local bowling alley in Mainz where we had reserved several lanes. We all had a great time observing each other's form and style.

Whatever the activity, everyone seemed to enjoy themselves. The evening meal was served at the hotel with fellowship following. We again attempted to play Bible Trivial Pursuit with the same humbling results. The traditional snacks and goodies were passed around and we all enjoyed just spending some time with one another.

Sunday morning Easter service broke another record with 127 in attendance. The children's and adult choirs added beauty to the service, while the baptism of little Daniel Isaac Gregg and the confirmation of Chad Williams, Jason Williams, Ryan Kline and Ben Froeming II added a special spiritual one.

Of course, the highlight of the day for the younger set was the annual Easter egg hunt which took place immediately following the service. We had quite an abundance of eggs this year which matched the enthusiasm of the seekers — a real joy to see. A delicious Easter dinner was served by our hostess and we gathered together once more before we all went our separate ways. The retreat was a total success.

In addition to the scheduled services already mentioned there were three Lenten services held in March. These were in Wiesbaden, Darmstadt and Pirmasens. They weren't really too well attended; yet, considering that these areas are not the most heavily populated with WELS members and that the message is for the few as well as for the many, they too were most worthwhile. Eight catechism classes, 27 letters on various subjects and private devotions with five soldiers rounded out a busy month under God's grace and direction.

Finally, may the peace which God has announced to the world again these past weeks bless your families and your households. □

*Timothy Johnston is one of two WELS civilian chaplains serving in Europe.*

# Thankfulness to Serve Him

## Twenty-five years in Africa

by Ernst H. Wendland

Under threatening skies and on makeshift seating arrangements a crowd of over 500 African villagers, schoolchildren and tribal dignitaries met with mission representatives to dedicate the newly erected Lutheran Dispensary building at Mwembezi, Zambia. The date was November 26, 1961. The service was simple, yet impressive.

A student choir from nearby Martin Luther School sang anthems. Pastor Edgar Hoenecke spoke briefly on the words of Jesus: "Come unto me and I will give you rest." Missionary Robert Sawall conducted the rite of dedication. Sala Chief Shakumbila addressed the assembly after the service. This marked the official beginning of our synod's medical mission work, a service of Christian charity which has been carried on in Zambia without interruption for 25 years and which expanded to Malawi in 1970.

Fortunately the rains held off on that gray November day. An African downpour can end an outdoor service in a hurry. Graciously the Lord has continued to smile on the efforts of this medical mission over the past quarter century. Gratefully the committee of the Central African Medical Mission is designating this year as one of *Thankfulness to Serve Him*, culminating its anniversary celebration with a service on October 19 at St. Matthew, Milwaukee, Wisconsin.

### In response to a need

The establishment of a mission compound in 1954 among the Sala tribe in Northern Rhodesia (Zambia) brought along with it the need for setting up some kind of

medical facility. This was simply taken for granted by the Africans. In their minds offering spiritual help included a concern for physical needs. Although the missionaries were not qualified to treat the kind of ailments brought to their homes for treatment, the people continued to bring their sick and to plead for help.

Mrs. Arthur (Hilda) Wacker, a registered nurse who in 1955 accompanied her husband on a brief tour of duty on the Sala Reserve, set up a temporary clinic in order to provide limited assistance for this need. It became evident, however, that a more permanent arrangement would be necessary. The executive committee under the chairmanship of Pastor Arnold Mennicke began to take steps to see what could be done, calling on the help of women's groups within the synod for support. The synod's Board for World Missions endorsed this undertaking with the stipulation that the project "be limited to modest proportions."

### A decision made

In 1957 a Medical Mission Committee was organized under the chairmanship of Dr. Arthur Tacke "to set up guidelines for establishing a limited care facility on our Sala mission compound." Dr. Heinz R. Hoenecke and Mrs. Edgar (Meta) Hoenecke, R.N., were appointed to serve on this committee. Since the question of what kind of medical facility was still undetermined, it was decided that a survey of existing medical care establishments in Africa be undertaken. Pastor and Mrs. Edgar Hoenecke were enlisted for this assignment.

Included in the 1960 survey of the Hoeneckes was a visit to a Methodist bush clinic at Kafue, Zambia, to the Lutheran Hospital of the Synodical Conference mission at Eket, Nigeria, and to the bush hospital of Dr. Albert Schweitzer in French Equatorial Africa. Much helpful advice was gained on these visits, and the committee was strengthened in its decision to erect "a primary care bush dispensary" to meet the needs of the Sala Reserve.

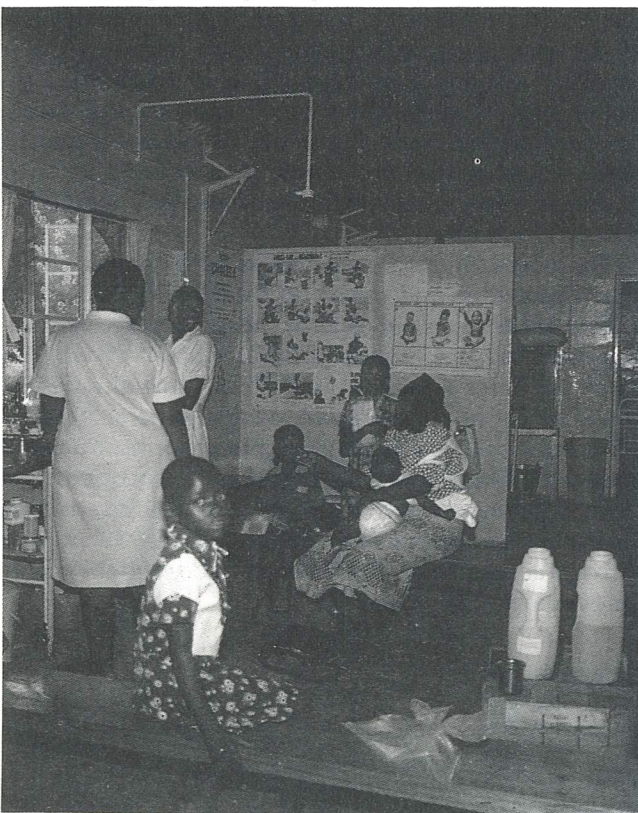
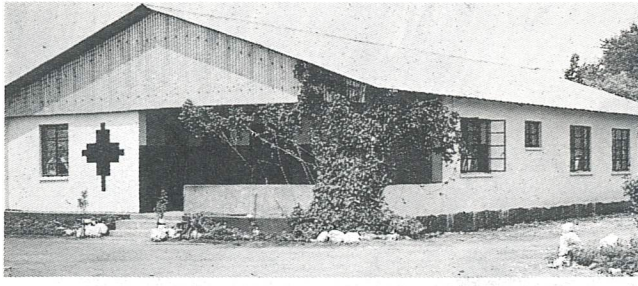
### A facility erected

Setting up and initiating a dispensary program within a year's time ought to be regarded in retrospect as nothing short of a modern miracle. A "blueprint" for medical mission guidelines was formulated; plans for a modest dispensary with separate living quarters for American nurses and African staff were drawn up; arrangements



Nurses Edith Schneider and Barbara Welch





Top, Mwembezhi Lutheran Dispensary in 1961; center, the dispensary today; bottom, treatment room.

with government health officials were negotiated; American nurse Barbara Welch and African assistants Benjamin and Zacchaeus Chindongo were engaged; buildings were erected with mission personnel to a great extent supervising the work — all in a new program and facing numerous problems connected with working in a foreign situation.

That all this somehow fell into place in time for the November 26, 1961 dedication makes for a fascinating story, one which Pastor Hoenecke has written and which will appear in the 1986 issues of the *WELS Historical Institute Journal*. The medical complex erected then is with a few renovations and alterations basically the same today, an indication of the careful planning that was done at that time.

### A mobile clinic in Malawi

The expansion of our medical mission program to neighboring Malawi was occasioned by somewhat different circumstances. The Lutheran Church in Central Africa had spread from Zambia to Malawi in 1963, and for some years was concentrated around the city of Blantyre in Malawi's southland.

When mission opportunities also beckoned in Malawi's agricultural heartland near Lilongwe, efforts were made to begin work there as well. Preliminary requests for the required government approval to work in that area, however, were denied. The missionaries were at the same time told that these requests could meet with a more favorable consideration "if the church would show concern for the medical needs of the people."

Such an opportunity was presented in 1969 when the Malawi government embarked on an agricultural development program in the Salima District near Lake Malawi, about 65 miles northeast of Lilongwe. The entire area was in fact in need of additional medical services. Since our church had expressed an interest in this kind of program it was offered the opportunity to become involved. A property was purchased on the shores of beautiful Lake Malawi and a mobile clinic program was inaugurated. Missionary Theodore Kretzmann and Nurse Edith Schneider, both well acquainted with this kind of work through previous experience in Zambia, were able to get this program underway, serving a number of outstations with a Land Rover on a regular schedule.

Subsequently the center of activity in Malawi has shifted to Lilongwe, which in recent years has become Malawi's capital city and where the Lutheran Church of Central Africa has been able to organize several congregations as well as a Bible Institute program. One can say that medical mission work helped open the door into areas which had previously been closed to our church.

### Ongoing support

From these beginnings a program has developed which serves the needs of 70,000 cases of illness of various kinds in Zambia and Malawi every year. Nearly every day another African baby is delivered by one of our



Lutheran Mobile Clinic in Malawi with Nurse Beth Ebert.

nurses. But the chief value of this work lies in preventive medicine, teaching child care and nutrition in places where half the children never reached the age of five. Two expatriate nurses serve in each field together with African personnel. As many as 33 nurses from the U.S. have taken part.

The program's basic support comes from women's organizations in the congregations of our synod. No supporting funds come from the synod's budget. Circuit pastors cooperate with well over 100 contact women, who encourage the gathering of funds in their areas as well as gathering useful items to be sent overseas in support of the work. It is safe to say that there is no other charitable program in the synod which has aroused so much interest and which is so deserving of support.

Any special mention of the many individuals who over the years have rendered unusual service is an impossible task. There have been so many. A few names have self-evidently appeared in this brief history. One thinks of the medical doctors and the women who have served on the medical committee, the circuit pastors and the contact women who have worked faithfully and encouraged support within the synod, the missionaries in the field who have been called upon frequently to give help in many different ways, above all the nurses who with their African staff have literally "borne the burden of the work and the heat of the day."

It would be an oversight, however, not to give special mention to Mrs. Herbert (Erna) Speckin and Mrs. Arnold (Thea) Mennicke, who through the years contributed so much to the success of the work. Mrs. Speckin not only organized much of the support of the women in the U.S., but also served as personal advisor to the nurses who served overseas.

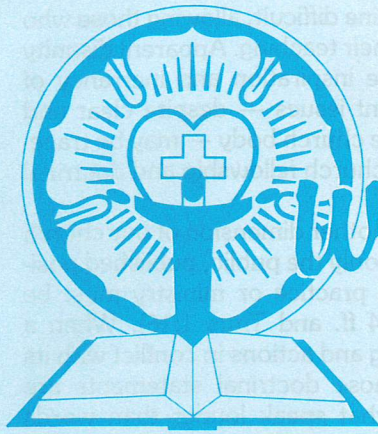
### Thankfulness to serve him

The winds of change have continued to bring threatening skies to the countries of Africa. Tribal conflict, coups, army takeovers and at times bloody revolutions have put an end to colonialism in nearly every country south of the Sahara. It is noteworthy, however, that none of this has as yet seriously troubled Zambia and Malawi. Here a smooth transition from colonialism to nationally controlled governments was effected and peaceful conditions still prevail. As on the cloudy day in November 25 years ago, when the Lord permitted anthems of praise to fill the air, there is still much reason to join in *Thankfulness to Serve Him*.

The words on this theme chosen by the Medical Mission Committee and based on thoughts from 1 Peter 4:10,11 set an excellent tone for the anniversary celebrations held this year, describing the kind of service which is involved. Peter says it so well: "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen." □



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



# Where we stand

by Mark E. Braun

## Communion — both “close” and “closed”

**H**oly communion is a way to get close.

In communion, (1) *the visible elements are close to the body and blood of Christ*. On the night he was betrayed, Jesus took the bread made without yeast and the red wine which remained from the Passover meal, and he said, “This is my body. . . . This is my blood.” Paul said, “Is not the cup of thanksgiving for which we give thanks a *participation in the blood of Christ*? And is not the bread that we break a *participation in the body of Christ*?” The bread and wine do not merely remind us that the Savior once offered his body and poured out his blood for us; they are more than symbols. In the sacramental union — a mystery we cannot explain — Christ adds his body and blood to the bread and wine; in Lutheran terminology, we eat and drink the Savior’s body and blood “in, with and under” the earthly elements.

In communion, (2) *a believer is close to his Lord*. Martin Luther said once that when the gospel is preached, it is “an open and public proclamation, in which I am addressing myself to no one individually; whoever grasps it, grasps it.” But when communion is given, the gospel is *individualized*. “When I distribute the sacrament,” Luther said, “I designate it for the individual who is receiving it. . . . Although the same thing is present in the sermon as in the sacrament, here there is the advantage that it is directed to definite individuals.” Sitting in the pew, I might wonder if this good news is really meant for me. There is no such doubt as I kneel at the railing.

In communion, (3) *a believer is close to other believers*. Holy communion is one way believers express the fellowship created among them by the Holy Spirit through the word. Paul drew an analogy from the one loaf of bread broken for many communicants to illustrate this expression of a *shared* faith: “Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.” We can’t see into the heart of another communicant, and so we can determine fellowship only on the basis of what a believer confesses. True “closeness” exists between believers only when they agree in their outward confession.

Because we get close in holy communion in these three

ways, the Wisconsin Synod practices what it calls “close communion.” That’s what we intend to practice and that’s how we’d like to be understood.

Many observers say, however, that what the Wisconsin Synod practices is not “close communion” but “closed communion.” We don’t offer the sacrament to people who belong to churches outside our fellowship. We don’t extend a blanket invitation to everyone at a worship service to come forward for the Savior’s supper. Because we don’t, and because many other churches do, our practice appears to be “closed.”

We would prefer that what is emphasized about our communion practice is its “closeness.” It is true, however, that our communion is also “closed.” Paul said, “Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.”

Any practice of communion which aims to be “close” must of necessity also be “closed.” It must be closed to children too young to examine themselves. It must be closed to those who have not yet been taught the Savior’s gospel and to those who do not yet recognize the Savior’s body. It must be closed to those no longer able to examine themselves. It must be closed to those who are plainly impenitent.

And because receiving communion is a way of expressing fellowship, it must be closed where fellowship does not exist.

Close communion is also *closed* communion. The Wisconsin Synod practices both. □



Mark Braun is pastor of St. John, Sparta, Wisconsin.

***It seems the Lutheran Church-Missouri Synod teaches and believes the same as we do in WELS. Yet, we are not in fellowship. In basic terms, what keeps us from fellowship with the LCMS?***

The primary area of doctrinal difference between the LCMS and the WELS is the issue over which our synod suspended fellowship ties with the Missouri Synod in 1961: the doctrine of church fellowship. While the LCMS took a biblical stand in rescinding its fellowship with the American Lutheran Church, its published position still suggests that there are varying degrees of church fellowship and can be selective joint expressions of such fellowship despite obvious differences in doctrinal confession. In other words, while it would be wrong to ask the pastor of an erring church body to preach in an LCMS church or for an LCMS member to commune in an ALC or LCA church, certain other acts of worship or cooperative ministry among members of theologically disunited churches might be permissible. The LCMS is still wrestling with its membership in the Lutheran Council in the U.S.A.

Our synod has insisted, on the basis of such passages as Romans 16:17, 1 Corinthians 1:10 and Matthew 28:20, that complete oneness in conviction and confession is a

*The major obstacle to fellowship remains a disparate understanding of church fellowship and the consequences of that difference.*

biblical prerequisite to any expression of such oneness in the life of the church. Our position recognizes the difference between those who err in weakness and welcome the correction of brothers and sisters in faith and those who defend, tolerate and promulgate falsehood (Titus 3:10). Our position does not presume to judge hearts or, necessarily, deny another's Christianity. God asks us only to judge public profession of faith, what a church or its members claim to believe and teach — in practice or by virtue of fellowship/membership (1 John 4:1; Matthew 12:37). To assume oneness where membership and conviction are openly disharmonious *would be* to presume to read hearts.

St. Paul warned that "a little yeast works through the whole batch of dough" (Galatians 5:9). An inconsistent church fellowship principle allows error to coexist with truth unchallenged and therefore to erode truth. It nullifies consistent biblical witness, thus compromising confidence in the Bible and exposing Christians to falsehood.

It makes doctrinal discipline difficult, allowing those who teach error to continue their teaching. Apparent disunity within the LCMS on the inspiration and inerrancy of Scripture and consequent issues — despite clear and biblical statements by the church body — may be traceable to inconsistency in church fellowship and doctrinal discipline.

And that focuses on another dimension of our church fellowship principle. Not only the public, published position of a church but its practice or ministry must be evaluated (Matthew 7:14 ff. and Titus 1:16). When a church tolerates teaching and actions in conflict with its doctrinal statements, those doctrinal statements are compromised. Actions that speak louder than words have been an unresolved barrier to restored fellowship between our synod and the LCMS.

A historic difference between the LCMS and the WELS has been in the application of the doctrine of church and ministry. The Missouri Synod contends that the Bible recognizes only the local congregation as "church." The Wisconsin Synod's position is that any visible gathering of confessing Christians — congregation or synod — is properly "church." It may be that the LCMS position contributes to the difficulty of disciplining and ultimately removing pastors and teachers who contradict the church's published doctrine, since only the local congregation would have that authority. If the LCMS doctrine of the church is consistently applied, the doctrinal resolutions of an LCMS convention are not binding on individual congregations within that synod. Publications and personal testimony from within the Missouri Synod indicate that LCMS congregations do not all share the same doctrine and practice.

There may be other issues which preclude fellowship with the LCMS, such as the current difference in our two church bodies' practice regarding women's role in the church. But the major obstacle remains a disparate understanding of church fellowship and the consequences of that difference.

While such doctrinal difference does not permit the practice of church fellowship with the LCMS, members of the Wisconsin Synod should thank God for blessings we still enjoy as a result of our two synods' historic ties. We should rejoice at LCMS efforts to remove doctrinal ambiguity. We should appreciate published materials of the LCMS that faithfully apply Scripture to the life and mission of Christians, as well as LCMS gospel outreach to the lost. We should pray that God would remove what prohibits our fellowship with the Missouri Synod and continue to offer our testimony to truth, both in areas of disagreement and common conviction. □



Send your questions to *Questions, The Northwestern Lutheran*, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222. Questions of general interest are preferred. Questions will be answered, however, only through this column.

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

## LETTERS

(A number of letters were received on the subject of Christian rock (February 1). We have selected some representative ones. With these letters, the subject, for the time being, is closed.)

### Christian rock

Our initial reaction was revulsion to the article in TNL (February 1), "Stepping from one rock to the other" by David S. Payne, then anger, then disbelief! Anger has been replaced by frustration — disbelief has become "seeing is believing." A question seems proper enough — why?

If the issue wasn't so serious the whole matter would be ludicrous! However, the article is a classic example: to the lengths a person is willing to go to defend something that captivated his mind.

Rock music grants a sensual license to the listener to do whatever he chooses.

As one 17-year-old young lady (a music major) in our church has said: "The rock beat and the gospel just don't go together." True, it's incongruous, it makes the blessed gospel an item of the cesspool.

We too would like an answer to the question: "Has Payne's article supplanted Toppe's position in our synod?" We share the first questioner's concern.

As things stand now, it is obvious that the position TNL took against Christian rock 11 years ago is no longer a valid one. By example, we may expect then, Pastor Braun's stand against the lodges (April 1) may become obsolete before the entire series is published.

*James and Mary Rogers  
Sturgis, Michigan*

I hope more leaders in our synod will be accepting of Christian rock or Christian contemporary music. If our leaders and members who choose to be offended by this music had lived in Bach's time or Luther's time would they have been discouraging of these beloved musicians? Do the critics of Amy Grant and Petra forget that we have "non-Lutheran" hymns in our hymnal?

Regarding the "carnal" beat of

Christian rock, if certain listeners find songs such as "The Battle Within," "Jesus Brings Me Joy," and "Sing Your Praise to the Lord" sensual or sinful that is their problem, not the composer's problem or the problem of those of us who are strengthened in our faith by these songs.

*Lori Bruss  
Milwaukee, Wisconsin*

I am writing in reference to a letter of April 1. The writer asked us to carefully select all music, whether Christian or secular. While I fully agree with this point, I was somewhat bothered by the list of "wholesome artists" that were given.

Two of the groups which stood out the most were "Elo" and "Styx." Not only are these groups heavily into the occult, they openly promote the fact.

The writer's main point was well taken but we need to look at these groups more closely. We know that it is Satan's will to try to deceive "even the elect," so we must be certain not to give him any foothold.

*Steven P. Herrmann  
Indianapolis, Indiana*

I feel Pastor Reuel Schulz's letter demands comment (April 1).

I agree that we must concern ourselves with the lyrics of Christian contemporary music just as we must with anything we read or use. Whether it's a hymn from 300 years in the past or the music of today we must consider its content. Not all of the writers of the hymns in our hymnal were WELS Lutherans, after all.

It's only recently in the church's history that contemporary music has been shunned for music out of the past. While it would be a crime to ignore the beautiful music written to glorify our God by our ancestors, it is also wrong to write off contemporary music which does the same thing.

To tie any type of beat or rhythm to Satan simply because of personal preference is foolish at best and harmful to the Lord's work at worst. Let's cast a discerning eye toward all of God's gifts before we attempt to place labels or stereotype such blessings as this.

*Jeffrey Scheibe  
Milwaukee, Wisconsin*

I object to the spirit and tone of the letter by Reuel J. Schulz (April 1) which was written in response to David Payne's article on "Christian rock" (February 1). The tone was condescending throughout and the spirit judgmental — an *argumentum ad hominem*. I do not believe that Mr. Payne is an "enthusiast," someone who would allow his emotions to overcome his theological sensitivity. He is simply enthusiastic about his faith and about the possibilities for expressing it in his everyday life via the medium of contemporary music. And what's wrong with that?

To be sure, the danger of heterodox theology and unwanted associations with the lifestyle of performers of secular rock is there and should be noted (this subject was treated in an excellent way by Paul Kelm in the same issue). But let's not stifle initiatives which seek to promote the communication of the changeless gospel of Christ to all of the different segments of our complex society today. We need not bind ourselves to either the methods or the melodies of "the fathers."

*Ernst R. Wendland  
Lusaka, Zambia*

### Patience a fruit to cultivate

I enjoyed very much the article on patience, "I want the gift of patience — right now" (April 1). The examples given were superb.

However, I think our readers should be made aware that patience is not a "gift" of the Spirit that only certain believers possess, but it is rather a "fruit" of the Spirit. Every believer in Christ has the nine fruits of the Spirit listed in Galatians 5:22,23: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. If we were able to always "live by the Spirit" we would always be patient, but since we also have a sinful nature we sometimes "gratify the desires of the sinful nature" (Galatians 5:16). One of these desires we gratify is *impatience*.

Patience is a fruit every believer should cultivate, with the help and guidance of the Holy Spirit, and this fruit will grow as the believer grows and matures in his spiritual walk — yes, also through trials and tribulations.

*Joyce Erickson  
Tucson, Arizona*

## NEWS around the world



### **Small church body not willing to share its name**

... A spokesman for the new Lutheran church, to be formed when three Lutheran church bodies merge in 1988, says organizers plan to use the name they have chosen for their proposed 5.3-million-member church even though a 50-member denomination in rural Minnesota has used the name, "Evangelical Lutheran Church in America," for some 140 years. But the president of the tiny church body says his members oppose sharing the name and want the merging body to pick a new one. The Eielsen Synod, a lay-led group with only two congregations in Jackson and French Lake, Minn., formerly had churches in Wisconsin as well. Although the synod does not hold title to the name in any other state, it is still incorporated in Wisconsin under the name Evangelical Lutheran Church in America. Milwaukee has been chosen as the site for headquarters of the new Lutheran church. Arnold Mickelson, coordinator for the Commission for a New Lutheran Church, told the *Reporter* (LCMS) he sees no legal problem in using the chosen name. Asked if the merging bodies still plan to use the name, Mickelson said, "I presume we will." He said the CNLC planned no other response unless they heard from the Eielsen Synod. At the Eielsen Synod's annual meeting April 19-20, members voted unanimously "for historical purposes" to oppose sharing their church's name with the new Lutheran body. President Truman Larson told the *Reporter* he has asked his attorney to send a letter to the new Lutheran church body's organizers "to object to the use of our name." Larson said he had voiced his church's objections to a Lutheran Church in America (LCA) representative who had called April 21 to find out how the Eielsen Synod felt about the name issue. Asked if he would consider a suggestion made by a member of the LCA Executive Council that the merging Lutheran bodies could offer to pay legal costs to have the words "Eielsen Synod" added after the name, Larson replied, "No, I don't approve of that. I think they should find another name. It doesn't make much difference, as far as I am concerned, but I feel for those who have been here before us — we should show our respect for them."

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.

### **Amish consider withdrawal of school children**

... Amish families living near Berne, Ind., are considering taking their children out of the South Adams schools because they might be exposed to modern classroom equipment. "We are slowly but surely, bit by bit, being pushed into a corner as far as our religious beliefs are concerned," said John C. Schwartz, a bishop for the Amish Community. "If we want to stay true to our religion and to our fathers and forefathers, we have no alternative but to withdraw our students because the public schools they attend are getting too modern for us." For many years Amish children were given a special, no-frills education, but a reshuffling of schools calls for the Amish children to be placed in regular classes. The school "is so modern, and we object to the use of computers, swimming pool, visual aids and other facilities which the Amish don't need," Bishop Schwartz said. "Most of us are farmers or carpenters, and if we teach our children to read, write, spell and cipher, that's all we need." It seems, said Bishop Schwartz, "that we have to build a large new school of our own. ... We can't afford this, but a way will be found if that's the decision we reach."

### **American Atheists change leadership** ...

Madalyn Murray O'Hair, 67, founder and president of the country's largest organized group of atheists, is stepping down from leadership. O'Hair, head of American Atheists, told the group at a convention in Somerset, N.J., recently that she felt she had established "a viable American institution that is going to remain." Her 32-year-old son, Jon Murray, will assume leadership of the organization. American Atheists, based in Austin, Texas, has chapters in 30 states and claims a membership of 30,000. It produces a cable television program and publishes a magazine. O'Hair played a key role in court cases in the 1960s that led to Supreme Court decisions outlawing prayer and Bible readings in the public schools. Her career as a professional atheist has been devoted to removing all vestiges of religion from public institutions. The author of 11 books, she has said she plans to devote her time to research and writing.

### **Mission to the "de-churched" main challenge**

... Most of the church growth taking place today is the result of Christians moving from one church to another, says a prominent Roman Catholic specialist in mission and evangelism. Rev. Thomas F. Stransky told an ecumenical workshop in Hartford, Conn., that in New Jersey, where he currently works, fully 40 percent of the members of the Assemblies of God are former Roman Catholics. For the most part, churches are not gaining new converts to the faith but receiving Christians from other churches who have left for various reasons or who are members wishing to join another church, he said. He said that churches have not yet faced the fact that the hardest challenge in mission is not evangelizing Africa or Asia but "how to proclaim the gospel to the secularized, western pagan." It is the "couldn't-care-less" people, the de-churched, that churches haven't been able to challenge, he said. □

## BWM executive celebrates anniversary

On April 30 the Board for World Missions celebrated the 25th anniversary in the ministry of its executive secretary, Duane K. Tomhave.

The service was held at Trinity, Waukesha, home church of the Tomhaves. Guest speaker was Pastor William Meier of Phoenix, Ariz., chairman of the Board for World Missions. Serving as liturgists were the pastors of Trinity, John Mattek and Daniel Koelpin.

Tomhave, a Minnesota native, is a graduate of St. Paul Lutheran elementary school, New Ulm; Martin Luther Academy; Northwestern College; and in 1961 of Wisconsin Lutheran Seminary.

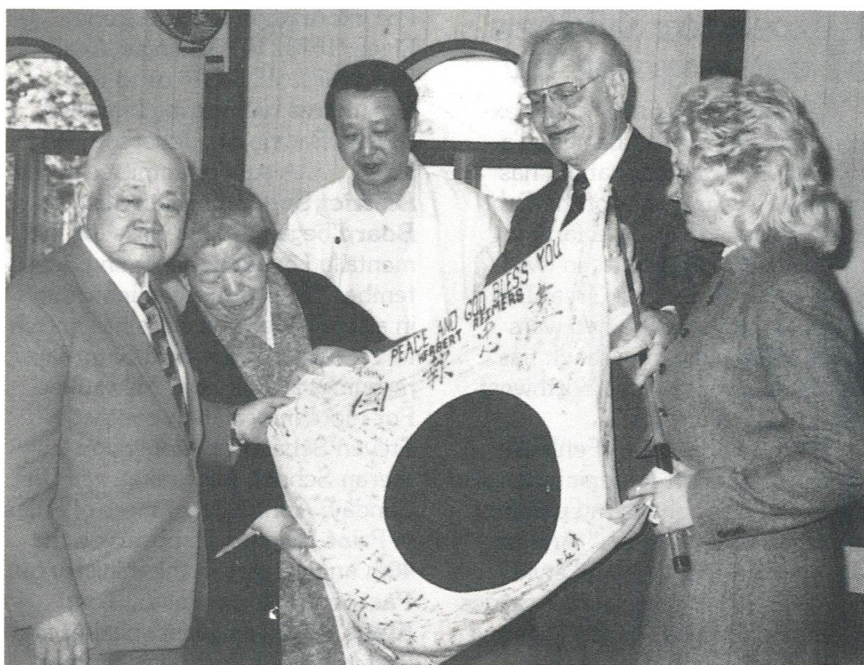
His first call was to Phoenix. In 1969 he accepted a call to St. Paul, Saginaw, Mich. and from 1979-84 he served as pastor of Reformation, Genesee Depot, Wis. He has been



Janice and Duane Tomhave the world mission board executive secretary since 1984.

He has also served on the East Fork Lutheran Nursery board, on the Arizona-California mission board, the Martin Luther Memorial Home board, the synod's Board for Parish Education, on the synod's Committee on Youth Ministry, on the Executive Committee for Central Africa, and as secretary of the Board for World Missions.

Tomhave is married to the former Janice Hanson of Morris-town, S. Dak. There are four children, Sandra, Bonni, Vicki, and Douglas.



**Japanese flag returned** —In August 1945 in Pusan, Korea, Sgt. Herbert Reimers of St. Joseph, Mich., confiscated a flag of Japan from a captured Japanese soldier. In 1985 through the cooperation of the synod's Japan mission staff Reimers discovered the identity of the Japanese soldier. Pastor Ronald Freier, Reimers' pastor and a member of the synod's world mission board, arranged to return the flag on a recent visit to the synod's Japan mission field (TNL, April 15). Participating in the flag return on April 8 are (left to right) Yasuo Hamano, 77-year-old owner of the flag; Mrs. Kinue Hamano, his wife, Yasuhiko, a son; Pastor Freier; and Reimers' daughter, Sandra Pranis. The return took place in the home of Missionary Kermit Habben in a suburb of Tokyo. "It is the prayer of Mr. Reimers," said Freier, "that Mr. Hamano might come to know and love his Lord. That's why he arranged all this." Pictures of the flag return by the Associated Press have appeared in newspapers throughout the world.

## Presidential Fellowship awarded

Prof. Armin W. Schuetze of Wisconsin Lutheran Seminary, Mequon, has been awarded the Oscar J. Naumann Distinguished Presidential Fellowship for the 1986-87 school year.

Four fellowships are awarded each year named for former presidents of major Lutheran church bodies. The fellowships were established by Aid Association for Lutherans and are accompanied by a \$12,500 grant.

The grants, awarded annually by AAL, are designed to stimulate advance research and study in theology and related disciplines, resulting in the publication of a book or other major work.

Schuetze has been a member of the seminary faculty since 1958 and

served as seminary president from 1978-1985. For the past 20 years he has taught in the practical theology department of the seminary and is co-author of a book in pastoral theology, *The Shepherd under Christ*.

The fellowship will permit him to spend time in parishes observing and assisting in their counseling program. From this experience a book to assist pastors in their counseling of members is expected.

Prior to coming to the seminary in 1958, Schuetze served congregations in Timber Lake and Isabel, S.D. and Thiensville and Milwaukee, Wis. For eight years he was also a member of the faculty at Northwestern Lutheran Academy, Moberly, S.D.

### Educator writes of days gone by

Adolph F. Fehlauer, retired executive secretary of the synod's Board for Parish Education, has written the chronicles of the Fehlauer family, settled on a farm in west central Minnesota, in two post-war eras and the Great Depression between the two wars (1919-1958). The paperback has just been published by Northwestern Publishing House.

"In these chapters," Fehlauer writes, "I attempt to depict the toils, trials and triumphs of my parents and their nine children." And he does, with substance and style.

For an older generation it carries them back to days barely lingering in the memory. For a younger generation it instructs them that dawn-to-dusk work, marginal poverty, the horse and buggy and dashers in ice cream freezers were once a real way of life, not a creation of Hollywood or NBC. A way of life, related vividly and with a gentle touch of humor.

But above all, it is the story of a God-fearing family of a pious yeoman, the backbone of the Lutheran church in America's Midwest in its early days. A family that lived each day conscious of the hand of God, ever over and ever under them.

The 355-page book, *They Walked Here*, is available from Northwestern at \$11.95. To order, please consult the display ad in this issue.

### Southeastern Wisconsin District

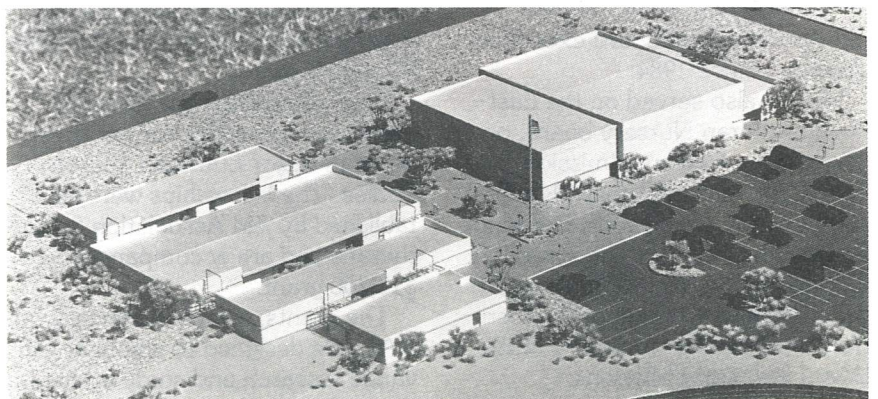
Exploratory mission work has been started in the Streamwood, Ill. area by Pastor David Witte. The target date for the first formal worship service is November 1 . . . The district subcommittee on hearing impaired, which uses the title **Wels Hands**, has prepared presentations for congregational groups or demonstrations for the congregation or participation in worship services by the Singing Hands signing group.

For information write to Irene Riege, 10131 W. Schlinger Ave., West Allis, WI 53274 or to the Committee on Hearing Impaired, 834 W. Racine St., Jefferson, WI 53549 . . . A subcommittee of the **District Special Ministries Board** began a Bible class for the mentally impaired, beginning September 1985 with seven individuals in attendance. The class has grown to 18. Sessions are held Saturday mornings at Fairview, Milwaukee. For more information contact Steven Schafer at Atonement Lutheran School, Milwaukee . . . On Sunday, April 13, members of Palos in Palos Heights, Ill. observed the 40th anniversary in the ministry of **Pastor Ed Renz**. Pastor Tom Kraus served as guest speaker and Pastor Robert Pasbrig as liturgist . . . On May 8 members of the nine congregations of the downtown circuit of the **Milwaukee Metro-North Conference** gathered at St. Marcus to celebrate Ascension with their annual joint Ascension service. Each year the worship site rotates to one of the stately historic worship facilities with which the downtown congregations are blessed. The festival service included a mass adult choir, mass junior choir, handbell chorus, instrumentalists and sermonettes by several of the downtown pastors.

— James Huebner

### Western Wisconsin District

The **Hispanic Mission of Madison** has reached the point where regular worship services can be held. Roger Sprain, pastor of this pilot program of our synod, is busy developing guidelines for beginning further Hispanic work in other parts of our country . . . **Christ of Merrill** dedicated its chapel March 16 and **Good Shepherd of Holman** will dedicate its WEF unit June 9 . . . **Martin Luther Preparatory School** in Prairie du Chien recently held a "Work of the Church" week, devoting two hours a day to informing the student body about the work of the church. Guest speakers included President Mischke, Pastor Norman Berg, Pastor Duane Tomhave, Pastor Robert Zink and Alfons Woldt. Lay people and mission pastors also addressed the students. A special highlight of the week was a direct telephone hookup with Pastor Kermit Habben of Japan who addressed the students' concerns and answered their questions. Displays of our mission fields and flags of the nationalities represented were also on hand . . . **The Hornets of Northwestern Preparatory School in Watertown** successfully defended their WISAA state championship by defeating Milwaukee



**Arizona Lutheran Academy**, Phoenix, broke ground for its new school. The cost is not to exceed \$1.5 million. Occupancy is expected around Labor Day. The academy was forced to build its own school when the city of Phoenix terminated a lease agreement with a public school. Principal of the 183-student school is Robert W. Adickes.

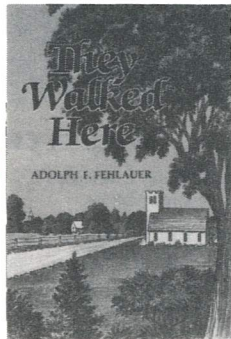


Messmer in the finals. Finishing with a 22-2 record, the Hornets won their second state title in as many years . . . Appointed to the **District Commission on Communication and Financial Support** are Pastors James Werner, chairman, Norman Paul, Mr. Richard Dahlke and Mr. Paul Snyder . . . Pastors David Sievert and Richard Pagels have been appointed by President Bitter to the **Legislation Committee and the Committee on Constitutional Matters.**

— David Kipfmiller

## THEY WALKED HERE

By  
Adolph F.  
Fehlauer



A true story in the setting of the small northern Minnesota town of Vergas and vicinity during the years 1919 to 1958. The story unfolds the struggles of a devout Christian family through drought, depression and war. Well documented details and vivid descriptions take us back into a period of American history that has left a lasting imprint on the character of our nation and church. This book will arouse warm memories for the older generation and will enhance the education of the younger. 355 pages.

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## WITH THE LORD

### William Carl Godfrey Lueckel 1892-1986

Pastor William C. Lueckel was born January 18, 1892 in Marinette, Wis. He died March 6, 1986 in Okanogan, Wash.

A 1916 seminary graduate, he served congregations in Joseph and Portland, Ore.; and Omak, Leavenworth, Snoqualmie and Twisp, Wash. He served as president of the Pacific Northwest District from 1938 to 1944 and from 1946 to 1948.

In 1917 he married Gertrude Schumann. He is survived by a son, Eugene; daughter, Ann Codey; brother, Walter; sister, Martha Lueckel; five grandchildren and two great-grandchildren.

Funeral services were held at Trinity, Omak, Wash. on March 10, 1986.

## NOTICES

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

## CHANGES IN MINISTRY

### PASTORS:

**Behringer, James M.**, from Japan to Hope, Penryn, Calif.

**Pundt, Gerald A.**, by colloquy to Peace, Santa Clara, Calif.

**Tiefel, Arnold W.**, from Faith, Oshkosh, Wis., to retirement from full-time ministry.

### PASTORS:

**Aswege, Dawn M.**, from St. Martin, Watertown, S. Dak., to Calvary, Dallas, Tex.

**Bakkan, Richard E.**, from St. John, Mishicot, Wis., to Trinity, Crete, Ill.

**Gerlach, Jackie**, to St. Mark, Citrus Heights, Calif.

**Hartwig, John P.**, from Good Shepherd, Vallejo, Calif., to St. John, Jefferson, Wis.

**Holman, Cynthia**, from inactive to St. Mark, Citrus Heights, Calif.

**Schultz, Rachel**, from Trinity, Kaukauna, Wis., to St. Peter, Appleton, Wis.

**Scriver, Neil**, from inactive to Shoreland Lutheran High School, Somers, Wis.

**Sonnenberg, Gary L.**, from St. John, Watertown, Wis., to Good Shepherd, Omaha, Neb.

**Wiegman, Robert J.**, from St. John, Oak Creek, Wis., to St. Paul, Green Bay, Wis.

## ADDRESSES

### PASTORS:

**Hagedorn, Harold J.**, 745 N. 72nd St., Wauwatosa, WI 53213; 414/774-2747.

**Kock, Mark A.**, 4117 Fifth St. W., Lehigh Acres, FL 33936.

**Notling, David A.**, 11538 White Owl, Port Richey, FL 33568.

**Tiefel, Arnold W.**, 3800 E. Broadway Dr., Lot 2, Appleton, WI 54915.

**Voss, David E.**, 403 Calle Del Sol, Roswell, NM 88201; 505/625-2701.

### TEACHERS:

**Kramer, Randall A.**, 1230 S. Mason, Appleton, WI 54914.

**Mattek, Joel T.**, 3035 S. 19th St., Lincoln, NE 68502.

## CALL FOR NOMINATIONS NORTHWESTERN COLLEGE Professor of Latin

The voting members of the synod are asked to nominate men who are qualified to serve in the Latin department of Northwestern College, Watertown, Wis. The man called will fill the position vacated by Professor Wayne Ten Broek upon his retirement at the close of the 1986-87 school year. He will also be expected to serve as head of the department. Any course assignment outside the Latin department will be made by mutual consent.

Nominations, with pertinent information, should be in the hands of the undersigned no later than June 25, 1986.

Rev. Harold Sturm, Secretary  
NWC Board of Control  
Route 1, Box 43  
Arlington, WI 53911

## CALL FOR NOMINATIONS NORTHWESTERN COLLEGE Professor of Spanish

The voting members of the synod are asked to nominate men who are qualified to teach Spanish at Northwestern College, Watertown, Wis. The Board for Worker Training and the Coordinating Council of the synod have approved the establishment of this position at Northwestern College to provide training in the Spanish language and culture to prepare students for future parish service to Hispanic Americans in their communities.

Nominations, with pertinent information, should be in the hands of the undersigned no later than June 25, 1986.

Rev. Harold Sturm, Secretary  
NWC Board of Control  
Route 1, Box 43  
Arlington, WI 53911

## NOMINATIONS MICHIGAN LUTHERAN SEMINARY Languages Call — German and/or English

The persons listed below have been nominated for a professorship at Michigan Lutheran Seminary to fill a vacancy in the school's languages division (English or German or both).

Pastor Philip M. Birner	Iron Ridge, WI
Pastor Marcus R. Bode	New Ulm, MN
Teacher Philip N. Boileau	Thiensville, WI
Pastor Mark E. Braun	Sparta, WI
Pastor Robert Carter	East Jordan, MI
Teacher Donald H. Diersen	Appleton, WI
Teacher Robert O. Fischer	Milwaukee, WI
Pastor Joel D. Fredrich	St. Charles, MI
Pastor Mark S. Grubbs	Bemidji, MN
Pastor John Hartwig	Lilongwe, Malawi, Africa
Teacher James E. Hewitt	Grand Island, NE
Teacher Gregory G. Hoffmann	Milton, WI
Pastor James R. Huebner	Wauwatosa, WI
Pastor Mark A. Jeske	Milwaukee, WI
Teacher Gary L. Krug	San Diego, CA
Pastor Peter H. Kruschel	Orlando, FL
Pastor James L. Langebartels	Morenci, MI
Teacher Philip M. Leyrer	Lake Mills, WI
Mr. Timothy P. Lowry	Thornton, CO
Pastor Marcus P. Manthey	Melbourne, FL
Pastor Robert H. Meiselwitz	Stevensville, MI
Teacher Joel P. Mischke	Glendale, AZ
Teacher Earl W. Monday	Merrill, WI
Pastor Thomas P. Nass	North Mankato, MN
Teacher Jan M. Nelson	New Ulm, MN
Pastor Lee A. Neujahr	Nuernberg, West Germany
Pastor James H. Oldfield	Yakima, WA
Teacher Terry S. Schallert	Neillsville, WI
Pastor Jonathan E. Schultz	Boulder, CO
Teacher Steven M. Schultz	Appleton, WI
Pastor Raymond W. Schumacher	Tomahawk, WI
Pastor Douglas M. Semenske	Chicago, IL
Pastor Ronald A. Semro	Maumee, OH
Teacher Frank J. Tomczak	Monroe, MI
Pastor Paul O. Wendland	Hopkins, MI
Pastor Mark G. Zarling	Fort Atkinson, WI
Teacher Jon Ziesemer	Sleepy Eye, MN
Pastor Ernest Zimdars	Lodi, CA

The Michigan Lutheran Seminary Board of Control will meet on Thursday, June 19, 1986, to begin calling from this list. Please send all correspondence regarding these nominations to the secretary no later than June 10, 1986.

Mr. Jerold E. Meier, Secretary  
MLS Board of Control  
625 North Harvey  
Plymouth, MI 48170

## CONFERENCES

**Minnesota District**, Crow River Pastor/Teacher/Delegate Conference, June 17 at Cross, Rockford. Agenda: Report to 12 Districts.

**Minnesota District**, New Ulm Pastor/Teacher/Delegate Conference, June 18 at Courtland, Courtland, Minn. Agenda: The Challenge to Wealthy Christians (Woller); Report to 12 Districts.

**Minnesota District**, St. Croix Pastor/Teacher/Delegate Conference, June 17 at St. Croix Lutheran High Schol, West St. Paul. Agenda: Report to 12 Districts; Elections.

## ANNIVERSARIES

**Des Moines, Iowa**, Lincoln Heights (40th), June 8, 10:00 a.m. (noon dinner) and 3:00 p.m. (lunch following). Contact Irma Campbell, 515/244-7597; Isabel and Merle Carter, 515/243-1505 or Lorraine and Karl Horton, 515/280-9038.

**Stambaugh, Mich.**, St. Mark (25th), July 20, 10:00 a.m. (noon dinner). Contact Pastor Paul W. Knickelbein, P.O. Box 607, Stambaugh, MI 49964.

**Hoskins, Nebr.**, Trinity (100th), July 27, 10:00 a.m. (noon dinner) and 2:00 p.m. Contact Myron Deck, R.R. 1, Hoskins, NE 68740; 402/565-4305.

**Ward, S. Dak.**, Immanuel (100th), June 8, 10:00 a.m. Noon dinner and special service 2:30 p.m. For reservations or information contact Pastor Donald Main, 510 Elk St., Box J, Elkton, SD 57026.

**North Freedom, Wis.**, St. Paul (100th), July 27, 10:00 a.m. and 2:00 p.m. Dinner between services. Contact Pastor Gary Johnson, 109 S. Maple St., P.O. Box 35, North Freedom, WI 53951; 608/522-4493.

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## YELLOWSTONE VACATION?

If you are planning to visit Yellowstone National Park this summer, why not worship at St. Paul, Livingston, Montana? Services at 10: a.m. with Bible class at 9:00 a.m. Pastor Dean Biebert, 1116 W. Geyser St., Livingston, MT 59047; 406/222-3372.

## PAPER CUTTER AND FOLDER NEEDED

Wisconsin Lutheran Seminary has started its own print shop and is need of a good, used paper cutter, either electric or manual with 14 to 18 inch cutting range and clamps to hold down paper. Also needed is a paper folder. If you can help, please call the business office, 414/242-7201, or Prof. Westendorf, 414/242-5987.

## CAMP PHILLIP

The following workshop weekends will be held at Camp Phillip, WELS campground in Wautoma, Wis.

June 21-22	Nature study workshop
June 5- 2	Archery workshop
July 19-20	Mother/Daughter — Father/Son weekend
	Barbecue and auction
Aug. 2- 3	Frisbee golf tourney
Aug. 16-17	Hobbies in air workshop
Aug. 30-31	Craft fair/Open house
Sep. 13-14	Church secretaries' workshop
Sep. 20-21	Fall work weekend

For further information contact Pastor Tom Klusmeyer, Camp Phillip, R. 3, Box 190-4, Wautoma, WI 54982; 414/787-3202.

## NEW WELS CHURCHES

### Names Requested

In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION  
2929 N. Mayfair Rd., Milwaukee, WI 53222

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	.....	Anchorage (South)* Juneau*
Arizona	.....	Chino Valley* Cottonwood* Gilbert* Glendale (North)* Tucson (Northeast)* Tucson (Southwest)*
Arkansas	.....	Fayette/Bella Vista*
California	.....	Bakersfield* Pleasanton* Poway
Colorado	.....	Colorado Springs (East)* Deltona
Florida	.....	Jupiter* Miami (Hispanic)* Ocala* Panama City* Atlanta (North)
Georgia	.....	Buffalo Grove/Wheeling* Streamwood* LaFayette*
Illinois	.....	Houghton/Hancock Elk River*
Indiana	.....	Shoreview*
Michigan	.....	Omaha (Southwest)*
Minnesota	.....	Roswell* Manhattan* Poughkeepsie* Fayetteville*
Nebraska	.....	Dickinson*
New Mexico	.....	Marietta* Toledo (Northwest)*
New York	.....	Bucks County* Custer*
North Carolina	.....	Abilene* Amarillo* Atascocita* Besumont* San Antonio (Northeast)* Sherman* Waco*
North Dakota	.....	Everett*
Ohio	.....	Spokane Valley* Woodinville/Bothell* Parkersburg*
Pennsylvania	.....	Madison (Hispanic)* Portage* Waukegan* New Market*
South Dakota	.....	
Texas	.....	
Washington	.....	
West Virginia	.....	
Wisconsin	.....	
Ontario, Canada	.....	

\*Denotes exploratory services.

## ADMINISTRATOR NEEDED

The Martin Luther Memorial Home Association of Michigan is searching for an administrator for its home in South Haven, Mich. Any member of our synod who would be interested in receiving information and an application form for the position please contact Rev. Karl J. Otto, Executive Administrator, MLMH, Inc. 305 Elm Place, South Lyon, MI 48178.

## MANKATO LUTHERAN COLLEGIANS

The Minnesota District Mission Board needs the names and addresses of all former members of the Mankato Chapter of Lutheran Collegians. Please send your name and the names and addresses of other such collegians you know to: Pastor Larry Cross, 415 - 14th St. N.W., Rochester, MN 55901.

## LWMS CONVENTION

The 23rd annual convention of the Lutheran Women's Missionary Society will be held June 27-28 at the Paper Valley Hotel and Conference Center, Appleton, Wis. The theme of the convention is "Light the World with the Message of Love." For a registration form write to Mrs. Harold J. Wolf, W744 Deerview Road, Brillion, WI 54110.

## CIVILIAN CHAPLAINS

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

**Rev. Lee A. Neujahr**  
Home Address  
Rennweg 70  
8500 Nurnberg 20  
West Germany  
Phone 011-49-911-538563

Mailing Address  
Same as above

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.

**FAYETTEVILLE/SPRINGDALE/BELLA VISTA, ARKANSAS** — Pastor Charles Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021.

## EXPLORATORY SERVICES

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

**FAYETTEVILLE/SPRINGDALE, ARKANSAS** — Grace, Springdale Chamber of Commerce building, 700 W. Emma, Springdale. 9:30 a.m. Pastor Charles Huebner, 2723 Dover Dr., Fayetteville, AR 72701; 501/442-4021.

**ELK RIVER, MINNESOTA** — Abiding Savior, 15413 NE 95th St., Elk River. 9:30 a.m. Pastor Dan Schoeffel, 15413 NE 95th St., Elk River, MN 55330; 612/441-5250.

## CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**HONOLULU, HAWAII** — St. Paul, Leeward Community Funeral Home Chapel, 849 Fourth St., Pearl City. (Landmark: Pearl City Tavern, Kam Hwy.) 10:30 a.m. (9:30 a.m. summer), 20 minutes west of Waikiki. Pastor Jerome D. McWaters, 1504 Piikea St., Honolulu, HI 96818; 808/422-4693.

**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.

## FROM THIS CORNER

Regular readers of this column have noted that great care is taken to salute the passing of eras. There are not, of course, too many of these events. It is the nature of a conservative church body to observe few "ends" of anything. Typically, operational momentum moves resolutely in the direction of the status quo.

But one such event took place at a recent meeting of the Board for Worker Training when Prof. Carleton Toppe, president of Northwestern College, announced his retirement effective at the end of the next school year. To our readers he is perhaps better known as one of our editorial writers for the past 29 years.

Northwestern College at Watertown, Wisconsin is our pre-seminary school, and most of our pastors have graduated from it with their bachelor degree, thoroughly steeped in classical lore. The 121-year-old school has only one mission: to prepare men for the synod's seminary. The school occupies a special place in the hearts of Wisconsin Synod pastors.

*History  
will  
not  
forget,  
nor we.*

Among U. S. colleges the school must have set some kind of record. In the last 116 years it has had only three presidents. The record for the longest tenure goes to Dr. A. F. Ernst, who was president from 1870 to 1919, almost 50 years. He was followed by Prof. Erwin E. Kowalke who held the presidency only nine years short of the Ernst record, from 1919 to 1959. Those 91 years maintained a curriculum and teaching methods which departed little from the German *gymnasium*, after which they were modeled. Aside from one stormy decade, the school sailed along fulfilling its mission.

In 1959 Toppe became president. But it was to be a presidency which saw more changes at the school than in all the previous 91 years. As two dormitories, a capacious gymnasium, and a remodeled auditorium appeared on campus, the 1950-56 building program, which began the replacement of all but one of the campus buildings, was completed.

But there were other changes. Saturday morning classes were discontinued. The college faculty and student body, after almost a century of commingling, were separated from the preparatory department, renamed "Northwestern Preparatory School." A prep school president relieved the college president of "prep" responsibility. Accreditation, hotly debated within the synod for decades, was sought and granted. Electives as an essential part of the curriculum were introduced. And in 1986 a six-year study of the curriculum resulted in substantial revisions of the school's curriculum. For example, it reduced credit hours necessary for graduation from 149 to 134, a ten percent reduction. The 1960-61 curriculum, by contrast, required 211 credit hours for graduation (and no electives). The revision also moderated the emphasis on languages.

And over these changes President Toppe presided. A special gift for a special time. With an unwavering commitment to a no-frills education and not one to be easily dislodged from that position, he carefully ushered in the changes. As were his two predecessors, he is an exceptionally gifted teacher. When the furor of the 60s and 70s enveloped colleges from coast to coast, Toppe held before the students the one task of the school: preparation for ministry. A generation of our pastors studied under his watchful eye. He will be missed, and history will not forget, nor we.

*James P. Schaefer*



# Happy birthday, Sarah, my love

by James A. Aderman

She's sleeping — my daughter, Sarah — curled into a little ball, safe in her bed. It was her birthday today.

Five years old. It doesn't seem that long since Sarah — the last of three daughters — entered our lives. I remember so well when I first laid eyes on her. The doctor had placed her tiny, naked body into my quivering arms. She was still unwashed, only seconds old. A strange mixture of excitement, fear, thankfulness and awe churned within me.

That strange, though not unfamiliar, set of emotions is ranging through my heart this night as well. The excitement of being a father to a young daughter is there. Thankfulness for this precious gift of God is also beating in my breast. This special gift has enriched my life in so many ways. And awe, that is there too. How fearfully and wonderfully does God make people.

But guilt floods over me as I gaze down upon my fair-haired "most favorite Sarah in the whole wide world." I wasn't home to celebrate her birthday this evening. I didn't get to see the brimming smile as she opened her gifts: paints, backpack, ball, baby bottle, money and a variety of trinkets. I didn't hear her giggle gleefully as the rest of the family sang happy birthday to her. I didn't share a piece of her special-order cake, lem-

on cake with lemon frosting. I didn't take the pictures I trust we'll treasure decades from now. I was away at a meeting. Guilt because I'm afraid I'm not the father I ought to be.

We did share lunch together today. I offered to take her to a variety of nicer restaurants, but five-year-old tastes favor fastfood hamburgers. We ate our burgers at a park. She snuggled in between my legs as we ate — both because she was slightly chilled and also because she wanted to show how pleased she was that her dad would spend such special time with her. We walked hand in hand through the park's nature trails after disposing of our lunch. She giggled, smiled and glowed. The man of her life was at her side.

We talked about a number of things which interest those who have reached a half decade of life: why the clouds move, the little creek so far below the trail we took, flowers, and kindergarten next fall. I also apologized that I would not be with her tonight. It was her answer that caused me the haunting guilt.

"That's OK, Dad," she assured me. "You've got a meeting. Maybe for Bekah's and Rachel's birthday you'll have a meeting too."

Evidently having a daddy away from home because of meetings has become normal for Sarah. Daddys — at least her Daddy — aren't expected to be around much during the day or at night, sometimes not even

for supper, sometimes not for several days.

I rejoice in the roles the Lord has made available to me for service in his kingdom. I'm honored to serve him and his people with the talents and gifts which he has entrusted to me. But how fearful I am that while I am about that service, I am neglecting an even more important opportunity to serve him by being a Christian father to my children.

I've struggled with balancing my role as kingdom servant and Christian father (not to mention Christian husband) since my first daughter's arrival almost a decade ago. I've never been satisfied with my juggling act although the Lord has continued to help me to see that my family belongs before my job — even my job in his kingdom. Tonight is one more of his reminders.

She lies there, covers kicked to the side. An assortment of toys keeps her company in her bed. Gently sweeping away several wisps of long golden hair, I bend to kiss her cheek and with misty vision whisper, "Happy birthday, Sarah, my love." □



James Aderman  
is pastor  
of Siloah,  
Milwaukee, Wisconsin.