

# The Northwestern Lutheran

OCTOBER 15, 1986

JOSHUA



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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 — Youth ralliers assemble in one of their "covenant" groups.

## A godly spirit

*God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline (2 Timothy 1:7).*

**H**aving the right attitude, the proper frame of mind is a real and continuing struggle in life. More and more people, and that includes Christian people, struggle with various degrees of depression. There are those difficult situations in life with so many variables that we become confused and ask, what is the right attitude?

That was the Apostle Paul's concern for his younger co-worker, Timothy. He wanted Timothy to have a right attitude, a godly spirit. The apostle was continuing to train Timothy as a pastor. The entire first chapter of his second letter to Timothy could be titled: *Encouragement to be faithful!* As encouragement the apostle tells Timothy that he would much rather be with Timothy personally than writing this letter. The apostle refers to the Christian faith of Timothy's grandmother, Lois, and his mother, Eunice, as another source of encouragement and says, "I am persuaded that this same faith lives in you."

And another source of encouragement for Timothy. We know that fire needs air or it smothers. We have all blown on or fanned a small flame to get a fire going, so the apostle says that he desires, "To fan into flame the gift of God which is in you." This is the setting for these words: "God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline."

### A godly spirit for Timothy

An ungodly spirit does not come from God. A godly spirit is a gift from God. First is the negative, "God did not give a spirit of timidity." That is not what we would call a natural shyness or reservation. The word means being a coward. Such an attitude and spirit would never do for Timothy in proclaiming the good news of Christ's love to the self-righteous Pharisees who were convinced that they did not need the Savior. Such a spirit would never work with the educated Greeks who said that God's message of personal sin and God's grace in Jesus Christ are foolishness.

Receive God's gift, a godly spirit, a godly attitude. It is a spirit of "power." Jesus promised the power of the Holy Spirit to the disciples. The power of the Holy Spirit is the good news of Jesus Christ. There is the power of God all the way to eternity and salvation. The power was not the result of Timothy's ability. It is God's gift through the

power of his word. That power overcomes any ashamed of Jesus' spirit.

A godly spirit is also a spirit of "love." The word means God's love to us in the gift of Jesus Christ and our love to God and our neighbor, as inspired by God's love for us. Jesus Christ lives in my heart by faith. Inspired by God's love I have the gift of a godly spirit.

Then comes another gift of God's grace, "self-discipline." This is sound, Christian judgment, moderation in all things, Christlike sensitivity, sobriety. That is the godly spirit that the apostle desires for Timothy, the attitude in which Timothy was to fulfill his ministry and live his life.

### A godly spirit for us

Having a godly spirit continues to be a serious struggle. We are familiar with our personal failures. We are well acquainted with being a coward, ashamed of Jesus, varying degrees of feeling worn out and depressed and not caring about our attitude. Such temptations and emotions are as real for us as they were for Timothy. It sounds so easy: Come on, have the right attitude. We know that it is not easy. We are familiar with the grumbling and greed, the selfishness and dissatisfaction, the ungodly influences that surround us.

Our gracious and loving God knows our struggle, our failures and our inability to do anything about it. A godly spirit is not self-achieved and self-perpetuated. A godly spirit will always remain a gift of God's grace. The gospel of Christ, there is the power of God all the way to eternity. God's love in Jesus Christ and our love to God and our neighbor, as inspired by God's love for us, there is the control center of our self-discipline. It is all God's gift.

A godly spirit also means that we follow the example of the apostle. He gave Timothy his personal example and inspired words of encouragement and confidence. In our personal circle of life we have so many opportunities to do the same, encouraging "a spirit of power, of love and of self-discipline." □



Lyle Lindloff is pastor of Calvary, Thiensville, Wisconsin.

### Parent abuse

Among the distasteful practices which have come out of the closet of late is child abuse. Increasing concern on the part of the public, much publicity and numerous articles on the subject have forced it into the open. Law enforcement agencies have been active in exposing it and legislation has been enacted to combat it.

Another form of abuse is becoming prevalent in our society. This one is receiving far less publicity and attention. It has been called parent abuse.

This form of abuse has become standard practice in many American movies and television programs, according to syndicated writer Don Feder. In it, parents are typically presented to American teenagers as "self-righteous autocrats, boors, or bumbling fools, best patronized or ignored," to use his words. As for the teenagers, whose patronage and approval is being curried for these presentations, he writes, they are portrayed as "omniscient beings who should follow their natural instincts to romance, fortune and fun."

According to Feder, this view disregards the facts. He points to the statistics on teenage drug abuse, promiscuity, crime and suicide as belying this assessment of teen society as a whole, and he opines, "Far from being wunderkinds, this may be the most ignorant, self-indulgent, confused generation in history, sorely in need of parental direction." On the basis of their own observations and experiences, many will agree with him.

Before succumbing to the flattery of writers and producers who covet their money as well as their good will, young people would do well to listen to a higher authority. Divine law bases the fourth of its ten commandments on the needs of each new generation for the guidance of the older. This need has not diminished in the face of modern youth's loudly voiced demand for freedom and independence. Present-day society in America, despite its self-proclaimed "enlightenment," is one of the few in which this need is being effectively obscured. In stable societies of the past, respect for parents and elders has been accepted as a natural and necessary thing.

Scripture goes further than merely to suggest that children honor their parents. It specifically demands it. To emphasize its point it employs figurative language in painting a gruesome picture of what will happen if they don't, when it warns, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." This proverb has little in common with popular movie/TV versions of acceptable child-parent relationships.

One natural reaction to the current departure from the scriptural and historical attitude toward the relationship between children and parents is to bemoan it. Another — one which promises positive results — is to renew the emphasis on what God (not Hollywood) has to say on the subject.

At the same time it is essential that parents not counteract this positive influence by means of loveless, profane and hypocritical conduct on their part, thereby evoking the same anti-parent sentiment which many current presentations encourage in the nation's young.

Immanuel G. Frey



*Immanuel Frey  
is pastor  
of Zion  
Phoenix, Arizona.*

# Matthew 26:47 to 27:66

The greatest payment ever made

**W**hen Jesus was about 30 (Luke 3:23), the age the priests began work, he went to Judea to be baptized (installed) by John the Baptist and tested by the devil in the desert. Then he returned to Galilee, telling the people, "The kingdom of heaven is near!" (Matthew 4:17).

## Organizing the kingdom

His first task was selecting the men he would train to carry on his work of spreading the news about his kingdom after he died. His choices seem strange to us — four fishermen, one tax collector (a society outcast), and seven others of like standing. Not one from any leading family in Israel. These men lived with him 24 hours a day as their rabbi (teacher), and their training went on continuously, as they walked from one village to another, and while he was speaking to the great crowds that gathered to hear him and be healed from their illnesses.

In no time at all he was the most famous man in Israel, and the Sadducees and Pharisees developed a bitter hatred for him, and for the next two and one-half years they had their spies following him looking for any unguarded word or deed they could use to get rid of him.

## The final showdown

The only time Jesus spent in Judea was a week in Jerusalem at each of the four festivals each year. And Jesus knew that all the passover lambs were prophetic pictures of himself, who had to give his life to set all people free from their slavery to the devil, sin and death.

When Jesus arrived for the Passover in 29, huge crowds of people followed him and surrounded him every day in the temple yard to listen to him. And the Sanhedrin, made up of Pharisees and Sadducees, decided that something must be done and quickly. So different ones bombarded him with difficult trick questions, hoping to get him to give an answer that would violate their law. But Jesus' answers make them look like fools.

## The turning point

Then an unexpected break came. Judas, the treasurer of Jesus' group, possibly needing money to cover up his thefts, promised the head priests that for 30 shekels, the price of a slave, he would notify them when Jesus and the 12 were alone, so that they could arrest him.

Two days later, after the Passover supper and early in the morning, Jesus and the 11 went to the garden on Mt.

Olivet, where they often went to be alone. And Judas quickly led out the temple police who arrested him.

## The two "trials" and death

The Sanhedrin was quickly assembled for an illegal night meeting, and with false witnesses, whose testimony didn't agree. But when Jesus admitted that he was God's Son he was charged with saying insulting things about God and sentenced to death.

But only the Roman governor could carry out an execution. So at 6 a.m. they got governor Pontius Pilate out of bed and presented a series of totally false charges — that Jesus was threatening a revolution and demanded Jesus' death. Pilate was no fool. He knew what was going on and that Jesus was innocent, and refused to cooperate. But the "trial" was being held in the street, and the priests had assembled a great crowd of supporters. And when they threatened to report Pilate to the emperor for dereliction of duty, he gave the order for execution.

Following their practice Jesus was whipped and led away to be crucified — a horribly painful death. By now everyone had deserted Jesus except his mother and his faithful young friend John. But the worst suffering came during the three hours of darkness (noon to 3 p.m.), when his heavenly Father also forsook him and left him all alone to taste the horrors of eternal death, separated from God, the source of all good. A few hours later, he simply gave up his life and died.

But *why* did Jesus die? For he certainly never committed a single sin! That was God's wonderful plan. Jesus kept the law perfectly as the *substitute* for every living human being. And then he paid the penalty for every sin of every human being. And so now when God looks at us, we are absolutely holy and without sin. Yes, by one incredible payment we have *all* been delivered from the devil, sin and death, and the gates of heaven are open to everyone. And to have all this perfect holiness and happiness all we have to do is *believe* that God is telling us the truth.

And this is the greatest chapter in the Bible. □



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

By Richard D. Balge



## Try being a player

In recent years more Americans have become involved in vigorous sports and recreational activities. They walk, run, swim, bicycle and play instead of merely watching others play for pay or for glory. They do it for the sake of physical fitness, for love of competition or just to “let off steam.” They are reversing the trend of their fellow countrymen to be a “nation of spectators.”

In which direction is your life as a Christian tending? Are you a player or a spectator?

What prompts the question is a letter from a Christian woman in the Midwest, whose membership in a WELS congregation is rather recent. It is clear from what she writes that she appreciates the clear message from God’s word that she hears from the pulpit and in Bible class each Sunday.

It is also clear that she does not regard her church membership and church attendance as a mere spectator sport. Her letter lists a number of areas in which she has found opportunities to serve, to be a “player.” Her list does not stop with “church work” but includes community service. She took the time to write because she wanted to encourage her fellow believers not to be mere “pew Christians.”

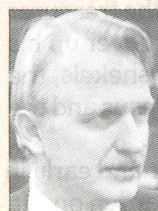
It is obvious that other people cannot believe for us while we watch. That God’s people actively respond to his saving grace in Christ Jesus with praise and thanksgiving is taken for granted in the Scriptures. Faith and worship are not spectator sports. And when Christians make homes, support families, pay taxes, serve the community, contribute their ability and energy to the

health of society, they are serving the Lord who created and redeemed them. They are players, not spectators in the game of life.

But is there time to do more, to also play an active role in congregational life? Many Christians find time, often by assigning lower priorities to other leisure activities. The need for volunteer workers in the church presents real opportunities for serving the Lord by serving his people. When you look at it that way, it is usually possible to find the time. Not easy, perhaps, but possible.

Our correspondent points out that there are benefits in being an active player, besides the obvious benefit that necessary work gets done. It encourages others to get involved. It helps one get better acquainted with fellow members. There are fewer openings for the tempter to enter when you are busy and your mind is active in doing what needs to be done.

If you tend to think of your church as “they” and refer to the congregation as “them” because “certain people always run things,” perhaps it’s time to leave the grandstand and get down on the field. Try being a player and not just a spectator. □



Professor Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

# Global vision

by Ernst H. Wendland



“Global vision” is a term used by economists as well as missiologists. U.S. economists are finding it increasingly difficult to ignore the international trading community. To ignore worldwide interdependence in trade, according to economist John Naisbitt (of *Megatrends* fame), is to commit commercial suicide.

But while big business plows billions of dollars into overseas operations, U.S. Christians, according to Wayne Detzler, professor of missions at Trinity Evangelical Divinity School, Deerfield, Illinois, are becoming increasingly introspective in their “global vision.”

“It cannot be God’s will,” says Detzler in *Christianity Today*, “to feed the fatted church and starve the spiritually malnourished of our world. Pop stars send millions to the starving world, while Christians invest their wealth in buildings and programs.”

To support his views Detzler cites the fact that the “growth in missionary personnel is not keeping pace with the population explosion.” Offerings for missionary advance, he points out, are on the decline. “In our age of affluence evangelical churches grow palatial while a pittance is set aside for missions.” That’s strong language.

While not all church people may see things as Detzler sees them, Robertson McQuilkin in his recent book *The Great Omission* pinpoints even more emphatically the basic causes for the church’s loss of global vision. “Self-fulfillment has replaced love for God,” he says. In our reading of Scripture “we don’t see the world as God sees it.” We rationalize “the concept of lostness [damnation],” thinking that there must be “some other way” to salvation than through Jesus Christ.

An example of this “other way to God” can be found in Anglican Alan Race’s recent book, *Christians and Religious Pluralism*. Race is troubled by the “inclusivism” of a man like Catholic theologian Karl Rahner, who will allow a sort of “anonymous Christianity” in other non-Christian religions, even though Rahner “still claims that Christ represents the fullest expression of the Godhead.” Ac-

ording to Race the real answer lies in a “tolerant pluralism” which finds a knowledge of God in all faiths in which “the religions of this world must acknowledge their need of each other if the full truth of God is to be available.”

It need hardly be said that if this global view of mankind’s religion is right, then Christian mission which is founded on God’s testimony of Jesus Christ in Scripture is superfluous. It is also true that even Christians need to be reminded of that part of Christ’s Great Commission which says: “Whoever does not believe will be condemned” (Mark 16:15). Is this word, perhaps, becoming an important part of the “Great Omission”?

David Barrett’s recent update on world religions statistics (*International Bulletin of Missionary Research*, 1986) indicates that of the world’s total population of 5 billion only 1.4 billion can be classified as “nominal Christians.” His figures show, moreover, that while Islam and Hinduism are growing at the same rate as world population, Christianity is slipping behind. Finally, according to Barrett’s research, about six cents of every dollar given by Christians for “all Christian causes” goes to global foreign missions. A survey of giving within our synod shows even less than this amount.

Economists say that to ignore worldwide interdependence in trade is to commit commercial suicide. From the viewpoint of the church and its worldwide responsibility Hendrick Kraemer, famed Dutch missiologist, used even stronger language when he wrote, “A church without a mission is a galvanized corpse.” □



Professor Wendland is retired but still teaching part-time at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

# God's faithful warrior

By James C. Grasby

In 1985 Christians and musicians throughout the world commemorated the 300th anniversary of the birth of three men who each contributed enormously to the world of music. First, there was Bach, the master craftsman, whose musical compositions still stir the hearts of his listeners. Secondly, there was Handel, the master showman, whose music conjures up impressions of grandiose choruses and orchestras, of ornate cathedrals and opera houses. Finally, there was Schuetz, the master of many fields, whose musical accomplishments laid the groundwork upon which later musicians were to build.

We would be remiss as Lutheran Christians not to take time to honor the life and memory of a 17th-century pastor born 400 years ago this year. By the standards of this world, the life and accomplishments of this man were nothing extraordinary. He left no legacy of fame or fortune, save the fact that he authored one of Christianity's favorite hymns. In fact, if you were told that this individual wrote the text of "Now Thank We All Our God," it would be a strange name to you.

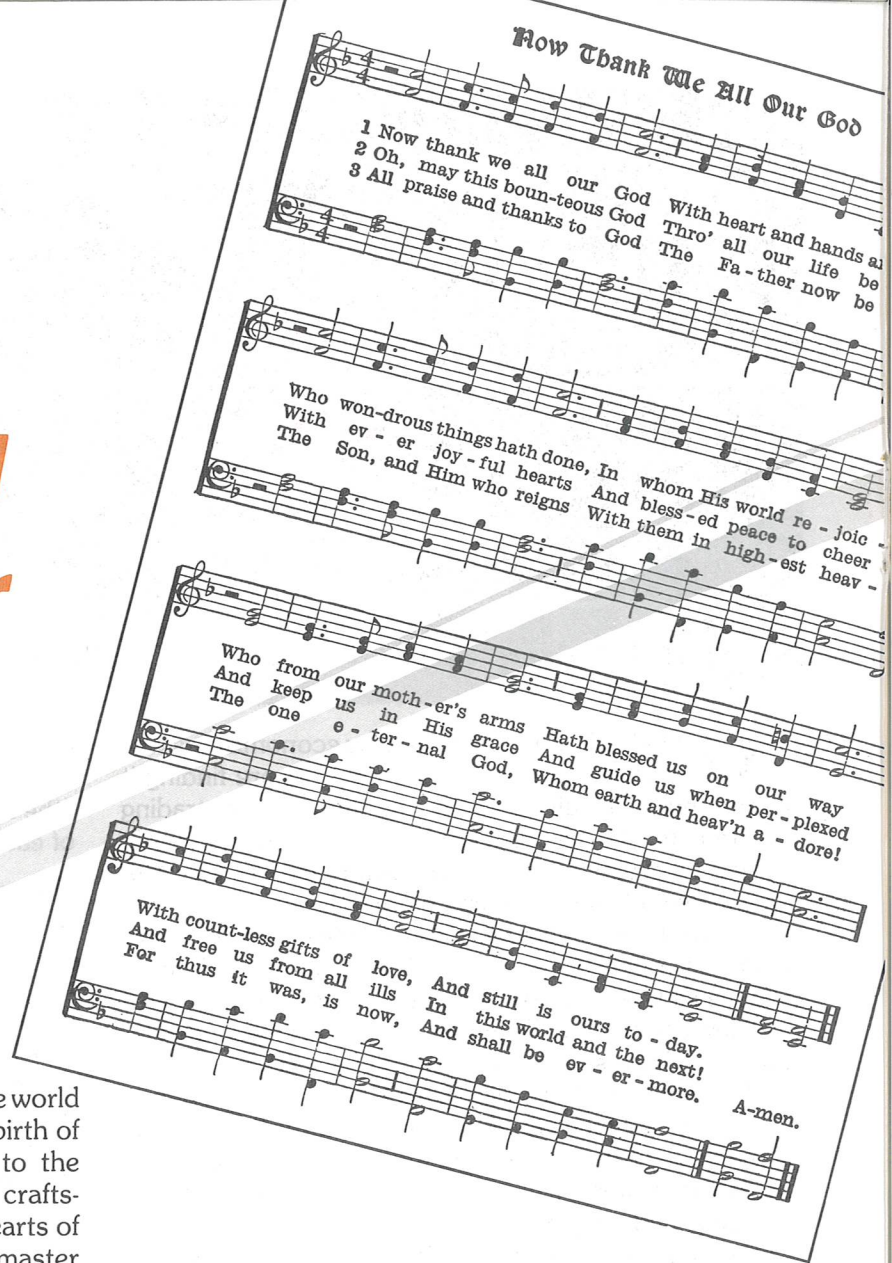
Let us take a few minutes in this anniversary year to learn of Martin Rinckart and his contributions to life and to the Lutheran church during the difficult and perilous times of the Thirty Years' War. God used this thankful warrior to keep aglow the glimmer of faith during those dark times of the Lutheran church.

Martin Rinckart was born April 23, 1586 in Eilenburg,

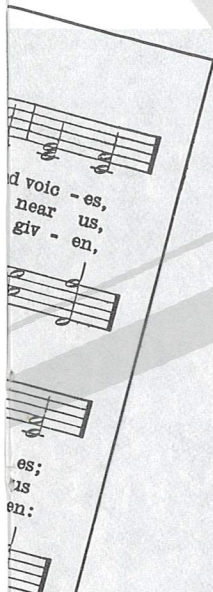
Saxony. The son of a cooper, he attended Latin school (elementary school) in Eilenburg. Rinckart was an intelligent lad and had a fine singing voice. He was later appointed as a foundation scholar and chorister at St. Thomas in Leipzig. In the summer of 1602 he enrolled as a student of theology at the University of Leipzig.

Upon graduation Rinckart offered himself as the appointee for deacon in Eilenburg. However, the superintendent refused his offer on the grounds of Rinckart's stubborn nature and inexperience. In any event, he applied for and was accepted as the sixth master of the *gymnasium* (high school) in Eisleben. After only a few months Rinckart left to become pastor of St. Anne's in Eisleben, and after two years he left to serve as pastor in Erdeborn and Luetjendorf. In the following year, 1616, he earned his Master of Arts degree from the University of Leipzig. One year later Rinckart made his final move in the Lord's service by becoming the archdeacon of his home town, Eilenburg.

Soon after Rinckart accepted the position at Eilenburg, the war between Protestants and Catholics that had long







loomed on the horizon began in earnest. Known as the Thirty Years' War for the years of its start and finish (1618-1648), the civilized world has seldom witnessed such prolonged hostilities and devastation. By the war's end, about one-quarter of Germany's cropland had been laid waste. Wolves and other wild creatures freely roamed the pasture land of the domestic animals. Many cities that escaped the advance of one side or the other were looted and burned by marauding bands that followed the armies. It is estimated that Germany's pre-war population of 16 million was reduced to under 6 million through war, pestilence, famine and emigration.

Serving in Eilenburg from 1617 to 1649, Martin Rinckart witnessed the effects of the Thirty Years' War firsthand. In the early stages of the war the threat to Saxony came from the Catholic armies, but by the mid-1630s it was Lutheran armies plundering and destroying the once prosperous Saxon cities. This strange situation of Lutheran against Lutheran arose because of a broken alliance between Johann Georg, elector of Saxony, and the Swedes. As punishment for this breach, the Swedes were determined to destroy portions of his realm.

Twice during the war, 1637 and 1639, Eilenburg was besieged and forced to pay its own ransom or face its immediate and utter destruction. In both instances, through Rinckart's intercession, the city was saved. In terms of an "earthly warrior," the Swedes had met their match. Rinckart was a man who placed his trust in the Lord as his own shield and armor and as an "earthly warrior" was led by God to battle valiantly with words rather than sword and musket.

Since Eilenburg was a walled city, it became the safe haven for hundreds of people from the surrounding countryside. With these refugees came disease and famine in the city. Rinckart soon became Eilenburg's only pastor and was called upon to bury the dead which sometimes numbered 40 to 50 daily. Even Rinckart's own wife fell ill and died in the spring of 1637.

In this tragic atmosphere, however, the other aspect of Rinckart's "warrior" personality may be seen — that of the "spiritual warrior." In spite of his losses and grief through the death of parishioners, of friends and even a loved one, he drew upon his faith in the Lord and courageously tended the remaining flock of faithful believers. Rinckart was a faithful shepherd who quietly served as a "spiritual warrior" to his congregation against the numerous assaults of death and the world.

The Peace of Westphalia in 1648 officially marked the end of the Thirty Years' War. Rinckart, a tired and a physically broken man, died on December 8, 1649. To the end of his life he remained a trusting believer in his Lord Jesus and his faithful servant.

Rinckart's world famous hymn, *Now Thank We All Our God*, is generally regarded to have been written 350 years ago in 1636. It first appeared in a book entitled *Jesus: Herzbuechlein* which was printed in 1636 and reprinted in 1663. Although no first editions remain today, the fact that the hymn appears in the later edition indicates that it may well have been in the earlier printing.

*Now Thank We All Our God* is found in most mainline hymnals. In Germany it has become a national *Te Deum* and is sung at national festivals and special occasions of thanksgiving. It has also met similar popularity in England where it is still sung on special days of thanksgiving, as at the recent royal wedding. In America, *Now Thank We All Our God* is frequently used for various celebrations but it is used nationally on Thanksgiving Day.

In examining the text of this hymn, one may see the other side of Rinckart's personality, that of the thankful Christian. Considering all the grief and pain that he suffered during his life, it may have come as quite a surprise to find that this man wrote (or could write) such an upbeat message of thanks and praise to God.

This hymn is no exception to the tone and mood found in Rinckart's other hymns; it is rather the rule. Martin Rinckart's hymns — there are 66 of them — are refreshing and joyous expressions of the spirit of the Christian. His texts are characterized by a deep devotion to God and by a childlike trust in God's mercy and his promised grace and help.

Martin Rinckart: An earthly warrior; a spiritual warrior; and God's thankful warrior. Thankful to God for all he had done for him.

We can honor him no better than by singing, as this warrior sang it:

*Now thank we all our God.*



James Grasby is an instructor in music at Winnebago Lutheran Academy, Fond du Lac, Wisconsin.



# Friends Forever: Won by C

## 1986 WELS International Youth Rally

By Connie Dummer



# One

“Super” . . . “A+” . . . “Fun and exciting” . . . “I liked it” . . . “Spiritually oriented in an enjoyable way” . . . “I was up till 3 a.m. Friday morning talking to my family about it, I was so excited” . . . “P.T.O. was GREAT” . . . “I liked the devotions and speakers” . . . “Neat” . . . “High energy” . . . “I really enjoyed it” . . . “I liked the theme.”

Those were the reactions of some first-time rally-goers as almost 800 persons from confirmation age on up from 17 states, Japan and Canada gathered at the 1986 WELS International Youth Rally, July 28-31, at Northwestern College, Roseville, Minn. Theme of the rally — the 11th such rally — was Friends Forever: Won by One. As they gathered in the evening, they listened to a debate between God (Pastor Terry Laabs in a light gray conservative suit) and Satan (Pastor Mark Henke in Miami Vice attire).

Pastor Vern Voss took the stage Tuesday for the keynote address “Won by the One.” This was followed by an excellent dramatic review. The two-act play presented situations that are often difficult for today’s young Christians. After each act the assembly broke out into discussion groups. It was agreed that Vicar Jon Bendenwald played the best nerd ever seen by anyone. All six characters were professionally portrayed.

Energetic, enthusiastic experts from many fields gave ralliers a choice of 32 workshops. Tuesday’s workshop time was followed by an afternoon of crazy Olympics — car pushing, balloon tossing, frisbee throwing. The evening brought an emotional movie *The Sacrifice* before meeting the Keenagers, senior citizens from the Twin Cities area. These mature Christians talked about themselves and fielded questions about how things used to be and how they see things today — an enriching exchange across the years.

Wednesday the focus was on the family. After a Bible study on God’s ideals for parents and teens, we viewed a video medley from the *Cosby Show*. Joanne Halter of Wisconsin Lutheran Child and Family Service presented ideas for what teenagers can do to decrease family conflict.

The evening was topped off with a concert of Christian contemporary music open to the public. St. James Lutheran Church’s “Saints Alive” ran up on stage to “The Race is on.” The momentum continued through a variety of songs telling of their faith and beliefs. P.T.O., a contemporary music group of WELS pastors and teachers, had been sprinkling the rally with singalongs so they needed no introduction. They paced their selections alternating singers so they could perform for well over an hour. Many expected that to be the highlight of the rally, but the momentum continued on Thursday.

Thursday morning the rally was split in two groups and had devotions in a beautiful marble chapel. The morning presentations focused on evangelism — winning friends to Christ. After an afternoon of recreation, the evening communion was an excellent culmination of the rally. Communing with all our new friends and many of our old ones after a Spirit-filled three days together was a moving experience.

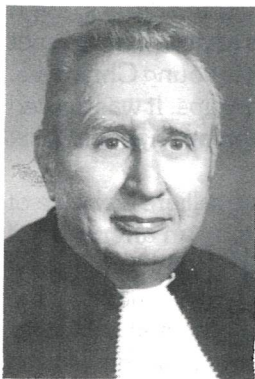
Pastor Richard Stadler of St. James, West St. Paul, rally coordinator, pulled together a wide variety of energetic organizers to plan the rally. These 20 organizers represented a wide cross section of experience in youth ministry and congregational life. Their prayer was for a spiritual growth experience for all. And God answered it.

As a first-time rallier, I can’t imagine a rally being any better than this one, but I’m sure the organizers in Atlanta, Georgia will find a way. I plan on being there on August 10, 1987 to see how they do it. □



Connie Dummer  
is a member of Pilgrim,  
Minneapolis, Minnesota.

## An unwelcome alien in our land?



By Reinhart J. Pope

One of the reasons why churches have flourished in America is because of the separation of church and state. Many of our German forefathers came from lands where the rules for church and state were imposed by the king. The clergymen who refused to accept this were defrocked and sometimes exiled. Laymen who took the same position were often imprisoned or bankrupted with heavy fines.

It was to escape this kind of tyranny of conscience that many came to America. And it was against this background that our Constitution determined, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

That certainly was a safeguard against persecution on religious grounds, but it was not a perfect solution. We Christians are indeed free to pursue our religion without hindrance, but the same provision has been used to expel God from the national scene. As churches we have the right and liberty to proclaim our faith, but we cannot force people to accept it. In our pluralistic society it is easy to see how impossible it would be, for example, to teach religion in our public schools.

Does this mean that our public life has now become "the naked public square" (Neuhaus), bereft of God? We observe how the Supreme Court pussyfoots around this issue, trying to strike a balance between "not establishing" and "not prohibiting." Thus a moment of silence in public schools is deemed unconstitutional, but not prayers at sessions of Congress; not the support of military chaplains and not the use of God's name on our coins and in the pledge of allegiance.

Just recently the court agreed to review the Louisiana "Balanced Treatment for Creation-Science and Evolution-Science Law." This law requires that if either creation or evolution is taught in the schools as the explanation for the origin of the world, then the opposite view must also be presented to the pupils so they may draw their own conclusion. The Supreme Court will have to decide whether the mere acknowledgement of God means establishing a religion.

The Wisconsin Synod has always supported the separation of church and state. But have we been naive in thinking that there could be some kind of neutrality about religion in public life? Where God has been banished from public life, unbelievers and atheists have been quick to fill the gap. Whenever Christians and unbelievers clash over these civil liberty matters, it is the unbelievers who invariably win out.

As matters stand, God cannot be mentioned in our public institutions, but opposition to God can be freely expressed. The reason for the Louisiana law illustrates this. Evolution can be taught in classrooms under the cloak of science and its authority, and yet evolution is anti-God.

The question behind all this is whether we can speak of God without getting involved in religious unionism. We believe there is such a thing as the natural knowledge of God which every person has. "The fool has said in his heart, 'There is no God.'" If this natural knowledge of God is ridiculed, stifled, banned, will this make our work with the gospel more difficult? Will such god-lessness lead to even greater lawlessness in our country?

Although we conduct Christian day schools and Sunday schools for the training of our young people, we must be mindful that the majority of our WELS youth still attend the public school and prepare for their vocations in the great universities which harbor an atmosphere hostile to our faith. To be sure, we may still make our witness of God public. That is one of our freedoms. But we are a constituency of under half a million in a nation of over two hundred million. Should we suffer God to be made an unwelcome alien in our land? □

*Reinhart Pope is a retired pastor living in Racine, Wisconsin.*

## LETTERS

### Disney World religion

Reading "Reflections of a parson on touring Disney World" (August) irritated me. Why must we dissect the motives behind things that are not church related? We all know Disney World is not a Christian endeavor. Knowing that, we all have the choice to see it or not see it.

I was reminded of God often while I visited Disneyland. The colors, music and fantasy atmosphere brings such joy and just plain fun to visitors. It took people with huge amounts of creative imagination to create Disney World. That ability was God-given whether to Christians or non-Christians.

*Bonnie Helgeson  
Juneau, Wisconsin*

Creativity is a wonderful gift from God. I am constantly amazed as week after week our pastor is able to compose and deliver substantive sermons on any facet of life and God's will for that life. Creativity is a wonderful thing, but once in a while an illustration is stretched beyond credence to fit into a preconceived niche to justify a pastor's train of thought. "Disney World's religion" falls squarely into the "Come on, give me a break!" category. I haven't read anything so contrived in a long, long time.

Pastor Westendorf stated the obvious when he said, "There are no churches at Disney World." He then proceeded to try to prove that Disney World was indeed one big gigantic temple dedicated to the religion of humanism. Disney World is not, and was not, conceived or built as a place of worship. If a poll were taken at the entry gate, I cannot imagine anyone hoping to find "a little bit of heaven" beyond its gates, or wanting to worship at the altar of Mickey Mouse. The sole purpose of Disney World, apart from profit for its shareholders, is simple enjoyment. I don't think God begrudges us wholesome, carefree enjoyment, even in a place as "God-less" as Disney World. Pastor Westendorf must have a very limited field of vision if he cannot find a more God-less populated place on this continent than Disney World; I offer, as an example, your friendly neighborhood abortion clinic.

Shades of Frankenstein! Arrogant man is creating robots, why not a man! Get real. Pastor Westendorf is asking the

imagination to stretch beyond the dastardly animated figures of the Pirates of the Caribbean, the holographic spooks of the Haunted Mansion, and the gentle bears of the Bear Jamboree, to man creating man in his own image on a Detroit assembly line. He goes on to equate the Tower of Babel, man's arrogant and defiant slap in God's face, to the religion represented by Disney World. And finally he draws parallels between the shuttle disaster and the failure of Disney World's religion to address that failure and all other human failures that are encountered in life. Apples and linoleum, I suppose if you try hard enough, parallels could be found between them too.

True, there is no exhibit proclaiming God's gifts and blessings behind the genius and engineering skills that developed and built Disney World. The Christian sees and acknowledges God's hand in everything; the unbeliever couldn't care less anyway. If the pastor and his family flew to Florida, the plane he rode did not publicly proclaim God as the ultimate source of the science of avionics; but I didn't read anything about Boeing's humanistic doctrine. The 747 must not be a temple of humanism.

Humanism exists, no predominates, our sinful world and must be addressed. Christians must constantly grow in knowledge and understanding of the absolute truths of God's law and the gospel; but please let's use fitting illustrations. To say that no dedicated humanist could have found a more effective means of promoting the religion than Disney World, is at best an ill-conceived allegory. If indeed Disney World is the ultimate temple of the humanistic religion, given our synod's almost fanatical stand on fellowship, it makes me wonder how Pastor Westendorf could justify offering alms of admission at the heretic's gates and subject his family to such fallacious doctrine.

*Diane Foster  
The Colony, Texas*

Rev. Rolfe Westendorf's article, "Reflections of a parson on touring Disney World" was unnecessarily pessimistic and one-sided. What did Pastor Westendorf expect to see there? Would he have felt better if each show had had Christian overtones? Whose Christianity would it be? Knowing central Florida, it most likely would not have been the kind that would sit well with conservative Lutherans.

I believe everyone would agree that Disney World, especially Epcot Center, presents evolution as fact and hails the scientific and technological prowess of man. However, simply to assail them and shake our heads at the humanistic shows and sets is not helpful for us Christians.

I'm reminded of Jesus' parable of the shrewd manager (Luke 16:1-9) which Jesus concludes by saying, "For the people of this world are more shrewd in dealing with their own kind than are the people of the light." Perhaps instead of castigating Disney we might use it as a pleasant reminder to ourselves that if the world can accomplish so much for its purposes, shouldn't we people of the light be working even harder to do the Lord's work — work that has lasting effects and eternal rewards?

Another point in the article caught my eye. Our church is located 12 miles outside Disney World. You only have to make two turns from the entrance of Disney to get to us. I would just like to remind anyone who visits Disney World that if they do grow weary of the humanism, commercialism and tourism, the cure is just up the road.

*Peter H. Kruschel  
Orlando, Florida*

On reading Pastor Westendorf's article on Disney World, I was prompted to agree that there are no churches in Disney World. There are meant to be no churches in Disney World, just as there are meant to be no churches in any business. The intent is not to preach to the visitors but to let them enjoy themselves.

Is it a sin to enjoy a thrilling ride, to let a squeal escape your lips at an unexpected encounter with a ghost (even though we don't believe in ghosts) or to smile at a cute Disney character? Can we not marvel at man's technical accomplishments as we do the handiwork of God? Man is the Lord's crown of creation. Shall we use our creative mind to push back the frontiers of science, or must we plant corn with sticks in front of our tents and cluck our tongues at those heathen using their computers to advance science and robotics?

The author admitted that he and his family enjoyed Disney World. Why not just turn on your heel and walk out, shaking your head at all those worshipping at the Disney temple?

*Tom Schleier  
Peoria, Arizona*



### **American Catholics disagree with the pope . . .**

American Catholics believe by an overwhelming margin of 79 to 13 percent that they can disagree with the pope on birth control, divorce and abortion and still remain good Catholics, according to a New York Times/CBS News poll conducted last November and released recently. The poll also found that American Catholics favor use of artificial birth control by a 68 to 24 percent margin and remarriage of divorced Catholics by a 73 to 18 percent edge. The pope, as spokesman for the church's official teaching, opposes both artificial contraception and remarriage of divorced Catholics. Only 26 percent of American Catholics favor legalized abortion but 55 percent favor allowing abortion in cases of rape, incest or to save the mother's life. The Catholic Church holds that abortion is wrong in all cases. On all issues, American Catholics 18-39 years old showed a greater approval for positions at variance with the Vatican's official teaching. For example, 83 percent of young Catholics favor use of artificial contraception, while only 51 percent of Catholics 40 and older favor such measures.

### **Missouri Synod will continue cooperation . . .**

The Lutheran Church-Missouri Synod plans to continue various forms of inter-Lutheran cooperation, even though it is not becoming part of the new merged Lutheran body, President Ralph Bohlmann told delegates to the American Lutheran Church convention. Dr. Bohlmann said the Missouri Synod convention vowed to "continue various forms of inter-Lutheran cooperation, including the excellent work we do together in feeding the hungry, welcoming strangers to our land and providing human care through such organizations as Lutheran World Relief and Lutheran Immigration and Refugee Service."

### **Three Lutheran churches vote to merge . . .**

The Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches voted on August 29 to merge and become the Evangelical Lutheran Church in America, the fourth largest Protestant church body in the United States. The vote climaxed four years of negotiations among the three church bodies. The three churches met at the same time: the LCA in Milwaukee, the ALC in Minneapolis and the AELC in Chicago. The ALC voted 951 to 59 to approve the merger and 900 to 37 to approve the ELCA's constitution. The LCA voted 644 to 31 to approve the

merger and 640 to 29 to approve the constitution. The AELC voted unanimously, 137 to zero, for both merger and constitution. The new 5.3 million-member ELCA will begin operation January 1, 1988. The constituting convention will be held next April in Columbus, Ohio. Headquarters for the new denomination will be the Chicago area. The Commission for a New Lutheran Church, which negotiated the merger, voted first for Milwaukee to become the headquarters, but reversed itself in June and selected Chicago. According to a survey released at convention time, Bishop Herbert W. Chilstrom, head of the Minnesota Synod of the Lutheran Church of America, is favored to head the new Lutheran church. Presiding Bishop David W. Preus of the American Lutheran Church is the next most popular candidate. The survey was conducted by the Minneapolis Star and Tribune which reported that each of 24 Lutheran leaders from all parts of the country of varying political views named one or both of the men as top candidates for the post.

### **Amish parents begin own school . . .**

Several Amish parents have decided to remove their children from the South Adams, Indiana, Community Schools system and build three private schools for them. The parents are upset with the South Adams school board's decision in the spring to transfer seventh and eighth grade pupils from Geneva Elementary School to South Adams High School in Berne as part of a district reorganization. They believe that the high school's computers and swimming pool are not appropriate to their traditional lifestyle. In May Amish Bishop John C. Schwartz assured school officials that the 28 seventh and eighth grade Amish pupils would attend South Adams High School when classes started in late August. But some families changed their minds during the summer. School superintendent Richard Clevenger said he knows of about 40 out of 115 Amish students who are switching to the private schools.

### **Uncertain about future of Hong Kong . . .**

The nation's largest Roman Catholic missionary order says it is uncertain about whether it will be able to stay in Hong Kong after mainland China takes over the island in 1997. Under an agreement signed in 1984, China will be given sovereignty over Hong Kong, which has been under British administration for the last century. In a special report in its September issue, the magazine of the Maryknoll missionary society said there is no reason to fear that China will bring big changes to Hong Kong's economy. This is because China is unlikely to tamper with the island's great economic success, according to an editorial in the publication. But it is less clear whether China will allow the religious freedoms it has promised under the joint declaration with Britain, Maryknoll magazine says. Leaders of Hong Kong's 260,000 Catholics have expressed skepticism, pointing to China's refusal to release dozens of religious leaders in prison. "For Maryknollers and other foreign missionaries engaged in those and other works, the question is whether they will be able to continue to serve in Hong Kong," said the magazine.

## Baxmann named planned giving counselor

Wayne Baxmann of Colgate, Wisconsin has been selected as the synod's second planned giving counselor, according to Pastor Daniel Malchow, executive secretary of the Commission for Communication and Financial Support. He will work as an associate of Pastor Donald W. Meier. The appointment was effective September 15.

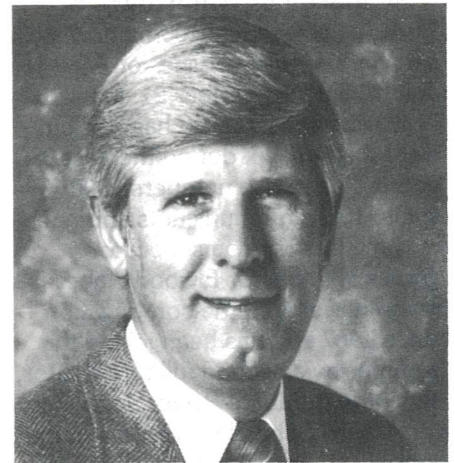
Baxmann, 48, is a native of Milwaukee. After graduating from Wisconsin Lutheran High School he received a secondary teacher's degree from the University of Wisconsin — Milwaukee in 1965. From the same university he received a master's degree in guidance and counseling in 1970. In 1970 he also received his synodical certification from Dr. Martin Luther College.

From 1965 to 1973 he taught in the English department of Wisconsin Lu-

theran High School and coached track and cross country. In 1973 he was named guidance director of the school. In 1978 he accepted a call as the first principal of the newly opened Evergreen Lutheran High School, DuPont, Washington. He left that position in 1984 to become director of resident services at Wisconsin Lutheran Child and Family Service, Milwaukee.

He has also been active in other church affairs. He has been a director of Wisconsin Lutheran Child and Family Service and secretary of the Pacific Northwest District of the synod. He is currently president of his congregation, St. John, Wauwatosa.

"We are delighted to add to our staff," said Malchow, "a person of such broad experience in the church and of such obvious talents. We are



Baxmann

likewise delighted to be expanding our estate planning program and look forward to its continued growth."

The position is being funded by the Educational Development Fund.

## California

On February 16, members of Peace in Santa Clara honored **Miss Anita Rupprecht** on the occasion of her 25th anniversary as a Christian day school teacher. A program was presented in which her students became her teachers in a geography lesson about cities where Miss Rupprecht had lived and taught. Children in Minnesota, Illinois, Wisconsin and California have benefited from Miss Rupprecht's teaching. . . . **Shepherd of the Hills in La Mesa** dedicated its first school building on June 1. From the school's beginning in 1973, classes were held in the fellowship hall. Increased enrollments have made the new building necessary. . . . **Good Shepherd of Pleasanton**, a new mode mission congregation, after holding services six months needed to lease a larger facility. During those first six months the average attendance at worship had been 50. The first service in the new facility held July 13 was attended by 69 worshipers. As Good Shepherd looks to the future, to having a per-



**Wisconsin Lutheran Chapel and Student Center** held its fourth International Vacation Bible School this summer. Among those attending the VBS were (left to right) Aguil Deng of Sudan, Hans Song of Korea and Alah Rhman of Iraq. Reports campus pastor Thomas Trapp: "We had 108 children participate from 15 nations — a record high. The vast majority were children of university students. Of the 108 children only 35 came from US and 55 listed a Christian church background. Children came from Brazil, Iraq, Japan, Korea, Mexico, Nepal, Nigeria, Puerto Rico, Sudan and Taiwan. 'Go into all the world' can be literally carried out only three miles from our chapel/student center."

manent worship facility of its own, they face the challenge so many mission congregations in California face, the exorbitant price of land and construction. Pastor Dan Schmelzer serves the congregation. . . . **California Lutheran High School** be-

gan its 10th year of providing Christian education on the secondary level with an opening service August 23. Ninety-seven students and nine faculty members look forward to a successful, God-pleasing year.

— Philip Heyer

### Dakota-Montana District

**St. Martin of Watertown, S. Dak.**, celebrated its 100th anniversary with special services on May 18, July 20 and September 21. In its 100-year history St. Martin has had but eight pastors, six during the past 98 years. The parish numbers 1500 souls, 1050 communicants and operates a Christian day school for grades K-9. Pastor Elwood Habermann has served the congregation since 1967 and has been joined this summer by a second full-time pastor, seminary graduate Pastor John Carter. Daniel Schmal is principal of the school. . . . **Immanuel of Ward, S. Dak.**, celebrated its 100th anniversary June 8. Pastor Larry Wiederich of Lincoln, Nebr., a son of the congregation, was the guest speaker. The congregation, numbering 70 souls and 50 communicants, has been served by 17 pastors in its 100 years. Pastor Donald Main, residing and also serving a congregation in Elkton, S. Dak., is the present pastor. . . . **Zion of Akaska, S. Dak.**, celebrated its 75th anniversary June 29. President Lloyd Huebner of Dr. Martin Luther College and Pastor Kermit Biedenbender of Benton Harbor, Mich., served as guest speakers. Both are former pastors of the congregation. Pastor Alvin Schulz, also serving a congregation in Tolstoy, is Zion's pastor. . . . On May 25 **Pastor Reuben Stock** was honored by his congregations, Salem of Circle, Mont., and Good Shepherd of Wolf Point, Mont., as he entered into retirement. He served in the ministry since 1950 and came to Circle and Wolf Point in 1982. . . . The Eastern Conference's youth camp, **Camp Luther**, was held July 20-25 at Pickerel Lake, S. Dak. Forty-five young people from grades 5-9 attended. . . . **The Dakota-Montana Lutheran High School Association** has developed a slide/cassette or VCR presentation entitled "Feed My Lambs," addressing the need for and the ways of training our children in the good news of Jesus Christ. The materials will soon be available

for congregational use. The school continues working to foster growth among the members of the district for Christian education at all levels. The ACT endowment fund, subsidizing high school students going out of the district, continues to receive emphasis and is being well received. The association's new mailing address is D-MLHS, Box 1151, Watertown, SD 57201. . . . On September 7, in a special service at St. Paul, Roscoe, S. Dak., **Pastor Glen Hieb** was commissioned as missionary to Japan. Pastor Ronald Freier of St. Joseph, Mich., chairman of the executive committee for Japan, served as guest speaker and Pastor William Bernhardt of Milwaukee, secretary of the committee, read the rite of commissioning. Pastor Hieb has served at St. John of Dowagiac, Mich. since 1980. St. Paul of Roscoe is his home congregation. — *Richard Kanzenbach*

### Michigan District

"Jesus Lead Thou On" was the class hymn of the **confirmation class of Trinity, Jenera, Ohio** on May 31, 1936. A 50th anniversary reunion was held by that class on June 8 at Twin Lakes Campground near Mt. Cory, Ohio. Pastor and Mrs. Robert Gurgel were special guests. Gurgel is the present pastor at Trinity. The class composed of 12 boys (no girls) was affectionately called "The 12 Apostles" by their pastor, John Gauss. The 1936 confirmands are all living and are all married to their first wives. Ten class members and their wives were able to attend the reunion. Two had previous commitments. Seven members who reside in the Jenera area are still members of Trinity. The class members include Norman Rausch, Pacific Grove, CA; Harold Schaller, Nineveh, IN; Herbert Traucht, West Liberty, OH; Kenneth Bame, Findlay, OH; Hubert Rauch, Arlington, OH; Adelbert Schaller, Rawson, OH; Herbert Bormuth, Richard Inninger, Robert Marquart, Elmer Rettig, Richard Rettig and Hugo Smith, all of the Jenera, Ohio area. . . . **Michigan Lutheran**

**Seminary, Saginaw**, began the 1986-87 school year with an opening service August 24. The enrollment at this synodical academy is 324. New faculty members were ordained and installed during a special service on Sunday, September 7, at St. Paul, Saginaw. Christopher Kruschel and David Sellnow were ordained into the holy ministry and installed as tutors and instructors of religion. Carla Free was installed as tutor and instructor. Ralph Rosenberg was installed as emergency instructor of English and Latin. And Virgene Klockziem and Michelle Sosinski were inducted as keyboard instructors. The guest preacher for the service was Professor Donald Sellnow of Northwestern College. Assisting in the service were Pastors Gerald Free, Omaha, Nebraska and Herbert Kruschel, Port Orange, Florida; MLS board chairman Pastor Lynn Schroeder and MLS president, Dr. John Lawrenz. . . . **Huron Valley Lutheran High School**, Westland, began the new school year with an enrollment of 102. New staff members are Sondra Baer, David Kolander and Allen Dohm. The Lutheran Association for Church Extension (LACE) provided the original loan for this school to purchase its building. "Permanent site, yes" is the title of the program being used to retire this debt. . . . **Pastor Floyd Mattek** retired as pastor of St. John, Ann Arbor, and has accepted a limited call to Our Savior, Fredericksburg, Texas. . . . July 28 marked the day **Pastor Norman Maas** retired from the ministry. He served Zion, Toledo, OH.

— *Ed Schaeewe*

#### DISTRICT NEWS SCHEDULE

**October 15:** Arizona, California, Dakota-Montana, Michigan

**November 1:** Minnesota, Nebraska, North Atlantic

**November 15:** Northern Wisconsin, Pacific Northwest, South Atlantic

**December:** South Central, Southeastern Wisconsin, Western Wisconsin

If your district does not appear, it is because no news items were reported by your district reporter.



## NOTICES

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

### NOMINATIONS SPECIAL GIFTS COUNSELOR

Richard Agenten	Platteville, WI
James Berger	Germantown, WI
John Chworowsky	Walled Lake, MI
Roger Fleming	New Berlin, WI
Ronald Freier	St. Joseph, MI
Kenneth Gast	Tomah, WI
Gerald Geiger	Belmont, CA
Joel Gerlach	Santa Barbara, CA
Ronald Gosdeck	Kenosha, WI
Daniel Habeck	Oshkosh, WI
Martin Hahn	Kenosha, WI
Robert Hartman	Madison, WI
Ronald Heins	Wauwatosa, WI
Lloyd Huebner	New Ulm, MN
Keith Kuschel	Trumbull, CT
Mark Liesener	Bloomington, MN
Robert Michel	Germantown, WI
Robert Mueller	Owosso, MI
Ronald Roth	Milwaukee, WI
Paul Soukup	Madison, WI
Robert Van Norstrand	Temple, TX

The Conference of Presidents will use this list to call for this position. Information pertaining to these candidates is invited.

Rev. David Worgull, Secretary  
1270 North Dobson Rd.  
Chandler, AZ 85224

### NOMINATIONS MICHIGAN LUTHERAN SEMINARY

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).

Pastor Randall Bartelt	Summersville, TN
Teacher Philip Boileau	Thiensville, WI
Pastor Mark Braun	Sparta, WI
Teacher Lawrence Czer	Fox Lake, WI
Teacher Donald Diersen	Appleton, WI
Teacher Robert Fischer	Milwaukee, WI
Teacher James Hewitt	Grand Island, NE
Teacher Gregory Hoffmann	Milton, WI
Teacher Robert Huebner	Milwaukee, WI
Pastor David Kriehn	Dix Hills, NY
Teacher Gary Krug	San Diego, CA
Pastor Roger Kuerth	Otsego, MI
Teacher Phillip Leyrer	Lake Mills, WI
Pastor H. Curtis Lyon	Crete, IL
Pastor Marcus Manthey	Melbourne, FL
Teacher Joel Mischke	Glendale, AZ
Teacher Earl Monday	Merrill, WI
Teacher Jan Nelson	New Ulm, MN
Teacher Michael Oesch	DuPont, WA
Teacher Arvon Peter	Manitowoc, WI
Teacher Michael Pfeifer	Appleton, WI
Pastor James Phillips	Milwaukee, WI
Teacher Robert Ring	Milwaukee, WI
Mr. James Schmidt	Eden Prairie, MN
Teacher Steven Schultz	Appleton, WI
Teacher Kurtis Seeger	Milwaukee, WI
Pastor Richard Starr	Worthington, OH
Teacher Gilbert Tatge	Milwaukee, WI
Teacher Frank Tomczak	Monroe, MI
Teacher James Unke	New Ulm, MN
Mr. Ronald Wels	Mankato, MN
Teacher Jon Ziesemer	Sleepy Eye, MN

Please send all correspondence regarding these nominations to the secretary no later than November 4, 1986.

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

## ANNIVERSARIES

**San Antonio, Texas** Our Savior (20th), December 14, 5:00 p.m. Dinner following. Pastor James Tauscher, 11503 Vance Jackson, San Antonio, TX 78230; 512/696-2716.

## CONFERENCES

**Minnesota District**, New Ulm Conference, November 4 at St. John, New Ulm. Agenda: Isagogical Study of Jonah (Ristow); The Biblical Message we are to bring in Evangelism (Bode); the Practical Application of Evangelism in the Congregation (Westendorf).

**Western Wisconsin District**, Central Conference, October 21 at St. John, Fox Lake. Agenda: Exegesis, 1 Corinthians 15:50-58 (Kant); Mobilizing the Congregation by Regaining the Straying (Kipfmiller).

## CHANGES IN MINISTRY

### PASTORS:

**Babinec, David D.**, from St. John, Edgar, Wis., to St. Stephen, Fall River/St. John, Doylestown, Wis.  
**Fredrich, Joel D.**, from Hope, St. Charles, Mich., to Northwestern College, Watertown, Wis.  
**Freier, Mark R.**, from St. John, Wauwatosa, Wis., to St. Peter, Plymouth, Mich.  
**Gumm, Alan W.**, from St. Paul, Hazelton, N. Dak., to St. Peter, Mayville, Wis.  
**Harstad, Adolph L.**, from Lusaka, Zambia, Africa to St. Paul (Ind.), Escondido, Calif.  
**Retberg, Lawrence A.**, from Medellin, Colombia, S. Amer., to Michigan Lutheran Seminary, Saginaw, Mich.

### TEACHERS:

**Behm, Diane**, to Kettle Moraine Lutheran High School, Jackson, Wis.  
**Cibulka, Karen**, to St. Paul, Onalaska, Wis.  
**Favorite, Denise**, from inactive to Calvary, Dallas, Tex.  
**Ferch, Nannette**, to Risen Savior, Milwaukee, Wis.  
**Hartwig, Carol**, from inactive to Immanuel, Appleton, Wis.  
**Hemphill, Lori**, from Risen Christ, Milwaukee, Wis., to St. Paul, Round Lake, Ill.  
**Lindloff, Sarah**, from St. John, Minneapolis, Minn., to Risen Christ, Milwaukee, Wis.  
**Roux, Lila**, from inactive to Christ, Saginaw, Mich.  
**Sievert, Marilyn**, from inactive to St. Paul, Riverside, Calif.  
**Sonnenburg, Paula**, from inactive to St. Paul, Sheboygan Falls, Wis.  
**Wentzel, Carolyn**, from inactive to St. Paul, Fort Atkinson, Wis.

## ADDRESSES

### PASTORS:

**Bode, David E.**, 423 E. Bridge Ave., Delano, MN 55328; 612/972-2756.  
**Carter, John C. Jr.**, 115 Second Ave. SE, Watertown, SD 57201; 605/886-5326.  
**Crass, Matthew A.**, 405 Campion Blvd., Prairie du Chien, WI 53821; 608/326-8480, ext. 244.  
**Deters, Terry A.**, 714 W. Avalon Dr., Phoenix, AZ 85013; 602/263-8622.  
**Engdahl, Kenneth H.**, 650-4th St. SW, Valley City, ND 58072; 701/845-0702.  
**Farley, David J.**, 4409 Milo Ave., Bakersfield, CA 93309; 805/397-5131.  
**Fischer, Victor J.**, 24 Washington Blvd., Kenton, OH 43326; 419/674-4916.  
**Gerlach, Bryan M.**, 7782 Uplands Way, Citrus Heights, CA 95610; 916/966-9704, off. 961-8248.  
**Goldbeck, Beck H.**, Rt. 2, Box 213, Peshtigo, WI 54157; 715/582-3439.  
**Grubbs, Mark S.**, 4262 Wooddale Ave. S., St. Louis Park, MN 55416; 612/922-6333.  
**Hartmann, John C.**, P.O. Box 606, Batesland, SD 57716; 605/288-1999.  
**Heup, Charles H.**, 72 Squire Dale Ln., Rochester, NY 14612; 716/227-6444.  
**Hirsch, Phillip C.**, 1300 Western Ave., Watertown, WI 53094; 414/261-4352.  
**Kenyon, John R.**, 617-204th St. SE, Bothell, WA 98012; 206/485-1377.  
**Kobleske, Roger W.**, 9415-14th St., Kenosha, WI 53142.  
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**Petermann, Joel V.**, Dr. Martin Luther College, New Ulm, MN 56073; 507/354-6917.  
**Plepenbrink, Leon E.**, Martin Luther Preparatory School, Prairie du Chien, WI 53821; 608/326-8480, ext. 250.  
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**Schaffer, Dale H.**, 404 N. 3rd St., Marshall, MN 56258; 507/532-4096.  
**Spaude, Martin P.**, 419 Vinewood Ln., Plymouth, MN 55441; 612/545-1993.  
**Spaulding, Scott W.**, 10415 Homeward Hills Rd., Eden Prairie, MN 55344; 612/944-0697.  
**Thompson, Donald L.**, 603 Tamarack Dr. W., West Bend, WI 53095; 414/334-1709.  
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**Jenkins, Clarence W.**, 515 N. 104th St., Wauwatosa, WI 53226; 414/257-3573.  
**Kerr, Donald**, 806-11th Ave. S., Apt. 5, Hopkins, MN 55343; 612/931-9485.  
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**Kramer, Robert A.**, 250 Municipal Dr., P.O. Box 23, Greenville, WI 54942; 414/494-6217.  
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**Peterson, Bradley**, 127 N. Payne St., New Ulm, MN 56073; 507/354-1720.  
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**Radue, Joel D.**, 1125 Summit Ave., Waukesha, WI 53188.  
**Ring, David M.**, 1461-1st Ave., Gibbon, MN 55335; 507/834-6263.  
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**Tietz, James R.**, 711 Forest, Hartford, WI 53027; 414/673-2255.  
**White, Kenneth**, Rt. #, Box 105, Hutchinson, MN 55350; 612/567-8945.  
**Zellnow, Timothy H.**, 1557 E. Sylvan Ave., Appleton, WI 54915; 414/730-8732.

## NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of our synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary  
Mequon, Wisconsin  
Northwestern College  
Watertown, Wisconsin  
Dr. Martin Luther College  
New Ulm, Minnesota  
Martin Luther Preparatory School  
Prairie du Chien, Wisconsin  
Michigan Lutheran Seminary  
Saginaw, Michigan  
Northwestern Preparatory School  
Watertown, Wisconsin

**REFORMATION SERVICE**

The Central Conference of the Western Wisconsin District will hold its annual Reformation Festival Sunday, November 2, 2:30 p.m. at Lakeside Lutheran High School, Lake Mills. Pastor Roger Sprain will relate the Reformation to missions under the theme, We Also Believe and Therefore Speak. You are cordially invited to attend.

**CHORAL CONCERT**

The 19th annual National Lutheran High School Choral Festival, which includes choirs from 17 area and synodical WELS Lutheran high schools, will be held the weekend of November 7-9 at Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee. The two concerts of the weekend are open to the public. The pops concert is on Friday, November 7 at 7:30 p.m. and the sacred concert on Sunday, November 9 at 2:00 p.m.

**WELS LUTHERANS FOR LIFE  
Benefit Concert**

"Praise God, Our Creator" will be presented in song and organ selections November 16, 7:00 p.m. at Calvary, Thiensville, Wis. The public is invited.

**"JESUS CARES"**

"Jesus Cares," a religious instruction class for developmentally disabled persons, ages six and up, is being held Saturdays, 9:30 to 11:15 a.m. at Fairview, 137 N. 66th St., Milwaukee (exit 68-70th on I-94). Newcomers always welcome.

**AUDIOVISUAL AIDS**

**ETERNAL WORD CATECHISM (FS-473-EWC)**  
1986 36 min. C & M color IJS

These filmstrips have been produced by Concordia as an aid in teaching the six chief parts of the catechism. There are six segments lasting about six minutes each. However, the entire script is on one cassette. Thus all six parts must be shipped together, which is impractical for classroom use. Therefore this item is intended for preview purposes. If you like it, order a copy from AVA.

**THE GOD MAKERS (VHS-19-TGM)**  
1986 56 min. 1/2" VHS color SCA

The inner workings of the Mormon Church are exposed as two former Mormons ask their lawyers about the possibility of taking legal action against that church. The lawyers refuse the case, but in the meantime the viewer gets a revealing look at the teachings and practices of Mormonism.

**LEARNING ABOUT HANDBELLS**

Don Allured, one of the best-known names in handbells, offers advice and instruction for beginners and more advanced ringers. Revenue from the 1986 Handbell Festival has made possible the purchase of these tapes, which should be helpful for congregations who have handbells, or are interested in purchasing a set. Each tape lasts about 25 minutes.

**Handbells: Beginning Handbell Ringing (VHS-20-HBHR)**  
1986 25 min. 1/2" VHS color JSC

**Handbells: Advanced Handbell Ringing (VHS-21-HAHR)**  
1986 25 min. 1/2" VHS color JSC

With annual subscription, or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

**WELS FILM/VIDEO RENTAL**

**LITTLE VISITS WITH GOD**  
1986 50 min. 1/2" VHS color PIJ

This video includes ten five-minute devotions designed for daily use in the classroom. Because of time limits on the rental, teacher will probably want to vary this format to suit local situations. Rental fee: one week for \$7.50, two weeks for \$10.00.

Send your order for renting this video to WELS FILM/VIDEO RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

**LWMS FALL RALLY**

The Metro-South Circuit of the Lutheran Women's Missionary Society will hold its fall rally October 28, 9:30 a.m. at Trinity, 1052 White Rock Ave. (Hwy. 18), Waukesha, Wis. Speaker will be Beth Evans, RN, of the Central Africa Medical Mission.

**SEMINAR FOR PARENTS  
OF MENTALLY HANDICAPPED**

The Special Ministries Board will conduct a one-day seminar for parents of the mentally handicapped on October 25 at Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee. The seminar, entitled "Coping with Today and the Future," will address the educational and spiritual training needs, community and institutional living arrangements available, financial security planning, and concerns regarding the general well-being of the mentally handicapped. For further information contact the WELS Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

**NOTICE**

The next regular plenary session of the Board of Trustees is scheduled for November 11-12. 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

**ARTICLES NEEDED**

The following articles are needed for a mission church: altar cloths, candlesticks, cross (for altar), communion ware and paraments. Contact Pastor John Kenyon, 617 - 204th St. SE, Bothell, WA 98012; 206/485-1377.

**ALTAR PARAMENTS**

The following items are available for cost of shipping: lectern (18 1/2" wide x 35" long); pulpit (14 1/2" wide by 32" long); altar (32" wide x 75" long w/10" drop). Contact Pastor Charles Tessmer, 509 Grand Ave., Mukwonago, WI 53149; 414/363-8627.

**PULPIT PARAMENTS**

St. Peter Lutheran in Fond du Lac is offering (no cost) pulpit paraments for all seasons, 17" wide, 20" drop. Contact M. Schmal, P.O. 853, Fond du Lac, WI 54935.

**NAMES WANTED**

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

**TALLAHASSEE, FLORIDA** — Pastor Lynn Wiedmann, 4618 NW 41st St., Gainesville, FL 32606; 904/372-5509.

**EXPLORATORY SERVICES**

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

**JUPITER, FLORIDA** — Shepherd of the Palms, Seventh Day Adventist building, 413 Fern St., Jupiter. 9:00 a.m. Pastor David Cooper, 611 Oak Terrace, Jupiter, FL 33458; 305/744-6197.

**ELK RIVER, MINNESOTA** — Abiding Savior, 600 School 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.

**FLAGSTAFF, ARIZONA** — Mt. Calvary, Sechrist School, North Fort Valley Rd., Flagstaff. 9:00 a.m.; SS/Bible class, 10:30 a.m. Pastor Philip A. Koelpin, 3333 W. Wilson Dr., Flagstaff, AZ 86001; 602/774-8811.

**DENVER, COLORADO** — Christ Our Redeemer, Mracek Middle School, 2055 S. Telluride, Aurora, Colorado. 9:00 a.m. Pastor Timothy Bauer, 17412 E. Grand Ave., Aurora, CO 80015; 303/680-1112.

**COLUMBUS, OHIO** — Lamb of God, 4925 Sunbury Rd., Columbus. 10:30 a.m. Pastor Roger Kovaciny, 4925 Sunbury Rd., Columbus, OH 43230; 614/471-5164.

**CENTRAL AFRICA MEDICAL MISSION  
25TH ANNIVERSARY**

A special service for the 25th anniversary of the WELS Central Africa Medical Mission will be held October 19, 2:00 p.m. at St. Matthew Lutheran, 8444 W. Melvina St., Milwaukee. A fellowship hour will follow in the church basement.

**CIVILIAN CHAPLAINS**

<b>Rev. Joel Jaeger</b> <b>Home Address</b> Kastamenstr 4 6501 Klein Winterheim West Germany Phone 011-49-6136-8041	<b>Rev. Lee A. Neujahr</b> <b>Home Address</b> Rennweg 70 8500 Nurnberg 20 West Germany Phone 011-49-911-538563
<b>Mailing Address</b> Same as above	<b>Mailing Address</b> 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.

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## FROM THIS CORNER

The calendars of most of our churches will not note Sunday, October 19, as a special anniversary day. The gathering to celebrate that special day will be sparse as anniversary crowds go. The majority of the people observing it will be from the Milwaukee area. I am referring to the 25th anniversary of the African Medical Mission to be celebrated at 2:00 p.m. that Sunday, at St. Matthew in Milwaukee.

After all, the operation isn't all that big. There are two nurses in a dispensary in Zambia and two nurses operating out of a mobile clinic in Malawi, a few buildings, several vehicles and a national staff of half dozen or so. The budget runs in the neighborhood of \$100,000 annually. There is only one remarkable statistic. The two dispensaries treat 50,000 patients annually. At a cost of two dollars per patient. Cost effective? Rarely have so many received so much for so little.

After 25 years we take the medical mission for granted. It was not always so. There were serious reservations among many about embarking on a medical mission program. There was concern that the medical mission would deflect the synod from the spiritual mission of the church. That the medical mission would be the nose of the social gospel in the tent of the Lord. The synod's 1957 convention, which finally authorized the work, raised such objections.

*Rarely  
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for  
so little.*

The Board for World Missions, however, countered with an irrefutable argument. "In the nationals' way of thinking we who supplant their medicine men and witch doctors in matters of the soul are also expected to supplant them in matters pertaining to their physical well-being." It would be loveless to rescue them from their spiritual and medical mentors (the two tended to merge) and not offer them a substitute for *both*. If the argument did not convince the doubters, it at least silenced them.

But it was another four years before the dispensary in Zambia was opened with its dedication on November 26, 1961. There was the problem of support. The synod was reluctant to divert "mission" funds to the dispensary, and it was hoped that the women of the synod would take over its support. The women were asked, and they responded with a mighty wave of support. And they are still at it.

A second problem was to determine the type of medical mission. A bush hospital? A bush dispensary? A modern American-type hospital? Finances and common sense resolved the problem in favor of the bush dispensary. Since that happy day in 1961, 32 nurses have served at the dispensaries. (At the present time the nurse's tour of duty is three years.) The first nurse to serve at the dispensary was Barbara Welch, and the first medical director was Dr. Arthur Tacke of Milwaukee. The current medical director is Dr. Jerome Brooks of Racine. The stateside affairs of the medical mission are in the hands of a five-member committee headed by Mrs. Esther Moldenhauer of Jackson, Wis.

Sunday, October 19 is the day. If you can't attend the anniversary service, why not speak a prayer for the medical mission that God might continue to prosper and bless this ministry of healing brought to Africa by loving, caring hands.

*James P. Schaefer*



# MISSION FESTIVAL depression style

by Eleonore Pieper Jeske

the anthems they would sing. The Ladies' Aid helped the custodian clean the church in time for mission festival. Everything sparkled and gleamed in the big, beautiful church.

The day before the Big Day my sister and I helped in the kitchen and got ready to serve some wonderful meals. Mama plucked chickens, peeled potatoes, cleaned vegetables and baked schaum torte, her forte. On Saturday night the "morning preacher" and his family would arrive to stay at our home overnight. (They usually had come from a long distance, and had to arrive the night before the service.) Luckily, our big parsonage had lots of room, including a guest bedroom for visitors. My sister and I would be especially happy if there would be some girls our age to play with in the visiting pastor's family.

Morning came and the Big Day was here. What a joyous time we had singing in church and hearing the pastor tell about the needs of far-off African mission fields, or about American Indians who needed to hear about the Lord Jesus.

The noon meal was sumptuous, and we all enjoyed the *gemuetlichkeit* of new friends at papa and mama's dining room table. Soon we had to clear off the dishes and food and get ready for the afternoon or evening service. Another preacher and his family arrived and the house was bursting with people, cigar smoke and lots of talking and laughing.

Mama would reset the table and get ready to serve supper, never knowing exactly how many guests would be there for the evening meal. People came and went all day long. I often wonder if she was able to digest the spiritual message that day with all the preparations she had to make for this yearly event.

Mission festivals were always very special at our parsonage, a real learning experience. Papa and mama taught us to love the Lord and his work, and mission festival time showed us how to put our faith into action. □

**M**ission festival time was one of the most exciting and busy times in the parsonage when I was a little girl. I lived in a big old Civil War vintage manse with papa, mama and my little sister. I always thought we were rich people because the old house with its comfortable furnishings, our wonderful playroom with dolls, toys, cupboards holding dishes and lots of books, and our parents' love and attention were all that two little girls needed.

Mama would start housecleaning about a month before the Big Day. The ladder came up from the basement and walls were washed and floors scrubbed. The old tante came for a week straight and helped mama with the heavy cleaning, because the house was so big and spacious, and required a lot of work to keep it looking like a parsonage should. Even the attic floor would be scrubbed, because we lived in a big city in the old part of town where there was plenty of coal soot from factories and trains.

Papa's main concern was with the festivities in church. Guest speakers were invited for the morning and afternoon or evening services. Choirs practiced long hours for



*Eleonore Jeske is a member of  
Calvary, Thiensville, Wisconsin.*