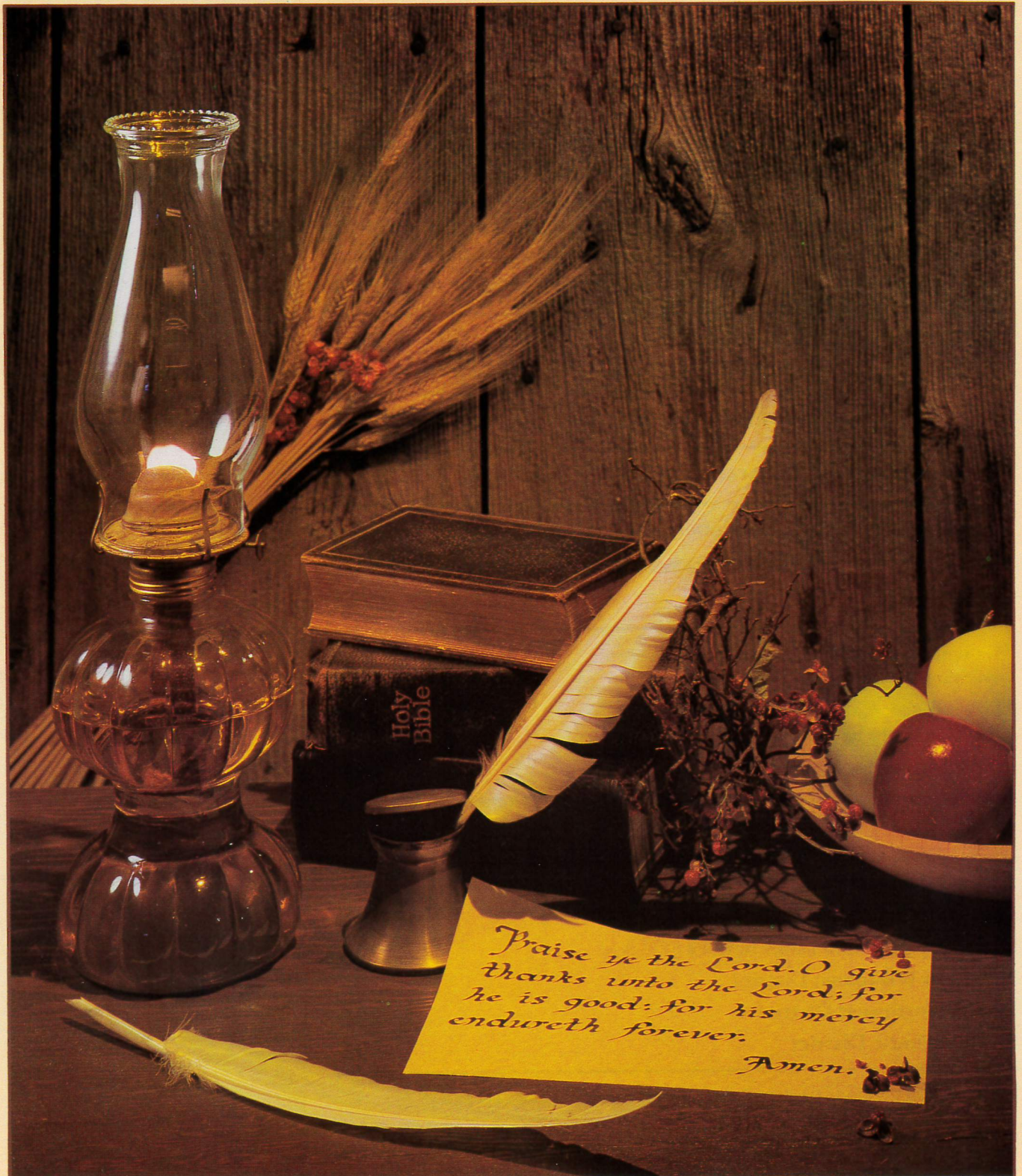


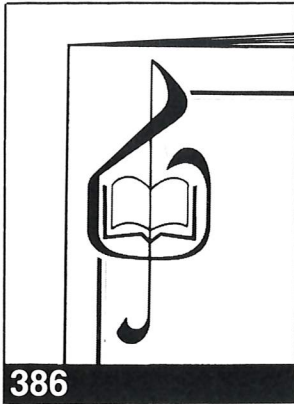
The
Northwestern
Lutheran

NOVEMBER 15, 1986



*Praise ye the Lord. O give
thanks unto the Lord; for
he is good: for his mercy
endureth forever.*

Amen.



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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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Give thanks — in Christ Jesus

Give thanks in all circumstances, for this is God's will for you in Christ Jesus (1 Thessalonians 5:18).

Thanksgiving Day. A traditional American holiday. Thanksgiving Day. A special time to give thanks to the Lord, our God who so generously answers our prayer, "Give us this day our daily bread." Thanksgiving day. A special time to remember the God of our creation and preservation, the God of our salvation.

Reaching back into our lives we may recall special Thanksgiving Days, a time of personal and family joy. November 1918, the end of World War I, was a special time of thanksgiving for our nation. We may recall other Thanksgiving Days when we were convinced that we had no cause, no reason to give thanks. Then there are those ordinary Thanksgiving Days of the past. Thanksgiving 1981, 1977, 1965, who remembers anything about them?

The Apostle Paul was giving final instructions to these Christians as he closed this letter to them. His instructions are: "Be joyful always; pray continually; give thanks in all circumstances." We might ask in what world the apostle was living. His instructions sound fine and yet, where is the reality. Life doesn't work that way. That is why we must focus on: *Give thanks — in Christ Jesus.*

"In all circumstances"

By God's grace there are the joy days, a thankful anniversary, the birth of a child, the struggle and work of an education that ends in graduation, a God-blessed marriage, a recovery from illness. In such days it is easy to say, God is great, God is good. When we are full and satisfied the temptation comes to take those joy days for granted, that conclusion of: I deserve it, I worked for it. We may not even recognize joy days, taking them for granted. How blessed we are, in the time and place we live, with daily bread. We are to give thanks in Christ Jesus for the joy days of thanksgiving.

There are the troubled days, the adversity days. Many have spent a thanksgiving time late in November when they felt anything but thanksgiving. Perhaps they did not even feel like being together with friends or relatives. The early settlers of our nation, to whom we trace this tradition, lived with adversity that we never have experienced: living conditions, health problems with little help, a future that must have appeared very dark and hopeless. We may feel the same. God has forgotten me. I recall a tragic situation. A young man in his twenties was murdered. The parents were devastated and filled with grief. It became evident that they blamed God for this severe tragedy. It has been over a decade and their bitterness remains. They have never returned to give thanks in

Christ Jesus for the gift of their son and his most precious gift of eternal life. In trouble-filled, adversity days remember Jesus Christ and give thanks.

So many days of our lives are ordinary days. One day moves on to the next. Nothing special happens to make us joyful or troubled and sad. So we spend many a thanksgiving day. What blessing in such days from the hand of our gracious God from whom all blessings flow. Thank you, Lord, for all the ordinary days. Thank you for being able to go to work, for a healthy family, for the gift of children, for all the ordinary Sundays of worship when I have been able to say and sing, "Praise God from whom all blessings flow."

"This is God's will for you"

Give thanks, in Christ Jesus "in all circumstances." Left to ourselves there is no way we could ever do that or have the desire to do that. Thanksgiving means remembering and receiving all of God's gifts with deep appreciation. That's a big order and one I am not able to fill. That is why it is all to be done in Christ Jesus. Our Savior is at the top of the list when it comes to thanksgiving. Without Jesus Christ thanksgiving becomes shallow. In joyful days we would give thanks, but whom would we thank, ourselves, other people, a false god? In adversity days to whom would we turn? In ordinary days we would, most likely, simply forget.

In Jesus Christ, and all that he is and means to us as our substituting Savior, we have forgiveness for all our unthankfulness. Through him we receive the strength to give thanks in love and devotion to the God of our creation and preservation, the God of our salvation. Everything still depends on God's grace and blessing. That grace and blessing begins with Jesus Christ, and so it is with our thanksgiving. "Give thanks in all circumstances, for this is God's will for you in Christ Jesus."

We pray, may that will be mine. It is, in Christ Jesus. No matter what kind of day it is this Thanksgiving Day we give thanks in Christ Jesus, fully confident that while God's ways, thoughts and will for our lives are so much higher than ours, God's will is always right and best. What our Father does is always good. In whatever circumstance we each are at this thanksgiving time: Give thanks — in Christ Jesus. □



Lyle Lindloff is pastor of Calvary, Thiensville, Wisconsin.

What it takes to be thankful

It seems that the word “vulnerable” has recently crept into more common usage. I hear people speaking the word; I read it in print. It’s a word which came to our English language in Shakespeare’s day from the Latin; there “vulnero” means “to wound or damage.” It’s a good word to have around.

A modern dictionary gives meanings like this for vulnerable: “susceptible to injury; unprotected from danger; liable to censure or criticism.” A person who is vulnerable is open to being wounded; there is helplessness in such a condition, a need for defense and rescue.

Jesus Christ was a vulnerable person. He was vulnerable not by nature, but because he chose to set aside his divine power. For our sakes he became vulnerable, subject to censure and criticism, susceptible to being wounded. His total vulnerability is manifested on the cross: he died.

Jesus Christ became what we are: vulnerable. We don’t always want to see or believe this. We like to think we are stronger and better and more secure than we really are. In us all there is a large dose of the Pharisee. Too often we compare ourselves with others and come away looking pretty good: safe, secure, smug.

One who fails to acknowledge vulnerability will find it difficult to be thankful. This is evident from the “thanksgiving” of the Pharisee: “God, I thank you that I am not like all other men — robbers, evildoers, adulterers — or even like this tax collector. I fast twice a week and give a tenth of all my income.” Rather a bizarre thankoffering!

In contrast the tax collector recognizes his vulnerability. “He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’” Jesus pronounced this verdict: “I tell you that this man, rather than the other, went home justified before God.” The tax collector not only went home justified; he went home thankful.

What does it take to be thankful? More than anything else it takes an awareness of our vulnerability coupled with recognition of God’s goodness to us sinners. One cannot be thankful who is unable to receive a gift. Daily God gives: forgiveness, life, hope, protection, guidance. We are in no position to refuse God’s favors; we are vulnerable before him.

We are likewise vulnerable in our relationships with one another. The policeman, the teacher, the milkman, the parent — how much we need them; how vulnerable we are without them.

Thank you, Lord, for all you give us. Keep us ever mindful of how vulnerable we really are and how good you have been to us.

Victor H. Prange



*Victor Prange
is pastor
of Peace,
Janesville,
Wisconsin.*

Acts 2

God's second greatest gift

Have you ever noticed that there is something very strange about the biblical accounts of the resurrection? If not, don't you think it is strange that the news of Jesus' resurrection had such *little affect* on the lives of his followers? Even though Jesus had just won the greatest victory ever over sin, death and the devil, there was *no joy of victory* in the hearts of his followers.

The eleven apostles kept on meeting secretly in their rooms behind locked doors for fear of what the Jews might do to them. And when they went back to Galilee, following Jesus' instructions, they were so discouraged and defeated that they apparently decided to go back to their old fishing business (John 21:2,3). So Jesus met with them again and told them to go back to Jerusalem to wait for the *next gift* which his Father had promised to give them (Acts 1:4,5).

The baptism of the Spirit

Pentecost was one of the four major festivals which all male Jews were expected to attend, so named because it occurred 50 days after the Passover. And so the city of Jerusalem was filled again with Jews from all over the world (2:9-11).

This time "*all of Jesus' followers were gathered together in one place. And suddenly there was a noise coming out of the sky that sounded like a tornado, and the whole house where they were sitting was filled with this noise. Then they saw what looked like little divided tongues of fire sitting on each man's head. And they were all filled with the Holy Spirit and began to talk in other languages, each one saying whatever the Spirit told him to say*" (Acts 2:1-4).

The whole city, of course, heard that noise, and in no time a crowd gathered around the house. And when Jesus' followers came out of the house, all talking in different languages, everyone was utterly amazed.

Peter, who always appears as the apostles' spokesman, quickly seized this unlooked-for opportunity and delivered a powerful and eloquent speech: "800 years ago the prophet Joel foretold all this when he said, 'Our God says, In the last days I will pour out my Spirit on every person, and your sons and daughters will speak as prophets. And everyone who calls on the Lord for help will be saved'" (Joel 2:28-33).

And then he reminded them of all the miracles and wonderful things Jesus had done in the last few years,

which proved that he truly had come from God; and how they had killed Jesus by getting Pilate to crucify him, and how God had raised Jesus back to life again, quoting Psalm 16:10. "And so," Peter concluded, "the whole nation of Israel must know for sure that God has made this Jesus, whom you put on a cross, our Lord and our promised Savior" (Acts 2:36).

"And those words," said Luke, "were just like a knife that Peter had stuck in their hearts," and they wanted to know, "What must we do?"

So Peter told them, "You must change your minds and your way of living and be baptized into Jesus, the promised Savior, and your sins will be forgiven, and you, too, will receive the gift of the Holy Spirit." And he also reminded them that they must separate themselves from all the unbelieving Israelites who had rejected Jesus.

And that sermon produced miraculous results. About 3000 people became believers and were baptized — the greatest mass conversion ever reported in the Bible.

What made the difference?

And what was it that changed those dispirited, disheartened, discouraged followers into such powerful preachers? It was the outpouring of God's Holy Spirit into their hearts — God's *second greatest gift* to our sin-sick world!

We can see now that before Pentecost, their faith was an intellectual faith that lacked life and power. And that's why Jesus told them, "But after the *Holy Spirit* comes down on you, you will be *filled with power*. And *then* you will be *witnesses* who will tell other people about me here in Jerusalem, and all over Judea and Samaria, and to the farthest corner of the earth" (Acts 1:8).

So if our churches today are filled with people who are dispirited, disheartened and discouraged, and lacking in real life and power, what we need and must pray for is a new outpouring of God's Holy Spirit upon us, for this is the only way we can be filled with the power we need to be effective witnesses. □



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

Introducing the Sampler

By Kurt J. Eggert

Over 800 congregations of the WELS will find something new in their hymnal racks on the last Sunday of the church year, November 23. The 64-page *Sampler of New Hymns and Liturgy* will bring worshipers the first visible evidence of progress on the "new/revised" hymnal authorized by the synod. The booklet contains a revision of the Sunday liturgies of the Lutheran Hymnal (p. 5 and 15) and 21 hymns. Issued by the Commission on Worship and prepared by the Hymnal Committee, the *Sampler* is designed for trial use by congregations during the period from Advent to Pentecost. At the end of the trial period worshipers will have the opportunity to express their reactions by means of a short questionnaire. Such reaction will aid those preparing the new hymnal as they develop the final form of the revised liturgy and select hymns for inclusion in the hymnal.

The "new" hymns in the *Sampler* are in use in other hymnals and are new only in the sense that they are not included in the Lutheran Hymnal. Nine of the hymns are appropriate for the seasons of the church year and will be useful as congregations move from Advent through Epiphany, Lent, and Easter to the Pentecost festival. The remaining eleven hymns are topical, selected in most cases to enrich categories not strongly represented in the present hymnal. Following is the list of hymns included in the *Sampler*:

Advent	Lo, He Comes with Clouds Descending
Christmas	Once in Royal David's City Your Little Ones, Dear Lord
Epiphany	The Only Son from Heaven
Transfiguration	Down from the Mount of Glory
Lent	Sing, My Tongue, the Glorious Battle
Easter	This Joyful Eastertide
Ascension	Alleluia! Sing to Jesus
Pentecost	Holy Spirit, Ever Dwelling
Baptism	We Praise You, Lord
Word of God	Thy Strong Word
The Lord's Supper	Here, O My Lord, I See You Face to Face
Trust	Amazing Grace
Christian Love	Love in Christ Is Strong and Living
Missions	Lift High the Cross
Stewardship	Forgive Us, Lord, for Shallow Thankfulness
Community in Christ	Son of God, Eternal Savior
Christian Family	Our Father, by Whose Name
Christian Education	Lord Jesus Christ, the Children's Friend
Praise	Let All Things Now Living

The hymns included in the *Sampler* and proposed for inclusion in the new hymnal form only a small number of the new hymns projected for the hymnal. It is estimated that about 600 hymns will be included in the hymnal, with roughly 400 retained from the Lutheran Hymnal and the rest new hymnody. The *Sampler* hymns were selected for several reasons. In general, they were chosen as examples of Christian hymnody judged worthy of inclusion in a new hymnal. A more specific intent was to provide some samples of twentieth century hymn texts, such as "Love in Christ Is Strong and Living," "Let All Things Now Living," Martin Franzmann's hymn, "Thy Strong Word," and brother Werner Franzmann's hymn for the Transfiguration, "Down from the Mount of Glory." Another intent was to furnish examples of types of hymn tunes and settings (harmonizations) somewhat different from those in the present hymnal. Two early American folk tunes, for instance, which spring from the hill country settlements of Appalachia, provide the music for "Amazing Grace" and "Son of God, Eternal Savior." Five of the hymn tunes are by twentieth century composers.

Most of the hymn texts appear in modern language dress. In several instances, however, the original Elizabethan English has been intentionally retained. Theological scrutiny of the texts also resulted in the omission of several hymn stanzas where there was doctrinal ambiguity or likelihood of misunderstanding. A few of the hymn tunes were given new harmonizations or the pitch was lowered for more comfortable singing. Informative comments on the hymn texts and tunes are included on the margin alongside each hymn. In general the *Sampler* hymns can serve congregations as a small hymnal supplement, usable in the years ahead before publication of the new hymnal.

Perhaps the primary concern in printing the *Sampler* was to gain congregational reaction to the revised version of the pp. 5/15 liturgies in the hymnal. They represent the principal and historic worship service of Western Christendom and the Lutheran Reformation. The *Sampler* revision was made in an effort to balance respect for the historic forms with present day needs.

What's "old" and what's "new" in the revised liturgy? First of all, it is printed as one service, accommodating both communion and non-communion use. Familiar to WELS worshipers will be the general "shape" of the liturgy and (with several exceptions) the order of traditional elements. The familiar melodies for the sung portions have also been retained, although they will have a different "look." Only the melody line is printed with the text. This was done not only to save space, but to make the melody line easier to follow. The music itself basically employs quarter notes and eighth notes, grouped to en-



courage a smoother and slightly faster rendition of the chants. The pitch level has been lowered in most chants for more comfortable singing.

Perhaps the most noticeable feature of the revision as far as worshipers are concerned is the use of today's English instead of the traditional language of the King James Version of the Bible. The transition was made in view of the general and on-going change in worship language. The growing use of modern English Bible translations such as the New International Version is perhaps the strongest influence in the general transition to today's English. With many of our school children learning their Bible verses in the words of the NIV, and more and more pastors praying in today's English, it was deemed necessary to make the language change in the new hymnal if the book is to serve the coming generation comfortably.

Three new features in the revision affect the structure or order of elements in the liturgy. They are: the **Psalm for the Day**, the **Verse**, and placement of the **Kyrie**. A Psalm, or Psalm section, is appointed for each Sunday or festival. It was added to encourage a larger use of the matchless prayer and praise of the "hymnbook of the Old Testament." The psalm introduces the Scripture readings and reflects the mood or central thought of the day or season of the church year. It may be sung by the choir or congregation according to the melodic formulas called psalm tones, which are printed with each psalm in the *Sampler*. Or the psalm may be spoken responsively by the pastor and congregation.

The **Verse** is a new proper which introduces the Gospel and is designed to be sung by the choir. The texts are almost always taken from the New Testament and are often familiar gems of Scripture. Practically speaking, the Verse replaces the traditional Gradual. However, the Gradual may still be used between the Old Testament reading and the Epistle when both are read.

In the revised service, the **Kyrie** ("Lord, have mercy") is sung between the Confession of Sins and the Absolution or declaration of forgiveness. Anciently used as the people's response to pastoral petitions for the Lord's mercy and help in various physical and spiritual needs, the Kyrie in the minds of most worshipers today is a penitential plea for forgiveness. It is so used in the revised liturgy. The *Confession of Sins* in the *Sampler* is newly written. It incorporates the thoughts and theological accents of both TLH confessions (p. 6 and 16).

The *Sampler* materials represent only a small step on the rather long path to a new hymnal. The Liturgy Committee is presently at work on a new *Service of Holy Communion* and also planning a *Service of the Word* for non-communion services. The rites of baptism, marriage, and burial will also be included in the new hymnal, according to present plans. The Hymn Committee is reviewing a large number of hymnals in its search for hymn candidates for inclusion in the new book. When that task is finished, the many hymn texts, tunes, and other material submitted by WELS members and others will be reviewed and the hymns rated. When the entire listing of hymns is completed, the real selection process will begin, and hymn choices for the hymnal will be submitted by the Hymn Committee. Final decisions will be made in the joint meetings of the Commission on Worship, the Liturgy Committee, and the Hymn Committee.

Most of the revisions in the liturgy and the selection of hymns for the *Sampler* reflect suggestions made by a majority of the worship leaders who attended regional "input" meetings in various areas of the synod. The response of congregations participating in this trial use will provide us with a much larger and even more valuable guide for future work on the hymnal. The rather long trial period, from Advent to Pentecost, was set to assure objective opinion. It is important to become thoroughly familiar with new materials before making judgments because initial difficulties and newness tend normally to negative reaction. It is hard to be objective when there is change in that which many of us have used for so long and know by heart. But patience and willingness to learn new things usually result in dependable judgments, pro or con.

Our continuing aim in the hymnal work is to *retain*, *improve*, and *enlarge* our worship heritage. If you agree with that aim, we are traveling the same road and with God's blessings we will have a new hymnal that we can use with satisfaction and joy. □



Pastor Eggert is project director for the new/revised hymnal.

THE FATES OF NATIONS AND EMPIRES



By Glenn N. Schram

At Thanksgiving we give thanks to God for the blessings which he has bestowed on us as individuals and families and as a nation. Our Puritan ancestors believed that they had entered into a covenant drawn up by them with God and that if they lived virtuous lives he would reward them. Whatever one may think of this theology, Thanksgiving is also an appropriate time for meditation on the fates of nations and empires.

All nations are as nothing before God, the Bible says: "And they are counted to him less than nothing, and vanity" (Isaiah 40:17). The fifth stanza of the hymn "Our God, Our Help in Ages Past" says: "All nations rose from earth at first/ And turn to earth again." These verses come to mind this year because of the observance of the death 200 years ago of Frederick the Great, King of Prussia from 1740 to 1786.

The Kingdom of Prussia has a poor reputation, nowhere more than among orthodox Lutherans. The ruling House of Hohenzollern was converted to Calvinism in 1613. Already in the 18th century copies of Luther's Small Catechism and the Calvinist Heidelberg Catechism were both placed on the altar of the Garrison Church in Potsdam, the historic seat of the Hohenzollern dynasty, and

in 1817 the Lutheran and Calvinist churches in Prussia were combined in one union church.

The Kingdom of Prussia was born in 1701, when the Elector of Brandenburg (the area in and around Berlin) went to Königsberg (the present Soviet city of Kaliningrad) in East Prussia (the area on the Baltic between the River Vistula and the River Memel) and crowned himself "King in Prussia." The area ruled by the Hohenzollerns was referred to as Brandenburg-Prussia and later simply as Prussia.

By the time of the unification of Germany in 1871, most of Northern Germany was part of the Kingdom of Prussia, and Prussia was incorporated into the new empire. It continued to exist until 1945, though after 1918 not as a kingdom. Thus within the space of 250 years Prussia was born, flourished, and disappeared.

The Kingdom of Prussia was better than its reputation. It was a bastion of militarism, but it was ahead of its time in the practice of religious toleration; early in its history it developed a professional civil service noted throughout Europe for its honesty and efficiency; and it fostered the virtues of patriotism and devotion to duty. Frederick the Great called himself the first servant of his state.

When the Nazis came to power in 1933 they employed and perverted much of the best in the Prussian tradition, and what they could not pervert they destroyed in Hitler's ruthless campaign to eliminate all persons in any way involved in the abortive attempt on his life on July 20, 1944. By 1945 Germany lay defeated and Prussia ceased to exist as an administrative unit.

The year 1701 was not long ago as historians reckon. Those of us in the English-speaking world tend to think of it as the year of the Act of Settlement, which was passed by the British Parliament and which guaranteed both the independence of the British judiciary and the Protestant succession to the crown. The Act of Settlement and other acts passed in the wake of the Glorious Revolution of 1688-89 made up the so-called Revolution Settlement, which established the British constitution more or less in the form in which we know it to this day.

What conclusions can be drawn from this tale? The chief lesson is that nations and governments do not last forever. One does not have to be a prophet to see that America as we know it, with its cherished freedoms, will not last a great deal longer if its current spiritual and moral decline continues. To use phrases from Augustine, a father of the church who greatly influenced Luther, the only hope for our earthly city lies in a renewed concern for the heavenly city of God. □



Glenn Schram teaches political science at Marquette University, Milwaukee, and is a member of Divinity-Divine Charity, Whitefish Bay, Wisconsin.

Making friends for life

By James R. Connell

Lucy and Carlos



“Friends are friends forever” was a song I heard back in high school. While it didn’t make the top 40, it did say something about friendship: No matter the distance that separates friends, they are always friends. As I reflect upon our first days in Medellin, Colombia, I think about people I’ll never forget — friends for life, you might say. Carlos Gomez is such a friend.

On our second day in Medellin I met Carlos. He was not all that impressive. At the awkward age of 17 he was short and slight of build. He was the caretaker of our apartment building. When we first walked up, Carlos was cutting the front lawn with a machete. He was dirty and sweaty, but well-mannered and helpful. He showed us the apartment, explaining his position and putting us in contact with the owner of the apartment. Eventually we rented the apartment and, for the next year, Carlos continued to be our consultant on Colombian life, politics and culture. A friendship had begun.

I can’t recall how many hours I spent with Carlos. In a year’s time, innumerable hours. Whether it was while washing the car, hosing down the patio, discussing the latest presidential address or just coming and going in the building, we always had something to talk about. Naturally, religious themes and questions popped up. I explained why we Americans were in Colombia. During these talks I learned a lot about Carlos’ own life.

Carlos was not a traditional Roman Catholic. Carlos’ mom had baptized her three sons in the Roman church, but did not as much as follow through with first communion instruction for them. In leaving the conventional Roman beliefs, she drifted toward Jehovah’s Witnesses and the Mormons. Poor Carlos. He wasn’t really Roman Catholic, nor did he accept the tenets of the other two sects. Spiritually he was lost and confused by the bits and pieces of religion he picked up through his mother’s religious odyssey.

Carlos was curious about our work: the other four missionary families, the seminary and Bible Institute classes, our church services, Bible studies and activities. He enjoyed meeting our Colombian pastor, Omar Ortiz, along with other members who visited our home. Above

all, Carlos was interested in learning. Finally, one day he asked, “Pastor, can I study with you?” A Bible study of St. John began the next week in our home.

Carlos was an eager student. He was thrilled to read for himself God’s plan of salvation in Christ: *Porque de tal manera amo Dios al mundo* — “For God so loved the world” (John 3:16). So thrilled, in fact, that he invited his new girl friend, Lucy, to study with us. It was a sad day when we left the apartment building to live in another home. Because of schedule conflicts we were unable to continue the Bible study. But Carlos and Lucy came to church. They started adult instruction. First Carlos was confirmed; then Lucy. Later they became engaged and were married in our church.

Today Carlos and Lucy are regular churchgoers. Together they receive the Lord’s Supper. Together they support the work of the church with their offerings. Together they study in the Bible Institute — Carlos on Tuesday and Thursday evenings after work and Lucy on Saturday afternoons.

This past December, however, tragedy struck in the form of a miscarriage — Lucy apparently lost twins. There were prayers for them in church. Sympathies and condolences were extended from other members. Yet it was amazing how their new-found faith in a caring, loving, merciful God carried them through the crisis. Under God, this Christian couple will live to serve as leaders in the young congregation in Medellin.

Perhaps the first impression of Carlos was not that impressive. But I’ll never forget him nor his friendship. And I know that our friendship will continue long after we’ve left Colombia — long after we die. And isn’t that what missions are all about? We’re making friends for life — *eternal life* □



Missioner James Connell is theological education director for Colombia, South America.

W.I.F

*It is a dreadful disease
but it is curable*

By James A. Aderman

Do you have these symptoms? There's an oftentimes severe, but little mentioned trauma which afflicts Christians. This spiritual health advisory describes this trauma's symptoms and its cure. Please read it carefully.

The symptoms

- 1) Abdominal queasiness
- 2) Dry mouth and throat
- 3) Inability to think clearly
- 4) Inability to speak in coherent sentences
- 5) Indecision
- 6) Mild heart palpitations

These symptoms generally do not occur in Christians unless they are about to ask someone to worship with them. These symptoms are more pronounced the closer Christians get to inviting a friend or acquaintance to go to church with them.

The diagnosis —

Worship-invitation-fright-itis (WIF)

Worship-invitation-fright-itis is a common Christian malady. It has never been proven to be terminal, but it is chronic. Generally, sufferers include Christians who care enough about their Savior to want to invite friends to meet Jesus. It strikes young and old — although WIF's symptoms are more pronounced in adults than children.

The trauma is induced by the "turndown trepidation syndrome." The symptoms manifest themselves when Christians are afraid their worship invitation will be rejected. WIF's symptoms usually subside quickly after the Christian invites (or — case studies have shown — fails to invite) his friend to worship. There are also after-affects of WIF. When an invitation is made, there are usually feelings of exhilaration and joy. Failure to overcome the symptoms so that no invitation is made tends to leave a WIF victim suffering from guilt and depression. In acute stages of this affliction, no feelings of guilt over failing to invite a friend are apparent. Although WIF symptoms may be severe, the prognosis for trauma containment is very high.

Worship-invitation-fright-itis is normally forced into remission through a regular and concerted effort to stand up to the affliction's immobilizing symptoms. Using the combat method, the victim experiences the joy and exhilaration of having helped to carry out his Savior's "Great Commission" to spread the gospel to every crea-

Alert!

ture. That positive feedback impacts profoundly on the trauma's recurrence.

Researchers have found that the more regular and concerted the effort to invite others to worship, the less the symptoms persist. On the other hand, studies have documented that the more often a Christian fails to invite others to worship, the stronger the symptoms become. Some victims even find it next to impossible to talk about anything but the weather to their acquaintances.

Methods for effecting the cure

Massive doses of God's message of grace and forgiveness are essential for WIF containment and cure (word therapy). This is the only medication which enables Christians to battle through WIF's symptoms. Its active agent (the Holy Spirit) generates a deepened love for God and increases the desire to serve him.

Along with word therapy, however, there are certain supplementary steps a Christian might take to bring this affliction under control.

1) The Christian may write a note to a friend and send it by the mail. This often alleviates the tension of inviting someone face to face. It also insures that the invitation will be communicated in exactly the words the Christian chooses.

2) Inviting a friend by telephone often minimizes the trauma of worship-invitation-fright-itis. It is usually easier than speaking to someone face to face. The Christian should write out exactly what he plans on saying in his invitation before he makes the call. This will avoid becoming "tongue-tied" during the conversation.

3) Invitations to a special event at church often have curative qualities. The special event (visitors' Sunday, Easter, a guest speaker, child's confirmation, etc.) provides the Christian with an exceptional opportunity (excuse) to extend an invitation.

4) Taking time to set the stage for a worship invitation is also important to effect remission. The Christian should make it a matter of regular conversation to talk about how beneficial worship is. He may share with an unchurched friend the points of the pastor's last sermon that were of special significance, describe the joyous anthem the choir sang, or talk about the warm closeness of the congregation. It's easier to overcome WIF and invite a friend to worship after that subject has already been broached in a non-threatening way.

5) Waiting for the right opportunity is important. Often an unchurched friend will bring up spiritual topics himself. There is no better time for the Christian to speak of his own beliefs and offer an invitation to his friend to learn more. The same is true when an unchurched friend is facing personal problems, financial difficulties, family upheavals, etc.

6) Last, to emphasize the point, the Christian will pray for the Spirit's assistance. Mighty God's promise is that he will empower his children to share his message of love and forgiveness with others. Christians will claim that promise.

Alert summary

Worship-invitation-fright-itis is a dreaded trauma in the Christian community, but it can be conquered. Don't allow WIF to afflict you. For the love for unbelieving friends, for the love of your gracious God join the battle to wipe out this Christian pox. □



James Aderman is pastor of Siloah, Milwaukee, Wisconsin.



God's little angel

By Larry A. Laehn

Angela Mae

Her journey through life began August 21, 1985. Do miracles really happen? Does God intervene to do the impossible today? As a young child I had congenital cataracts. After three intricate, dangerous eye surgeries, sight was restored to both eyes. Then, at the age of about three years I contracted a rare form of muscular dystrophy. The realities of life in a wheelchair and death, loomed into focus. However, after affecting my lower extremities, the disease halted.

In 1983 I met Mary Steffens. Mary was a senior at the University of Wisconsin-Oshkosh, majoring in nursing. At that time Mary suffered from a rare disorder known as dystonia (dystonia muscularis deformans). Dystonia, by ravaging the nervous/muscle systems of the body, led to her brother's death. Yet Mary only suffers a speech impairment, which has not kept her from being a practicing registered nurse. On September 1, 1984 Mary and I were married. Through God's love and his strength to overcome our disabilities, our world seemed perfect.

August 21, 1985

5:00 a.m. Mary had an unusually restless early morning. Though she had a checkup the day before, I still worried. As I understand, this is not unusual for a father-to-be.

6:00 a.m. We found ourselves on the way to St. Elizabeth Hospital. As had occurred lately, our conversation turned to potential names. You can be sure this time was much more in earnest.

2:00 p.m. Dr. Kim and I escorted Mary to the delivery room. Minutes later, as the miracle of birth unfolded before our eyes, I prayed for a healthy child. A beautiful, redheaded girl entered her new world. We named her Angela Mae, as she arrived like an angel — unexpected. Being five weeks early causes expected problems, but more dangerous symptoms appeared in the next hours.

5:00 p.m. An undetermined infection has gripped mother and daughter. Dr. Heyrman and the nursing staff

performed blood transfusions and attached IV's to Angela. Her blood oxygen level refused to rise, despite an 80 percent pure oxygen environment in her tiny incubator. As this bundle of human flesh, needles and tubes fought for survival, I knew another miracle was needed in my life.

August 22, 1985

Angela's oxygen levels had not improved. A special ambulance crew transferred her to the neo-natal unit at Theda Clark Regional Medical Center in Neenah, Wisconsin. Mary gets to touch her daughter for the first time through a portal in the special incubator. Her condition deteriorating, Angela Mae Laehn is baptized by our pastor, David Pagel. Besides myself, the only witness is the respirator forcing air into my little girl's lungs.

The days get long and tiring. While I work, Mary spends her days at the hospital. Angela's main problem is hyaline membrane disease, which prohibits oxygen from passing through the lungs to the bloodstream. Dr. MacDonald, the specialist in charge of Angela, shares the very harsh consequences of Angela's problem: permanent lung damage from prolonged respirator usage seems probable, even death is possible. The nights are longer than the days, spent in worry and prayer for Angela. I believed a miracle could happen, that God would heal my daughter. Yet the life and death struggles by Angela and other infants in the neo-natal center pushed doubt into our hearts.

September 1, 1985

Mary and I celebrate our first wedding anniversary in hopeful expectation. God's power to heal became more evident. Some of Angela's IV tubes are removed. Her tiny lungs replaced the constantly present respirator.

September 7, 1985

Angela was released from the hospital. Seventeen long days after her birth, our baby came home. Through the love and skill of the hospital staff and the prayers of friends and relatives, God provided another miracle in my life.

December 29, 1985

I have just witnessed the reaffirmation of baptism for Angela Mae Laehn.

May 14, 1986

"Angie" has received a clean bill of health. At nine months of age she has begun "furniture walking." She never fails to smile at everyone she meets, showing off her two teeth. Her survival has helped her parents and many others grow spiritually. I pray you are among them.



Larry Laehn is a member of St. Matthew, Appleton, Wisconsin.

Pornography and censorship



By Rolfe F. Westendorf

The problem of pornography has been very much in the news lately, especially since the Attorney General's Commission reported that pornography promotes sexual violence. After months of study a panel of qualified men and women concluded that pornography is dangerous and should be suppressed.

But the commission's findings have been vigorously opposed by nearly everyone associated with radio, TV, magazines or newspapers. These people are not necessarily experts on social behavior. But they are acutely aware of the right of free speech. Just as Christians defend their right to freedom of religion in this country, so the media people vigorously defend their right to say or print whatever they choose to say or print.

The suppression of pornography, the media says, is a call for censorship. And any kind of censorship is a threat to a free press. Thus the media have marshalled a whole army of flimsy arguments in defense of pornography, and the people who enjoy pornography have joined in that defense, demanding their right to read whatever they want to read.

As a Christian I have little sympathy for anyone who defends pornography. Although human sexuality is a gift of God, the sixth commandment strictly forbids the pursuit of sexual pleasure outside of marriage. Jesus plainly says in the Sermon on the Mount that even to look with lust upon another person is an act of adultery.

I suppose that a person who examines pornography for purely technical reasons is not guilty of lust. But I don't believe that pornography is produced for the sake of technicians. It is produced for the sake of stimulating sexual excitement outside of marriage. And that is sin.

To begin with it is a sin that exists only in the mind. But what begins in the mind may easily proceed to the mouth and hands, so that sins of thought often become sins of word and deed. As St. James says: "Each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death" (James 1:14-15).

Pornography is definitely not a contained evil. It may not be possible to prove that a given act of sexual violence resulted from a given piece of pornography, but it is hard to deny that the logical possibility exists. And that is only part of the picture. Even worse than sexual violence is the willing sex that spreads disease and produces babies that don't receive proper care.

As Christians we condemn pornography because God condemns it, and because we recognize its harmful effects. And if we had the right to make rules for this country, we would expel pornography from our nation. But in our country we do not have that right any more than the pornographers have the right to expel Christians. The freedom of the press is a mixed blessing, but the same freedom that permits pornography also permits us to print this magazine and send it to whom-ever we wish.

Censorship by the government may be good at times, but it can also become worse than the evil it eliminated. And even if censorship were imposed, how would it be any more effective than the "censorship" of cocaine?

All of this leads to one important conclusion. If the government can't do it for us, we have to do it for ourselves. In fact, the parents, not the government, have the first responsibility to control what they and their children see and read. We will certainly support the efforts to suppress pornography in our country and community, but it is far more important and effective to keep that evil out of our own homes.

The government may not be able to censor pornography, but neither can the government censor the condemnation of pornography. Let's make sure that everyone we know realizes how wicked this evil really is. Maybe that's the best we can do for now. □

Rolfe Westendorf is pastor of Siloah, Milwaukee, Wisconsin.

Minimum standards established for marriage

. . . Sixty-three religious leaders in Modesto, Calif., have agreed to enforce minimum standards before they will perform a marriage. The agreement mandates a four-month minimum waiting period for couples wanting to be married in the central California agricultural city, during which time they must complete at least two premarital counseling sessions. "Crummy quality control produces a crummy product," said Pastor Jim Talley, minister for singles at Modesto's first Baptist Church, who suggested the idea to the ministerial association. "It's too easy to get married; therefore there are too many divorces." The one-page agreement signed by the clergy notes that couples need to set aside time for marriage preparation instead of concentrating only on wedding plans: "We acknowledge that a wedding is but a day; a marriage is for a lifetime." Talley's congregation has an eight-month waiting period. During the first four months, couples must agree not to engage in any physical touching — even holding hands — and to see each other no more than five hours a week. During the next four months, couples must agree to meet for eight sessions with a church instructor. Half the couples who took the course in the past six years chose not to marry. Talley said he considered it "effective divorce prevention," and that the couples realized they were not ready for marriage.

Board stops funding for woman-led churches

. . . Reflecting conservative control of the board, trustees at the Southern Baptist Home Mission Board cast a major vote against women ministers at their recent meeting, barring churches from using board money to pay the salaries of women pastors. The trustees' vote excludes churches that hire women pastors from receiving benefits under the Church Pastoral Assistance program. The program gives money to small or new churches with limited financial means so they can hire a full-time pastor. Although the vote was largely symbolic — at present just one church with a woman pastor is receiving aid under the program — it came at a time when a small but growing number of Southern Baptist women are seeking entry into the ministry, which until recently was an exclusively masculine profession among the Southern Baptists. The vote marked a victory for conservatives, who hold that the Bible explicitly excludes women from becoming pastors because that would give them authority over men. At their annual convention in 1984, Southern

Baptists passed a resolution advising local churches, who have final authority in the matter, not to ordain women as ministers. The resolution said women should be encouraged to become involved in all aspects of church life, but not formal church leadership.

Reformed-Lutheran communion celebrated

What is believed to be the first official joint communion between the American Lutheran Church and the Presbyterian Church (U.S.A.) since the two denominations recognized each other's ministries and sacraments was celebrated in late September in Dubuque, Iowa. The service brought together students and families of the University of Dubuque Theological Seminary, a Presbyterian school, and Wartburg Theological Seminary, a school of the ALC. The two denominations passed resolutions approving such joint sharing of communion at their recent national conventions. The Presbyterian order of worship was used at the service held in the Presbyterian seminary chapel. A Lutheran service will be used next spring when the same groups celebrate communion. Wartburg President Roger W. Field, who preached, said this pattern will be used to avoid theological compromise and to enable each church to maintain its own tradition. He said the joint communions do not repudiate Lutheran and Presbyterian forebears. But he said, "We are a little more humble than they in our search for theological truth."

Factories turned back to churches . . . Christian church buildings which have been used as factories for the past 20 years will be restored as churches by 1987, according to a Disciples of Christ official. Those buildings were converted to factories when the Cultural Revolution was declared. The present government's tolerance toward Christianity is allowing their reconversion as churches, according to Mary Kay Hobbs, education consultant for the Disciples. She said that preaching, however, is limited to their confines. China's mainland has 10,000 "meeting points" and thousands of other "house churches," or homes where people gather to worship. Reportedly, 4000 churches are open to serve an estimated six to eight million Christians in the country.

French are poor churchgoers . . . Only 11 percent of French adults say they attend religious services regularly. In contrast, 40 percent of U.S. adults claim to attend services weekly. Results of the French survey, conducted by a Paris affiliate of the George Gallup organization, were reported by the evangelistic organization of Billy Graham shortly before the opening of Graham's "Mission France" crusade in mid-September. The study also found that 53 percent of French adults consider themselves religious and that 36 percent prefer to keep their religious feelings to themselves. Sixty-three percent told the pollsters that they sometimes feel a need to pray; only 26 percent said they think it is possible to have a personal relationship with God.

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.

Lutherans in U.S. show decline in 1985

Three major U.S. Lutheran churches showed slight membership losses in 1985, according to statistics released by the Lutheran Council.

U.S. Lutheran membership also dropped 21,650 from 1984 to 1985, bringing the total to 8,484,450.

The Lutheran Church in America lost 12,079 members for a total of 2,898,202 in 1985; the American Lutheran Church dropped by 7,713 to bring its 1985 membership to 2,331,521; the Lutheran Church-Missouri Synod showed a membership decline of 251 to 2,638,013. The Association of Evangelical Lutheran Churches, which will merge with the ALC and the LCA in 1988, did not report any change in its 1984 figures of 112,169.

"Conservative churches have been growing in recent years," the report said, "but the Wisconsin

Evangelical Lutheran Synod seems to have leveled off after recent membership increases. It showed a membership loss of 241 from 1984 to 1985 for a total of 415,389."

For the first time, the Eielsen Synod or Evangelical Lutheran Church in America (also the legally approved name for the new Lutheran church of 5.3 million members) has been dropped officially from the statistics compiled by the council. The Eielsen Synod has two congregations in Minnesota, 50 members and no pastors.

The synod's former-president, Truman Larson, reported: "I guess we don't look at ourselves so much as an organization any more (but) as a movement — or a nucleus. I'm afraid we put too much emphasis on organization and membership rolls today and not enough on spiritual life and growth and whether or not our names are written down in heaven."

The statistics reported are baptized membership, not confirmed membership.

Missionary commissioned — Pastor Glen Hieb was commissioned as sixth missionary to Japan September 7 at St. Paul Lutheran, Roscoe, S. Dak., by Pastor William Bernhardt, secretary of the Executive Committee for Japan Missions. Pastor Hieb is pictured here with his wife, Jackie, and their four children, left to right, Jesse, Carrie, Angela and Jared. The Hiebs arrived in Japan September 20 and Hieb has begun his two-year language study program.



High school athlete takes honors

Eric Lueck is regarded by his coach, Paul Nelsen, as the second-

best runner in Wisconsin. Eric, a senior at Wisconsin Lutheran High



School, Milwaukee, competes in the Wisconsin Independent Schools Athletic Association Class A.

Last season he was the WISAA Class A champion in the two-mile run. Last year he also took part in the National Junior Olympics and this year his goal is to qualify for the Kinney Cross Country Championships to be held in San Diego later this year.

Nelsen, a history teacher and vice principal of the school, says of Eric, "He's a super kid."

Eric has a goal. "For me my goal is — ever since the sixth grade — to become a pastor," Eric said. "And my inspiration has come from God. Everything I have done is for him. He's more or less my inspiration to go out there and run."

Eric is a member of Trinity, Waukesha.

Eric Lueck

IN THE NEWS

Northern Wisconsin District

A curriculum workshop was held August 21 at Manitowoc Lutheran High School for help and suggestions in the area of study skills. There were 80 participants, some from as far away as Algoma, Brillion and Kiel. During the past year Principal Fred Uttech of Bethany in Manitowoc headed a committee to work toward unity and guidance in curriculum for all students from kindergarten through grade 12. Scott Uecker, principal of Trinity in Waukesha, addressed the group. After his motivational presentation, the workshop participants held brainstorming sessions in the areas of writing, listening, speaking, organizational and reading skills in which they gained practical ideas which can be readily taken into the classroom. . . . St. Paul of Appleton celebrated 40 years in the teaching ministry of its principal, **Kurt R. Petermann**, and assistant principal, **Richard Sonnenberg**, on September 7. Mr. Petermann, a 1946 graduate of DMLC, was assigned to St. John of Stanton, Nebr., and in 1950 accepted

a call to Good Shepherd of Phoenix, Ariz., before coming to Appleton in 1959. Mr. Sonnenberg graduated from DMLC in 1952. His first call was to St. Peter, Town of Freedom. In 1956 he came to St. Paul. It is with thankful hearts that the congregation recognized the years of faithful service of these men. — *Jan Eggert*

Pacific Northwest District

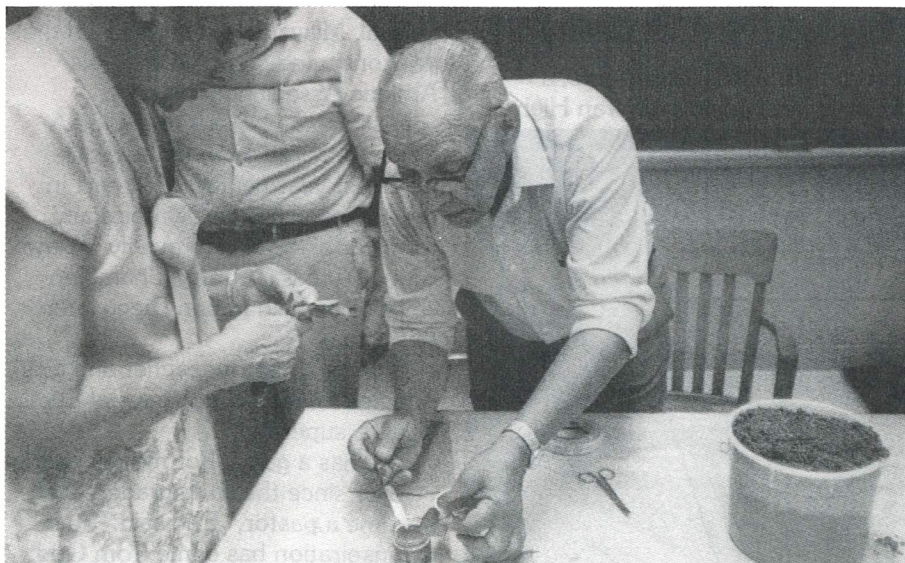
Cispus Center, in the shadow of Mt. St. Helens, was the site of the second **annual evangelism retreat** conducted by the district's evangelism commission August 15-17. Fifty-one WELS and ELS members from Washington, Oregon, Idaho and Alaska were encouraged to build relationships with people outside the church as an important preliminary step in evangelism. Under the themes "Growing and Going" and "Lifestyle Evangelism," outgoing commission chairman Pastor Ted Lambert and new chairman Pastor Mark Cares presented scriptural motivation, practical tips on organization and many good ideas to help individuals and congregations in reaching the

unchurched with the gospel. . . . On September 2 **Evergreen Lutheran High School of Dupont, Wash.**, began its ninth year. Enrollment now stands at 67. New faces on the faculty are Kenneth Borchert and Brent Schacht. . . . **Holy Cross of Withrow, Wash.**, celebrated its 75th anniversary on September 28 with 119 attending the festival service. A former pastor, Wilbert Schulz, was the guest speaker. The congregation of 40 souls is the third oldest in the district and is served by Pastor Paul Fetzer, the 22nd pastor to serve the congregation. . . . On August 10 Snoqualmie Valley observed its 50th anniversary with a special service at which its former pastor, Paul Siegler, was guest speaker. Among those attending was Mr. Henry Price who was one of three men who in October 1936 appealed to the synod for services. He was present at the first service conducted by Pastor Arthur Sydow on November 1, 1936 and is still a member. Pastor Douglas Weiser now serves the congregation of 50 souls. — *Jim Oldfield*

South Atlantic District

In August **Abiding Love of Cape Coral, Fla.**, completed the purchase of its future church site. The 3.2-acre site was purchased from 13 separate owners for a total of \$80,000. Pastor Thomas Smith began exploratory work in the Cape Coral area (near Fort Myers) in July 1983 and reported that it took the congregation 16 months to complete its land search. The mission now has 43 communicant members.

— *Dave Nottling*



OWLS hostel — Lorraine Moensch of Omaha, Nebraska observes Prof. Ralph E. Schwantz, retired science professor at Dr. Martin Luther College, working with a plant. The occasion was a week-long hostel held this summer at the college. In attendance were 23 OWLS (Organization of Wisconsin Lutheran Seniors). Prof. Schwantz said it "was the liveliest group I have worked with in my career." In the morning, classes on creation and evolution, indoor and outdoor plants and senior health were offered. In the afternoon local history and geography were learned through area tours.

DISTRICT NEWS SCHEDULE

November 15: Northern Wisconsin, Pacific Northwest, South Atlantic

December: South Central, Southeastern Wisconsin, Western Wisconsin

January 1: Arizona, California, Dakota-Montana, Michigan

January 15: Minnesota, Nebraska, North Atlantic

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

CALL FOR NOMINATIONS BOARD FOR WORKER TRAINING Executive Secretary

The Board for Worker Training requests the voting members of the synod to nominate candidates for the office of executive secretary of the BWT. This office became vacant when Pastor Robert J. Voss accepted the call to serve as president of Northwestern College.

The responsibilities of the executive secretary, as established by the synod, include: 1) being involved in the board's long-range planning and policy making; 2) supporting the educational programs of the individual worker training schools of the synod; 3) assisting schools in meeting their stated objectives; 4) offering counsel in the recommendation and planning of additional facilities at the schools; and 5) monitoring the administration of the synod's worker training system as a whole.

Nominees should be experienced in administration, knowledgeable in the field of education, and appreciative of the synod's program of worker training.

It is asked that nominations, together with pertinent information, be in the hands of the undersigned no later than November 28, 1986.

Board for Worker Training
Prof. William G. Zell, Secretary
1300 Western Avenue
Watertown, WI 53094

CALL FOR ADDITIONAL NOMINATIONS MARTIN LUTHER PREPARATORY SCHOOL

Inasmuch as the Board of Control of Martin Luther Preparatory School, Prairie du Chien, Wisconsin has during the past year extended numerous calls for the vacant professorship in the language department, and whereas circumstances have changed for many of the original nominees, the board, with the concurrence of the Board for Worker Training, invites the voting membership of the synod to nominate additional male candidates for the above position. Nominees should be qualified to teach Latin and German on the first year training level, and to assist in athletics. All nominations, with as much accompanying data as possible, should be in the hands of the undersigned no later than December 10.

Mr. Dale Markgraf, Secretary
MLPS Board of Control
20 South Jefferson St.
New Ulm, MN 56073

SYNOD NOMINATING COMMITTEE

The Synod Nominating Committee will meet at 9:00 a.m. on Thursday, January 22, 1987 at the Synod Administration Building. The committee is to propose a slate of three candidates for the following 25 offices:

Executive Committees of the Board for World Missions — Apache (layman); Central Africa (pastor); Japan (layman); Latin America (pastor); Southeast Asia (pastor)

Coordinating Council (two laymen)

Board for Evangelism (one pastor and one layman)

Special Ministries Board (two pastors and one teacher)

Board for Parish Education (one pastor, two teachers, one layman)

Board for Worker Training (one teacher)

Northwestern Publishing House Board of Directors (one pastor, one teacher, one layman)

Divisional Board Chairmen — Home Missions, World Missions, Trustees, Worker Training, Parish Services.

The list of candidates nominated will be published in the Northwestern Lutheran in spring, 1987. The synod will elect one of the candidates on each slate at its convention in Watertown, Wisconsin August 3-7, 1987.

Any board, committee or member of the synod is invited to suggest nominations for these offices. Kindly send names with appropriate information to the secretary of the synod, Pastor David Worgull, 1270 N. Dobson Rd., Chandler AZ 85224, by December 31, 1986.

David Worgull, WELS Secretary

CHANGES IN MINISTRY

PASTORS:

Degner, Charles F., from Faith, Prior Lake, Minn., to St. Peter, St. Peter, Minn.
Luedtke, James W., from Christ, Wilmot, S. Dak., to Our Shepherd, Crown Point, Ind.
Pagel, Carl E., from Bethlehem, Hortonville, Wis., to St. Paul, Livonia, Mich.
Ruppel, James A., from Emanuel, Fairfax, Minn., to Grace, Casa Grande, Ariz.
Sprain, Roger J., from Eastside Spanish Mission, Madison, Wis., to Northwestern College, Watertown, Wis.
Voss, Robert J., from Board for Worker Training, Milwaukee, Wis., to Northwestern College (president), Watertown, Wis.
Wendt, Theodore, L., from Grace, Pueblo, Colo., to Redeemer, Norton, Kans.

ADDRESSES

PASTORS:

Cordes, Mark A., 4810 Hanson Rd., Shoreview, MN 55126; 612/484-1169.
Dux, Leroy P., P.O. Box CH-91, Lusaka, Zambia, Africa.
Jensen, Robert Q., 7945 W. Bloomfield Rd., Peoria, AZ 85345; 602/878-3386.
Mattek, Floyd W., 502 N. Edison, Fredericksburg, TX 78624; 512/997-2677.
Soukup, Stephen P., 10905-3rd Ave., Everett, WA 99206; 206/355-3156.
Vander Gallen, Paul, South 505 Perrine Rd., Spokane, WA 99206; 509/924-2719.
Wendland, Ernst H., 1528 W. Fiesta Lane, Mequon, WI 53092; 414/241-8906.

TEACHER:

Oechler, Dale R., 405 H. County Line Rd., Bluffton, OH 45817.

WELS FILM/VIDEO RENTAL

GODS OF THE NEW AGE

1986 110 min. ½" VHS color SCA
This is a documentary in two parts on Hinduism. Part one describes Hinduism in India, Europe and the United States. Part two describes the ways in which Hinduism is "evangelizing" the Western world with methods that seem deceptively innocent. Both parts emphasize Hinduism's threat to our Christian faith. Christians need to be aware of the danger. Rental fee: \$15.00.

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.

WISCONSIN LUTHERAN CHILD AND FAMILY SERVICE Immediate Opening — Wausau Office

If you have an MSW (or Master's Degree in a related mental health field) and if you are interested in a full-time position counseling your fellow Christians at our church-related agency, Wisconsin Lutheran Child and Family Service would like to know about you.

Please contact Joanne Halter at 414/353-5000 or send your resumé to Joanne Halter, Director of Social Services, Wisconsin Lutheran Child and Family Service, 6800 76th St. P.O. Box 23980, Milwaukee, WI 53223.

AUDIOVISUAL AIDS

HIS WORD FROM GENERATION TO GENERATION (FS-A03-HWF)

1986 11½ min. C & M color PIJSCA

In 1893 the Wisconsin Synod decided to begin mission work among the Apaches in Arizona. The first converts have long since gone to claim the reward Jesus earned for them. But their descendants still worship on the reservation, supported by their WELS brothers and sisters. This filmstrip reviews the work that is being done among the Apaches and by the Apaches today.

WELCOME TO BRAZIL (VHS-23-WTB)

1986 14½ min. ½" VHS color PIJSCA

For the most part Brazil is an unfamiliar place for Wisconsin Synod Lutherans. But that will soon change, as the first WELS missionaries begin their work in this country. This video starts out like a promotional piece for Brazilian tourism. But it soon introduces the Brazilian Lutherans who need our help, and the fields where our missionaries will begin their work. The video leaves no doubt that the Wisconsin Synod is welcome in Brazil.

CAMBIOS (VHS-30-CAM)

1986 15 min. ½" VHS color PIJSCA

A new mission field is arriving at the doorstep of many WELS congregations. People of Latin-American heritage are appearing in increasing numbers in our cities and rural communities, and for the most part they are unchurched. This video is intended to increase a WELS awareness of this potential mission field.

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.

YOU CAN BE INSTRUMENTAL



in
Building
His House



For information on CEF member loan investments and an application, contact your congregation's member loan representative or write Mr. Charles Skeels, WELS Director of Member Loans, 2929 N. Mayfair Rd., Milwaukee 53222 (414) 771-6119 (collect calls accepted.)

You and our mission congregations will be glad you did.

CIVILIAN CHAPLAINS

Rev. Joel Jaeger
Home Address
 Kastanien Strasse 4
 6501 Klein Winternheim
 West Germany
 Phone 011-49-6136-8041
Mailing Address
 Same as above

Rev. Lee Neujahr
Home Address
 Rennweg 70
 8500 Nürnberg 20
 West Germany
 Phone 011-49-911-538563
Mailing Address
 98th General Hospital
 PO Box 391
 APO NY 09105

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

CONFERENCE

Minnesota District, Mankato Conference, December 2 at St. John, St. Clair. Agenda: Exegesis 1 Corinthians 11:17ff (Zahn); Update of Synod's New Hymnal (Backer).

Christmas At Home

By John M. Drickamer

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CHRISTMAS CONCERT

The Wisconsin Lutheran Seminary Christmas concerts will be held Sunday, December 14 at 3:00 and 7:30 p.m. in the seminary auditorium at Mequon, Wis.

FURNISHINGS

All furnishings of the former St. Peter Lutheran of rural Pine Island, Minnesota, are to be given to a new mission congregation. Please contact before Dec. 31: Rod Sommerfeld, 507/843-4875; Ren Lange, 507/356-4980.

ALTAR PARAMENTS

A mission congregation is in need of altar paraments. If you can help, please contact Pastor Joel Lintner, Box 254, Melstone, MT 59054; 406/358-2460.

LIGHTS NEEDED

Six lights are needed for a church worship area. If you have any available, please contact Mr. Don Boadwine, 1705 Churchill, Sioux Falls, SD 47103; 605/339-0176.

ONE ISSUE

There will be one issue of the Northwestern Lutheran in December with a publication date of December 15.

PEWS NEEDED

Due to expansion, Redeemer of Tomahawk is in need of pews. Contact Pastor Ray Schumacher, 539 Southgate Dr., Tomahawk, WI 54487; 715/453-4814.

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.

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.

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.

Financial Report Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Nine months ended 30 September 1986

	Subscription Amount for 1986	9/12 of Annual Subscription	Nine Months Offerings	Percent of Subscription
Arizona-California	\$ 853,412	\$ 640,059	\$ 522,256	81.5
Dakota-Montana	396,231	297,173	201,606	67.8
Michigan	1,942,761	1,457,071	1,101,718	75.6
Minnesota	2,274,450	1,705,837	1,387,920	81.3
Nebraska	500,562	375,422	287,480	76.5
North Atlantic	263,226	197,420	180,971	91.6
Northern Wisconsin	2,265,109	1,698,832	1,377,697	81.1
Pacific Northwest	261,654	196,241	170,892	87.0
South Atlantic	324,770	243,577	227,500	93.4
South Central	238,889	179,167	149,565	83.4
Southeastern Wisconsin	2,999,626	2,249,719	1,708,712	75.9
Western Wisconsin	2,594,075	1,945,556	1,573,832	80.8
Total — 1986	\$14,914,765	\$11,186,074	\$ 8,890,149	79.4
Total — 1985	\$14,341,170	\$10,755,878	\$ 8,668,898	80.5

BUDGETARY FUND

Statement of Receipts and Disbursements

Fiscal Year To Date

Three months ended 30 September

	1986 Actual	1985 Actual	1986 Budget
Receipts:			
Prebudget Subscriptions	\$ 3,058,441	\$ 2,985,977	\$ 3,845,000
Gifts and Memorials	46,123	36,862	144,000
Bequests	13,000	3,380	62,000
Other Income	17,061	19,418	35,000
Transfers from Other Funds	196,792	290,974	263,000
Total Receipts	\$ 3,331,418	\$ 3,336,611	\$ 4,349,000
Disbursements:			
Administration Division	\$ 272,874	\$ 338,770	\$ 309,000
Home Missions Division	1,023,705	930,011	859,000
HM — Interest Subsidy Program	245,138	260,231	226,000
World Missions Division	875,991	799,993	825,000
Worker-Training Division	1,196,475	1,339,169	1,575,000
Parish Services Division	159,641	121,087	168,000
Fiscal Services Division	389,663	391,661	362,000
Total Disbursements	\$ 4,163,487	\$ 4,180,922	\$ 4,324,000
Net Increase/(Decrease)	\$ (832,069)	\$ (840,311)	
Fund Balance — Beginning of Year	\$ (451,264)	\$ 3,737	
Fund Balance — End of Period	\$ (1,283,333)	\$ (840,574)	

Norbert M. Manthe
 Chief Accounting Officer

FROM THIS CORNER

Traditionally in our churches Thanksgiving Day celebrates the gifts of God Luther lists in his explanation to the fourth petition of the Lord's Prayer. And an impressive list it is: food and drink, clothing and shoes, house and home, fields and flocks, money and goods, a godly family, good workers, good government, honest leaders, good citizens, good weather, peace and order, health, a good name, loyal friends and good neighbors. Luther summarized the list: "Everything we need for our bodily welfare."

In America many of us tend to take these items for granted, and our thanksgiving may be more of a formal response than anything rising from the heart. But every silver lining has a black cloud. There are others among us who have been struck by tragedy during these days. The serious illness of a loved one, a death, a job lost, rural economic disaster, an erring son or daughter, the death of a marriage. If we could gather together on Thanksgiving Day the hidden griefs in one of our congregations, they would fill many a barrel. Even in America, the land of so much promise, the words of St. Paul ring true: "We must through much tribulation enter into the kingdom of God." In this life we are under the cross, not under glory.

*Every
silver
lining
has a
black
cloud.*

And what about this good land? I recall the words of Carl Henry, dean of evangelical theologians, from several years ago: "I think we are now living in the very decade when God may thunder his awesome *paradidoai* (I abandon, or I give [them] up, Rom. 1:24ff) over America's professed greatness. Our massacre of a million fetuses a year; our deliberate flight from the monogamous family; our normalizing of fornication and of homosexuality and other sexual perversions; our programming of self-indulgence above social and familial concerns — all represent a quantum leap in moral deterioration. . . . Our nation has all but tripped the worst ratings on God's Richter scale of fully deserved moral judgment." This Thanksgiving Day there is enough personal and national tragedy to go around for all of us.

A great Lutheran theologian was once asked what his favorite Bible passage was. He went to the Old Testament for it, to a prayer in the prophecy of Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation" (3:17-18). A good word for daily reflection.

And so in spite of the pain within us and the pain around us, we may rejoice this Thanksgiving Day. Day? But doesn't the prophecy of Habakkuk define our life as one of daily thanksgiving? Of course, it does. It obviously is not referring only to the last Thursday in November in the year of our Lord 1986 in the United States of America. And just as Easter and Christmas and Pentecost must daily be part of our Christian life, so must Thanksgiving.

With steady hearts and thankful spirits we will march to our churches on November 27. As people measure joy, the day may be dark and clouded with threatening storms. But we will sing and pray of God's goodness. We will attend the word which proclaims his unfailing mercy and grace. We will leave with his benediction. We will rejoice in the Lord and joy in the God of our salvation — together with Habakkuk and all God's saints.

James P. Schaefer

NO ONE CARES

By Ellen M. Kuber



There is a house in my city. Mothers bring their children there. But then the mothers come back out — alone. The children are seen inside the house, but after the mothers leave, the children are never seen again.

People have said that the house is a place of violations and mutilations, of desperation, helplessness and hopelessness. It's a place so very evil that surely, I think, there must be a law against its being there.

But there is no law. And so the mothers keep bringing their children. They keep coming back out — alone.

Sometimes I stand outside the house. I watch the mothers bringing their children inside. I need to know that the house is real. I need to see the mothers bringing their children.

It is real, all real. I have seen it.

I ask the mothers why they bring their children to this house. They say they do not want their children any longer. They say there is no law against their coming to this house. They are quickly ushered past me with their children and go into the house. Later they come out again — alone. They do not look at me.

Buses go by this house, cars go by. People walk by it on their way to work, to lunch, to shop. They do not look at the house. They do not see the mothers bringing their

children. They know that a law says the mothers may bring their children to the house. They know that the children will never be seen again. And so they pass this house and arrive at their desks, their window booths, their two-for-one sales. Later they will pass the house, unseeing, on their way back home again.

I don't know why they don't look at the house. I don't know why they don't watch the mothers bringing their children. I don't know why they don't see the mothers leaving alone.

I don't know why they don't care about the children who will never be seen again. I don't know why they don't care about the mother who won't look at them. I don't know why they don't care that there is no law against this house.

I don't know why no one cares. □



Ellen Kuber is a member of David's Star in Jackson, Wisconsin and active in WELS Lutherans for Life and Wisconsin Right to Life.