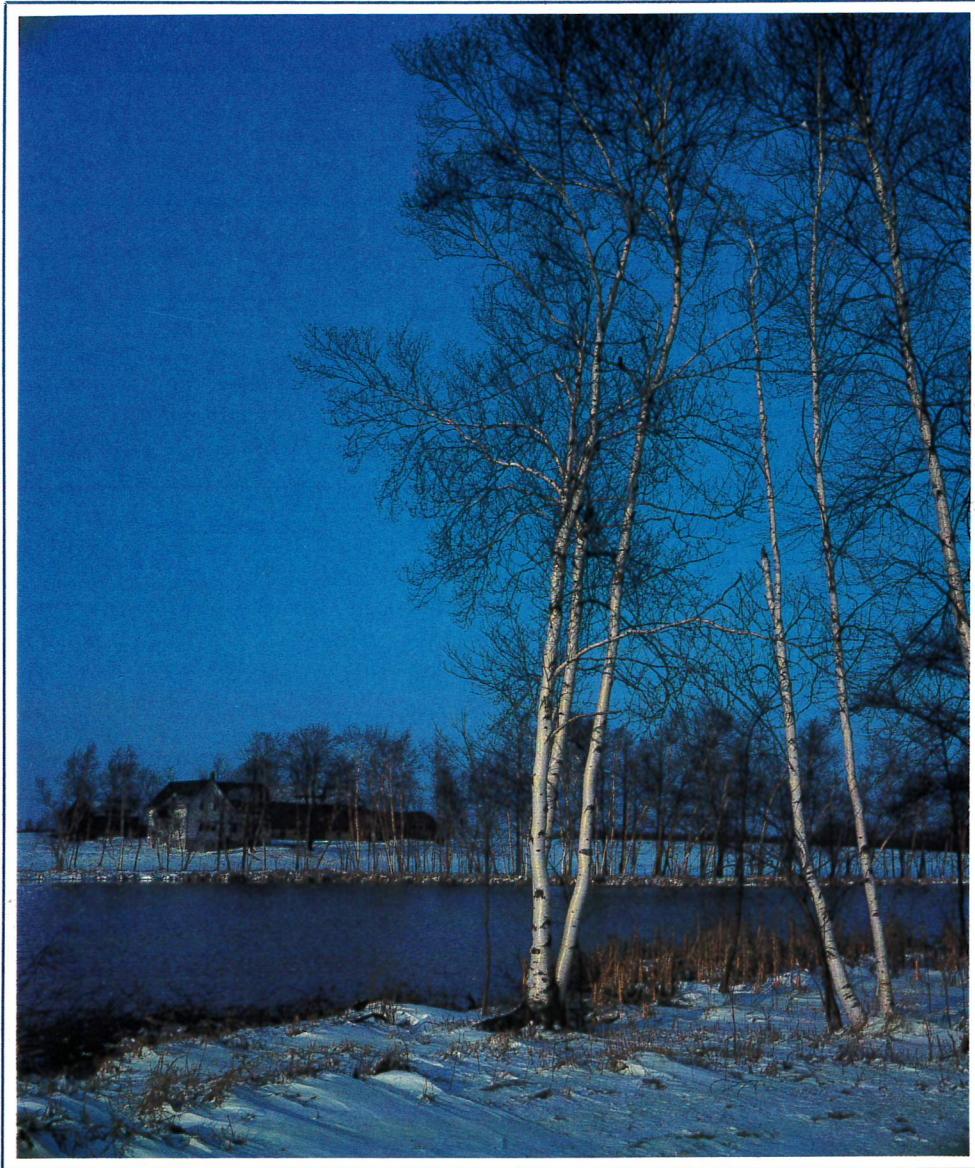


# The Northwestern Lutheran

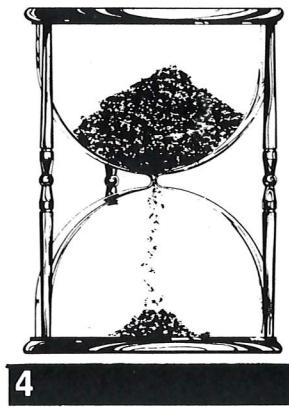
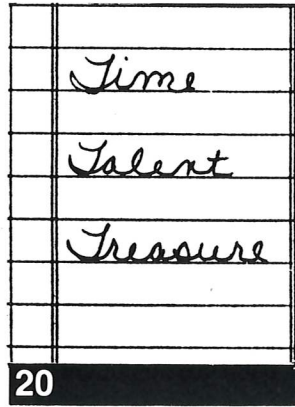


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Pornography  
and the  
Meese Commission

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Inventory



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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FEATURES

<b>Great chapters in the Bible</b> by Julian G. Anderson Romans 5:12-21 — God's answer to our problem	<b>5</b>
<b>Sundays after Trinity . . . Sundays after Pentecost</b> <b>Why the change?</b> by James P. Tiefel	<b>6</b>
<b>Not a coincidence</b> by James A. Aderman	<b>7</b>
<b>Pornography and the Meese Commission</b> by Joel C. Gerlach	<b>8</b>
<b>Lutheranism's other Martin</b> by Richard D. Balge	<b>10</b>
<b>Finish what we start</b> by Thomas P. Zellmer	<b>12</b>
<b>Inventory</b> by Ed Scott	<b>20</b>

COLUMNS

<b>The word for today</b> by Kurt F. Koepf Grateful reflections; confident expectations	<b>3</b>
<b>Editorial comment</b> by Carleton Toppe Prayer for a native land's repentance	<b>4</b>
<b>Letters</b>	<b>13</b>
<b>From this corner</b> by the editor	<b>19</b>

NEWS

<b>Around the world</b>	<b>14</b>
<b>Mission board chairman honored</b>	<b>15</b>
<b>Medical mission celebrates 25 years</b>	<b>15</b>
<b>Evangelism handbook published</b>	<b>16</b>
<b>Arizona-California District</b>	<b>16</b>
<b>Dakota-Montana District</b>	<b>16</b>
<b>Michigan District</b>	<b>16</b>

## Grateful reflections; confident expectations

... *I trust in you, O Lord; I say, "You are my God." My times are in your hands (Psalm 31:14,15a).*

It always happens. At year's end editors, broadcasters, along with sundry other observers of the national, state and local scene will come up with a *top ten* list of events which most influenced our lives in the past 365 days. Sometimes they also try to peer into the mists of the new year alerting us to what might lie ahead.

Any way in which one looks at it, lists of *top ten anything* present us with a mixed bag of triumph and tragedy, high drama and heart-wrenching emotion, that which touches the spirit and that which touches our dinner table. A couple of words don't seem to cover the year past any more than a couple words summarize the coming fifty-plus weeks.

Furthermore, there is a Christian posture to consider. What words do we use? Do we end our year with a sigh of relief: "Thank God" (and that's not really what we mean to say at all), "thank God it's over. It was a miserable year and I can hardly wait to be rid of it?" Do we look back at 1986 with some disgust even as we look forward to the new year with some nervousness, some apprehension, and some fear?

### Grateful trust

God suggests through the inspired pen of the psalmist that none of these attitudes of the heart is fitting for us. Rather, our God reminds us that the words for yesterday and tomorrow are *grateful trust* and *confident hope*. Why? Because of these words of fire: "I trust in you, O Lord; I say, 'You are my God.'"

Could we say this at year's end and at the beginning of a new calendar? "*I trust in you, O Lord.*" Have we? Do we?

As we look back over the past, can we kneel before our God in prayer and say, "I did that all during this past year. I took seriously your word when you told me, 'Take no thought for the morrow. Sufficient unto the day is the evil thereof.'"

I trusted you, Lord, when you told me that I shouldn't be consumed with worry over "what I should eat, or what shall I drink, or wherewithal should I be clothed" or even how I was going to handle my everyday happenings.

I concentrated, according to your direction, on the things pertaining to your kingdom — and sure enough, all

the things I needed (not necessarily all the things I *wanted*) were indeed "added unto me." Having food and raiment and so much more — I was content.

I trusted you when you told me I was precious in your Father's eyes and worth far more than sparrows. You said, "Not one of them falls to the ground without my knowledge" and we, *your children*, redeemed by your life and death, are worth more than soulless, humble creatures such as birds. I trusted — right? Could it possibly be that we haven't and didn't?

Did we believe the joyous good news of our salvation, that Jesus is our dear Lord and Savior, but then had difficulty translating the fact of our redemption, the fact that we *can* trust him, into our everyday, common, run-of-the-mill affairs?

We trust him when we *know* him. Only *then* do we trust him implicitly, confidently, totally.

### Confident hope

We *know* him from his word to be a personal, loving, caring and concerned Father. Bethlehem and Calvary demonstrated this to us "loud and clear."

God is *not* a vague, formless and capricious being who absents himself from us in a thoroughly impersonal manner. He invites us to share the words of the psalmist, "I trust in you, you are *my* God." You are mine in Christ. Because of Jesus, our relationship has been changed. He is not a God of thundering vengeance and judgment, but one of love and grace and mercy and concern.

That's what we are to put into practice in 1987. "My times are in *your hands*." What better hand is there to take as we march confidently forward into the unknown? We understand and we trust him when he tells us that nothing happens without his knowledge.

In life's storms he is there. In sorrow he consoles. In stress he soothes. In trials he does not abandon. And that's our confident expectation for 1987. □



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

# Prayer for a native land's repentance

It is not only we Christians who enter the New Year with apprehensions. Many Americans who make no claim to being Christians are alarmed about our country's future when they think of the critical issues that will continue to confront it in 1987. Will we gain control over the soaring national debt that may soon become so huge that even paying interest on that debt will imperil our economy? Why can't we self-assured Americans compete with Far Eastern nations who are outperforming us? How can we solve the problem of the excess production of American agriculture that costs our taxpayers billions and billions of dollars just to slow it down? What can we do about the nuclear arms race that could hasten our spending ourselves into national bankruptcy, or that could tempt us to surrender to a godless and ruthless nation in the effort to save our precious standard of living?

Christian citizens in America share such apprehensions, but they know that they can commit them to a gracious and almighty God who can overrule the designs of those who resent or even hate our country, and to the God who can save us from our own ignorance and foolish calculations. There is a Lord of the nations to whom God's people can and do direct their prayers for an ignorant and misguided nation.

But there is a threat to our nation's life that is more dire than its economic and other domestic crises or more perilous than its foreign foes. This threat is America's impenitence. It does not recognize its moral delinquency. It does not acknowledge its grievous sins, nor does it grant its guilt.

By the millions it destroys its living unborn children, but it does not admit its guilt. It declares sexual perversion guiltless and does not repent. It invites and accommodates fornication (alias pre-marital sex) and will not call it sin. It considers divorce optional and does not accept God's limitations on the dissolution of marriage.

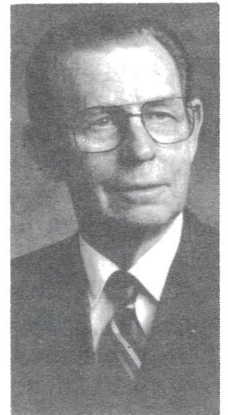
Unbelieving America hardens its heart when God confronts it with its sin and its guilt, and when he warns it of its judgment. God says, "This is sin," but unbelieving America rejects God's pronouncement. When God charges it with guilt, it denies the charge. When God warns our nation that it will face judgment for its impenitence, it ignores God's warning.

The unrepentant sinner will not escape God's judgment any more than the men of Sodom and the inhabitants of Chorazin and Bethsaida escaped when they did not repent. A nation that does not repent of its sins against the very foundations of the morality God has built into its citizens will not escape divine retribution. If Nineveh had not repented of its wickedness, it would have perished.

God can undo a nation's incompetence and he can correct its misjudgments, but the Lord who passed judgment on Pharaoh and the Egyptians and whose wrath was poured out on Chorazin and Jerusalem will not long spare a nation that refuses to repent of its moral delinquency.

America needs much praying for in 1987. In this new year we Christians pray that God will lead our sin-denying nation to repentance, and that he will withhold his judgment from our guilty land.

Carleton Toppe



*Professor Toppe is president of Northwestern College, Watertown, Wisconsin.*

# Romans 5:12-21

## God's answer to our problem

**H**aving identified our one great problem as sin, we must now seek to find the answer to this problem. Through the years many individuals have tried to find some satisfactory answer. But no one has thought up a successful answer. So again we must look to God for our answer, and we find it in Romans 5:12-21.

### One tragic act

Romans 5:12-14a. Today's chapter begins by pointing back to the fact that *sin* is our great universal problem. And Paul also points us back to the origin of our problem — the fall of Adam and Eve into sin (v. 12, see also Genesis 3:1-6).

That first act of disobedience brought sin into God's perfect world, and spoiled his plan — that human beings, his highest creation, should live with him and serve him in perfect obedience and holiness forever. And it also had some dreadful effects on that perfect world, for it corrupted the hearts and minds of Adam and Eve, which meant that all their descendants would also be born with sinful hearts and minds, which would be filled with sinful thoughts and desires. And "the wages of sin is death," both physical and eternal (separation from God, Genesis 3:23), for inevitably the sinful desires would bring about the corruption and death of the body.

### Tit for tat

One little thing to remember at this point. The command about not eating the fruit from the tree of life was given only to *Adam* (Genesis 2:17), before Eve was created (Genesis 2:18-22), so that Adam was the one who was held responsible in this matter.

And a second small, but important, thing to remember is that when God created man as his highest creation, actually in *God's own image*, it was necessary to give that man a free will, or the power to choose between right and wrong, even though in his infinite knowledge God knew that Adam and Eve would both choose to sin.

And therefore in his infinite wisdom God had already worked out his plan for man's salvation in eternity, before Adam had ever sinned. And that plan is described briefly, but completely, in Romans 5:15b-19.

First, however, remember how briefly but perfectly God sums up our whole situation in verse 12 — "... sin came into the world through *one man* and *death* came into the world through *sin*. And because everyone has sinned, death has spread so it comes to *all human beings*."

And then comes God's plan for our salvation — the *only* plan that could ever work successfully, in verses 14b-19. "Adam was also a picture of the One who was going to come, even though God's gift is not like Adam's sin. You see, all human beings died because of that *one man's sin*. But God's undeserved love and his free gift overflowed to all human beings through the undeserved love of that *one man*, *Jesus Christ*."

"And that gift is really the *opposite* of what happened through that one man's sin. You see, God's judgment came as the result of *one sin*, and it condemned all human beings to eternal death. But God's free gift came as the result of many sins, and it makes people perfectly holy in God's sight."

Romans 5:20,21. Here Paul concludes this section. "Of course it's true that *death still rules* the world because of that one man's sin. But there's something much greater for those who receive God's overflowing, undeserved love, and his freely given statement that they are perfectly holy in God's sight. They will rule the world in the *new life* because of that one Man, Jesus Christ. And this means that just as all human beings were condemned to eternal death because of the sin of *one man*, so it was also through that perfect act of *one Man* that all human beings were accepted as perfect and given eternal life. In other words, just as *one man's disobedience* made all human beings sinners, so also *one Man's obedience* will make all human beings perfectly holy in God's sight!"

### A word of caution

Romans 5:21-26. Now to be sure that we won't be misled by all the religions that teach that we must earn our own salvation by keeping the law, Paul adds, "And the law was added to show how much sin there is" (this is one of three reasons). But where there was much sin, there was a much greater outpouring of God's undeserved love. "And the result is that just as sin has ruled the world by the power of death, so also God's undeserved love will rule the world by making people perfectly holy and giving them eternal life through Jesus Christ our Lord" (Romans 5:20,21). Hallelujah! □



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

# Sundays after Trinity . . .

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## Sundays after Pentecost

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### Why the change?

By James P. Tiefel

Some of us in some of our WELS congregations are noticing that the long season that runs through the summer and fall until Advent has taken on a new title. What used to be the Trinity Season for as long as we can remember has now become the Pentecost Season. It certainly isn't a big change, but it leads us to ask a justifiable "Why?" just the same.

The first Christians had only two special days on their church calendars. The most important was Easter. They didn't celebrate Easter only every year, they celebrated it every Sunday. The other day they observed was Pentecost.

As time passed Christians began to remember other significant events, most of them from the life of Jesus. Eventually they celebrated his birth (Advent and Christmas), proceeded through his ministry (Epiphany and Lent), and highlighted his suffering and death (Holy Week). They brought this review to a wonderful climax as they remembered Jesus' resurrection and their own churchly birthday, Pentecost. Except for observing the death dates of a few of their martyrs, the early Christians put aside their celebrating after Pentecost and waited until Advent began again. The Sundays in the middle were just, well, Sundays after Pentecost.

During the middle centuries of the first 1000 years of its history, the church was plagued by a number of controversies. Many of these had something to do with the relationship of the three persons of the Godhead: Father, Son and Holy Spirit. It was during these years, for instance, that church fathers composed the Nicene and Athanasian Creeds, those clear statements of the doctrine of the Trinity.

The creeds solved the controversies for Christians who lived near the church's centers, but the believers on the outskirts of the church, in northern Europe, for example, and in England, continued to be bothered by confusion. Finally, their pastors decided it would help if people began speaking the Trinitarian creeds in church — we're still doing that today. Some even felt it would help if they set aside a Sunday each year to focus on the

Trinity. And so, by about 1000, the festival of the Holy Trinity was added to the calendar on the Sunday just after Pentecost.

Trinity Sunday became a very popular holiday, especially with some of those northern European church leaders. It was such a favorite of England's archbishop Thomas A. Becket, that his followers renamed the entire Pentecost season "Trinity Season." German congregations soon followed, although Rome continued to use Pentecost titles.

The liturgical renewal that came on the scene during the early 1960s had as one of its goals a return to the historic roots of Christian worship. The Trinity Season, "only" 1000 years old, was one of the first traditions to be questioned. It was the Inter-Lutheran Commission on Worship (LCMS, ALC and LCA) which suggested that Lutheran congregations return to Sundays after Pentecost.

The new title doesn't change the position of Trinity Sunday; it still follows Pentecost. None of the texts which stresses the doctrine of the Trinity in either the festival or non-festival half of the year has been dropped. "Christ the King" replaces "The Last Sunday after Trinity," but the emphasis of the day is similar. And "new life" green is still the appropriate parament color, since the general focus of the season is still the Christian life.

That last point is perhaps as good a justification as any for adopting the Pentecost Season suggestion. New life is, after all, the Holy Spirit's work. The means which leads us to new life is the Spirit-inspired work. The highest task of new life is leading others through the word by the Spirit to the Savior. WELS believers can also profit from a 26-week reminder that the Holy Spirit is alive and active and working in them to live for Christ. And if our members can, in a small way, gain a better appreciation for the Spirit's work, the change may be worth the effort.



*James Tiefel is professor of education and head of the music department at Wisconsin Lutheran Seminary, Mequon, Wisconsin.*

# Not a coincidence

By James A. Aderman

I never buy anything in the airports I pass through. In fact, I hardly ever even browse through the shops in airports during layovers. I suppose I'm too cheap.

There was a time, however, when I did make my first and only purchase at an airport. I was flying back home to Florida after a seminar in Minnesota. Whenever I fly I pray that God will give me the opportunity to witness to a seatmate. Air travel tends to make people more receptive to spiritual conversations. I suppose it's a mixture of the opportunity to talk with a stranger you'll never see again and the unspoken spectre of a possible plane crash.

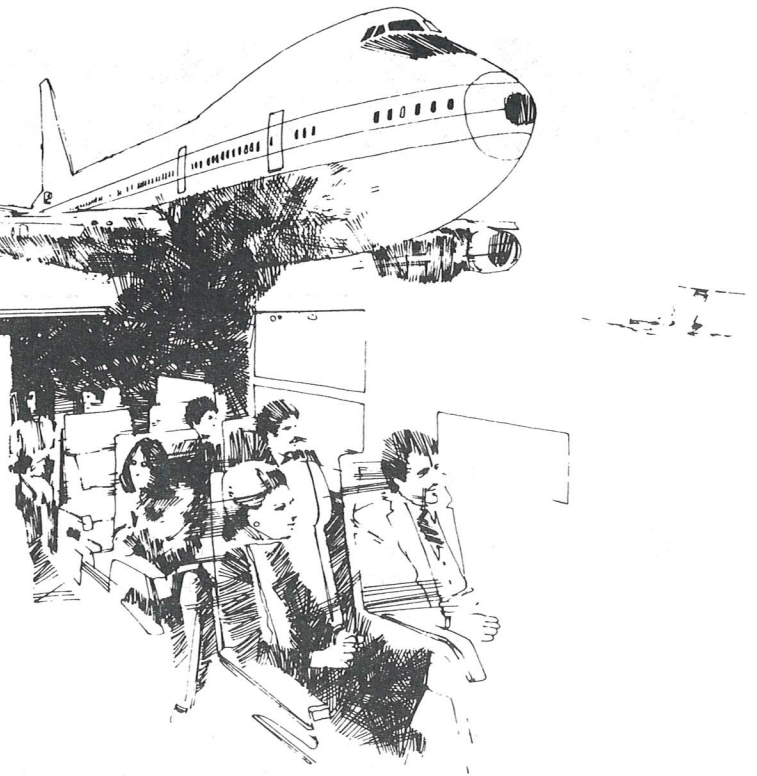
At any rate, the Lord had already answered my prayer once by the time I landed in Atlanta for a two-hour layover before the final leg of my journey home. I had sat next to a businessman on his way to audit an Atlanta-based firm. Among other things, we talked about God's forgiveness in Jesus.

Since I had to deplane and wasn't interested in working on the contents of my briefcase, I decided to stroll through the airport. Walking by one of the bookstores, I went in to leaf through a book or two. After inching my way through a couple of aisles, I found myself in front of a number of brightly advertised *Book of Lists*. I paged through one and found myself intrigued by the bits and pieces of information it contained. Reaching into my pocket I discovered enough cash to pay for it, and so with a bold break from personal tradition I came away from that bookstore with my own copy of the *Book of Lists*.

I had made my way through scores of pages by the time my plane was loaded. Settling into my window seat, my nose was planted firmly in my book. I was reading the chapter on paranormal phenomena entitled, "Ah, Sweet Mysteries of Life."

As a lady in her late fifties sat down next to me I was looking over Ruth Montgomery's (herself a psychic) list of the ten leading psychics in history. My seatmate leaned over to see what I was reading and said, "Have you read anything by Ruth Montgomery? My husband died a year ago and I had a hard time adjusting. Reading her books has helped me a lot."

"That's really interesting," I told her. "What did she say that helped you so much?" The lady went on to relate that Montgomery explained how wonderful it is for all who



pass into the spirit world and how comforted we should be that loved ones are there. "I believe something like that myself," I told her. "Do you mind if I share with you what I expect happens when we die?"

Great interest flashed across her face. "Please, tell me," she said. During the next minutes she listened intently as I explained how we can be sure that heaven is ours through faith in Jesus.

I've experienced some dramatic answers to my prayers, but sharing the Savior with that woman on the way to Sarasota, Florida is one of the most memorable. The Lord had to do a lot of engineering to get circumstances to work out right for that witness to happen.

He got me to buy that book. He arranged our seating. He saw to it that I was on exactly the right page when this lady leaned over to see what I was reading. Some say that's quite a coincidence. I say, that's the way my great God answers prayers.

I don't know what became of that lady. She was traveling on to another city. I am confident that in the Lord's grand plan for the world, though, he used me — and the *Book of Lists* — that day to reach out to a lost soul and to sow the seed of his love and forgiveness. I pray that it grew. I pray that her name is now written in God's Book of Life. □



James Aderman is pastor of Siloah, Milwaukee, Wisconsin.

# Pornography and the

## Meese Commission

By Joel C. Gerlach

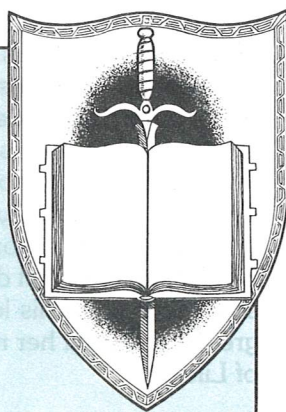
**E**motions ran high last summer when the Attorney General's Commission on Pornography released its report to President Reagan. The 500-page report exposes pornography's corrosive effects on individuals, on families and on society at large. Its controversial conclusion argues that pornography contributes to crimes of sexual violence. It calls for action by governmental agencies and by citizens' action groups to curb the national blight.

The release of the commission's report provoked a controversy that has continued unabated. News media attacked the report as being biased, unscientific and in flagrant disregard of the first amendment.

The American Civil Liberties Union has led the chorus of opposition voices. It assigned the task of discrediting the commission's report to attorney Barry Lynn. Lynn contends that the commission was totally biased against pornography from the beginning. He told reporters that "the commission could have reached a report two days after it had been formed and it would have reached the same conclusions it reached after a year of study." Lynn

"For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against spiritual forces of evil in the heavenly realms."

Ephesians 6:11,12



told ABC television, "What I deny is that no study now or ever will demonstrate that those people (sex abusers) are caused to be the kind of people they are because they look at pornography." Presumably, that's an unbiased conclusion.

Pornography is an \$8 billion a year industry in the U.S. (though industry is not a particularly appropriate word for such an evil enterprise). The pornography report will not prompt the profiteers to offer an apology to the public and to close up shop. Their lucrative empire is in jeopardy. The commission's report, if given enough publicity, could awaken Americans to the dangers pornography poses to the nation. So, predictably, pornographers are plotting a counteroffensive.

**F**or starters they have enlisted the media to try to convince the public that the real issue is an abridgment of first amendment rights. Commission members respond by noting that their report does not call for any new legislation. It merely urges enforcement of existing anti-obscenity laws which have already been tested in the courts.

Pornographers have also filed a \$30 million lawsuit against the eleven commissioners on the grounds that their businesses have suffered as a consequence of alleged pressure brought to bear by the commission's report. The suit puts the personal assets of the commission's members in jeopardy. The judge in the case could have dismissed the case last September but determined to let it continue.

More serious and sinister is the report that opponents of the commission have awarded a \$900,000 contract to Gray and Company, a Washington, D.C.-based public relations firm with contacts in high places, to thwart the work of the commission. One of the commissioners, Dr. James Dobson, has reported, "Gray will seek ways to ridicule the pornography report and each of us who served as commissioners. This will take the form of a highly personal campaign of negative publicity throughout the rest of 1986 and 1987. You can expect to read about us in your local newspapers or see us on the evening televised news during this period."

The plan, submitted confidentially by Gray and Company to the pornographers, contained the following quotations:

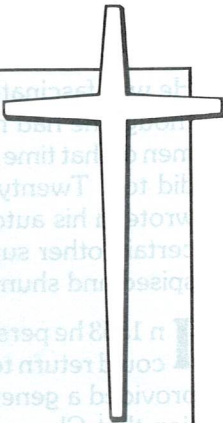
We at Gray and Company believe we can assist the Coalition deal with the short-term chal-



lenge presented by the Commission on Pornography and the long-term challenge presented by the religious fundamentalists.

This letter will set forth strategy recommendations for dealing with both these challenges.

In the short term, we propose a strategy designed to further discredit the Commission on Pornography, the manner in which its members were chosen, the way in which it has conducted its deliberations, the highly political and biased way in which it has organized its findings and recommendations, and the deeper motives of those who have been its enthusiastic proponents.



As Christians, we need to be sure that our own doorstep is clean before we try to sweep someone else's clean.

Quiet efforts should be undertaken to persuade the Attorney General, the White House and the leaders of both political parties that the forthcoming report of the work of the commission is so flawed, so controversial, so contested, and so biased that they should shy away from publicly endorsing the document. The more doubts that can be created about the objectivity and validity of the commission's findings and recommendations, the more difficult it will be for anti-pornography crusaders to use the report as an effective tool for achieving objectives.

A way must be found of discrediting the organizations and individuals who have begun to seriously disrupt the legitimate business activities of publishers, distributors and sellers of legal, non-obscene books and magazines.

One is reminded of St. Paul's exhortation to "put on the full armor of God so that you can take your stand against the devil's schemes." Paul adds, "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:11,12).

The Meese Commission did not restrict itself to an assessment of the problem of pornography. It also of-

fered proposals to resolve the problem. It calls on federal and local officials to check the rising tide of obscenity by enforcing laws already on the books. It also calls on concerned citizens to make their voices heard in their communities through involvement in effective community action organizations.

At a news conference late in October, Attorney General Edwin Meese announced plans for a Justice Department crackdown on the smut industry. Meese's program includes the creation of a task force of federal prosecutors working out of his office in Washington together with the establishment of an information center to assist state and local authorities in obscenity prosecutions. Meese said, "I am committed to redoubling the federal effort to ensure that those criminal elements trafficking in obscenity are pursued with a vengeance and prosecuted to the hilt."

Meanwhile the commission's recommendations calling for community action have met with a measure of success as well. It is in this area that Christian citizens have an opportunity to put their convictions to work on behalf of an urgent cause.

How? Here are some practical suggestions.

- 1) As Christians, we need to be sure that our own doorstep is clean before we try to sweep someone else's clean.
- 2) Write or call the office of Attorney General Edwin Meese (a Missouri Synod Lutheran) and commend the establishment of the task force to carry out the implementation of his commission's recommendations. Urge him to pursue the effort through to the end.
- 3) Familiarize yourself with the 14 suggestions in the commission's report in Section III entitled "Methods by which citizens can express concern about pornography and other offensive material in their area." Ask your local librarian to help you locate these 14 suggestions, or write to the National Federation of Decency, P.O. Drawer 2440, Tupelo, MS 38803, and request a copy.
- 4) Write for a free reprint of an interview with Commissioner James Dobson to learn more about the problem. (Focus on the Family, P.O. Box 500, Arcadia, CA 91006. Ask for "Combatting the Darkness.")

Edmund Burke observed that "when good men do nothing, evil triumphs." This is a time for good men to do something. The rot that is eating away at the fabric of society needs to be eliminated. □



Joel Gerlach is pastor of Our Redeemer, Santa Barbara, California.

# Lutheranism's other Martin

*“Si Martinus (Chemnicus)  
non fuisset, Martinus  
(Lutherus) vix stetisset.”*

*“If Martin Chemnitz  
had not lived, Martin  
Luther’s teaching would  
hardly have survived.”*

By Richard D. Balge

**T**he Lutheran Church has another hero named Martin. Martin Chemnitz was born November 9, 1522 at Treuenbrietzen, about midway between Wittenberg and Berlin. Like Luther, he was baptized on St. Martin’s Day, November 11, and was named for the saint.

His father was a trader in flax and a clothmaker. There were two boys and a girl in the family. The father died when the youngest child, Martin, was eleven years old. The older brother took over the family business and resisted the mother’s every attempt to provide more than a minimal education for her gifted younger son.

The first half of Chemnitz’s life was a determined struggle to get an education. Relatives provided room and board while he attended a preparatory school in Magdeburg. His mother found tuition money to support him there. He enrolled at the University of Frankfurt, but his money ran out after one year. He taught school and collected fish taxes, saving funds to enroll at Wittenberg.

The University of Wittenberg accepted him in 1545. During that year, the last full year of Luther’s life, the younger Martin heard the great reformer preach and lecture. In his autobiography he admitted, “I did not hear with due attention then.”

Philip Melanchthon himself was Chemnitz’s advisor and suggested that he study mathematics and astronomy, which at that time included astrology. Before the year was over the armies of Emperor Charles V took Wittenberg, the university was closed, and Martin Chemnitz was frustrated again in his attempts to complete his education.

He headed north to the new university at Koenigsberg, in Prussia. There he earned his tuition by tutoring young Polish noblemen and teaching in the city’s elementary school. In September 1548 the university awarded its first master of arts degrees. One of the three recipients was Martin Chemnitz.

After graduation came the opportunity to serve as court librarian to Duke Albert of Prussia. For the rest of his life Chemnitz was convinced that God had placed him in that post so that he could study theology. That is what he did, immersing himself in the ancient church fathers and the literature of the Lutheran Reformation. This continued for two and one-half years, a time of which he later wrote, “I lived in clover.”

God placed him there to study, but Duke Albrecht placed him there to cast horoscopes. The young librarian had learned astrology during his brief stay at Wittenberg. He was fascinated by it and adept at practicing it, even though he had his doubts about its real value. Learned men of that time did regard it as a science, though, and he did too. Twenty years after his service to the duke he wrote in his autobiography: “The Arabian fooleries and certain other superstitious tricks I have always fled, despised and shunned in this science.”

**I**n 1553 he persuaded the duke to release him so that he could return to Wittenberg for further study. The duke provided a generous scholarship for him, on the condition that Chemnitz cast a few horoscopes each year.

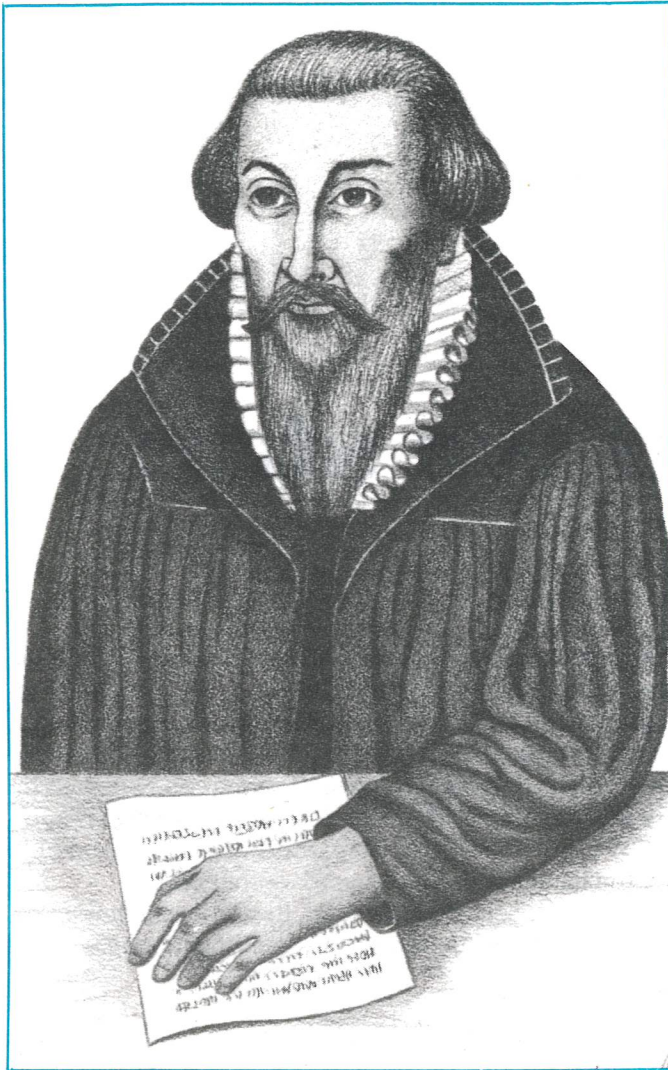
At Wittenberg, Melanchthon accepted Chemnitz as a boarder in his home and became his mentor in the study of theology. Under the older man’s direction, Martin became a master of theology in 1554 and began to take over some of Melanchthon’s lectures. He was such a popular teacher that his class had to be moved to a larger hall. His lectures were so full of content that even Melanchthon frequently attended them.

Then came an invitation to fill an administrative post in Braunschweig. Wittenberg tried to persuade him to stay but on November 25, 1554 Dr. John Bugenhagen ordained him for the ministry and he left to become an assistant administrator of the churches in Braunschweig.

In 1567 he became church superintendent for Braunschweig. At that time the city council paid the expenses for his doctorate in theology at the University of Rostock. He continued in his post, a pastor of pastors, until two years before his death.

The man who should have led the Lutheran church after Luther’s death and, under God, preserved its unity was Melanchthon. Instead, he became a compromiser, trying to build bridges to both the Reformed and the Roman churches. The fifty years following the *Augsburg Confession* of 1530 were a time of struggle and controversy during which “Luther’s doctrine pure” was very nearly lost. Many of the controversies had their roots in Melanchthon’s wavering.

Although he owed much to Melanchthon’s hospitality and direction, Chemnitz disagreed with his mentor in



these compromises. In various writings he refuted Melancthon without ever attacking him personally. That was remarkable in an age when theological controversy was usually personal and often nasty. Chemnitz's writings were always temperate and objective, never harshly polemical.

In the year before Luther's death the pope convened a council of Catholic bishops and theologians which set out to reform the Roman church. No attempt was made to include Lutheran or Reformed representatives in the deliberations. The Council of Trent met in a number of sessions between 1545 and 1564. It set the standards of Roman Catholic doctrine and practice which prevailed to the time of the Second Vatican Council.

**B**etween 1565 and 1573 Martin Chemnitz published his *Examination of the Council of Trent*, in four volumes. In it he showed that the council had not only contradicted Scripture but had actually departed from the traditional teaching of the ancient teachers of the Catholic church. Most importantly, he defended the doctrine of justification by faith and showed where the Ro-

man doctrine of justification disagrees with the Bible. His work was so thorough and accurate that a number of Catholics, including some Jesuits, were won over by it. Other Catholics, even today, respect his accurate scholarship without, however, accepting his conclusions.

But Martin Chemnitz's greatest service to the church and his greatest effort in saving Lutheranism was his work on the *Formula of Concord*. Lutherans had stood before the pope's representatives at Worms in 1557, unable to agree on what it really means to be Lutheran and who the true Lutherans really were.

Chemnitz and five other men, most notably Jakob Andreae, set out to settle the many controversies which were dividing Lutheranism. They operated with the principle that the many disagreements must be solved on the basis of Scripture alone. They treated all doctrines in a way that would safeguard a Christian's assurance of salvation. They stressed that there is no cause in man to account for man's election, conversion or salvation, that these are by God's grace alone. They stressed that we have God's verdict of "not guilty" by faith in Christ alone. They emphasized that justification does not mean "becoming righteous" but that God declares us righteous, crediting Christ's righteousness to us.

It was Chemnitz who insisted that a doctrinal statement must include antitheses which reject false teaching, not only positive statements which affirm the true. At the same time it was he who determined that no errorist, not even Melancthon, should be mentioned by name. He worked to gain the support of secular rulers and the cooperation of theologians which would reunite Lutherans on the basis of a unified confession. With Andreae, he was the principal author of the *Formula of Concord* completed in 1577.

Humanly speaking, that document prevented the Lutheran Church from self-destructing. That the Lutheran confession survived was God's marvelous doing, but God's human agent was the second Martin. Just as Martin Luther was God's man to restore the clear preaching of the gospel, Martin Chemnitz was God's man to preserve it. He died in 1586.

We thank God for him in this four hundredth anniversary of his falling asleep in Christ. □



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

# Finish what we start

By Thomas P. Zellmer

I am a truck driver. I have been driving for ten years. I attend our congregations every time it is physically possible. I haven't missed a Sunday for over a year. This is due largely to the excellent job our home mission board has done in locating and aggressively establishing missions.

I've been working on the east coast since 1982. I have been to these churches:

King of Kings	Clifton Park, New York	Pastor Waldek
Atonement	Baltimore, Maryland	Pastor Scheibe
Northdale	Tampa, Florida	Pastor Pommeranz
Abiding Peace	Greenville, South Carolina	Pastor Rhyne
Immanuel	Findlay, Ohio	Pastor Mattek
Grace of God	Dix Hills, New York	Pastor Kriehn

It is exciting worshipping at these congregations. All of these pastors do an excellent job of getting the message to their congregation. The Spirit's work is evident as soon as you enter these churches. I wish people in the Midwest could experience mission congregations; how highly they prize their faith, and how warm their fellowship can be.

I attended Dix Hills, New York this weekend. It brought our home mission problems to light for me. The problem is not in the mission field. It is at home with the lack of support from our Midwest districts. Our home mission field has been neglected too long. It is time the synod mounted a fund drive for this cause. I can justify cuts in synod's budget in other areas before home missions. To close a mission because of lack of funds is like abandoning a child because you can't afford to feed it. I don't think our established congregations are aware of

the needs and the rewards of home missions. Are we disobeying God's command, "Go ye. . ."? Are we spending too much on pet projects (building projects, hymnals, social services)? Let's get our priorities straight! I'm sure choir robes, organ funds, new carpeting can be delayed in our congregations. There is a revival fire burning in America. We throw the water of apathy — it is free. We should fan the flames with God's word — that costs!

America is searching for God. Its god was materialism, but many young Americans are realizing money isn't the

*Let's wake up.  
There is no lukewarm faith  
in our churches  
on the east coast.*

end. Once they have it, their lives are still meaningless. They want a cause that makes them feel meaningful. They want a moral order for their children. Their children want stronger moral education. Let's not let this opportunity pass. The opportunity is here now! I think it will have a "window" for the next 5-10 years. How well we take advantage of this opportunity will reflect on our country for the next 100 years.

Let's wake up. I saw no lukewarm faith in our churches on the east coast. Let's back these people. Let's solve a problem by throwing money and men at it. Let's lend aid with our prayers. Let's testify to Christ's love by sharing the knowledge of God's grace. Let us finish, under God, what we start. □

*Thomas Zellmer is a member  
of St. Peter, Larsen, Wisconsin.*

# LETTERS

## More reflections on Disney World

Wouldn't it be wonderful if our WELS members would speak out as enthusiastically to defend the inerrant word of God as they have Disney World? As so often happens, Pastor Rolfe Westendorf's article "Reflections" (August) seems to have been misunderstood by many.

If I am not mistaken, Pastor Westendorf was not condemning the World of Disney, but simply pointing out a prime example of the spreading cancer of humanism. Look beyond the gates of Fantasy Land! It is apparent everywhere, in our public schools, politics, business. Even many of the so-called conservative religious groups have sacrificed their doctrine for the modern views.

Unless we remain constantly on guard, we most definitely will become its victims. Pastor Westendorf's only motive was to help us avoid such pitfalls. Thank you, pastor.

*C. L. Ferch  
Long Beach, North Carolina*

Judging from the letter section of the October 15 issue, Pastor Westendorf owes many WELS Lutherans a big "Excuse me! — Excuse me for applying the truth."

What irritates me is the obvious ingratitude of people within our synod toward a truly down-to-earth example of what we aphoristically call "humanism." Purveyors of scriptural truth often like to tautologize the basic tenets of false religions like "humanism" without concrete applications.

I took my own family to Disney World, and we thoroughly enjoyed it. We have the freedom, thanks to Christ, to enjoy the things of this world. But like it or not, the place *still* stands as a monument to man's achievements and his fantasies (or, imagination — whichever word is less offensive). Its prevailing message is, as Pastor Westendorf points out: with *man* all things are possible. I am amazed at the WELS Lutherans who do not seem to share that sensitivity.

I'm finally more uncertain of the value of the letter section and the wis-

dom of its editor. For if that article by Pastor Westendorf was legalistic and properly offensive, then why was it published? But if it was a worthy and fitting application of truth, why let the voices of those offended by the truth further add confusion to the minds of our people synodwide? The world produces enough "gray areas" in life for us to consider without having to wonder what's good or bad in our synod's official voice. I suggest that the editor of TNL be more certain of what's true and edifying or eliminate the "letter" section.

*Daniel P. Garbow  
Saginaw, Michigan*

I read the letters on Disney World with some alarm.

Pastor Westendorf is being portrayed as a paranoid "witch hunter" when in reality (as only can be seen through God's word) he sees a roaring lion (1 Peter 5:8) where the letter writers may only see a pussycat.

There was a time I would have called Pastor Westendorf an over-negative alarmist. I have studied, however, Humanist Manifesto I and II and, believe me, its attitude toward the Christian faith is not in the pussycat category. Give Pastor Westendorf his due: warning us all in no uncertain terms against humanism — that was his sole intent.

*Marvin Van Haaften  
Oskaloosa, Iowa*

In turning to the letters column while reading the October 15 issue, I saw four letters attacking Pastor Rolfe Westendorf's article — and realized that yet again there was nothing worth reading here. But then a phrase in Diane Foster's letter caught my eye — "given our synod's almost fanatical stand on fellowship. . . ."

As a person who left the LCA to join the WELS, I would like to comment on our "almost fanatical stand on fellowship":

1) The eighth commandment also applies in speaking about the WELS.

2) I have never seen those who disagree with us on the question of fellowship appeal to Scripture texts which are actually talking about church fel-

lowship — if they appeal to Scripture at all.

3) I would not join a synod with an "almost fanatical" position on anything — and wonder about those who would.

I wish people would be more careful with what they say in the letter column and how they say it. I wish the editor would edit out obtuse remarks which really have no bearing on the subject at hand. It is difficult for WELS people to adhere to the biblical teaching on church fellowship in today's religious climate. The NL should be a help rather than a hindrance.

*Kenneth H. Engdahl, Jr.  
Valley City, North Dakota*

## Mission festival memories

"Mission festival — depression style" by Eleonore Pieper Jeske (October 15) brought back many wonderful memories of mission festivals back in South Dakota in the 1940s when I was a young pastor's wife in the Brookings-Watertown area.

Mission Festival Sunday was one of the biggest days of the church year back then — not just another Sunday with perhaps a guest speaker like we have now. Where has the mission enthusiasm gone? Our lives should be centered around our home church but our interest should not just stop there. I really feel sorry for the church members of today who can no longer share in that "old time religion" enthusiasm, who can't get enthused about sharing their gifts and love with the unchurched, the heathen in our own country and across the sea.

Let us all resolve to try to bring back that old-time enthusiasm. Let us bring it back into our churches and into our hearts. The unchurched and heathen are still out there.

*Mrs. Robert W. Steffenhagen  
Green Bay, Wisconsin*

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

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## NEWS around the world



**Bible revered but not read.** . . . Although Americans generally revere the Bible, and at least one copy can be found in virtually every home, Gallup surveys show about a third of the people in the US never read the Bible, or cannot remember the last time they read it. A solid majority of Americans believe the Ten Commandments are valid rules for living today, but few can recall exactly what those rules are. Less than 50 percent of all adults can name Matthew, Mark, Luke and John as the four Gospels, and the same number do not know that Jesus had 12 disciples or was born in Bethlehem. Despite their lack of knowledge about the Bible, 80 percent of Americans believe that it is the literal or inspired word of God. A third believe that "holding the Bible to be God's truth is absolutely essential for someone to truly know God." Among reasons given for not reading the Bible were that it was inaccessible or had little to say about today's world. There are some signs of renewed interest in the Bible. The percentage of Americans involved in Bible study jumped from 19 percent in 1978 to 26 percent in 1983. It has held steady since then. The trend toward Bible study has been even more pronounced among teenagers.

### **Reader's Digest article on famine aid refuted . . .**

Chairman Mickey Leland of the House of Representatives Select Committee on Hunger asserted that emergency food, medical supplies and other aid sent to Ethiopia by the US government and by the American public reached several million starving people and saved the lives of untold hundreds of thousands of famine victims. Leland was responding to an article in the October Reader's Digest claiming that much of the aid sent to Ethiopia last year never reached the intended victims of the famine. "Citizens of the United States," said Leland, "can be assured that funds they contributed privately and funds provided by the US government did go to the intended famine victims." The recent allegations "which imply that our emergency assistance was diverted, misused or wasted are without basis. There is no question that the US government and private relief agencies performed with integrity and remarkable efficiency under difficult conditions." Of the 800 thousand metric tons of food sent to Ethiopia, he said, only 50 thousand tons were delivered through the government of Ethiopia's Relief and Rehabilitation Commission. "All of that food aid was monitored by the US Agency for International Development. All of that food reached the intended recipients."

**Lutheran Council condemns pornography . . .** A three-page statement on "Pornography and Sexual Violence in the Media" was adopted at the annual meeting of the Lutheran Council in November. "Many have settled for a neutral acceptance of the situation as their consciences have been dulled," said the statement. "Because human sexuality is for Christians a grace-filled blessing, pornography must be seen as an assault on that valuable gift." Those who are emotionally unstable or otherwise vulnerable may be particularly damaged by the violent content of much of pornographic literature. The statement provided more of a generic attack on pornography rather than listing any particular magazines or film production companies. "Gross and repulsive sexual violence is being depicted on an ever more outrageous basis in some video and film products. Studies warn that this combination can lead to aggressive behavior and an attitude that may even condone rape and other violent assaults against women, men or children."

**Burnout caused by lack of meaning . . .** Loss of meaning about what they do, rather than lack of energy may be the cause of "clergy burnout," some 300 clergy attending a daylong seminar at Hamline University, St. Paul, Minn., were told. The speaker was Dr. William H. Wilimon, minister to Duke University. Clergy should discard the idea that the ministry is a profession and view it rather as a calling, he said. And they should return to doing the things that ministers peculiarly do — spiritual guidance, preaching and caring for the church. He questioned whether the term "burnout", which comes from the image of rocketry, applies to the dissipation of spirit experience by the clergy. "I'd like to suggest that it's not so much burnout of energy, but dissipation of meaning. It's not so much a psychological problem, but a theological problem of means and purpose," he said. Clergy should ask their congregations, "What is it I do for you that no one else does, and how can you help me focus on that?" Instead of being generalists, clergy should say, "Look, I'm not a freelance mental health worker; I'm an interpreter of Scripture. I preach."

**Finland approves women's ordination . . .** The Evangelical Lutheran Church of Finland may begin ordaining women pastors as early as 1988 if a constitutional amendment passed by the church assembly wins the approval of Finland's parliament. The Finnish church — the world's largest Lutheran body that does not yet ordain women — had debated the issue for three decades before passing the amendment by the required 75 percent majority at a November meeting in Turku, in southwestern Finland. The measure will allow parishes not to accept pastors in whom they lack confidence, and opponents of women's ordination have been assured freedom to function in the church. More than 100 Finnish Lutheran women are expected to apply for ordination. □

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.

## Mission board chairman honored

Twenty-seven years of involvement in WELS missions in California — and still counting. That's what the record says about the ministry of Pastor Robert Hochmuth, former chairman of the California District Mission Board. Hochmuth was honored by the pastors of the Arizona-California District at a testimonial dinner on October 28 in Sacramento.

Hochmuth's service in the cause of California missions began in 1959 when he accepted a call to begin a new mission in Santa Clara County. Peace Lutheran, the mission congregation he started in Santa Clara, was the first WELS congregation in northern California. It was only the fourth WELS congregation in the entire state.

At the time of Hochmuth's retirement from the mission board last June, the number of congregations in California had grown from four to forty-five (49 if congregations under



Hochmuth

the jurisdiction of the California board in Nevada and Hawaii are included). Hochmuth was the founding pastor of two of them, Peace in Santa Clara, and St. Andrew in Sacramento where he still serves.

The district elected Hochmuth to a position on the mission board in 1964. He succeeded Pastor Paul Heyn as the board's chairman in 1969. He served in that position 17 years.

Speakers at the testimonial dinner included six district pastors who had served as vicars under Pastor Hochmuth. Other speakers who acknowledged the district's debt of gratitude for his services included former district president, Pastor I. G. Frey; the current district president, Pastor Marcus Nitz; and Hochmuth's

successor as board chairman, Pastor Donald Seifert. The board's former mission counselor, Pastor Joel Gerlach, served as the master of ceremonies.

Congregations and friends expressed their appreciation for the faithful, dedicated and unstinting service that has been the hallmark of Hochmuth's ministry with a gift intended to enable him and his wife, Esther, to take a vacation in Europe.

Hochmuth's leadership, his devotion to his Savior and his evangelical spirit have been an encouragement and an example to everyone who has had the privilege of serving with or under him. The entire synod owes him its appreciation and thanks.

— Joel C. Gerlach

## Medical mission celebrates 25 years

They came from distant places to celebrate an event that occurred 25 years ago in a still more distant place. It was on the 26th of November in 1961 that a medical dispensary in the heart of Central Africa was dedicated.

From that day to the present, this unique ministry of mercy has been supported by the women of our Wisconsin Synod and abundantly blessed by our compassionate Lord. The work has prospered and those who have been associated with it over the 25 years came together at St. Matthew in Milwaukee on a beautiful October 19 weekend for a celebration of praise and thanksgiving.

Medical mission directors and committee members who have supervised the work, congregational contact women who have been so essential to its support, and nurses who have interrupted their stateside careers to carry it on, were all represented at the celebration which centered about the theme, Thankfulness To Serve Him.

There were special moments to be cherished. The film, "Healing in His Wings" which was produced more than 25 years ago by Pastor Edgar

Hoenecke for the purpose of opening our eyes to the need for a medical dispensary, coupled with Pastor Theodore Sauer's slides which documented the development of our medical mission, helped those in attendance at the Saturday anniversary dinner to visualize the God-blessed results of the work in which they have participated.

The reflections of Mrs. Erna Speckin, whose name has been identified with the medical mission effort from its inception, and those of Pastors Arnold Mennicke and David Kock, who have chaired the Executive Committee for Central Africa throughout the medical mission's 25 years of existence, in a very personal way brought home the blessings of an otherwise remote work. And perhaps the culmination of all these memories occurred in the closing



Pastor Kock speaks of the dispensary blessings.

service on Sunday when, with the realization of past blessings and the promise of future ones very much in everyone's mind, Carolyn Schuessler, a former medical mission nurse, sang the compelling lyrics of "There is a Balm in Gilead."

A booklet commemorating the 25th anniversary of the opening of the Mwembezhi Lutheran Dispensary in Zambia has been published. Its pages are complete with pictures and comments gleaned from the letters of those who have participated

## IN THE NEWS

in every aspect of the work. It is a valuable remembrance and you may obtain your complimentary copy by writing to: Mrs. Isola Millet, 39368 W. Hwy 16, Oconomowoc, WI 53066. Please enclose \$1.00 to cover the cost of mailing.

— Daniel Westendorf

### Evangelism handbook published

The synod's Board for Evangelism has published a comprehensive *Evangelism Handbook* to assist congregations in planning and implementing gospel outreach to the community. The handbook comes in a three-ring binder, with 275 pages arranged into twelve tabbed chapters. An emphasis on practicality is demonstrated by sample materials in chapter appendices.



Among the subjects elaborated are: Organizing the Congregation for Evangelism, Utilizing the Media, Locating Prospects, Visitation Evangelism, Friendship Evangelism, Assimilating New Members and Reclaiming Inactive Members.

The handbook was written by the twelve district evangelism coordinators and their committees and edited by the staff of the synod's board. Illustrations by Connie Bey, a member of our synod, enhance readability. The *Evangelism Handbook* is available from the synod's Office of Evangelism for \$11.95 or two copies for \$20.00.

#### CORRECTION

In the November 15 issue of the Northwestern Lutheran in the news section the name of Prof. Ralph E. Swantz was misspelled.

### Arizona-California District

**Zion of Phoenix, Ariz.**, celebrated its 75th anniversary on June 8. Pastor Arthur Guenther served as guest preacher. Zion was the first Lutheran church in Phoenix and has been instrumental in the growth of many WELS congregations in the area. Pastor I. G. Frey presently serves the congregation. . . . **Messiah of Los Alamos, New Mex.**, celebrated its 10th anniversary on June 22 with two special services. Pastor George Swanson, first pastor of the congregation, and Pastor Steven Wilkins served as guest preachers. Messiah dedicated its worship/education/fellowship facility in 1983 and is presently served by Pastor Robert Schumann. . . . **King of Kings of Apache Junction, Ariz.**, dedicated its new chapel on October 19. Pastor Richard Paustian was the guest speaker. Pastor Kenneth Pasch serves the congregation. . . . **Grace of Tucson** celebrated its 75th anniversary in a special service on November 16 with District President M. C. Nitz as guest preacher. Pastor E. Arnold Sitz, former district president who served the congregation from 1922 to 1972, was presented a framed picture of the church. Presently serving the congregation is Pastor Mark Hallemeier.

— Kenneth Pasch

A surprise dinner and program was the way in which Mt. Calvary of Redding, Calif. honored its pastor, **Joel Prange**, for 20 years of service at the congregation. The program included guest speakers, photographic memorabilia and expressions of thanks for blessings received through Pastor Prange's ministry. . . . **Hope of Penryn** on October 5 celebrated the 10th anniversary of the congregation and also recently celebrated the dedication of a new parsonage. . . . **St. John of Victorville** dedicated its new education/fellowship wing on November 9. . . . Exploratory outreach work began in **Bakersfield** this fall. Pastor David Farley will carry out the work in this new area.

— Philip Heyer

### Dakota-Montana District

**St. John of Wetaskiwin, Alberta, Canada** marked its CEF loan mortgage burning with a special service on October 12. Pastor John Sullivan, pastor of the congregation since 1978, conducted the service in both German and English. Organized in 1966 as a mission of the Dakota-Montana District, St. John constructed its church building in 1969 and now numbers 85 communicants. . . . **Christ Lutheran of Wilmot, S. Dak.**, has applied for membership in WELS. The congregation was organized in 1983, severing its ties with an existing congregation of the Concordia Lutheran Conference. Pastor James Luedtke served the congregation since its inception. He has recently accepted a call elsewhere in the WELS. . . . Professor Armin Schuetze and Mr. Fred Matzke conducted the final workshop in their series on **pastoral counseling** in Bismarck, N. Dak., on November 18-19. Approximately 35 pastors of the district attended.

— Richard Kanzenbach

### Michigan District

**Mrs. Laura Westendorf**, widow of Pastor Adelbert Westendorf, died November 5. Funeral services were held November 7 at St. John, Bay City, where her husband served many years as pastor. Her children are sons, Pastor Rolfe, Rollin and Paul and stepson, Pastor John Westendorf. . . . **Mrs. Fred Boehringer** of Bay City died in an auto accident near Billings, Mont. while on a trip with her husband to visit their son,

#### DISTRICT NEWS SCHEDULE

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

**January 15:** Minnesota, Nebraska, North Atlantic

**February 1:** Northern Wisconsin, Pacific Northwest, South Atlantic

**February 15:** South Central, Southeastern Wisconsin, Western Wisconsin

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



## IN THE NEWS

Pastor John Boehringer of Petaluma, Calif. Fred Boehringer served faithfully for many years on the Michigan District Stewardship Board and Board for Parish Education. . . . **Redeemer of Ann Arbor** celebrated its 40th anniversary on June 29. . . . **St. Luke of Vassar** celebrated its 50th anniversary on September 14. . . . **Pastor Karl Otto** of South Lyon celebrated his 40th year in the ministry on October 24. . . . **Michigan Lutheran High School, St. Joseph**, dedicated a new utility building, a computer lab and the principal's new residence on October 20. . . . **Crown of Life, Marietta, Ohio**, dedicated its recently purchased building on October 26. The building, formerly a Methodist church known as Trinity Chapel, has been designated as a historic landsite by the state of Ohio. . . . **Trinity of Wayland** dedicated its new parsonage on November 9. . . . **Divine Grace of Lake Orion** dedicated its new fellowship/education addition on December 7. . . . **At the present time** there are six pastoral vacancies and two professor vacancies in the Michigan District. . . . **Pastor John Westendorf**, Saline, retired from the preaching ministry on October 20 and **Pastor Leonard Koeninger**, Plymouth, retired from the preaching ministry on November 9. . . . Having accepted the call as Spanish-Latin

professor at Michigan Lutheran Seminary, **Missionary Lawrence Retberg** is now on campus. He is beginning his state certification work at Saginaw Valley State College and will begin teaching next September.

— Ed Schaeewe

## WITH THE LORD

### Theophil Hoffmann 1897-1986

Pastor Theophil Hoffmann was born December 21, 1897 in Theresa, Wis. He died October 15, 1986 in Milwaukee, Wis.

A 1921 seminary graduate, he served as missionary-at-large for southern Colorado, Utah, Arizona and New Mexico until 1923. From 1923 to 1927 he served at Durango, Colo., before accepting a call to Gladstone and Rapid River, Mich., where he served until his retirement in 1969.

In 1924 he married Claudia Hoffman, who preceded him in death. In 1976 he married Agatha Dummann (nee Gieschen). He is survived by his wife; three daughters, Helen (David) Hargrave, Mary Ann (Richard) Hargbick and Janis (George) LaFave; three brothers, two sisters, seven grandchildren, one great-grandchild and one stepchild.

Funeral services were held October 17, 1986 at St. Paul, Milwaukee, Wis.



**Pastor Joel Jaeger**, recently-commissioned WELS chaplain in Europe, preached the sermon at the Reformation Retreat held at Berchtesgaden, Germany for WELS service personnel and their families. Such three-day retreats, held periodically throughout the year, are popular with WELS personnel in Europe. Attendance at the Reformation Retreat was about 50. Pastor Lee Neujahr, our other civilian chaplain in Europe, was also present. Neujahr and Jaeger serve about 450 WELS service personnel stationed mainly in Germany, England and Italy.

## NOTICES

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

### NOMINATIONS BOARD FOR WORKER TRAINING Executive Secretary

In response to the request for nominations for the office of Executive Secretary of the Board for Worker Training, the following persons have been proposed for consideration.

Prof. Richard D. Balge	Mequon, WI
Prof. Gary P. Baumler	Watertown, WI
Principal Arlyn W. Boll	Watertown, WI
Administrator Wayne M. Borgwardt	
Pastor Mark E. Braun	Waukesha, WI
Prof. John M. Brenner	Sparta, WI
Principal Raymond L. Dusseau	Saginaw, MI
President Lloyd O. Huebner	
Pastor Mark A. Jeske	Oak Creek, WI
Prof. James F. Korhals	New Ulm, MN
Prof. David P. Kuske	Milwaukee, WI
President John C. Lawrenz	Watertown, WI
Pastor Daniel W. Malchow	Mequon, WI
President Theodore B. Olsen	Saginaw, MI
Principal Daniel E. Schmal	Prairie du Chien, WI
Prof. Arthur J. Schulz	Watertown, SD
Pastor Wayne I. Schulz	New Ulm, MN
Pastor Robert A. Sievert	Rapid City, SD
Prof. David S. Valleskey	Milwaukee, WI
President William G. Zell	Mequon, WI
Pastor Roland F. Zimmermann	Watertown, WI
	Menomonee Falls, WI

The BWT will begin calling to fill the position at its winter meeting on February 9, 1987. Please have pertinent correspondence in the hands of the undersigned by no later than February 2.

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

## CONFERENCES

**Michigan District**, Southeastern Pastor/Teacher/Delegate Conference, January 26-27 at Emanuel First, Lansing. Agenda: Identifying and Using Spiritual Gifts (Fischer); Job Descriptions for Salaried Workers in the Congregation (Vertz and Barthels); Article VII of Formula of Concord (Zell).

**Northern Wisconsin District**, Rhinelander Pastor/Teacher Conference, January 26 at Zion, Mercer. Agenda: What God's Word Says About Having a Positive Self-Image (Spangenberg); Lay Involvement in the Public Ministry of God's Word (Schalow).

**Southeastern Wisconsin District**, Southern Conference, January 13 at St. Paul, East Troy. Agenda: Exegesis: 1 John 2:12-17 (Loescher); Pre-Marital Counseling — Objectives and Techniques (Meyer).

**Western Wisconsin District**, Central Conference, January 19 at Northwestern College, Watertown. Agenda: Exegesis: 1 Corinthians 16:1-24 (Kell); The Pastor as Recruiter (Baumler).

## CHANGES IN MINISTRY

### PASTORS:

- Bare, James A.**, from St. John, Redwood Falls, Minn., to Grace, Pueblo, Colo.
- Dorn, John S.**, from Trinity, Merrill, Wis., to Emmanuel, Hudson, Wis.
- Hilliard, Thomas H.**, from Faith, West Newton, Penn., to Grace, La Crosse, Wis.
- Horner, Thomas H.**, from inactive to St. Mark, Bemidji, Minn.
- Mennicke, Arnold L.**, from St. Matthew, Winona, Minn., to retirement from active ministry.
- Naumann, Paul S.**, from St. John, Hemlock, Mich., to St. John, Riga, Mich.
- Neumann, Marcus R.**, from Our Hope, Chippewa Falls, Wis., to St. Peter, Brodhead, Wis.

### COLLOQUY

Pastor Gregory L. Jackson, Midland, Michigan, of the Lutheran Church of America has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to this request should be addressed to the undersigned.

Robert P. Mueller, President  
Michigan District

## ADDRESSES

### PASTORS:

**Degner, Charles F.**, 425 W. Mulberry St., St. Peter, MN 56083; 507/931-2867.  
**Nowicki, Steven D.**, P.O. Box 485, Hazelton, ND 58544; 701/782-6261.  
**Schroeder, Winfried J.**, 104 Highland Ave., Wolf Point, MT 59201; 406/653-2780.  
**Schull, Gary F.**, J1. Gegerkalong Wetan 17, Bandung, Indonesia 40153; 011-62-22-84794.

### TEACHERS:

**Goodall, Richard A.**, 1228 — 4th St. NW, Cedar Rapids, IA 52405; 319/366-1949.  
**Zlesemer, Jon**, 11 W. 88th St., Bloomington, MN 55420; 612/884-1101.

## NEW!

### THE KIDS NOBODY LIKED

By Joslyn Wiechmann Moldstad

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### NOTICE

#### FOR CONGREGATION TREASURERS

The cutoff date for pre-budget subscription (PBS) receipts in the synod's post office lock box is the last business day of each month. *December 1986* lock box offerings will be credited as 1986 receipts through *January 9, 1987* as long as they are received in the lock box on or before that date and are clearly labeled as "December" offerings on the Form 220.

Norbert M. Manthe  
Chief Accounting Officer

#### WISCONSIN LUTHERAN SEMINARY MISSION SEMINAR

Date: January 28-29, 7:30 a.m. — 12:30  
January 28, 7:30 p.m.

Theme: "Share the Word that Burns in the Heart"

- I. The Heart of God
- II. The Heart of the Pastor
- III. The Heart of the World Christian
- IV. The Heart of the Congregation
- V. The Heart of the Community

Seminar booklets may be ordered at \$2.50 (including postage). Please order by sending your payment before January 17, 1987, to: John Liebenow, Mission Seminar Secretary, 6716 W. Wartburg Circle, Mequon, WI 53092.

#### CHURCH LIGHTING AVAILABLE

Ten hexagonally-shaped, Gothic-style, brass church lights available for cost of transportation. Eight 2' tall; two 1½' tall, hanging from 2' brass chains. A.B. Dick #215 fluid duplicating machine also available. Contact Pastor Wayne A. Laitinen, 915 Hampton Ave., Toledo, OH 43609; 419/382-1968.

#### HYMNALS REQUESTED

Bethlehem, a mission congregation in Manassas, Va., is in need of used hymnals. Contact Pastor Paul Ziemer, 7782 Beadfield Ct., Manassas, VA 22110; 703/791-3282.

#### CHURCH FURNISHINGS

Available for cost of shipping: altar, pulpit, lectern, communion rail, baptismal font and pews. Contact Pastor Richard Frost, 1390 Breezewood La., Neenah, WI 54956; 414/722-5550.

#### SERVICE CHANGE

Grace, Neenah, Wis. is in the process of relocating. Services are temporarily held at Neenah High School in the Conant auditorium, 8:45 a.m. SS/Bible Class, 10:00 a.m. For directions call 414/722-5550.

#### EXPLORATORY SERVICES

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

**GILBERT, ARIZONA** — Heritage Lutheran, Gilbert Elementary School, 50 S. Gilbert Rd. Contact Pastor Richard Paustian, 3412 E. El Moro Ave., Mesa AZ 85204; 602/924-1657.

**FAYETTEVILLE/ROGERS/BELLA VISTA, ARKANSAS** — Grace, 700 W. Emma, Springdale, AR 9:30 a.m. Pastor Chuck Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021.

#### CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**ST. PETERSBURG, FLORIDA** — Faith, 2601 — 49th St. N, St. Petersburg, FL 33710. 8:30 a.m. and 10:45 a.m. from January through April.

**BUFFALO GROVE, ILLINOIS** — New Life Lutheran, Willow Grove Elementary School, 777 Checker Dr. (4 blocks south of where Hwy 83 meets Busch Rd. and Checker Dr.) 9:30 a.m.; SS/Bible Class 10:45 a.m. Pastor Chris Cordes, 890 Dunham Lane, Buffalo Grove, IL 60089; 312/520-9176.

**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.

### RETREAT

"Strengthening our Recoveries Through Christ" will be the thrust of the fourth Recovering Alcoholic Individual/Family Retreat for Lutherans sponsored by the Wisconsin Lutheran Child and Family Service Alcoholism and Other Drug Abuse Program to be held from Friday, April 24, 7:00 p.m., to Sunday, April 26, 1:00 p.m. at a Milwaukee retreat center. Workshops, devotions, group participation, Sunday service, an Alcoholism Awareness open meeting, swimming, fun and fellowship will be part of the retreat. Recovering individuals and/or their entire families are invited. It is hoped that adults who attend are members of Alcoholism Awareness, A.A. or Al-Anon. Sobriety for the previous three months is required of alcoholics who attend. Babysitting will be provided for younger children during Saturday sessions.

Cost will be \$40.00 per adult in a two-bed room; \$20.00 for each child. Two children can fit in their parents' room using their own sleeping bag and pillow. Scholarships are available upon request for special circumstances. A \$10.00 non-refundable registration fee will be charged for each individual or family which will apply toward the total cost. Reservations must be in by April 3. For further details or reservation information contact Wisconsin Lutheran Child and Family Service, 6800 N. 76th St., Milwaukee, WI 53223; 414/353-5000.

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## FROM THIS CORNER

Milwaukee has been in the national news again lately. This time the occasion was the meeting of the National Conference of Catholic Bishops, meeting in Washington, D.C., in mid-November. One of the most important items of business on the conference agenda was the second draft of the bishops' Pastoral Letter on Catholic Social Teaching and the US Economy. Chief author of the pastoral letter (for the "instruction of the church's faithful") was head of Milwaukee's Roman Catholics, Archbishop Rembert Weakland.

The letter was a slashing attack on the capitalistic system, and called for a sweeping restructuring of the nation's economic policies. It demanded that government spending priorities "be redirected to more pressing social needs." As Weakland said it, "People come first." Under the shepherding of Weakland, the bishops accepted the pastoral letter by the smashing vote of 225 to 9.

John Torinus Jr., business editor of the Milwaukee Sentinel, has called Milwaukee's archbishop "a principal critic of the American way of doing business." And he added, "perhaps the leading proponent for redistribution of wealth between the poor and the rich."

"The radical command to love one's neighbor as one's self," said the pastoral letter, "demands that as individuals and as a nation we make a fundamental 'option for the poor,' evaluating social and economic activity from their viewpoint."

As I reflected on the letter's economic theories and the national reordering of priorities, much of it went over the head of this rustic born on the prairies of Dakota. But several other thoughts — not beyond my competence — did occur to me.

As I heard the preaching of the bishops, I was reminded of another preacher's word from long ago, John Donne, dean of St. Paul's, London. "Though it be safer to think a thing to be a sin," said the dean, "yet that rule serves for your own information, and a bridle to you, not for another's condemnation." I try to remember his words when someone instructs me, "This is God's way — and no other!"

Mindful of the text from John Donne, I would hope that the first application of the economic principles will take place in Catholic parishes throughout the land. Since it is a pastoral letter, they could become models of what the bishops are asking the United States to do. Already there is serious rethinking of stewardship principles in archdioceses, notably New York and Chicago, where Thursday night bingo is under fire.

Anything that can be done to plant more firmly biblical stewardship practices in Catholic parishes will be welcomed by Catholic development officers. As the religious principles of the pastoral letter are applied in the home territory of its principle author, great things can be expected in the Milwaukee archdiocese where the poor abound on farm and in ghetto. A shining example of selfless sharing, such as might be set off by the letter, can be a beacon in a world where selfishness and greed have ruled without interruption from Adam until now.

In the new year, I wish the archbishop well as he lays his plans to implement the letter in his own jurisdiction. As an old stewardship hand of almost 20 years — that comes from my heart.

*James P. Schaefer*



*Milwaukee  
has been  
in the  
national  
news  
again lately.*

# INVENTORY

## AN ACCOUNTING OF OUR TALENTS AT YEAR'S END

By Ed Scott

**A**s the calendar year ended, many businesses paused to take inventory. You may have been involved in such a process. There's a careful tallying of assets. And, until the recent total is compared with the prior year's, an enterprise doesn't really know whether it reached its goals.

For the same reason, you and I should take *spiritual* inventory. We were headed toward well-deserved eternal misery. But our Savior paid a huge price — suffering and dying — to free us. "You are not your own. You were bought at a price" (1 Corinthians 6:19b,20a). God set us up in business; stocked our shelves with time, talent and treasure. He made us managers of those resources and asked that we be good stewards.

**Time.** As the new year begins, you and I can count 525,600 God-given minutes that were ours in 1986. How were they managed? Were many selfishly squandered? Were others frivolously wasted? When we count up that portion devoted to the work of the Lord, is it a meager percentage? Besides a relatively small amount used in attending worship services (an important allocation), how else did we redeem the time our Master made available? "Be very careful, then, how you live — not as unwise but as wise, making the most of every opportunity . . ." (Ephesians 5:15,16a).

**Talent.** Scripture says each of us has received gifts. They were given by God to be used in serving him. Most congregational members possess not one, but several skills which can be effective in the Redeemer's behalf. Our church body has important needs. Are you and I offering our best to the Lord? Or do we merely apply the most skilled efforts in job or leisure pursuits? Sit down and take inventory. List each capability you possess. Then note ones which Christ's kingdom might put to use. Finally, complete the calculation by designating those applied for the Lord in the past 12 months. The Savior's accounting system should be kept in mind, "From every-

one who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked" (Luke 12:48b). Were we profitable servants?

**Treasure.** The U.S. government mandates that you and I soon take a monetary inventory. We'll be required to reckon how many dollars came into our possession in 1986. Christians realize that the source is a gracious God who endows us with the life, health and skills necessary to obtain compensation. In return he asks that we devote a sacrificial portion of firstfruits to him. Does an honest inventory reveal that the Savior got what he asked? Or did you and I hand him only leftovers? The Old Testament law called for a ten percent allocation. Christ's gospel has freed us from that requirement. Indeed, love for the Savior should make us want to move beyond what was once obligatory. As you and I conclude counting dollars for IRS, we should compare our offerings to our income. Christ admonished, "Freely you have received, freely give" (Matthew 10:8b).

When a business inventory identifies underutilized assets, the wise manager immediately implements a corrective plan. If you and I are to be good Christian stewards, the same course should be followed. Christ doesn't *demand* it. And he graciously forgives former failures. But we should strive to do better because:

"I gave my life for thee,  
My precious blood I shed,  
That thou might'st ransomed be  
And quickened from the dead.  
I gave my life for thee;  
What hast thou giv'n for me?" (TLH 405).



Ed Scott is a syndicated columnist and a member of Zion, Denver, Colorado.