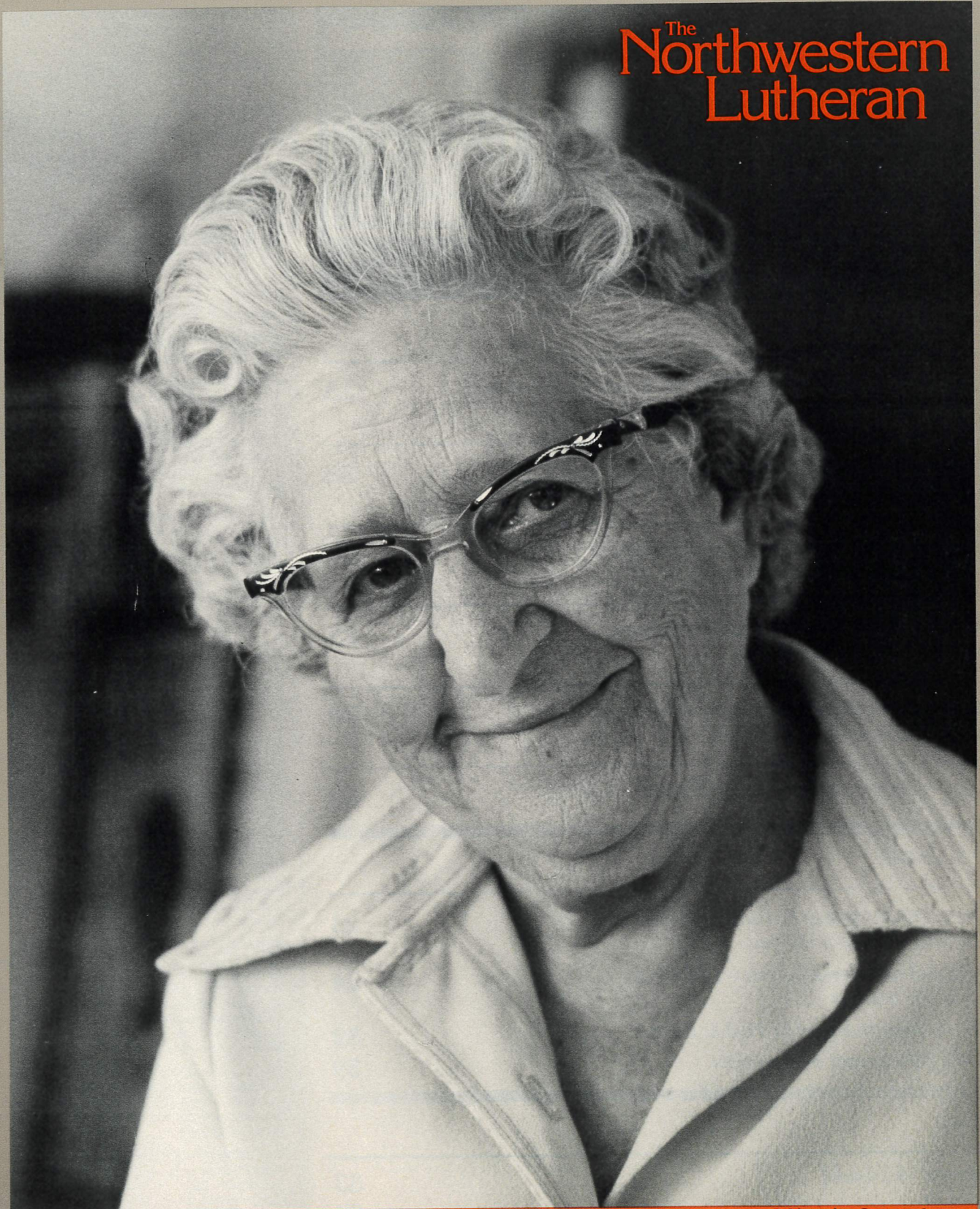


The
Northwestern
Lutheran



Minnie Guenther

Minnie Guenther
— a hall of famer

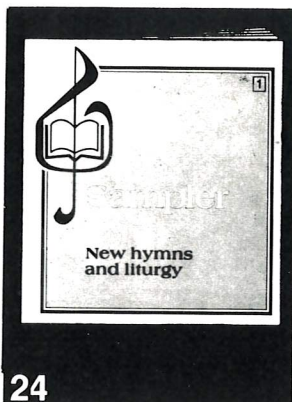
It's hard
to say goodbye



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24

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

Great chapters in the Bible by Julian G. Anderson **25**
Romans 4 — Sinners who are perfectly holy?

Where we stand by Mark E. Braun **26**
Man and woman in God's world

Sacramental living by Gary M. Faleide **27**
I am somebody

Minnie Guenther — a hall of famer **28**
by Ruth Guenther Kessel

It's hard to say goodbye by Gary F. Schult **30**
A missionary lands in Indonesia

Cant can't; candor can by Robert J. Diener **40**

COLUMNS

The word for today by Kurt F. Koepf **23**
The wise still follow his star

Editorial comment by Victor H. Prange **24**
A tool for worship

I would like to know by Paul E. Kelm **32**

From this corner by the editor **39**

NEWS

Around the world **33**

Gospel outreach 1987 **34**

Ministers may opt back into Social Security **34**

Minnesota District **35**

North Atlantic District **36**

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28: Courtesy A. A. Guenther. 29: E. E. Guenther. 30: Doug Found. 35: Gary Nelson.

The wise still follow his star

“... there came wise men from the east to Jerusalem, saying, *Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him*” (Matthew 2:1b,2).

We know the Bible says that “the children of this world are in their generation wiser than the children of light.” But by no means did God state that every time, under all circumstances, in every subject under the sun, the heathen are “smarter” than the Christians. Not so, not so.

There are some outrageously “dumb ones” out there and Epiphany reminds us of it. For example: What do you call people who can’t and don’t make a move in life without first checking out their horoscope? The megabucks that are wasted in buying astrological trips is mind-boggling. To think that a staggering number of supposedly intelligent human beings take seriously the generalized inanities written by some shrewd (and rich) snake oil salesman defies understanding.

Only one time in the history of mankind did God use a star, a special star, to tell a world that he’d kept his promise and sent his Son into it as its Savior. We celebrate it every year as we observe Epiphany, the Gentile Christmas. The magnificent festival emphatically proclaims that Jesus, the Christ, is the world’s Savior, our Savior. Epiphany demonstrates that Jesus is not the exclusive property of a chosen race, a privileged few, but rather he belongs to every individual who has drawn, is drawing, or will draw breath whatever hue or color the person may be. Anyone can be certain that Jesus lived, died and rose again for them.

Not all believe

However, the distressing facts are that not everyone in the world believes in him. Not all claim him to be their Lord of life and death. Not everyone looks to him for guidance, comfort, peace, forgiveness.

But you do, I do, and we, together with all our brothers and sisters in Christ the world over, are following the example of the Magi whose story we know so well. Another blessed fact is that the truly wise still follow his star.

Specifically, not much is known about the Magi: who they were, their point of origin, their number, their particular office. It would seem that they were attached to a royal court (Babylonia? Persia?), someplace where the Jews had been in captivity and had left a record of the Old Testament and their worship. These intelligent counselors, probably astronomers (since they recognized the star), also knew that the Hebrews had a prophecy concerning the coming deliverer. Apparently, through the

Spirit, they had been led to accept him as their Savior as well.

Since the place where he’d be born was obviously hazy in their minds, they came to the capitol city and asked their question. However, they knew very well that he was much more than an earthly monarch because their stated intention was *worship*. They had come to pay him homage and adoration as their Lord.

God sent a special star to the Gentiles even as he had sent special messengers to the Jews. He had sent his heavenly chorus to announce to gentle shepherds that “unto them was born a Savior . . . Christ, the Lord.”

The star a special revelation

To the Gentile portion of the world, he sent representatives from the east giving them a special revelation, a star which said to them, “unto you is born this day, a King, your King, the heavenly King Jesus.”

To those who might wistfully long for a special star like unto the Epiphany star to aid us in our worship of our Savior, be it known that the longing is misplaced. We have one. It’s called the Holy Scriptures.

The Bible gives light to the heart, the soul, the eyes of faith. It is God’s revelation to all concerning his plan of salvation as it is centered in his Son. It not only leads us to Jesus, under the Spirit’s power it creates saving faith. It is the record of his faithfulness to the people of both Old and New Testament times. It shows us our sin and our Savior. It shows us his love, his concern and his compassion in giving us his Son.

Sadly, not everyone believes the message, whether revealed by means of a special star or through his written message. Herod, his counselors and the majority of the residents of Jerusalem didn’t. Today that attitude of rejection still thrives in the hearts of the majority.

But the truly wise followed the star and worshiped their newly-found Savior-King.

By the grace of God, today’s “truly wise” do the same as did their ancient Epiphany forefathers. They are led by the star of God’s word to find, to see, to recognize, to believe and to worship their Lord of Life, their King and Savior, Jesus.

So wise all should be! □



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

A tool for worship

The WELS Hymnal Sampler has been out in the pews for a bit over a month. The initial reactions of delight, confusion, or disappointment are beginning to fade. The wording and sounds of the revised liturgy seem less strange; some hymns are starting to catch on. That's a normal process when one acquires a new tool.

And that's just what a hymnal is: it's a tool for worship. To make a new tool work properly requires time and effort. There is a period of adjustment, a learning process to determine how best the tool can be used. Ask anyone who acquires a computer: a great tool once one learns to use it.

The purpose of the Sampler and the upcoming new hymnal is to improve our worship. This is a worthy goal since worship is the most important thing a church does. Public worship is central to the life of the congregation. Most of our pastoral counseling is done from the pulpit. Liturgy is theology, the theology of the people, the only continuing religious education many adults have.

We spend much time and effort on religious education, evangelism, special ministries, stewardship and the like. But our evangelism efforts will fall flat if the worship of the congregation is dull and uninviting. Baptized saints, moved by the good news of the gospel proclaimed Sunday after Sunday in worship, make good stewards. Worship holds everything together in the parish.

We must not only think of the importance of the sermon and preaching; also the liturgy and hymns are vital. What a sermon often fails to accomplish in nurturing faith and life will come to pass through liturgy and hymns. Here is the word of God as much as in the sermon.

One of the most important tools for worship is the hymnal. But remember: it's only that, a tool. A tool is as good and useful as the person using it. New or revised liturgies and hymns won't make for better worship unless we make them work better.

Ralph Waldo Emerson was not enthused with attempts to establish new rites and forms for worship. He called such projects "vain." Rather, he wrote, "Let the breath of new life be breathed by you through the forms already existing. For, if once you are alive, you shall find they shall become plastic and new."

The danger is that we depend too much on the tool and not enough on the Spirit. We will not improve our worship if only a new hymnal is published with a better liturgical section and a better selection of hymns and tunes. The forms lie as dead music and words until they are put to good use. Pastors, organists, choir directors, teachers, worshiping congregations must work at making worship lively and edifying. The hymnal is a tool for worship. Let's learn to use it well.

Victor H. Prange



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

Romans 4

Sinners who are perfectly holy?

In the last issue we learned that “just as *all* human beings were made sinners by the disobedience of *one* man, so also *all* human beings have been made *perfectly holy* by the obedience of *one* Man.” But as we see it, that last part looks all wrong, because we all know that we are sinners who commit countless sins daily

But if there’s one thing we can be sure of, it’s the fact that God doesn’t lie. And if he says that we’re all perfectly holy, we are perfectly holy — in God’s sight. That’s the miracle Jesus performed when he died. He made all human beings perfectly holy in God’s sight. So, as Luther puts this paradox, “At the same time that we’re perfectly holy, we’re still sinners.”

There’s only one answer

The only answer to this paradox is that we must believe what God tells us, which is pretty difficult to do. But God’s plan was that he would place all the sins of all human beings on Jesus, his Son, as Isaiah 53:6b says — “The Lord has laid on him the iniquity of us *all*.” And when Jesus died, he paid in full the penalty for all sins. So now God sees no sins at all when he looks on our records. And we are perfectly holy and without sin in his sight. That’s a fact, and we are to believe it.

Our one great example

Paul took Abraham, the great father of the Jewish nation, as his example, the man who time and again believed that God could and would do the impossible. And this is what Paul wrote. “But now what shall we say about Abraham who is the father of our nation? What answer did he find? After all, if God accepted Abraham as perfectly holy because of the things he had done, he had something to boast about. But not in God’s sight. For what does the Bible say? ‘And Abraham believed God, and God gave him credit for being perfectly holy because of his faith.’

“When a person works, his wages aren’t thought of as a gift, but as a debt that must be paid. But a person doesn’t work to earn salvation. He puts his trust in the one who accepts the godless person as perfectly holy, and God gives him credit for being perfectly holy because of his faith. David also says the same thing when he speaks about how happy a person is when God gives him credit for being perfectly holy without ever looking at the things he has done. He says, ‘The really happy people are those whose wicked deeds are forgiven, and whose sins

are covered over. A person is really happy when the Lord has no record of his sins.’ ”

The word “forgiven” is an important and interesting word. It comes from a word meaning to “send away.” And that is exactly what God did with all our sins when he placed them on Jesus, like the scapegoat in Leviticus 16:20-22. He sent all our sins away, as far as the east is from the west (Psalm 103:12) — so far that they can never come back. And now we are perfectly holy in God’s sight! What a wonderful word is forgiveness! And when we read all this, it shouldn’t be hard for us to believe that we are now perfectly holy in God’s sight, even though we are still sinners.

God does even more for us

But our problem is even worse than we think. For we are all by nature spiritually dead, which means that we have no power of heart or mind to reason out all these things and believe them. And therefore we must be born again, as Jesus told Nicodemus, by water and the Spirit. And when that miracle takes place, the Spirit works that faith to believe the good news in our hearts.

So our salvation is completely God’s work and gift. It was the Father who worked out this plan in eternity and then sent his Son into the world, and placed all our sins on that Son. And it was the Son who suffered and died to pay the penalty of death for all the sins of every human being, and thus take away all our guilt. And finally it was the Holy Spirit who has brought about a new birth in our hearts and minds, and worked faith in our new hearts. Yes, it took all the members of the Trinity to bring about our salvation.

And so, as Paul says in his letter to the Ephesians: “There was a time when you people were dead because of your disobedience and sins . . . But God made us all alive with Christ . . . and seated us with him in the heavenly world because of what Christ Jesus did . . . (And so) it is God’s undeserved love which has saved you through faith, and you didn’t do anything to help. It’s all God’s gift, and it doesn’t depend on anything anyone does, so that no one can have anything to brag about” (Ephesians 2:1-9). □



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



Where we stand by Mark E. Braun

Man and woman in God's world

The headlines tell the story: "Woman Deacon is Ordained." "Church of England Moves Toward Obtaining Women Priests." "Group of Catholic Priests Urges Study on Ordination of Women." "Presbyterians Take Firm Stand Requiring Women in Ministry." "Lutheran Women Clergy Celebrate Servanthood; Decry Subservience."

And where does the Wisconsin Synod stand?

A recent WELS statement, entitled, "Man and Woman in God's World," says: "Evangelical practice still requires women to honor the headship of men by not seeking the pastoral office. Certain forms of the public ministry carry with them the responsibility to exercise authority over male and female members of the church (e.g., the parish pastorate, district and synodical offices). . . . Women will not, therefore, seek the pastoral office because they want to uphold the principle of the headship of man."

On a related subject, the statement continues: "In a desire to affirm the headship of men, our congregations withhold voting privileges from women in the governing assemblies. . . . The Christian woman knows that if she were to demand the right to vote and to govern the congregation, she would be exercising authority over the man who is to be her head. Thus she will forego seeking such decision-making in the congregation."

Hardly a calculated effort to win friends and influence people, is it? Why take those stands?

Two passages from 1 Corinthians and another from 1 Timothy offer the basis: "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent" (1 Timothy 2:11,12). "Women should remain silent in the churches. They are not allowed to speak, but must be in submission. . . . It is disgraceful for a woman to speak in the church" (1 Corinthians 14:34,35). "I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. . . . [Man] is the image and glory of God; but the woman is the glory of man" (1 Corinthians 11:3,7).

What are we to make of these passages? Was Paul merely voicing a private opinion? A quirk in personality?

A viewpoint typical of a first-century, male-dominated society? Were his words intended only for one particularly contentious congregation? Only for some outstandingly unruly women? Only for that ancient age and mindset?

Paul drew support for his words from the Genesis accounts of creation and the fall into sin. Creation and the fall have universal application for the human race. Paul asked women in Corinth to be silent "as in all the congregations of the saints." Paul's words were inspired by the Spirit. "What I am writing to you is the Lord's command," he said. His advice to Timothy was part of a general guideline to be followed in many congregations.

This subject calls for extensive study and discussion among us — not only because it has proven a provocative subject in other church bodies, but also because it touches the heads and hearts of thousands of devoted, talented women throughout the Wisconsin Synod. We are not free to say less than Scripture says on this subject, but neither are we right to say more.

In addition to the shorter pamphlet, "Man and Woman in God's World," a longer, more extended "Companion Study" will be available soon. These statements may well be only the beginning steps toward more thorough study and deliberation in our synod on this topic.

One thing more. The title was carefully chosen: "*Man and Woman in God's World*." It is ill-advised and scripturally unsound to discuss "God's role for women" apart from God's directives to men. The subject is *man and woman* in God's world. Man and woman live side by side in his world. Scripture addresses words of comfort and guidance to both. Both are obliged to explore those words. □



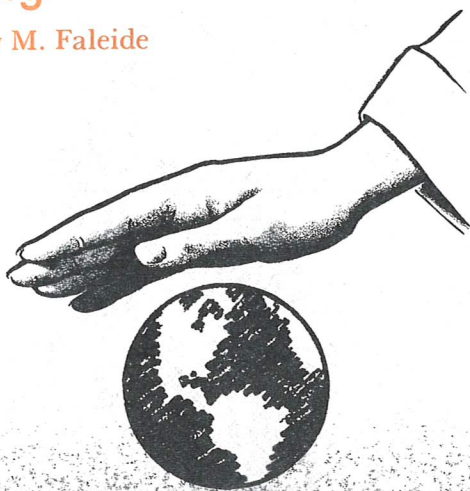
To order the pamphlet "Man and Woman in God's World" please see page 38.

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

Sacramental Living

by Gary M. Faleide

First of a series



I
am
Somebody



Gary Faleide is executive director of Campus Ministry Foundation, Inc., and part-time campus pastor of Wisconsin Lutheran Chapel, Madison, Wisconsin.

During my first year at seminary in Chicago, I was required to attend a weekend workshop on the black religious experience. On Saturday morning the other workshop participants and I went to a religious service at Operation P.U.S.H. (People United to Save Humanity). Its director was the Rev. Jesse Jackson. I shall never forget his sermon.

He entered the pulpit, took command, and with a burst of energy shouted, "I may be black, I may be poor, but I am somebody!" There was no doubt in my mind what he was doing. In this way he was attempting to spark a sense of pride in his audience which had been extinguished by centuries of slavery and racial prejudice. The world was telling his audience that they were nobodies. The Rev. Jesse Jackson was setting the record straight.

The world also wants us to think of ourselves as nobodies, as people without pride. In many ways, it seduces us into thinking this way about ourselves. The world, for example, sets personal standards of excellence so high that we can only fail them. That failure makes us nobodies. Who of us here has the physical prowess of a Jim McMahon, the intelligence of an Albert Einstein, the wealth of a Howard Hughes, the beauty of a Jane Fonda or the good looks of a Robert Redford? These are somebodies. By comparison, we are nobodies.

It is at just this point that Christ speaks to us. "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ" (Galatians 3:26-27).

We are *not* nobodies. We are somebodies. We are the sons and daughters of God. Why? Because we are baptized. Our worth before God is not dependent upon whether or not we have the physical prowess of a professional athlete, the intelligence of a genius, the wealth of a billionaire, or the beauty of an actress or actor. It depends upon our baptism into Christ.

Saint Paul says that when we were baptized we were clothed with Christ. We put on Christ like we would put on a coat. He means by this that the sinlessness of Christ's perfect life is given to us as a gift at baptism and becomes our personal possession through faith. Our dignity before God is nothing other than the dignity of Christ himself. This dignity the world can neither confer nor strip away.

I do not have the physical prowess of a Jim McMahon, but I am somebody. I do not have the intelligence of an Albert Einstein, but I am somebody. I do not have the wealth of a Howard Hughes, but I am somebody. I do not have the good looks of a Robert Redford, but I am somebody. I am a child of God. That's sacramental living. □



Pastor Edgar and
Minnie Guenther in 1911.

Minnie Guenther—a hall of famer

by Ruth Guenther Kessel

On October 18, 1986 in Phoenix, Arizona, six women were inducted into the Arizona Women's Hall of Fame. One of them was Minnie K. Guenther (1890-1982).

"We have had great disappointments, but fortunately, the good Lord has never let us both become discouraged at the same time." This quotation, which appears under the picture of Mrs. Guenther in the book honoring the 1986 inductees, is an excerpt from an article she wrote for the Walther League Messenger of November 1929. The article was titled "Extracts from the Diary of a Missionary's Wife." Only 34 Arizona women have been so honored since the Hall of Fame was established. It is sponsored by the Arizona Historical Society and the Arizona State Library.

At the ceremony, seven of Mrs. Guenther's children, many of her grandchildren, and dozens of friends, both Indian and non-Indian, were present to hear her eulogized. Her son Arthur gave the invocation opening the ceremony. Her daughter Ruth Kessel accepted the bronze and oak plaque from the wife of the governor of

Arizona. The plaque reads:

Presented in memory of
Minnie K. Guenther
in recognition of her lifetime of outstanding
service and contributions to the State's develop-
ment and progress. May her many achievements
be an inspiration to all who follow.

Mrs. Guenther came to Arizona in 1911 with her husband, Pastor E. Edgar Guenther, who had gotten a call to the Apache Mission. They devoted the rest of their lives to bringing the gospel to the White Mountain Apache Tribe. In pursuit of that goal, they also reopened the mission school, built desks, and wrote lessons. Under primitive conditions Mrs. Guenther cooked for the school children, typed sermons for her husband, taught school and Sunday school, learned to speak Apache, played the organ for services and accompanied her husband on camp calls. They also established an orphanage for Apache children.

The Guenthers accepted any Apache child in their school. In his autobiography, which appeared in the *Black and Red* in 1956, Pastor Guenther wrote of the first Christmas program at the school: "Each child was given a part which was drilled line for line along with the Christmas songs. Soon all knew their parts. Willard Chaney, our [retarded] adult-primary, received none because we did not think he could memorize even a short one. One evening as we were looking for the family cow, we heard someone sobbing bitterly behind the church. It was Willard crying his heart out because we had not given him a piece to memorize. We assured him he would still receive his part. On Christmas Eve our children celebrated their first Christ-centered Christmas. The last number was by Willard Chaney! (My wife had composed the poem for him.) Clearly and fearlessly he recited:

I'm a very big boy for a piece so small,
 But in one year of school you can't learn it all,
 But I know that God loves me and will
 lead me aright,
 And that Jesus my Savior was born
 Christmas night."

Mrs. Guenther also helped her husband nurse the sick. Of a whooping cough epidemic in 1914, Pastor Guenther wrote: "My wife and I spent many weary days in the saddle from morning till dark. . . . Having no medicine of any kind I trapped skunks, rendered the fat and mixed it with turpentine and coal oil. To give the concoction a pleasant odor my wife added some of her precious perfume. . . . For chest pads we cut up every spare piece of warm cloth on hand and when that was used up our long winter underwear was dedicated to the cause. Humanly speaking, we saved the lives of many youngsters, every one of our school children survived, but several hundred others throughout the reservation died for lack of proper care."

Chief Alchesay, dear friend of the Guenthers and the man for whom their son Arthur Alchesay was named, loved to have Mrs. Guenther come to his camp with her husband. One day when the chief was near death, the Guenthers came to him. After a spiritual talk and prayer by the pastor, Mrs. Guenther played the portable organ and sang hymns for him. The chief smiled and said, "You have made me very happy. I cannot understand the words you sing, but the music brings tears to my eyes and joy to my heart." Chief Alchesay died in the faith a few days later.

Mrs. Guenther raised several Apache children along with her own nine. She was personally responsible for arranging operations for Apache children with congenital physical problems. After the church and parsonage were built, she taught Sunday school and gave piano lessons in her living room for over 40 years.

After the death of Pastor Guenther, she continued to live in the parsonage next door to her son, Pastor Arthur Alchesay Guenther, who took over the work of his fa-



Minnie Guenther with her first child, a daughter named Wenonah, at home in East Fork in 1912. Wenonah is in an Apache cradleboard which would eventually hold each of Minnie's nine children.

ther. She worked among the Apache for another 20 years. Mrs. Guenther particularly enjoyed working with children, but also did much counseling. She was very effective in her work with alcoholics. The Apache Ladies Aid nominated her in 1966 for Arizona Mother of the Year. She was selected for that honor, and the following year was chosen the American Mother of the Year at a ceremony in New York. Also in 1967 she was the recipient of the prestigious Builders of a Greater Arizona award.

She died in her beloved parsonage in 1982 at age 91. At her funeral one of her poems which had been set to music was sung:

"In this world of sin and sorrow,
 Jesus hold my hand.
 Make me strong to meet the morrow,
 Jesus hold my hand.

When temptation doth surround me
 Be Thou ever near.
 With Thy hand upon my shoulder
 I need have no fear.

Oh Jesus take this heart of mine,
 Make it pure and ever Thine.
 Thou hast bled and died for me,
 Let me ever live for Thee.

Lord Jesus let me ever be
 Thy own dear child and follow Thee.
 My hand in Thine will lead me right
 And guard my footsteps day and night." □



Ruth Kessel is a member of Trinity, Sedona, Arizona.



It's hard to say goodbye

A missionary lands in Indonesia

How well do our overseas missionaries weather the transition from America to their mission station? Pastor Kurt F. Koeplin, chairman of the Executive Committee for Southeast Asian Missions, requested a report from one of our recent transplants: Missionary Gary F. Schult, now serving in Indonesia. The account (not intended for publication) is laced with some levity (our Indonesian missionaries do not belong to squash clubs!), and we hope you get a smile or two out of it. The persons referred to in the letter: Bruce and Barb are Missionary and Mrs. Bruce Ahlers and Bob is Missionary Robert Sawall. Pandji is president of the national church body.

You want what? Just because you've authorized a \$3,000 trip for me and my family, a night in Tokyo, a couple weeks at the exotic Bogor Inn, the purchase of a new car, the rental of a home in the tropical mountains of Bandung, and the cost of furthering our studies in Bahasa Indonesia for Jan and me, you think you can expect a report from me on our travels and experiences? Well, now that we have a home, and Bruce has loaned me his typewriter, I suppose a little report won't hurt. Anyway, I had some free time today between squash at the club and dining tonight with friends at "Queens."

The trip

It's hard to say "Goodbye!" No matter how much you prepare yourself, and how hard you try to keep from "breaking up" . . . it's hard; and we did — twice. From Seattle we found out that even United Airlines can't keep their planes in the air. Instead of heading for Hong Kong, we were headed for Tokyo with the cost of hotel and two meals covered by United. We only got to talk with our Japan missionaries — Kermit Habben and Dave Haberkorn and Roger Falk — via telephone.

Arriving in Jakarta the next day, September 5, the Ahlers and Bob took us under their wings for the next

two and one-half weeks. During that time I learned to drive in Jakarta. It's easy. Just start the car, put it in gear, close your eyes and go! Oh yes, and pray! So far my prayers and Jan's (and Barb's and Bruce's while we're borrowing their car) have been answered, and I've not had any serious mishaps. Not that other drivers, pedestrians, becak/bemo drivers and dogs haven't tried to provide some. If we return Ahlers' car in one piece this weekend, Bruce will trust us with our new car.

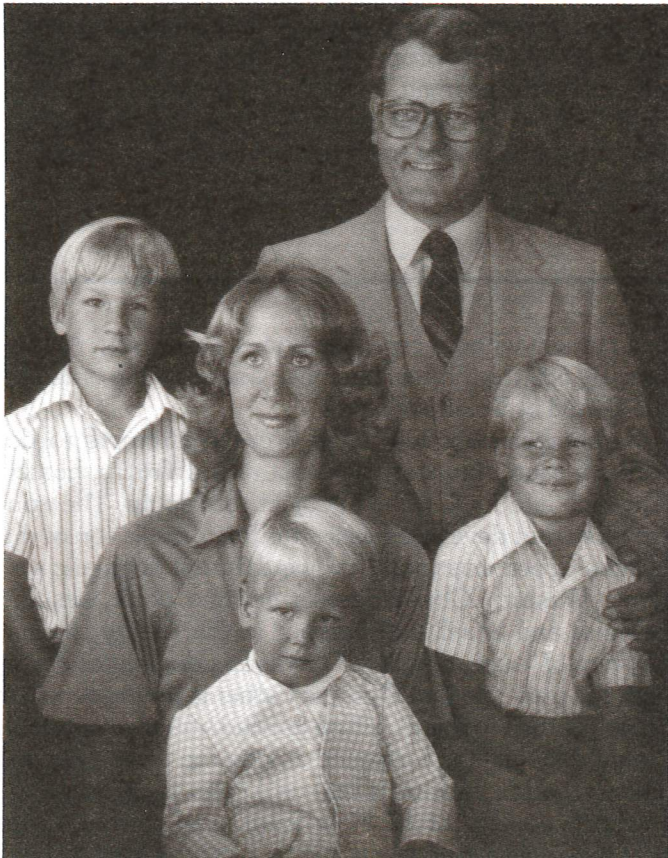
Visa adjustments

Soon after arriving we took a breathtaking ride through the mountains to Bandung (not because of the scenery either) and discovered at the immigration office that everyone who processed our visas — from Jakarta to Chicago to Jakarta airport officials — contributed in giving us the wrong visa. Having cleared this up, thanks to Bruce and Pandji, we have a social/cultural visa for three months, renewable for another three. And now I am trying — after three visits — to get approval from the Office of Education and Culture to study at IMLAC. Next Monday I hope to have their "recommendation."

Language/culture immersion

In the meantime, we are immersing ourselves in language and culture such as: figuring out how to get the garbage picked up now that the neighborhood dogs have dined heartily when they are lounging on our porch or in the street; trying to locate screws, bolts and wires when you don't know what to call them let alone tell the clerk what size you need; being sure we've agreed upon a bargain price for sixteen eggs only to find fifteen eggs in the bag when we arrive home — and two of those are crushed. We've never had a home before with "decorative iron" on all the windows.

Soon I'll get used to the "night sounds" and stop leaping out of bed with visions of a ruthless thief creeping through our window. We were used to cockroaches in the cabinets and lizards on the wall in Florida and South Carolina, but here rats must clearly be a part of the environment and atmosphere. The open garbage pits



Top, the chapel at Sukabumi, Indonesia served by Missionary Bruce Ahlers.

Middle, Missionary Gary and Jan Schult family.

Left, Pastor A. A. Pandji, president of Gereja Lutheran Indonesia.

and overgrown vegetation beckon warmly to those furry creatures. As part of her adjustment, Jan even practiced one night by imagining she saw one tripping lightly across our bedspread and gave her most startling of screams. When she sees her first one, she'll be ready!

The home

Other than the cultural adjustments in any home here as mentioned above, we find our home to be comfortable and sufficient. It is bright when the sun shines and dry when the rain falls. We have found room for all our meager possessions as well as a yard with room for three boys to roam. It is close (ten minutes) to Bandung International School. I've gotten lost only once in three days of driving the boys to school. Which is better than all my other trips into Bandung.

We have even located a rare six-month-old "Indonesian dog" for the family. Rare because it didn't have any diseases that the local veterinarian could find. And we also will have an Alsatian/golden retriever pup in a few weeks when they are weaned — in case the veterinarian missed a disease or two in the other. The home includes many items: pots, pans, bedsheets and covers, all furniture, even a TV. All that we need, and then some.

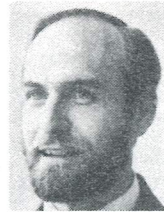
In all seriousness . . .

How do we feel about being here? Under the circumstances of our visa? For the purpose intended? We are doing well. There are times when we mumble under our breath and say, "Why didn't they tell us about this?" But so many things neither the committee nor Bruce nor Bob could have prepared us for. They just have to be experienced. It's not easy being dropped in a strange city in a strange country knowing no one except a few people who are three or four hours away by car — but we are learning more to live by faith. I'm sure all of this is not new to you, but it is to us. So far, coming in this way, under whatever visa we have, has been good. The University of Wisconsin — Madison helped greatly, but it could not give us the fullness of culture and language that we now have before us. As a result, I feel a *little* of the edge has been taken off the "cultural shock" through U.W. Madison, and now we will have the opportunity to adjust and learn the language well before getting into the "nitty-gritty."

A long process? Yes. But we have always been progressing toward the work here, learning more of the language and the culture. In another year I feel I should be involved in and *hopefully* positively contributing to our mission work here. If you're happy with that timing, I am too.

Once again, thank you for all of your support, encouragement and concern as a committee. I enjoyed having the opportunity of sitting in on meetings in the past year and getting to know all of you better. Please greet the "strengths" of your families (your wives!) and may your work be richly blessed.

Gary



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

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

My eight-year-old daughter has reached the first article in her memorization of the catechism. She wants to know why Luther does not list as a blessing of God to have a husband, when he lists wife and children. I told her it was because Martin Luther was a man and wasn't thinking about having a husband. She replied that half of the people who memorize the catechism do not think about having a wife.

She would also like to know why Luther's explanation of the first article calls it a blessing to have cattle (nobody in our church has cattle), but doesn't say anything about having a job. I told her it was because back then most people were farmers. She says that they sure aren't any more.

I suggested that the prudent course of conduct is to memorize the catechism the way it is written.

She says that if we need a "what does this mean" to explain the "what does this mean," the "what does this mean" doesn't do much good.

Is there any way to modernize Luther's explanation a little? I recognize that these are Luther's words and historical tradition, but it's not quite the same as the words of Scripture.

Good question! Good answer! Substituting "spouse" for "wife" and "job, property" for "land, cattle" would not alter Luther's meaning. I wish your daughter had turned eight before the recent revision of our catechism. Her pastor may be willing to let her memorize her amended explanation.

In the ninth century A.D. a conflict arose between the eastern (Orthodox) and western (Roman Catholic) churches over the wording of the Nicene Creed. The western church unilaterally added the Latin word filioque ("and from the Son") so that the Holy Spirit is described as "who proceedeth from the Father and the Son." These last words were not in the original text of the Nicene Creed, confirmed by seven ecumenical councils of the early church. Is there biblical evidence that the Holy Spirit proceeds from both the Father and the Son, or is the Eastern Orthodox church correct in insisting that the Holy Spirit proceeds only from the Father?

Remember that creeds and confessions are written in times of controversy to reject heresy and clarify truth. The Nicene Creed was formulated in opposition to Arianism, which denied to God the Son oneness in essence with God the Father and, therefore, equal deity. While the creed asserts the deity of the Holy Spirit and relationship within the Trinity, it was not written to resolve any (later) controversy over the origin of the Holy Spirit's "proceeding." It can be legitimately argued that the western churches, and ultimately the papacy, had no right to unilaterally alter an ecumenical creed. But western Christendom could legitimately claim that the original wording of the creed did not rule out the truth of the *filioque* simply because it was not expressly stated. Theological formulations had been largely the work of eastern church fathers (the ecumenical councils were held in the east) through the first several centuries of church history. The church in the west could claim that the *filioque* had

been taught without contradiction as early as St. Augustine. By 589 this phrase had been added to the creed by the Synod of Toledo (Spain).

Remember also that when a creed attempts to describe a sacred mystery like that of the Trinity, human language and logic will be subject to dispute. The controversy that developed well after the formulation of the Nicene Creed was rooted in two different dogmatic systems. Western Christendom's starting point was the oneness and equality of essence in the Trinity, against any hint of "subordination." Orthodox dogmatics began with the principle that God the Father is the "source" or "root" of the Godhead, which implied a subordination in "rank" though not in essence among the three persons. The Orthodox position is that only John 15:26 describes the "proceeding" of the Holy Spirit in an eternal sense, that those passages describing the Spirit as sent by God the Son refer only to the Spirit's mission in temporal history. Western Christendom asserts that the passages which describe Christ sending the Holy Spirit (John 16:7 and 20:22) and similar references (John 14:26 and 16:13, 14) reflect the eternal relationship of the three persons of the Trinity.

The Lutheran Confessions don't enter the controversy. Like Luther, they simply affirm that the Holy Spirit proceeds from the Father *and* the Son. Read passages such as Romans 8:9, Galatians 4:6, and Philippians 1:19 (as well as Isaiah 11:4 and 2 Thessalonians 2:8, where "breath" is the same word as "Spirit" in the original language) and I think you, too, will agree that the "filioque" is a biblical addition to the creed.



Fired for refusing to sell pornography . . . In Superior, Wisconsin Dean Krych handed his keys to his area supervisor, hugged one of his employees, posed on the steps of a 7-Eleven convenience store for photographers and walked across the street to 200 cheering supporters. Krych had been fired as manager of the 7-Eleven store for refusing to sell Playboy and Penthouse magazines. At the subsequent rally and press conference, Krych, 37, said his motives were patriotic. "I believe our country is being invaded and polluted by pornographers," he said. He is a member of Glad Tidings Assembly of God in Duluth. The crowd, some of whom proclaimed him a "real American hero" and a "man with guts," responded enthusiastically to Krych's call for a boycott of all stores in the Duluth-Superior area that sell pornography. Pastor Donald Wildmon, executive director of the National Federation of Decency, flew in from Tupelo, Miss., to lend support to Krych and to speak at the press conference. Wildmon, a United Methodist minister, said the 10-year-old federation, which has 150 chapters, has waged a successful two-year boycott which ended in April with the removal of pornography from more than 5,000 7-Eleven stores. Krych said he would call off the boycott and consider returning to work only if Wydomak Corp. would remove Penthouse and Playboy from all 14 of the 7-Eleven stores it owns in the area.

Lutheran church executive dies . . . Eugene Crawford, 58, the first Native American to be hired as a Lutheran executive, died November 30 in Omaha, Nebraska. Crawford was taking a Sunday afternoon walk when he reportedly had a heart attack. Half Sisseton Sioux and half English, Crawford became executive director of the National Indian Lutheran Board in 1971 in Lincoln, Nebraska. Crawford was described as a "man of two worlds" by Dr. John R. Houck, general secretary of the Lutheran Council in New York. "He lived with integrity in both the Native American community and the established church without compromising his ideals," he said. Born in South Dakota on the Sisseton Sioux Reservation, he was the son of a Presbyterian minister. After serving in the marines, he graduated from college and went on to get a master's degree in social work. Crawford was one of the two Native Americans who served on the 70-member Commission on a New Lutheran Church which negotiated the merger of three Lutheran church bodies.

Church faces landmark dilemma . . . Members of a New York City Methodist church lost a five-year battle to have their building taken off the list of New York historical landmarks. With the Supreme Court refusing December 1 to hear the case, members of the Church of St. Paul and St. Andrew are faced with a dilemma: either continue the fight through the New York City Landmarks Preservation Commission or give up and make the necessary renovations, an endeavor which church officials say would drain the church's treasury. The case began in 1982 when the church decided to tear down the existing structure and build a smaller facility that would include income-producing apartments. But the plan was stymied when the landmarks commission decided to designate the building as a historical landmark, making it impossible for the church to demolish it without a special permit. The landmarks law says that "the highest priority of the owner of any landmarked building is the maintenance of that landmark." Opponents of the law say that this requirement is not only an unreasonable imposition but unconstitutional because it violates the First Amendment guarantee of the free exercise of religion. According to the church's pastor, the thousands of dollars needed to renovate the church "would threaten our church with extinction." The church will continue the fight to have it taken off the list of historical landmarks.

Religious right makes local gains . . . Despite defeats of its most visible figures in the U.S. Senate, the religious New Right made impressive strides during the 1986 election season, particularly in local political arenas. This observation is contained in post-election reports by Washington-based liberal and conservative watchdog groups. In previous elections the New Right concentrated on activities such as voter registration and support for likeminded Congressional candidates. But the past election year marked the beginning of a campaign by the movement to expand its scope. Observers say that the New Right has made significant inroads into the machinery of the Republican party and in local politics.

Lutheran fraternal move officers . . . The Lutheran Brotherhood board of directors has designated Arley Bjella, who served as chief executive officer from 1970 to 1982, chairman emeritus. Clair Strommen, CEO since 1982, will become the new chairman effective in June. The Aid Association for Lutherans board of directors has elected Richard L. Gunderson as chief executive officer as of January 1. Although Henry F. Scheig will relinquish his role as CEO, he continues as AAL's chairman of the board. Scheig, who has served as CEO for the last 14 years will continue to take an active role in key corporate projects. □

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.

Gospel outreach 1987

Coming to Milwaukee in 1987 is a project which will help to erase the starched, staid and insular image of WELS congregations in the metropolitan area, birthplace and home territory of the WELS for the past 136 years.

"What we want to do," says Dave Timm, chairman of the project, "is raise the mission awareness of our WELS Lutherans here so that they see the great commission of Christ as their personal responsibility. We want to put in place an evangelism program that penetrates the entire community."

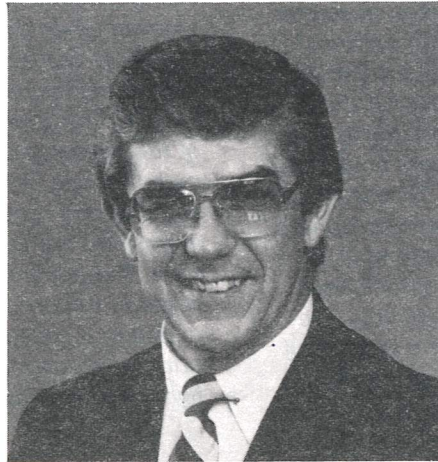
He predicts that hundreds of lay persons from 50 to 60 of the 72 WELS area churches will be pushing doorbells, conducting religious surveys, witnessing to their faith and inviting the uncommitted and unchurched to seek their Savior, Jesus Christ.

Dave Timm of Atonement, Milwaukee, heads the seven-member steering committee, selected to oversee the project. Timm is vice president of Thompson-Clark-Gerritsen Co., a

Brookfield-based food brokerage company.

"We will make extensive use of the mass media to create an awareness of both our WELS area churches and of our welcome to the unchurched," he said.

"As part of the media campaign in September there will be ten ads in



Timm

both metropolitan papers and some suburban weeklies, 240 60-second spots on eight radio stations, ads on 43 billboards scattered throughout the area and 53 king-sized transit ads."

Although the training of workers for the project will begin already in March, it will be the last two weekends in September when WELS people will hit the



As Lee and Vernon Erickson drove recently through Rusk, Texas, this sign greeted them. They both felt that all of us could profit from the message. Lee is receptionist at the WELS national offices.

street to conduct a religious survey of the neighborhoods around their churches. Prospects discovered during the survey will be followed up in October and November. All will be visited by a trained evangelist urging them to become involved in the church.

On Sunday, November 22, a closing rally will be held for the workers who have assisted in the project.

The project is modeled after similar projects already conducted in Phoenix, Omaha, La Crosse and Minneapolis-St. Paul. John Barber, director of the synod's Mass Media Ministry, and Pastor Paul Kelm, executive secretary of evangelism, are serving as consultants to the project.

Ministers may opt back into Social Security

The Tax Reform Act of 1986 permits pastors and called male teachers who opted out of Social Security by filing form 4361 to revoke their exemption and to participate in Social Security. To do so, they must file an application for revocation on a form to be drafted by the IRS. Although not yet available, sources indicate that the form has been given

top priority by the IRS.

For most ministers, the deadline for filing the application to revoke an exemption is April 15, 1988. The application must in any event be filed before a minister is eligible for old age or disability benefits from the Social Security Administration.

Ministers wishing to begin coverage in 1986 must file the application for exemption as soon as it is available. Those ministers must pay their full 1986 self-employment tax liability on the latter at either the filing of the application for revocation or the filing of their 1986 income tax return.

Further information will be available in the ministers' tax letter pre-

pared by Pastor Elton Huebner, executive secretary of the Board of Trustees.

The second part of the provision in the new tax bill provides that henceforth the applications for exemption from Social Security must include information showing that the applicant has informed his church body of his religious or conscientious opposition to Social Security coverage and that both the secretary of the treasury and the secretary of health and human services have the responsibility of communicating with the applicant in order to make the separate verification required as a prerequisite for approving the exemption application.

Congregations urged to form Care Committees

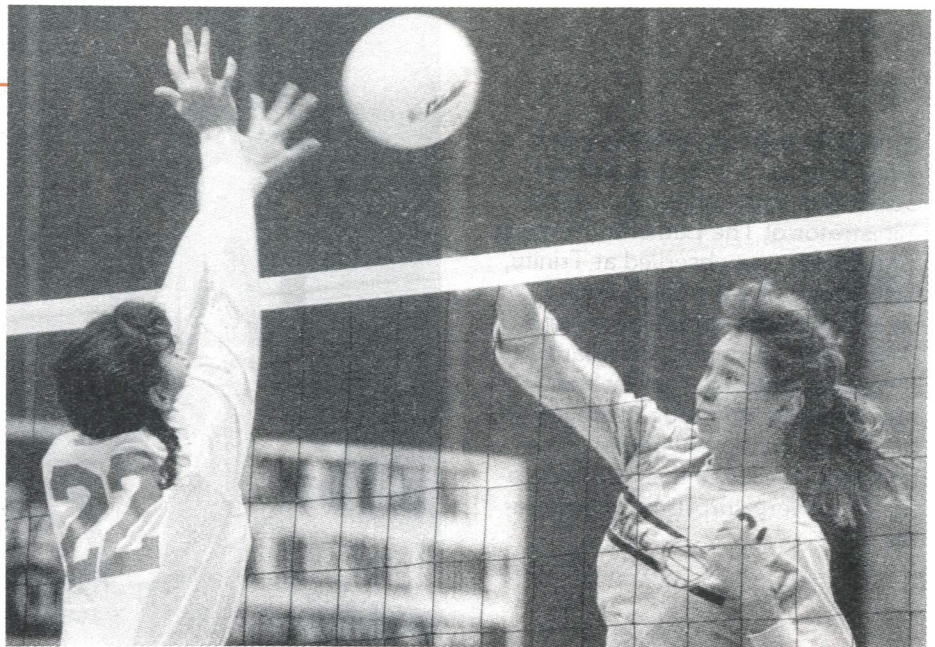
Church councils of the synod's 1200 congregations are being urged to create Church Workers Care Committees "to provide a confidential setting for the support, consultation and assessment of the personal needs and concerns of the called workers."

The recommendation comes from the Committee on Counseling for Called Workers, a special committee under the synod's Special Ministries Board recently authorized by the Conference of Presidents. This special committee is to concern itself with called workers who find themselves in crisis situations and with the prevention of such situations.

It is suggested that the care committee conduct an annual review of each called worker so that the congregation becomes aware of its effectiveness in supporting the needs and ministry of the called worker and the called worker becomes aware of his or her "effectiveness in serving the needs of the parish."

In its letter to the church councils, the Committee on Counseling for Called Workers said that an area which requires continuing attention "is the development of an understanding of the role of each worker and what they and the congregation expect of each other."

The annual review, according to the committee, "is intended to be a two-way communication instrument to emphasize areas of strengths and hopefully to prevent problem situations from developing." The discussion and dialogue leading up to whatever reports are made to the church council "should be held in complete confidence by all members of the care committee and all persons being interviewed," said the committee.



Dr. Martin Luther College's Lancerettes, coached by Drew Buck, successfully defended their 1985 crown by defeating Northland of Ashland, Wis., in the championship match in the 1986 National Little College Athletic Association National Volleyball Tournament held at DMLC in November. Lancerettes Sara Henderson of Warren, Mich., (above) and teammate Sue Carter were named to the all-tournament team.

Scholarship fund established

With a gift of \$2000 to Dr. Martin Luther College, Prof. and Mrs. Erich Sievert have established a scholarship fund in the name of his father and in commemoration of more than 350 years in the teaching ministry of the Louis C. Sievert family. The fund will be called the "Louis C. Sievert Scholarship Fund." Brothers and sisters have already added another \$2500 to the fund.

With the close of the current academic year, Sievert will be completing 55 years in the teaching ministry,

39 of them at DMLC. Most of the synod's elementary teachers and about three-fifths of his colleagues on the faculty have benefited from his counsel and instruction, according to President Lloyd Huebner. He also served as the director of summer sessions and as chairman of the education division for many years.

Three daughters and four sons of Louis C. Sievert have served the church in the teaching ministry of the synod. "It is also interesting to note," said Huebner, "that a goodly number of grandchildren are serving in the teaching ministry, and even some great grandchildren are enrolled in DMLC to prepare for that work."

Minnesota District

St. Peter of Monticello celebrated its 75th anniversary on September 28. Pastor Arthur Frenz, former pastor of the congregation, was guest preacher. St. Peter is served by Pastor John Engel. . . . On October 19, **Emmanuel of Owatonna** broke ground for its new and relocated church. Its former building was destroyed by an arson fire on Easter Sunday. The congregation is served by Pastor Wernor Wagner. . . . **Resurrection of Rochester** dedicated

its new school building on September 21. Pastor Robert Raasch, a graduate of the school, preached the sermon. Pastor Larry Cross is the pastor and Steven Rutschow principal at Resurrection. . . . **Beautiful Savior of Eagan** broke ground for construction of its new worship/education/fellowship unit on October 19. The congregation is served by Pastor David Koeplin. . . . **Mt. Olive of Delano** dedicated its school addition on November 23. Pastor of the congrega-

IN THE NEWS

tion is David Bode and principal is Greg Schmill. . . . **Pastor Robert Schlicht's** 25th anniversary as administrator of The Lutheran Home in Belle Plaine was observed at Trinity, Belle Plaine. Pastor Ralph Polzin, chairman of the home's board and Pastor Will Neumann, the board's secretary, were the liturgist and preacher. An afternoon reception afforded the nearly 800 guests an opportunity to extend their congratulations to a very surprised administrator.

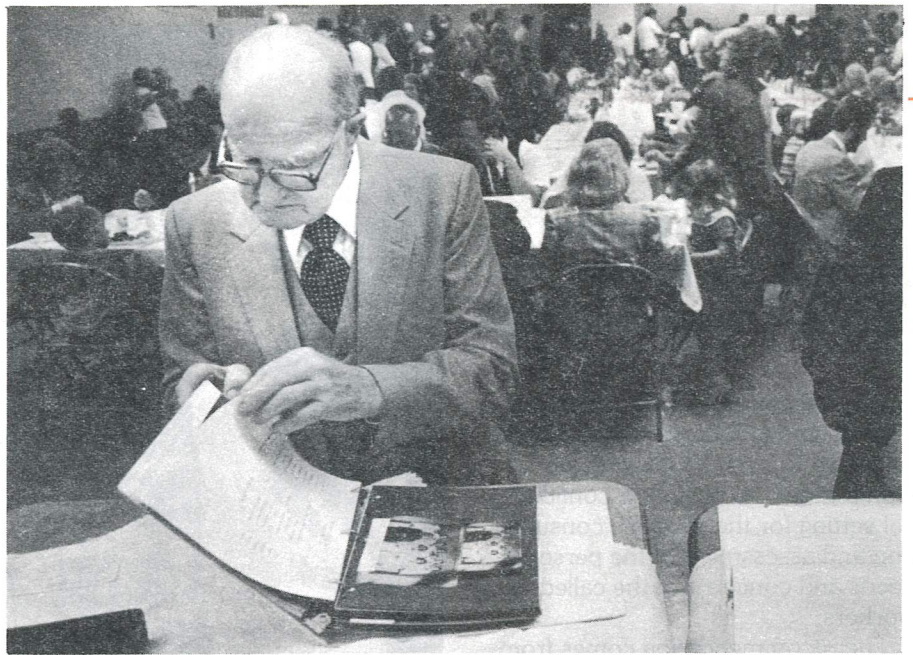
— Robert Edwards

North Atlantic District

Ascension of Harrisburg,

Penn., dedicated its new chapel on October 26. Pastor Daniel Luetke, who presently serves the congregation, conducted the morning dedication service. Pastor Paul Schmiede was the guest speaker at the evening thanksgiving service. The attendance at each service exceeded the facility's 100-person seating capacity. . . . One hundred forty-eight people attended the November 9 dedication of the new chapel of **St. Paul at Amherst, N.H.**, which was added to its existing facility. Pastor David Scherbarth, who had helped to serve the congregation in its early years, was the guest preacher. The 71-communicant-member congregation is presently served by Pastor Richard Schleicher. The chapel which provides seating for 144 people was made possible by the CEF and the generous gifts to the Reaching Out offering. . . . **Our Redeemer of Newport News, Va.**, has purchased a six-acre site for \$105,000 in Tabb, Va. Plans are being made to build a worship facility on this land situated in a high growth residential area that is expecting an estimated 10,000 new homes in the next five years. Pastor Don Stuppy, the first resident pastor, serves this congregation organized in 1984.

— David Kehl



Art Bitzer reviews pictures from the archives of St. Peter, Monticello, Minn., which celebrated its 75th anniversary on September 28. Bitzer was two years old when the congregation was organized and for the past 75 years has been a member of the congregation serving in a variety of offices, including a number of terms as president.

Hope lives on

On October 19, Hope Lutheran Church of Detroit held its last service, closed its doors and disbursed its remaining 60 communicant members to sister churches, one only a mile and one-half away.

But members were determined that the dissolution was not the end of Hope. Through generous gifts of \$325,000 its name will live on among the thankful donees. The largest gifts were made to the synod's Church Extension Fund and Scholarship Endowment Fund. Both funds received \$50,000.

The remainder was distributed, mostly in \$10,000 gifts, to 25 different charities and agencies of the synod or its congregations.

"In this way Hope does 'spring eternal,'" wrote Ray Mercatante, congregational president, in his cov-

ering letter, "as the resources God gave us will now continue to serve our Lord in your hands."

The end came because of dwindling membership and resources. The church property was sold to a Baptist church (for \$325,000) which also held its inaugural service on the grounds on October 19.

WITH THE LORD

Reuben Lester Stock 1921-1986

Pastor Reuben Stock was born July 8, 1921 in Thief River Falls, Minn. He died November 21, 1986 in Wolf Point, Mont.

Following graduation from the seminary of the Evangelical Lutheran Synod in 1949, he was called to teach at the Peridot Indian Mission in Peridot, Ariz., a position he retained until 1966. In 1975 he was ordained and installed as pastor of Phoenix Valley Indian Mission in Phoenix. In 1982 he accepted a call to serve congregations in Wolf Point and Circle, Mont.

He is survived by his wife, Erna; adopted daughter, Shirley (Stock) Orozco; foster daughters, Rhonda Pitzer, Cheryl Daniels and Verna Johnson; two sisters and six grandchildren.

Funeral services were held November 25, 1986 at Salem, Circle, Mont.

DISTRICT NEWS SCHEDULE

January 15: Minnesota, Nebraska, North Atlantic

February 1: Northern Wisconsin, Pacific Northwest, South Atlantic

February 15: South Central, Southeastern Wisconsin, Western Wisconsin

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

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

NOTICES

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

NOMINATIONS

MARTIN LUTHER PREPARATORY SCHOOL

The persons below have been nominated for a professorship at Martin Luther Preparatory School to fill a vacancy in the school's language department (German/Latin).

Pastor Mark Bartsch	Colombus, NE
Pastor Kenneth Bode	Westminster, CO
Pastor Mark Braun	Sparta, WI
Pastor Robert Carter	East Jordan, MI
Pastor John Covach	Maitland, FL
Pastor Philip Heyer	Anaheim, CA
Pastor Timothy Johnston	Oak Creek, WI
Pastor Eugene Kock	Minocqua, WI
Pastor Theodore Kuske	Goodhue, MN
Pastor Daniel Luetke	Harrisburg, PA
Teacher Gary Miller	Waco, NE
Pastor John Nolte	Milwaukee, WI
Pastor Rodney Pudell	Shakopee, MN
Pastor Leland Punke	Payson, AZ
Pastor David Putz	Little Rock, AR
Pastor James Rath	Osceola, WI
Pastor Thomas Schneider	Winona, MN
Pastor Norman Seeger	Sioux Falls, SD
Pastor Dennis Smith	Imlay City, MI
Pastor Richard Starr	Worthington, OH
Pastor Donald Swartz	Ixonia, WI
Pastor Dale Tollefson	Monroe, WI
Pastor Neil Varnum	Caledonia, MN
Pastor Roger Vomhof	Altura, MN
Pastor Mark Wagner	Lubbock, TX
Pastor Thomas Westendorf	St. James, MN
Pastor Paul Zell	Brookings, SD
Pastor James Ziesemer	West Chicago, IL

The Martin Luther Preparatory School board of control will meet on Thursday, January 22, 1987 to begin calling from this list. Please send all correspondence regarding these nominations to the secretary so that it is available for this meeting.

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

STUDENT TABLES AVAILABLE

St. Matthew, Oconomowoc, has several student tables, height adjustable, some enclosed to form storage units, available for cost of transportation. Contact Robert Landvatter, 818 W. Wisconsin Ave., Oconomowoc, WI 53066; 414/567-5396.

MIMEO AVAILABLE

An AB Dick 525 mimeo is available to a mission congregation for cost of transportation. Contact Trinity Lutheran School, 410 Oak St., Neenah, WI 54956; 414/722-3051.

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. Bauml	Watertown, WI
Principal Arlyn W. Boll	Watertown, WI
Administrator Wayne B. Borgwardt	
Pastor Mark E. Braun	Waukesha, WI
Prof. John M. Brenner	Sparta, WI
Principal Raymond L. Dusseau	Saginaw, MI
President Lloyd O. Huebner	Oak Creek, WI
Pastor Mark A. Jeske	New Ulm, MN
Prof. James F. Korthals	Milwaukee, WI
Prof. David P. Kuske	Watertown, WI
President John C. Lawrenz	Mequon, WI
Pastor Daniel W. Malchow	Saginaw, MI
President Theodore B. Olsen	New Berlin, WI
Principal Daniel E. Schmal	Prairie du Chien, WI
Prof. Arthur J. Schulz	Watertown, SD
Pastor Wayne I. Schult	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

LUTHERANS FOR LIFE CONVENTION

This third annual convention of WELS Lutheran for life of Michigan will be held January 24, 1:00 to 5:00 p.m. at Huron Valley Lutheran High School, Westland, Michigan. For further information contact Lutherans for Life, 27489 W. Six-Mile Rd., Livonia, MI 48152; 313/522-8484.

CHANGES IN MINISTRY

PASTORS:

Kruschel, Jonathan M., from Grace, Burke, S. Dak., to St. John, Redwood Falls, Minn.
Seelow, Jeffrey M., from Good Shepherd, Girard, Ohio, to St. John, Cornell, Wis.
Valerio, Arthur J., from Peace, Juneau, Alaska, to Grace, Sitka, Alaska.
Voss, Jonathan C., from Exploratory, Sherman, Tex., to Ocean Drive, Pompano Beach, Fla.

CONFERENCES

Michigan District, Ohio Pastor/Teacher/Delegate Conference, January 19-20 at St. Timothy, Maumee, Ohio. Agenda: Prayer: What the Bible Says (Bartz); Teaching the Lord's Prayer (Proeber); The Pastor's Use of Prayer: Personal and Public, in Private Ministrations and Corporate Worship (Roehl); The Pastor Teaches his Congregation about Prayer: Preaching, Visiting, Counseling, Teaching (Mattek).

Michigan District, Southwestern Pastor/Teacher/Delegate Conference, January 19 at St. Paul, Stevensville. Agenda: Teaching Christian Parenting to Christian Parents: The Responsibilities of a Christian Parent (Hintz); Teaching Christian Parenting to Christian Parents: The Partnership Ministry (Freier).

Minnesota District, Mankato Conference, February 3 at St. Peter, St. Peter. Agenda: Exegesis, 1 Corinthians 10:17ff (Schlicht); Ways of Leaving the Congregation and Terms Applied (Bushaw).

Northern Wisconsin District, Winnebago Conference, February 23 at Grace, Oshkosh. Agenda: Exegesis of 1 Corinthians 9:1-27, Paul's Attitude Towards His Ministry (Fleischmann); Struggling With Conflicts in Ministry — What We Owe Each Other as Brothers in the Ministry (Sulzle).

Southeastern Wisconsin District, Metropolitan Milwaukee Lutheran Teachers' Conference, March 5-6 at Salem, 6844 N. 107th St., Milwaukee.

AUDIOVISUAL AIDS

(The following items in the lending library are now available in the popular 1/2" VHS format. See the Audiovisual Aids Catalog for descriptions of these items.)

CONCORDIA SEX EDUCATION SERIES

Each One Specially (VHS-24-EOS)
I Wonder Why (VHS-25-IWW)
How You Got To Be You (VHS-26-HYG)
The New You (VHS-27-TNY)
Lord of Life — Lord of Me (VHS-28-LLL)
Sexuality, God's Precious Gift to Parents and Children (VHS-29-SGP)

MARTIN LUTHER — AN EYE ON AUGSBURG (VHS-31-MLA)

DID YOU EVER SEE A STEWARD (VHS-32-DDS)
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NEW ELS MISSION

The Evangelical Lutheran Synod has recently organized a mission at Port St. Lucie, Fla., Christ Lutheran, Hellenic Center, 1592 S.W. Floresta Dr. 10:00 a.m. (Bible Study 9:00 a.m.) Contact Pastor Charles J. Keeler, 1782 Mariana Rd., Port St. Lucie, FL 33452.

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.

HIGHLANDS RANCH, COLORADO — Abiding Word, Sand Creek School, Dad Clark and Maplewood Dr., Highlands Ranch, CO. 9:00 a.m.; Bible study 10:15 a.m. Pastor Tom Jeske, 303/771-9721.

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.

NEW WELS CHURCHES

Names Requested

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

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

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

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Washington	Everett*
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	Woodinville/Bothell*
Wisconsin	Madison (Hispanic)*
	Portage
	Waukegan*
Ontario, Canada	Mississauga*
	New Market*

*Denotes exploratory services.

RETREAT

"Strengthening our Recoveries Through Christ" will be the thrust of the fourth Recovering Alcohol-ic 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

It is not often that an individual solos on the cover of this magazine. In the past it has been reserved for synodical presidents and other such notables. Minnie Guenther, who graces our current cover, takes her place among "other such notables."

We did not design it that way. It was a happy coincidence. We have a letter from an Indonesian missionary sharing with his mission committee initial reactions to foreign soil, his home for the foreseeable future. It's a fetching report reflecting a buoyant spirit, and the confidence with which he faces the future with God at his side. And in the same issue the story of Minnie Guenther, a woman who spent (and that's an apt word) 71 years of her life on the Apache Indian Reservation of Arizona binding up the physical and spiritual wounds of Native Americans. A missionary life already ended and a missionary life just beginning, but so much in common.

*She had
springs
within
her heart
that others
dream about.*

Minnie Guenther — and she would be the first one to say it — is not the only one in the world to spend her life in such a sacrificial way in the cause of the Star of the Christmas story. The graves of the missionaries which line the mission fields of this world also say it. But it is fair to say of her that she typifies a long line of angels who supported their husbands in wrenching circumstances. Edgar's was no imperial chaplaincy, and sharing his call was Minnie. And there she is buried.

She was made of sturdy stuff. Tough, strong, resilient with a powerful sense of duty. But then what do you expect from a woman who could write such simple prayers:

In this world of sin and sorrow,
Jesus hold my hand.
Make me strong to meet the morrow,
Jesus hold my hand.

She had springs within her heart that others dream about. If any mortal deserved the honors Arizona and the nation conferred on her and her kind, she did.

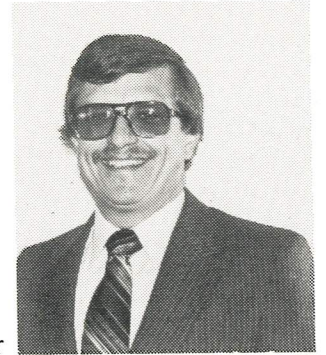
As I read her story, an event caught my eye. During a whooping cough epidemic in 1914 Missionary Guenther reports that he caught skunks, rendered their fat and mixed it with turpentine and coal oil for use as a poultice, one of the standard treatments for the terrible affliction. "To give the concoction a pleasant odor," he said, "my wife added some of her precious perfume." Precious perfume — the last vestige of a way of life denied her in a frontier wilderness. But into the concoction it went! Cheerfully surrendered, I dare say.

It reminded me of the perfume of a woman who came to Jesus a day or two before his Friday agonies. She poured on his head her precious perfume. When the disciples complained about the "waste," Jesus said to them, "What she has done will be told in memory of her."

How long the line of those who followed this lady of the Gospels with their own kind of perfume! I hope that as you read Minnie Guenther's story, you will inhale the spiritual perfume of her ways, ways redeemed and sanctified by her Savior whom she loved so much. "What she has done will be told in memory of her."

James P. Schaefer

Cant can't; candor can



by Robert J. Diener

What is “cant”? You have heard it. If I say “stained-glass talk,” you know what I mean.

For whatever reason (probably many) some people conclude they need a special vocabulary to talk about religion. Each denomination seems to adopt its own jargon. In some it's the incessant “Praise the Lord!” and “Amen!” — regardless of the situation. Our church seems to be plagued by archaic English expressions like “dearly beloved,” “brethren,” “indeed!” and such. How strange to find it in a church body with a largely German background.

It disturbs me to read student letters or hear them talk on religious matters and see such phrases creep in. I know they are not part of the students' normal vocabulary, so why use them?

Do we need cant? The whole history of the church says an emphatic “No!” The New Testament was written in common (*koine*) Greek, not the polished language of the philosopher and playwright. Paul wrote the Corinthians, “When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God” (1 Corinthians 2:1).

We see further evidence in the classic early Bible translations: Jerome's *Vulgate* (related to “vulgar” — common) and Luther's Bible, where in the Lord's Prayer he consciously chose the *du* to address God, not the more formal *sie*. The Christian tradition is to speak God's good news simply, plainly and clearly. The use of cant is an aberration from that tradition.

Do you slip into stained-glass jargon when you talk with unchurched friends about Jesus? Maybe that's why the

message isn't getting through! We need to “become all things to all men so that by all possible means (we) might save some” (1 Corinthians 9:22). We need to listen to our friends talk, learn their vocabulary and then adapt God's message to their understanding of words.

This must be done (and done constantly) for one simple reason: language changes. Church talk is no exception; in fact, sometimes it's a more critical situation. False teachers historically have altered meanings of perfectly good expressions to hide their lies. Look at today's stress on “born again,” which ignores holy baptism as the means by which we experience the Spirit's rebirth. We also live in a ridiculing world whose blasphemous “humor” rips the sacred out of its context and creates new, negative images for it. Few rock stars survive without some sort of blasphemy in their act.

To show you how distorted perfectly good expressions can become, take the statement, “I am *saved* by God's *grace* through *faith* in Jesus Christ.” In the minds of some today that translates into: “I am *going to heaven* because God was good enough to *overlook my evil* since I *devoutly practice my religion*” — the exact opposite of how the Bible uses the words.

Pastors and lay people (especially *young laity*) need to share insights in these things. Young people always have been particularly aware of language and which expressions are “in” or “out.” Don't be afraid to speak with your pastor and encourage him as he seeks to keep his message current.

As all of us get on with this business of communicating God's good news to the world, let's work to rid our church of phrases which have lost meaning or changed meaning or have just become trite. Let's examine the vocabulary of the world in which we live and witness in a fresh, new way the timeless message of God's forgiving love. □

Robert Diener is campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Oshkosh.

This article first appeared in Lightsource, a publication for WELS collegians.