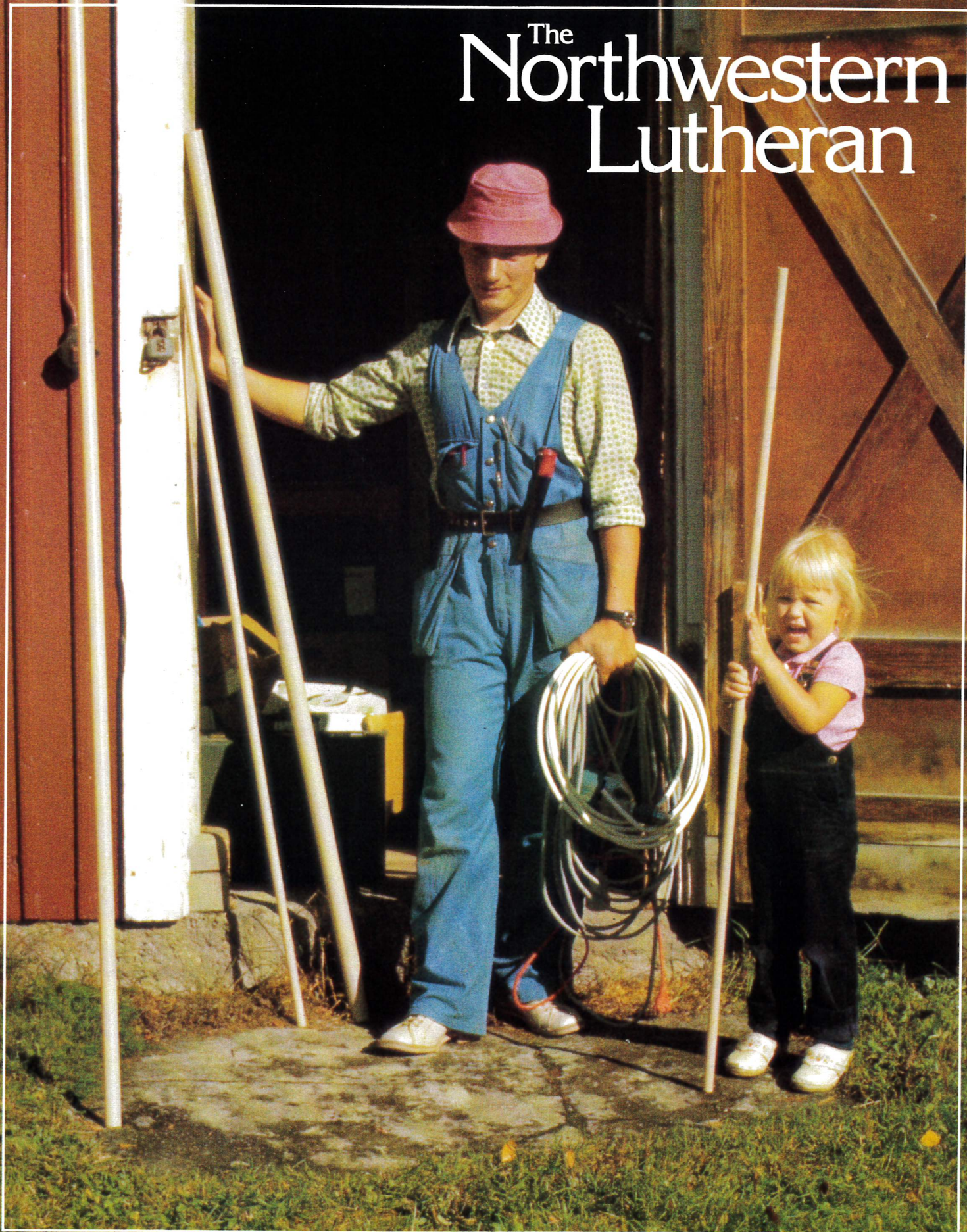
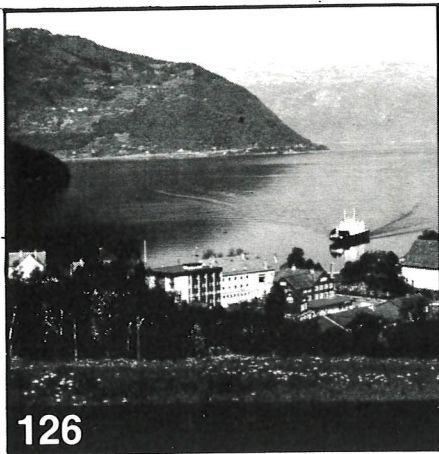


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The Northwestern Lutheran





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*May the Lord our God be with us
 as he was with our fathers;
 may he never leave
 or forsake us. 1 Kings 8:57*

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Those nail-pierced hands

by Richard E. Lauersdorf

"They have pierced my hands and my feet"
(Psalm 22:16).

Scars on our hands — many of us have them. Perhaps they're from some knife or wrench which slipped or some disease which crippled. Our hands have scars and there's usually a story behind them.

Jesus' hands have scars, too, and behind them is also a story, the greatest story our world has ever heard. Let's look closely at our Savior and *those nail-pierced hands*.

Stretched out for salvation

Hundreds of years before the hammer blows on Calvary, David saw those pierced hands. Inspired by the Holy Spirit, he foretold the Good Friday scene in Psalm 22. "All who see me mock me; they hurl insults, shaking their heads: 'He trusts in the Lord, let the Lord rescue him,'" David wrote. Wasn't that how it went with the mob around Jesus' cross? "They divide my garments among them and cast lots for my clothing," David wrote. Wasn't that also how it went after the soldiers had nailed him to the tree? "My God, my God, why have you forsaken me?" David wrote. Again wasn't that the horrible question from the Savior's lips in the noonday darkness? And amid all these prophecies in Psalm 22, David wrote simply, "They have pierced my hands and my feet."

Wasn't that exactly what happened to Jesus on Calvary? The Gospels record the scene with the words, "They crucified him." Only a few simple words, but there was nothing simple about it. Splintery wood and sharp nails, torn flesh and screaming nerve endings, long hours and burning thirst, constant pain and slow death, such was involved in this process reserved for the worst criminals, the lowest slaves, and God's Son.

Far worse than the pain were the tortures of hell. All the pangs of death and pains of hell, which were the wages for the world's sins, fell with crushing force on God's Son pierced on that cross. Only the devils and the damned in hell can begin to understand. We can only guess at what this involved for Jesus.

There's no guessing, however, as to who pierced his hands and his feet. Rough and ready soldiers had a hand on that hammer. So did a spineless Pilate and a hate-blinded people. So did Judas with his kiss and Peter with his denials. And so did we! This Lenten season is not going to be what it should until we

change the "they" to "*we* pierced his hands and his feet." Better still, it needs to be "*I* pierced his hands and his feet." I and my many sins did it!

Nor dare I stop with the thought of my guilt. The gloom of guilt is dispelled by the glorious truth that Christ has paid for all my sins with his suffering and death. Clearly and plainly the Bible tells me, "By his wounds we are healed" (Isaiah 53:5). Sweetly and strongly it states, "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21).

So look at those nail-pierced hands! They have a story to tell. They speak of full payment for the world's sins. They speak, they shout, about my salvation!

Stretched out in invitation

Scarcely had the sound of the hammers stilled when the Savior spoke. For all who crucified him, for you and me, he prayed, "Father, forgive them, for they do not know what they are doing."

Moments later those pierced hands reached out again. One man, a least likely candidate, had been listening. He had crimes enough; he even had had curses earlier for the one on the center cross. But in the Savior's words he had heard the invitation for sinners like him. Now humbly, penitently he found those inviting hands waiting and heard the promise, "Today you will be with me in paradise."

Through the gospel the Savior has also invited us. So many times, in fact, for so many of us, that we might lose the wonder of it all. We may listen with only half an ear and let the sound of his invitation to sinners be partially drowned out by the world's static.

Along the twisting mountain roads of Colombia in South America we saw white crosses set up here and there. Relatives placed these at spots where loved ones had plunged over the edge to their death. This Lenten season it's time to set up a cross again in our busy lives. Only let this one be red, for the blood which flowed so freely from his nail-pierced hands and feet. This Lenten season it's time to be reminded again, "The hands of Jesus were very frail for they were broken by a nail. But only those reach heaven at last whom these frail, broken hands hold fast."

And then it's time to pray, "Hold me with your nail-pierced hands." □

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

God's message in his written word

What do the following have in common?

Oral Roberts announces that God has directed him to raise \$8 million for an overseas medical program, and has told him that he will die by March if he does not raise the money.

A charismatic evangelist proclaims that God has told him to tell a woman who is dying of cancer that God will heal her if she believes.

A woman asserts that God told her to seek the office of the pastoral ministry and that it was God who placed her into the pulpit.

Whether these cases are actual or typical, they have one thing in common: God did not give them the message which they maintain they received directly from him.

God does not say that he will demand a man's life, even if that man were a true prophet, if he fails to persuade his hearers to bring a specified offering for the Lord's work. God does not guarantee that he will heal everyone who believes; he did not remove even the apostle Paul's "thorn in the flesh." God does not approve of a woman assuming the pastoral ministry — for reasons he has spelled out clearly from Scripture in 1 Corinthians and in 1 Timothy. These people have not heard God's messages; they have heard their own voices.

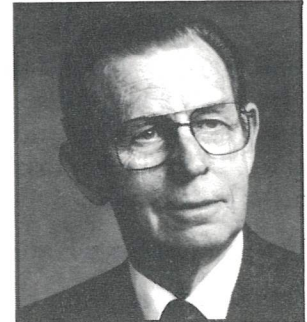
How do we know? Because God has given us the means to test such claims. He has told us, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). God has commended to us the example of the Bereans who "searched the Scriptures daily, whether those things [that Paul told them] were so" (Acts 17:11).

If God praised the Bereans for examining the words of the great apostle Paul himself when he declared to them that what he preached was God's message to him and to them, how much more must Christians scrutinize the "messages" of those who claim that God is speaking to them directly today!

To claim that God speaks directly to people today, apart from the Scriptures, is a self-deception and a lie. Our Lord spoke to the church directly in his day, and also through the apostles and prophets. They and their helpers were charged with the responsibility of recording his message in the books of the Bible. The Holy Spirit kept that record from error. In that record God's people have always looked for God's messages, and that is where they are to look for them today. Only there where what is recorded in God's written word is read, preached, taught and heard does *God* speak to us.

It is *Scripture alone* that determines what we as Christians are to believe and teach.

Carleton Toppe



Pastor Toppe
is president of
Northwestern College,
Watertown, Wisconsin.

Revelation 21:1—22:5

Our hope's fulfillment

by Julian G. Anderson

This time we're going to look at a picture of the new heavens and earth that will be ours when Jesus returns to judge every human being. And this brand new world, which will be freed from all sin and its effects, is the central object of our great hope as Christian men, women and children. The artist who painted this great masterpiece is the apostle John, and the date was shortly before he died, around 95 A.D.

The new heavens and earth

"Then I saw a new heaven and a new earth. You see, the first heaven and earth had disappeared, and so there was no longer any ocean.

"And then I saw the holy city, the new Jerusalem, coming down from God out of the sky, dressed up like a bride who is wearing her prettiest clothes and jewelry for her husband.

"And I heard a loud voice coming from the throne, saying, 'Now hear this! God is now making his home with men and women. And he will live with them, and they will be his people. Yes, he will be with them as their God. And he will wipe away every tear from their eyes, for there will no longer be any death, and no grief or crying or pain anymore, because the first world has disappeared.'

"Then the one who was sitting on the throne said, 'Now hear this! I'm making everything new.' And after this he said, 'Write this down, because what I'm telling you is true, and you can believe it.' "

The new Jerusalem

"Then one of the angels said to me, 'Come with me, and I'll show you the bride, the Lamb's wife.' And he took me up onto a big high mountain and showed me the holy city of Jerusalem coming down out of the sky. It was glowing with God's shining heavenly beauty, and flashing and sparkling like a crystal clear diamond, the most expensive stone of all.

"It had a big high wall which had twelve gates. And there were twelve angels at the gates, and on the gates were written the names of the twelve tribes of the people of Israel. There were three gates on the east side, three on the north side, three on the south side and three on the west side. And the city wall had twelve foundation stones, with the names of the

Lamb's twelve apostles written on these stones.

"The angel who was talking to me also had a gold measuring stick in his hand, so that he could measure the city and its gates and wall. The city was laid out as a square, its length being the same as its width. And when he measured the city with his stick, it was twelve thousand long city blocks each way, the length, width and height all being equal. And when he measured the city wall, it was one hundred forty-four cubits high, since he was using the same standard of measurement that we human beings use.

"The wall was made of diamond, and the city was made of pure gold, like clear glass. And the foundation stones of the wall were decorated with every kind of precious stone. And the twelve gates were twelve pearls, and the street of the city was pure gold, like clear glass."

No temple

"I didn't see any temple in the city, because the Lord, our almighty God, and the Lamb are its temple. And the city doesn't need the sun or moon to give it light, because God's shining heavenly beauty lights it all up, and the Lamb is its lamp. And the people of all nations will live by its light. But nothing that is unclean will ever get into that city, nor anyone who does filthy, disgusting things or tells lies. The only ones who will get in will be those whose names are written in the Lamb's book of life.

"The angel also showed me the river of living water that was sparkling like crystal. It was coming out of God's throne and the Lamb's throne. And in between the river and the main street of the city was the tree of life, which produces twelve kinds of fruit, one crop of fruit each month. And the leaves of this tree are used by the people of all nations for healing.

"Nothing that God has marked to be destroyed will be there in the city any longer. But God's throne and the Lamb's throne will be there, and his slaves will worship and serve him. Yes, they will see his face, and his name will be written on their foreheads. And there will be no night any more, and they won't need any lamplight or sunlight, because the Lord our God will give them his light, and they will rule as kings forever and ever." □

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

” of the *LBK*

Pastor Lars Engquist
in a fish shanty
north of the
Arctic Circle

by Martin P. Janke

hile in Corinth on his second missionary journey, the Apostle Paul met a couple named Aquila and Priscilla. Luke tells us that “Paul went to see them, and because he was a tentmaker as they were, he stayed and worked with them.” Picture the apostle late at night when the sun had long set on his busy ministry of the day, working by lamplight over the rough haircloth out of which the tents of that day were made.

Such “tentmakers for Christ” have not become extinct. Some of them are today on the roster of pastors

of our sister church in Scandinavia, the Lutherska Bekännelsekyrkan (LBK), also known as the Lutheran Confessional Church (Sweden, Norway, and Finland).

Let's visit some of these pastors and their families, starting with Gunnar Byström of Ursviken in northern Sweden. He works in the office of the police department while also serving St. Andrew congregation. His wife Kerstin is a primary schoolteacher.

Assisting Pastor Byström with the work is Pastor Stefan Hedkvist, a young man whose wife Gunilla studied for a year at Dr. Martin Luther College. The Hedkvists have four children. For some time after graduating from *Biblicum* in Uppsala, where he received his theological education, Pastor Hedkvist could find no employment and had to be content with a morning paper route. Gunilla teaches school to help support the growing family.

Still farther north, just 50 miles from the Arctic Circle, St. Peter congregation of Råneå is served by Pastor Lars Engquist. He does public relations work for the postal department. His wife Maud is superintendent of the nursing home in Råneå.

When Pastor Engquist, the head pastor of the large 5000-member state church congregation in Råneå, on September 28, 1986 resigned his office as state church pastor and sought membership in the LBK, he reserved Tallro Chapel for services on the following Sundays. According to the constitution governing its use, this small cemetery chapel, built and maintained by public tax funds, was to be open for use by all denominations.

On the first Sunday following the resignation the little chapel was filled to capacity. But on November 2 when the little congregation arrived for services, the doors were locked. The regulations for the use of the chapel had been changed on the Friday evening before.

Pastor Engquist announced to the group that he did not want to send them home without a word from God. The little group of about 50 people that had gathered for worship then held a simplified half-hour service in the snow and raw cold. In his sermon, delivered with his fur cap under his arm, Lars Engquist told his congregation that they still owned the keys to a wonderful place of worship, the kingdom of heaven, which no human authority could lock for them.

Midway between Ursviken and Råneå live Pastor Alvar Svenson, his wife Elaine and their three children, Karoline, Martin and Kristina. Pastor Svenson serves St. James congregation and supports his family by working as an electrician.

Heading south to Uppsala, home of St. Matthew congregation and the Bible Research Institute *Biblicum*, we meet Pastor Åke Malander and his wife Siv, parents of Helena, Sofia, Carolina and Jonatan. Pastor Malander works as a security guard in a large department store while Siv does baby-sitting in their home.

Continuing south, near a town with the unlikely name of Yxenhult, live Pastor Arne Svensson, his wife Elsa and their six children. Pastor Svensson is a tree farmer. His small, homemade house trailer becomes his home during the week in the forest where he harvests the timber which is then processed for lumber or pulp.

Neighbors of the Svenssons are Pastor and Mrs. Gunnar Edwardsson and their five children. Ljungby is their home town, and Pastor Edwardsson is employed there as a proofreader for the local newspaper.

Pastor Edwardsson, who serves St. Mark congregation, was born in Gothenberg on the west coast of Sweden in 1950. His parents were devout, God-fearing people, but very strongly influenced by Pietism. They were intent on rearing godly children and conducted family devotions three times a day. The devotional readings were strongly pietistic so that the training the children received was, as Pastor Edwardsson tells it, "deeply legalistic, yes, so legalistic that when I moved away from home in 1971 to go to school in Lund, I did not know the gospel."

He entered the University of Lund to study chemistry. Soon, however, he came under the influence of liberal theology and decided to study for the ministry of the state church of Sweden. All this time he was struggling to find rest for a disturbed conscience which could find no assurance of forgiveness. In 1974 he returned to Gothenburg to gain some practical experience in church work.

While there he met Helena, the girl who was to become his wife. She was at the time employed as secretary for one of the leading state church officials in that large industrial city. Young Edwardsson also met Pastor Ingemar Furberg who is now also a pastor in the LBK.

Pastor Gunnar Edwardsson and his wife Helena



Pastor Furberg advised his troubled young friend to read Franz Pieper's *Christian Dogmatics*. His first reaction was to ask who Pieper was and what he knew that liberal theologians like Bultmann, Barth, Nygren and Aulen did not know. "But," he says, "I was curious, so I ordered the set of books from Northwestern Publishing House.

"The books came and I read them. In two months I had read the three volumes of Pieper and the Book of Concord and I was a new man. What I had never dared to believe, I had found — the forgiveness of sins and the righteousness that avails before God. The Bible became a living book for me, and by God's grace it has continued to be that."

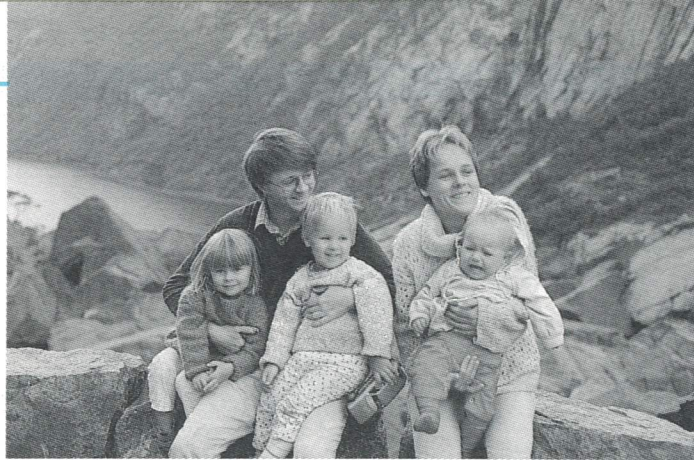
Cross over into Finland and meet Pastor Jukka Söderström and his wife Aina. This pastor spends much of each working day in his Saab, traveling extensively in his work as a salesman for Electrolux chain saws. Though the LBK has no organized congregation in Finland to date, Pastor Söderström serves a number of widely-scattered preaching places at regular intervals.

Last July the annual convention of the LBK was held at a summer camp near the village of Ørje in Norway, about 50 miles south of Oslo. While in Norway we had the joy of visiting a number of our sister churches.

The congregation in Knapstad is served by Pastor Asbjørn Hjorthaug who is also a schoolteacher. He and his wife Gro have five children. Pastor Hjorthaug had been the headmaster of a school. The administrative duties, however, left him too little time for work in the congregation, so he asked to be relieved of that position. The services at Knapstad are held in the lower level of the home of Gunnar Hjorthaug, Asbjørn's brother, who is a social worker.

To the north lives yet another Hjorthaug brother, Pastor Sigmund Hjorthaug, who is a high school music teacher. He, his wife Ruth and four children make their home in Sandnes. The Hjorthaug family are a very musical family. The brothers have made several recordings of their vocal selections with piano accompaniment. We spent an evening around the piano in Gunnar's home, singing Norwegian and American songs with equal gusto, as well as hymns of praise which gave eloquent expression to the joy of our unity in faith.

The youngest pastor in the LBK, Egil Edvardsen, is also one of the busiest. Pastor Edvardsen serves St.



Pastor Egil Edvardsen and his wife Nina and children

Lukas congregation of Stavanger, also a congregation on the beautiful island of Karmøy, and a group at Kristiansand, a resort city on the southern tip of Norway. The Lord has blessed him and his wife Nina with three children. He works three days a week in a print shop owned by his

good friend and a member of the Stavanger congregation, Petter Bakken.

These are some of the "tentmakers" of the LBK. Among their number are men who turned their backs on pastorates in the liberal state church where their physical needs had been provided for very adequately. They made this move out of love for God's truth. Their small congregations are not able to support them adequately, so they have sought secular employment.

We asked one of the men whether he had ever regretted having taken the almost unheard of step of leaving the state church. His reply: "The only regret I have is that I cannot devote full time to the Lord's work." In their unique ministries these brothers of Christ must make the best possible use of the hours available to them, enlist the help of the laity and look to the Lord for his blessing.

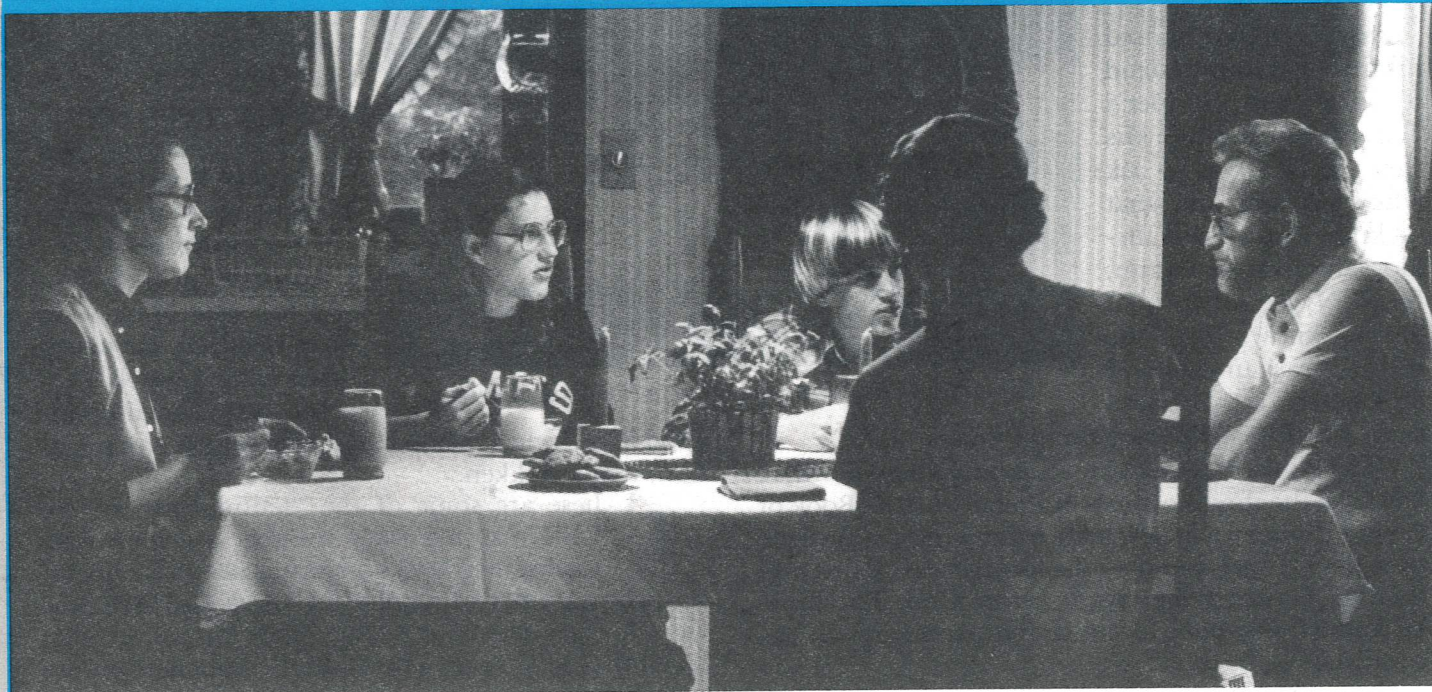
The wives of these "tentmakers" are also special gems, singular gifts of God to the work in Scandinavia. Some of them had grown up in state church parsonages. Leaving that church meant strained family relationships and leaving behind the security of a salary paid by the state. They are "helpers" to their husbands in the finest sense of the word, serving as organists and Sunday school teachers and cheerfully assuming the many other duties that fall to these unsung heroines.

At the present time we are sending salary subsidy in the modest amount of \$700 per month to this sister church of ours. The money comes from the Scandinavia Fund (formerly the Sweden Conference and Aid Fund) which is not a part of synod's budget, but is dependent solely on the gifts of God's people, young and old, throughout our synod.

Remember these courageous "tentmakers" of the LBK in your prayers, won't you? For them we say, "Thank you!" □



Martin Janke is pastor of David's Star, Jackson, Wisconsin and vice chairman of the Commission on Inter-Church Relations, who with another member of the commission attended the July 1986 convention of the LBK. Donations to the Scandinavia Fund may be sent to WELS, 2929 N. Mayfair Rd., Milwaukee, WI 53222.



Blessings – problems – issues

by Fred Matzke

Blessings — problems — issues. Every family has some of each. However, we sometimes might say we have more of one than the others. Frequently we may think that our family has many *problems*. Do we realize that our family has received many *blessings*? Or do we neglect to see our blessings? What about family *issues*? There is a difference between approaching things as family issues rather than family problems. We can grow as a Christian family through a better understanding of family blessings, problems and issues.

Family blessings

“The Lord bless you and keep you . . . The Lord look upon you with favor and give you peace.” Familiar words to all of us. Words which we are accustomed to hearing at the close of each worship service. Perhaps some of us miss the impact of these words of blessing. We are already thinking of dinner, a TV show or are anxious to get our kids home from church. Even before the service is over we may be thinking of our family problems rather than our family blessings. We fail to think about the many ways in which the Lord had blessed us as a family and gives us his peace.

Paul writes in Philippians 4, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things. . . . And the God of peace will be with you.”

Our first blessing is what God has done for us through Christ. Baptism assures every family member of the blessing of eternal salvation. Each of us is a child of God because of what Christ has done and not because of anything we do. What an eternal blessing! “Think about such things.”

As a family we try to accept each other’s weaknesses and faults. We pray together and stay together as we face life’s challenges and changes. Our commitment to each other is affirmed by our oneness in faith. We feel a loving and caring relationship from our family members and other close friends and relatives. We experience a sense of belonging. “Think about such things.”

We also experience physical and material blessings as a result of God’s good grace and favor. Many of us enjoy excellent mental and physical health. We almost take it for granted! We set and accomplish goals. Our children do well in school and with their lives.

Blessings are heaped upon blessing. "Think about such things."

Families and problems

By definition a *problem family* is one which struggles because it is stuck in a fixed and rigid pattern of behavior. These families are unable to effectively handle the changes and challenges of everyday life. Poor communication may be one of the problems. Family members don't listen well to each other. There frequently is much arguing, blaming and lack of respect. When a problem or crisis occurs, there is a major upset in the family. There's difficulty in looking at alternatives and making decisions. Practically every change or challenge in life becomes a major crisis. Usually each member goes off and does his or her "own thing" with little regard for others.

By contrast a *family with problems* is a family first. It is a family that may be in the midst of experiencing difficulties. There may have been a sudden loss of employment. The family is faced with a major relocation, or a complete job change or unemployment. Every family member is affected by the crisis. However, the situation is not seen as insurmountable or unsolvable. There is sense in the family of making adjustments and finding some alternative solution. These families make the necessary changes in life and continue to move on with their life.

Families and issues

Issues are common, everyday happenings which take place within every family. Issues are matters which can be handled by families. Issues are matters which are solvable. Issues are expected and predictable parts of life. It will help to improve our Christian family life if we view family matters as issues rather than problems, as items which have solutions rather than no solution.

Use of the family telephone may be an issue in your home. It can be expected that a family with teenagers will need to address this issue. Various matters will need to be discussed within the family — who, how long, how often, when? There will need to be an understanding developed which considers the needs of all members of the family. A solution can be worked out. In contrast, the use of the telephone may be a problem if the situation remains unaddressed and unresolved. It is an issue when family members are willing to make adjustments and change in varying life situations.

Some situations for you

Can you express your need to love and be loved? Can you as a parent talk to your teenager about your struggle to show care and yet let him or her go? Or, does your communication get stuck with repeated messages of "no money," "no time," "no respect," or "no care"? Is the stated problem "no money," but the issue really "failure to recognize blessings?" Is the stated problem "no time," but the issue really "not showing care"? Is the stated problem "no respect," but the issue really "gaining independence"?

Faulty and negative communication patterns lead to blaming. Blaming the other person and not assuming responsibility are nothing new — they started with Adam and Eve. We sinful human beings are prone to blame and not accept the responsibility of our own actions. Is this a "problem"? Yes, it is if we continue to repeat the pattern and think nothing can be changed. Is it an "issue"? Yes, it is when we are continually aware of ourselves and the necessity to make adjustments and improve our communication patterns.

Is it a "blessing"? Yes, it can be if our negative communication patterns make us realize that we are sinners and in constant need of Christ's forgiveness. It is a blessing when we are drawn back to him and look to him for guidance and strength to change our ways. Christians want to change because of what Christ has done for them. We want to forgive and accept others as he has forgiven and accepted us. It is a blessing when we want to learn to change our communication patterns with those within our family.

Blessings — problems — or issues? One person may see a situation as a blessing and another as an issue and another as a problem. This may seem confusing. What it means is that we can learn to approach things differently. We need not remain stuck in a rut with no escape. Our sinful flesh makes this a very difficult process. But God gives us the strength and courage to change; to address the issues and to find solutions; to turn problems into issues and finally blessings.

Are your life situations blessings? Problems? Issues? "Think about such things." "And may the Lord look upon you with favor and give you peace." □



Fred Matzke is supervisor of family and education services at Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin.

A part of what God is doing in this world

by John A. Braun

With all the news about what is going on in the world a person can become confused and even depressed. People are killed, robbed and terrorized. Tragedy strikes families in many different forms. Tension between nations develops and grows. Some ask, "Where is God?" and, "What is he doing in the world?"

God has placed me here in this world as a pastor. I have a special function in this world but one that is often misunderstood by others. Just what does it mean to be pastor in a world filled with pain and misery? If a pastor is God's messenger, how is he part of what God is doing in this world?

Whenever I am confronted with questions like these, I am reminded of the first summer I was a pastor and the lesson God gave me. God showed me that he is not going to make a heaven on earth or remove all the problems from my life or from the world. Instead he is quietly creating believers and taking them to the heaven he has prepared for them.

My lesson came in the form of an old couple who lived in a dilapidated house on a lonely county road in northern Wisconsin. Court and Mary were in their eighties and had spent their time in the north woods without a church and without knowing what Jesus had done for them. As a newly graduated pastor, I began in the summer. After the first two months a neighbor suggested I call on them. Court had come home from the university hospital after recovering from an operation for colon cancer. He was recuperating at home.

The Lord had prepared them both for my visit so they were ready to learn about Jesus. We began with instructions the following week. They were both interested in what I had to say and worked through our instruction manual faithfully. It was a joy to see the Holy Spirit work in their hearts and lead them to understand what Jesus had done for them and then to look forward to the joy of heaven. The small congregation I served rejoiced when they both became members and received Holy Communion.

God's lesson was not yet finished. Court and Mary were able to celebrate their 60th wedding anniversary

the following summer, but that fall Court became ill, entered the hospital and died a few days after Christmas. His funeral was the first one of my ministry, and God's lesson for me was complete.

As far as I was concerned, the Lord had kept Court alive 18 months after his surgery so that he could send

*If a pastor
is God's messenger,
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in this world . . .*

me to him with the gospel. When I shared the gospel with Court, God went to work: he brought him to faith, sustained his faith in the final illness and took him home. I was just a part of what God was doing in the world.

What happened so many years ago did not make the headlines in the newspapers nor was it broadcast on radio or TV. My little story is not unusual either. I know other pastors who have spoken of similar experiences — some of them much more dramatic than this one. Pastors all have seen God work through them from time to time. But we don't talk much about those experiences, perhaps because we think that the way God uses us is not more noteworthy than the way he uses others. Perhaps because we don't want to claim any credit for what God has done through us. And we certainly can't take any credit. He has done it all; we are just part of what he is doing in the world.

And that's what the pastoral ministry is about. □



John Braun teaches English at Northwestern College, Watertown, Wisconsin.

"Fewer generalizations, please"

Concerning the article, "Fewer generalizations, please" (February 1 issue):

If the article is merely a call for sympathy and understanding for women struggling against their flesh to learn and to do God's will, fine. If the article is calling on us to overturn some patently ridiculous misconceptions and generalizations about sex roles in a day when the world has already swung many of our fellowship much too far the other way, then it's not what we need. While there is much room for variation, and I myself have little respect for any man who refuses to make his own breakfast and change his share of diapers, I can't believe God's standards for home life are as vague as the words of the article imply. Some of the thoughts expressed are certainly debatable (for example, even from secular studies I've read I question the statement, "There is not some kind of magic about having a mother physically present in the house"), and at best rate a place on the controverted "Letters" page.

*Mark Porinsky
Dexter, Michigan*

Thank you, Virginia DeMarce, for writing "Fewer generalizations, please" (February 1).

I am often surprised, hurt and disappointed at some of the thoughtless remarks made by fellow Christians — yes, even fellow WELS Lutherans — concerning practices which God has neither commanded nor forbidden.

With regard to all such "adiaphora" issues — not just that of the much-belabored "working mother" — I believe that we should tread very cautiously when criticizing practices which are not clearly forbidden in Scripture. There have been several instances when I have wondered: If I were not a committed WELS member, would I have been discouraged, or even driven away, by remarks which were made?

Let's be careful to save our absolute firmness for the important, doctrinal issues; let's never be wishy-washy when stating views which we can back up with God's word. Let's speak out strongly against abortion and let's support WELS Lutherans for Life in the struggle to save the lives of unborn children. Let's be strong in our condemnation of immoral ideas prevalent in our society. Let us never waver in our stand that Jesus Christ alone is our Savior. But please, let's be sensitive and considerate when addressing "adiaphora" issues. This will come naturally if we follow our Savior's example.

*Katherine Sigrist
Westerville, Ohio*

I wonder why Virginia DeMarce (February 1) singles out wives of pastors, doctors and lawyers as not being curious about their husbands' professional life. I know plenty of pastors' wives involved up to their eyeballs in their husbands' work. They keep records, type bulletins and letters, teach Sunday school, work with the Pioneers, etc. Doctors' wives are at the front counter, working with patients and doing the billing, etc. And I'm sure there are lawyers' wives acting as secretary, running errands, etc. I also know that these wives are not being paid a salary in most cases. There are many pastors' wives trained and talented to be out in the job market earning more than their husbands but preferring to be at home raising their children.

*Darlene Kempf
Bloomer, Wisconsin*

Is "Fewer generalizations, please" trying to say everyone, even women, even mothers, are different? Or is it trying to say, "Pastor, don't tell me what God wants me to be or what he requires of my life"?

God has a standard for his people — "Be perfect." His standard for a mother is perfection. Because a person cannot be perfect is not an adequate reason to reject God's command.

Our society tells us, men and women: Take care of *you*. Look out for number *one*. Don't let your children, your spouse or anyone take from you. Find *yourself*!

The premise that God's demand for perfection will turn all women into a uniformity of "twinness" is as false as the premise that God's demand for perfection will turn all Christians into a uniformity of "twinness."

*LaVerne Farley
Fowler, California*

The article entitled "Fewer generalizations, please" was properly placed under "Speaking my mind," since that is all that she was doing.

God does not use as many "generalizations" as we would like to think. To say that his word, or that "biblical principles often turn out to be remarkably inapplicable" is treading on very dangerous ground. Who are we to question him who created us, the earth and everything in it?

If someone is unhappy with the life they are called into, they need to talk to God about it. Ask for his help and seek his forgiveness. But don't blame him and blast everyone else.

*Margaret Gail Hoehn
Carlsbad, California*

Vote against gambling

Vote against legalized gambling in April. We as Christians in the state of Wisconsin must go to the polls and vote against this evil that the legislature passed. On April 7 there will be a referendum on legalizing pari-mutuel betting and a state lottery.

We are told that the money made will go to lower our taxes. How the devil works to corrupt his people even more! We don't need more problems. There are too many already. Taxes will not be lower. Take an example from Minnesota where the race track is already asking for tax relief.

*Mrs. Walter Gottschalk
Racine, Wisconsin*

Ads double church attendance . . . *The newspaper ad showed a minister, Bible in hand, with the caption: "Our new pastor arrived complete with instruction manual. You're welcome to check out his reference — he goes by the book." The Rev. Kenneth Chalker, pastor of First United Methodist Church, Cleveland, said attendance doubled to about 200 worshipers at his church a week after an advertising campaign went into effect. Chalker, who became pastor of the parish last July, said the church would spend about \$140,000 on the campaign during the next year, mostly from an endowment fund which began when the church sold its old building. It was reported that most responses have been positive, but some people have questioned why the church is spending so much money on advertising while people are going hungry. "What we are trying to do," said Chalker, "is to build a church in the center of the city that will serve people of all walks of life and also help to maintain such programs as feeding the hungry." He said the church serves a hot meal every day to about 180 people who are hungry.*

Trexler nominated as editor in new church . . . The Rev. Edgar Trexler, editor of *The Lutheran* magazine of the Lutheran Church in America, has been nominated for the same post in the new Evangelical Lutheran Church in America, scheduled to begin operation January 1. Trexler, 49, has been editor of *The Lutheran* since 1978. He joined the staff in 1965. The nomination was made by a transition team that is working out details of the merger and it must be confirmed by the constituting convention of the new church body, meeting in early May. The editorial staff of the new periodical, which will also be called *The Lutheran*, will be based in Chicago. Circulation of the new periodical will top one million and will appear 18 times yearly.

Theologian denounces politicizing of the church . . . "You may be sure," said Dr. Richard John Neuhaus, director of the Center on Religion and Society of New York, "that the Evangelical Lutheran Church in America will have divisions and departments, committees and commissions for prophetic utterances." "Being prophetic," he said, "is a very big plus in our churches today and is a very big gold star in the kindergarten of the contemporary church." He said, "We have clergy, theologians, church bureaucrats, and hierarchs who are increasingly assuming that when they say something about welfare reform, South Africa, or the Philippines, (it) means the church institution has taken a position." But the "real church", the "church of the people of God," he said, "will never identify the church's position or the gospel's position, or God forbid, God's position with any of the going propositions in the political arena." He spoke at a lecture at Luther Northwestern Seminary in St. Paul, Minn.

Reformed Jews move toward religious day schools . . . In a policy shift the Reform Jewish movement has launched an effort to encourage the opening of religious day schools. A recent meeting in Los Angeles brought together 45 educators and other Reform leaders to organize a Council for Reform Jewish Day Schools. "The people here are trying to create a very different kind of education, one that is wholly Reform," said Sara Lee, director of Hebrew Union College of Los Angeles' school of education. "By definition that means one with equal emphasis on and full integration of American values and education and Jewish values and education. That simply has not existed before." Until now, the Reform movement has emphasized secular public school education coupled with synagogue-operated supplementary schools offering Jewish religious and cultural instruction a few hours a week and on Sundays.

Most Swedes never read the Bible . . . *Two-thirds of the people of Sweden never read the Bible and ten percent have no Bibles, according to a recent survey. The survey indicated that only eight percent of the Swedish people read the Bible regularly, compared with 12 percent who attend worship services and 25 percent who pray. A modern Swedish translation of the New Testament has sold 2.5 million copies since it was published in 1981, but only 30 percent of the adult population has the new translation. The survey also found that one-third of the Swedish people feel that the Bible was "more or less" inspired by God, one-third place it among "other good books," and the remaining third have a variety of opinions.*

Sale of lectionaries slow . . . According to David Perkins of the Westminster Press in Philadelphia, the National Council of Churches' inclusive language lectionary is "no Judith Krantz or James Mitchener" as far as sales go. The inclusive language lectionaries are rewritten Scripture readings that eliminate all male-female references. For instance in the lectionary Christ is referred to as "God's only child," not "God's only son." Perkins said that year one of the lectionaries published in 1983 received the most publicity and sold about 25,000 copies. But year two and three each sold about 10,000 copies.

More religious history in texts . . . *At least one textbook publisher has responded to criticisms about its treatment of religion in history books by promising to make "significant changes" in this area in future editions. Laidlaw Educational Publishers, based in River Forest, Ill., is preparing a supplementary text on the "religious influence in the United States" and will include more such references when its current texts are revised in the future. A study had said that textbooks were "quite weak in the coverage of religion" in the history of the U.S. □*

Lehninger retires from pension post

After serving for 25 years as a member and first chairman of the synod's Pension Board, Max P. Lehninger, Jr., has resigned from the board.

The board recognized his years of service at a farewell dinner on March 20. Synod President Carl H. Mischke thanked him for his years of "loyal and devoted service to the Wisconsin Synod." He said that Lehninger was a "pioneer in the synod's pension program" and "spent a good deal of his time contending for better pension benefits" for the pastors and teachers of the synod.

Succeeding Lehninger as chairman of the Pension Commission — as it is now called — is Kenneth A. Fockel of Muskego, Wis.

In addition to serving as chairman of the Pension Board, Lehninger also served on the Coordinating Council, the budgeting agency of the synod, for 13 years from 1968 to 1981.

While a member of the Coordinating Council he was national chairman of the "Called to Serve" program, a lay-led stewardship effort in the autumn of 1968, to increase synodical support by our congregations. It was the most successful endeavor ever undertaken to date to increase synodical support. As a result of the "Called to Serve" program synodical giving increased by 45.3 percent in 1969.

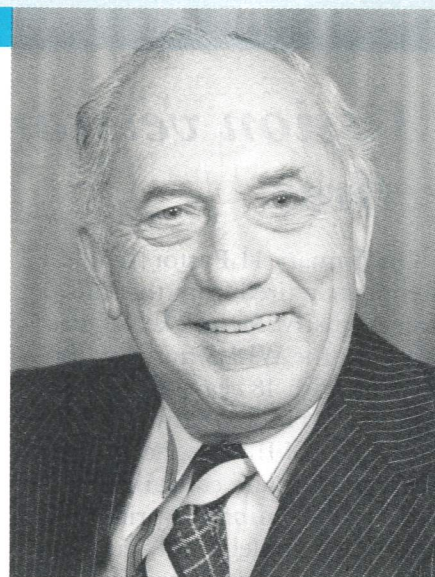
In an interview recently Lehninger spoke modestly of his part in the synodical past. "I enjoyed very much working on the Pension Board and remember gratefully the blessings of the 'Called to Serve' program. God was good to us. I always had a lot of dedicated men helping me," he said.

"I remember the many meetings of the Pension Board attended by

Henry Scheig of AAL helping us successfully launch the pension program. Until he came along, we were floundering. And in the "Called to Serve" program I had an army of 140 determined laymen and a stewardship counselor who carried me along."

Lehninger has been a member of Atonement, Milwaukee, since 1953. He was equally active in his home congregation. He served two terms on the church council, was elected president of the congregation twice, and was chairman of the building committee which oversaw the building of its second church.

Interest in the synod came naturally to him. He was born in a Lutheran parsonage in Nebraska. He spent his later youth in a professorship at Wisconsin Lutheran Seminary where his father, Prof. Max Lehninger, taught church history and pastoral theology from 1929 to 1952. A brother, Ernst, is executive director of Wisconsin Lutheran



Child & Family Service, Milwaukee.

In the early '50s he was named president of Shea-Matson Co., Milwaukee, a machinery moving and millwright company and trade-show contractor. In 1974 he sold the business.

Although past normal retirement age, he is still active and is presently serving as sales director of Badger Exposition Service, a Milwaukee-based trade-show contractor.

Retirement? "Not for me," says Lehninger.



"The walls have come tumblin' down!" After sixty years of maintaining a fortress-like appearance, the property on which Wisconsin Lutheran College, Milwaukee, resides is experiencing a significant cosmetic alteration. While opinions remain divided as to whether "the wall" should stay or be removed, replaced, or altered, workers began the destruction process in mid-February.

Mission veteran retires

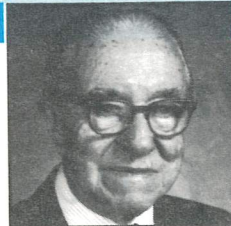
On January 11 Pastor Arnold E. Mennicke retired from the full-time ministry. Mennicke, 80, has served in the WELS ministry for 56 years with 48 years spent at St. Matthew, Winona, Minn.

A native of Illinois, he received his postsecondary education at Concordia Seminary, Springfield; Augustana College and Seminary, Rock Island; and Wisconsin Lutheran Seminary, Mequon.

After graduation from seminary, he served the tri-parish of Doylestown, Fountain Prairie and Fall

Northern Wisconsin District

St. John of Wrightstown rededicated its church building on September 21, 1986. After several years of study, it was decided to renovate and preserve the landmark building inside and out. A cornerstone laying service was held at 10:00 a.m. with Pastor Paul Zittlow as guest preacher. The rededication service was held at 2:00 p.m. with Pastor Richard Scheibe as guest preacher. Both are sons of the congregation. Guest organist for the rededication service was George Lillegard of Milwaukee. Carl Klein is the current pastor of St. John and Harold Runke is principal of its Christian day school. . . . St. Peter of Mishicot observed the 50th anniversary of **Pastor Herbert Kesting's** ordination into the ministry in a church service on October 12, 1986. Kesting retired there in March 1985 after serving the Mishicot/Rockwood parish over 18 years. He was ordained in Manitowoc by Pastor L. C. Koeninger, whom he assisted for one year. Thereafter he served the mission parish of Minnesota City/Pickwick and then Vesta and Gibbon, all in Minnesota, before coming to



Mennicke

River, Wis. In 1938 he accepted a call to St. Matthew.

During his pastorate St. Matthew doubled in size, started a Christian day school — now with a teaching staff of 10 — and began a daughter congregation in Goodview.

On the synodical level Mennicke has served as circuit pastor. But he is best known for his mission interest. He was chairman of the Western Wisconsin District Mission Board, and for 30 years served on the Board for World Missions,

Wisconsin. . . . Funeral services were conducted on January 5 for **Mrs. Armin C. (Esther) Roekle**, widow of Pastor Armin Roekle who served Bethany, Manitowoc from 1944 until his death in 1967. Mrs. Roekle was a native of Manitowoc.

— Jan Eggert

Pacific Northwest District

Trinity of Coos Bay, Ore., dedicated its recently purchased building on January 18. Pastor Robert Gerke of Saved by Grace, Medford, preached the dedication sermon. Members from Medford, Eugene, Corvallis and Tillamook, all more than 100 miles distant, joined in the worship and fellowship. The 14-member congregation, which was received into synodical membership last June, plans extensive repairs to the 80-year-old structure and prays that it will serve well as a focal point from which to reach out to the community of Coos Bay with the gospel of Christ. Pastor Randall Styx serves Trinity. . . . In November **Olive (Mrs. Leonard)**

most of this time serving as chairman of the Executive Committee for Central Africa, which field he visited a number of times.

Mennicke and his wife, the former Theodora Kirst, sparked the organization of the Lutheran Women's Missionary Society in 1964. On June 27 of that year at St. Matthew, representatives from 102 congregations met to organize the society. The Mennickes were also strong supporters of the African Medical Mission, taking care of the financial affairs of the mission for many years.

During his retirement Mennicke will serve St. Matthew as a part-time visitation pastor.

A special recognition service was held on January 11 at St. Matthew. The sermon was delivered by Pastor Harold Essmann, a former vicar at St. Matthew and a colleague of Mennicke on the world mission board for many years. St. Matthew is presently served by Oliver H. Lindholm and Gregory L. Bey.

— David Kipfmiller

DISTRICT NEWS SCHEDULE

April 1: Northern Wisconsin, Pacific Northwest, South Atlantic

April 15: South Central, Southeastern Wisconsin, Western Wisconsin

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

May 15: Minnesota, Nebraska, North Atlantic

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

Winckler was honored by Grace of Zillah, Wash., for her 25 years as a Sunday school teacher. Pastor Carl Schomberg and the members of Grace presented her with a plaque in recognition of her service. . . . With the recent moves of Pastors A. Valerio to Sitka, Alaska, D. Laabs to Tacoma, Wash., and J. Beck to Pullman, Wash., there are at the present time no pastoral vacancies in the Pacific Northwest District.

— James Oldfield

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Carlovsky, David L., from Shepherd of the Springs, Coral Springs, Fla. to Lord and Savior, Crystal Lake, Ill.
Olson, Steven O., from Redeemer, Hastings, Nebr. to Immanuel/Zion, Hutchinson, Minn.

TEACHERS:

Gullixson, Margaret, from Wisconsin Lutheran High School, Milwaukee, Wis. to California Lutheran High School, Tustin, Calif.
Heinze, Sandra, from St. Matthew, Niles, Ill. to Good Shepherd, West Allis, Wis.
Neujahr, James, from St. Paul, Columbus, Ohio to Winnebago Lutheran Academy, Fond du Lac, Wis.

ADDRESSES

PASTORS:

Heyn, Thomas A., 1701 Windom Way, Madison, WI 53704.
Petersen, Keith E., 618 Franklin St., Burke, SD 57523; 605/775-2462.
Yahr, Terry L., R.R. 2, Box 117D, West Newton, PA 15089; 412/872-9710.

CONFERENCES

Arizona-California District, Arizona Conference, May 5-6 at Pilgrim, Mesa, Ariz. Agenda: COP Policy Setting and the Dangers of the '80s (Frey); Review of Youth Confirmation Practices (Halvarson); Sermon Text Study (Hartman); Romans 6:3-11 Exegesis (Hartzell); 1 Samuel Isagogical Study (Hein).

ANNIVERSARIES

Marathon, Wisconsin — St. Matthew (100); July 19 (confirmation Sunday, dinner to follow); October 11 (Mission Festival, potluck to follow). Pastor Ronald Andreson, 712 2nd St., Marathon, WI 54448; 715/443-2028.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

April 20-22

Business to be acted on is to be submitted to the executive secretary of the board, with copies to be furnished the chairman of the board, no later than ten days prior to the meeting date.

Ralph E. Scharf, Secretary
Board of Trustees

VACATION

Vacation on South Carolina's beaches by historic Charleston. Beautiful Savior's parsonage available June 8-26 in exchange for preaching June 14 and 21. Contact Pastor W. G. Hoffmann, 720 Old Trolley Rd., Summerville, SC 29483 or call collect 803/873-5522.

CIVILIAN CHAPLAINS

| | |
|-------------------------|-------------------------|
| Rev. Joel Jaeger | Rev. Lee Neujahr |
| Home Address | Home Address |
| Kastanien Strasse 4 | Rennweg 70 |
| 6501 Klein Winternheim | 8500 Nürnberg 20 |
| West Germany | West Germany |
| Phone 011-49-6136-8041 | Phone 011-49-911-538563 |
| Mailing Address | Mailing Address |
| Same as above | 98th General Hospital |
| | PO Box 391 |
| | APO NY 09105 |

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

LWMS CONVENTION TAPES

Highlights of the 1986 LWMS National Convention are now available on VHS video cassette. If you were unable to attend the convention, here is your chance to view a non-professional video of the proceedings. Each edited tape is six hours in length and is cataloged for viewing in segments. The cassettes are loaned free of charge from the central office or a copy may be purchased for \$10.00. Contact: Mrs. Gladys Maas, 3244 S. 14th St., Milwaukee, WI 53215; 414/671-4731.

LWMS CONVENTION

The 24th annual convention of the Lutheran Women's Missionary Society will be held June 26-28 at Mayo Civic Center, Rochester, Minn. The convention theme is "Lord Send Forth Your Word and Heal Them." Speaker for the opening service will be Pastor Harold J. Hagedorn, associate secretary, Board for Home Missions.

For registration form contact Mrs. Dorothy Laabs, National LWMS Secretary, 2 Bowen St., Oshkosh, WI 54901.

NAMES WANTED

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

BEAUMONT-PORT ARTHUR-ORANGE, TEXAS — Pastor John Kuske, 8245 Gladys St., Suite 207, Beaumont, TX 77706; 409/898-7243.

CHANGE OF TIME OR PLACE OF WORSHIP

In the following exploratory areas or mission congregations.

SEDONA, ARIZONA — Trinity, Hwy. 89A, 6 miles west of West Sedona. 10:45 a.m.; SS 9:45 a.m. Pastor Gary Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

MIAMI, FLORIDA — Cutler Ridge, 20851 Gulfstream Rd., Miami. 11:00 a.m.; SS/Bible class 10:00 a.m. Pastor Steve Lockman, 9630 Montego Bay Dr., Miami, FL 33189; 305/235-0322.

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.

| | |
|-----------------|--------------------------|
| Arizona | Gilbert* |
| | Peoria* |
| | Tucson (Southwest)* |
| California | Bakersfield* |
| | Pleasanton* |
| Colorado | Colorado Springs (East)* |
| Florida | Jupiter* |
| | Miami (Hispanic)* |
| | Panama City* |
| Georgia | Alpharetta* |
| Illinois | Buffalo Grove/Wheeling* |
| | Streamwood* |
| Indiana | LaFayette* |
| Michigan | Houghton/Hancock* |
| Minnesota | Elk River* |
| | Shoreview* |
| Nebraska | Omaha (Southwest)* |
| New Mexico | Roswell* |
| New York | Manhattan* |
| Ohio | Toledo (Northwest) |
| Oklahoma | Owasso* |
| Pennsylvania | Bucks County* |
| South Dakota | Custer* |
| Texas | Atascocita* |
| | Beaumont* |
| | Universal City |
| Washington | Everett* |
| | Spokane Valley* |
| | Woodinville/Bothell* |
| Wisconsin | Madison (Hispanic)* |
| | Waukegan* |
| Ontario, Canada | New Market* |

*Denotes exploratory services.

BIBLE HISTORY LESSONS

Old-style Bible history lesson flip chart pictures (approx. 3' tall x 2' wide) are needed for cost of shipping. Postage will be paid. Contact Grace Lutheran, Box 1683, Kenai, AK 99611.

BRILLE HYMNALS

Two complete sets (four volumes each) of The Lutheran Hymnal in braille are available for cost of shipping. Contact Pastor Jonathan Voss, 117 SE 10th Ave., Pompano Beach, FL 33060; 305/942-1216.

PULPIT

St. Mark of Salina, Kas. has a pulpit available for cost of shipping. Contact Bill Evans, 1219 Hartford Ave., Salina, KA 67401; 913/825-6888.

WELS FILM/VIDEO RENTAL

THE WORLD OF MARTIN LUTHER

1987 29 min. 1/2" VHS B & W JSCA
There are no actors in this video. The camera retraces the scenes of Luther's life while Dr. Oswald Hoffmann relates the events that took place there. The voice of Martin Luther will sound familiar, since it belongs to the same actor who portrayed him in the full-length film. Rental fee: \$10.00.

THE SILENT SCREAM

1987 28 min. 1/2" VHS color SCA
In this much-publicized film a former abortionist uses the ultrasound technique in an attempt to show the viewer what happens to the victims of abortion. The "silent scream" is apparently uttered by the fetus being torn apart by a suction device. While the image is mercifully vague, the imagination can see why abortion is such a terrible crime. Rental fee: \$15.00.

A FATHER LOOKS BACK

1987 55 min. 1/2" VHS color JSCA
This is not another one of the "how-to" films of Dr. James Dobson. In this video Dr. Dobson stresses with humor and compassion that a parent's time with his child is incredibly short. Therefore we need to give our children our fullest possible attention while they are still with us. A very effective presentation! Rental fee: \$15.00.

THE BOOK OF GENESIS

1987 60 min. each 1/2" VHS color PJSCA
Our library now has videos from The New Media Bible series covering the entire book of Genesis. Using the regular "New Media" format, the actors speak Hebrew while the narrator reads from the King James Version of the Bible. Although the depictions may not always be 100% accurate, the New Media Bible offers a unique look into Old Testament history. Rental fee: \$10.00 each.

The Beginning — Genesis 1-11

Abraham — Genesis 12-22

Isaac, Esau and Jacob — Genesis 23-35

Joseph — Genesis 37-50

I, PAUL

1987 25 min. 1/2" VHS color JSCA
This video is actually a reading of the second letter to Timothy in the King James Version. But it shows Paul in the process of composing the last of his epistles, probably written shortly before his death. The words of 2 Timothy truly come alive in this presentation. Rental fee: \$10.00.

QUESTION SEVEN

1987 107 min. 1/2" VHS B & W JSCA
"Question Seven" is a feature film that first appeared in the 1960's. It tells the story of a pastor's talented son, torn between loyalty to his faith and the opportunities offered by an atheistic government. It typifies the Christian's constant conflict with a sinful world. Like "Martin Luther", this film is a classic that will not go out of date. Rental fee: \$15.00.

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

Martyrs

NEW!

and MISSIONARIES

The Word at Work in the Early Church

By John A. Trapp

What exactly is the gift of tongues? Should children be baptized? Are there historical mistakes in Stephen's testimony? Was Peter the first pope? In this new, consolidated commentary on the Book of Acts the author chases you to where the action is. Brace yourself for an adventure. Mingle with the martyrs and missionaries of the first-century Mediterranean world. Learn from their example, and hear what they have to say . . . to you.

Paper 157 pages.

To place your order simply complete this order form and mail in your order. Please add 10% of the total dollar amount of the order (\$1.50 minimum — \$3.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

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NL

OWLS CONVENTION

The 1987 convention of the Organization of WELS Lutheran Seniors will be held July 14-16 at the Kahler Hotel, Rochester, Minn. An interesting program has been planned, including Bible study, workshops, fellowship and entertainment.

Anyone age 55 or whose spouse is 55 is encouraged to attend. For details as to program, lodging, meal arrangements and costs please contact: OWLS, 8420 W. Beloit Rd., West Allis, WI 53227; 414/321-9977.

SPECIAL OLYMPIC GAMES

The Seventh International Summer Special Olympic Games will be held July 31 through August 8 at the University of Notre Dame in South Bend, Ind. Nearly 4500 mentally handicapped children from 60 nations will be participating.

Members of Peace Lutheran in Granger, Ind., would like to help and house our synod members who may be bringing handicapped athletes to these olympic games. For assistance write to Peace Lutheran OWLS, 16791 Cleveland Rd., Granger, IN 46530.

1987 OWLS HOSTEL

The 1987 OWLS Hostel will be offered July 17-22 at Martin Luther Preparatory School, Prairie du Chien, Wis.

This educational program offers courses in religion study, personal growth and local history. Participants may select up to three courses. Meals and lodging are provided. Since there is no homework, free-time activities are planned.

The fee for the week's courses, lodging and meals is \$165.00. For further information and registration materials contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

FAMILY CAMPING TOUR

The Lutheran Science Institute is planning a Family Camping Tour from August 2 to 13 at two Indiana state parks and one in Ohio. There will be opportunity for fossil hunting. The nature and geology of the sites will be reviewed with 3-D slides. For further information write Lutheran Science Institute, Inc., 19545-102 St., Bristol, WI 53104.

The CEF is GEARED
to
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His House.

You can help!



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

You and our mission congregations will be glad you did.

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THE NORTHWESTERN LUTHERAN

*It is
a grievous
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A letter in the letter column reminds us that on April 7 in Wisconsin there will be a referendum on the question whether or not to introduce in Wisconsin pari-mutuel betting (racetracks) and a state-run lottery. Polls taken around the state indicate that the proposition will carry. Then, after one more successful vote in the legislature, the state constitution, which now permits only bingo by non-profit organizations, will be amended.

It is argued by the proponents that such state-taxed gambling will grant relief to its suffering citizens. They further argue that Wisconsin, surrounded by states permitting gambling, is losing millions of its citizens' dollars as they seek an outlet for their gambling instincts across the borders. And finally they argue, "What's wrong with a little gambling? It's fantastic fun and great recreation!"

Almost 30 states have joined the crowd in legalizing gambling, mostly as a way to raise revenue for the dollar-starved state treasuries. How successful they have been in this objective depends on whom you talk to. As the years pass, it seems the states' revenues from the gambling concession appear less attractive. For example, the Minnesota racetrack, not many years old, is already asking for tax relief because of hard times.

So far the issue has raised surprisingly little discussion among the state's churches. The Wisconsin Conference of Churches, which includes several Lutheran bodies, has gone on record as opposing it. The Roman church, already awash in bingo, finds it difficult to take a firm stand on the question.

In its 73 years of existence, The Northwestern Lutheran has taken an editorial position against gambling. When the '40s saw a resurgence of lottery, for example, the magazine was inveighing against such schemes to subvert Bible-based stewardship.

As this dark hour in Wisconsin's fiscal history approaches, I want to renew our opposition to gambling, specifically the gambling promoted by the referendum.

Our last words on gambling were in the March 15, 1985 issue. "Buying a lottery ticket," writes Pastor Paul Kelm in his column, "playing cards for money, or allocating an amount for a Las Vegas holiday may be considered part of one's recreational budget. . . . (But) there is more to this issue. While quarters on a poker table may be just a way of adding interest to a card game, gambling's insidious potential for spiritual corruption dare not be underestimated.

"St Paul says," Pastor Kelm continues, "'To the pure, all things are pure' (Titus 1). So I'll avoid labeling all gambling sinful. Scripture has not done so expressly. But an impure world playing on an impure human nature raises the stakes in gambling. Your soul may be on the table."

So we say again: why unleash such evil forces upon our communities and upon our states wherever they might be? It is a grievous burden for which the poor and gambleholics among us pay a dreadful price.

James P. Schaefer

“Thank you”

by Barbara Johne

We recently returned to live in the United States after having spent seventeen years as a mission family in Japan. So many people contributed so much to make those years full, rich and meaningful that I feel I must somehow say, “Thank you,” to all of you.

First of all, I thank God for the privilege of serving him in Japan, for being with us and our loved ones, and for blessing us all with what each of us needed, each day for seventeen years.

Our thanks go out

- to our *great* mission board, people who selflessly gave us endless hours of their time, love and concern. The world board made our living and working conditions not only suitable, but enjoyable as well.
- to our fellow missionaries, their families, our mission teachers for all the friendship, fellowship and fun we enjoyed during our years together in Japan.
- to our Japanese Christians and friends who helped us throughout those years and filled our days with meaning and purpose.
- to our parents for accepting so graciously our decision to live and work at such a distance from them. We especially thank them for enduring so patiently their years of separation. Without their love, letters and support, we could never have remained in Japan.
- to our children for their friendship and buoyant spirits during our years together in Japan. A special thanks to our adult children who returned to the United States before we did, for willingly living without such things as: having their parents around to transport them to and from college, having a home to return to for vacation, or being able to show off their new babies to their parents. Their letters and pictures brightened many a lonely hour.



- to our sisters and brothers who lovingly took over responsibilities toward our parents and kept us posted as to what was happening at home.
- to the relatives and friends who jumped in and helped our children and parents when we were unable to do so.
- to the fine Christian people whose concern for us, letters to us and prayers on our behalf kept us going for seventeen years. We needed it all and deeply appreciated it.

We have returned with a wealth of experience, a treasure of memories and many priceless friendships. A simple “thanks” seems so inadequate, and yet, I can’t think of anything else that I can say or do. Many, many thanks. □



Barbara Johne is a member of Garden Homes, Milwaukee, Wisconsin.