

AUGUST 1987

The
Northwestern
Lutheran

Welcome to
BRAZIL





273

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

The
**Northwestern
 Lutheran**

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ABOVE: Cristos Redentor statue in Rio de Janeiro.

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Marriage and family under God: Divorce

by Lyle J. Lindloff

Therefore what God has joined together, let man not separate (Matthew 19:6).

Divorce! The word sounds threatening and ominous like dark, rolling storm clouds on the horizon of God's holy ordinance of marriage. The original word refers to giving up your claim, abandonment of property. In Jewish circles it came to mean a certificate of divorce. It is closely related to the word apostate, which means to abandon your cause or belief. Divorce! God's blessed and beautiful institution of marriage, one man, one woman, united in one flesh, faithful until death parts, all marked up and torn in pieces.

If in your family circle you have not been touched by divorce, you are a rarity. Divorce is forbidden by God. "Let man not separate." Not too many years past even much of the unbelieving world at least frowned on divorce. And today? Divorce has gained a respectability and acceptability. Some even consider it a status symbol. Christians are tempted to believe that divorce isn't really as sinful as they were taught. Legally we have arrived at "no-fault divorce."

The cause of divorce

I don't love him/her anymore. We just can't get along. Money, that's our problem. And we add: unwillingness to make concessions and adjustments in Christ-like love, unattainable marriage expectations from the marriage partner and the list goes on.

Listen to Jesus. The Pharisees, who were always attempting to catch Jesus saying or doing something wrong, ask Jesus about divorce. They knew that many years ago Moses had been granting divorces. They knew Jesus taught that marriage is for life. In answer to their question about divorce Jesus says, "Therefore what God has joined together, let man not separate." What about Moses then? Now they had Jesus. Jesus said, it's true, Moses granted divorces, but why? "Because your hearts were hard." A hard heart toward God caused by sin. Sin is the cause of divorce. Jesus says, "It was not this way from the beginning."

But pastor, everyone is doing it. It can't be so bad. Watch out for a hard heart. Do not abandon your Spirit-given faith that comes through the word of Christ. Do not become an apostate, divorced from God.

The solution for divorce

Listen to the God-given vows of marriage. I, in the presence of God and these witnesses, take you to be my wedded wife/husband, and pledge you my faithfulness, in every duty, not to part from you, until death parts us. And they lived happily ever after? Never! Marriage is made up of two sinful people. The world offers solutions such as live together before you commit yourself or, never commit yourself and live with whom you want for as long as you want. Marriage problems? Obtain a divorce and your problems are over.

Jesus tells the Pharisees, "Anyone who divorces his wife (husband), except for marital unfaithfulness, and marries another woman (man), commits adultery." You may be legally divorced but God doesn't acknowledge it. You may legally marry again, but you are living in adultery. The Apostle Paul spoke about an unbelieving spouse abandoning a marriage. In both situations, the adultery, the abandonment of marriage, a divorce may be obtained. Yet, every Christian effort is to be made to restore and save the marriage.

The solution to the problems of marriage, all caused by sin, the solution to ungodly divorce, hardness of heart, is found alone in Jesus Christ. Marriage needs a heaping portion of Christ-like love and Christ-like forgiveness. This is base one. With the help of God and by the grace of God, go back each day to base one and build and rebuild your marriage on the Holy Scriptures. Pray this prayer: Forgive me my sins as I forgive my marriage partner. Jesus died and made payment for the sins of adultery and abandonment, but never believe you can plan it that way.

Young people contemplating marriage, marriage partners of short or long duration, listen to your loving and forgiving Savior, "Therefore what God has joined together, let man not separate." Do not abandon your Holy Spirit given belief in marriage and family under God. Today, to us your children these marriage gifts renew: A home by you made happy; A love by you kept true. □



Lyle Lindloff is pastor of Calvary, Thiensville, Wisconsin.

More for your money

Every convention of the Wisconsin Evangelical Lutheran Synod includes considerable discussion and debate on financial matters. Delegates attending the convention in Watertown, Wisconsin during the first week in August can expect the same this year.

What the delegates and all members of the synod need to realize is the good return we are getting on the money we bring as offerings to the Lord for the total work of our church in all the world. In the year 1986 we members of WELS contributed \$115,559,718 for all purposes. That figure includes what we gave for the support of all local congregations (\$93 million), for the work of the synod (\$14.7 million), and for many area educational and charitable agencies (\$6.2 million). An additional \$1.5 was given to Reaching Out.

Let's spell out in detail some of the things the \$115 million did:

- supported the work of 1104 pastors and 1649 teachers
- paid the expenses of 1190 congregations and 376 schools
- constructed new churches, schools and parsonages or made debt payments on previous construction
- supported 19 area Lutheran high schools, 3 synodical high schools, 2 synodical colleges, 1 seminary, and Wisconsin Lutheran College
- funded 42 world missionaries and teachers and their ministries in various regions of the world
- subsidized 211 mission churches in cities nationwide
- maintained the administrative leadership and staff necessary to carry out this mission to the world
- supported agencies of Christian social work

The \$115 million which we contributed last year is less than what several of the TV ministries received in 1986. For example, Jimmy Swaggart received \$140 million. Who got more for their money? Those who sent money to television evangelists or those who gave offerings to support their local congregations and the worldwide mission of our synod and other agencies?

No pastor or church leader is getting rich serving in WELS. Our offerings are carefully accounted for by boards and committees of laymen, pastors and teachers elected at synodical conventions. All are concerned with getting the most in kingdom work for the dollars spent.

More for your money — that is certainly true of the offerings contributed by the members of WELS. The average offering of each confirmed member in synod, whether teenager or on social security, was \$364.17 last year. Those dollars could not have been spent in any other way to bring a greater return. That's getting more for your money!

Victor H. Prange



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

Joy and victory Reflected in prayer

by James A. Aderman

I thank my God every time I remember you" (1:3). The epistle's greeting is barely completed before the Apostle Paul tenderly speaks of his love for the Philippians and offers us another insight into what a vibrant prayer life is like. Let's explore Philippians for examples of how our prayer life should reflect the joy and victory we've found in God's grace.

Frequency

Paul prayed continuously. His constant Philippian refrain is "Rejoice in the Lord always" (3:1, 4:4). Obviously, his prayers were not always "hands-folded, down-on-the-knees" kind of prayers. But then we are able to talk with God whatever our posture or place, aloud or to ourselves.

The fact that Paul prayed frequently is borne out in the quotation that leads this article. Could the Philippians ever have been far from his mind? The Philippians helped support him financially (4:10), the Philippians sent Epaphroditus to serve him (2:25), the Philippians prayed for him (1:19). How does your prayer frequency compare?

Content

The apostle prayed a variety of prayers on behalf of the believers at Philippi. He interceded for them (1:9-11). He praised God for the blessings the Lord showered on them. He thanked his Father for them (1:3). He used his prayers to confess the joint faith they held (1:5).

Let's pay special attention to the items Paul asked the Lord to grant the Philippians. "This is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ — to the glory and praise of God" (1:9-11). We might have expected Paul to ask for an end to persecution, better living conditions, peace in the land. But the apostle asks for spiritual growth: more evidence of the Lord's love in their hearts and lives so that our God

might be praised. We might compare that request with our prayers for others and ourselves.

Result

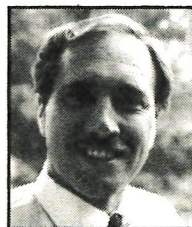
The apostle believed prayer accomplishes great things. "I know that through your prayers and the help given by the Spirit of Jesus Christ what has happened to me will turn out for my deliverance" (1:19). For Paul there was no lack of trust in the Savior's promise, "Ask and it will be given to you" (Matthew 7:7). Are there iron chains which imprison you that should be unlocked by the petitions of saints and of yourself?

Attitude

Paul knew prayer works because of the one who promised to hear and act on our prayers. Our prayer-answerer is the one "exalted . . . to the highest place and (given) the name that is above every name" (2:9). Our prayer-answerer is the one who proved his unlimited love for us when he "humbled himself and became obedient to death — even death on a cross" (2:8).

Jesus is the reason Paul insists, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God" (4:6). The believer who understands who it is that is acting on his prayers will refuse to worry about the events crashing down around him as he confidently prays it all into his Savior's hands. And did you notice how the word "thanksgiving" stands out here? We are to be so sure of our prayers' effectiveness that we thank God for his answer, even before it is given.

The joy and victory Jesus has won for us has an obvious impact on our prayer life. They allow us to "rejoice in the Lord always!" □



James Aderman is pastor of Siloah, Milwaukee, Wisconsin.

Family crisis

a blessing?

by Linda Evenson



Christian families experience crises just as do other families; crises caused by depression, suicide, bankruptcy, illness, infidelity, drug and alcohol addiction and more. God never promised that his people wouldn't suffer. The difference for Christian families is that a crisis may actually be a *blessing* from God!

When trouble strikes, we have several choices. Some choose to ignore, hide or run away from the problem. Denial may be so strong that families don't admit problems even to each other, let alone to friends and neighbors. Sometimes the problems seem so overwhelming that couples just give up on their marriages or teenagers choose to run away from home. Or sometimes, family members hope and pray that if they just wait it out the problems will go away or resolve themselves.

Another choice in times of trouble is to blame God, ourselves or others. This response might make us feel better for a while, but it really doesn't solve anything.

A third choice is to change or adapt to the situation. When one family member suffers a heart attack, for example, the others may adapt by changing diet and lifestyle. Or if a spouse is unfaithful, the other may decide, "I don't like it, but I have no choice except to put up with it." Thus, adapting may be healthy in some situations and damaging in others.

Yet another choice is to resolve the situation. This response may involve a great deal of communication,

cooperation, compromise and hard work. The person suffering from depression may respond by working hard to be positive, to do things with other people and to maintain healthy eating and exercise habits regardless of a lack of enthusiasm or energy. Other family members can help by talking through problems and making an effort to be understanding and cooperative and to change ways in which they contribute to the problem. Although this response may be the most difficult and involve the most work, it is likely to offer the greatest benefits and the best results.

A family is more than the sum of its parts. It is a system. A change in one member upsets the balance and forces a change in all. This system might be compared to the human body. When a tumor appears on one organ, the others are also affected — hormone levels change, the heart rate and blood pressure change, etc. Thus, if one family member is addicted to drugs or alcohol, others react. They may react emotionally with tears, arguing or pleading. They also react behaviorally by hiding the bottle or pills, by making excuses for that person or by changing their routine to make sure that the addict isn't alone long enough or doesn't have money enough to indulge.

These responses are common in times of family crisis, whether or not a family is part of the body of Christ. But how can a crisis be a blessing from God? God doesn't cause the trouble; sin does. So what purpose can trouble serve in God's plan for us? Although

it is difficult to see sometimes, Paul assures us in Romans 8:28, "In all things God works for the good of those who love him." In Genesis 50:20 Joseph tells his brothers, "You intended to harm me, but God intended it for good." We all have personal examples of shattered hopes that seemed disastrous at one time, but through God's grace proved later to be for our good.

Sometimes our own trouble strengthens us to serve God by helping someone else. In 2 Corinthians 1:3-4 Paul refers to the "God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God."

Through facing trouble we often receive the gift of a stronger faith. In 1 Peter 1:6-7 we read, "You may have had to suffer grief in all kinds of trials. These have come so that your faith — of greater worth than gold, which perishes even though refined by fire — may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed." Through difficulty God also blesses us with spiritual maturity.

In James 1:2-5 we are told to "consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything."

Finally, allowing us to undergo difficult times is one way in which the Lord opens our hearts to the sanctifying work of the Holy Spirit. Sanctification means to be "set apart for sacred use or made holy." Pain never heals the sick, but it may move one to seek a remedy and a physician. Emotional pain may lead us to seek our Savior's comfort, allowing the Holy Spirit to enter our hearts and lead us to a more God-pleasing life. As we accept responsibility for our actions and strive to give up sinful behaviors and ways of the world, we find peace and happiness in living in accordance with God's will and knowing that he has assured our salvation through faith in our Savior. We are reminded of this promise in 2 Thessalonians 2:13, "But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth." That sanctification begins in life, but is made perfect in heaven.

So, where do you start? Salvation, faith and sanctification are gifts of the Holy Spirit, granted through the grace of God, not by our own good works. Does that mean that in a crisis or in times of trouble we sit

back and do nothing? I don't think so. Here are some suggestions for making painful situations a positive force in your life:

- 1) If there's a problem in your family that other members don't seem willing to work on, take action anyway. Because families are systems, if you change, other members will be forced to react.
- 2) Give up blaming and accusing each other. Take an honest look at the situation and take responsibility for the things *you* can do to make it better. You can pray that God will guide other family members as well, but telling them how to change will probably just make them feel defensive.
- 3) If you're doing something that you *know* is against God's will, give it up. Too often we pick and choose the commandments that are easiest for us to follow and rationalize the rest.
- 4) Set a good example. Remember that actions speak louder than words. The best way to change someone else's behavior is to change your own, thus changing their attitude toward you.
- 5) Give up the excuses. Excuses are nothing but attempts to explain sinful behavior and they don't make it right. God never said it is okay to lie if you would be in trouble for telling the truth. Excuses may make you feel better at the time, but they usually don't solve anything and may even get you in more trouble.
- 6) Make God a regular part of your life. Read your Bible, worship regularly, have family devotions, repent and receive the assurance of forgiveness through communion. Talk to God about your problems.
- 7) "Let go and let God." So often we plan our lives and tell God what we want. Give him a chance to unfold his plan for your family. Pray "thy will be done" and then try not to fight his will for you.

Above all, hang on to God's promise to you in times of trouble: "And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Corinthians 10:13). With the help of our Lord and Savior, crisis and trouble *can* be a blessing to Christian families. □



Linda Evenson is family therapist at Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin.

Pioneering in Nigeria

with the Schweppes

Celebrating the
50th anniversary of
WELS' first overseas
missionaries

by Ernst H. Wendland

If Bill Schweppe were alive and aware that this profile about him was being published, he would wonder what all the fuss was about. In his voluminous correspondence to family and friends while serving in Africa, in his detailed reports to his executive committee in America, in his daily log which he kept during his first year of service as missionary in Africa, there is no hint of ever calling special attention to personal achievement.

There are instead repeated expressions of thanks for the privilege of having been called by the Lord, as Bill himself puts it, "to the greatest work in the world." Perhaps Leola, Bill's supportive wife, said it best in a letter to "the folks at home" after six months in Africa. Upon hearing that another missionary was finally arriving to help her husband, who for several months had been serving a field of 32 congregations as lone expatriate, she wrote: "We are glad that someone has been found who is willing to come. Bill would much rather be out in the frontier than be a sort of boss."

Yet "boss," or "etubom" as the Nigerian says it, is what Bill had to be, not in the sense of one who delights in lording it over others, but as one who suddenly found himself taking on responsibilities which he never imagined would be his. It has been said that there are some who without desiring greatness have "greatness thrust upon them." And greatness it surely was, a greatness from the Lord, one which a grateful church should remember on this fiftieth anniversary year of when it all took place.



Missionary Schweppe with Reverend Jonathan Ekong who brought Nigeria to the attention of the Synodical Conference.

Early memories

My first recollection of Bill goes back to his days at Northwestern College, Watertown, Wisconsin where my father taught for so many years. I was a grade-schooler, filled with awe by those college students who played in the band and participated in athletics. I can remember Bill as the wavy-haired French horn player and the stocky football tackle, who had a ready smile and a cheery remark for the youngster looking on. That the two of us should ever be closely associated one day in African mission work was about as remote a possibility as the two of us walking together on the moon.



Bill and Leola Schweppe's first house.



Mrs. Schweppe with an orphan twin.

I next remember an opportunity of hearing Bill and Leola on a speaking engagement while on their first furlough in America. Because of the war in Europe it had taken them three months in the latter part of 1939 to get back from Nigeria. It was a hazardous trip which Bill described in detail in his daily log and which deserves to be chronicled sometime for others to read.

I'll never forget how impressed I was by the presentation which Bill and Leola made as they talked about their experiences during their first years in Africa and showed pictures of their activities. Even shaking hands with a "real live missionary" serving on foreign soil was quite an experience in those days. From our own synod Bill was the only one and the first one.

Pioneer days in Nigeria

The informal presentation of this missionary team gave an exciting, positive picture, one to stir the imagination and inspire their listeners. They were true pioneers in a primal setting — living in a mud-stick,

thatched-roof house in a rain forest area of Nigeria, surrounded by Africans still under the influence of animistic superstitions. There they experienced the miraculous fruits of gospel preaching. They organized large instruction classes, mass baptisms and numerous congregations. Week after week they faced unprecedented experiences and challenges — some shocking, some comical, some heart-rending, some amazingly encouraging.

How can one possibly describe what it meant for two midwestern Americans from small town communities, both with close family ties, recently married, neither with any kind of previous foreign experience or even advance orientation, suddenly to find themselves transported thousands of miles away and confronted with situations which often baffled the expertise of pioneering veterans. Talk about a venture of faith!

To begin with they had the first Synodical Conference missionary in Nigeria, Dr. Henry Nau of the Missouri Synod who had surveyed the field, to lean on; they were also accompanied by the Vernon Koepers, another mission couple (from the Missouri Synod) and Nurse Helen Kluck. But after a few months the Koepers had to go back for medical reasons and Dr. Nau returned to America, leaving Bill and Leola as the lone mission couple.

There were 32 recently organized preaching stations in need of attention, daily meetings and instruction classes from early morning till late evening, extremely humid, enervating weather conditions, sudden downpours on a leaky roof and on mud walls which threatened to melt away and bouts with measles and malaria. There were weekly crises because of some mother who wanted to abandon her twins or with some polygamist who wished to do away with one of his wives, a crying need to establish some kind of training program for national workers, building programs in need of supervision lest walls out of plumb collapse. . . . One could go on and on.

Through it all Bill could say with the Apostle Paul, "We are hard pressed on every side, but not crushed; perplexed, but not in despair." And Leola never lost her positive outlook on things, whether it meant taking another set of abandoned twins into her home, organizing some Bible class for women or rejoicing over some way of preparing native food out in the bush.

Her biggest concern was Bill's tremendous workload, about which she threatened a number of times to "write that missionary board in America and tell them what it was really like." I've had the rare privilege of having been able to read some of the correspondence from that year of fifty years ago, a cor-



Missionary Schweppe is buried in the Lusaka cemetery.

response which friends and relatives carefully preserved and which some time ought to be shared with all who love the work of missions.

After twenty-five years

My next glimpse of Bill took place at the historic 1961 WELS convention in Milwaukee, when it was decided to suspend fellowship relations with the Lutheran Church-Missouri Synod, a church body with whom we had cooperated in the Nigerian Mission undertaking.

The intervening years had seen many developments for Bill and Leola. When the war prevented an immediate return after their first furlough, they served the Synodical Conference mission to the blacks in Alabama until 1944. Returning that year to Nigeria, Bill served variously as superintendent of the mission, president of the Lutheran Seminary at Obot Idim, pioneer developer of the work in Accra, Ghana and consultant for our own synod's work in Zambia. In 1958, recognizing his pioneer work in Nigeria, Concordia Seminary, St. Louis, Missouri, conferred on him an honorary doctorate.

When the Evangelical Lutheran Church of Nigeria celebrated its 25th anniversary in 1961, its statistics showed 33,433 baptized members, 13,645 communicants, 195 churches and 33 preaching stations staffed by 18 national pastors and 18 missionaries — truly a remarkable growth during its first quarter century.

No doubt the severance of fellowship relations between the Missouri and the Wisconsin Synods led to Bill's acceptance of a call in 1961 to serve the Lutheran Church of Central Africa in Zambia and Malawi, also his adamant refusal ever to return to Nigeria, lest his personal influence cause any disturbance in the church.

The final years

Those of us who had the privilege of working together with Bill and Leola during their last seven years in Zambia will remember the stabilizing influ-

ence they had during the formative period of the Central Africa Mission. Bill was content to spend these years chiefly out on the Sala Reserve, in his own words, "back in the trenches." It takes a big man to do this.

Often when we inexperienced missionaries would agonize for hours over some sticky problem, Bill would let us struggle until we reached an impasse, and then unobtrusively offer some "suggestion" which somehow settled the matter.

His sudden death in an auto accident in 1968 happened while doing what he liked most of all, serving a group of congregations in Zambia's Southern Province. No one stood the test of this untimely death better than Leola, who still serves her Lord in whatever way she can in her home congregation in New London, Wisconsin.

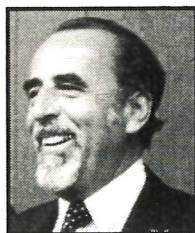
An epitaph

Bill lies buried in African soil in the Nonconformist section of Lusaka cemetery, a vestige of British colonial days when one was regarded as being either "Anglican" or "Nonconformist." This peculiar designation fits Bill's life. He dared to do what was different, always in the spirit of one of his own typical remarks: "It's amazing what God can do in spite of us." On his headstone are Jesus' familiar words of Matthew 28:20: "I am with you always." Indeed, he who followed the Savior's Great Commission could also rest under the same Lord's promise.

In recent years I've had opportunity to visit the area in Nigeria where Bill and Leola lived, where our synod is now associated with Christ the King Lutheran Church. In so many ways things are far more developed now than fifty years ago. Yet even a stay of several weeks during the best time of the year, the non-rainy season, can require a considerable adjustment in living standards.

One often thinks while there what it must have been like a half century ago. One also wonders at times if there are still those among us who in the words of the father of modern missions, William Carey, not only "expect great things from God" but also are willing to "attempt great things for God."

Perhaps in one of our parishes today there is some boy or girl who unbeknownst at present will receive that kind of opportunity. The possibility is less remote today than it was fifty years ago. How will we answer? □



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

We have received many letters about the Sampler, pro and con. In this issue we are printing a representative number of them. Most have been shortened to provide more space. With these letters we will close the subject for the time being.

I too feel I must write about the change in our liturgy. Why must a few choose to change our beautiful King James Version to so-called modern language? Why do they want to bring God down to our level by addressing him as *you*? I prefer the use of *thee*, *thou* and *Holy Ghost*. Let us have and preserve our heritage in the way the Bible teaches us.

L. Kleman
Appleton, Wisconsin

In our democratic society the members of Congress should respond to the wishes of the people; quite often they do. In Christian circles I would imagine the same would hold true in matters concerning the church. Therefore, I feel it is my duty to respond to the Sampler, specifically the liturgy.

Pastor Prange states in the January 15 issue that the purpose of the Sampler is to improve our worship. I participated in the use of the Sampler for three months and it improved my worship so much that I am no longer able to go to church.

Many of our middle-aged and older members have supported the church physically, spiritually and financially for many years. Now they cannot even worship anymore because the liturgy has disrupted the whole service. They cannot be reminded of their sins, God's love or God's forgiveness. Please don't turn your backs on these ordinary people.

Don Baer
Milwaukie, Oregon

Referring to David Robertson's letter "The Hymnal Sampler" (February 15), I couldn't disagree with him more.

I believe members should be encouraged to read the NIV at home and also use it in Sunday school, Bible study and confirmation classes because it is easier to understand. However, I feel our church services are losing a great deal of beauty and respect by ignoring the KJV.

In my mind, modernizing the Bible for church services would be much like modernizing Shakespeare for a play presentation. You need to study it in

English the way we speak it, but the play itself just would not be Shakespearean if it were presented that way.

I pray our church services won't lose the special beauty of the Old English.

Mrs. Ginger Haack
Oronoco, Minnesota

Why is it that it is assumed that change is a threat to our Christianity?

One of our most important missions as Christians is to preach God's word to others. If we are talking to someone and the conversation turns to God, as it should at some point, do we immediately switch to King James English?

Shouldn't our Christian day school students, who have learned their catechism and memory work from the NIV, and our church visitors hear God's word in 20th century English rather than 17th century KJV?

"Thee" and "thou" a title of respect? Throughout the KJV New Testament Jesus addressed Pharisees, scribes, prostitutes and many others as *thee* and *thou*.

Dennis Mishler
Tawas City, Michigan

I'm confused! My wife and I travel quite a lot during the course of the year since we have a son in Appleton and one in Des Moines. We always make it a practice of attending one of our WELS churches in the area the same as we always attend when we are at home. For a long time we could feel very comfortable attending church since the services were very much the same in any of our churches we attended. Now all of a sudden we are to the point where we feel that we don't belong. The church service, outside of the sermon, has changed. Are we falling into step with so many other churches in this country and changing because change seems to be the "in" thing in this world today?

Joseph B. Lee
Caledonia, Minnesota

We too appreciate the work by the committee but have to agree that The Lutheran Hymnal is indeed a "gem" and is our "Lutheran heritage." In this world of constant motion and change, going to church and using such a beautiful source to aid our worship has been a blessing.

Charlie and Randi Carlson
Zumbrota, Minnesota

Re: "I don't like the Sampler either" by Rolfe Westendorf (May 15). Amen!

Dee Holm Carruthers
Derry, New Hampshire

I was on the 1983 convention committee recommending the preparation of a new hymnal but little did I think that the "thees" and "thous," which are appropriate and nice, would be changed to plain uncapitalized "you" in referring to our Almighty God. To me this is belittling our God!

Were some other areas in the Sampler changed for the "sake of change"? Is it really necessary to change The Lord's Prayer, the creeds and to change the "Holy Ghost" to the "Holy Spirit"? How seriously will the congregational responses be considered? The hymnal project personnel are very responsible people but there are only 24 of these people. Will they have the final word on our new hymnal?

Oscar W. Patzer
Rochester, Minnesota

You can change the hymnal and you can change the liturgy but please don't change the prayers — namely, "Our Father" and "Nicene Creed" in the Sampler!

Can you imagine the confusion this is creating for small children who are learning these prayers and for the elderly who say these prayers from memory?

Caroline T. Pieper
LaCrosse, Wisconsin

I would like to compliment Pastor Rolfe Westendorf on his article (May 15). I'm sure when several of our members saw this title they remarked, that's just our thinking and always commented the same on every paragraph. My husband already remarked, I think the ending will be different than the title. Then, what a pleasant surprise when they read to the finish.

Mrs. Egon Lemke
Greenleaf, Wisconsin

It is not very easy adjusting to changes in liturgy as presented in the Sampler. I too feel disappointed, angry and frustrated at times. We are told the changes are to update an antiquated language for the benefit of future generations.

It should be pointed out that the language was already antiquated before our present Lutheran Hymnal was introduced. In fact, it was antiquated some five or six decades ago when many of us first became acquainted with it. It was this very language which made church special and the reason why we cherish it as our heritage.

Margaret E. Paul
Lehigh Acres, Florida

We are thankful for the newer Bible translations in today's English that make it easier for us to understand the preaching and teaching of God's word. However, in our liturgical responses, since our Lord Jesus is not only our Savior, but our *King* and *God* as well, can't we retain the "kingly" language to respond to him as such? We do not feel people are so mentally deficient that they cannot learn to use a few words such as *thy*, *thine*, etc.

*Dorcas and Ed Hantula
Toledo, Ohio*

Our old liturgy has lost its luster, for it speaks in a language that modern people often don't understand. As the everyday language has changed, the liturgy's meaning has changed from speaking the language of intimate family and friends with a close God to speaking a special, holy language to a distant God.

I will not fight to save our old liturgy, nor will I mourn its passing; rather now I'll put my energy into making our new liturgy into a better pearl than the old one. The one in the Sampler can use some improvement. Let us write the hymnal committee with constructive criticism that will make this latest liturgy the best of them all.

*Karl W. Randolph
Lubbock, Texas*

I always feel reverent whenever I'm in God's house whether for work or worship. I feel his presence everywhere. I get a shock when on Sunday mornings I have to see these creeds, psalms and prayers where the words are changed almost sarcastically, as if some wise guy wanted to defy the Savior who instituted them.

Does God really approve of these defiant acts? What is wrong with the words like "thee" and "thou" and similar words when singing hymns and praying to our heavenly Father who is our King of Kings and Lord of Lords?

*Mary Wiesner
Campbellsport, Wisconsin*

As long as the words of Christ's Lord's Prayer are being changed, how about changing the words of "man's" Nicene Creed from "for us men and for our salvation" to: "for us people and our salvation" or "for us Christians and our salvation." I've been told "us men" has neuter meaning. I am a woman and have not been neutered.

*Elfrieda Malewski
Howell, Michigan*

I love the Sampler! In the midst of the murmurings and misgivings, questions and complaints, I feel compelled to speak up for what may well be the "silent majority."

Since childhood my mouth has had a problem with "hast," "dost," "wast," "endureth," etc. So it was a smooth and welcome transition to using the familiar language of today. Wasn't this Luther's purpose behind his German Bible — and King James' reason for authorizing his version — that is, to use the vernacular, the language of the people at the time? We have not changed one "jot" or "tittle." We have not changed the message of the law and gospel. We have made it more accessible and understandable to more people.

*Mrs. Carol Egelseer
Hustisford, Wisconsin*

In a world where changes are an everyday occurrence, never did I expect to be subjected to the radical changes in words and melodies that appear in the Sampler. I no longer feel the peace and relief from stress and trouble that I've felt all my life after a service. A definite frustrating, great loss, anger because of the ordinary street language makes the Sampler appear very cheap and ordinary.

*Arlene Bast
Greenfield, Wisconsin*

Arguing. I have heard so much of it since the issue of using the NIV and the Sampler arose. I am 23 years old and I do prefer the King James Version and the liturgy out of The Lutheran Hymnal. Maybe the King James Version isn't as easy to understand, but then what is the purpose of pastors and teachers anyway? Pastors go to school for eight years learning how to explain the Bible to us. If we could understand all of the Bible ourselves, we wouldn't need pastors or teachers.

We have used the King James Version and the liturgy from The Lutheran Hymnal for many, many years. Why change it now? The Lutheran synod has split several times. I pray that the new changes won't cause the Wisconsin Synod to split.

*Barbara G. Reiners
Hastings, Nebraska*

I have followed with interest the various expressions, pro and con, regarding the Sampler. I have been a Lutheran 71 years and the liturgy was satisfactory.

We would one and all agree that the gospel be spoken and written in a lan-

guage a hearer or reader understands, so comprehensible language is important.

However, to change the liturgy from the polite and reverent of the King James in its day, leaves something to be desired in our common "street" English.

I am pleased to see the inclusion of some edifying hymns like "Amazing Grace" used in the Sampler. We could use some appealing hymn melodies of Christendom, allowing for doctrinal change of lyrics where necessary.

*Paul J. Katus
Lemmon, South Dakota*

We have perfectly good hymnals that do everything we need, and yet some among us have decided that they want a new one. Will a new hymnal or a Sampler bring the word to those who have not yet heard it? No! Whenever the church purchases anything, our first question should be: Will this help bring the word of God to those who have not yet heard it, for this was the commission our Lord gave to us?

*Fred Hubner
Potomac, Illinois*

Sadly the old evil foe is hard at work within our beloved Wisconsin Synod. He's working through the acrimony and division caused by the current debate over the Hymnal Sampler and its accompanying issues: What sort of language should be used to address God? What version of the Lord's Prayer is the "right" one? etc.

Now, it would be one thing if our God had commanded us to use one specific form of language to address him, a form of language that would set God apart and show our reverence for him. But did he? If we look at the facts, we'll see that far from imposing a special vocabulary on his worshipers, our loving God invites us to speak to him as we would speak to our best friend or to our father.

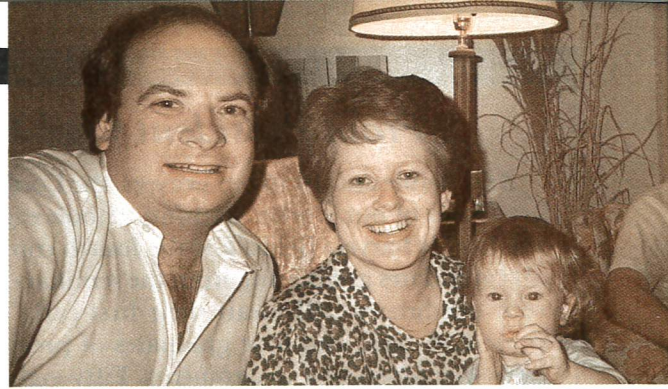
If the argument, "It's old, it's beautiful, it's churchly, so keep it," held any water, we'd all be worshiping in Latin and the Reformation would've been a colossal failure.

Our mission is not to preserve an archaic language in the mistaken notion that it makes us more reverent; our divinely stated commission is to "go ye into all the world, and preach the gospel to every creature." Can we do any less than preach it in language every creature can understand?

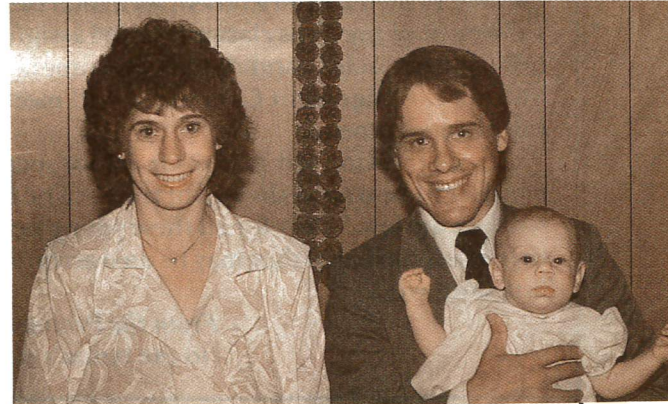
*Guy Purdue
Los Angeles, California*



Members of the Flunker family include, left to right, Thomas, Sara, Missioner Charles, Joseph, Richard, Mrs. Elsbeth, Timothy and Elise.



Missioner Richard, Laurie and Elizabeth Starr



Kathleen, Missioner Bruce and Beth Marggraf

Welcome to **Brazil**

by Duane K. Tomhave

Stepping off jet planes arriving on Brazilian soil soon will be our WELS church planting team. It consists of Pastors Richard Starr, Charles Flunker and Bruce Marggraf. Starr will be the team leader. All three missionaries will first become conversant in the Portuguese language.

Contacts in Brazil date back to 1972 when an appeal for help was issued to WELS by Snr. Luiz Rauter and a small congregation of Lutherans in Gravatai, near the large city of Porto Alegre on the southern coastline. These ties strengthened through the intervening years.

In 1983 the synod authorized an extensive exploration visit to this vast country. It was the positive report given at its 1985 convention that moved the synod to approve a five-man mission team to begin work in Brazil.

To date funding has been authorized for the first three missionaries. For several years the field's expenses will be covered by special gifts to the Brazil Development Fund. Many individuals and groups have had a part in sponsor-

ing this blossoming effort.

On May 17 veteran missioner to Puerto Rico, Charles Flunker, was commissioned for his new work in Brazil. He was the first to accept a call. On June 28 in Columbus, Ohio and New London, Wisconsin, pastors Richard Starr and

Bruce Marggraf took leave of their stateside congregations as they were commissioned to Brazil. To all of them, their wives and children, we say: *Go in the power of God. Our prayers and support and God's blessings surely go with you!*

A profile of Brazil

Size

While the USA is the fourth largest country in the world in terms of area, Brazil is next — and is larger than the contiguous 48 states.

People

The USA has the fourth largest population in the world, but Brazil is close with the sixth largest (136 million).

Politics

In terms of government the USA is the world's second largest democracy (after India); Brazil is the third.

Economy

The USA is first in the world in agricultural export; Brazil is second. All too many North Americans still think of Brazil as a sleeping giant, a country of sambas and coffee and a drowsy Amazon River. The fact is that Brazil has become a world-class industrial power. It is the world's eighth largest free market economy and the 18th largest exporter on this fast-spinning planet. Brazil is clearly the leading industrial power of the Third World as well as one of the world's heaviest debtors.

Brazil sells more steel than Britain. . . Its gross national product is larger than all other South and Central American countries combined. . . TV Globo, its commercial TV station, is ranked fourth in the world.

From President Carl H. Mischke

As a visible answer to our prayers, the Lord of the church has provided graduates of our worker training schools eager to become harvesters in the Lord's harvest fields. For the fourth consecutive year, however, not all candidates graduating from the seminary were presented calls. Nineteen candidates still await their first call. Thirty-two graduates were presented calls, and four graduates of previous years were either re-assigned or given new assignments. Fifty-eight vicars were also placed.

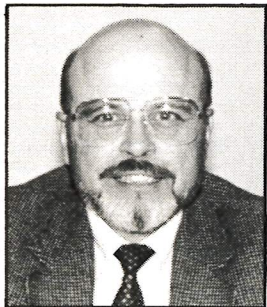
The 1987 graduates of Dr. Martin Luther College given assignments include 15 men and 36 women, for a total of 51. In addition, 20 men and 15 women of previous classes received assignment. The total number of unassigned teacher candidates at this time is 29 men and 33 women. The Synodical Assignment Committee will meet again on July 10 to make further assignments.

Are we training too many? Or are we sending too few? The Savior's words will be true to the end of time, "The harvest is plentiful, but the workers are few." Pray for all these young people, both the assigned and the unassigned, that they may be used according to God's direction in his kingdom work.

*From the President's Newsletter June 1987
(to the synod's pastors and teachers)*

Board calls new executive secretary

Rev. Wayne M. Borgwardt, superintendent of Wisconsin Lutheran High School, Milwaukee, has accepted a call as executive secretary of the Board for Worker



Borgwardt

Training. The position was vacated when Rev. Robert J. Voss accepted the call as president of Northwestern College.

Borgwardt, 52, is a native of Alma, Wisconsin and received his high school and junior college education at Bethany College, Mankato, Minn., a school of the Evangelical Lutheran Synod.

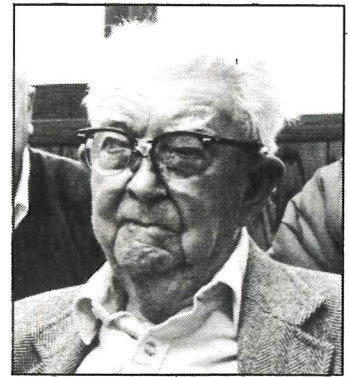
After graduation from Bethany, he enrolled at Northwestern College, Watertown, Wis., graduating in 1957. He graduated from Wis-

consin Lutheran Seminary in 1961 and was assigned to St. John, Frankenmuth, Mich. In 1964 he began teaching English at Dr. Martin Luther College. In 1972 he went to Fox Valley Lutheran High School, Appleton, Wis., to serve as guidance counselor and in 1974 he became principal of the school.

Since 1978 he has been superintendent of Wisconsin Lutheran High School, the oldest Lutheran high school in the United States.

As executive secretary for the Board for Worker Training, Borgwardt will serve as the chief executive officer of the board and coordinate the efforts of the board on behalf of the synod to provide effective preaching and teaching ministries. In the system there are three academies, two colleges and a seminary.

In 1962 Borgwardt married Myrna Naumann, a graduate of DMLC. There are six children: Rachel, teaching at Beautiful Savior, Carlsbad, Calif.; Michael and Daniel, students at Northwestern College; Bethel, a 1987 graduate of Wisconsin Lutheran High School; and James and John, twins, attending WLHS.



John W. Jung of Friedens, Randolph, Wis., celebrated his 100th birthday. He is founder of the Jung Seed Company, one of the largest mail-order seed companies in the country, which also celebrated its 80th birthday. J. W. — as he is known — served for 50 years on the mission boards of the synod beginning in 1932 when he was elected to the Western Wisconsin District Mission Board. He is still an honorary member of the Board for Home Missions. According to his pastor, Walter O. Goers, Jr., "he is alert and still takes daily rides to check out the farms."

Seminary Auxiliary Board approves projects

At its April board meeting the officers of the Wisconsin Lutheran Seminary Auxiliary authorized purchase of 30 conference tables for the new chapel/gym/auditorium.

"Now that the seminary has such a spacious building available," explained David Martin, the seminary's business manager, "it is expected that more and more synod groups may want to use this facility for their meetings. This generous gift saves us the cost of renting them."

The board also okayed replacement of an obsolete black and white video camera with new color equipment. The camera is used mainly for filming students during preaching practice. A third item approved is a projector needed for visual presentations to large groups such as the annual auxiliary meeting or the January mission seminar.

One purpose of the auxiliary is

to provide articles for the seminary which are not within its normal budget. These three items are a portion of the auxiliary's project list during its 15th anniversary year.

— Helena Buechner

Two retire at DMLC

Two faculty veterans at Dr. Martin Luther College retired at the end of the last school year. Prof. Erich H. Sievert retired after serving on the faculty for 39 years. Prof. Delmar C. Brick retired after 33 years on the faculty.

Sievert, a 1932 graduate of DMLC, taught at St. John, Neillsville, and First Lutheran, La Crosse, Wis., before going to the college in 1948. During his 39 years at the college he served as education professor, summer school director, practice teaching supervisor and education division chairman. He holds an M. A. degree from the University of Minnesota. Since 1977 he has served as the parliamentarian at the conventions of the synod.

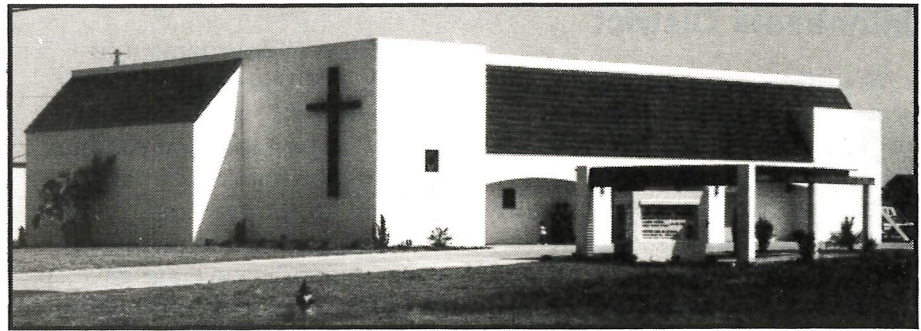
Brick, a 1943 graduate of Wisconsin Lutheran Seminary, served as tutor, assistant pastor and teacher at St. John, Jefferson, and pastor at Mt. Calvary, Kimberly, Wis., before going to the college in 1954 as dean of students and professor of religion. During his 33 years at the college he also served as manager of the concert choir and recruitment director.

He was awarded a Fulbright Scholarship to study at the American Academy in Rome and at the Vergilian Society in Cumae, Italy. He also received an M. A. degree from the University of Wisconsin.

CORRECTION

In listing the ministerial assignments in the June 15 issue, the following name was unintentionally omitted:

David Wenzel, Menasha, WI
Reassigned as tutor
Martin Luther Preparatory School,
Prairie du Chien, WI



Gethsemane of Corpus Christi, Texas recently dedicated its new church. Guest speaker at the dedication was Pastor Carl S. Leyrer of Milwaukee, chairman of the synod's Board of Trustees. The church, the second for the 14-year-old congregation, cost \$260,000. Members donated over half the labor for the project. The contemporary Spanish style of the church reflects the cultural heritage of the city as well as the large Hispanic membership. The congregation numbers 200 baptized members and is served by Pastor Carl W. Leyrer, the congregation's first resident pastor.

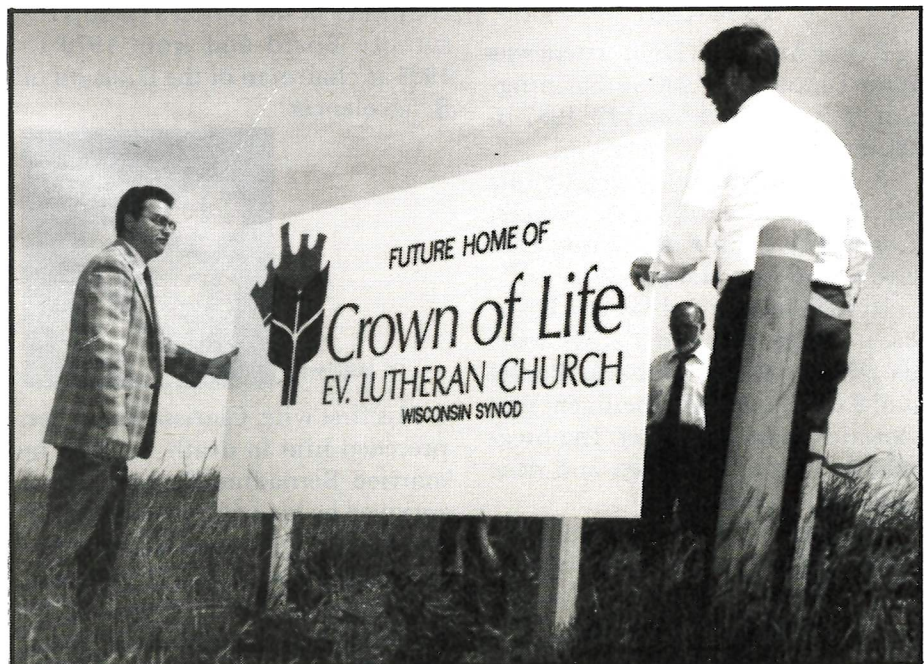
AAL awards scholarships

Nine WELS missionaries have been awarded continuing education scholarships totaling \$10,000 from AAL.

Scholarship recipients and the countries they serve include: Rev. Glen Hieb, Japan; Rev. James Krause, Mark Sprengeler and Rev. Roger Plath, Hong Kong; Rev. Robert Meister II, Taiwan; Rev.

Gary Schult, Indonesia; Rev. Ronald Baerbock and Rev. John Strackbein, Puerto Rico; and Rev. Stuart Freese, Colombia.

AAL's Missionary Scholarship Program is designed to help Lutheran missionaries continue their training and education through workshops and classes. The sessions may involve foreign language study, leadership development or further study of the ministry.



Crown of Life, Waukesha, Wisconsin, recently purchased a three-acre parcel of land on which a parsonage is now being built. Exploratory work was begun in 1982 and mission status was received in 1985. Pictured above are, left to right, members Jim Bryant, Bert Lang and Paul Schumann. Pastor Arnold Kunde serves the 39-member congregation.

Minnesota District

Beautiful Savior of Eagan, served by Pastor David Koeplin, dedicated its worship/education/fellowship unit on May 17. . . . Timothy of St. Louis Park recently observed 50 years of service by music director, **Mrs. Ruth Hinenthal**. A 1936 DMLC graduate, she taught in Racine, Two Rivers and Rhinelander, Wis. before moving to Minneapolis where the last 25 years have been spent at Timothy. . . . Funeral services were conducted on December 27, 1986 at Grace, Hutchinson for **Mrs. Theophil (Veronica) Kock** (1898-1986), widow of Pastor Theophil Kock who served congregations in Plum City and Osceola, Wis. and Hastings, Goodhue and Rockford, Minn. . . . The boys' basketball team of **Minnesota Valley Lutheran High, New Ulm**, won the third place trophy in the Minnesota

State Class A Tournament in March. The school also won the "Spirit Award" based on cheerleaders' appearance and conduct, cheering section courtesy and coaches' appearance and conduct. A video presentation and newspaper and radio coverage gave opportunity to spread information about MVL and to witness to the truths of Scripture as the foundation for the school. . . . St. Paul of New Ulm celebrated the 25th anniversary of **Principal Dale Markgraf** on May 3. . . . Centennials were observed by **Zion of Olivia** on May 24 and by **Christ of North St. Paul** on June 21. . . . **St. Peter of Goodhue** observed its 75th anniversary on June 14. . . . **St. Andrew of St. Paul Park** celebrated its 40th anniversary on June 7 and 14. . . . **St. Luke of Grand Rapids** observed its 10th anniversary on May 31.

— Robert Edwards

WITH THE LORD

Arthur H. Dobberstein 1906-1987

Pastor Arthur H. Dobberstein was born January 9, 1906 in Farmington, Wis. He died April 17, 1987 in Watertown, Wis.

A 1932 seminary graduate, he served congregations in Mercer, Loganville, Lime Ridge, Elroy, Oak Grove and Egg Harbor, Wis.

In 1934 he married Loretta Rambo. He is survived by his wife; daughters, Ruth (Donald) Beutel and Rita (David) Allerheiligen; son, Donald (Jeanette); sister, Ina Siegmann; 13 grandchildren and nine great-grandchildren.

Funeral services were held April 20 at St. Mark, Watertown, Wis.

Paul G. Hartwig 1922-1987

Pastor Paul G. Hartwig was born March 26, 1922 in Kingston, Wis. He died May 29, 1987 in Montello, Wis.

A 1945 seminary graduate, he served congregations in Neenah, Mears Corners and South Milwaukee, Wis. For 24 years he served as chairman of the synod's Group Insurance Board and from 1970 to 1984 as chairman of the Division of Benevolences.



Hartwig

His first wife, Clarissa Boettcher, preceded him in death. In 1963 he married Bernadine Voshart. He is survived by his wife; sons, Missionary John (Helen) and David (Barbara); daughter, Marie (David) Cole; stepdaughter, Robin Jahn; sisters, Esther (Henry) Fahl and Helen (Donald) Timmermann; and six grandchildren.

Funeral services were held June 2, 1987 at St. John, Montello, Wis.

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the third month of readings beginning August 16 and ending September 15.

August	16	Leviticus 17 — 19:37
	17	Lv 20 — 22:33
	18	Lv 23 — 25:22
	19	Lv 25:23 — 26:46 / Psalm 38
	20	Lv 27 / Ps 66, 143
	21	Galatians 1 — 3:29
	22	Ga 4 — 6:18
	23	Numbers 1 — 1:27 / Proverbs 1 — 2:22
	24	Nm 1:28 — 1:54 / Pr 3 — 4:27
	25	Nm 2 / Pr 5 — 6:35
	26	Nm 3:1 — 3:13 / Pr 7 — 9:18
	27	Nm 3:14 — 3:39 / Pr 10 — 11:31
	28	Nm 3:40 — 3:51 / Pr 12 — 14:20
	29	Nm 4:1 — 4:20 / Pr 14:21 — 16:19
	30	Nm 4:21 — 4:49 / Pr 16:20 — 18:15
	31	Nm 5 / Pr 18:16 — 20:19
September	1	Nm 6 / Pr 20:20 — 22:16
	2	Nm 7:1 — 7:23 / Pr 22:17 — 24:22
	3	Nm 7:24 — 7:53 / Pr 24:23 — 26:20
	4	Nm 7:54 — 7:77 / Pr 26:21 — 28:28
	5	Nm 7:78 — 8:26 / Pr 29 — 30:33
	6	Pr 31 / Nm 9 — 10:36
	7	Nm 11 — 13:33
	8	Nm 14 — 15:41
	9	Nm 16 / Psalms 58, 75
	10	Ps 106 / Nm 17 — 18:32
	11	Nm 21
	12	Nm 22 — 24:25
	13	Nm 25 — 26:65
	14	Nm 27 — 29:31
	15	Nm 29:32 — 31:54

ONE ISSUE

There is one issue of The Northwestern Lutheran in August. The next issue will be dated September 1, 1987.

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Herrmann, Max N., from St. Paul, Mauston, Wis., to retirement.
Marggraf, Bruce J., from Emanuel, New London, Wis., to missionary, Brazil, S. Amer.
Schumann, Robert J., from Messiah, White Rock, N. Mex., to St. John, Brewster, Nebr.
Starr, Richard D., from Shepherd of Peace, Worthington, Ohio, to missionary and field counselor, Brazil, S. Amer.
Weishahn, Milton F., from St. John, Brewster, Nebr., to retirement.

TEACHERS:

Greenstreet, Rose, from inactive to Bethany, Kenosha, Wis.
Grosse, Jane, from inactive to Jerusalem, Morton Grove, Ill.
Gurgel, Judith, from inactive to Martin Luther, Neenah, Wis.
Heinz, Debra J., from Salem, Milwaukee, Wis., to Manitowoc Lutheran High School, Manitowoc, Wis.
Heller, Jeanine R., from St. Paul, Franklin, Wis., to Apostles, San Jose, Calif.
Johnson, Karen, from inactive to Faith, Sussex, Wis.
Krueger, Terri J., from St. Stephen, Beaver Dam, Wis., to Immanuel, Medford, Wis.
Lemke, Judith, from inactive to Evergreen Lutheran High School, DuPont, Wash.
Marten, John A., from St. John, Princeton, Wis., to St. Peter, Milwaukee.
Meltner, Cinda, from inactive to Friedens, Kenosha, Wis.
Musgrave, Susan, from inactive to St. John, Burlington, Wis.
Proeber, Kevin A., from Beautiful Savior, Grove City, Ohio, to St. Matthew, Janesville, Wis.
Railling, Dora, from inactive to St. Paul, Moline, Ill.
Reinhard, Renee, to Good Shepherd, West Allis, Wis.
Sievert, Kathy, from inactive to St. Paul, Round Lake, Ill.
Spurgin, Alan M., from Good Shepherd, West Allis, Wis., to St. Peter, Balaton, Minn.
Troge, Eric R., from St. Paul, Mt. Calvary, Wis., to Trinity, Kaukauna, Wis.
Unke, James M., from St. Paul, New Ulm, Minn., to Lakeside Lutheran High School, Lake Mills, Wis.
Ziel, Elisabeth, from inactive to St. Matthew, Oconomowoc, Wis.

ADDRESSES

PASTORS:

Bode, Marcus R., 2110 Court St., Saginaw, MI 48602; 517/790-3972.
Clement, Arthur J., 305 Shane Ct., Sun Prairie, WI 53590; 608/837-0217.
Jaeger, Joel, Kastanien Strasse 4, 6501 Klein Winternheim, Federal Republic of Germany; 011-49-6136-8041.
Londgren, Jeffrey K., 1303 N. McLane Rd., Payson, AZ 85541; 602/474-3174.
Notting, David A., 11538 White Owl Ln., Port Richey, FL 34668; 813/862-6031.
Shrader, James F., 232 McKenzie, Pembroke, Ont., CAN K8A 3T5; 613/732-3708.
Toppe, Carleton, em., 617 S. 12th St., Watertown, WI 53094; 414/261-1981.
Voss, Robert J., 501 Tower Rd., Watertown, WI 53094; 414/262-0583.
Weishahn, Milton F., em., 1503 Lakeshore Dr., Beatrice, NE 68310.

DISTRICT NEWS SCHEDULE

August: Minnesota, Nebraska, North Atlantic
September 1: Northern Wisconsin, Pacific Northwest, South Atlantic
September 15: South Central, Southeastern Wisconsin, Western Wisconsin
October 1: Arizona-California, Dakota-Montana, Michigan

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

DISTRIBUTION OF SYNOD PROCEEDINGS

Every congregation will receive five courtesy copies of the 1987 Synod Proceedings plus one copy for every active pastor and male teacher. The seminary, colleges and area high schools will receive courtesy copies for all male workers. Additional copies may be ordered from the undersigned at cost (\$1.75). Orders must be received by August 31, 1987.

Pastor David Worgull
WELS Secretary
1270 N. Dobson Rd.
Chandler, AZ 85224

REQUEST FOR COLLOQUY

Pastor Douglas L. Priestap, Wellesley, Ontario, formerly of the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to this request should be directed to the undersigned.

Walter F. Beckman, President
North Atlantic District
7401 Masonville Drive
Annandale, VA 22003

SPECIAL EDUCATION CONFERENCE

The Christian Educators for Special Education will present a special conference on August 13 featuring Dr. JoAnne Caldwell, associate professor of the reading/language arts department at Cardinal Stritch College. Emphasis will be given to a review of the reading process; its breakdown as it relates to the nonphonetic reader; and instruction strategies to consider implementing into the elementary and secondary school settings. Sessions are 9:00 to 3:30 (lunch included). Registration costs before August 1: Members, students and new DMLC grads, \$10.00; nonmembers, \$15.00; late registration, \$20.00. Send check made payable to CESE at 6098 N. 35th St., Milwaukee, WI 53209; 414/464-1494.

WISCONSIN LUTHERAN SEMINARY AUXILIARY Annual Meeting

All women of WELS congregations are invited to the fifteenth annual WLSA meeting to be held October 3 at Wisconsin Lutheran Seminary, Mequon, Wis. The meeting will be held in the chapel/auditorium/gymnasium. Registration and coffee hour will begin at 9:00 a.m. and the day's activities will conclude at 4:00 p.m.

Reservations preferred by September 20. A \$6.00 fee includes registration and dinner and should be mailed to the WLSA corresponding secretary, Mrs. Louise Kante, N80 W13073 Fond du Lac Ave., Menomonee Falls, WI 53051. Make checks payable to Wisconsin Lutheran Seminary Auxiliary. Include name, address, telephone number, church membership and pastoral conference.

YOUTH COUNSELORS' WORKSHOP

The WELS Commission on Youth Ministry will conduct its annual Youth Counselor's Workshop October 2-4 at Campbellsport, Wis., intended for pastors, teachers and lay counselors working with high school aged youth. Two tracks will again be offered: Track 1 for counselors who have not previously attended the workshop and Track 2 for those who have previously attended.

The annual workshop is an intense weekend of spiritual growth, skill growth and fellowship in the surroundings of Kettle Moraine State Forest. The fee of \$50.00 per person covers cost of meals, lodging and materials. For further information or to register contact: Prof. Allen Zahn, 613 S. Twelfth, Watertown, WI 53094; 414/261-0301.

VACATION BIBLE SCHOOL For hearing impaired children

VBS for hearing impaired children will be held August 3-7, 1:00 to 3:00 p.m. at Mt. Calvary, 1941 Madison St., Waukesha, WI. For registration or information call Verna Weigand at 414/547-3096.

WELS LABOR DAY WEEKEND RETREAT

The 16th Annual Family Retreat will have the theme, "God's Plan for Excellence." President and Mrs. Carl Mischke have accepted an invitation to spend the weekend at the retreat. Participants will choose three of five workshop presentations: 1) Carried out by Synod (President Mischke); 2) For Excellence in Finances (Richard Band, editor of personal finance); 3) Revealed by Archaeology (Pastor Glen Thompson); 4) Carried out by Angels (Pastor Richard Schleicher); and 5) As Revealed in Ecclesiastes (Pastor Dan Myers).

Christian fellowship, swimming, boating, softball and fun — at Chimney Corners camp. Family donation is \$75.00 (pro-rated for couples and singles). Cost includes food, lodging, program expenses, insurance and recreational facilities. If your budget is limited, please come anyway. We're planning on you and need you. For further information call or write Pastor Mark M. Schulz, 881 Holmes Rd., Pittsfield, MA 01201; 413/443-1525.

LWMS RALLY/RETREAT

The Lutheran Women's Missionary Society Goldenwest Circuit will hold its fall rally/retreat October 2-4 at Camp Arbolado about 25 miles from Redlands, Calif. Five interesting workshops will be offered. Cost is \$35 for two nights lodging and five meals (bring linens or sleeping bag). Registration and payment must be made by August 30 to your contact woman or to Kelly Burk, 11010 Bryant St., Yucaipa, CA 92399. Make checks payable to LWMS Goldenwest Circuit.

ESPECIALLY SINGLE

All WELS singles ages 21 to 98 (including those once married and now single) are invited to attend *Especially Single*, a weekend sponsored by Wisconsin Lutheran College and Wisconsin Lutheran Child and Family Services, September 11-13 at the Yahara Center in Madison, Wis. The weekend of spiritual growth and fun aimed at the Christian single will include the following topics: The joys of single life; Christian fellowship and the single Christian; and The modern Christian in the social scene.

For further information and to be placed on the mailing list write: WELS Singles 1987, c/o Jeff Scheibe, P.O. Box 26963, Wauwatosa, WI 53226 or call Joanne Halter at 414/353-5000 (8:00 to 5:00).

DRAWING FROM THE WELS

You are invited to exhibit in the second annual "Drawing from the WELS" art exhibition scheduled for September. The theme is "God With Us." All entries are to be of a religious nature or show a reflection of faith. These works can be two or three dimensional and must be submitted by August 25. For further information contact Debra Heermans at Wisconsin Lutheran College, 8830 W. Blue-mound Rd., Milwaukee, WI; 414/774-8620 or Judith Bryant, 414/594-2477.

TAPES AVAILABLE

The Northwestern College Touring Chorus has tapes available of its 1987 homecoming concert concluding its spring tour to the Southwest. The theme of the concert was "Sing Forth a Glad Song" and you may obtain a copy of the tape by sending \$6.25 to Northwestern College, Concert Tour, 1300 Western Ave., Watertown, WI 53094.

HYMN NUMBER BOARD

Available to any mission for cost of shipping: Hymn number board, solid oak (light finish), 24" wide 40" high plus cross on top. Contact Pastor David D. Babinec, 102 Dunn St., Fall River, WI 53932; 414/484-3991.

ITEMS AVAILABLE

The following items are available for cost of shipping: 1 white parament, 1 lavender parament, one Lutheran Lectionary, 1 Lutheran Agenda and 1 Lutheran Liturgy. Contact Pastor Edgar Herman, 25375 E. Huron River Dr., Flat Rock, MI 48134; 313/782-3726.

AUGUST SERVICES

Pastor Stephen Pope of St. Paul, Hurley, Wis. will hold Saturday services (7:00 p.m.) during the month of August at Overholser Memorial Chapel, Bayfield, Wis. For further information phone 715/779-3600.

CIVILIAN CHAPLAINS

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

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

GLACIER PARK VACATIONERS

When visiting this beautiful park, call Craig and Linda Campana at 752-8258 for time and place of worship at Good Shepherd in Kalispell, Mont., and for transportation if needed. Looking forward to worshipping with you!

WELS NURSES

Find fulfillment professionally and spiritually

Through the African Medical Mission you can serve patients in Malawi or Zambia and work in close support of our missionary program. It is a unique opportunity as well as a challenge, as you develop your nursing skills and experience in countries where the need is so great. Malaria, pneumonia, severe skin infections, snakebite, nutritional problems still plague African countries. Our nurses also give prenatal and postnatal care and in some cases deliver babies when necessary.

The medical mission has two nurses at the Mwembeshi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve about 48 months, including preparation time and training, field orientation and service. In preparation for Africa, nurses are currently being sent to Seneca College in Toronto, Canada for a five-month course concentrating on physical diagnosis, tropical medicine and pediatrics, with two weeks field experience. On the field orientation is provided after arrival in Africa.

As you practice your profession, what a privilege to demonstrate your Christianity and to find fulfillment both spiritually and professionally in a missionary setting.

To qualify for this opportunity to nurse in the service of our Lord, you must satisfy African government regulations requiring three or four year nursing graduates, B. S. N. preferred, having two or more years of work experience in nursing. Due to the housing situation we are limited to single female R. N.'s.

If you are interested in learning more about this or have questions, contact: Mrs. Sandra Hahm, Secretary, Medical Mission Committee, 1607 N. Pine St., Grafton, WI 53024.

Dr. Jerome C. Brooks
Medical Director

ANNIVERSARIES

Sterling, Michigan — St. John (100th); September 13, 10:00 a.m. and 4:00 p.m. For information and noon dinner reservations write Box 46, Sterling, MI 48659; 517/654-2246.

Globe (Neillsville), Wisconsin — Immanuel (100th); September 20, 9:30 a.m.; October 18, 2:00 p.m. (Confirmation Reunion — after 1968).

Kimberly, Wisconsin — Mt. Calvary (50th); September 20, 8:00 and 10:00 a.m. (dinner and program to follow). For reservations: Mt. Calvary, 208 S. Pine, Kimberly, WI 54136.

Morrison, Wisconsin — Zion (125th); August 30 (Confirmation Reunion, dinner to follow); September 20 (Christian Education); October 18 (Mission Festival, potluck to follow). Services at 9:00 a.m. with October 18 evening service at 7:30. Pastor Waldemar Loescher, R. 2, Greenleaf, WI 54126; 414/864-2348.

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)*
Wausaukee*
- Ontario, Canada New Market*

*Denotes exploratory services.



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now!

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Mr. Charles Skeels,
WELS Director of Member Loans,
2929 N. Mayfair Rd. Milwaukee, WI 53222
(414) 771-6119 (collect calls accepted.)

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From Monday through Friday, August 3 to 7, some 450 voting and advisory delegates will gather at Northwestern College and Northwestern Preparatory School in Watertown, Wis., to attend the 49th convention of the synod. The first convention of the synod (as a federation of the Wisconsin, Minnesota and Michigan Synods) was held in 1892.

For those five days the delegates will be charting the course of the synod for the next two years and easing it into the following four planning years. High on the agenda are elections. Forty-three positions on policy-setting boards must be filled from a field of 129 lay, teacher and pastor candidates. The four constitutional officers of the synod — president, two vice presidents and secretary — must also be elected.

Besides the elections there is a 303-page book of *Reports and Memorials* to sift through. Eighteen committees, appointed from the voting delegates, will review the material and recommend appropriate action to the convention.

I asked a number of executive secretaries what issues they thought might stir the delegates. I was not surprised that their answers tended to converge. One of the principal issues cited is the budget — in the \$34 million range for the next two fiscal years. The Coordinating Council is required by the Bylaws to submit a balanced budget to the convention. Since resources are limited, some worthwhile programs or expansion of programs must be left out. Hence priorities embodied in the budget will be warmly debated by the delegates.

There is another reason for budget concerns. Income for the synodical budget has fallen from a high of 17 percent of all-purpose congregational giving in the 1971 to 1975 period to 13 percent in 1986. Informed voices are predicting further decline.

“Workers are ready,” says Pastor Duane Tomhave, executive secretary of the Board for World Missions. “Harvests are abundant. Resources are insufficient — not God’s but ours.” The key issue at this convention, he told me, “is the call for personal and collective renewal.”

Two lengthy memorials to the convention issue a call for such a renewal. They are sure to stimulate much debate. One calls for a four-year “intensive and extensive every-member nurturing program” and urges the Conference of Presidents to appoint a steering committee to plan, initiate and coordinate the program.

The other memorial appeals to the convention to affirm that the “highest need of our synod at this time is spiritual renewal.” And it asks the Conference of Presidents to “commission a committee that will have responsibility to assist every congregation and agency within the synod to nurture the faith of all our synod’s membership” in a three-year effort.

The convention must face two proposals for a name change of the synod to make it sound less parochial. One memorial suggests “The Evangelical Lutheran Church of Christ.” The other memorial suggests “The Lutheran Church International.” Before the convention is over there will surely be others!

But whatever the outcome of the convention, we will be reporting to you in the September 15 issue of *The Northwestern Lutheran*.

James P. Schaefer

I ran out of “Es”

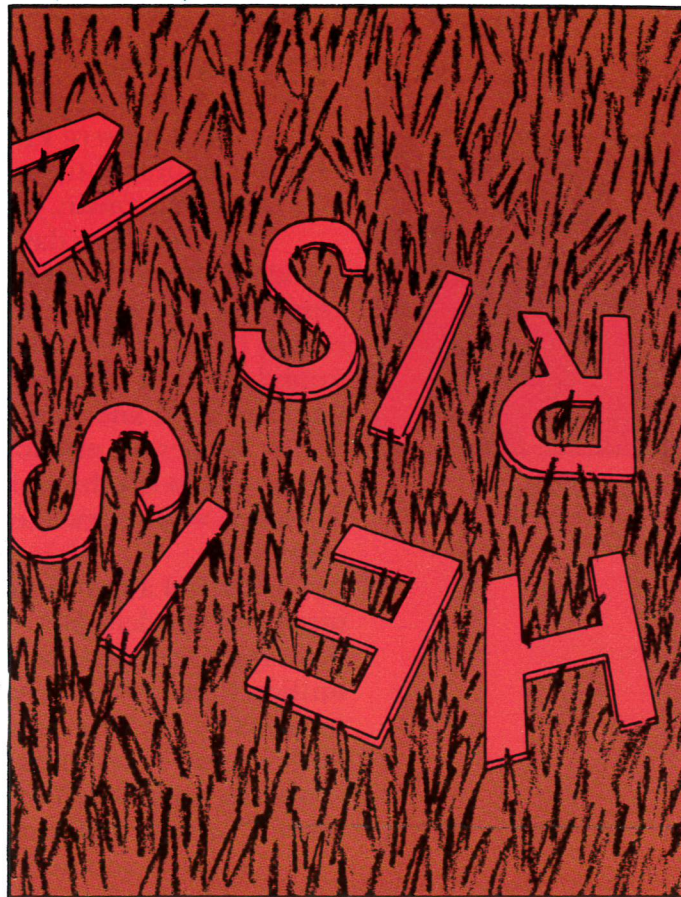
by James W. Tauscher

The discussion began shortly after Christmas. This year we planned to celebrate Easter — not just with a festival service in the church — but also with an *outdoor* sunrise service. It was our hope to share the Easter message by inviting the community to attend. An empty field across the street seemed to be the ideal location to hold that service just as the sun would peek over the horizon.

It was up to us to inform and invite the people living in our area. Enough flyers to reach every home in three subdivisions were distributed twice. We also needed a large sign — you know, the kind that you rent, they park and then you use their large plastic letters to print out your own message. Our double-sided sign was delivered about 10 days prior to Easter. Quickly that yellow background was covered with black and red letters describing the event, the place, the date and the time.

After reading that same sign for a week, I decided it was time to add a little Easter message, such as “He is risen.” That’s when the problem surfaced. When you rent one of those signs, you also get a box of letters, which supposedly has an ample assortment of the necessary letters and numerals. But I quickly discovered that I didn’t have enough “Es” left to print even once: “He is risen,” much less to put it on both sides. As I walked away from the sign, I remember feeling disappointed — disappointed because I ran out of “Es.”

What a novel excuse for not proclaiming the Easter message! But isn’t that also typical? We are good at making excuses about why we don’t speak up about Jesus and about our faith. Maybe we are scared, or we don’t want to be labled as religious fanatics. Perhaps we honestly don’t know how to verbalize our faith. Maybe we are waiting for just the “right moment.” Then we justify saying nothing because our “right

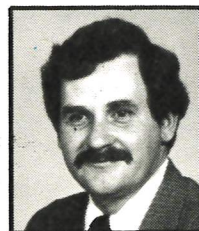


moment” never came. The excuses for not speaking about Jesus are many and varied. Just when you think you’ve heard them all, the devil will offer some new ones.

Thankfully, Jesus was not an excuse-maker. During the days of his humiliation he could have complained, “The way is too difficult, the path is too hard, the work is too painful.” His clincher could have been, “What’s the use? These people don’t appreciate what I’m doing anyway!”

But Jesus willingly went the way of the cross. He died as our substitute to pay for our sins. On the third day he triumphantly rose from the dead and 40 days later victoriously ascended to his throne in heaven. But before he left, he promised to send the Holy Spirit — and he did. The Spirit can and will give us boldness to speak about Jesus — without making excuses.

By the way, we did have our outdoor service on Easter. We were pleased with the attendance. Unfortunately the sun didn’t shine that morning — but the Son did! □



James Tauscher is pastor
of Our Savior,
San Antonio, Texas.