

February 1, 1988

the Northwestern Lut



I am Nancy



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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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Wardrobe of righteousness

by Robert H. Hochmuth

I put on righteousness as my clothing (Job 29,14).

It's a recurring picture in the Scriptures: a robe of righteousness. The attire that makes us presentable at the king's wedding banquet. Garments of salvation

This appealing imagery shimmers with gospel radiance against the backdrop of our sordid offenses, the foul record of our ungodly desires, undone kindnesses, uncaring disregard for God's will. "Filthy rags" is the way the prophet tags our garb.

Woven by Christ

Christ came into this world to make us fit again for the household of God. He came into the flesh to trade places with us and to live the life that we owed. "To fulfill all righteousness" were the words with which he described his assignment.

His teen years and his twenties are all in one verse: "Jesus grew in wisdom and stature, and in favor with God and men." All that time he was obeying the heavenly Father in perfect dedication, and he was earning a flawless record by perfect love and consideration for people too.

By day-after-day commitment to the will of God in his heart, together with his unfailing godly conduct, he persisted in weaving the fabric of complete righteousness.

In the gospel he offers that gleaming righteousness to us mortals to replace the soiled hand-me-downs bequeathed from Adam. So the repentant sinner can say with Luther: "Jesus, you are my righteousness; I am your sin. What you were not, you took; what I was not, you gave me." Our confidence in Christ's merits is as though we had perfect merits of our own. To use a precise term we are set right with God through his imputed righteousness. That robe of Jesus' righteousness has already made us as acceptable in the Father's sight as his own beloved Son is.

For mannequins?

Our adornment is perfect and complete. But now our unconverted flesh seeks to modify the design of this assurance and fit us into a style casual in regard to the things of God. The notion: "Jesus has done everything to make me right with God, so what difference does it make whether I do anything or not?" is a snag

of Satan threatening to unravel our right standing with God.

The danger exists that we may come to prize our wardrobe of righteousness in mere academic fashion, more like an illustration in a catalog than like actual satin draping a thrilled bride. Can anyone who has been clothed at the cost of the surrender of God's Son for us remain unaffected as a hollow mannequin?

As faith without works is dead, so righteousness, if it is thwarted from bringing about a corresponding life style, may be adorning a lifeless dummy.

For living examples

Paul urges us who have put on Christ's righteousness to live the part and to present the members of our bodies to God as instruments of righteousness. Being "eyes to the blind and feet to the lame," is Job's description.

The idea is not that some good deeds will somehow produce righteous people; that's never the case. But repentant people, trusting in the righteousness of Christ, are righteous; this assurance generates new joy and motivates their lips and hands, producing the fruits of righteousness in their lives.

This righteousness of life can be simple and ordinary response to the needs and circumstances of people: Helping the sick and lonely; conscientiously attending to our responsibilities under God; resisting the temptations to slight God's will for the sake of our own carnal satisfaction.

Living up to our favored status in God's sight will never be everything it ought to be, so long as we are in this mortal flesh. Our own record will be spotted again and again. In this sense Paul can talk about a righteousness for which we still hope. We look to the day we will wear our robes of righteousness with matching perfect conduct and action. Meanwhile our confidence is Christ, who grants us forgiveness daily and richly. We can apply to ourselves God's pledge made through Zechariah: "See, I have taken away your sin, and I will put rich garments on you." □



Robert Hochmuth is pastor of St. Andrew, Sacramento, California.

Pop psychology

Pop concerts appeal to a wide audience. Pop psychology, likewise, is embraced by a large number of people.

This sort of psychology, to use the term loosely, sometimes finds its roots in what is commonly known as "old wives' fables." Often, however, it can undoubtedly be traced to modern reading and listening habits. Television programs, newspapers, and popular magazines not infrequently purport to offer psychological insights into matters of popular interest, and these are widely heard or read, if not always correctly understood.

Having been exposed to the wisdom of the experts, quite a few people, considering themselves now to be "with it" and "in the know," see themselves as experts on the subject in question, much like some tourists who envision themselves as instant experts on the five countries they visited on their whirlwind two-week tour.

One is reminded of the much quoted epigram ascribed to Alexander Pope which asserts, "A little learning is a dangerous thing." Pop psychology lends credence to this assertion as the following semi-learned opinions of its enthusiasts indicate:

Feelings of guilt should be avoided since they may engender a guilt complex.

Punishment or even reproof should not be exercised because it could lead to an inferiority complex.

Natural desires should not be repressed because repression will bring about an unhealthy sense of frustration.

The things a child wants should not be withheld because this may make him feel insecure.

Children should not be given a specific religious training because later in life they will resent religion as having been "forced" upon them.

Such bits of misapplication or misapprehension are dear to the hearts of many of today's victims of pseudo-psychology, and they are all but revered as the fruits of progressive human insight. Such views have infected even the attitudes of some people who should know better.

Any child who has paid attention in confirmation class can detect that these common examples of pop psychology are at variance with the teachings of God's word, and anyone who has fallen victim to such godless views, whatever the source of them may be, should review the revelations which come from a higher source pertaining to the subject under consideration.

Human beings, no matter how psychologically advanced they may appear to be, can never put forth the final word on any subject. That prerogative is reserved for a higher authority.

Immanuel G. Frey



*Immanuel Frey
is pastor of Zion,
Phoenix, Arizona.*

Colossians 1:1-23

by Julian G. Anderson

In our last issue we met a man named Philemon, who lived in Colossae and owned the house in which the Christians held their meetings. The city was a fairly large one, situated on a large, high plateau which makes up most of Asia Minor (modern Turkey). The city was the center of a large wool trade, since most of the people there were shepherds, and lay about 110 miles east of the large seaport of Ephesus, where Paul spent two and one-half years (Acts 19). The congregation there was probably started in 54-55 by one of Paul's helpers named Epaphras (4:12-13).

Trouble in Colossae

When Paul arrived in Rome (see last issue), Epaphras went to see him about some trouble that had arisen in Colossae during Paul's long absence in Jerusalem and Caesarea (Acts 20-28). It seems probable that the trouble was caused by some people called *gnostics*, a pagan religious group who were trying to convert the Christians all over Asia Minor to their false religion.

In brief, the gnostics stressed knowledge (Greek, *gnosis*) instead of faith. But their knowledge was a secret knowledge, not to be revealed to outsiders, making their religion one of the many mystery religions (Greek, *mysterion*). In fact, gnosticism was very similar to our modern horoscopes, teaching that our lives are controlled for good or evil by the stars, and especially the planets, which they claimed were divine powers which controlled human lives. And so they taught that people must try to appease their anger and seek their favor by reciting secret magic prayers and formulas, and following certain dietary rules which were a main part of their *gnosis*.

And these heavenly powers were divided into groups of higher and lower powers, and were called "kings, lords, rulers and authorities." They even fitted Jesus into their religion, not as our Savior, but as a revealer of such secret knowledge — almost a perfect parallel to our modern Masonic religion.

Opening thoughts 1:1-8

In the first century the letter writer identified himself immediately, and then the person(s) to whom he was writing, adding a short greeting (1-2).

As Paul did in many of his letters written to a group of Christians, he begins here with a pat on the back, thanking God for the good things this group had been doing as an expression of their faith (3-8).

Let's talk about *gnosis* (knowledge) 1:9-14

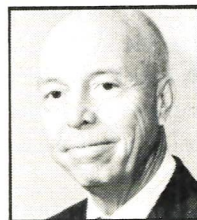
Paul doesn't mention the gnostic false prophets as he begins with a prayer that only God (not gnostic prophets) can give them "a full knowledge [*epignosis*] of what he wants" by giving them "full spiritual wisdom and understanding" (v. 9). "Then you will be living as the Lord's children should . . . always growing in the full knowledge of God," the true object of our worship (v. 10). Then he says, "God will make you strong . . . so that you will patiently hold on to your faith" (v. 11), and reminds them that "God has rescued us from the power of darkness [false gods and religions], and has transferred us into the kingdom of his own dear Son, who bought us back and set us free when he took away our sins" (vv. 13-14).

Who Jesus is and what he has done 1:15-23

Now Paul continues in a hymn of praise, "That Son is the exact image of the invisible God, God's first-born Son, who stands above every created thing, because he created everything in outer space [all stars and planets], and everything on earth, things we can see and can't see, whether they're called *kings, lords, rulers* or *authorities*" (all gnostic words for the heavenly bodies which, they said, control our lives).

"The Son created everything," Paul continues, "and everything exists to serve him," and is therefore the only true object of our worship and service (vv. 15-17). See First Commandment. "And since he is the source of all life . . . the Son is also the head of the church, so that he can have the first place in all respects. For the whole fullness [another favorite gnostic word, Greek, *pleroma*] of the one true God [not many] decided to live in him [Jesus] and use him to make peace with all God's creatures on earth and in heaven" (vv. 18-20). "And only he can bring you into God's presence. So you must continue to stand solidly and firmly on your faith. And you mustn't let yourselves be carried away from the hope you received when you heard the good news . . ." (vv. 22-23).

This was Paul's powerful and conclusive opening argument against gnosticism. □



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

A perspective

by Wayne D. Mueller

Remember trying to sketch a country road in beginner art class? Your instructor suggested you give your picture a sense of depth and proportion by making objects in the foreground much larger than those in the distant background. The fence posts became progressively smaller and the road tailed off into a thin line as you struggled to give perspective to your first piece of art.

The application of Christian ethics to medical decisions is also the effort to put a situation into perspective. Faith in Jesus sets God in the foreground and determines that pleasing him is the biggest part of our decision making. St. Paul expressed the perspective of Christian ethics when he wrote, "And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3:17).

Organ transplants and donations

Keeping our perspective of thankful faith is especially important in matters where God has not given us detailed directions for action. Should we feel uneasy, for instance, about having the heart of another human transplanted into our own body? What about the donation of our organs to another person or persons? May a believer choose to have his body cremated at death?

These questions are related because the answers to all of them depend upon the perspective from which we see our bodies. We know that our bodies are a miracle of God's creating power. Our faith confesses, "You knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made" (Psalm 139:13,14). Jesus gave up his own body (Hebrews 10:10) to redeem ours from death (Romans 8:23). While our bodies are alive they are the temple of the Holy Spirit (1 Corinthians 6:19). While they sleep in the grave, our bodies await the resurrection (Philippians 3:21). So we want to think carefully before we decide what to do with our bodies.

Many states now offer the opportunity for residents

to indicate on their drivers licenses their willingness to donate their organs in case of death. If we look at donating parts of our bodies as means to bring life and health to others, we can indicate that intent with a good conscience by marking "yes." If a fellow Christian sees the removal of organs after death as disrespect to a body that will soon be resurrected, we will also honor his decision to check "no" as one which was made from the perspective of faith. Christians may also hold differing views about donating their bodies to medical research. We will demand to know the details and then make a decision from the perspective of faith which gives thanks to God for his great gift of our body.

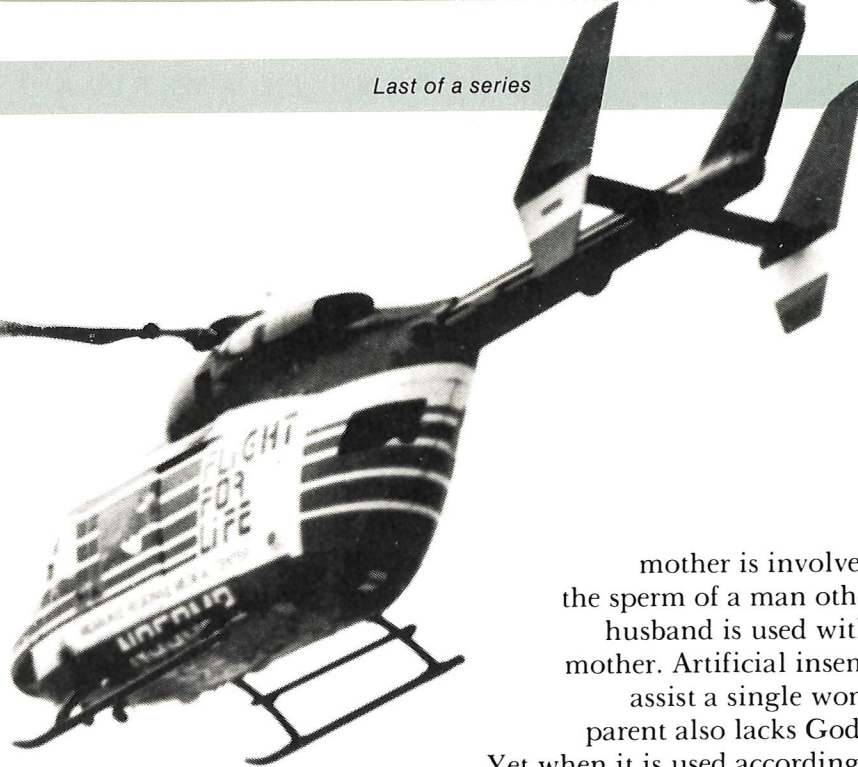
What about accepting an organ from another's body to be transplanted in our own? The Bible often speaks of the human heart as the seat of emotions and even as the receiving organ for faith. But it does not identify that "heart" with the organ in our chest that pumps blood. Christians may choose to receive heart and other organ transplants without fear that they are receiving the personality or a part of the soul of another.

The perspective of faith also guides us in the consideration of the option of cremation. It is true that cremation has been used at times as a defiant challenge to God's ability to resurrect a body reduced to ashes. But a Christian, who confidently trusts that God can and will raise every body from the dead, may choose cremation for a number of good reasons, including his trust that God can resurrect his ashes on the last day.

Truth and love

Truth is very special to every believer in Jesus. Our Savior calls himself the truth (John 14:6). We all came to faith in Jesus through the word of truth (Ephesians 1:13). We know that telling the truth is a natural part of our lives (Ephesians 4:25). The devil, however, is a liar and the father of lies (John 8:44).

Why is it then that telling the truth can be one of the



hardest things in the world to do when it comes to informing a loved one of a terminal medical condition? For some reason truth suddenly seems like an enemy. The truth seems so cruel, unnecessary. Some physicians themselves may refuse to be frank with their patient, and family members may take opposing sides on the issue.

When we are tempted to doubt the value of telling the truth, faith pulls things back into perspective. When God tells us the truth about our own sin, it also seems a little cruel and difficult to us. Yet it prepares us to receive the Savior. Who more than our loved one who is about to stand face to face with the Savior needs to hear the truth? Our love for God demands that we be honest with those whom God loves, just as God has been honest with us. Hearing the truth about their medical condition helps patients prepare for death. It allows them to receive their pastor's bedside comfort, find peace from God, speak honestly with their relatives and see their own life in the perspective of faith.

The desire for a child

Those who have not experienced it cannot know the terrible frustration of a couple who want to have children and discover that they never will. More and more childless couples are looking to artificial insemination for relief from this frustration.

After God created man and woman (Genesis 1:27), he blessed them with the ability to have children (Genesis 1:28). But let's remember that the marriage of the man and the woman (Genesis 2:22-24) took place before God's blessing of procreation. Everywhere Scripture mentions marriage as the partnership and social foundation for conceiving and bearing children.

Artificial insemination, then, is carried out apart from God's institution and blessing when a surrogate

mother is involved, or when the sperm of a man other than her husband is used with a natural mother. Artificial insemination to assist a single woman to be a parent also lacks God's blessing.

Yet when it is used according to his will medical science is a gift of God. Artificial insemination which is used to assist married couples to receive God's blessing of children is evidence of that.

Faith and finances

God doesn't have any formulas for figuring how much of the family savings must be spent to save one member's life. Medical expenses these days can be astronomical. Perspective is imperative when Christians make financial decisions. Motive must be considered more than amount. To deplete a lifetime of savings to institutionalize a patient who could be cared for in children's homes would be wasteful. But to keep a parent who needs special care at home in order not to spend an inheritance is selfish.

Few financial decisions Christians have to make are simple. Few medical decisions of any kind appear black and white under law. But faith pulls God into the foreground and makes him bigger than everything else in the picture. When we start asking, "why am I doing this?" and not just, "what should I do?" we begin to bring medical decision making into perspective. Study of Scripture, prayer and discussion with other Christians will lead to clear consciences and decisions that give thanks to God in the name of Jesus. And that's what all of

Christian life is, a thanksgiving. □



Professor Mueller teaches theology and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

The ALC and LCA

by Victor H. Prange

The first bishop elected by the new Evangelical Lutheran Church in America is Herbert W. Chilstrom, a pastor with his roots in the old Augustana Synod. This synod was founded in 1860 at Jefferson Prairie, Rock County, Wisconsin. It brought together Swedish and Norwegian Lutherans. But within ten years the Norwegians withdrew leaving the Augustana Synod as the haven for the massive influx of Swedes who came to this country up till World War I.

Augustana was known for its independent ways. Though a member of the General Council (NL 9/1/87), it refused to become a part of the United Lutheran Church in America (ULCA) in 1918. Subsequently Augustana joined in forming the American Lutheran Conference in 1930 but never felt completely at home with fellow midwestern Lutherans.

Augustana longed for a wider fellowship of Lutherans and in 1948 declared itself "in favor of the organic union of the participating bodies of the National Lutheran Council (NLC) together with any other Lutheran groups which may desire to join such a union." The ULCA endorsed this proposal enthusiastically.

Augustana's sisters in the American Lutheran Conference were much less excited by such a proposed union. However, the members of the NLC did agree to create a committee to test the waters for such a merger. The results were less than encouraging. Only Augustana and the ULCA favored without reservation "complete organic union with other participating bodies in the NLC."

The American Lutheran Conference bodies not ready for union with the ULCA worked rather to bring about their own merger. A Joint Union Committee was formed in 1952 which produced the "United Testimony on Faith and Life." Augustana did not desire to be part of a merger which excluded the ULCA and so withdrew from the American Lutheran Conference which shortly thereafter was dissolved (1954).

At this point Augustana and the ULCA issued a joint invitation to all Lutheran bodies in the United States "to designate duly authorized representatives to meet . . . to consider . . . an organic union as will give real evidence of our unity in the faith." Only two

small synods responded positively. Together these four bodies produced a "Statement of Agreement on Unity."

What resulted from these merger discussions were two new church bodies: The American Lutheran Church (TALC) and the Lutheran Church in America (LCA). The ALC (usually the initial T was dropped) included the former American Lutheran Church, Evangelical Lutheran Church (Norwegian), United Evangelical Lutheran Church (Danish) and later the Lutheran Free Church (Norwegian). Making up the LCA were the United Lutheran Church, the Augustana Synod, the American Evangelical Lutheran Church (Danish) and the Suomi Synod (Finnish).

When in 1978 the church body formed by congregations which had exited from the Missouri Synod issued a "Call to Lutheran Union," the ALC and LCA replied in the affirmative. The eventual result was the formation of the Evangelical Lutheran Church in America (NL 5/15/87). This new church body brings together a large majority of Lutherans in America. The Wisconsin, Evangelical Lutheran (Norwegian) and Missouri synods are not part of this new church.

Back in 1955 the Wisconsin Synod responded to the invitation of Augustana and the ULCA to be represented at a meeting to consider the union of all Lutherans in America by declaring that it was "heartily interested also in an outward union (not necessarily organizational) of all Lutheran churches, if such union is based on a unity of confession both in doctrine and practice." WELS insisted that church fellowship must be based "on a wholehearted agreement in all doctrines of Scripture . . . confessed clearly and unequivocally" and that "the practice of a church with which we are to fellowship be in conformity with the public confession of that body."

Only if such unity of confession both in doctrine and practice should become evident will there be one church body for all Lutherans in America. □



Victor Prange is pastor of Peace, Janesville, Wisconsin.

by Lyda Lanier

The beautiful artwork that appeared on the covers of last year's Northwestern Publishing House church bulletin series was from photographs taken by Pastor Paul E. Kante.

Kante, 48, who serves two congregations in west central Wisconsin, has been an amateur photographer since his high school days at Wisconsin Lutheran High, Milwaukee. His hobby in those early years brought him some photographing opportunities at weddings and in college for the *Black and Red*, published monthly during the school year by students at Northwestern College, Watertown, Wis.

Through the years he has taken photos of the family, their vacations and the out-of-doors but did little marketing of his work, using his photography for personal enjoyment and satisfaction, meanwhile accumulating quite a collection of colored slides.

About three years ago Pastor Mentor Kujath, an editor at Northwestern Publishing House, asked if he would be interested in working up a series of bulletin covers based on the hymn of the week.

"I was interested," said Kante, "and it took me almost a year to complete the project." From his own stockpile he found about 26 slides that were suitable. "What I found I needed," he said, "were more vertical shots that would fit on a bulletin cover. Most of my pictures were horizontals."

He did not have to travel far to find appropriate subject matter. "I live in Cataract," he said, "and it's in a natural area for taking scenic pictures."

Churchgoers throughout the synod have been introduced last year to the beauty of west central Wisconsin almost every Sunday from sunsets Kante photographed from the back yard of his parsonage to pictures he took on the Elroy-Sparta Bike Trail and along the Kickapoo River, popular tourist attractions a few miles from his home.

In composing his pictures he would focus on a detail from the scene before him which he thought best conveyed a central overall theme. "Each picture has an idea to convey," he said, "and it must appeal to the viewer."

Inspiration came from the rural area in which the Kante family lives and also from the church bulletin series of previous years. "They were well done," he said, "and inspiring photography. People who want to be photographers should look at good pictures for guidelines and direction."

None of Kante's bulletin covers could be called modern or abstract art, a reflection of his personal philosophy. "I like to see things the way they are," he said, "and I like you to be able to know what you're looking at."

He currently owns a 35mm Canon with a variety of

Free-lance photographer

Paul Kante



lenses and filters. His film is all Ektachrome and there's a good reason for that. It's film he can process himself which he does working at the kitchen sink and in a closet. "It's not convenient," he said, "but it's cheaper and I like the idea of doing it myself." He also makes his own colored prints from his slides.

Last summer Kante had the opportunity to share his expertise at the Lutheran Girl Pioneers national camp in Prairie du Chien where he conducted four photography classes a day for five days. "This was my first time teaching photography," he said. "It was an enjoyable week."

Looking back on the year during which he completed the assignment for the publishing house, Kante said, "It was a lot of fun to take pictures knowing some were going to be used."

"Although photography is not my main ministry, it is a form of ministry," Kante said. "The idea is not just to take good pictures but also to inspire. God's creation is certainly worthy to be photographed and enjoyed." □



Lyda Lanier is a member of St. John, Tomah, Wisconsin.



Nancy with a group of farm wives.

I am Nancy

With the Peace Corps in Thailand

by Nancy Kobs

Wherever I go people stare at me. Mothers lift up their babies for a better view as they comment on how pretty white skin and blond hair are. Women take a break from activities and children stop their play as they point and call friends to look. Men passing by call "You!" or "Hey you! Where you go?" People I've never seen will yell out my name. Or sometimes they mistakenly yell out the name of the local exchange student. And some will just resort to yelling "farang" — which is what I am, a "foreigner."

I am Nancy. And I am a Peace Corps volunteer. I

live in Ranong, Thailand's smallest and rainiest province. Freshly green and mountainous, Ranong borders Burma and the Andaman Sea and so is a small port of entrance for Burmese consumers as well as fresh fish and seafoods.

My main role here is termed "nutrition volunteer," and I work out of the district "Kaper," an agricultural extension office. Kaper has the highest malnutrition rate — one in six children — in the province as well as a 60 percent Islam (as opposed to Buddhist) population. Many farmers have migrated down from Thailand's poorest northeast to plant rice, coffee, rubber

and fruit orchards in Kaper.

As a nutrition volunteer my role is to teach mothers and children about nutrition and health, while implementing agricultural nutrition projects according to villagers' needs. Through living with the Thai people, speaking their language and experiencing their culture, Peace Corps' other role for me is that of "ambassador" working for cultural exchange and understanding between my "developed" homeland and the "developing" land.

But just as you are more than a student or housewife or businessman, so also I am more than a Peace Corps volunteer. I am Nancy. And I am a member of the family called "Thai society." The children call me "pee nancee." ("Pee" translates as "big sister/ brother" and is used for family/friends older than the speaker.) This "pee" is not to be confused with "pee" spoken with a scooped tone . . . my first three months here I was telling everyone that one of my female siblings was a ghost!

As "pee nancee" I am the children's resident English teacher and am frequently subjected to the products of my efforts. I must daily answer my students' English questionings of what my name is, how old I am and how I am today.

Though Thais are a very friendly people, some of my best friends are the children — like "Somchai," a mentally retarded boy down the road who can't speak. He doesn't ask me the typical daily "adult" questions like why do I have more pimples on my face today, where am I going, how much money do I make, can I eat rice, can I eat hot pepper, how much do I weigh and does America have mosquitoes (often in that order). No, Somchai and I communicate through smiles and I have a feeling that in my two years here we will become best buddies.

I am Nancy. And I have another role. I am a Christian — a Christian living in a land filled with the kind of idols you learned about in Sunday school. A land where inside nearly every home and business is an altar with food and drink set aside for Buddha and the house spirits. Where outside the home or business or school there sits on a pedestal a small temple-like house where the local spirits reside.

A land where nearly every national and every life celebration from birth to death includes incense, candles, a statue of Buddha and saffron-robed monks, heads shaved and faces somber, chanting Bali prayers to Buddha. I often ask myself what I am doing here

teaching about things like protein and vitamin deficiencies when nearly a nation full of souls is on its way to hell. A scary thought. No, it could be. . . . Or could it? Maybe not. Maybe not Sahachai, the local malaria clinic director. A proudly-professed atheist, he has asked to listen to a tape of my father preaching. . . . No, maybe not my friend Jim, a fellow volunteer who when we just talked "religion" had none to call his own. He has asked me for every piece of Christian literature and every taped church service I can send. . . . Maybe not Guckeet, my 10-year-old neighbor girl who when I pray before eating with her family, has started to lift her hands in prayer also. . . . And of the numerous Thais, who ask me if I am afraid living alone with ghosts in my house, maybe one will truly consider my answer that God will protect me.

Often I get so worried about my role as a Peace Corps volunteer working in nutrition for development and international understanding, my role as "pee nancee," English teacher and "farang," that I forget about my role as a Christian. I forget that it is the most important role I have — one that offers real "nutrition" and real "development" that will last beyond all the villagers' lives here on earth.

Go ahead. Think about the many roles you have and then think about your role as a Christian. It doesn't take a tropical land filled with gold-covered statues to make you into a missionary. In your business, home or front lawn would you prominently display a cross or picture of Christ as a Thai would display an altar to Buddha? I can be fairly sure all my neighbors and friends are Buddhists. How about your neighbors and friends? Is your boss a self-proclaimed atheist? Do you have a friend who "never really had a religion"? Is there a little girl on your block who doesn't know about Jesus, much less thank him before meals? It's time to find out. Today.

Don't, like I often do, forget that your role as a Christian is the most important and lasting contribution you could make in anyone's life — be they malnourished children or well-nourished children, a family of seven living in a small bamboo dirt-floor house or a couple in suburbia.

"Live" like a Christian. Let that light in you shine out. And this week give someone "a gift that keeps on giving" — give them Jesus. □

Nancy Kobs is a member of St. James, Cambridge, Wisconsin and a Peace Corps volunteer serving in Thailand.

How safe is your church building?

by Frank Calsbeek and Steven Furney

Contrary to popular belief, churches and their programs are not citadels of perfect safety. Accidents happen everywhere, and churches are not immune.

Risk factors associated with church-related accidents have increased steadily. They parallel the rapid expansion of church programming for all age groups. Sometimes these events are scheduled for makeshift facilities with enthusiastic volunteer leaders who may lack training or experience.

Church accidents, like other accidents, are rarely unavoidable "acts of God." Most are preventable. Church accident prevention implies the application of a stewardship ethic that includes wise use of gifts entrusted to us.

Improving church safety requires leadership. A small committee with a designated chairperson must be appointed to supervise and to provide leadership. Periodically, committee members should schedule inspections, report their findings and make appropriate recommendations for reducing accident risk factors.

The following check list of major concerns will help them carry out their safety mandate. Additional items may be added as circumstances warrant.

- *Worship:* Be prepared for emergencies. Have available a stretcher, first-aid kit, oxygen supply and a person trained in administering first aid and CPR. Periodically test the emergency lighting system. Alert ushers to their additional responsibilities during emergencies, like carrying out a plan for helping worshipers to find safety.

- *Kitchen/food service:* Provide safe equipment and post instructions for recommended use. Guard against fire, burns, cuts, electrical shock, food spills and poisoning. Install a first-aid kit and a fire extinguisher designed for use with grease, paper/wood and electrical fires. Refrain from overloading electrical circuits.

- *Corridors, stairs, floor surfaces:* Apply anti-slip surface materials, including waxes. Provide adequate lighting and install hand rails on both sides of stairs. Eliminate all obstructions. Clean during periods of low usage and use "caution" signs when cleaning.

- *Parking and access:* Mark parking spaces and traffic lanes clearly. Provide adequate lighting and visibility. Ensure effective drainage and snow clearance. Include easy and safe access for injured, handicapped and disabled parishioners. Provide traffic control personnel during peak usage hours.

- *Nursery and preschool programs:* Use safe toys. Write job descriptions for attendants that include first aid and safety. Install safety protector caps in all unused electrical outlets. Use lead free paints. Protect against accidental choking and poisoning. Conduct fire and tornado drills regularly. Justify space allocation with enrollment. Restroom facilities should be accessible from inside the room or be nearby so they can be easily monitored.

- *Transportation:* Schedule mechanical maintenance for church vehicles as recommended by the manufacturer. Routine safety checks should cover all lights, tire pressure, wipers, belts, hoses and fluid levels. Equip vehicles with a blanket, fire extinguisher and first-aid kit. Seat belt usage by the driver and passengers is recommended and may be required by state law.

- *Playgrounds, recreational facilities:* Check all play apparatus monthly. Supervise all play activities. Install protective materials to reduce impact of falls and collision. Control passage in entrances and exits. Post and enforce rules for facility use. □

Dr. Frank Calsbeek and Dr. Steven R. Furney are professor/director and associate professor, respectively, in the Health Education Division at Southwest Texas State University, San Marcos, Texas.

"Reflections on creation science"

I would like to thank Vernon Gerlach for speaking his mind in the November 15 issue. I found his argument to be simple, concise and very logical. It is refreshing to read the very thoughts I have been thinking for several years. I couldn't have said it better.

Johann Sprenger
Wasilla, Alaska

I take issue with what Dr. Vernon Gerlach said on creation science and the teaching of it in public schools.

He claims that science is based on discovered and tentative knowledge, not revealed knowledge (Scripture). For the most part I agree with this. I do feel, however, that a scientist can get the idea for his model anywhere, even Scripture. The important thing isn't the source of the idea, but whether the model is supported by scientific discovery.

If science cannot embrace a model revealed in Scripture, and Scripture is true, then science is destined to be a pursuit of falsehood. Evidence for creation must be ignored and evidence supporting evolution must be contrived. Is this scientific? Is this what should be taught in schools? Is this academic freedom?

The conclusion I draw is that public schools should be converted into private schools.

If that is not to be, and it seems unlikely, then some room must be provided for examining the evidence for creation. Having examined some of that evidence, I believe it is possible to do this.

Monte Schmiege
West Bend, Wisconsin

If the purpose of creation science is to prove scientifically that creation took place in six days by the miraculous power of God's spoken word, then it is sure to fail. The origin of the universe is beyond scientific proof.

But creation science can serve the Christian in several ways. The Christian's faith in creation is constantly assaulted by the devil with the *lie* of evolutionary theory. Quietly and sub-

tly he is told that the scientific evidence can only be interpreted one way: that evolution took place. He is not told that there is scientific evidence to the contrary. In schools, museums, television specials and books he is left with the impression that evolution is the *only* logical conclusion of the evidence, that the origin of the world by special creation is an irrational, unscientific belief without any evidence to support that belief. He is not told that there exists scientific data and evidence that is *consistent* with creation. That evidence doesn't prove creation, but it does show that creation is not inconsistent with the scientific evidence. Creation science takes the same data that the evolutionist uses, but interprets it from a different vantage point. That *interpretation* of the data is no more and no less scientific than the *interpretation* of the evolutionist. And if creation science is accused of being religious, evolutionary science must be accused of the same.

Thomas A. Heyn
Madison, Wisconsin

I have to agree with Vernon Gerlach's "Reflections on creation science" (November 15). It deserves careful reading.

Wanting American public school students to know that there is an alternative to their easy acceptance of the theory of evolution, we could wish for a "short cut" such as the teaching of creationism in public schools. But then we would be expecting the state to do a significant part of the work that God expects his church, his people, to do as his messengers.

Gerhold Lemke
Sturgis, South Dakota

Gerlach, seven out of nine Supreme Court justices and many other people apparently don't understand what creation science is.

Creation science does not try to *prove* Genesis; instead, creation science *supports* Genesis. There's a big difference. Creation science refers to scientific data such as the sudden appearance of fossil life in the earth's strata, the lack of intermediate or so-

called "missing link" fossils, the mathematical improbability of evolution, an amazing amount of structure and complexity in all living things and the genetic limits of biological change. Creation science upholds, explains and expands on the biblical doctrine that God created the universe *ex nihilo* (out of nothing). The foundation of creation science is a literal interpretation of God's word, and in this light the creation scientist pursues Christ-centered scientific research.

Make no mistake. Creation science is not an attempt to prove the Bible's truth. Creation scientists already know this; and they use this knowledge to study our universe, God's creation.

Peter D. Behmer
Federal Way, Washington

Cover criticized

The December 1987 issue of *The Northwestern Lutheran* has arrived. What? "We Three Kings of Orient Are"? On the cover of *The Northwestern Lutheran*? Is this not the publication with the well-deserved reputation for Lutheran orthodoxy?

I need not remind you of the historical inaccuracy of the cover photograph. I hurriedly paged to the corresponding article: "Whose holiday is it?", then through the entire issue for an explanation of the cover. I found none. Instead, I found an otherwise normal issue of *The Northwestern Lutheran* in the untenable position of having a cover directly at variance with God's clear word.

Dana Rabenberg
Aurora, Colorado

(Other readers may wonder about the December picture. The picture appeared on the Christmas card prepared by the Board for Evangelism for congregations to invite their friends and the unchurched to share holiday worship with them. About 35,000 cards were sold to congregations.)

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

New Bibles will be too expensive . . . According to the *Open Door News Service*, Christians — Baptists and Russian Orthodox — have little expectation that new Bible imports will be affordable and available to the membership at large. The 1988 shipment of 100,000 Bibles to the Moscow headquarters of the Baptist Church and the printing of the same amount in the Soviet Union for the Russian Orthodox Church are expected to take place but Christians estimate that a single Bible will cost between one-third and one-half month's salary. Orthodox priest, Fr. Gleb Yakunin has appealed to the pope and the archbishop of Canterbury confirming the need for Bibles, asking in a recent letter for a joint effort with the United Bible Societies in making more Bibles available.

The death of a publication . . . After 323 issues dating back to 1973, Lutheran Perspective is ceasing publication. Randall Lee, the last editor, in a valedictory editorial said the Perspective "has tried to be a chronicler of the 'moderate' [liberal] movement within the LCMS, a herald of the AELC [Association of Evangelical Lutheran Churches], a spearhead to Lutheran union and an observer of the national and world Lutheran scene." He added, "The battle within Missouri is over, and has been for several years. Perhaps new battles will erupt, but it remains for others to meet these challenges."

Influence of cults exaggerated says sociologist . . . Stuart Wright, a sociologist at Lamar University in Texas, says it's easier to get out of cults than most people think. "People do it all the time. There's no problem." Wright said that the turnover rate in the cults is so high that no special measures are needed to get people out. "The media has been focusing on people joining, not on their leaving the cults," he said. "Take the Moonies, for example. The media would have us believe that thousands and thousands of people are joining the Unification Church (Moonies), which may or may not have been true. But . . . statistics show that at no time has the Unification Church in the United States had more than 6000 or 8000 members. . . . Where did all these people go? What we're finding is that they are going out the back door as quickly as they were coming in the front door. The turnover rate is high, the average stay being about two years."

Lutheran scholar converts to Catholicism . . . Dr. Horst Burkle, a prominent Lutheran scholar in West Germany, has announced his conversion to Roman Catholicism. Burkle said he objected to the tendency of Protestant churches to accept "limitless pluralism" in which the "essence of the church becomes increasingly unclear." He praised Catholics for

resisting "the false spirits of the times and schisms" and declared that churches should not become "markets of possibilities." He said he hoped his conversion would be a sign which could be understood by those "in the evangelical church who are on the verge of becoming spiritually homeless and whose voices of protest in the name of the gospel go unheard."

Talks with Lutheran World Federation . . . In December the Missouri Synod met with the Lutheran World Federation for formal theological discussions. Missouri synod president, Ralph A. Bohlmann, led the delegation. During the discussion, considerable attention was given to the LWF's position that "any church applying for membership (in the LWF) understands itself to be in pulpit and altar fellowship with all member churches." Bohlmann said that the Missouri Synod "raised serious questions about the meaning of the LWF's understanding of itself as a 'communion' of churches in full fellowship with one another. We question whether the theological basis for such communion in fact exists." The LCMS, according to Bohlmann, believes that full church fellowship requires doctrinal agreement.

Islam charged with buying Christians . . . A claim by the Anglican church in Kenya that Muslims are spending millions of petro-dollars in Africa to lure Christians into the Islamic faith has stirred up a controversy in that country. Archbishop Manasses Kuria has described the move by Muslims as ungodly, saying it was wrong for a Christian to be bought into another faith. Kenyan Muslims have denied the accusation and said, "Islam does not need to use material incentives for its propagation." The charge, it is thought, stems from a recent influx of capital to construct Islamic schools and colleges.

Commitment to religion ranks second highest . . . In a study of the American home done by Louis Harris "being committed to your religious or spiritual life" ranked second highest in elements which contribute to quality of life. Thirty-six percent of the respondents termed this category "absolutely essential." It was outranked only by "having good friends," which drew a 45 percent response. In three areas of the country — South Central, Breadbasket and Southeast — commitment to religious or spiritual life ranked at the top, with 47 percent, 46 percent and 41 percent respectively. The lowest ranking came in New England with 25 percent and Mid-Atlantic with 30 percent. The margin of error in the study is plus or minus four percent.

News items appearing in News Around the World represent current events of general interest to the readers of The Northwestern Lutheran and should not be interpreted as representing the views of the editors.

Synod launches research project



John Richmond, Milwaukee-area general agent for Lutheran Brotherhood, presents a check for \$31,500 to President Carl Mischke, flanked by Pastor Paul Kelm, left, and Pastor Norman Berg. Kelm is administrator for the Board for Evangelism.

An extensive research project has been launched by the synod to determine the reasons for membership losses and effective means of retaining members.

Although past years have brought no loss in total membership to the 418,000 member synod, growth in recent years has plateaued.

The project will be funded by a \$31,500 grant from Lutheran Brotherhood and directed by Pastor Norman Berg, recently retired administrator of the Home Mission Board. The project will be under the direction of the Board for Evangelism.

Focus areas of study will be inactive members, recently confirmed youth and members who move away. A unique feature of the project will be demographic forecasting of the future of rural and small-town, upper-midwestern churches.

Lutheran church leaders meet

Representatives of the Missouri Synod, the Evangelical Lutheran Synod and the Wisconsin Synod met in Minneapolis on December 17.

The meeting was arranged to share information and, especially, to consider what is preventing the ELS and the WELS from practicing fellowship with the Missouri Synod today. The last such meeting was held three years ago.

At the end of the meeting it was agreed to hold another meeting to study the scriptural principles of church fellowship. The meeting is scheduled for November 1988.

It was primarily a difference in the doctrine of fellowship which led the Wisconsin Synod to sus-

pend fellowship with the Missouri Synod in 1961 and the dissolution of the former Synodical Conference.

Representing the Missouri Synod were President Ralph Bohlmann, First Vice-President August Mennicke and Dr. Samuel Nafzger, executive director of the Commission on Theology and Church Relations; President George Orvick,

Prof. Wilhelm Petersen, chairman of the Doctrine Committee and Prof. Juul Madson, a member of the Doctrine Committee, represented the ELS; present for the WELS was President Carl Mischke, First Vice-President Richard Lauersdorf, and Prof. Wilbert Gawrisch, chairman of the Commission on Inter-Church Relations.



Dr. Martin Luther College celebrated the anniversaries of four professors on September 20. Left to right are Professors Theodore Hartwig, Rolland Menk, Gerhard Bauer and George LaGrow. Hartwig and Bauer celebrated 40 years in the ministry and LaGrow and Menk 25 years. Bauer, LaGrow and Menk serve in the education division and Hartwig is chairman of the religion-social studies division.

Million dollar gift boosts appeal

Marvin Schwan of Sioux Falls, S. D., has committed a \$1 million matching gift to a special funds appeal by Wisconsin Lutheran Child and Family Service of Milwaukee. The gift was announced at a recent meeting of the agency's board of directors.

In making the contribution to the appeal, Schwan hopes not only to assist the agency to reach its goal, but to encourage all members of the synod to participate in the appeal according to their ability.

Schwan's "one-to-one matching gift" means that he will match dollar for dollar all gifts made to the appeal up to \$1 million. Goal of the appeal is \$2 million.

Schwan is the president of Schwan's Sales Enterprises based in Marshall, Minn. The company produces and markets ice cream and other frozen foods. Schwan also owns Tony's Pizza, Inc. He lives in Sioux Falls and is a member of Good Shepherd there.

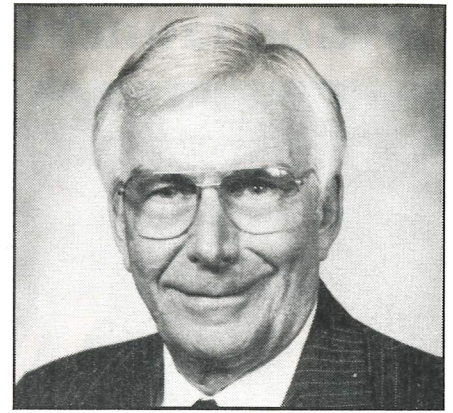
The WLCFS appeal, *Our Call*

To Serve, was announced January 1. Heading the appeal's steering committee is Richard Raabe, president of Raabe Corp. of Menomonee Falls, a specialized paint manufacturer. Raabe, active in synodical affairs for over 20 years, is also chairman of the agency's board and vice-chairman of the synod's Special Ministries Board.

WLCFS seeks the special funding in order to expand its social service programs by

- supporting new area offices in addition to the seven currently operating;
- adding counselors to each current area office;
- expanding group counseling programs;
- extending education/enrichment programs;
- developing a foreign adoption program in cooperation with the Board for World Missions, enabling WELS families to adopt overseas orphans.

In the first half of 1988 congre-



Raabe

gations will be given an opportunity to participate in the special appeal. Commitments will be sought extending over a three to five year period.

WLCFS was founded 21 years ago to serve the spiritual, physical and emotional needs of WELS families and individuals in Wisconsin. In 1978 the synod's Conference of Presidents encouraged WLCFS to serve all WELS individuals wherever it was legal and practical.

South Central District

Faith of Russellville, Ark., on May 17 dedicated its chapel which had been constructed by the members of the congregation and completed in January. The land purchased by the congregation was the site of the first Presbyterian Church west of the Mississippi River. Building committee chairman was Ricky Jones. Pastor Douglas Lange had served Faith for five years and recently accepted a call to the Arizona Lutheran Academy, Phoenix. His departure was delayed to enable him to take part in the dedication service. The sermon was delivered by Pastor John Gawrisch who had served the group during the organization period in 1981. . . . Members of **Prince of Peace in northwest Houston, Tex.**, gathered with



Martin Luther Preparatory School, Prairie du Chien, Wis., won the Class B championship in the Wisconsin Independent Schools Athletic Association with this touchdown catch by Eric Miller, beating Greendale Martin Luther 12-7. In his ninth year as coach, Coach Carl Lemke has fielded championship teams three times.

members of other local congregations on November 8 to dedicate their new worship/education/fellowship unit. Work was begun on May 17 and completed quickly through the dedicated efforts of many members in the congregation. Jeff Witt, a member of Prince of Peace in Flower Mound, Tex., served as construction superintendent directing work on the entire project. The church is located in a fast developing area of the city. Pastor Michael Albrecht has served the congregation since its beginning in 1983 and completion of the facility marks the seventh mission congregation in the district which has finished a building project in the past two years.

— Charles Learman

Southeastern Wisconsin District

The **Milwaukee Campus Ministry** now has a full-time pastor, John (Jack) Kelly. He was installed at Grace-Downtown, Milwaukee on September 27. Mark Anderson of the seminary is the part-time student assistant. . . . **Crown of Life, Waukesha** (Pastor Arnold J. Kunde), is nearing completion of an on-site parsonage. . . . **Abiding Peace of Streamwood, Ill.** (Pastor David Witte), began formal worship services in May in a day-care center. 120 people attended the first service. . . . At **Good Shepherd, Lafayette, Ind.** (Pastor James Pankow), the first formal worship service was held on September 13 with 66 in attendance. . . . Hope of West Chicago observed the 10th anniversary of **Pastor James Ziesemer's** ordination on October 11. . . . A **woman's retreat** was held October 10 at Holy Scripture in Fort Wayne, Ind., where Glenn Schwanke is pastor. Women from the Kokomo congregation and Beautiful Savior of Fort Wayne attended. The day included hymn-singing, studies on

women of the Bible, women hymn-writers and Kate Luther and a talk and films by Helen Stippick of the pregnancy counseling clinic in Palatine, Ill., affiliated with WELS Lutherans for Life. The day's events were videotaped for showing to shut-ins. . . . On September 27 **Divine Savior of Indianapolis, Ind.**, dedicated a new \$400,000 addition including a 300-capacity chapel with a new organ and additional rooms. Prof. John Jeske of the seminary preached. Daniel Kelm is pastor of the rapidly growing congregation on the northeast side of the city. . . . The new **Illinois Lutheran High School** in Crete opened with a worship service on August 25. Guest speaker was Pastor Karl Peterson, principal of Manitowoc Lutheran High School and the synod-appointed advisor to ILHS. The school is currently sponsored by only two congregations, Zion and Trinity of Crete, but by combining the upper grades of the two Christian day schools in Zion's school building, existing classrooms and some faculty were made available to the new high school now meeting in classrooms at Trinity. Opening enrollment in 9th and 10th grades is 25. Richard Bakken is the new principal. Jon Bunkowske and Beth Schuppe are full-time high school teachers and Mary Ann Hussman and Pastor John Zickuhr teach part time. Existing facilities at the two congregations should be adequate for as many as 100 students as well as the new joint Crete Ev. Lutheran Middle School and, at both congregations, existing K-4 grade schools. Next year the 11th grade will be added and in 1989, 12th grade. . . . On November 15 **First Lutheran of Lake Geneva** dedicated a new \$362,000 addition to the church and school, providing a gymnasium/fellowship area, two classrooms and other facilities. Guest speaker at the dedication

service was Pastor Donald Meier, a former pastor of the congregation. Pastor of First Lutheran is Verlyn Dobberstein and principal of the 40-pupil school is Paul Kaiser.

— James Huebner

Western Wisconsin District

On June 14 **St. John of Ridgeville** observed its 125th anniversary. The thankoffering of \$2700 was equally divided among the school building fund of St. Paul, Tomah; Lord and Savior Church, our new mission in Waunakee; and its own debt retirement fund. Daniel Falck is pastor of St. John. . . . **Eva Baumbach**, organist at St. Jacob in Norwalk for nearly 65 years, was called to her eternal home in March. . . . Another long-tenured organist of St. Jacob, **Jeannette Dreier**, was honored by the congregation on September 20. . . . On November 1 **Our Savior of Clinton, Iowa** observed its 10th anniversary with 93 in attendance at the special afternoon service. Michael Wolff is pastor of the congregation. . . . On November 8 **St. Mark of Eau Claire** celebrated its 20th anniversary. A video produced by the members chronicled the Lord's grace to the 470-member congregation which has been served by Pastor Herbert Prahll for the past 14 years. . . . On November 15 **Richard Mueller** was installed as pastor of Lord and Savior in Waunakee. He has been working this exploratory field north of Madison since the summer of 1986. . . . **Hispanic work in Madison** is again stabilized and on the move with resident pastor Tom Heyn on the scene. . . . Various members of the Blackhawk Circuit formed a **Christmas choir** under the direction of Pastor Mark Zarling of Fort Atkinson and sang in concert portions of Handel's Messiah.

— Herbert Prahll

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Blobaum, Gerald G., from Trinity, Terry, Mont., to St. Paul, Roscoe, S. Dak.
Kempf, Dennis E., from St. Paul, Bloomer, Wis., to English, Viroqua, Wis.
Meister, David W., from Hope, Louisville, Ky., to St. Paul, Neosho, Wis.
Valleau, Dennis J., from St. John, Allegan, Mich., to St. John, Lake City, Minn.
Zak, Stuart A., from Grace, Geneva, Nebr., to St. John, Lake City, Minn.

CONFERENCES

Northern Wisconsin District, Winnebago Conference, February 8 at Redeemer, Fond du Lac. Agenda: Exegesis: Matthew 10:5-15, Dare we Place a Price Tag on the Word? (Albrecht); The Cost of Christian Education in View of our Worldwide Mission (Meier).

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the ninth month of readings beginning February 16 and ending March 15.

February	16	1 Chronicles 1 — 5:14
	17	2 Ch 5 — 8:18
	18	2 Ch 9 — 12:16
	19	2 Ch 13 — 16:14
	20	2 Ch 17 — 20:30
	21	2 Ch 20:31 — 24:27
	22	2 Ch 25 — 28:27
	23	2 Ch 29 — 31:21
	24	2 Ch 32 — 33:25 / Psalms 81, 60
	25	2 Ch 34 — 36:23 / Psalm 53
	26	Joel / Psalm 43
	27	Amos 1 — 5:27
	28	Am 6 — 9:15
	29	Psalm 72
March	1	Hosea 1 — 7:16
	2	Hos 8 — 14:9
	3	Micah
	4	Isaiah 1 — 4:6
	5	Is 5 — 8:18
	6	Is 8:19 — 12:6
	7	Is 13 — 16:14
	8	Is 17 — 22:14
	9	Is 22:15 — 26:21
	10	Is 27 — 30:33
	11	Is 31 — 35:10
	12	Is 36 — 39:8
	13	Is 40 — 42:25
	14	Is 43 — 45:25
	15	Is 46 — 48:22 / Psalm 118

OWLS CONVENTION

The 1988 convention of the Organization of WELS Lutheran Seniors will be held July 12-14 at the Red Carpet Hotel, Milwaukee, Wis. An interesting program has been prepared including Bible study, workshops, displays, demonstrations, fellowship, entertainment and pre and post convention tours.

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

1988 OWLS HOSTEL

The 1988 OWLS Hostel will be offered July 15-20 at Wisconsin Lutheran College, Milwaukee, Wis. This educational program offers a variety of courses and experiences. Meals and lodging are provided.

For specific information and registration materials contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357

YOUTH RALLY

The Northern Wisconsin District Youth Rally is being hosted July 26-28 at Michigan Tech University in Houghton, Mich. For information contact Pastor Bruce McKenney, 3115 Meadow Ln., Manitowoc, WI 54220; 414/684-4327.

FAMILY THERAPIST NEEDED Immediate opening

In order to serve the needs of increasing numbers of our people who wish to make use of counseling services offered through Wisconsin Lutheran Child & Family Service's Appleton office, we are seeking an additional qualified therapist. Qualifications: WELS (or ELS) member; master's degree in counseling or related field; and experience in family therapy. Contact or send resume to Joanne A. Halter, director of social services, Wisconsin Lutheran Child & Family Service, 6800 N. 76th St., P.O. Box 23980, Milwaukee, WI 53223; 414/353-5000.

BULLETIN BOXES

Available for cost of shipping: Bulletin boxes; two sections 70" by 44", 105 boxes. Each box 5 3/4" x 3 x 7" deep. Birch construction. Contact Pastor William Carter, Rt. 1, Box 9A, Coleman, WI 54112; 414/897-3422 or 897-2723.

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CAMPUS RALLY '88

The Campus Rally '88 will be held in Madison, Wis., April 15-17 for college-age adults 18-25 years or to anyone interested in campus ministries. The theme of the rally is "Who Cares?" and the cost is \$45.00 which includes lodging, workshops, speakers, student forum, banquet, live entertainment and Christian fellowship. For further information contact Karen Luedtke, 415 Barnard Hall, Madison, WI 53706; 608/264-0482.

VACATIONING?

When vacationing or fishing on the beautiful Kenai Peninsula, worship at Grace Lutheran, Kenai/Soldotna, Alaska (Ciechanski Rd. just off K-Beach Rd.) 11:00 a.m. Pastor Freddy Krieger, Box 1683, Kenai, AK 99611; 907/283-9551.

ANNIVERSARIES

Lake City, Minnesota — St. John (100th), June 11-12. For information contact Centennial Committee, St. John Ev. Lutheran, 6th and Chestnut St., Lake City, MN 55041.

NAMES WANTED

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

Kalispell-Whitfish-Columbia Falls-Polson-Ronan, Montana — Pastor Robert Koester, 345 Strand Ave., Missoula, MT 59801.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

PANAMA CITY, FLORIDA — Panama City Lutheran, Wilson Funeral Home Chapel, 214 Airport Rd., Panama City. 9:00 a.m.; SS/Bible class, 10:30. Pastor Richard H. Warnecke, 2914 Jenks Ave., Panama City, FL 32405; 904/769-9616.

NORMAL, ILLINOIS — St. Mark, 10:15 a.m.; SS/Bible class 9:00 a.m. Pastor David Ehlers, 1710 W. College Ave., Normal, IL 61761; 309/454-4314.

FAIRPORT, NEW YORK — Prince of Peace, Fairport Montessori School, 625 Ayrault Rd., Fairport. 9:30 a.m.; SS/Bible class, 11:00. Pastor Charles H. Heup, 72 Squire Dale Ln., Rochester, NY 14612; 716/227-6444.

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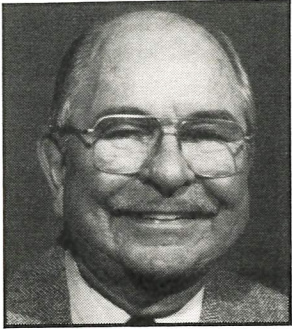
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Ordinarily our synod conventions receive little attention in national Lutheran publications, limited, perhaps, to a paragraph on the election of the president. The 1987 convention was no exception. But in addition to the election news, most also carried an item about a proposed name change of the synod, omitting the name "Wisconsin" as "too parochial."



If our readers are as interested in the change of name item as was the national Lutheran press — and your letters indicate this to be so — it is time for an update on the proposal. The 1987 convention (as conventions often do) called for the appointment of a special committee.

The committee has now been appointed. Named chairman of the seven-member committee is Richard D. Balge, dean of students and professor of history at Wisconsin Lutheran Seminary, Mequon, Wis. Other members named were Robert W. Adickes, principal of Arizona Lutheran Academy, Phoenix; Walter Andrus, D. D. S., Woodruff, Wis.; President Walter F. Beckmann of the North Atlantic District; R. Bowen Loftin, Ph.D., professor of physics at the University of Houston; James P. Schaefer, editor, Milwaukee; and Edward Scott, syndicated columnist living in Denver. The committee has yet to hold its first meeting.

The convention gave the special committee three assignments. First, the committee is "to seek input from the 1988 district conventions concerning the name change." Secondly, it is to "determine expenses involved to effect a name change." Thirdly, the committee is to "report its findings to the 1989 synod convention."

I don't think anyone should fear that either the committee or the 1989 convention will act precipitously. Past history argues against hasty action. In the past 137 years the synod has changed its name only three times, and all of them retained "Wisconsin."

The original name adopted in 1850 was the "German Evangelical Lutheran Synod of Wisconsin." In 1892 when the synods of Wisconsin, Minnesota and Michigan formed a federation, the name was changed to the "General (Allgemeinen) Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and Other States." In 1917 when the three synods merged, the name was shortened to the "Evangelical Lutheran Joint Synod of Wisconsin and Other States." The final change to the "Wisconsin Evangelical Lutheran Synod" was made in 1959.

Only once in all those years was there a determined effort to remove "Wisconsin" from the name. In his history of the synod, Prof. J. P. Koehler has this account of the 1892 change: "There was strong sentiment in favor of 'Northwestern Synod' (cf. Northwestern College, Northwestern Publishing House, Northwestern Lutheran) but the counsel prevailed that the historical identity of Wisconsin should be preserved." The name "Northwestern" derives from Wisconsin's position on the northwestern edge of the old Northwest Territory created by Congress in 1787. The name still persists in such national companies as Northwestern Mutual Life Insurance Co., headquartered in Milwaukee.

Whatever the outcome of the special committee's report, one can predict there will be no rush to change anything. We'll keep you informed.

James P. Schaefer



Investment

advice

Need some investment advice? If you were one of the millions who lost money in the Wall Street crash recently you might be interested to read on.

I got a couple of interesting pieces of mail the other day, both related to two investments I made early in October.

I had some extra cash at the end of the month so I decided to add to my investments. My timing couldn't have been worse in one case. The first was a mutual fund and the week after the money was added the stock market collapsed. That accounted for one of the pieces of mail — a statement showing my fund was now worth less than the amount of money I'd put in it. Money lost (and the hours it took to earn it) in the short space of a few hours market trading.

But the other investment I made that day in October was different — the "statement" I received reported fantastic profits! The money had already begun to show positive results. I have to admit I wasn't too surprised though because the second investment wasn't in the normal financial markets. This investment has a special feature — it is absolutely *guaranteed* to show a profit no matter what the stock market does and will always be sure to prosper and grow. Now who in the world can make

by Rick Wilking

a guarantee like that? Nobody in this world of course — but God in heaven can.

You see, the second investment had been a donation to the WELS civilian chaplaincy program — part of the WELS Special Ministries Board and the part of the WELS that most affects those of us living in Europe. That "statement" I got the same day I learned my mutual fund had fallen apart was a letter from the board thanking me for the donation. It outlined all the ways the WELS uses the money, including supporting two pastors in nearby Germany to minister to us.

And that guarantee I mentioned? God tells us his word will never return to him "empty." Isaiah 55:11 says, "So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it." That means our donations to the Lord's work are likewise blessed and we have God's promise of a positive result.

And that's the best investment advice you can get!

Rick and Sharon Wilking live in Switzerland where he is a professional photographer.