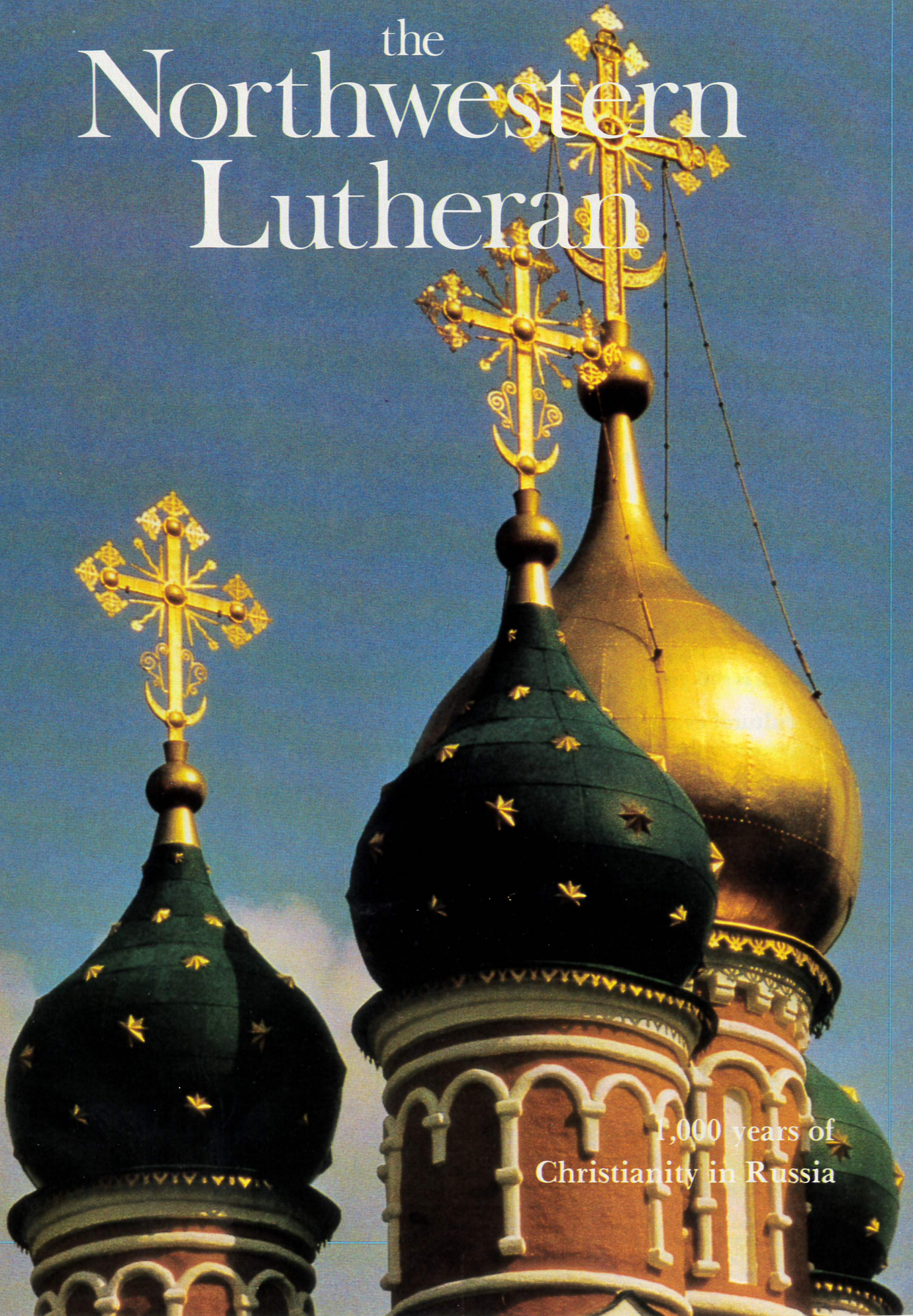
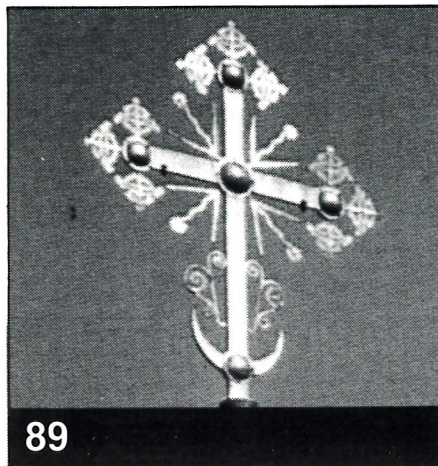
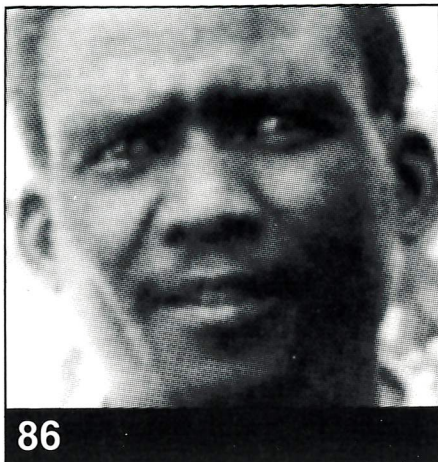


March 1, 1988

the Northwestern Lutheran

1,000 years of
Christianity in Russia





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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Editorial office

Rev. James P. Schaefer, Editor
The Northwestern Lutheran
2929 N. Mayfair Road
Milwaukee, Wisconsin 53222-4398
Phone 414/771-9357

Beverly Brushaber, Assistant Editor

Contributing editors

J. G. Anderson, R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, V. H. Prange, C. Toppe.

District reporters

K. Pasch (Arizona), B. Ragner (California), G. Lemke (Dakota-Montana), E. Schaeewe (Michigan), R. Edwards (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), F. Hemmrich (South Atlantic), C. Learman (South Central), J. Huebner (Southeastern Wisconsin), D. Kipfmiller (Western Wisconsin).

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COVER: The onion domes of an unused church a block off Red Square.

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The cross and the impossible

by Robert H. Hochmuth

Christ crucified — the power of God (1 Corinthians 1:24).

It's a remarkable contrast: Power linked with one who surrenders to be executed on a cross. The apostle was taking into account that many people of his day spurned Jesus' offer of pardon and life, harboring contempt for one who died in shame and apparent defeat on a detestable cross.

No surprise to Paul that some people wanted to write off Jesus as a loser who ended up being led to a wretched death. After all, there had been a time when he too had despised the crucified. He had no intention of downplaying how loathsome crucifixion was. If anything, he underscored the shame and contempt which Christ endured. He wanted to make this very point: Jesus who apparently surrendered to die abandoned and defenseless is the power of God.

Expectations

Paul was aware, of course, that many of his contemporaries had been looking for the coming of a Messiah, and he was completely cognizant of the kind of Messiah they sought: an aggressive, dynamic hero, making other nations sit up and take notice while delivering his nation from foreign domination, one who would restore national pride by forceful measures to improve their lot economically and politically. For them the report about a young carpenter executed by Pontius Pilate was unimpressive. For them Jesus was a letdown.

Miraculously feeding thousands, subduing storms and overcoming physical afflictions, all fit their picture of the promised one. They could associate such conclusive actions with the power of God.

One of their leading countrymen had once acknowledged: "Jesus, no one can do the miracles you are doing, unless God is with him."

Not just powerful

Paul too might well affirm that Jesus was the powerful Son of God; more than that, he possessed the omnipotence of God. The Son's role in creation estab-

lishes this. But the apostle's point here is not: Jesus *has* the power of God, but: Jesus, the crucified, *is* the power of God.

If we state that Jesus is powerful, we express confidence that he is able to be a helper. When Paul declares: "Jesus *is* the power of God," he is proclaiming something even more significant.

A hopeless situation

Jesus is the one through whom the Father accomplished the impossible; it's a situation which, without Jesus, could never have been resolved. It would be an unalterable article in divine justice: people who violate God's holy standards are subject to death and damnation. God could not change and become indifferent about evil, and we children of Adam did not have the ability to transform our sinful nature. There was no power on earth that could restore us to the family of God. Our doomed state was insurmountable — until Jesus entered the picture.

Monumental achievement

He changed our status completely, once and for all, not by exercising omnipotence, not by some cosmic pyrotechnics, but by surrendering to take the consequences of our offenses as our substitute. When he was shamed and crucified in our place, justice against our guilt was carried out to its fullest — but without crushing us. When death had uncoiled and released its venom against him, unworthy violators of God's standards were not only delivered from damnation but were transformed into ransomed and restored citizens of heaven, totally acceptable in the Father's presence. For us mortals the greatest accomplishment in all the world was brought about by the crucified. He is the power of God. A truth to cherish. A treasure to share. □



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

We are all sinners

It is a Bible teaching etched deeply in the memory of many: "There is no difference, for all have sinned and fall short of the glory of God." Each of us individually knows the truth of Paul's statement to the Roman Christians: we are all sinners. It is a truth not to be forgotten or belittled.

But does the fact that we are all sinners make all sins the same? I pose this question for the members of my adult membership class: "Are some sins greater than others in your opinion?" One reason for this question is to be able to explain that in God's sight there is no distinction between greater and lesser sins, no categories for sin labeled "mortal" and "venial." Sin is sin. The person who breaks even one of God's laws is a sinner.

But does this fact make all sins the same? A prominent political figure excused his own immoral actions by saying: "We are all sinners." He observed that some of the nation's most effective leaders "have not led perfect lives. We have never expected perfection from our leaders, and I don't think we should start now."

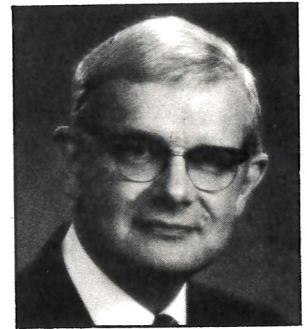
This statement obscures an important distinction. Sin as it affects a person's relationship with God must be distinguished from sin as it affects a person's relationship with other human beings in society. From a human point of view eating the forbidden fruit in the Garden of Eden would not be classified as a dreadfully wicked act; yet this "little" sin destroyed the perfect, holy relationship between God and the human race. In our relationship with God every sin, no matter how trifling, takes away from his glory.

But in our relationships with one another in this world not all sins are the same. The hateful word is not nearly so serious as the smoking gun. The inattentive participant in worship is not so harmful to the church as the treasurer who robs from the offerings. The political candidate will not be judged nearly so harshly because of broken campaign promises as for unfaithfulness to his wife.

Ben Franklin carried on a correspondence with the famous English preacher George Whitefield. In one letter Franklin expresses his pleasure to Whitefield for his "frequent opportunities of preaching among the great. If you can gain them to a good and exemplary life, wonderful changes will follow in the manners of the lower ranks."

Franklin knew well the truth of the maxim which says that people will follow the example the king sets. Citizens of a nation do well to look for leaders who set high standards of personal morality. The truth that we are all sinners dare not become a trash can in which to dispose of evil deeds.

Victor H. Prange



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

Colossians 3—4

by Julian G. Anderson

In the last issue we covered the main message of this letter, which was aimed at the false gnostic prophets. As we begin now Paul is still speaking about

Our new life in Christ (3:1-17)

See how Paul stresses the fact that our conversion is what John calls the first resurrection — rising from spiritual death, in which we were all born, to a whole new life. And our outlook must thus be changed also, so that we think about heavenly things, not earthly things. And the all-important truth is that “Christ is our life.” That means that so long as we continue to be “in him” through our faith, we have eternal life.

Therefore we must try to kill everything that belongs to our old Adam and the sinful world about us, and get rid of all sinful habits and behavior. And we must let the Holy Spirit strengthen our new self that was born again when he brought us to faith, and let him fill our hearts and minds with the full knowledge (gnosis) that can only come from God’s word. This, in turn, will help us to grow towards our ultimate goal, when we shall again be the true image of God, since Christ will be living in all of us in all his holiness (3:1-11).

Then Paul continues, “God loves you, and he has chosen you to be his own people who will serve him” (3:12). This is the process of being changed from sinners to saints by the power of the Holy Spirit, working in our hearts through the word. But what a miracle it is that “God chose us!” Yes, we didn’t choose him; he chose us, sinful creatures who had no love for him at all. Yes, he chose us to be his own people. And as his people, rescued from eternal death and damnation, we must willingly and lovingly serve him, as the Holy Spirit fills us more and more with God’s wisdom, as we read and study his word. And our aim must be to reach that point where our hearts are truly “filled with Christian love,” living in peace with both God and man (3:12-17).

Our relations with others (3:18-4:1)

First Paul makes it clear that our relations with others begin at home. “You wives must obey your husbands, since this is your Christian duty. And you husbands must love your wives, and not be mean and nasty to them. You children must obey your parents

and do everything they say, for this pleases the Lord. And you fathers mustn’t make your children angry and upset, because you don’t want them to get so discouraged that they lose all interest in everything” (vv. 18-21).

In our days the idea of the home as the center of our life is fast fading from the picture. Our modern life styles are so filled with activities of all kinds outside the home that there is little or no time left for any home and family activities. And we can all see the sad results of all this on every hand. The lesson is clear — that if our home-centered and church-centered activities vanish, our “civilization,” in its true sense, will also vanish.

The section on slavery, of course, has no significance for us, except for the fact that what Paul sets forth as the proper attitudes for slaves can be applied to the conditions that should exist between employees and employers — that we should “serve them with a sincere heart,” and give them the respect due them, and “work at our jobs with all our heart, as though you were working for the Lord, and not for men.” And Paul reminds us of another general truth — that “the person who does wrong will get what he has coming for what he has done, for God doesn’t have any favorites.”

Then Paul adds a few words which apply to employers and management personnel — “You masters must always do what is right and fair for your employees, because you know that you also have a Master in heaven” (4:1).

Miscellaneous matters and personal greetings (4:2-18)

This section reminds us that this was truly a letter from Paul to his friends. Note that in verse nine Paul mentions the fact that he was sending Onesimus back to his master Philemon in the care of Tychicus, who was also carrying this letter, and the letter to Philemon, and yet another letter, which we will study in the next few installments. Notice all the people who were living with Paul in Rome, and who were sending their greetings (vv. 10-14). And note that he tells them that there will be *another letter* coming to them from Laodicea. We’ll start our study of that one next time. □

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

Portrait of Professor Hachibamba

First national principal in the LCCA

by Ernst R. Wendland

It was a severe blow to the young student. He had just been expelled after only six months of his first year of secondary school — at a time when less than five percent of primary school “leavers” in the country were being accepted for higher training. But worse than that was the reason for his dismissal: he was accused of stealing a cow — one of the lowest crimes a person could commit in Tonga society, where cattle formed the heart of the people’s culture. And the thing which made the whole affair hurt most of all was that it was the young man’s own uncle who had laid these damning charges before the headmaster. A later local court case showed the boy to be completely innocent, the unfortunate victim of his uncle’s jealous concern over the academic failure of his own sons. But the damage had already been done. The student’s reputation was ruined; now he seemed to be cut off from any type of promising career in a new nation where education was the ticket to a prosperous future. He would have to spend the rest of his days tending and subsequently raising cattle — not a bad life, to be sure, but certainly one that was a good deal less than his capabilities as well as his previous expectations.

But the young man was blessed with an exceptional father. This stalwart Christian had already decided that his first-born son was going to be a pastor. He had planned that after his secondary education the boy would attend a Seventh Day Adventist theological training school which was located about 50 miles away. But then another crisis arose: a controversy broke out in the SDA congregation of which the father was a member, and as a result he stopped attending that particular church. It was about this time that another son of the village returned home for a



Prof. and Mrs. Hachibamba and family.

visit after his first year at the new Lutheran Bible Institute in Lusaka, the capital city of Zambia. This student spoke so highly of the Christian training which he was receiving that the father decided that his boy, too, should have such an education. So it was that in 1965 the young man of 20 years entered the second class of the LBI.

Double schooling

Salimo Hachibamba Maambo was baptized by his principal, Pastor E. H. Wendland, in 1966. Bible institute studies did not prove to be too difficult for him so he continued to work at various secondary school subjects on the side. Upon graduation in 1967, Salimo experienced another disappointment in that he could not be assigned as an “evangelist.” The one available congregation rejected him because he was “too

young" they said. Thus he had to wait a year before he finally received a call to Mulonda in the Mwembezhi area. But he worked hard there and a year later (1969) he was invited to become one of three members of the first seminary class of the Lutheran Church of Central Africa. "I did not have to make much of a decision," Pastor Hachibamba recalls. "My supervising missionary just told me that he thought I ought to become a pastor and that I should pack my belongings so he could take me to Lusaka the next week."

His seminary training went smoothly, the only hitch being that he had to get married in his second year. Now this is not as bad as it sounds: in Africa a person is not considered to be a "man" (or "woman") until he (she) is married. Therefore it is a requirement that seminary students be married men. However, because of his relative youthfulness, that is, in a traditional context, Salimo did not feel that he was quite ready yet. But rules are rules, and so it was that he received a little pressure from the faculty to go out and find a wife, which, according to Tonga custom, his father did on his behalf. The wedding of student Hachibamba and Betty, who had recently completed secondary school, took place at one of the oldest Lutheran churches of the Mwembezhi area in her home village, Cabota ("it is good").

Salimo graduated from the seminary in 1972 and was assigned as a vicar to serve at the LBI/Sem as the first national instructor on its staff. Though he was now teaching, he never lost his desire to learn. In his spare time he continued to pursue the secondary education that had been denied him. Thus it was a great moment for him when several years later he passed the nationally administered Cambridge General Certificate Examination (GCE). He had completed what is equivalent to our entire high school course solely on his own through self-study. What is more, his grades were so good on that final exam that he was later invited to become a student at the new University of Zambia, an achievement which is attained by only one percent of those who attend school in the country! But the Lord led him to resist this great temptation to worldly wealth and prestige and to continue serving the LCCA.

A rocky road

After completing his vicarship and passing his final seminary exams, Pastor Hachibamba was called permanently to become a member of the LBI/Sem faculty. This was not an easy assignment, especially for someone who did not particularly like classroom teaching. "I would have much rather gone out to

serve in one of our rural congregations," he says, "but again I did not have much choice in the matter." He knew what was expected of him, being the first African member of staff, and that one day he might be asked to serve as principal. This was not a pleasant prospect as far as he was concerned. He also felt inadequate and unprepared as a teacher: "I did not think that I was trained well enough to do the job I was called to do." So he began private studies in biblical Greek and Hebrew from expatriate colleagues. He also found it difficult to pace his courses, thus finding at times that he had finished teaching a two-semester subject in one semester!

Living conditions were not what they might have been either. For several years he had to live with his growing family (now numbering seven children) in a regular student house on campus, and this did little to help his morale or his status as an African "professor." Indeed, a number of his national colleagues regarded him as being little more than an "employee" of the principal in a "bwana-servant" relationship. It is not surprising, then, that there were a number of times when he was ready to call it quits, not only from the school, but also from the ministry entirely since he felt sort of "trapped" in the position he was in, not least of all by the expectations of others, both black and white.

From "dean" to "principal"

But by the grace of God, Pastor Hachibamba persevered and remained at his teaching post despite the difficulties. During these critical years he was helped by a series of sympathetic expatriate principals who gave him advice and encouragement along the way—E. H. Wendland, D. W. Fastenau and M. C. Krueger. His father, too, urged him to stick it out. He also fondly remembers another person who helped both him and his wife during their trying times and that was, as he says, "the only woman I ever called 'mother' other than my own," the late Mrs. Betty Wendland.

As the years went by, the time drew nearer for him to assume the duties of principal. This was not a job that he looked forward to. By now he was an experienced and effective teacher, but he very much disliked administrative work. He still does. The only reason he finally agreed to become principal was "to make it easier for another national to follow me." Somebody had to "sweep away the dew from the elephant grass," as the African saying goes, that is, to be the first to make a way along the bush path in the morning, and he somewhat reluctantly decided that the Lord had called him to be the one. To make the

transition a little easier, he first entered a position specially created to help prepare this way, namely, "dean of students." Then, at the beginning of the 1986-87 school year, Pastor Salimo Hachibamba was formally installed into his office as principal of the Lutheran Bible Institute and Seminary.

The first year of his principalship is behind him. It was not an easy one. As the Chewa proverb so bluntly puts it: "The chief is a dumping ground!" Whenever anybody on campus has a problem, whether major or minor, he is the one they first turn to.

Yet at the same time, the close, almost familiar relationship that he used to enjoy with students is gone: he is now the boss! A school year which began with 15 students (together with their families) ended up with 12. It is a sad task to have to tell an individual that he must discontinue his studies, whether or not an overt violation of the rules of the school has taken place. It is not easy to have to announce to the student body that the school will no longer be providing, at great expense, their food "rations" as in the past. Instead, in the interest of personal stewardship as well as that of the church at large, they will have to take care of themselves, being supplied with a basic monetary subsidy which is equivalent to that received by other church workers. The faculty is there to support him in these and other difficult decisions, but the responsibility weighs much more heavily upon the man at the top.

One of Principal Hachibamba's main goals is "to better prepare the student to face what he is going to experience as a new graduate." And part of this preparation involves removing as much as possible of the artificial aspects that surround an institutionalized training program. Closely related to this, he sees the need to promote both among students and the LCCA at large the idea that the LBI/Sem is *their* school. They must learn to assume a greater measure of the responsibility for its support and development as a strongly confessional, Lutheran training facility which is so vital for building the church both within and without.

Other endeavors

Over the years Pastor Hachibamba has served the LCCA in a number of other important capacities over and above his duties as teacher and now principal. He has always had from three to six congregations to supervise as pastor in the Chelston area. This consumes most of his weekends, but it is time well spent for he feels that a seminary instructor must "remain in contact with the people he is training men to serve

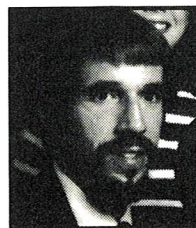
with the gospel."

For ten years he acted as the vice chairman of the LCCA. As principal he is an ex-officio member of the synod's Committee on Doctrine and an advisory member of the LBI/Seminary Board of Control. He was recently elected chairman of the Committee on Finances and Stewardship. Principal Hachibamba has energetically pursued the latter office, to the point where in many places in Zambia, at least, he is known as "Mr. Stewardship." He is working hard with his committee to promote the idea of "self-support" in the LCCA along indigenous lines to gradually reduce the synod's financial dependence upon WELS. Pastor Hachibamba has been one of the major translators of LCCA literature in his mother tongue.

As an outgrowth of this work, he was selected in 1980 to serve as coordinator of the New Chitonga Bible Translation Project under the auspices of the Bible Society of Zambia. His influence here has been considerable, but that is another story. Suffice it to say that under his leadership a completely new translation has been prepared, one that is exegetically faithful to the original, yet one which at the same time idiomatically speaks the language of the people for whom it is intended, whether they happen to be Lutherans or not.

Author's postscript

I have known Pastor Hachibamba as a friend and colleague for almost 20 years now. I was once his instructor, now I serve under his principalship. He has taught me, and a good number of other missionaries, many things — not only about local customs and a traditional way of life, but more important, about how to view the interpretation and application of the Scriptures from an African, as well as a Lutheran, perspective. The human condition being what it is, we will always have our differences. But our cross-cultural partnership in the gospel ministry, each with his own special interests, abilities and areas of responsibility, has been of great mutual benefit. This is the personally rewarding type of ministry which is being carried out in the LCCA today — even as it has been in the past: black laboring with white as together we "fight the good fight of faith" in Central Africa. □



Ernst R. Wendland is language coordinator for The Lutheran Church of Central Africa.

1,000 YEARS OF CHRISTIANITY IN RUSSIA

by Dennis A. Kastens

This June (1988) marks the 1,000th anniversary of the baptism of a prince named Vladimir in what is now the Ukrainian Soviet Socialist Republic. That baptism signaled the formal beginning of the Orthodox faith in the U.S.S.R.

Although Christianity today is severely curtailed in the Soviet Union, there are plans to celebrate. For despite intense persecution since 1917, there are yet an estimated 97 million believers within the country. (This is about 35 percent of the total population of 275 million.)

Accelerated beginning

After living a profligate life, Prince Vladimir underwent a radical conversion which moved him to renounce his 800 concubines, his pagan beliefs and his sensual life style and receive baptism at Kherson in the Crimea in 988. Returning to Kiev (which was then the capital), he converted his people to the new faith, asking the populace to undertake collective baptism, destroy their idols and follow Christ.

Importance of Princess Olga

The rapid conversion of the Russian Ukraine was especially due to the many nominal Christians already present. They had been exposed to Christianity after the A.D. 955 conversion of Princess Olga (c. 889-July 11, 969), grandmother of Vladimir, but had remained undercover due to the pagan convictions of Prince Svyatoslav (son of Olga and father of Vladimir). Since Olga was over 65 years when converted,

this was too late to influence her son; however, her godly example and prayers eventually were to have an effect upon grandson Vladimir.

Immediate change in society

Vladimir founded numerous churches, established schools, protected the poor and introduced ecclesiastical courts. Various of his former concubines, including his principal wife, became full-time religious workers. With his neighbors Vladimir henceforth resided in peace. He died a natural death, passing at about age 69 on July 15, 1015.

Russia remained essentially Christianized as all countries in Europe during the centuries which followed. The people were devout in public worship, diligent in sending sons and daughters into full-time church vocations and conscientious in maintaining churches and institutions of mercy. What accounts, then, for the dramatic overthrow of the established church in 1917 and subsequent Marxist atheism which caused at least half the populace to fall from the faith almost overnight?

Causes of defection from the faith

The Scriptures were not in the language of the people during most of Russia's religious history. Not until about 100 years ago were they translated into Russian. Thus, for almost 900 years, Christians did not have access to the word of God in their own vernacular. (Old Slavonic and Greek were the prevailing ecclesiastical languages.) As long as the common man remained illiterate (which was the case in most of Europe until the 1600s and much of Russia until the late 1700s) this problem was not critical.

However, with the many exposures, temptations and challenges which literacy brings, it is important for Christians to have access to Holy Writ in an understandable language. The Holy Spirit needs this vehicle to impart and sustain saving faith. Since the vernacular Bible was first made available hardly a generation before 1917, the populace was ill-equipped to ward off the assaults of atheistic Marxism and iconoclasm at that time.

Another factor which brought about so dramatic a demise of Christendom was the subservience of the church to the state. In America we enjoy a separation of church and state. In medieval Europe the state was generally subservient to the church. These relationships serve to keep the visible church at least outwardly strong.

When the church is controlled or supported by the state, however, it is at the mercy of the political leader-



This lovely church is used exclusively for folk dancing and musicals.

ship. Parishioners stood helplessly by when the church toppled in 1917. They didn't intercept. Because they had not been involved in leadership earlier, it was out of character to do so then. Consequently, at least 31,779 churches, 3,334 seminaries (academies, colleges and schools of theology) and 1,600 convents were closed during the years following.

Resurgence following World War II

During World War II the government allowed a number of churches, seminaries and related institutions to reopen because citizens needed to be invigorated spiritually to withstand the privation, bloodshed and death brought on by the conflict. Since that time there has been a measure of religious toleration in the Soviet Union. This exists primarily as a "concession to the masses who refuse to be enlightened by

the principles of atheistic Marxism." Since these "masses" are not allowed leadership positions in governmental or political life, the authorities permit vestiges of religion to remain. However, no member of the Communist Party, no leader in communal, academic or scientific life is knowingly permitted to be a practicing Christian.



Partly ruined church near Mtskheta, Georgia.

The church underground

Since the established Russian Orthodox Church and the registered churches of other denominations are essentially under government control, the Christian religion cannot serve as much more than a handmaiden to the Soviet system. "We must obey God rather than men," would hardly be a proclamation of the organized church. Those who sincerely try to follow Christ generally participate in the "underground" church where the word of God cannot readily be curtailed by political or governmental strictures.

In 1982 there were an estimated 80,000 unregistered parishes and 8,000 registered congregations of various denominations. Among the latter were 431 registered Lutheran churches and about 500 non-registered congregations serving an estimated 700,000 Lutheran souls.

This situation is similar to that of the early Christians in the catacombs during the centuries of persecution in the Roman Empire. The Christians remained there until deteriorating moral, ethical and



For propaganda purposes, churches are carefully reconstructed.

spiritual conditions became so bad that society was open to their proclamation and life-transforming activities. That appears to be what must happen in the U.S.S.R. in order for the gospel again to go forth. Millions of Christians have been persecuted, imprisoned and put to death in this century as a witness to the importance of their religious convictions.

Such martyrdom has served to fortify the faith of believers and to capture the attention of non-Christians.

Exitlessness and futility.

With no meaning or destiny for life, except as it benefits the state, many Soviets view life as a futile and purposeless existence. Male life expectancy consequently dropped from 67 years in 1964 to 61.9 years in 1980 despite significant medical advancements. "Urban families in the U.S.S.R. devote nearly the same proportion of their weekly budget to alcohol as U.S. families do to food," cites *The Wall Street Journal*. Many citizens are drinking themselves to death rather than enduring a long life under the Kremlin's oppressive rule. A savage moral bareness is the legacy of

Marxist Leninism. The Soviets have coined a word for this hopeless plight — exitlessness.

The nation is learning that morality and ethics cannot exist for long without religion as a constant inspiration. As a KGB major recently said, he is scouting desperately for a moral vehicle and it most likely will be a religious one. "I'd rather have the young in church than involved in substance abuse," were his words. If this perceptiveness prevails, the Russian proverb (teaching that Satan eventually overdoes himself) may come true:

If you pound a stick, it may break. But if you pound too hard, it will stick.

Future of Christianity in the U.S.S.R.

While the future path for religion in the U.S.S.R. is impossible to predict, many Christians in the east and west are expectant. Malcolm Muggeridge has written:

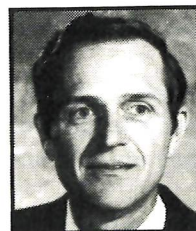
After more than half a century of authoritarian government bent on extirpating the Christian religion and all its work, Christ is alive in the U.S.S.R. as nowhere else.

French writer Francois Mauriac has said that if he saw light anywhere in the world, it was coming from Russia.

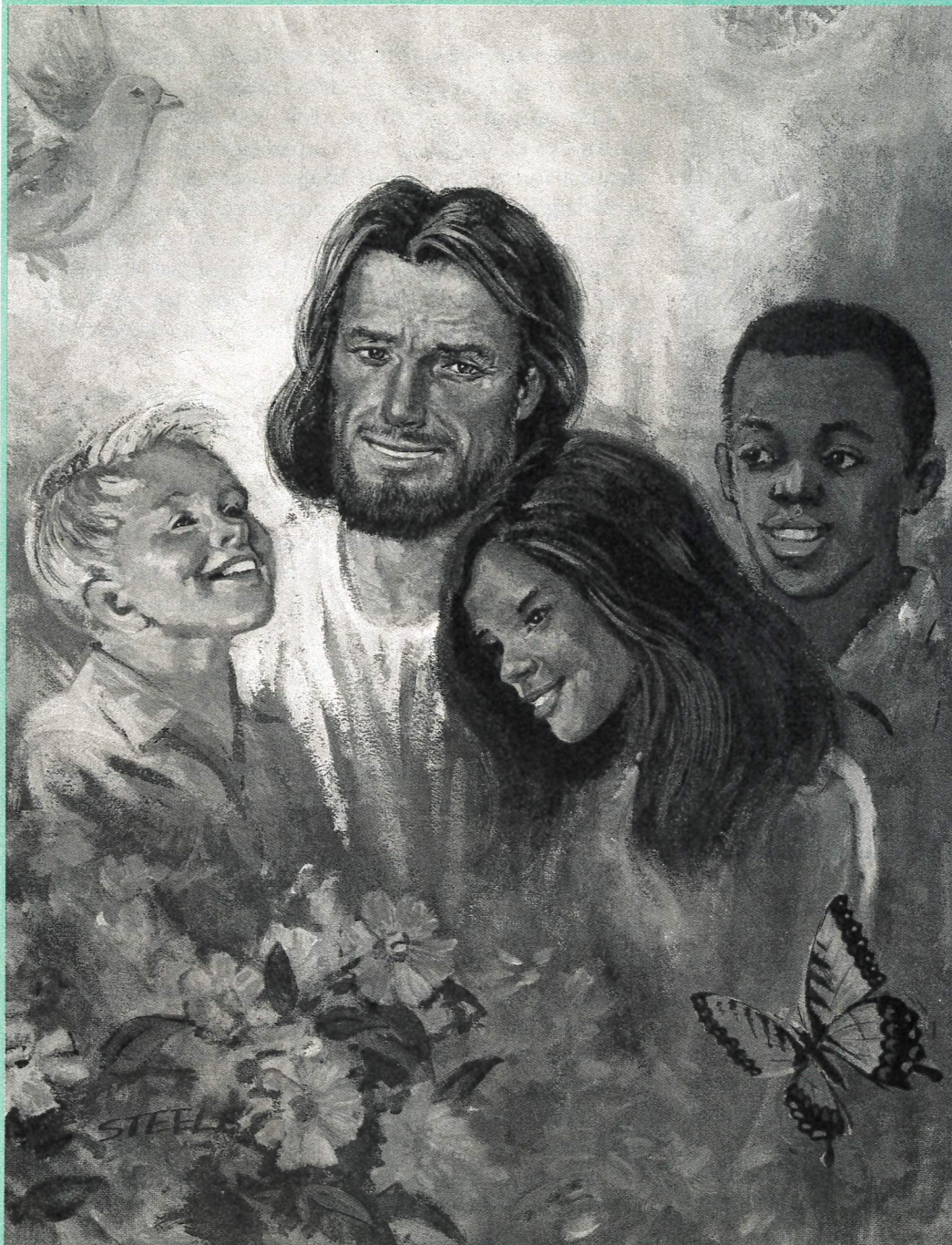
Some European Christians envision a spiritual fire in the U.S.S.R. and its satellites that will spread beyond its borders, kindling renewal in other countries. An east-block scientist lately said:

Communism with the suffering it has brought to believers has swept away corrupt and lukewarm Christianity from the U.S.S.R. It has created a vacuum in millions of people . . . which can be truly filled only with vital Christianity . . . And that is happening — Christianity, purified and revitalized, is spreading throughout the country.

Seventy years of militant atheism has not incinerated the legacy of 1,000 years. The words of Jesus, "I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:18) hold true also in the Soviet Union. Out of the ashes of atheism, a phoenix of religious revival may well arise. Anticipating that is cause for celebration during this festive year. □



Dennis Kastens is pastor of Good Shepherd, Collinsville, Illinois.



The Christian in the midst of a changing culture

by Thomas A. Heyn

I hadn't driven that section of road for several years. The road sign said, "No U-turn," and underneath, "No se gire en U." What in the world was that? Why were they adding Spanish to the road signs in this part of the country? I was used to seeing bilingual road signs in Canada. But in the midwestern United States?

If you've looked around your neighborhood lately, you may have seen some surprising changes. Do you know who our new neighbors are? They come from Latin America or Southeast Asia.

Recent studies conclude that Hispanics will be the

fastest growing minority in the United States at the end of this century. Parts of Miami, Los Angeles and New York already have "cities" within the city where a child can attend school, go to the grocery store, play at the park and grow up without ever hearing English. Some states are steadily becoming more bilingual. It is debatable whether or not that is wise, but it is happening.

More refugees and immigrants arrive in North America from Asia than from any other part of the world. Once you could get your choice of Chinese or Japanese food at an oriental restaurant. Now you can

find Thai, Vietnamese, Korean and other Asian restaurants (and grocery stores) as more Asians immigrate and become a sizable part of our society.

Meanwhile, the black minority in the U.S. continues to grow almost twice as fast as the white population. It will play an increasing role in shaping the culture of North America.

Most Wisconsin Synod members trace their roots to northern Europe and are part of the vast middle class of North America. We will find ourselves in a shrinking majority as the makeup of our society rapidly changes.

That's something for us to think about. It's especially important for us as Christians whom God has placed into this rapidly changing society. What do these changes imply for us, if we are going to be faithful disciples of Jesus Christ? What are the implications of this for the church body to which we belong?

The cultures of these people are different from ours. Their values are different. Their traditions and customs are different. Their religion, their language, even their family structure may be very different from ours. They see life through eyes different from ours.

We react by isolating ourselves from them, thinking that we avoid the problem. That's what we do in the majority of cases. Someone new moves into our neighborhood, or into our apartment complex, someone who doesn't speak our language, or speaks it differently from the way we do. We observe their customs, see their values, and because of the strangeness of it all we avoid them. It's the easiest thing to do.

Perhaps it is fear that we feel, the fear of change, the fear of the unknown, the fear that we are going to have to re-evaluate our traditions, our way of doing things, and that we are going to have to change and to accept those people with their different ways of doing things.

Or perhaps we look at the whole situation with anger. Do we feel threatened that "they" are taking over? Do we feel that "they" don't belong here? (On the other hand, what divine right do "we" have to be here?)

On the other hand, we can open our eyes to the tremendous opportunities that God is laying before us. Nation after nation, and government after government closes its door to westerners, and especially to North American Christian missionaries. The people from those same nations pour into our land. What tremendous mission opportunities! Our Lord has told us that he wants his kingdom of believers to be made up of people from all nations, all cultures, all

languages. More precisely, it's not what he merely wants; it is what he expects. He is laying the opportunity and the challenge before us. He is putting it right into our laps.

It's easy to support world missions when it is being done "out there." But what happens when it is to be done "right here," in my own town, in my own neighborhood, in my own church? Then it gets harder. Then we face the fear, the anger, the isolation, the resistance to change and the desire for a church whose members are "my kind of people." We may find that we really don't want to open our church doors, much less our hearts, to the people of this changing society.

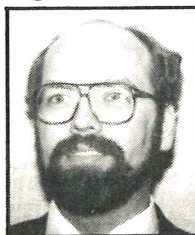
But the opportunity lies before us, the opportunity to reach out with the saving gospel of Jesus Christ to people of those other nations, tongues and cultures for whom Jesus also died. Long ago some Jewish missionaries reached out to Gentile people, pagans though they were, whose culture and customs were very different from their familiar Jewish culture. They shared with them the message that God had forgiven their sins and adopted them into the family of his people. Later the message came to our pagan ancestors.

Not so long ago our forefathers immigrated to these shores. They tended to band together into homogeneous communities. They formed Lutheran congregations that did the same. If our church body continues along those lines, we will soon find ourselves to be a homogeneous church on the decline in the midst of an increasingly heterogeneous society.

You may belong to the white Anglo-Saxon middle-class, as do most of us in the Wisconsin Synod. Or you may be part of a minority people in North America and unfortunately find yourself to be a minority in our church body as well. But the challenge and the responsibility are the same for you no matter who you are. All of us find ourselves in the midst of a changing society.

But if we appreciate how God Almighty opened heaven to us regardless of race, culture and language, if we see ourselves as faithful subjects and servants in the kingdom of our Lord, then we will see our changing society as a tremendous opportunity and challenge:

to participate together in the building of his kingdom among the people of all nations. □



Thomas Heyn is pastor of the Spanish Mission in Madison, Wisconsin.

"Lutherans in America"

I have enjoyed Rev. Prange's series, "Lutherans in America." The installment in the December issue was also good with one omission — and that close to home. It will be remembered and should have been noted that the 1920s witnessed the Protestant controversy and the eventual expulsion of Prof. J. P. Koehler from synod. This was a period of great importance and tragedy for synod and should have been remembered in the 1920s article.

*Dean M. Bell
Hendrum, Minnesota*

"Double income, no kids"

I was hurt and surprised by the editorial comment by Carleton Toppe in the January 1 article, "Double income, no kids." Why? Because for many years my husband and I fell under that label. While all our friends and family had babies and waited for us to do the same, we were consulting doctors, taking tests and having surgery. We *still* don't know the answer to our infertility. Yes, we enjoyed the double income we were blessed with, but our hearts ached to hold our child and share the joys of parenthood.

My advice to the friends and family of childless couples who also happen to be well-off financially: find out about them, listen to them, invite them to talk about themselves, include them in your social circle. The worst part is feeling people don't want you around because you don't fit in, or thinking you aren't interested because you don't have a family.

We went from being "dinks" to being overnight, instant parents when we adopted two boys (ages 9 and 10) in 1984. Our lives have been so enriched by their presence that this past summer we added two more children to our family for a grand total of three boys (14, 13, 9) and a daughter (age 6).

But adoption is not for everyone. It is a long, sometimes difficult and trying process, not to mention expensive and heartbreaking. Many couples turn to God for help and sometimes good

friends will be understanding, but not always will they listen without feeling uncomfortable.

You can't read a book by its cover, neither is every dink-appearing couple such by choice. A good book to read is called "The Wedded Unmother."

*Debra L. Hofland
Billings, Montana*

Prof. Carleton Toppe issues an unfortunately needed call to return to biblical priorities in an age when the decision to not have children — or to put them off or limit the number — is considered normal, even when made for unabashedly self-centered reasons. I think we would be naive to assume that Christians have not been affected by the prevailing cultural winds.

At the same time, perhaps we should recognize that not all "dinks" are so by choice. The number of couples who grapple with the pain of infertility is not insignificant. Sometimes this pain is so private that they do not feel at liberty to discuss it with their parents or their pastor, let alone friends or acquaintances. It would be better, of course, if they could share their situation and receive the support of family, friends and church. Since that is not always the case, however, let us be careful in our assumptions about those who have double incomes but no kids.

*Lawrence O. Olson
Loves Park, Illinois*

Professor Toppe has said *almost* everything that need be said about this subject. What he did not mention is what our attitude toward "dinks" should be: we must never assume that the childless working couple is childless by choice, and let us never be guilty of showing anything other than Christian love toward all people.

*Dana Rabenberg
Aurora, Colorado*

Sampler survey

I read with particular interest the article, "The Sampler Survey — a report" (November 15). Both the survey and the steps being taken toward an updated liturgy and hymnal by the Commission on Worship embodied some very encouraging features. Many conservative Lutherans throughout the world will be observing the progress of the commission with anticipation.

With the revival of studies in Luther's English/Scottish connection, may I be bold to suggest the inclusion of some hymns very dear to that tradition of faith and worship. Three in particular come to mind: "Christ is the World's Redeemer" (St. Columba); "Here, O My Lord, I See You Face to Face" (Horatius Bonar); "O My Saviour Lifted from the Earth for Me" (William W. How). Of course there are many others.

It is so good to read of the keen demand for the regular use of the Psalms and the inclusion of Old Testament readings. Many of the ancient metrical Psalms would be appropriate in a Lutheran Liturgy, particularly with their Scottish and European background and setting.

May God continue to guide you in this venture of such importance to the witness and worship within and beyond the synod.

*Bruce W. Adams
Glengowrie, Adelaide,
South Australia*

Advice from the past

Ted Koppel's remarks (January 15, From this corner) reminded me of what my grandfather, the late Prof. Herman A. Fleischer, said in the late 40s: "One can tell the intelligence of an individual by looking at his rooftop."

*David R. Schumann
Parsonsfield, Maine*

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.

DISTRICT NEWS SCHEDULE

March 1: Minnesota, Nebraska, North Atlantic

March 15: Northern Wisconsin, Pacific Northwest, South Atlantic

April 1: South Central, Southeastern Wisconsin, Western Wisconsin

April 15: Arizona-California, Dakota-Montana, Michigan

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

Team building at Northwestern

President Robert J. Voss of Northwestern College, Watertown, Wisconsin will receive help in building his management team through a \$5,000 AAL grant.

"This is only the fourth time since 1871 that the college has had a new president," noted Voss. "There is a need to build an administrative team that will lead the school into the 1990s and beyond." Voss took over the presidency in July 1987.

The grant will enable Voss to organize fellowship, orientation and training activities for the college's board of control, faculty and staff.

Minnesota District

Funeral services were conducted on December 10 at St. John, New Ulm, for Myra (nee Rohde) McFarland (1926-1987). After graduation from Dr. Martin Luther College, she taught at various Christian day schools. She was married to Harry McFarland who taught at St. Mark, Watertown, Wis., and who preceded her in death in 1968.

— Robert Edwards

CORRECTION

The \$1 million gift for Wisconsin Lutheran Child and Family Service, Milwaukee, reported in the February 1 issue, was given by Schwan Sales Enterprises, Inc., as a corporate gift. The information given to The Northwestern Lutheran was erroneous.

1987 offerings top \$15 million for first time

For the first time the Wisconsin Synod has received annual budgetary offerings from congregations which exceeded \$15 million.

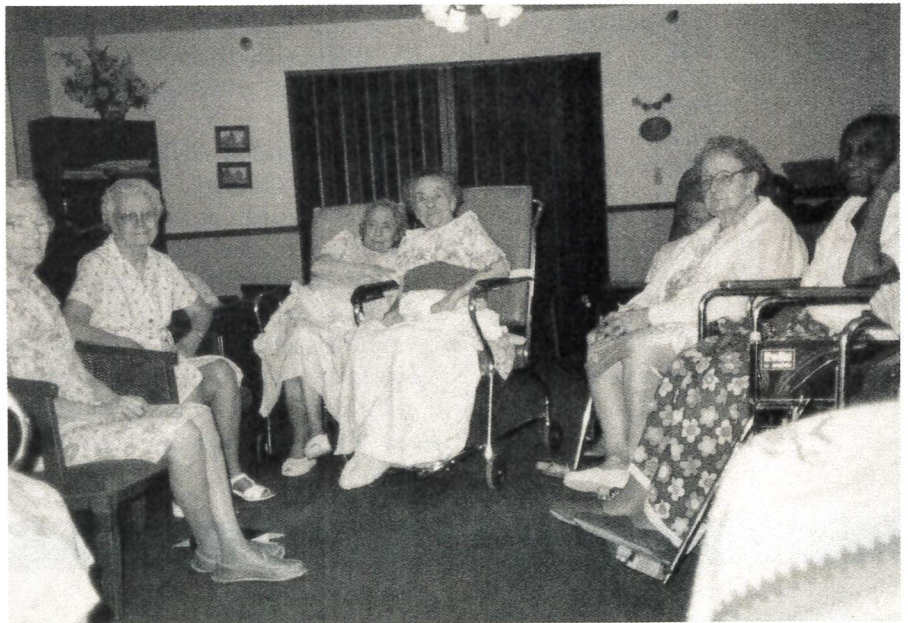
Congregational offerings to the synod in 1987 amounted to \$15,066,307, an increase of \$372,000 over 1986, or 2.5 percent. This was 97.4 percent of what congregations had subscribed to the budget for 1987. In 1986 the performance level was 98.5 percent.

"It appears," commented Rev. Daniel Malchow, administrator for the Commission for Communication and Financial Support, "that the shortfall is a reflection of financial difficulties that have emerged in a considerable number

of congregations." Reports to him indicate, he said, that an increased number of congregations have been encountering serious financial problems.

"One encouraging factor," Malchow said, "is that bequest income is running ahead of projections. If that should continue to the end of this fiscal year (June 30), a good part of the subscription shortfall could be neutralized."

Referring to the synod's estate planning program, he said, "It would be a tremendous blessing if the number of our members who remember the mission program of the church in their wills and estate planning continues to grow."



Pastor Paul E. Thierfelder of Burlington, Iowa calls it "the Wednesday morning miracle" as residents of the Burlington Care Center gather weekly for Bible study. None of the residents attending are members of Thierfelder's congregation and many have no church home. From a handful five years ago, the Bible study group has grown so that "it's often difficult to find places for everyone." It was a sad Wednesday morning recently when Thierfelder informed the group that he had accepted a call to a new mission in Green Bay, Wisconsin. According to Thierfelder, the Bible study will be continued by his successor.

THE BIBLE IN 365 READINGS

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

March	16	Isaiah 49 — 53:12	
	17	Is 54 — 57:21/ Psalm 145	
	18	Is 58 — 62:12	
	19	Is 63 — 66:24	
	20	Jonah/Nahum	
	21	Obadiah/Zephaniah	
	22	Jeremiah 1 — 4:4	
	23	Jer 4:5 — 6:30	
	24	Jer 7 — 9:26	
	25	Jer 10 — 13:27	
	26	Jer 14 — 17:27	
	27	Jer 18 — 21:14	
	28	Jer 22 — 24:10	
	29	Jer 25 — 27:22	
	30	Jer 28 — 31:20	
	31	Jer 31:21 — 33:26	
	April	1	Jer 34 — 36:32
		2	Jer 37 — 41:3
		3	Jer 41:4 — 45:5
		4	Jer 46 — 48:47
		5	Jer 49 — 50:46
		6	Jer 51 — 52:34
		7	Lamentations 1 — 3:39
		8	Lm 3:40 — 5:22/ Ps 79
		9	Ps 25/ Ezekiel 1 — 3:27
		10	Eze 4 — 7:27/Ps 88
		11	Eze 8 — 11:25
		12	Eze 12 — 15:8
		13	Eze 16 — 17:24
		14	Eze 18 — 20:44
		15	Eze 20:45 — 23:10

WITH THE LORD

**Myron Edward Hilger
1922-1988**

Myron Edward Hilger was born November 15, 1922 in Manchester, Green Lake County, Wis. He died January 10, 1988 in North Fond du Lac, Wis.

A 1944 graduate of Dr. Martin Luther College, he taught at Trinity in Manitowoc before accepting a call to St. Paul, North Fond du Lac, Wis., where he served 42 years as principal, teacher, organist and choir director.

He is survived by his mother, Elsie; brother, Wilton; sister-in-law, Naomi; nieces and nephews.

Funeral services were held January 13 at St. Paul, North Fond du Lac, Wis.

**Lester A. Raabe
1911-1987**

Lester A. Raabe was born March 31, 1911 in New Ulm, Minn. He died December 10, 1987 in La Crosse, Wis.

A 1932 graduate of Dr. Martin Luther College, he taught at schools in St. Paul, Minn., and Stevensville, Watertown, Baraboo and La Crosse, Wis.

In 1934 he married Lillian Siwert. He is survived by his wife; daughters, Ellen Miller and Peggy Birschbach; son, James; eight grandchildren and two great-grandchildren.

Funeral services were held December 12 at First Lutheran, La Crosse, Wis.

**SeVera Sauer
1909-1988**

SeVera Sauer was born January 25, 1909 in Brillion, Wis. She died January 12, 1988 in Milwaukee, Wis.

She attended Milwaukee State Teachers' College. From 1927 to 1943 she taught at St. John in Two Rivers, Wis. She taught at St. Lucas, Milwaukee, Wis. from 1943 until her retirement in 1978.

She is survived by a sister, Naomi Hoffman, and nieces and nephews.

Funeral services were held January 14 at St. Lucas, Milwaukee, Wis.

**Nathanael George Luetke
1916 — 1987**

Pastor Nathanael George Luetke was born February 3, 1916 in Northfield Township, Washtenaw County, Mich. He died December 16, 1987 in New Ulm, Minn.

A 1940 seminary graduate, he served congregations in Sebewaing and Hemlock, Mich.; Denver, Colo.; and Goodhue and Nicollet, Minn.

In 1942 he married Olga Ann Schroeder. He is survived by his wife; daughters, Lois (Harold) Kluender, Grace (David) Stoering, Ruth (Stan) Aufderheide and Rachel (Michael) Spaude; sons, David, Rev. Daniel, Rev. Joel and Paul; sister, Mary McGowan; brothers, Paul and Philip; and 24 grandchildren.

Funeral services were held December 21, at St. John, New Ulm, Minn.

DISTRICT CONVENTIONS

Arizona-California	June 13-14	ALA, Phoenix, AZ
Dakota-Montana	June 21-23	St. Martin, Watertown, SD
Michigan	June 14-16	MLS, Saginaw, MI
Minnesota	June 21-23	DMLC, New Ulm, MN
Nebraska	June 13-15	Nebraska LHS, Waco, NE
North Atlantic	June 13-15	New Windsor Center, New Windsor, MD
Northern Wisconsin	June 20-22	WLA, Fond du Lac, WI
Pacific Northwest	June 16-17	Evergreen LHS, Du Pont, WA
South Atlantic	June 13-15	Methodist Life Enrichment Center, Leesburg, FL
South Central	June 13-14	St. Mark, Duncanville, TX
Southeastern Wisconsin	June 7-8	Wisconsin LHS, Milwaukee, WI
Western Wisconsin	June 6-8	MLPS, Prairie du Chien, WI

NOTICES

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

DMLC CHOIR TOUR Schedule

February 26	8:00 p.m.	St. John, Red Wing, MN
February 27	3:00 p.m.	Divine Savior, Shawano, WI
	8:00 p.m.	Bethany, Manitowoc, WI
February 28	10:00 a.m.	Trinity, Kiel, WI
	2:30 p.m.	St. Peter, Fond du Lac, WI
	7:00 p.m.	Mt. Olive, Appleton, WI
February 29	7:30 p.m.	St. Lucas, Kewaskum, WI
March 1	7:30 p.m.	Mt. Lebanon, Milwaukee, WI
March 2	7:30 p.m.	St. John, Burlington, WI
March 3	7:30 p.m.	Michigan LHS, St. Joseph, MI
March 4	7:30 p.m.	St. John, Westland, MI
March 5	2:30 p.m.	Jerusalem, Morton Grove, IL
	7:00 p.m.	Faith, Antioch, IL
March 6	8:00-10:30	Faith, Antioch, IL
	3:00 p.m.	Grace, Milwaukee, WI
	7:30 p.m.	Bethany, Hustisford, WI

WISCONSIN LUTHERAN SEMINARY Choir anniversary tour

March 23	7:00 p.m.	Grace, Milwaukee, WI
March 30	7:00 p.m.	St. Paul, Algoma, WI
March 31	7:00 p.m.	Prince of Peace, Traverse City, MI
April 1	7:30 p.m.	St. John, Pigeon, MI
April 2	10:30 a.m.	Martin Luther Memorial Home, South Lyon, MI
	7:00 p.m.	Salem, Ann Arbor, MI
April 3	9:20 a.m.	St. Peter, Plymouth, MI
	7:30 p.m.	Hope, Cuyahoga Falls, OH
April 4	7:30 p.m.	Our Savior, Ashland, OH
April 5	7:30 p.m.	Holy Scripture, Fort Wayne, IN
April 6	7:00 p.m.	St. Matthew, Benton Harbor, MI
April 7	7:00 p.m.	St. John, Dowagiac, MI
April 8	7:30 p.m.	St. John, Bay City, MI
April 9	7:30 p.m.	St. Luke, Vassar, MI
April 10	7:30-10:00	Salem, Owosso, MI
	7:00 p.m.	St. Paul, Saginaw, MI
April 11	9:25 a.m.	Michigan Lutheran Seminary, Saginaw, MI

CHANGES IN MINISTRY

PASTORS:

Huehn, Burgess A., from St. John, Janesville, Minn., to Bethany, Ames, Iowa.

TEACHERS:

Essmann, Susan, to St. John, Bay City, Mich.

Kiecker, Linda, from inactive to St. John, Fremont, Wis.

ADDRESSES

PASTORS:

Agenten, Richard A., 2102 E. Vermont Ave., Urbana, IL 61801; 217/376-3348.

Albrecht, Michael J., 16411 McCormick Dr., Houston, TX 77095; 713/859-6496.

Baur, Martin R., 1440 Lily Lane, Wisconsin Rapids, WI 54494.

Blobaum, Gerald G., 204 Andrew St., Box 187, Roscoe, SD 57471; 605/287-4142.

Meister, David W., 125 E. School St., Neosho, WI 53059; 414/625-3422.

Neumann, Karl H., em., P.O. Box 486, Milltown, WI 54858; 715/125-4256.

Nieman, John A., P.O. Box 36, Hwy 28W, Bruce Crossing, MI 49912; 906/827-3750.

Paustian, Phillip K., 404 Adams, P.O. Box 644, Terry, MT 59349; 406/637-2180.

Piltzweit, Jerald J., N6638 Shorewood Hills Rd., Lake Mills, WI 53551; 414/648-8936.

Area code changes:

Bare, James A., 719/545-5718.

Kaiser, Ronald N., 719/599-0216.

Kretzmann, Theodore E., em., 719/254-3883.

Vogt, Wayne C., 719/596-2222.

TEACHERS:

Lehman, Kenneth A., 414 S. Nash St., P.O. Box 455, Hortonville, WI 54944; 414/779-4555.

Pleper, Edgar W., em., 2310 State St., LaCrosse, WI 54601.

Area code change:

Bain, Gary M., 719/598-4297.

ADMISSIONS COUNSELOR

Applications are invited for the position of admissions counselor at Bethany Lutheran College, Mankato, Minn. Responsibilities: To assist the director in the recruitment of students. Special responsibilities include visiting high schools, attending college fairs, phoning prospective students, organizing campus visits, counseling students in making a college choice and assist in writing and developing literature for the promotion of Bethany.

Candidates should have at least a bachelor's degree. Some experience working with young adults is preferred. Commitment to Lutheran liberal arts education is understood. Salary commensurate with qualifications and experience. This 12-month position begins July 1 1988. Send letter of application and resumé before April 15 to: Mr. Steven C. Jaeger, Director of Admissions, Bethany Lutheran College, 734 Marsh Street, Mankato, MN 56001.

NEEDED: SUMMER MISSIONARY HOUSING

Our expanded missionary force and furlough policy changes have made the two "stateside homes" with their combined six apartments in Milwaukee inadequate for the demand. If you are able to make a home or cottage available for a few weeks or months during the summer, please contact the furlough house manager, Pastor Curtis A. Peterson, 203 E. Howard, Milwaukee, WI 53207; 414/481-5710 or 744-8839, or the Board for World Missions at the WELS headquarters. Your kindness would be greatly appreciated by our missionary families when they return for rest, study and speaking engagements and you help delay the time when an extra missionary furlough residence will have to be built.

DUPLICATORS

Available to any congregation for cost of shipping: Gestetner electric duplicator and AB Dick manual duplicator. Contact Pastor Jeffrey Baas, 2908 S. Colony Ave., Union Grove, WI 53182; 414/878-4156.

FINANCIAL REPORT

Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve months ended 31 December 1987

	Subscription Amount for 1987	Twelve Months Offerings	Percent of Subscription
Arizona-California	\$ 876,149	\$ 857,564	97.9
Dakota-Montana	404,949	390,687	96.5
Michigan	2,052,291	1,999,335	97.4
Minnesota	2,340,511	2,312,806	98.8
Nebraska	517,224	517,640	100.1
North Atlantic	279,467	291,154	104.2
Northern Wisconsin	2,345,445	2,343,742	99.9
Pacific Northwest	267,359	273,541	102.3
South Atlantic	355,894	345,618	97.1
South Central	232,591	215,624	92.7
Southeastern Wisconsin	3,099,833	2,919,504	94.2
Western Wisconsin	2,690,926	2,599,092	96.6
Total — 1987	<u>\$15,462,639</u>	<u>\$15,066,307</u>	<u>97.4</u>
Total — 1986	<u>\$14,914,765</u>	<u>\$14,693,741</u>	<u>98.5</u>

BUDGETARY FUND

Statement of Receipts and Disbursements

Fiscal Year To Date

	Six months ended 31 December		
	1987 Actual	1986 Actual	1987 Budget
Receipts:			
Prebudget Subscriptions	\$ 7,235,015	\$ 7,172,502	\$ 7,777,000
Gifts and Memorials	222,897	198,055	212,000
Bequest Income	271,335	85,008	150,000
Other Income	50,728	45,459	55,000
Transfers from Other Funds	586,853	434,256	452,000
Total Receipts	<u>\$ 8,366,828</u>	<u>\$ 7,935,280</u>	<u>\$ 8,646,000</u>
Disbursements:			
Administration Division	\$ 575,522	\$ 558,489	\$ 661,000
Home Missions Division	2,082,698	2,309,235	2,240,000
World Missions Division	1,826,099	1,614,048	1,772,000
Worker-Training Division	3,106,850	2,869,837	3,203,000
Parish Services Division	304,881	317,338	367,000
Fiscal Services Division	654,282	773,810	649,000
Total Disbursements	<u>\$ 8,550,332</u>	<u>\$ 8,442,757</u>	<u>\$ 8,892,000</u>
Net Increase/(Decrease)	<u>\$ (183,504)</u>	<u>\$ (507,477)</u>	
Fund Balance — Beginning of Year	<u>\$ 535,868</u>	<u>\$ (451,264)</u>	
Fund Balance — End of Period	<u>\$ 352,364</u>	<u>\$ (958,741)</u>	

Norbert M. Manthe
Chief Accounting Officer

AUDIOVISUAL AIDS

OUR CALL TO SERVE (FS-A04-OCS) or (VHS-45-OCS)
1988 8½ min. C & M or ½" VHS color JSCA

Wisconsin Lutheran Child and Family Service began primarily as an agency to provide nursing care for Lutheran Christians. But in recent years more and more attention has been focused on the needs of Lutheran families. What started as an adoption service has now expanded into family counseling with offices throughout the state of Wisconsin. This filmstrip (also available in video) shows the growing challenges and opportunities for WLCFS.

SOUTHEAST ASIA: TODAY AND TOMORROW (FS-A05-SEA)
1988 9 min. C & M color IJSCA

The Wisconsin Synod presently serves three mission fields in Southeast Asia, Hong Kong, Taiwan and Indonesia. But there are also challenging opportunities for our synod in mainland China, Thailand, Singapore and Australia. This filmstrip reviews the work that is now being done, and looks ahead to the opportunities of the future.

HONG KONG: HAUNTED PLACE/HOLY PLACE (FS-A06-HKP)
1988 9½ min. C & M color IJSCA

Hong Kong is haunted by three spirits: the idol worship of the past, the materialism of the present and the threat of communist domination in the future. This filmstrip tells how the Holy Spirit is working against these spirits through our WELS mission there.

SEE HOW THEY GROW (VHS-46-SHG)
1988 15½ min. ½" VHS color SCA

Our Church Extension Fund has served our synod for many years, and continues to serve a vital role in the building of new congregations throughout the United States. This video should inspire interest and support for this important part of our synod's work.

THE SUPERVISORY PROCESS (VHS-47-SVP)
1988 30 min. ½" VHS color CA

This video was provided by the WELS Board for Parish Education to help our principals and school visitors to do their jobs better. It is intended for use by our day school faculties.

LUKE, PHYSICIAN AND GOSPEL WRITER (VHS-39-LPW)
1988 24 min. ½" VHS color JSCA

Actors in modern dress show how St. Luke might have responded to an interview about the Gospel which he wrote. Although this is not a professional production, it provides accurate and interesting information about Luke's life and writing.

THE PRINCIPAL AS INSTRUCTIONAL LEADER (VHS-48-PIL)
1988 57 min. ½" VHS color CA

The principals of our Christian day schools have many important responsibilities outside the classroom. This video was supplied by the WELS Board for Parish Education to assist the principal in his work.

With annual subscription or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

CONFERENCES

Dakota-Montana District, Pastoral Conference, April 12-14 at St. Paul, Rapid City, S. Dak. Agenda: The Old Testament Record of the Return from Babylon (Kauffeld); 1 Peter 2:1-12 (Barlow); Liberation Theology (Schroeder); A Survey of Church History from the Sixth Century (Steiner); Gospel Outreach to the Small Community (Meyer); A Summer Series Dealing with Contemporary Problems Our Members Face (Froelich).

ANNIVERSARIES

New Ulm, Minnesota — St. John (40th), April 16, 7:00 p.m. and April 17, 8:30 - 10:30 a.m. Noon dinner; song service at 2:00 p.m. Anyone having pictures or other items of interest may send same and registration for meal to Prof. Howard Wessel, 231 S. Highland, New Ulm, MN 56073.

Falls Church, Virginia — Grace (25th), April 24, 8:30 and 11:00 a.m. April 23: Organ dedication, 5:00 (dinner to follow). Contact Pastor Walter F. Beckmann, 3233 Annandale Rd., Falls Church, VA 22042.

Onalaska, Wisconsin — St. Paul (100th). Services 7:30, 9:00 and 10:30 on February 21, March 20, April 17, October 16. Centennial weekend June 18 (6:00 p.m. German); June 19, 10:00 a.m. and 3:00 p.m. For information on activities contact St. Paul Lutheran, 1201 Main St., Onalaska, WI 54650; 608/783-2552.

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.

ATTENTION

Business, community and church leaders

Wisconsin Lutheran College wants to provide you with outstanding young people for your organization. They will be graduates with B.A. or B.S. degrees in liberal arts or with professional degrees in both business administration and secondary education.

Organizations looking for responsible decision-makers, self-starters, good communicators and individuals with an understanding of the importance of interpersonal relationships should contact WLC graduates for employment this spring. If interested contact: Ready to Serve, Office of Career Development, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

WELS FILM/VIDEO RENTAL

IN SEARCH OF MORGAN AVERY

1988 30 min. ½" VHS color IJSCA
A cynical businessman experiences the kindness of Christians in a strange community and is surprised to learn that their concern is genuine. Rental fee: \$7.50.

ENTER AUNT JENNY

1988 30 min. ½" VHS color IJSCA
A grieving widower has given up on life until he is befriended by a Christian lady of his own age. But he has to learn that Aunt Jenny's interest in him is not romantic, but rather genuine Christian concern. Rental fee: \$7.50

MOUNTAIN MAN, GO HOME

1988 30 min. ½" VHS color IJSCA
A single parent finds her life disrupted when her backwoods father asks to live with her. She opposes the idea until she learns about the sacrifices that her father (played by a familiar TV personality) has made for her. Rental fee: \$7.50.

WORTH IT

1988 30 min. ½" VHS color JSCA
This video focuses our attention on the very real problem of teen-age suicide. To troubled teens it sometimes seems that life is not worth living. In this video one such teenager learns the true value of life in the love and life that Jesus has given. Rental fee: \$10.00.

THE KINGDOM OF THE CULTS

1987 60 min. ea. ½" VHS color CA
This series of videos is not up to the standards we usually like to see in our library. However, it does provide information that is not readily available elsewhere. With careful previewing and editing, these materials can help our congregations understand what is going on in the cults. Rental fee: \$10.00 per tape.

There are fifteen tapes in this series. They are:

1. Introduction To The Cults
2. Hare Krishna
3. Moon — The Unification Church
4. Christian Science
5. Mormonism — Part I
6. Mormonism — Part II
7. Armstrong — The Worldwide Church Of God
8. Jehovah's Witnesses
9. Freemasonry — Part I
10. Freemasonry — Part II
11. Rajneesh
12. Transcendental Meditation
13. The Occult — Part I (Witchcraft)
14. The Occult — Part II (Santeria, Voodoo)
15. The Occult — Part III (Dungeons and Dragons, Kahunas, Satanism)

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

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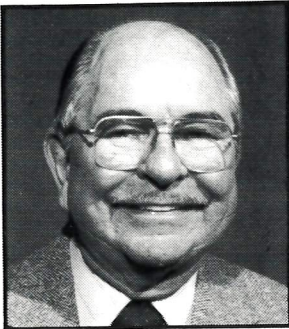
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Another hunger crisis is upon us. It was officially launched on December 21 when the cover story of *Time* appeared: *FAMINE: Hunger stalks Ethiopia again — and aid groups fear the worst.*

The famine zone in Africa covers the nations of the Sahel (the area directly south of the Sahara Desert), Uganda, Tanzania, Malawi, Zambia, Mozambique and tiny Lesotho. It was only three years ago that a famine struck Ethiopia with deadly force. Elsewhere in this region conditions were only slightly less precarious. And now the Third Horseman of the Apocalypse is rampaging again.



There are no quick technological fixes for the food shortages. Dr. Thomas R. Odhiambo, director of the International Centre of Insect Physiology and Ecology in Kenya, warned at a recent gathering of scientists and agronomists — as reported in the *Smithsonian* — that “almost every problem in agricultural production is more acute in Africa than elsewhere. . . . It is not possible to conceive of a long-term, sustainable agricultural production system for the African resource-poor farming households without effecting a rural health revolution” in both human and livestock diseases. It is crucial, according to Odhiambo, to concentrate low-input, low-cost technology on the ten crucial African staples and on livestock other than cattle.

Most relief agencies recognize that funds must be allocated to development projects and not simply food handouts. For example, of three grants authorized by the WELS Committee on Relief in its January meeting two were for water development projects and only one for food relief.

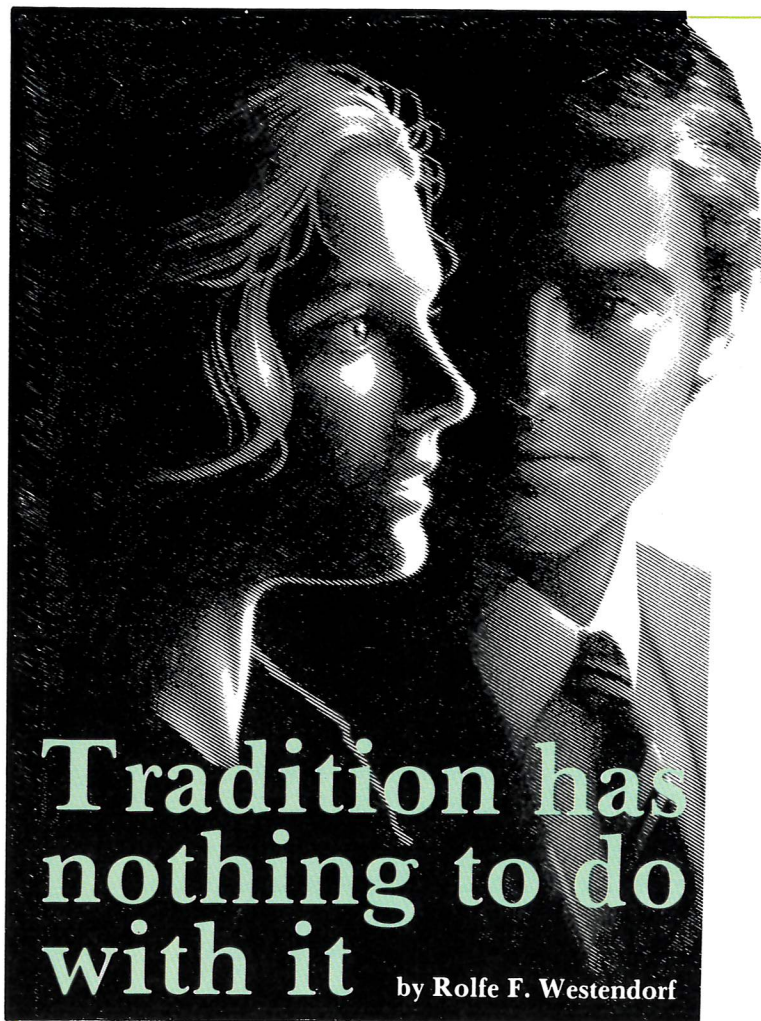
Development projects are important, but there are people suffering today through no fault of their own. People, of flesh and blood, who have hopes and dreams, who marry, who have children, who weep, who die and who are mourned by their own. And we cannot stand idly by. “Let us do good to all people,” is still a divine exhortation

Early this month our local paper carried a two-part article on the Ethiopian famine. Listed were ten organizations which could channel relief to this sorrow-torn country. Absent from the list was the WELS Committee on Relief. It’s a good little five-member committee which acts as the Wisconsin Synod’s relief arm. It receives no money from the synodical budget but lives off the special gifts of our members.

In the past 20 months it has disbursed \$350,000 for various causes, ranging from food for Zambia to tornado relief in West Memphis, Arkansas. *Fortune* magazine has designated the Salvation Army as the top charitable organization because 86 cents of every dollar received goes to the needy. Our relief committee beats the stuffings out of that record. When our relief committee receives a dollar, 96 cents goes to the needy. The other four cents goes for administration and travel (one cent) and an annual promotion for gifts (three cents). That’s hard to beat!

Does the committee need your gift? “The more we get in,” said Chairman Kenneth Strack, “the more we can send out.” Gifts may be sent to Pastor Strack at 308 North Maumee St., Tecumseh, Michigan 49286.

James P. Schaefer



Tradition has nothing to do with it

by Rolfe F. Westendorf

“**T**he traditional family is rapidly disappearing from the American scene.” And who can deny it? According to statistics compiled by the Children’s Defense Fund, 40 out of every 100 children born in America today will not have a father in the home. Of the remaining 60, 12 will have parents who will be divorced before the child reaches the age of 18.

“The traditional family is rapidly disappearing from the American scene.” I can’t deny it. But I can certainly challenge the terminology: tradition has nothing to do with it!

In an attempt to soften the severity of the tragedy that is happening to so many children out there, writers have come up with the term “traditional” to describe a family in which a man and a woman marry and remain together to take care of their offspring, as if this were simply an outdated tradition, a custom that once was popular, that now is disappearing because it has lost its attractiveness, like the custom of decorating a Christmas tree with lighted candles.

Traditions come and go, but the loss of so many stable, two-parent families has left a gaping wound across the face of society because it was not mere

custom and tradition that established that family. That family was established by love that made two people want to live together and have children together. It was established by love that wanted to provide those children with a secure home and a good start in life. It was established by a perceived necessity of giving the large amounts of love and discipline and time and attention that children need to reach their full potential. That family was established when God himself brought the man and the woman together to be one flesh and to be fruitful.

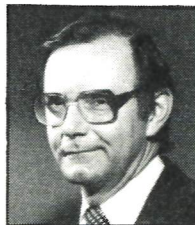
The stable, two-parent family is not a custom that will be replaced by something that works better in the 21st century. It is a *sine qua non*, a basic ingredient, without which civilized society cannot survive.

Basically there are two kinds of families: not “traditional” and “contemporary” but rather “complete” and “crippled.” The complete family is the family that includes the man and woman who have married and stay married to care for their offspring. The crippled families include the divorced parents, the never-married parents, or parents who are working on their second marriage or living together without the benefit of marriage.

Complete families may be strong or weak. And some may not perform as well as a family that is crippled but strong. Pete Gray had only one arm but he was good enough to play baseball in the American League. Not many handicapped athletes play professional sports. That is no insult to the many handicapped who do compete very well. It only illustrates that strong crippled families cannot compete with strong complete families when it comes to the vital game of raising children.

The weakness of crippled families, many of whom are not strong, has become painfully apparent in our schools, which face the impossible task of teaching what only parents can teach. That same weakness is apparent in the painful divorces of young couples whose parents never taught them how to stay married.

A society produced by crippled families is a society destined for failure and that will not be changed by calling them “non-traditional” families. It is necessary to render every possible aid to these crippled families. But it is even more urgent to recognize the surpassing value of complete families, to protect them and encourage them so that their numbers may be preserved and multiplied. For without them society is headed for chaos. □



Rolfe Westendorf is pastor of Siloah, Milwaukee, Wisconsin.