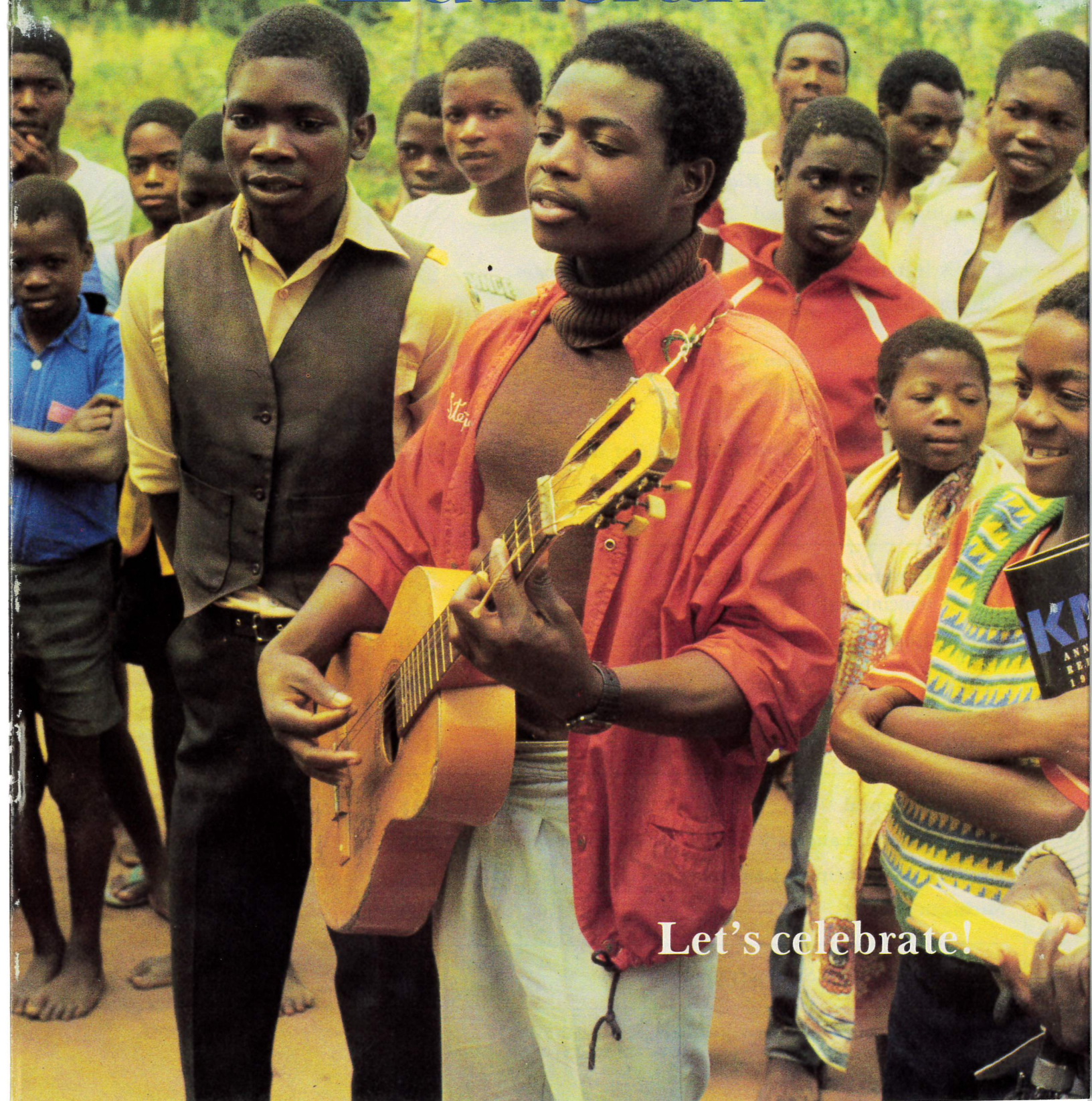
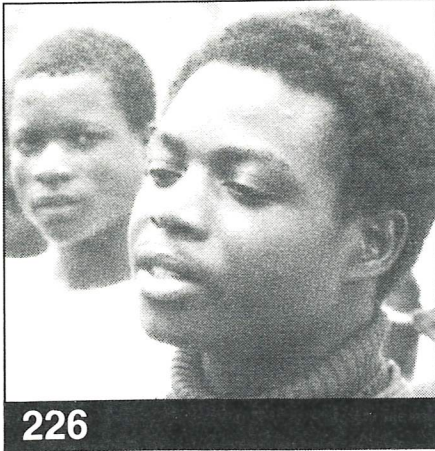


June 15, 1988

the Northwestern Lutheran



Let's celebrate!



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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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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: A member of a Malawi congregation accompanying the church choir.

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Never higher than his head

by Richard E. Lauersdorf

If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? (Romans 8:31,32).

“Is the water over my head, daddy?” asked the little boy looking over the side of the boat. When father answered, “Yes,” the boy thought a moment and then asked, “Is the water over your head?” Again father had to say, “Yes.” After another moment came another question, “Daddy, is the water over God’s head?” “No,” replied father with a smile and the boy’s anxiety was over.

How come we are so inclined toward worry in our daily lives? Do we need the reminder that God’s children can never be in water that is higher than his head?

Greater worries because of our sins

Do we really want to worry? Do we want to get uptight about something? There is something, humanly speaking, which should concern us mightily. That’s the heavy matter called sin and its horrible consequences.

The heart our parents gave us is already tainted with sin. From our mother’s womb we are deserving of hell. “Lost,” it says on that heart. “Unbelieving,” it also says. Even worse, it says, “Enemy of God.” Daily life soon shows what the heart is like as thought after thought, word after word, deed after deed come out unclean. By nature we are rebels, living under the storm clouds of God’s wrath, deserving only eternal torment in hell. And what’s worse we neither want nor are able to do anything about it. What mercy could we claim? What payment could we offer even if we would want to?

Until God’s love stepped in. The answer to worry is always God’s love. Look at what God’s love provided to take care of our greatest worry. He gave “his own Son.” See how God’s love neither spares nor holds back, but gives what we need. Down to earth came his own Son, sent by his love to carry man’s guilt and to cancel it forever.

Do our sins trouble us? Do we walk out of Sunday

worship and want to do what’s right only to have life’s wheels roll almost without a struggle it seems, back into the old ruts? We fight with our family; we gossip with our tongues. We lie and envy; we hate and hurt. We sin! Or is it some “old” sin from our past, some “special” one that comes back to weary and worry us? Is there no solution? Plainly the water is over our heads, but not his! “He gave him up for us all,” Paul said and that means you and me.

Lesser worries because of our lives

We have other worries too. What about my body or what might attack it? My children or what might become of them? My job or what might happen to it? What about house payments and debts? Hurt or grief? Long days and lonely nights?

Paul does not even suggest that such things should never be. He wasn’t like so many preachers of today, particularly some on TV, who equate Christianity with earthly success. Paul never engaged in such false advertising. He never made Christianity so small or downgraded God’s love so foolishly.

Nor did Paul ever limit God’s love. There was no talk about God’s love reaching so far and no farther. About God’s love handling “x” number of problems and no more. About God’s love covering a certain length of time and not one day more.

Instead Paul points to God’s love shown in his Son’s death on the cross. “Look at that cross,” Paul would tell us, “can’t you see what it guarantees?” Can God whose love has taken care of our greatest needs fail us in the lesser? Will he who has given us in Christ the riches beyond measure we need for the soul not also give us the nickels and dimes we need for the body? What his children need and when they need it will come graciously from his loving hand.

The water in life, regardless how deep, is never higher than his head! □



Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin and the synod's first vice-president.

Fathers remembered

There it has stood for ten years, a small wooden tripod atop my file cabinet, its face bearing this brief prayer:

Thank you God
for sending Dad
He's the best
that one could have!

That some professional scribe employed by the manufacturer of knickknacks penned these words makes no difference. I've read them many a time because that small wooden tripod was selected by a thirteen-year-old daughter as her Father's Day gift.

There is something profoundly theological about this prayer. It says that the father God sent us is "the best that one could have." There is no choosing our fathers; God does the choosing. God gives us our fathers. It's for us to remember them with gratitude.

For some that's not hard to do. We've had fathers whom we remember with great affection. I had a father whom I remember as always keeping his word to me, one who had a cheery greeting for us children every morning, a father from whom I learned many a truth about the world around. Above all I remember a father who brought his children up "in the training and instruction of the Lord."

Ben Franklin remembered his father with appreciation. Franklin tells in his *Autobiography* how his father was much more interested in the "ingenious or useful topic for discourse" at the dinner table than in the "victuals" set before him. Franklin credits this for a lifelong indifference to the kind of food he might have to eat, preferring instead good conversation.

Not all fathers will be remembered quite so fondly. The 19th century American artist Andrew Jackson Grayson grew up in the bayous of Louisiana. He came to know birds well and to develop a talent for drawing them. But after a clash with his schoolmaster who caught him at drawing instead of his lessons, Grayson's stern father forbade him ever to draw birds again. It took twenty-five years and a move to California for Grayson to go against his father's will. He completed almost 170 masterful bird paintings in his later years and might have become as famous as Audubon if it were not for his father.

There are many children living today who remember no father at all or who are confused about their father's identity. They need to know the one Father who will never forsake them, the One who ever remembers them. It is only when we know our heavenly Father that any of us can say from the heart: "Thank you, God, for sending Dad; he's the best that one could have!"

Victor H. Prange



Victor Prange
is pastor of Peace,
Janesville, Wisconsin.

Philippians 2:12-30

by Julian G. Anderson

As you read and study this letter, keep in mind the fact that the Christians in Philippi had given Paul a very warm reception on his arrival there, and had also received his message about Jesus and his work with great joy (Acts 16:12-40). So we continue:

You must let your light shine (2:12-18)

"My dear friends, you have always done what I have asked you to do, and not only when I was there with you. But now that I'm not there with you, I hope you will be even more ready to do what I tell you. Each of you must keep on working with fear and trembling to hold onto your salvation (no doubt a warning against gnostic teachers). And remember that God is the one who is always working in your hearts and lives to make you willing and able to do what he wants." This, of course, refers to the continuing work of the Holy Spirit in our hearts at all times. And this is a reminder that our growth in holiness and knowledge is not a do-it-yourself program, but the work of the Holy Spirit.

"Therefore," Paul continues, "you must do everything without complaining and arguing, so that you will be pure and innocent of all sin, spotlessly clean children of God living in the midst of a world of crooked and evil people. And in such a world you must always be shining like the stars in the sky as you offer them the message that brings life."

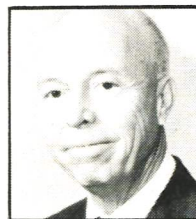
Then follows one of the most touching personal sections in all of Paul's letters, as he reminds his friends of the fact that he was a prisoner in Rome who might (and ultimately did) die a martyr's death (vv. 17-18). "But even if my lifeblood will be poured out like a drink-offering over the sacrifice and service you are bringing to God as an expression of your faith, I shall be joyful, and I will share my joy with all of you [in the world to come]. And in the same way you must also be joyful and share your joy with me." This little passage gives us a perfect picture of what life was like for those early Christians, ridiculed, hated and persecuted.

Personal news (2:19-30)

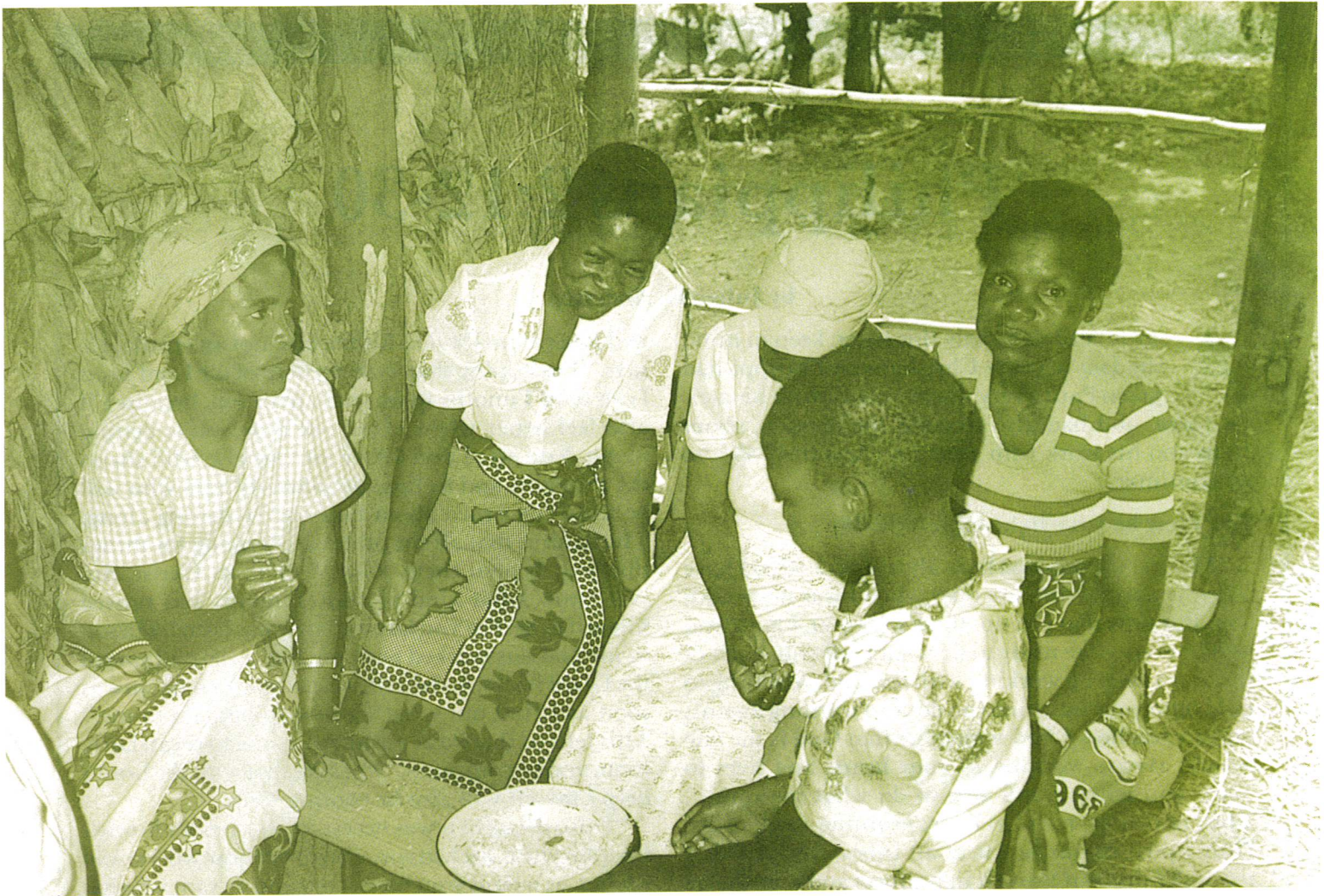
This section makes us realize that we are reading a

real letter from Paul to his friends, not an epistle. He says, "I'm hoping that with the help of the Lord Jesus I can send Timothy to see you fairly soon, because I'll also feel better when I find out how you're getting along. You see, I don't have anyone else who shares my thoughts and feelings so perfectly, and who will be truly concerned about how you're getting along. The truth is that all the others are looking for things that will benefit them, instead of Jesus Christ. But you know what kind of man Timothy has proved himself to be. For you know that he has been like a son to me and has worked with me like a slave to spread the Good News. So he's the one I hope to send, just as soon as I find out what's going to happen to me." This tells us that Paul's trial was going to begin fairly soon, and he continues, "I'm sure that with the Lord's help I myself will also be coming soon."

"I also thought it was necessary to send our brother Epaphroditus back to you. He's my fellow worker and soldier, as well as your messenger and servant who has been taking care of my needs. I felt I had to send him because he has been so anxious to see you all, and so worried because you heard that he had been sick. It's true that he was sick and almost died. But God had mercy on him. And not only on him, but also on me, so that I wouldn't have one sorrow on top of another. Therefore I was all the more eager to send him, so that when you have seen him, you will be happy again, and I will have one less sorrow. [Epaphroditus was carrying this letter.] Give him a Christian welcome therefore, with all joy. And honor men like him, because he risked his life and nearly died for the sake of Christ's work to give me the help which you couldn't give me" (because they all couldn't have come to Rome). It's little sections like this that give us a peek into Paul's inner emotions and thoughts and make him a living person in our eyes. □



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



Malawian women sharing food at a church get-together.

Let's celebrate!

Our 25 years in Malawi

by John M. Janosek

“Come on! Let's celebrate!”
“Right on, man! What are we celebrating?”

“The 25th anniversary of the Lutheran Church of Central Africa in Malawi.”

“Malawi? Where's Malawi? I've never even heard of it.”

“Come on. You've got to be kidding! You're a WELS member and you don't even know about our largest world mission field!!”

“Tell me about it. I'd like to know.”

“OK. Here goes.”

Starting from scratch in 1963 God has blessed our church so that today there are more than 14,800 baptized members in our church in Malawi. Of those, 8,000 are communicant members. That's more communicants than are in our two most recently created districts in the States. The Holy Spirit has done tremendous work.

Malawi is in southeastern Africa. Mozambique virtually surrounds the southern and central regions of

Malawi. Zambia borders Malawi on the northwest and Tanzania on the northeast. If you look at a map of Africa, Malawi is very small — long and narrow — just like a prod jabbing the midsection of Mozambique.

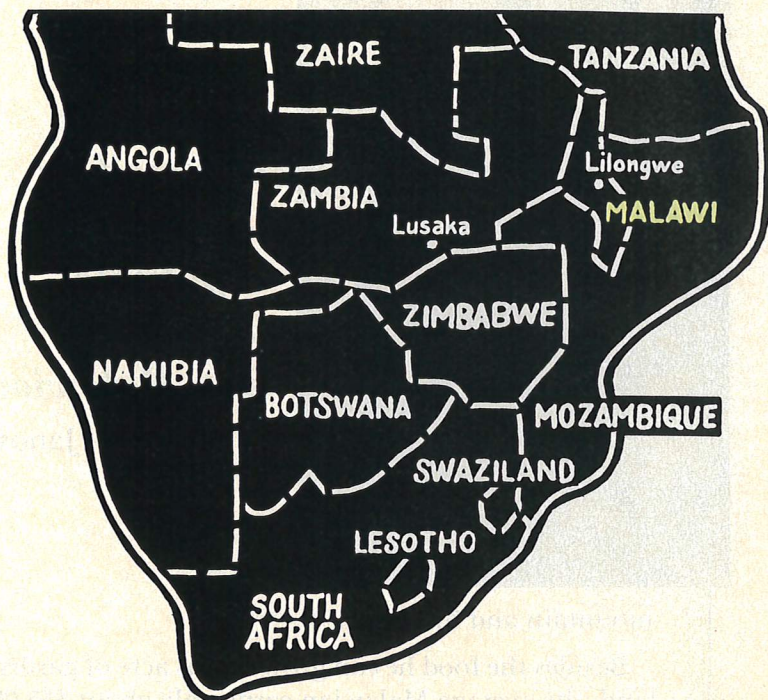
In many ways Malawi reminds me of Israel; its shape is similar; its Shire River like the Jordan; its great lake like the Sea of Galilee; its three regions like Judea, Samaria and Galilee. Even the Malawian people, mostly poor rural farmers and herdsman of goats, sheep and cattle, remind me of how the children of Israel must have lived and worked at the time of Christ.

The Malawians are called Banthu people. This term, *Banthu*, does not describe them at all as an ethnic group, but simply groups them linguistically as people who speak similar languages. Banthu languages are spoken today in almost all of the countries of Africa on the subcontinent. They probably all originated from the Western Sudanic language grouping. Malawi's Banthu language is called *Chichewa*. It was named after President Banda's tribe, because the Chewa tribe is one of the most prominent in Malawi.

Malawians come from four main racial types that migrated from northern Africa: Bushmen, Pygmies, Cushite and Negro. These four types intermixed as they migrated southward in various groups of various sizes. This was not a single migration but many over several centuries. The main movement into Malawi took place sometime in the 16th century. The result of these intermixing migrations over the years has produced the Malawian we see today: small to medium in stature, hard-working, peaceful and friendly by nature, intelligent, having a pleasant sense of humor.

Malawians are proud to be known as hard-working, friendly people. They prove it to strangers and to one another again and again — by deeds, not just words. All you have to do to test the truth of this is to get stuck in the mud with your car during the long rainy season (from November to March) and you'll find many Malawians willing and happy to help you. Though the extraction of your car from the mud may take hours and mean getting his clothes all dirty, the Malawian, nevertheless, is at your side when you need him.

The Malawians' reputation as hard-working, friendly people is well-known throughout southern Africa. Though the Malawian is industrious, he is also poor. He lives in a country about the size of Wisconsin, with a population of seven and one-half million. Lake Malawi takes up about one-third of the country and much of the rest of the land is untillable



Flame of the Spirit

Malawi is a *Chichewa* word which means *flames* or *fire*. Some say that the nation received the name *Malawi* because, from earliest times, the inhabitants of Malawi included craftsmen who were iron workers. Those who possessed the secrets of making iron were powerful and influential. They had smelting furnaces called *ng'anjo*. Others say that the great lake of Malawi looked as if *Malawi* — flames — were burning on it as the sun set over it each day.

I would like to add a third possibility.

Jesus baptized his disciples on the day of Pentecost with the Holy Spirit and *with fire*. The Holy Spirit has settled on our people in Malawi through the faithful preaching and teaching of God's word and the administration of the sacraments over the past 25 years.

I see in our country's name, not only *Malawi a ng'anjo* — flames of the smelting furnace; not only *Malawi a pa nyanja* — flames on the lake; but especially do I see *Malawi a chikhulupiro* — flames of faith.



I really don't think of myself any longer as an expatriate, but rather as a Malawian.

— Janosek

mountain and hill land.

Besides the food he can grow on his acre of garden land, the average Malawian earns only about \$35.00 per year. In terms of human suffering, Malawians are rated in the top 13 countries of the world. This rating is issued by a private organization in Washington, D.C. and is based on health, income, inflation, nutrition, infant mortality and five other factors. In spite of this, the average Malawian gets along happily on the little he has.

I've been a WELS missionary in Africa for the past 24 years, 22 of them in Malawi. I don't really think of myself any longer as an expatriate. I rather think of myself as a Malawian, even though I'm white and earn a lot more than \$35.00 per year.

Most of our mission families in Malawi are troubled much by the disparity between their way of life and that of the Malawian people. Some try to inure themselves against this difference, but eventually all of us are overwhelmed by the economic difference between us and most Malawians.

The Malawi government feels that it is its job to deal with this economic problem nationwide — and they do a good job. Each mission family does try to help in its own way, but giving handouts cannot help the church in the long run. In the end most Malawians would only look upon the church as a source of easy money. It's true, when missionaries give money or things away, their churches gain lots of members. But when the handouts dry up, so does the membership. This is no way to do mission work. Jesus does not recommend it in the Bible.

But in various ways the Wisconsin Synod does help the LCCA in Malawi. It still subsidizes 95 percent of

the salaries of all our trained Malawian workers. It built the Bible Institute in Lilongwe and stands virtually the entire cost of running it. It helps build rural churches and parsonages through a church extension fund. It grants large sums of money for urban churches and parsonages. It fully supports our mobile clinic medical program in Malawi. Through our WELS Committee on Relief it helps many individuals and groups in emergency cases. And finally, it pays for all costs of sending, housing and maintaining our missionaries in Malawi.

On the other hand, the Malawian church pays five percent of its trained workers' salaries now and in December of this year it will start to pay ten percent. Lay workers who are salaried receive their pay fully from their congregations. The congregations support the church extension fund by regular contributions every month. Congregations with building projects make their own burnt bricks and supply most of the labor for the project. Usually the church property is given to the LCCA by members of the congregation in rural areas. The LCCA has started to take some responsibility for paying Malawian teachers at the Bible Institute and for helping to house them. LCCA congregations also pay a small part of the cost for our literature program, for Lord's Supper elements and for convention expenses.

There is another kind of help. Our Malawi Synod grows spiritually and numerically because of the witnessing of our lay people, lay leaders and trained pastors and evangelists. They do 95 percent of the evangelizing. Our Malawian trained workers do most of the teaching and preaching in the congregations. Our Malawian trained workers — laymen, pastors or evangelists — are the most vital part of the LCCA in Malawi. They are its future.

Because of the tremendous expansion of our church in Malawi, we are always short of pastors. Missionaries and Malawian pastors help by training talented laymen to take over many congregational responsibilities — preaching, teaching Sunday school and instruction classes, conducting funerals, visiting members, keeping church records. Regular classes and short courses are conducted for these laymen whenever possible.

There are some difficulties. Laymen have jobs or work on their farms. They may live far from where classes are conducted. They may move away from the village where our church is — looking for new gardens or jobs. They may leave their village church because of family difficulties.

There is another difficulty. Most of Malawi is a

matrilineal society. This means that the inheritance and influence in a family comes from the women. When a man gets married, he usually goes to his wife's village. He works there in a garden that can never be his. He is always subordinate to his wife's family. Many men find this intolerable and leave after a few years. A pastor may find, too, that he has no men talented and dedicated enough in his congregations to assume congregational responsibilities.

Our Bible Institute in Lilongwe recently started a modular training program by which many laymen from all over Malawi can get regular, systematic training. This program serves two purposes: to train laymen for congregational work and to find the most talented and dedicated men for further pastoral training. The best men in every modular class will be chosen to take more intensive training at the Bible Institute and then will go on to our seminary in Lusaka, Zambia.

Lay leaders are a vital part of any Christian congregation. They are especially vital for our church in Malawi at this time because of a shortage of pastors, but they can never really take the place of a pastor. Real dedicated pastoral care for all of our congregations is the goal of our church in Malawi.

When, in the future, our church has *enough* trained pastors, each one may still care for two or three congregations — with the help of dedicated lay leaders. Because of the difficulties I spoke of before, the lay leaders may come and go as the rains, but the pastor must always be present, as a strong foundation, to teach and reteach.

At present we have four national pastors; five American pastors with congregational responsibilities; four vicars who just completed their in-residence training in Lusaka; and 35 evangelists, six of whom are now getting ready to go to our seminary in Lusaka. This will mean that each of the 42 trained workers in Malawi, from 1988 to 1990, will have an average of 352 members to care for.

Because the three regions of Malawi do not have equal

numbers of workers or members, this will mean that the 21 trained workers in the Southern Region (where the bulk of the LCCA membership resides) will each have 591 members to care for. There are 80 congregations and preaching stations in the Malawi LCCA. Fifty-six of these places are in the Southern Region.

I would like to add a personal note. Over the years I've seen that the Holy Spirit has chosen to pour out special blessings on his mission field in Malawi. I rejoice that the WELS has seen this special grace of God. I am especially happy that the members of WELS have sent me to Malawi to be a part of this special grace of God.

My missionary colleagues have helped me along the way. Many loving Malawians have advised me, taught me, put up with me and guided me over the years. My wife, Yvonne, and our five daughters, have all faithfully supported my work. My family in the U.S.A. (which now includes three of our daughters — Lori, Tanya and Nicole) has always encouraged me and prayed for our Malawi Mission. There are many congregations and personal friends that have prayed faithfully and earnestly for me and for our Lord's work. When you have all of that going for you, it's easy to stay.

I am doing what God has called me to do. I have taught many classes in the villages. Many of the youngsters I baptized and confirmed many years ago are now lay leaders in our congregations. One is a pastor; another is a vicar; five are presently evangelists. Eight of my young men are students at the Bible Institute in Lilongwe. God has given me the privilege of baptizing over 5,400 adults and children and confirming over 4,000 people over the years.

These rewards are wonderful. I gladly share them with all the WELS, since my work is their work and my joy is their joy. However, the greatest reward that we all share is the fact that God is still blessing his field in Malawi. The Holy Spirit daily adds to the church those who are to be saved. □



Yvonne Janosek (far right) with her daughters (left to right) Lori, Tanya, Kirsten, Alexandra and Nicole.

by Paul E. Kelm

It seems that an increasing number of our young people see nothing wrong with suicide. What can we tell them?

We can tell them the truth. Suicide is murder; "and you know that no murderer has eternal life in him" (1 John 3:15). Suicide is the defiant denial of not only the fifth commandment, but of the first as well. It is the refusal to trust God's providential wisdom and love, to acknowledge that *he* is the Lord of life. Worse, it is terminal rejection of God which allows the Holy Spirit no opportunity to lead the sinner to repentance. Scripture places Judas in hell to warn all who would contemplate suicide as an option amid problems. While we can hope that those whose suicide was an unwitting act of severe mental illness will yet experience God's grace, the calculated suicide of people who've bought the irrational philosophy of pop culture must be judged what it is — self-inflicted damnation.

We can tell young people more than the truth of God's law, however. A weak faith in desperate straits needs to hear the truth of God's love. Forgiveness, not suicide, is the solution to guilt; and that forgiveness has already been earned and spoken. Creation and redemption are God's answer of priceless worth to people who feel worthless (Psalm 139; Isaiah 43). The Christian mission of discipleship and disciple-making as an indispensable member of the body of Christ counters the argument that one's life has no purpose or meaning. The presence, power and promise of God address the despair of humanly insurmountable problems. The "peace of God that surpasses understanding," the joy in Christ that transcends circumstance, the everlasting glory that makes temporal affliction bearable — these are gospel truths that inspire faith.

We can do more than *tell* young people truth. We can model it. We can listen and love. We can share our own experience of God's promises kept when there was no light but Jesus at the end of the tunnel. We can be and do what they need.

Youth has always been a difficult time for appropriating and employing the will and promises of God. Today's culture has only made this transitional period of life more difficult. God help us to level with young people and love them through their crises!

When can and should a pastor refuse to be part of a marriage ceremony joining a Christian and a non-Christian? Experience demonstrates that all too many of these marriages, almost predictably, become heartaches followed by divorce.

Our churches serve society by "solemnizing" marriages, but have no commission of the Lord nor mandate of the state to do so. Therefore a church and its pastor have the right to establish principles according to which weddings will be officiated or refused.

Our churches serve God, his people and society, above

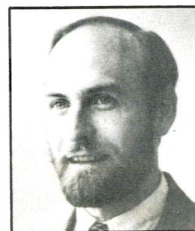
all, by fulfilling their divinely given role of teaching, teaching people's relationship with God in Christ and teaching people's relationships with each other (e.g. marriage) under Christ. Therefore, not wedding ceremonies, but pre-marital counsel and post-marital ministry are the church's primary concern. God help us to prepare the church's youth for godly marriages and to provide pointed ministry for people building a marriage! In many ways lay couples, not just pastors, can serve the church in its teaching ministry for Christian marriage.

A Christian wedding explicitly asks God's blessing on the marriage and implicitly asks the couple to make their vows in accord with God's will for marriage. Therefore when one party denies God's definition of marriage, a pastor would be complicit in hypocrisy by officiating.

The church's ministry is "to make disciples," by evangelizing the lost and teaching the saved with the word. A proposed "mixed marriage" presents opportunities for both witness and nurture. To refuse a wedding without clear cause may undermine the opportunity for ministry to both Christian and non-Christian. Should the wedding occur elsewhere, the Christian still faces a difficult marriage, only without the church's counsel, and the non-Christian may be further distanced from Christian ministry. The church, then, may have disassociated itself from a "bad" marriage and ensuing problems; but the Lord has not called his church to trouble-free ministry.

The responsibility for an honest commitment and faithful follow-through on that commitment lies with the individuals making such commitment, once Christian instruction has been given. A pastor has not been compromised when a commitment he took at face value is broken. Where the future of a marriage appears shaky, a pastor owes clear counsel, whether toward resolution of issues that will jeopardize the marriage or toward reconsideration of the proposed marriage. Where responses in pre-marital counseling appear less than forthright and whole hearted, the pastor can and should lovingly challenge sincerity and emphasize that Christian wedding vows are made before God. A pastor's wisdom-by-experience is a helpful tool in pre-marital counseling, but not a pre-judgment of individual cases.

A Christian pastor carries a burden of loving concern for couples united under his ministry, especially when he senses trouble ahead. People coming to him to be married should understand his counsel in that light. Congregations should share that burden.



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

Pastor Paul Kelm is the synod's administrator for evangelism.

Time to drop pluralism among Methodists . . . The time has come to say the last rites over the notion that pluralism is the defining characteristic of United Methodist theology according to Bishop Jack M. Tuell of the Los Angeles area. He delivered the opening address at the opening service of the United Methodist General Conference which met recently. Conceding that there are "many differing perspectives and interpretations of Christian faith," Tuell emphasized one practical problem posed by an emphasis on pluralism: It is hard to reverse the church's membership decline by asking people to join a group whose principal identifying mark is that every one disagrees with everyone else. The denomination's membership has declined from 10.9 million in 1968 to 9.6 million in 1988.

Retired minister dies at 109 . . . *Carl Wilhelm Schevenius, a retired United Methodist minister, died in April in Minneapolis three months short of his 110 birthday. "I have always been glad to be alive, but that I should be 109 years and be sound of mind, that I had never believed," the veteran clergyman said recently. He was a physical fitness enthusiast well past his 100th birthday and continued to ride a stationary bike until a month before his death. He was an avid reader and a prolific writer whose books, poetry and translations have been published here and in his native Norway. Schevenius was born in 1878, was assigned his first parish in 1903, and retired in 1943.*

New religious television network . . . A coalition of Protestant, Catholic and Orthodox traditions, as well as Jewish and evangelical groups, plans to launch a 24-hour religious cable television network. Vision Interfaith Satellite Network (VISN) will begin providing religion- and value-oriented programming in 1988. Denominations and faith groups involved in this venture include the Salvation Army; Seventh-day Adventist Church; Mennonite Church; Episcopal Church; Lutheran Church-Missouri Synod; United Methodist Church; Presbyterian Church U.S.A.; and the Roman Catholic Church. Organizers hope to provide an alternative to current religious programming by providing value-oriented life style shows and issue-related films, as well as opportunities for denominations to produce programs. VISN will not allow funds to be raised on the air.

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.

Clergy salaries . . . *A survey comparing Roman Catholic, Episcopal, Lutheran and United Methodist parishes has found that Catholic priests had the lowest average cash compensation of the four groups while outranking the others in housing allowance. Average clergy salaries were \$7,625 for Catholics, \$22,174 for Episcopalians, \$21,688 for Lutherans and \$20,933 for United Methodists. In addition, average housing allowances were \$12,767 for Catholics, \$10,543 for Episcopalians, \$8,548 for Lutherans and \$6,717 for Methodists.*

Talmud in English . . . Random House publishers have announced plans for a modern English translation of the Talmud — a compilation of Jewish oral law and history. Random House plans to invest an expected \$500,000 in the project. Adin Steinslatz, the translator, says, "We now have possibly a major part of the Jewish people whose native tongue is English, and who really are not comfortable in any other language. The Random House English Talmud is expected to include as many as 15 volumes and may take a decade to complete.

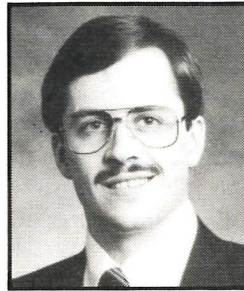
Lutherans move to mainline . . . *A Lutheran sociologist says bureau-cratization, class-identification and recognition of political agendas rather than the gospel are causing American Lutherans to drift unwittingly into the Protestant mainline. Dr. Peter Berger of Boston University told leaders of the ELCA that the drift is leading to "the relativization of religious and theological truth, which is characteristic of the mainline." His judgment of the church's direction is that it is in a "process of apostasy," in which people are excluded, ministry is not provided and the true gospel is not preached.*

Protestant numbers surging in China . . . Chinese Protestantism is now growing at a rate at least twice as fast as the population of the country, according to its most prominent leader, Bishop K. H. Ting, an Anglican bishop, who is now touring the United States. He reported that there are now four million Protestant Christians, compared with 700,000 in 1949, and four million Roman Catholics — still a tiny minority in a country of a billion people. China's Christians worship in 4,000 reopened Protestant church buildings and in 2,000 Roman Catholic churches, as well as in "tens of thousands" of home meetings, the bishop said. □

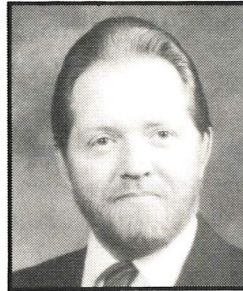
1988

Graduates & assignments

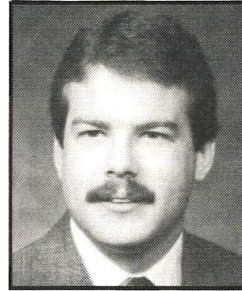
WISCONSIN LUTHERAN SEMINARY
Mequon, Wisconsin



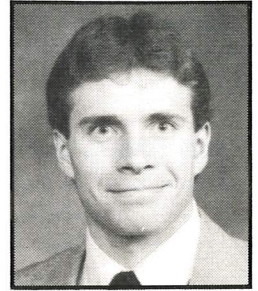
Brian J. Adams
Brown Deer, WI
Christ
Keystone Heights, FL



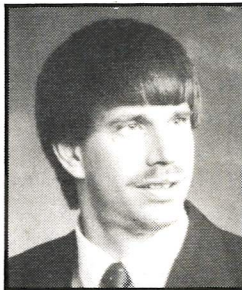
Mark W. Anderson
West Allis, WI
Exploratory
Lindenhurst-Gurnee, IL



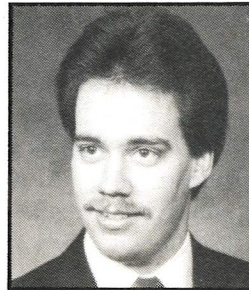
James S. Bartz
Waterloo, WI
To be assigned later



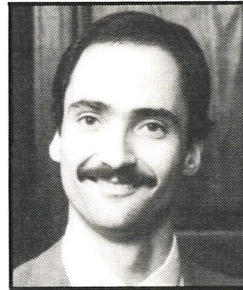
Martin J. Bentz
New Ulm, MN
Third pastor
Grace
St. Joseph, MI



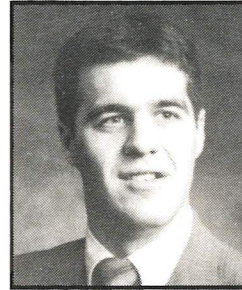
Kenneth L. Brokmeier
Fort Atkinson, WI
Tutor
Northwestern College
Watertown, WI



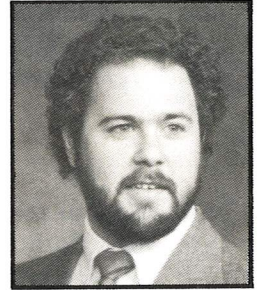
Roger A. Carter
East Jordan, MI
Associate
St. Peter
Schofield, WI



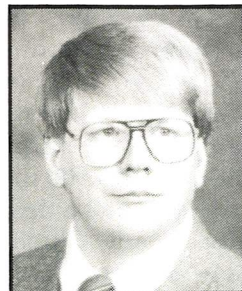
Kenneth A. Cherney, Jr.
Brookfield, WI
Brazil Mission
South America



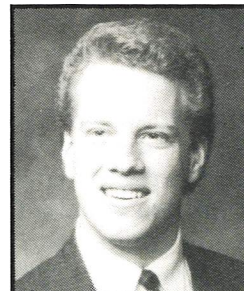
Michael L. Foley
Garden Grove, CA
Assistant
Pilgrim
Mesa, AZ



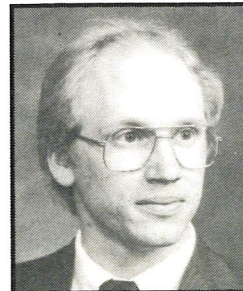
Mark A. Gass
Appleton, WI
Redeemer
Tomahawk, WI



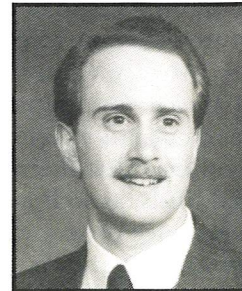
Keven J. Hanke
St. Louis Park, MN
To be assigned later



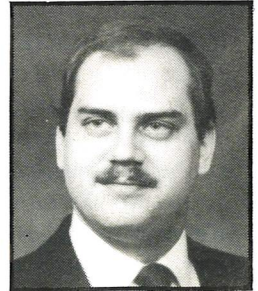
Robert P. Hankwitz
Fond du Lac, WI
Ascension
Roseville, MI



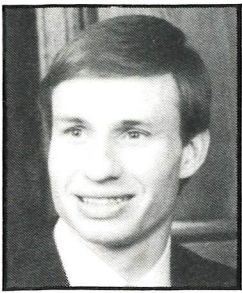
Alan W. Horn
Omaha, NE
To be assigned later



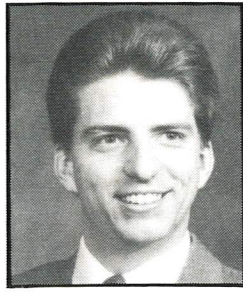
Randall R. Hughes
Jefferson, WI
St. John
Alma City, MN



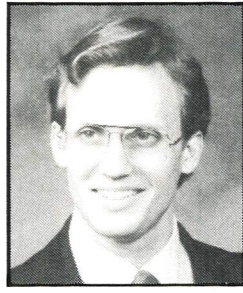
Thomas F. Johnston
Beverly Hills, FL
To be assigned later



Dennis C. Klatt
Menomonie, WI
St. Peter
Darwin, MN



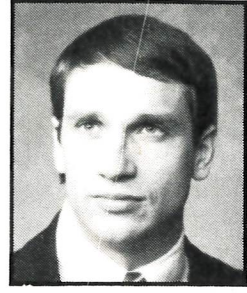
Henry T. Koch
Cleveland, WI
To be assigned later



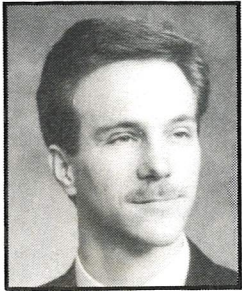
Jud A. Krohn
Wausau, WI
Immanuel
Hadar, NE



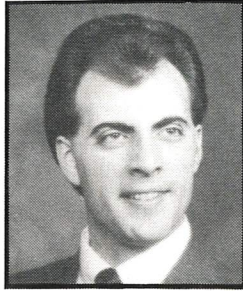
Jonathan A. Kuske
Mequon, WI
Martin Luther
Preparatory School
Prairie du Chien, WI



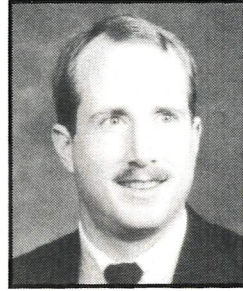
David B. Lau
Milwaukee, WI
Lone Star
Tyler, TX



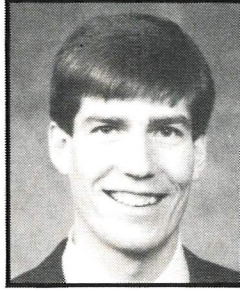
Peter J. Leyrer
Milwaukee, WI
Graduate Assistant to
President of Western
Wisconsin District



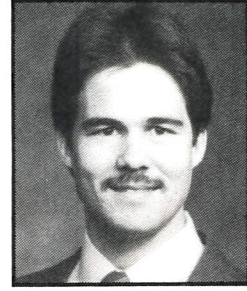
Paul D. Lindhorst
Sturgeon Bay, WI
Our Savior
Burlington, IA



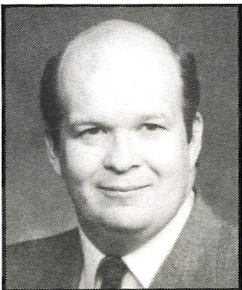
Kevin J. Lisk
Appleton, WI
Associate
St. John
Markesan, WI



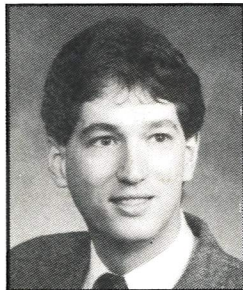
Randy B. Loux
Mazomanie, WI
St. John
Sturgeon Bay, WI



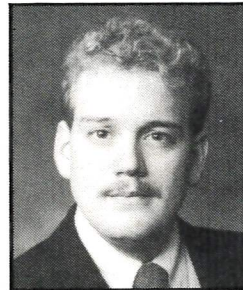
Jeffery J. Luplow
Zilwaukee, MI
Christ the Lord
Clearwater, FL



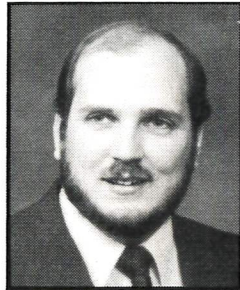
Kenley D. Mann
Wayne, NE
Associate
Immanuel
Medford, WI



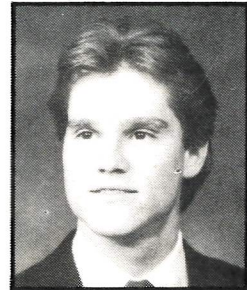
Larry N. Mose
Chesaning, MI
Hope
Portland, MI



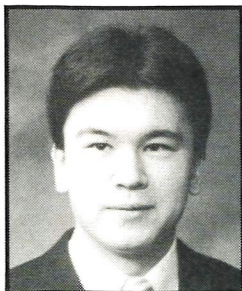
Scott C. Mosher
Webberville, MI
Grace, Safford, AZ
Trinity, Duncan, AZ



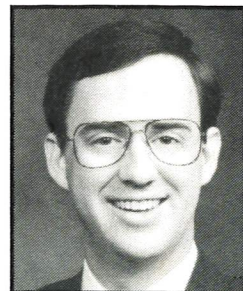
Richard T. Pamperin
Madison, WI
West Lutheran
High School
Hopkins, MN



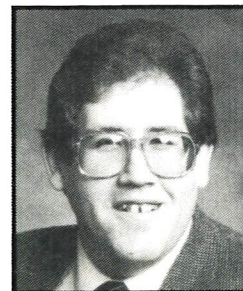
Mark A. Paustian
Watertown, WI
Exploratory
South Rockford, IL



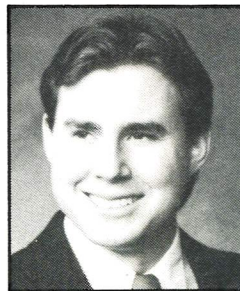
Timothy K. Poetter
Mito City, Japan
To be assigned later



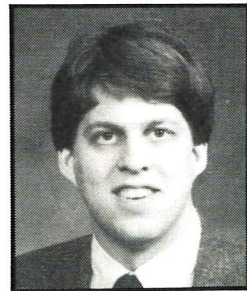
Paul T. Prange
Janesville, WI
Tutor
Michigan Lutheran Seminary
Saginaw, MI



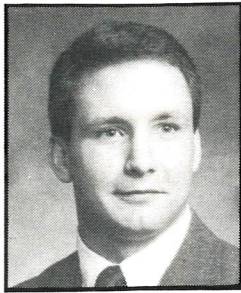
Guy R. Purdue
Santa Monica, CA
To be assigned later



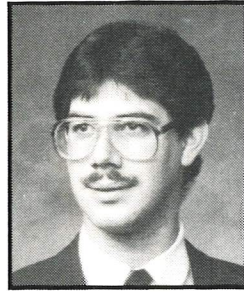
Charles A. Raasch
West Allis, WI
Trinity
Smith's Mill, MN



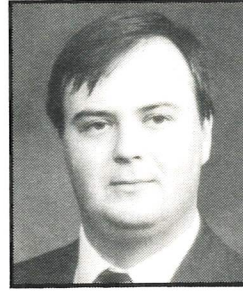
Joel K. Rakos
Tacoma, WA
Holy Cross
Oklahoma City, OK



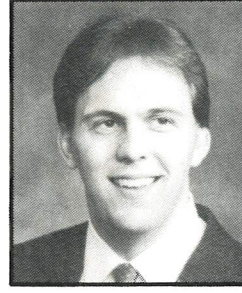
Roger W. Rockhoff
Tawas City, MI
Graduate Assistant to
President of
Minnesota District



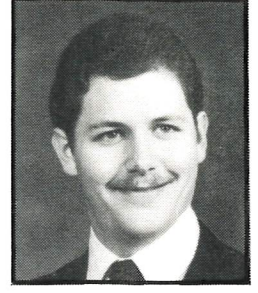
Daniel J. Sargent
Green Bay, WI
Chipata, Zambia
Central Africa



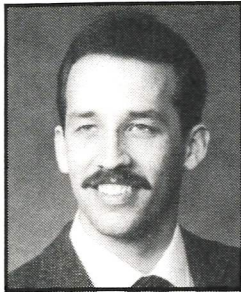
Paul E. Schaefer
Chesterfield, MO
To be assigned later



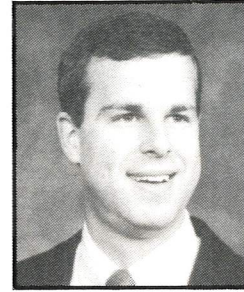
Timothy L. Schoeneck
Rhineland, WI
Associate
St. Paul
Green Bay, WI



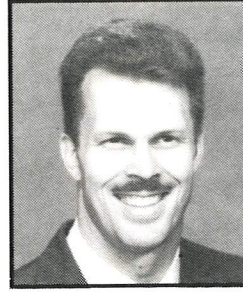
William J. Schuerman
Corvallis, OR
Paul the Apostle
Detroit, MI



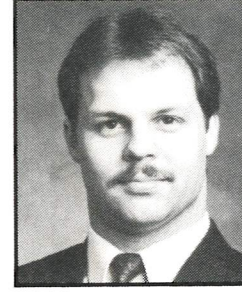
Kevin K. Schultz
Milwaukee, WI
Abiding Word
Orleans, Ontario, CAN



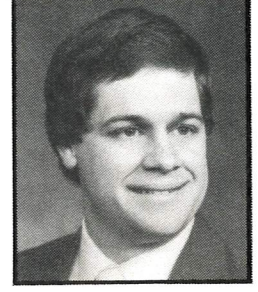
Ronald E. Siemers
Des Moines, IA
To be assigned later



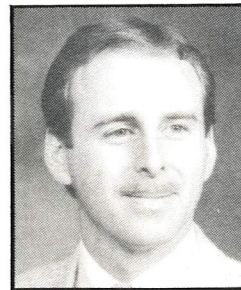
Jeffrey S. Smith
N. Massapequa, NY
Emmanuel
Las Cruces, NM



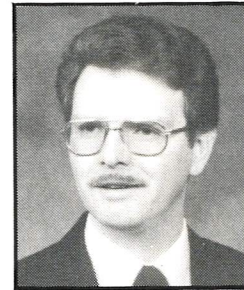
Timothy R. Soukup
Madison, WI
Blantyre, Malawi
Central Africa



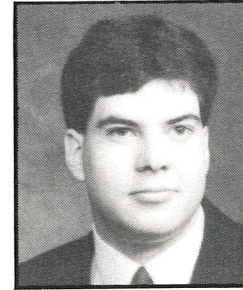
John R. Sprain
Watertown, WI
Assistant
Emmanuel
Tempe, AZ



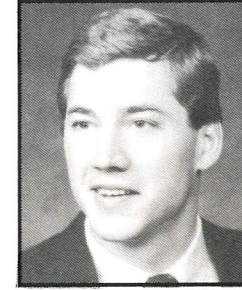
Martin A. Spriggs
Loomis, CA
Graduate Assistant to
President of
Southeastern Wisconsin
District



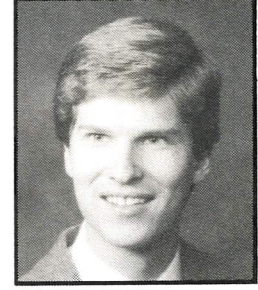
Anthony L. Straseske
Lowell, WI
Zion
Eitzen, MN



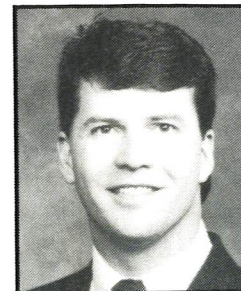
Allen R. Tetzlaff
Milwaukee, WI
To be assigned later



Joel W. Thomford
Zumbrota, MN
Graduate Assistant to
President of Northern
Wisconsin District



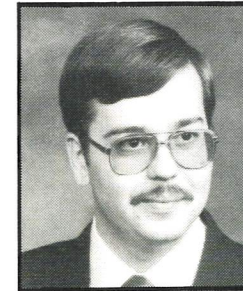
Robert J. Timmermann
Wauwatosa, WI
California Lutheran
High School
Tustin, CA



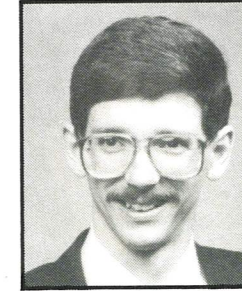
Kelly S. Voigt
Sun Prairie, WI
Outreach Exploratory
Tallahassee, FL



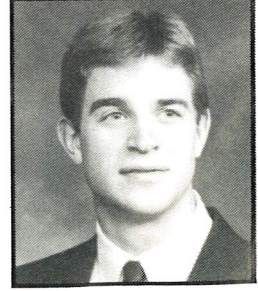
Joel R. Voss
Green Bay, WI
Tutor
Michigan Lutheran Seminary
Saginaw, MI



Gregg M. Warning
Fond du Lac, WI
To be assigned later



Mark J. Wenzel
West Allis, WI
To be assigned later



Charles A. Westra
Beaver Dam, WI
Tutor
Northwestern
Preparatory School
Watertown, WI

Additional assignments

1987 Graduates

David C. Hussman, Crete, IL
Graduate Assistant to
Associate, St. Matthew, Milwaukee, WI

Joel I. Nitz, Mequon, WI
Outreach Exploratory, Olympia, WA

1986 Graduates

Matthew A. Crass, Rock Island, IL
Graduate Assistant to
President of Michigan District

Philip C. Hirsch, Prairie du Chien, WI
Peace, Boulder, CO

Daniel E. Krause, Brookfield, WI
Park Slope Exploratory, Brooklyn, NY

Christopher P. Kruschel, Port Orange, FL
Exploratory, Emmett Co., Petosky, MI
Faith, East Jordan, MI

Leon E. Piepenbrink, Tucson, AZ
Exploratory, Maple Grove, MN

David D. Sellnow, Watertown, WI
Exploratory, Owasso, OK

Martin P. Spaude, Watertown, WI
Associate, St. Paul, Appleton, WI

Reassigned

David P. Bostedt, Abrams, WI
Trinity, McCook, NE

Roger H. Knepprath, Saukville, WI
Northland Lutheran High School
Wausau, WI

Jonathan M. Ladner, Bloomington, MN
Tutor, Northwestern College
Watertown, WI

Kurt W. Loescher, Bloomington, MN
Minnesota Valley Lutheran High School
New Ulm, MN

Mark T. Mammel, Onalaska, WI
Gloria Dei, Belmont, CA

David J. Martin, Tomah, WI
Nebraska Lutheran High School
Waco, NE

Rick L. Miller, Oshkosh, WI
Huron Valley Lutheran High School
Westland, MI

Joel V. Petermann, Appleton, WI
Acting Dean, Dr. Martin Luther College
New Ulm, MN

David A. Rosenbaum, Saginaw, MI
Peace, Manhattan, NY

Richard S. Russow, Long Prairie, MN
Christ Our Savior, Angleton, TX

Lloyd C. Schlomer, Mobridge, SD
Grace, Tucson, AZ
Redeemer, Tucson, AZ

Jeffrey D. Wegner, Van Dyne, WI
Tutor, Northwestern Preparatory School
Watertown, WI

David R. Wenzel, Menasha, WI
Tutor, Martin Luther Preparatory School
Prairie du Chien, WI

David M. Zahn, County Line, WI
St. Paul, Stevensville, MI

Salem Lutheran Landmark Church Museum plans revealed

On April 21, 1985, the Salem Lutheran Landmark Church, Milwaukee, was dedicated for use as the official WELS museum. The WELS Historical Institute and Salem congregation promote and support the facility.

The upper level of Salem Lutheran Landmark Church, built in 1863, will continue to function as a church for special occasions and meetings. The lower level will be the museum proper. It will house a pastor's old-fashioned study, classroom, kitchen, meeting room and display area. Plans for the lower-level display area and the upper-level church area have been drawn. Work is about to begin on remodeling the lower-level of the building.

You might have an artifact pertaining to WELS history or its era which you might wish to donate or loan for display at the museum. Please do not send artifacts now. At this time storage facilities are limited. Please send a

description of the artifact; dates of use and by whom; and a picture, if possible.

Specific items we are looking for include: an early altar, an early baptismal font, old pews, a pastor's desk from the turn of the century, early classroom desks (1880s), a pre-1920 conference table and chairs, old chalkboard, a wood burning stove (1900), book and display cases, lamps from different periods in WELS history, an old globe or maps, rugs, antique hand-made sewing circle quilt with a Biblical theme, old pump organ, a camp organ used in a WELS mission, early vestments, communion ware, antique sinks, antique kitchen or bathroom fixtures, old clocks and old typewriters.

Address correspondence to:
Pastor Alan H. Siggelkow, Salem
Museum Committee, 2821 W.
Harrison Ave., Milwaukee, WI
53215.

— Alan Siggelkow



The Ladies Aid of St. John, Rock Springs, Wisconsin (west of Baraboo), recently celebrated its 80th anniversary. The congregation is served by Pastor David Hein.

High School Principals' Conference meets

The annual WELS Lutheran High School Principals' Conference was held at St. Croix Lutheran High, West St. Paul, Minn., March 18-19.

The conference focused on staff development and the elements of effective instruction. Principals from 18 WELS area high schools and presidents of the three synodical preparatory schools participated in a workshop conducted by Dr. Tom Mich, a superintendent of schools in the Twin Cities area.

The workshop was designed to acquaint the principals with the theory of professional teaching and the responsibilities of the classroom teachers using the research findings of Dr. Madeline Hunter, a California educator.

The annual conference provides an opportunity for WELS principals to visit other area high schools to learn about their programs. It is also an opportunity to share ideas about dealing with common educational concerns.

The principals were able to visit classes on Friday afternoon, and in the evening the St. Croix faculty and board of directors hosted a special dinner for the conference.

The 1989 conference will be held at Northland Lutheran High School, Wausau, Wis.

— John R. Schultz

DISTRICT NEWS SCHEDULE

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

July 1: Minnesota, Nebraska, North Atlantic

August 1: Northern Wisconsin, Pacific Northwest, South Atlantic

September 1: South Central, Southeastern Wisconsin, Western Wisconsin

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



Groundbreaking at Amazing Grace of Taylor, Michigan. Participating in the ceremony were (left to right) Rod Munro, Maurice Payne, Pastor Douglas Hartley, Richard Moll and Rick Perry.

Michigan District

Amazing Grace of Taylor broke ground on March 27 for its first permanent worship facility, a worship/education/fellowship unit. Participating in the groundbreaking ceremony were building committee members: Pastor Douglas Hartley, Chairman Maurice Payne, Rod Munro, Richard Moll, Steve Machel and Rick Perry, consultant. Other honored participants were: Leona Nutt, the eldest active ladies aid member; Jenny Richardson, Sunday school representative; Brad Licklitter, representing the original members; and John Wilhide representing the elders. The congregation, organized in 1975, is planning to build its chapel within three years. . . . **St. John of Battle Creek** celebrated its 40th anniversary on May 8 with two special services. Sermons were delivered by former pastors of the congregation: John F. Brenner of Bay City and John M. Brenner of Saginaw. Organist for the day was Mrs. Bethel Zabell of Watertown, Wis., daughter of St. John's first pastor, Arthur P. C. Kell. Steve Mischke currently serves the congregation. . . . **Pastor Stephen Otto** has been appointed circuit pastor for the Northern Circuit of the South-

western Conference. **Pastors Carl Pagel, Brian Dose and Greg Zell** have been appointed to a committee to study the district's institutional chaplaincy program. **Pastor Steven Korth** has been appointed to the district constitution committee. . . . **Mrs. Bertha Schmelzer**, wife of Pastor Carl Schmelzer, died on February 24 at the age of 93. She is survived by three children: Norman, Pastor Edwin and Lois Walker. . . . While most high school students are enjoying summer vacation at this time, two groups of **Michigan Lutheran Seminary** students are continuing their studies outside the United States. Eight MLS students are spending three weeks during the month of June in Germany with Professor Marcus Manthey. They are participating in the school's student foreign exchange program. Another group of six students is with the project HOST program. They will spend three weeks in Guadalajara, Mexico doing language study. Then they will help with the vacation Bible school at San Juan Lutheran in El Paso, Tex. President John Lawrenz is the leader of this group.

— Edward Schaeewe

NOTICES

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

CALL FOR NOMINATIONS ADMINISTRATOR FOR EVANGELISM

The Board for Evangelism requests nominations from members of the synod for the position of administrator, vacated by Paul Kelm's acceptance of the call to serve as spiritual renewal director. Candidates should be theologically trained, with an understanding of and experience in personal and parish evangelism. Gifts desirable in candidates include administrative ability, communication skills and sound judgment. The administrator for evangelism serves the board by promoting, coordinating and developing evangelism projects and resources. In addition he supervises the Mass Media Ministry. Nominations and pertinent information should be received by the chairman of the board no later than July 15, 1988.

Rev. David N. Rutschow
527 W. 63rd Street
Downers Grove, IL 60516

CHANGES IN MINISTRY

PASTORS:

Dose, Brian L., from Paul the Apostle, Detroit, Mich., to Gethsemane, Corpus Christi, Tex.
Gurgel, Robert J., from Trinity, Jenera, Ohio, to St. Lucas, Milwaukee, Wis.
Horn, Gerhard A., from St. John, Red Wing, Minn., to Calvary, Glenwood, Minn.
Huebner, Elton H., from Administrator, Board of Trustees, WELS, to retirement.
Kelm, Paul E., from Board for Evangelism, WELS, to Project Director for Spiritual Renewal, WELS, Milwaukee, Wis.
Mueller, Paul M., from Trinity, Duncan, Ariz., to St. Peter, Modesto, Calif.
Pieper, Donald J., from St. Paul, Riverside, Calif., to Exploratory, Las Vegas, Nev.
Ruege, John A. Jr., from St. Peter, Schofield, Wis., to St. Mark, Bemidji, Minn.
Sabrowsky, Daniel L., to Christ, Santa Rosa, Calif.

TEACHERS:

Jacobs, David M., from King of Kings, Maitland, Fla., to Emanuel First, Lansing, Mich.
Koschnitzke, Nancy, to St. James, Milwaukee, Wis.
Leitzke, Mark E., from Trinity, Marinette, Wis., to Petra, Sauk Rapids, Minn.
Marquardt, Elizabeth, from inactive to St. Lucas, Kewaskum, Wis.
Mears, Harold I., from St. John, Westland, Mich., to St. John-St. James, Reedsville, Wis.
Pitonak, Joseph, from inactive to Grace, Muskegon, Mich.
Schwartz, Kenneth A., from Grace, Yakima, Wash., to St. Andrew, Chicago, Ill.
Schwede, Jeffrey D., from King of Kings, Garden Grove, Calif., to First German, Manitowoc, Wis.
Strassburg, Steven, A., from St. John, Stanton, Nebr., to St. Lukas, Kewaskum, Wis.
Troge, Kurt W., from Northland Lutheran High School, Wausau, Wis., to Minnesota Valley Lutheran High School, New Ulm, Minn.
Wuerch, Carol A., from Zion, Sanborn, Minn., to Resurrection, Aurora, Ill.

ADDRESSES

PASTORS:

Beck, John A., 1601 N. Lucille St., Wasilla, AK 99687; 907/373-0777.
Gawrich, Daniel M., 205 Bennett Ave., Box 126, Hartford, MI 49057; 616/621-3407.
Greenlee, William P., 4715 Shadeland, Baton Rouge, LA 70816.
Kruschel, Peter H., 4519 N. 108th St., Wauwatosa, WI 53225; 414/527-1897.
Merten, Philip W., 6320 N. 103rd St., Milwaukee, WI 53225; 414/353-7337.
Schwab, Rodney R., 214 Western Ave., Allegan, MI 49010; 616/673-6212.
Spencer, Steven D., 511 Buena Suerta, El Paso, TX 79912.
Tullberg, Keith C., 3413 N. 50th St., Milwaukee, WI 53216; 414/873-3508.

TEACHERS:

Carlovsky, Steven C., 5616 W. Greentree #101, Milwaukee, WI 53223; 414/358-3044.

CESE SUMMER CONFERENCE '88

The Christian Educators for Special Education will hold their summer conference on August 16 at Klemmer's Williamsburg Inn, 10401 W. Oklahoma Ave., Milwaukee, Wis. Sessions from 9:00 to 12:00 and 1:00 to 3:30. Registration costs (including noon meal) before August 1: Members, college students and recent grads, \$10.00; Non-members, \$15.00. Registration after August 1, \$20.00. Send check payable to: CESE, 6098 N. 35th St., Milwaukee, WI 53209; or for further information call 414/464-1494.

MUSIC TEACHER NEEDED

Bethany Lutheran College in Mankato, Minn., is accepting applications for a music position. This full-time position includes conducting the concert band and various instrumental ensembles as well as teaching private music lessons and introductory music courses. The applicant should have a Master of Music degree in instrumental music or instrumental conducting. Send cover letter, resumé and three letters of recommendation by July 15 to Dr. William B. Kessel, Academic Dean, Bethany Lutheran College, 734 Marsh Street, Mankato, MN 56001.

VISITING TEXAS?

Sea World of Texas, the largest marine park in the world, celebrated its grand opening in San Antonio on Memorial Day weekend. When visiting Sea World, you are invited to attend Our Savior Lutheran, 11503 Vance Jackson, on the northwest side of San Antonio. For service times and other information phone Pastor James Tauscher, 512/696-2716.

FAMILY CAMPING IN MICHIGAN

Camp Lor-Ray, owned and operated by an association of WELS and ELS churches, has 30 fully-developed campsites nestled among pines on a private lake. It is easily found and available for overnight or week-long stays from Memorial Day through Labor Day at reasonable rates. Follow Hwy 31 to Russell Rd. exit (3½ mi. north of Muskegon); continue north on Russell Rd. to Camp Lor-Ray sign. For further information contact Milt Karnitz at camp, 5281 Russell Road, Twin Lakes, MI 49457; 616/766-3152 or at his home, 2233 Hudson St., Muskegon, MI 49441; 616/755-2004.

ORGAN NEEDED

A mission congregation is in need of an organ for its worship/education/fellowship unit. If you can help, please contact Pastor Ronald Zindler, 4534 N. Oakland Rd., Columbia, MO 65202; 314/474-8755.

CHURCH FURNISHINGS

Available to a mission congregation for cost of shipping: Altar, matching lecturn (circa 1960, light finish); one 8' solid oak altar (circa 1900); matched set of one brass cross, 1 pair candlesticks, 1 pair floor candelabras. Contact Pastor Tim Kujath, 2665 North St., East Troy, WI 53120; 414/642-3200.

VACATION

Any WELS pastor is invited to occupy a parsonage in return for preaching June 19 and 26 and also would be welcome to visit at any other time this summer in exchange for preaching. A beautiful area to visit. Contact Pastor Robert O. Waldschmidt, 556 Penstock Dr., Grass Valley, CA 95945; 916/272-4147.

VACATION

Visit Florida and stay in a new parsonage (central air, sleeps 9) in exchange for preaching June 26, July 3 or July 10. Fifty miles from Disney World and Kennedy Space Center, 35 miles from Daytona Beach. Open to any pastor or professor in fellowship with WELS. Contact Pastor Mark Johnston in Deltona, FL; 305/321-7510.

YOUTH RALLIES

Four Regional International Youth Rallies will be held this summer as follows:

Eastern Great Lakes Rally, July 24-26 at University of Western Ontario, London, Ontario, Canada. Contact: Pastor Mark Freier, 1343 Penniman Ave., Plymouth, MI 48170; 313/453-3393.

Northern Great Lakes Rally, July 26-28 at Michigan Technical University, Houghton, MI. Contact Pastor Bruce McKenney, 3209 Meadow Lane, Manitowoc, WI 54220; 414/684-4327.

Black Hills Rally, August 1-4 at South Dakota Tech, Rapid City, SD. Contact Pastor Daniel Hrobsky, Box 516, Faith, SD 57626; 605/967-2602.

South Atlantic Rally, August 2-4 at University of Northern Florida, Jacksonville, FL. Contact Mr. Max Schram, 2674 Peterborough Ct., Palm Harbor, FL 34684; 813/786-4461.

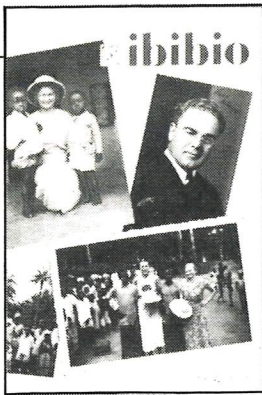


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ANNIVERSARIES

Rural Belview, Minnesota — St. John, Sheridan Township (100th), August 14, 10:00 a.m. and 2:00 p.m. (noon catered meal). Contact Pastor Steve Schmeling, Rt. 1, Box 119, Belview, MN 56214; 507/644-3113.

Woodbury, Minnesota — Salem (125th), August 28, 10:00 a.m. and 2:30 p.m. (noon catered dinner). Contact Pastor D. F. Hochmuth, 9245 Bailey Rd., Woodbury, MN 55125; 612/459-6628.

New Carlisle, Ohio — Peace of Our Savior (25th), September 25, 10:30 a.m. and 2:30 p.m. Noon meal and program following. Contact Pastor Keith Free, 1025 Cliffside Dr., New Carlisle, OH 45344; 513/849-9374.

Lomira, Wisconsin — St. John (125th), September 18, 8:00 and 10:00 a.m., 2:00 p.m. Pastor Nathan H. Retzlaff, 550 Water St., Lomira, WI 53048; 414/269-4650.

Ripon, Wisconsin — Mount Zion (50th), September 4, 9:00 a.m. and 2:30 p.m. (noon dinner). Contact Lynn Kobow, 908 Nordane Ave., Ripon, WI 54971.

NAMES WANTED

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

KALISPELL, MONTANA — Pastor Robert J. Koester, 345 Strand Ave., Missoula, MT 59801.

REDFIELD, SOUTH DAKOTA — Pastor Ronald L. Kruse, 111 S. Idaho St., Clark, SD 57225.

WEBSTER, SOUTH DAKOTA — Pastor Edward J. Werner, PO Box 68, South Shore, SD 57263.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

FAYETTEVILLE, BELLA VISTA, SPRINGDALE/ARKANSAS — Grace, Springdale 7th Day Adventist Church, Hwy 68 East, Springdale 72764, 9:30 a.m.; SS/Bible class, 10:45 a.m. Pastor Chuck Huebner, 2723 Dove Dr., Fayetteville, AR 72703; 501/442-4021.

CHARLOTTE, NORTH CAROLINA — (Formerly Matthews, N.C.), Grace, 7000 Providence Rd., Charlotte, NC 28226, 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Jon E. Guenther.

VACATION BIBLE SCHOOL For hearing impaired

WELS HANDS will hold vacation Bible school for hearing impaired children ages 4-12 on July 11-15 from 1:30 to 3:00 p.m. at Good Shepherd Lutheran School, 1337 S. 100th St., West Allis, Wis. For registration or information contact Verna Weigand, 414/547-3096.

NEW WELS CHURCHES

Names Requested

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

WELS MEMBERSHIP CONSERVATION
2929 N. Mayfair Rd., Milwaukee, WI 53222-9357

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

Arizona	Gilbert*
	Prescott Valley*
California	Bakersfield*
Colorado	Colorado Springs (East)*
Florida	Miami (Hispanic)*
Illinois	Buffalo Grove
	Cherry Valley*
	Lindenhurst/Gurnee*
	Streamwood*
Indiana	LaFayette*
Michigan	Cadillac*
	Houghton/Hancock*
Minnesota	Shoreview*
New Mexico	Roswell*
	Santa Fe*
New York	Manhattan*
Oklahoma	Owasso*
Pennsylvania	Bucks County*
Texas	Abilene*
	Atascocita*
Virginia	Loudon County*
Washington	Everett*
	Spokane Valley*
	Woodinville/Bothell*
Wisconsin	Green Bay (Southwest)*
	Madison (Hispanic)*
	Waunakee*
Ontario, Canada	Markham*

*Denotes exploratory services.

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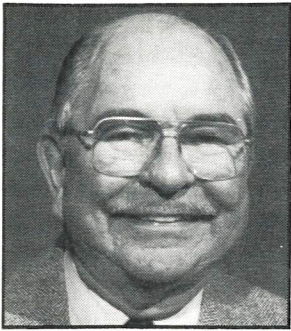
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Having spent a good deal of my undergraduate days and most of my graduate days rummaging around in history, I am always alert for milestones and other monuments to the passing of time. Such a milestone was reached on May 2 when the Lutheran Chorale of Milwaukee sang its 30th anniversary concert at Wisconsin Lutheran High School, Milwaukee.

The concert was a far cry from one, say, of 20 years ago. The 65-member chorus, arrayed in new robes in honor of the occasion, was backed by a 30-piece orchestra, involving a record number of instrumentalists. Early in the history of the chorale, instruments (in addition to the organ) were added. In the early years a trumpet or two was sufficient. As the years passed, strings were added. There were occasional falterings. But not this orchestra. Presided over by the maestro, Pastor Kurt Eggert, it played exuberantly and without a hitch, well, almost. Its principal function was to accompany the chorus in Mendelssohn's Symphony-Cantata "Hymn of Praise." It is a choral piece of considerable complexity with three soloists, all of whom carried their parts with a professional touch.

The piece ended with an imposing song of triumph taxing both orchestra and chorus with its climactic close. The 700 present in the high school auditorium gave the chorus, director and orchestra a thunderous, prolonged standing ovation. It was a fitting tribute to the chorale's 30th birthday.

The Lutheran Chorale got its start in 1957 when Prof. Fred A. Bartel of Dr. Martin Luther College — then principal at Garden Homes in Milwaukee — gathered a group of singers, mostly teachers and pastors, to supply special music at the installation service of Pastor Werner Franzmann as editor of *The Northwestern Lutheran*, thus sealing the chorale's connection with this magazine.

The group found the experience so rewarding that they decided to continue meeting on a regular basis. Pastor Kurt Eggert, at that time serving Gethsemane, Milwaukee, was asked to serve as the director and whom Cal Kozlowski, long-time president of the chorale, has characterized as a "diligent, thoughtful and constant defender of good church music." Currently Eggert is serving as project director for the new/revised WELS hymnal due to appear in 1991.

One of the spin-offs of the Milwaukee Chorale is a number of other "chorales" in the synod. As Kozlowski sees it, "As near as I can calculate, we have over 400 alumni throughout the United States, many of whom have been instrumental in forming inter-congregational singing groups in other parts of the country."

Latest to join these singing groups is the 50-member Lutheran Chorale of Florida under the direction of Pastor Raymond L. Wiechmann, living in retirement in Holiday. With a blessing and an assist from the Milwaukee Chorale and its director, the Florida Chorale gave its inaugural concert on Sunday, April 10, at Christ the Lord, Clearwater, to a packed church.

As the 30th year of the chorale closes, it goes with our best wishes, thankful for the pleasure it has brought to our life, thankful for sharing with us the musical gifts of the Spirit throughout all the centuries the Spirit has dwelt in the hearts of God's children.

James P. Schaefer

In spite of mother: A minister

by Jan Mosher

I found the snapshot as I was going through a stack of old photographs this winter. There was my six-year-old daughter in some sort of paper cowboy hat, a pipe in her mouth, a toy horse under her arm and her legs crossed in a pose of total boredom. Beside her stood her four-year-old sister wearing a white slip I had received for a confirmation gift twelve years earlier, a veil of sorts on her head and a bouquet of plastic flowers in her hand, obviously the bride, looking anxiously at her cowboy groom. In front of them, with a book in his hand, wearing only a diaper and rubber pants was my two-year-old son, the preacher about to perform the marriage ceremony.

Twenty-four years later, on May 27th, that little boy was in the 1988 graduating class of Wisconsin Lutheran Seminary. It occurs to me that it's been a long road from that little backyard summer ceremony to May in Mequon.

I'm sure some of the young men who graduated from our seminary this May were well-behaved and obedient even as children. I look at the picture again. The legs on my son have muscles rivaling a marathon runner's, the better to get him up, over, through and under anything in his path. Nor was he limited to physical energy. No toys or appliances were safe and the insides were always more interesting than the outsides.

As he grew there were the after-supper debates about the necessity of learning memory work, how much safer it would be if there were a path to his bed, the rewards of a haircut and why Mr. Meyer needed to see the math work as well as the answers. I don't think anyone ever pointed to my son when he was a boy and said, "I can tell by his exemplary behavior that he'll be a pastor some day." Still, it was this child who earnestly prayed for his public school third grade teacher because she believed in evolution.

I once heard that many preachers credit their pious mothers as the persons who most influenced their decision to go into the Lord's service. My son does not have such a pious mother. Once, when doctors thought he might have a hole in his heart, I tried bargaining with God (if Hannah could, why not I?). "Let me keep my son and I'll give him back to you." There was no hole in his heart, but I didn't give my son to the Lord.

As the pressure and stress on men in the ministry increased with a society gone godless, I even questioned the wisdom of his choice of professions. He assured me that he would give the Lord the burden of the job. On May 27th my son stood among the graduates despite his mother, not because of her.

Some young men come into the ministry as naturally as others become lawyers or farmers. They follow one or two or even three earlier generations of clergymen in their families. There is no such heritage for the child in the snapshot. Not one side of his family has ever produced a preacher. Only eleven members of his family are WELS members. Still he was drawn into it. Even when he was a boy he would don his father's dark raincoat and conduct services for his sisters, reading the sermon from an old Family Altar devotional book. When he started taking up a collection, I knew he was serious. Perhaps May 27th has begun a tradition in our family.

As families gather from a graduation ceremony, every family looks at its graduate from a different point of view. In the 1988 graduating class of Wisconsin Lutheran Seminary there are young men who have had a natural propensity toward goodness even from childhood. It is not difficult, either, to find a pious mother beaming in pleasure over the result, at least in part, of her gentle but considerable influence. And how many sons and grandsons of pastors will carry the family name one more time into the field?

But the child in the photograph, now the young man who wore the graduation gown, will have some things in common with the other young men in his class: the Lord himself has called him just as he's called each of them and he will guide them to wise use of their strengths and will help them in their weaknesses. Most comforting of all, he promises always to be with them.

The child in the snapshot has come a long way from diaper to diploma, and there is a long way still to go. But God will be there for him even as he has always been there for him in the past. □



Jan Mosher is a member of Memorial Lutheran, Williamston, Michigan.