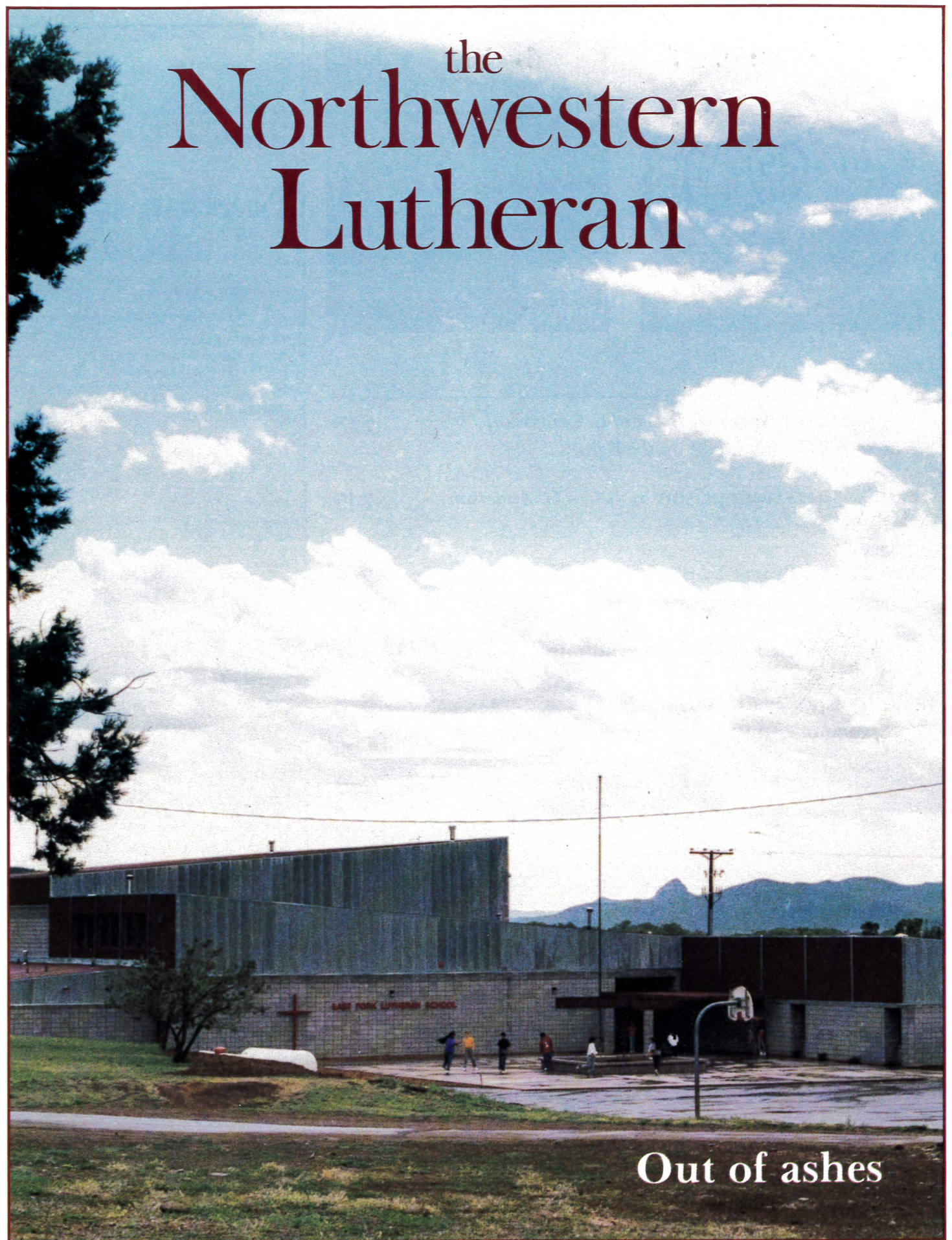


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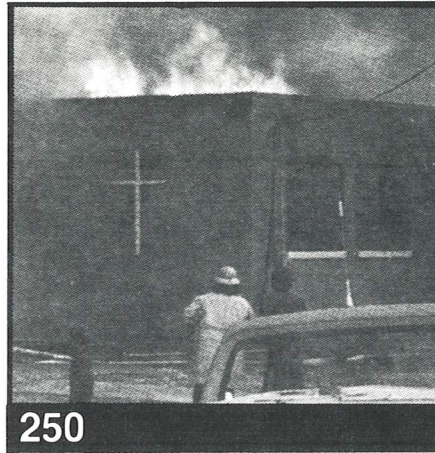
the Northwestern Lutheran



Out of ashes



247



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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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WISCONSIN EVANGELICAL LUTHERAN SYNOD

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Who's going to help hold up the light?

by Richard E. Lauersdorf

Righteousness exalts a nation, but sin is a disgrace to any people (Proverbs 14:34).

A father took his eight-year-old daughter to see the Statue of Liberty and told her the story behind the statue. That night sleep didn't come easily to the little girl. "Daddy," she said as he sat down beside her on the bed, "I'm thinking of that beautiful lady out there in the dark all by herself. Who's going to help her hold up the lamp in the darkness?"

Good question, wouldn't you say? In answer wise King Solomon points to you, me and the rest of God's children across this grand land.

What's the problem?

Something's wrong! The thinking American can't escape the feeling that something is wrong. When three abortions are performed every minute in America; when million dollar busts are made, but authorities admit they haven't even dented drug trafficking; when nearly one third of the babies each year are born to unwed mothers; when teenagers driving drunk cost \$6 billion and thousands of lives annually; when over a million marriages a year bite the dust in divorce court; when pornographic magazines sold in our land every year are enough to pave a two-lane highway, with covers alone, from Washington D.C. to San Francisco; something's wrong.

The torch was relit in 1986 on the Statue of Liberty, but the light that America really needs seems to be fading. Do the people of our land think Solomon didn't know what he was talking about? Don't they read and see how true his words have been shown in the history of country after country? God was not exaggerating when through Solomon of old he advised that nations receive blessings and a portion of honor when they seek to follow his will. Nor was God bluffing when he warned that the opposite is also true. When a nation forsakes God and forgets his way, it can expect ultimately only disgrace, decrease and destruction. With one word Solomon sums up a nation's greatest problem — "sin."

What's the solution?

Some shrug their shoulders and say, "There is no solution. So you might as well join the crowd swim-

ming in increasingly polluted waters and hope you don't swallow too much of the pollution or that what you swallow won't hurt you too much."

Others answer, "There must be something we can try, but how much good will it do?" Like the timid batter facing the fast-ball pitcher, they take half-hearted swings at America's problems and aren't surprised when they strike out.

So what is the solution? And where does it begin? Several years ago the following comment appeared in our daily newspaper, "When society and the churches shuck social standards and discard moral sanctions, it is difficult to insist that politicians and civil authorities maintain them." The author, whether he realized it or not, was pointing his finger in the right direction, at you, me and the rest of the Christians in our land.

Only God's children can truly know and want to follow what he wants. Redeemed by the Savior's blood, covered with his robe of righteousness, heirs of their Father's house above, believers want to share their treasure. Left on earth, they view life as the time in which to spread God's word with its blessed message of God's righteousness in Christ. The more people share in this righteousness the more there will be outward righteousness in the land as grateful children of God seek to walk his ways. And the more they walk his ways the more a gracious God will exalt the nation around them.

Where does the solution point? Not to superstars and famous leaders but to those nameless ones who crowd the bleachers and stand in the shadows of life, those "heroes of faith" who know that Jesus was pointing to them when he said, "You are light" to shine in a sin-darkened world, "You are salt" to slow down decay in a sin-rotting world. Just think how much we can do for America when we do our utmost to share God's word with its message of his righteousness in Christ with the people of our land.

Far better is it to be part of the solution than the problem.

God help us hold up his light in our land. □



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

Amending the First Amendment

“**C**ongress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” Continuing debate about what those words originally meant frequently suggests that the debaters are more interested in promoting their own agendas than they are in determining what the founding fathers had in mind.

While everyone seems to agree that those words are intended to insure the separation of church and state, not everyone agrees on what is meant by separation. The Supreme Court attempted to resolve that question in 1974. But its decision only served to fuel the fire of debate. In summary, the Court ruled that the government (1) may not establish a “state church,” (2) nor may it assist all religions equally, (3) nor may it promote religion in general.

Reaction to the Court’s decision produced two factions, the separationists who applaud it and the accommodationists who condemn it. Separationists have projected an image of themselves as the defenders of our civil liberties. Accommodationists view themselves as defenders of fundamental moral values. They contend that the “establishment clause” refers only to an official state religion. It does not restrict the government from assisting all religions equally or from lending support and encouragement to religion in general.

Accommodationists tend to view separationists as antireligious. Separationists view accommodationists as zealots who want to impose their religious beliefs on the whole nation.

As is often the case when two sides square off against each other, they sometimes caricature each other, and the truth of the issue lies somewhere between them.

It helps to remember that the founding fathers did not draft the First Amendment in a vacuum. Their concern was for the free exercise of religion, not for freedom from religion. The struggle was not one between those who supported religious values and those who opposed them. They all agreed that the health of the new nation was linked directly to a proper respect for moral values on the part of all its citizens. They concurred with George Washington who insisted that “morality cannot be lasting without religion.”

Because religion was so essential to the national well-being, the founding fathers were determined to keep it free from the tentacles of the state. The First Amendment was intended to insure that.

Today there is growing apprehension among many Christians about whether the First Amendment is still insuring what it was intended to insure. We get more than a little nervous when the government rules that a Catholic university must make facilities available for gay students to meet on campus. Or when the Abortion Rights Mobilization (ARM) succeeds in pushing a case all the way to the Supreme Court in an effort to deny tax-exempt status to churches which speak out against a national policy which permits abortion.

Other examples could be cited. All of which suggests that the Fourth of July is not just an occasion to celebrate the freedoms we enjoy. It is also a time to pray and work for their perpetuation.

Joel C. Gerlach



*Joel Gerlach
is pastor
of Our Redeemer,
Santa Barbara,
California.*

Philippians 3:1 — 4:1

by Julian G. Anderson

We begin today with another warning against false teachers, probably gnostics. And again, as in Colossae (2:11ff), these enemies were Jews, who were insisting that their converts be circumcised. So Paul begins with

A warning against Jewish false teachers (3:1-3)

But this warning begins on a joyful note. "Finally, brothers and sisters, you must be joyful, as those who are in the Lord [united with the Lord Jesus by their faith]. I'm not afraid to repeat what I have written before; and it's the safe thing to do for you. Watch out for those dogs who do such wicked things, the ones who cut up their bodies. After all, we are the ones who are truly circumcised, because we are worshiping and serving God by the power of God's Spirit. And we boast about Christ Jesus and put no trust in our sinful body." This same discussion of the true circumcision of the heart is found in Colossians 2:11 and Romans 2:28-29, and is one of Paul's special thoughts. Then, as usual, he turns his reader's attention to the great blessings God has bestowed upon us through Jesus our Savior.

I have found the real treasure (3:4-11)

"I'm a man who could put my trust even in my sinful body. If there's anyone else who thinks he could do this, I have a better reason to do so. I was circumcised on the eighth day as a member of the nation of Israel, a pure-blooded Hebrew. And when it came to the law, I was a Pharisee [the most highly respected Jewish sect in Paul's day]. I was so full of fire that I hunted down the members of the church like animals. When it came to doing perfectly everything the law says, no one could find any fault with me.

"But whatever those things were that I thought were so valuable, now I think of them all as worthless because of Christ. And it isn't just all those things. Now I think of everything as worthless, because knowing Christ Jesus as my Lord is such a tremendously more valuable thing. Because of him I have thrown everything away, and I think of it all as garbage, so that I can have Christ as my Savior and be found in him. For I don't want to have the kind of perfection that I have earned, the kind that comes from trying to keep the law. I want to have the perfection that comes through faith in Christ, the perfection that comes from God and is based on faith. In other

words, I want to know Christ and the power that raised him from the dead. And I also want to share his sufferings, and die as he did, hoping that I will be one of those who is raised back to life from the dead." That's one of the great royal passages of Scripture — one we could read with profit every day, since it focuses our thoughts on Christ our Savior. And now come the practical results of this in our daily lives.

Try to follow my example in your lives (3:12-21)

Here Paul begins with a metaphor taken from the Olympic Games. "I can't say that I'm certain to have all this or that I'm already perfect, but I keep on running, hoping that I will make it all mine, because Christ Jesus has made me his. Yes, brothers and sisters, I can say just one thing — that I forget about the things that are behind me and I stretch out to reach the things that are still ahead of me. And I keep on running toward the goal, trying to win the prize, which is God's invitation to take part in the life above which he gives to us through Christ Jesus.

"And we who are spiritually grown-up must have the same thoughts and aims. Whatever progress we have made, we must keep on following the same rules we have always followed [and not let anyone throw us off the track].

"My brothers and sisters, you must all try to live as I do, because there are many people whose lives show that they are enemies of Christ's cross. I have told you about these people many times and now I'm telling you with tears in my eyes that they're going to end up in hell. Their god is their belly and they are proud of things they should be ashamed of, since they think only of earthly things.

"But the kingdom of which we are citizens is in heaven, and we're expecting our Savior, the Lord Jesus, to come back from heaven. And when he does he will change our poor earthly bodies and make them just like his wonderful body, using that power by which he is able to bring everything under his own control. And so, my dear brothers and sisters, this will help you to keep on standing firm with the Lord's help. You are my joy and my crown, and I'm terribly anxious to see you." And again Paul keeps focusing our attention on Christ. □

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

Is Satan more convinced than we are?

by Wayne A. Laitinen

Why is prayer such a difficult thing? Although Scripture everywhere commands us, invites us, encourages us and gives us examples of God-pleasing prayer, it seems that Satan has succeeded in paralyzing any conversation we might have with God.

"Why pray? God will have his way anyhow."

"Praying is a useless exercise to make simple people conscious of a higher being."

"Since most of my prayer is thoughtless and hypocritical it would be better not to pray at all."

"Why should God care to listen to me?"

"There are always others who will pray if I do not."

If these sentiments smell a little smoky it is because they were forged on the hearthstone of hell. Satan is perhaps more convinced than we that we have not because we ask not. And since we do not have the things for which we did not ask, we conclude that there is no point in asking.

In this way our adversary has robbed us twice. First, he has denied us the things we could have had, had we asked our heavenly Father for them. Second, he has successfully eroded our confidence in our loving Father who longs for nothing more than to give his children every good and perfect gift. So here we sit like penniless children of Daddy Warbucks.

Our Father's command and promise

Our Lord knows our weakness and the power of the evil foe. That is why he commanded us to pray to him in the second commandment: Do not misuse the name of the Lord your God. Not to call on God's name in prayer is a great misuse of his name. It is a vote of "no confidence" against the Lord and is punishable by him the same as any other sin against the ten commandments.

Nevertheless, the Lord does not want us to pray simply because we are under the threat of punishment. He promises to hear and answer the prayers of

his believers.

"Call upon me in the day of trouble, and I will deliver you . . ." (Psalm 50:15).

"Ask and it will be given to you. . . . For everyone who asks receives" (Matthew 7:7,8).

God's word is truth. His promises do not mislead us. This promise alone is enough to inspire us to run to him often each day with our requests and gratitude.

The Father signs over his estate to us

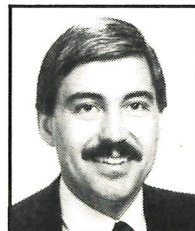
Our gracious God has done more than promise to answer our prayer. He who knows us better than we know ourselves tells us exactly what to ask of him. He who owns the universe gives us the exact words to use when we petition him. Now if a Rockefeller or Carnegie had told me which part of his estate to ask him for, I wouldn't flinch to ask for just that amount. After all, why would he tell me to ask for it unless he fully intended to give it to me?

So it is with the King of the universe. He gave us the Lord's Prayer, waits to see if we trust him enough to pray it and rains down all of the promises which are implied in this prayer.

How can we know what is ours?

How can we know for sure what the Lord wants to give us when we pray this prayer? Although we have memorized it well, some petitions may be as vague as the legal jargon in an estate settlement. We have a pretty good idea of what "Give us this day our daily bread" means. But what does "Hallowed be thy name" mean? In the upcoming issues we will pray through this model prayer one petition at a time. May the Holy Spirit graciously open our understanding so

that we can pray this prayer more confidently and more often. □



Wayne Laitinen is pastor of Arlington Avenue Lutheran, Toledo, Ohio.

1988

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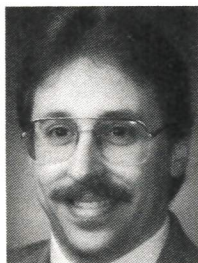
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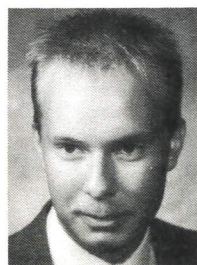
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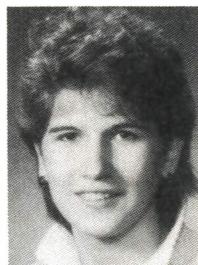
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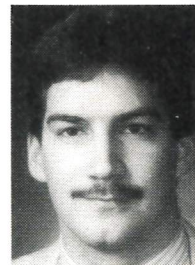
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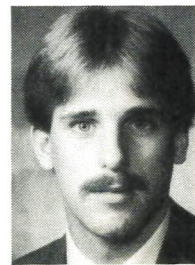
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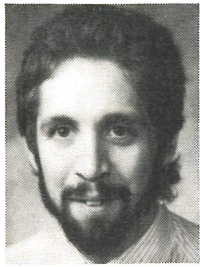
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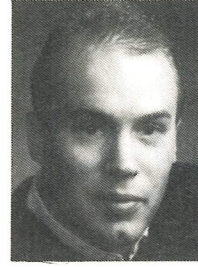
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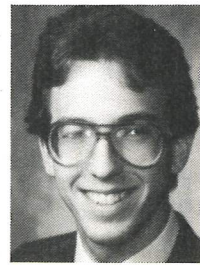
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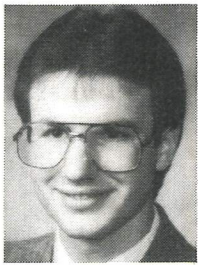
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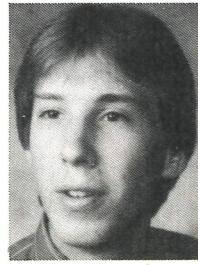
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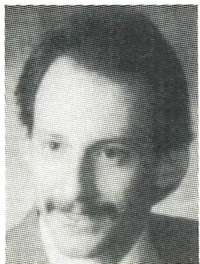
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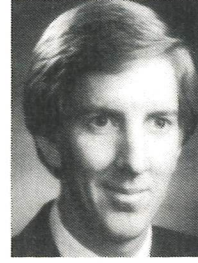
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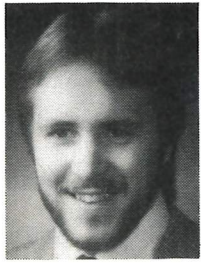
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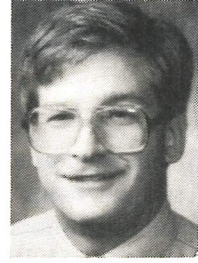
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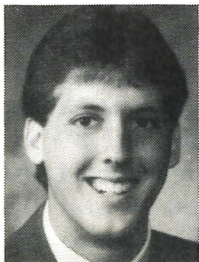
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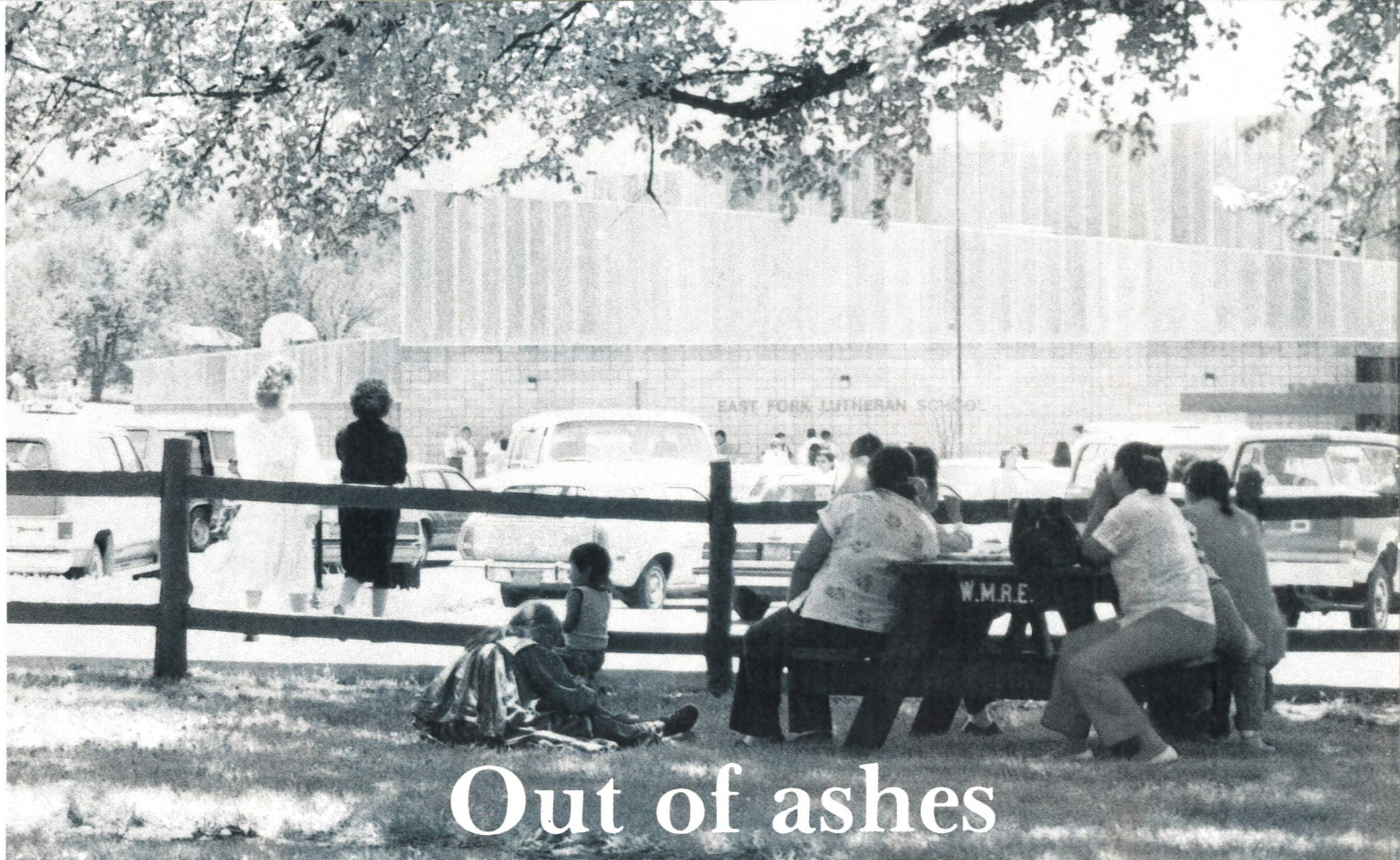
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Out of ashes

by Eric S. Hartzell

It looks easy on the movie screen. The brush makes lazy swipes from top to bottom and a beautiful scene shimmers into place. It wasn't quite like that for East Fork Lutheran School but it was similar. The Lord's hand moved quickly and surely . . . we could even say artistically . . . and the picture is now finished.

The school was dedicated May 14. From gray ashes and somber smoke a building in living color now stands. We live in the state which boasts the city of Phoenix with its mythical bird rising from the ashes. What is fantasy with Phoenix is fact here on the Fort Apache Indian reservation. Our school came from ashes . . . sagging spirits, lack of money, uncertain commitment.

But there was a rustling and a stirring in the ashes. In January 1987 we met with the committee for the Apache mission work and with leaders of the Board for World Missions. Our people rose nervously to their feet. They said they were not public speakers, but we doubted it as lumps came to our throats and tears to our eyes. The uncertain commitment changed to certain. Our sagging spirits drew up taut and eager for the task ahead.

We still lacked money. The insurance monies amounted to something just over \$700,000. That

would not rebuild the school. But would the people of our church help us? We were soon to find out.

Kids' Quarters for Kids' Quarters helped us. Sunday school and high school groups helped us. Grade school children remembered us in their mission offerings. Individuals helped us, some to the tune of thousands of dollars. A very capable architect and builder helped us, donating thousands of dollars of time and ability. Widows helped us. God helped us.

In May — just a year ago — the remnant of the old school was torn down and burned. Then the start was begun. The trucks rumbled back and forth day after day hauling fill of rock and sand. The foundation was poured. The block walls started up. We were on our way! The Lord's hand was moving in the ashes. The divine brush was poised at the upper left hand corner of the picture.

School started on September 28. We were in our own building again. It felt good after a year of make-shift and uncertainty. The building was not completed, but we lived with the construction. Through the walls we could hear the sound of hammers and saws. And then right after Christmas came the evening when we could play our first basketball game in the new gym. The cars outside were like bees to honeycomb.



This article by Pastor Eric Hartzell is the third and last in a series by the same author which began back in December 1986. That story, *My school is burning*, touched the hearts of many of our readers. Would the school — a combined elementary and high school — be rebuilt? At the time no one was sure. Gifts poured in, however, to help rebuild the school. Gifts from everywhere, including our readers, closed the gap between the insurance settlement and the cost of a new school.

In the September 1 issue of 1987 — *God's love comes in colors* — Hartzell reported the decision to rebuild the school. And additional gifts were received as the result of that decision.

Since our readers have been so involved in the project, we thought it only proper that our readers should hear the final chapter of the story told in the same warm and intimate style we have come to expect from writer Hartzell.

This spring we planted trees and shrubs. We hope to plant grass too. The kids helped us prepare the grounds. They are buying the trees too, class by class, tree by tree. We wanted to look nice when the big day came and people came to see what had happened in the ashes.

The day began with a four-mile relay and a one-mile run. It was a family affair. Parents ran with their children. Students ran with their teachers. It was a glorious spring day. The beef was in the barbecue pit where it had simmered in its juices all night. The beans were cooked there too in huge enamel pots. The oak fires were burning and coals were glowing and the women plied the lumps of white dough into frybread.

The fires cooked the bread to perfection. The oak fires were good. Fire is good. We know now that even destructive fire can be good — if the Lord's hand is in it. Our dedication day was dedicated to saying that even the hot fire of testing is good.

At 11:00 we heard the speakers: a tribal council member, the chairman of our reservation, former principal Arthur Meier, a former Apache teacher at East Fork, a member of the first high school graduating class, a pastor. The messages were different but they had aged in the same smoke. Look what the Lord has done here!

Then at 2:00 came the dedication service. Over 500 were there. Many had come from a distance. The white hair of our elders caught the afternoon sun streaming through the windows. Pastor William Meier told us of Jesus and his place in our school. The children sang. Choirs from Cibecue and Whiteriver and East Fork sang in English and in Apache. The brush had reached the lower right hand corner of the picture.

The guests left carload by carload. The sun slipped behind the mesa. East Fork Lutheran School prepared for nightfall. It came slow and easy. Some breathed sighs of relief. The big day was over. It had been very good.

The ashes are gone — for now. But they will come again. They must. All the elements will melt with fervent heat one day. May our school work hard to prepare our children and us for that day when the Lord's brush will once more poise to paint midst the

ashes of our earthly existence . . .
this time an eternal picture
in heavenly hues. □



Eric Hartzell is missionary to the Apaches in Whiteriver, Arizona.

New synodical project

In the Letters column (May 15), Ray Groth, LaCrosse, Wisconsin, voices his objection to the appointing of a synodical committee to study the reasons why people leave the church.

Groth supports his criticism with a reference to the parable of the sower and the seed. He seems to be saying that since Jesus makes it clear that people will leave the church anyway, we have no obligation to try to understand why they leave in an effort to minister to them.

But Jesus also used parables to emphasize the responsibility we have to seek to reclaim the lost and the straying (cf. the parables of the fruitless fig tree, the lost sheep, the lost coin). Jesus' own ministry, as well as that of the apostles, underscores that responsibility.

One of the committee's objectives is to encourage congregations to step up efforts to retain and/or reclaim inactive persons.

What the project needs more than criticism at this point is the prayers of all WELS Christians asking the Lord to bless the study so that straying sheep and lost coins may be reached with the word and reclaimed for the Lord.

*Joel C. Gerlach
Santa Barbara, California*

Medical ethics

The series of articles on medical ethics was run at the right time — for me anyway. When the series began I was taking a course in medical law and ethics and writing a term paper on "Genetic Engineering." The series of articles helped me solidify a few of my own beliefs on the subject.

As the last article stated (February 1), there are no black and white answers in the Bible for many of the ethical questions brought about by modern medicine. We covered a lot of issues that were hard to answer in a God-pleasing manner, but the guidelines are there: "Do all in the name of Jesus," or "Do all to the glory of God." Our decisions and answers in

everything can reflect our faith in him.

Our class gave five-minute oral presentations about our term papers. I was glad to hear other students speak up for Christian ethics in their summations. I believe that God needs Christians who are willing to follow their beliefs in all areas of life and the medical profession certainly is one of those areas.

Thanks again for the series of articles. They couldn't have come at a better time.

*Evelyn R. Drews
Cudahy, Wisconsin*

A Passover memory

There have been an increasing number of excellent and interesting articles in The Northwestern Lutheran lately. Today I read the most interesting and heartwarming article yet, "A Passover memory" by David Lukawski. I could almost feel the bustle and smell the "gefilte fish" and matzo, but there was so much more.

The Jewish people have such a long and rich tradition. Besides contributing Old Testament giants of faith, all the writers of the Bible (except Luke), the world's greatest apostles and prophets and the closest circle of friends to Jesus, they have for centuries provided the world's keenest minds in science, medicine and the arts.

The Jewish Christians I know are wonderful examples of faith alive and faith gone full circle. Apparently Mr. Lukawski is another fine example, enriching our church's beautiful tapestry of "all nations." My sincere prayers and highest regards are his.

*Judy Eggers
Fond du Lac, Wisconsin*

As a reader of The Northwestern Lutheran I want to commend all of the writers, including Pastor Immanuel Frey, the *I would like to know* section, and especially "A Passover memory" by David Lukawski (May 15).

I do not recall the Hebrew names of "Yeshua" or "Yahweh" in my confirmation studies of many years ago. We should become familiar with his name and be reminded that our Lord Jesus was born of Jewish parents also. What a privilege it is to know him!

This man's writing was a wonderful testimony of what his new-found faith means to him. It had a "born again" message for all of us.

*M. Liddell
Manitowoc, Wisconsin*

Article defended

This is to defend the writer of the article, "Tradition has nothing to do with it" (March 1). All the criticism about the article is unfair. We need to be told in no uncertain terms that children of divorces and children born out of wedlock are hurt badly. Both of these situations are crippling to the child's development both physically and spiritually.

I submit that whether you use "disabled" or "crippled" it makes no difference. Let us call a sin a sin. Then we can rightly appreciate the healing of the gospel of Christ. No doubt Pastor Rolfe Westendorf has seen the devastating effects of broken families on children. So the point of the author should be taken to heart by all of us.

This author has had criticism leveled at him before in Letters of our official magazine. So I hope he keeps on writing his excellent articles for The Northwestern Lutheran.

*Dale Neyhart
Gary, South Dakota*

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.

Audience size of religious programs . . . In a recent book, two sociologists, Jeffrey K. Hadden and Anson Shupe, say it is difficult, if not impossible, to gauge the audience sizes of the major religious broadcasts. "The seemingly simple question of the audience size of religious programs is actually complex — to the point of defying an answer." They attribute this to several factors, including "variations in human behavior that no sampling technique can monitor adequately," such as viewers not watching an entire television program from beginning to end and measuring different time periods for audience ratings, such as quarter-hours, half-hours, or full hours. Arbitron, for example, in a recent sweep came up with 13.3 million viewers per week. Gallup, however, based on one month, resulted in a figure of about 70 million. "The best assessment," they conclude, "would indicate that the general trend in audience size has been upward. But evidence of this growth is obscured by the inadequate measure of cable viewing as an ever-increasing proportion of all religious viewing."

More "moral education" in public schools . . .

American public schools should be more involved in moral education, according to a report released by the Association for Supervision and Curriculum Development. Moral education, the report said, is not the "latest education fad but a very old concept." The report notes mounting public concern about a substantial, long-term increase in adolescent emotional problems, including rising rates of teenage homicide, suicide and out-of-wedlock births. Public opinion polls, according to the report, also indicate a vast majority of Americans favor the teaching of morals and moral behavior by public schools. The report, however, points to possible controversies surrounding moral education, such as potential tension over the use of religious bases for moral behavior.

United Methodists condemn homosexuality . . .

Delegates to the United Methodist Church's General Conference meeting in early May in St. Louis voted overwhelmingly to condemn homosexual practice and banning ordination of active homosexuals. Faced with a slew of petitions and counter-petitions on the issue, delegates voted to continue the church's ban against ordination of "self-avowed practicing homosexuals" and to maintain the denominational position that the practice of homosexuality is "incompatible with Christian teaching."

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.

Liberals oppose day-care bill . . . Congress' proposal for a \$2.5 billion federal day-care system has come under attack by liberal groups. Although liberal groups traditionally support day-care spending, the American Civil Liberties Union and Americans United for Separation of Church and State charge that the bill will result in an unconstitutional entanglement between church and state. "This is opening an enormous funnel for federal money that will end up in the hands of religious institutions to perform what is essentially an educational function with very young and impressionable children," said ACLU spokesman Barry Lynn. "By every measure this is an unconstitutional subsidy to religious groups." According to widely accepted estimates, churches provide one-third of the nation's day-care, making them the single largest institutional provider.

Network cancels Jimmy Swaggart . . . The Christian Broadcasting Network (CBN) has canceled two programs produced by the Jimmy Swaggart ministry because the defrocked Assemblies of God minister has refused to stop appearing on them. Earl Weirich, a spokesman for the network founded by Pat Robertson, said CBN had offered to continue broadcasting the weekly service of Jimmy Swaggart and his weekday morning Bible study broadcast if Swaggart stayed off them for a year. "He responded that he felt it was not in the best interests of the Jimmy Swaggart Evangelistic Association to do so," Weirich said. "Therefore, both shows have been canceled." The removal of the programs will deprive Swaggart of a potential audience which the network estimates at 37 million homes.

Taped phone calls of Anglican diplomat . . .

Transcripts of telephone conversations of Terry Waite shortly before he disappeared in Lebanon in January 1987 reveal the freelance Anglican diplomat as lonely, frustrated and alienated from the archbishop of Canterbury. The authenticity of the transcripts, which were published in the London Sunday Express, has been confirmed by the archbishop of Canterbury's office. Several weeks after Waite disappeared, Archbishop Robert Runcie declared that Waite was "not responsible to any government agency whatsoever." Now a spokesman for the Church of England says that "Terry was never authorized to act on the archbishop's behalf as special envoy." The transcripts are based on five hours of bugged telephone conversations made by Waite from his room in the Riviera Hotel in Beirut. □

Dr. Martin Luther College call assignments

On May 11 and 12 the Conference of Presidents met at Dr. Martin Luther College in New Ulm, Minn., and assigned calls to the following graduates of this year's class or classes of previous years. Additional assignments will be made when the Conference of Presidents meets on July 20.

Affeldt, Beth, Newburg, WI to Trinity, Bangor, MI
Altergott, Kris, Kenosha, WI to Zion, South Milwaukee, WI
Bernthal, Rebecca, Lovelock, NV to Mt. Olive, Delano, MN
Best, Diana, Santa Maria, CA to King of Kings, Garden Grove, CA
Biedenbender, David, Menomonee Falls, WI to St. Paul, Brownsville, WI
Birkholz, Gregg, New Ulm, MN to Trinity, Watertown, WI
Bode, Debra, Delano, MN to St. John, Two Rivers, WI
Bodi, Patricia, Milwaukee, WI to St. Peter, Chilton, WI
Bredemann, Patricia, Lindsey, WI to St. Peter, Ft. Collins, CO
Bremer, Steven, Gretna, NE to St. John, Neillsville, WI
Buch, Kevin, Waterloo, WI to St. John, Princeton, WI
Degner, Vonda, Jefferson, WI to St. Peter, Weyauwega, WI
Eisenmann, Mark, Lake Mills, WI to St. Martin, Watertown, SD
Engel, Tami, Monticello, MN to St. John, Red Wing, MN
Fastenau, Andrea, Phoenix, AZ to Gethsemane, Oklahoma City, OK
Fenske, Lorna, Jackson, WI to Martin Luther Preparatory School, Prairie du Chien, WI
Forbeck, Laurie, Appleton, WI to St. John, Sleepy Eye, MN
Frank, Janice, South Haven, MI to St. Mark, Watertown, WI
Frisque, Deborah, Shawano, WI to Friedens, Kenosha, WI
Ganyo, Sharon, Mequon, WI to Bethany, Saginaw, WI

Gillespie, Kelly, Bay City, MI to Bethany, Manitowoc, WI
Gray, Beverly, Milwaukee, WI to Trinity, Neenah, WI
Grundman, Rick, Milwaukee, WI to St. John, Libertyville, IL
Hahn, Cynthia, Hartford, WI to Immanuel, LaCrosse, WI
Hemmelman, Brenda, Winona, MN to St. John, Burlington, WI
Hirsch, Mark, Prairie du Chien, WI to St. John, Stanton, NE
Hoelt, Trudy, Saline, MI to Faith, Antioch, IL
Hook, Shebna, El Paso, TX to Our Savior, Bylas, AZ
Humann, Vicki, Claremont, CA to St. Stephen, Adrian, MI
John, Rebecca, Escondido, CA to Christ, Eagle River, WI
Johnson, Daniel, Phoenix, AZ to Nebraska Lutheran High School, Waco, NE
Kell, Daniel, Watertown, WI to Redemption, Milwaukee, WI
Kelm, Paul, Bloomer, WI to Nozomi Lutheran, Tsuchiura, Japan
Klatt, Ann, Menomonie, WI to Michigan Lutheran Seminary, Saginaw, MI
Klatt, Penny, Hazel, SD to Our Savior, Longmont, CO
Knobloch, Sarah, Hopkins, MI to Peace, Livonia, MI
Koester, Michael, Madison, WI to St. Paul First, North Hollywood, CA
Krenke, Lisa, Midland, TX to St. Paul, St. James, MN
Kroll, Constance, Beloit, WI to Trinity, Belle Plaine, MN
Mann, Carol, Waukesha, WI to Gloria Dei, Belmont, CA
Markgraf, Peter, New Ulm, MN to St. Paul, Ft. Atkinson, WI
Martens, Eugene, Unionville, MI to Emanuel, West St. Paul, MN
Marowsky, Gerald, Jefferson, WI to Trinity, Marinette, WI
Maurice, Brian, Hartford, WI to Eastside, Madison, WI
Myers, Michelle, Boyceville, WI to Faith, Fond du Lac, WI
Noon, Edward, Green Bay, WI to Michigan Lutheran High School, St. Joseph, MI

Petermann, Susan, Appleton, WI to St. John, Lewiston, MN
Proeber, Kelly, Cudahy, WI to Our Savior, Longmont, CO
Raddatz, James, Danube, MN to Good Shepherd, West Bend, WI
Reichow, Carol, Juneau, WI to St. Paul, Norfolk, NE
Rockhoff, Timothy, Tawas City, MI to Emanuel-First, Lansing, MI
Roloff, Jeffrey, New London, WI to Bethany, Manitowoc, WI
Ruege, Naomi, Bismarck, ND to Bethany, Saginaw, MI
Schlavensky, John, Appleton, WI to Emmanuel, Phoenix, AZ
Schmeling, Carol, Milwaukee, WI to Zion, Torrance, CA
Schmidt, James, Watertown, WI to St. John, Dakota, MN
Scholz, Kiersten, Kiel, WI to Salem, Greenfield, MN
Schroeder, Amy, Wisconsin Rapids, WI to St. John, Libertyville, IL
Schroeder, Rebecca, Caledonia, MN to Grace, St. Joseph, MI
Schultz, Rebecca, Montello, WI to Zion, Osceola, WI
Sellnow, Elizabeth, Watertown, WI to Trinity, Caledonia, WI
Shuster, Heidi, Toledo, OH to Christ, Oakley, MI
Spiaser, Jeffrey, Livonia, MI to Nebraska Lutheran High School, Waco, NE
Steinbrenner, Leah, Fond du Lac, WI to St. Martin, Watertown, SD
Sternhagen, Beth, Neenah, WI to Bethany, Kenosha, WI
Stobb, Lynn, Wayne, MI to Martin Luther Preparatory School, Prairie du Chien, WI
Strutz, Paul, Neenah, WI to St. Paul, Mt. Calvary, WI
Sturm, Kelly, Arlington, WI to St. Matthew, Iron Ridge, WI
Tinkey, Cathy, Dowagiac, MI to St. Paul, Menomonie, WI
Vogt, Beth, Chokio, MN to Immanuel, Waupaca, WI
Young, Cynthia, Mason, OH to Zion, Hartland, WI
Wehausen, Cherie, Manitowoc, WI to St. Mark, Eau Claire, WI
Wilde, Annette, New London, WI to Zion, Sanborn, MN
Wittmershause, Kurt, Bangor, WI to St. Paul, Saginaw, MI
Wolff, Karen, Pardeeville, WI to St. John, Milwaukee, WI
Zilisch, Jeffrey, Ft. Atkinson, WI to Immanuel, Medford, WI

ONE ISSUE

There is one issue of The Northwestern Lutheran in July and August. The next issue will be dated August 1988 and will appear August 1.

Forty-one graduate from Northwestern

On May 18, forty-one graduates of Northwestern College of Watertown, Wis. received their bachelor of arts degrees. The following are members of the 1988 graduating class:

Arndt, Steven Menasha, WI
 Bauer, Derrick Watertown, WI
 Baumler, Daniel Watertown, WI
 Biga, Spencer Milwaukee, WI
 Bittorf, Kenneth Lake Mills, WI
 Cox, Jon Wauwatosa, WI
 Deer, Joseph Wheatland, WY
 Eggers, Brian Waukesha, WI
 Else, Ross Ixonia, WI
 Fischer, Kenneth Dexter, MI
 Flunker, Tim Gravatai, Brazil
 Getka, James Burlington, WI

Hansen, Tony Eau Claire, WI
 Herman, Philip Flat Rock, MI
 Hildebrant, John Oshkosh, WI
 Honke, Timothy Plymouth, MI
 Jensen, Michael Hartford, WI
 Klug, Kevin Green Bay, WI
 Kock, Thomas Minocqua, WI
 Korth, Craig Marshfield, WI
 Kuske, Timothy Grove City, OH
 Melke, John Charlevoix, MI
 Mielke, Thomas Kenosha, WI
 Panning, Mark Mequon, WI
 Quandt, Roger Tyler, TX
 Raddatz, Michael New Ulm, MN
 Rosenbaum, Glenn Saginaw, MI
 Schultz, Andrew Neshkoro, WI
 Schultz, Ernest West Bend, WI
 Spaude, David Watertown, WI
 Stratman, Paul Kendall, WI
 Strong, Thomas Muskego, WI
 Unke, Thomas Manitowoc, WI
 Voigt, Daniel Marshfield, WI
 Werre, Luke Dakota, MN
 Westenberg, Douglas .. Watertown, WI
 Westra, Kevin Beaver Dam, WI
 Witte, Daniel Streamwood, IL
 Wordell, Bradley Green Bay, WI
 Zerbe, Scott Watertown, WI
 Ziecker, Eric Springville, NY

National director called

Pastor Robert R. Fleischmann of Good Shepherd, Plymouth, Wis., has accepted the call to serve as the first full-time director of WELS Lutherans for Life.

As national director, Fleischmann will be responsible for strengthening and expanding the branch system of the organization. At the present time there are 21 branches around the country, operating 19 pregnancy counseling centers and one hospice.

Fleischmann will also be responsible for the development of resources and educational materials for the agency. He will be an advocate for pro-life issues and maintain contact with other pro-life agencies. In pro-life issues he will serve as a resource for the WELS congregations and pastors.

The national headquarters for WELS Lutherans for Life "will be in the Milwaukee area," according to Fleischmann, who will assume his new office July 1. His installation has been set for the national convention, meeting September 24 at Trinity Lutheran Church, Waukesha, Wis.

At its 1979 convention the Wisconsin Synod stated that "the Holy Scriptures clearly teach that the living yet unborn are persons in the sight of God," and that "our synod has historically testified against abortion, except when it is medically necessary to save the life of the mother."

The convention urged the synod's membership to "express their concern . . . by supporting the development of alternatives to abortion programs which are consistent with God's word." The convention also urged the synod's membership "to make God's will in this matter known to our fel-

Communication major added to curriculum

A communication major has been added to the Wisconsin Lutheran College curriculum for the 1988-89 school year.

Professor Mary Heins, who will teach the major courses in communication with Professor Deborah Uecker, said, "To the Christian charged with the task to 'Go and tell!', communication and interaction are of special interest. The communication students learn to use God-given gifts as well as to make use of those scientific theories and devices that will enable them to become better communicators in life."

Plans are to implement 12 new courses. Course work is offered in three areas: interpersonal, public communication and theater.

"Communication undergirds all education," said Heins. "The ability to transfer accumulated knowledge from one individual to another is one of the distinguishing characteristics of man in God's creation."



Heins

Heins felt that the inter-disciplinary nature of communication reinforced the importance of a liberal arts education.

Heins felt Wisconsin Lutheran College should never forget that "preparing lay leaders for the church is our mission. The potential for impact on the synod is limitless."

Wisconsin Lutheran College now has nine majors. The eight others are business administration, chemistry, history, English, mathematics, music, psychology and theology.

lowmen.”

Fleischmann, 31, is a native of Lake Geneva, Wis., and a 1983 graduate of Wisconsin Lutheran Seminary. His first assignment was to Good Shepherd.

Fleischmann is married to the former Deborah Reckzin of Ottawa, Canada. The Fleischmanns are the parents of five daughters.

Pioneer leaders meet

Delegates, representing the 340 caravans of the Lutheran Girl Pioneers, held their 31st annual convention on April 23 in Racine, Wis.

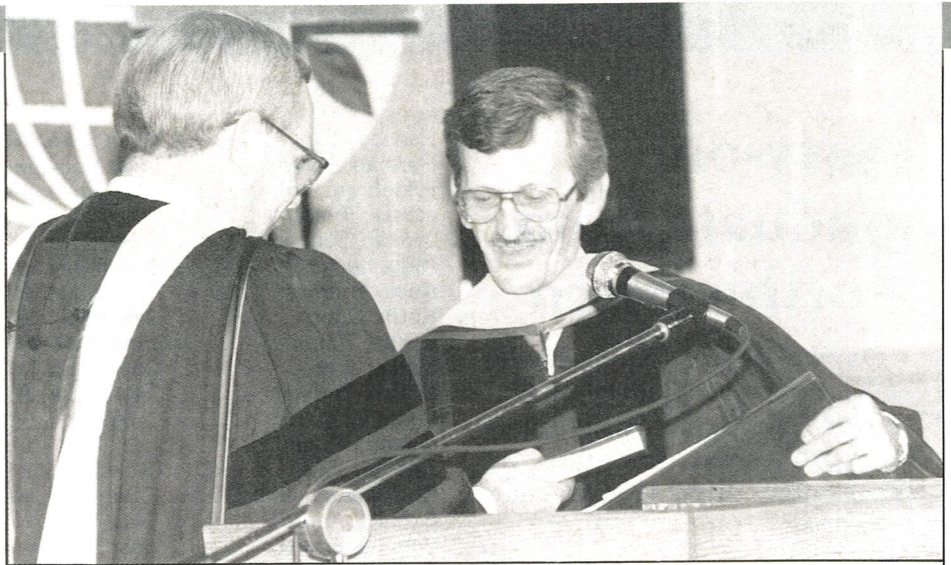
Lutheran Girl Pioneer caravans with a membership of 7,127 girls are chartered and located in Evangelical Lutheran Synod and Wisconsin Evangelical Lutheran Synod congregations in 38 states and Canada.

The convention offered a number of seminars on hand-crafts, nature crafts, citizenship, music, social issues and the Christian's faith.

The delegates adopted a budget for 1988-89 and elected five members to serve on the National Council which supervises the organization. The new chairperson for the National Council is Mrs. Shirley Hess of Hartford.

Lutheran Girl Pioneers has a central office located in La Crosse, Wis. Barbara Wolff is the national counselor and Mrs. Judy Hansen is the vice national counselor. The counselors live in Onalaska and manage the office and perform other duties assigned by the council and convention.

Lutheran Girl Pioneers offers programs for grades one through twelve and promotes friendship, responsible citizenship, stewardship of God's gifts and loyalty to Jesus Christ and his word.



Dr. David Williams has been named the first recipient of the Pro Gloria Dei Award from Wisconsin Lutheran College. Dr. Gary Greenfield, president of the college, made the presentation at commencement ceremonies May 15. The award is presented each year to recognize individuals who have made noteworthy contributions to their professional fields and who exemplify lay ministry to the church. Dr. Williams is the executive director of the Center for Excellence in Education at Northern Arizona University. He is also active in his congregation, Calvary of Flagstaff, Arizona, where he has served as chairman and elder. Dr. Williams currently is a member of the synod's Board of Trustees.

Persons, places, etc.

Pastor William F. Bernhardt of Milwaukee was recently elected secretary of the Board for World Missions. Appointed to the board's Latin America Executive Committee was **Pastor Wayne Laitinen** of Toledo, Ohio. . . . Representatives of the world mission fields will attend the **World Mission Conference** to be held in Oconomowoc, Wis., September 2-7. The conference will concentrate on "what is going on in evangelism stateside." . . . **Elaine Knief** of Watertown, Wis., recently received a good Samaritan Award from the Lutheran Church Charities Fund of Addison, Ill. She co-manages the Bethesda Watertown Thrift Store and has given 16,657 hours in 25 years of volunteer service to Bethesda. She is also active in WELS Lutherans for Life and helped to organize its Pregnancy Counseling Center in Watertown. . . . **Jonathan Scharlemann** of Redwood Falls, Minn. has accepted the position of planned giving counselor — the third such counselor — serving basically the Minnesota District. He assumed the new position June 1. . . . **Pastor Ronald Roth** was installed as special gifts counselor on June 6 at St. Lucas, Milwaukee, which he had served since 1976. . . . **Pastor Paul E. Kelm** has accepted the call to serve as project director for spiritual renewal, called for by the 1987 convention. Kelm was serving as administrator for the Board for Evangelism. He will take up his new duties August 1 and continue to serve part time in the evangelism department until a successor arrives. . . . At a recent meeting of the **Board for Worker Training**, the board took steps to "remind congregations and Lutheran elementary schools of the federally mandated guidelines which demand that inspection and a proposed program in asbestos abatement be submitted to the states by October 12, 1988."

Manthe celebrates ten

After 16 years in the teaching ministry, Norbert K. Manthe recently celebrated his tenth anniversary in the synod's fiscal office.

In 1978 Manthe came to the synod office as assistant controller. In 1981 he was promoted to chief accounting officer as part of a fiscal office reorganization. Recently his title was changed to controller with some additional duties.

Manthe received his degree in business administration at the University of Wisconsin — Madison and also his master's degree from the same school. After eight years with 3M he enrolled at the University of Minnesota for his bachelor's degree in secondary education.

He taught eleven years at Luther High School in Onalaska, Wis. After a year teaching in Guam, he spent the next five years teaching at Michigan Lutheran High School, St. Joseph, and later became principal of the school before coming to the synod offices.

Minnesota District

Construction is underway at **Shepherd of the Hills in Inver Grove Heights** for an educational/fellowship addition. Groundbreaking was held May 1 and completion is scheduled for October. The 8000 square feet addition will provide four elementary and Sunday school classrooms and a fellowship area. David M. Kuehl serves the congregation and Theodore Lau serves as principal of the school. . . . Pastor Lloyd Hohenstein, Twin Cities' chaplain for Lutheran Institutional Ministry Assoc. along with Pastors Marcus Birkholz, Stillwater and Donald

Hochmuth, Woodbury, began conducting weekly services at the **Minnesota State Maximum Security Prison in Stillwater**. The first service was held June 2. This is the only regular Lutheran worship being conducted at the prison. . . . Trinity, Buffalo honored **Mrs. Dorothy Rogness** as she retired after 50 years of service as the congregation's organist. A service of thanksgiving and an open house reception were held April 17. Trinity is served by Robert J. Hellmann.

— Robert Edwards

Nebraska District

Living Hope, a mission in southwest Omaha, hosted an Easter sunrise service at Millard South Football Stadium. Two hundred fifty-seven people braved the cold, damp weather to attend the 7:00 a.m. service. Eleven unchurched families were among the 130 visitors from the community. Kurt Ebert is pastor of Living Hope. . . . **Christ Lutheran of Grand Island** burned its mortgage on April 17. Pastor emeritus Waldemar Hoyer, pastor at the time the church was built, was the guest speaker. Pastor James Janke currently serves the congregation. . . . Services have been started in **Gordon**. The congregation has purchased an existing church building and is remodeling it to fit its needs, according to Pastor John Hartmann. . . . **Immanuel of Hadar** has completed an extensive interior remodeling project. Open house was May 1. . . . Pastors and vicars from the Nebraska and Dakota-Montana Districts met in Sioux Falls, S. Dak., for a **stewardship workshop** May 9 and 10. . . . The **Nebraska District convention** was held June 13-15 at Nebraska Lutheran High School, Waco. The

theme for the convention was "Speak My Word Faithfully."

— Tim Bauer

North Atlantic District

Grace Lutheran of Falls Church, Va., celebrated its 25th anniversary on April 24. This also marked the 25th year of WELS mission work on the East Coast. On March 31, 1963, 28 people gathered for the first service at Church Hill Road School in McLean, Va. Pastor Leonard Koeninger gave six weeks of his time to give it a beginning. Pastor Walter Beckmann was called as full-time pastor and has continued to serve through its years of existence. Pastor Beckmann also serves as president of the North Atlantic District. In the special April 24 services, President Carl Mischke preached in the morning and Pastor Koeninger in the afternoon. Also present was Pastor Daniel Gieschen who was the mission board chairman of the Michigan District at the time the congregation began. Grace also celebrated the dedication of its new Allen organ on April 23. . . . On May 17 **Pastor Tom Zarling** was installed as a mission explorer at Loudon County, Va. Loudon County is the third mission offshoot resulting from the presence of Grace Church in Falls Church. . . . On May 1 **St. John Lutheran of Christiana, Dela.**, dedicated its new education-fellowship building which more than doubled the size of its facilities. Included is a larger narthex, a new kitchen and office and a library lounge. Not only was a tremendous amount of volunteer work put into the building but it was also paid for in cash. The congregation is served by Pastor Robert Balza.

— David Kehl

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:

Fleischmann, Robert R., from Good Shepherd, Plymouth, Wis., to National Director, WELS Lutherans for Life.
Zehms, Roger R., to part-time campus pastor, Ohio State University, Columbus, Ohio.

TEACHERS:

Buelow, Ronald A., from Michigan Lutheran High School, St. Joseph, Mich., to Shoreland Lutheran High School, Somers, Wis.
Bush, Kerri, from inactive to St. John, Oak Creek, Wis.
Eberhardt, Jane, from inactive to St. John, Waterloo, Wis.
Goodger, Arnold, from inactive to St. James, Milwaukee, Wis.
Niemi, David G., from First German, Manitowoc, Wis., to Beautiful Savior, Milwaukee, Wis.
Wirch, Cynthia J., from St. Mark, Duncanville, Tex., to Bethlehem, Hortonville, Wis.
Wolff, Patricia, from inactive to St. Paul, Rapid City, S. Dak.

ADDRESSES

PASTORS:

Wood, Harold A. em., 8018 South St., Lincoln, NE 68506.

ANNIVERSARIES

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, 10:00 a.m., 2:00 p.m. (Noon dinner). Contact Pastor Nathan Retzlaff, 518 Church St., Lomira, WI 53048; 414/269-4650.

Milwaukee, Wisconsin — Jerusalem (100th), September 18 (organ recital) 3:00 p.m.; October 9, 9:30 a.m. (catered dinner to follow). Contact Fred Dawson, 3335 N. 95th St., Milwaukee, WI 53222; 414/466-4145.

Watertown, Wisconsin — St. Mark (100th), September 11, 7:30, 9:00, 10:45 a.m. Noon dinner. Pastor Donald R. Sutton, 216 N. Sixth St., Watertown, WI 53094; 414/262-8500.

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.

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.

WISCONSIN LUTHERAN SEMINARY AUXILIARY

All women of WELS congregations are invited to the sixteenth annual WLSA meeting on October 1 at Wisconsin Lutheran Seminary, Mequon, Wis. Registration and coffee hour will begin at 9:00 a.m. followed by a worship service at 10:00. The day's activities will conclude about 4:00 p.m.

Please register before September 17. The \$6.00 fee includes registration and dinner and should be mailed to Mrs. Gertrude Bendlin, 2358 S. 98th St., Apt. #6, West Allis, WI 53227. Make checks payable to Wisconsin Lutheran Seminary Auxiliary and include your name, address, telephone number, church membership and pastoral conference.

VACATIONERS

If you are vacationing in the Detroit Lakes, Minn. area, you are invited to attend services at Immanuel (ELS) in Audubon (five miles west of Detroit Lakes on Hwy. 10). 9:00 a.m. Pastor Martin J. Doepel, Box 187, Audubon, MN 56511; 218/439-6259 or 439-3344.

GAMES OF TEXAS

If you attend the 1988 Games of Texas to be held August 5-14 you are invited to worship at Beautiful Savior located at the entrance of Central Park (the games headquarters) at 9:30 a.m. Pastor Loren Fritz, 1007 Krenek Tap, College Station, TX 77840; 409/693-4514.

SUMMER SERVICES

When visiting Lake Superior and the Apostle's Islands on Wisconsin's North Shore, Apostles Lutheran invites you to worship on Saturday, July 2, 16, 23, 30 and August 6 and 27, 7:00 p.m. Services are held in Christ Episcopal Church, 2nd & Washington, Bayfield, Wis. Pastor Stephen Pope, 715/561-3242 or Severt Dahl, 715/779-3600.

COMMUNION WARE

Available for cost of shipping: Three piece communion ware set (paten, chalice and flagon) in silver. Contact Divine Savior, 2425 Old Collinsville Rd., Belleville, IL 62221; 618/234-0413.

NEEDED

The Milwaukee Federation of WELS Churches is in need of the following: portable pulpit or lectern, altar ware and four to six collection baskets. If you can help, please contact Mrs. Robert Krause, 1500 Valley Ridge Dr., Brookfield, WI 53005; 414/786-7839.

CIVILIAN CHAPLAINS

Rev. Joel Jaeger
Home Address
Kastanien Strasse 4
6501 Klein Winterheim
Federal Republic
of Germany
Phone 011-49-6136-8041
Mailing Address
Same as above

Rev. Lee Neujahr
Home Address
Hans - Sachs Str 18
8502 Zirndorf
Federal Republic
of Germany
Phone 011-49-911-608824
Mailing Address
98th General Hospital
PO Box 391
APO NY 09105

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

SINGLES ALIVE!

The Wisconsin Lutheran Child and Family Service will sponsor its second annual singles' retreat October 14-16 at the Yahara Center in Madison, Wis. All WELS singles age 21 to 98 (including those once married and now single) are invited for a weekend of spiritual growth and fun aimed at the Christian single. Cost is \$105.00 for the weekend. If you are on the mailing list a registration form will be mailed by the end of July. Anyone else interested may write to: WELS Singles 1988, c/o Jeff Scheibe, P.O. Box 26963, Wauwatosa, WI 53226.

FAMILY RETREAT

Faith Lutheran, Pittsfield, Mass., will host the 15th Annual Labor Day Weekend Retreat in the Berkshire Hills. Theme of this year's retreat is "Everyday Christianity" and participants may attend three out of five of the following Bible studies: James, Ecclesiastes, A Christian look at alcoholism, Sermon on the Mount and We've never done it that way before. A special program for teens and Sunday school age children is also being planned.

A newer camp with superb facilities has been selected for the September 3-5 retreat featuring canoeing, swimming, volleyball, softball and campfire sing-a-long. For further information contact Pastor Mark Schulz, 881 Holmes Rd., Pittsfield, MA 01201; 413/499-3479.

FAMILY RETREAT

A WELS Family Retreat will be held July 15-17 at Chadron State Park, Chadron, Nebr., one hour from the Black Hills. Bible study, worship, horseback riding, swimming, fishing, paddle boats, crafts and more. Shaded R.V. and tenting areas. For information contact Mrs. Judi Domeier, 402/773-4744.

MIMEOGRAPH

Available for cost of shipping: Gestetner manual mimeograph and supplies. Contact St. John Lutheran, Box 246, Lake Benton, MN 56149; 507/368-4656 or 368-4655.

MIMEOGRAPH

Available for cost of shipping: AB Dick model 418 electric mimeograph in good operating condition. Contact Peace Lutheran, 352 Sweetbriar Rd., King of Prussia, PA 19406; 215/337-1997.

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)*
		Waukegan*
		Markham*
Ontario, Canada	.....

*Denotes exploratory services.

If there is a holiday that celebrates the soul of this free nation, it is the Fourth of July. On that day the Continental Congress adopted, “engrossed” and sent to the legislatures of the states for their signature the Declaration of Independence, written by Thomas Jefferson. The Declaration better than any other document of the period sets forth the underlying vision of this new republic.

We are the heirs of that daring document. Through the years we have learned we are not a perfect land. We never were and we never will be. It is silly to claim otherwise. But it is a fair land when compared to others of the world. Many go to great lengths risking life and limb to get in. Few, having tasted its liberty, voluntarily leave it.

The art and science of running this nation is called “politics,” an occupation which apparently has found little favor among members of the Wisconsin Synod. Recently I received a letter from Clarence Miller, long-time alderman in Milwaukee, who ended his notable public service career as assistant treasurer of Milwaukee. “Why more of our synod people,” he wrote, “don’t seek elected offices is a mystery.”

I could think of several reasons for that. The German heritage of our fathers did not prepare us for involvement in politics. The shopkeepers, artisans and farmers, the mainstay of our synod, were far from the seats of power in Germany, suspicious of and unskilled in the byzantine art of politics. Politics came more easily to the white, Anglo-Saxon, Protestant segment of the country, as witnessed by the signers of the Declaration of Independence. Among the 56 signers, most of whom had their roots in parliamentary England, there was not one German.

Some years ago at a conference aimed at involving more Lutherans of Milwaukee in the political process, Richard Perrin, at that time Milwaukee’s director of city development, and a member of St. Marcus, chided the Synodical Conference Lutherans in attendance for viewing politics as “a dirty business.” He said there is “as much politics in one of our voters’ assemblies as there is in the running of the city of Milwaukee,”

There may be another factor. I remember one of our pastors many years ago in South Dakota commenting about a church member. “He was a good member,” he said, “until he became county highway commissioner.” He came to church every Sunday, he explained, but his spare time was occupied with county politics, not his church.

Perhaps we need a good dose of Luther’s understanding of the word “calling” (*Beruf*). According to Luther not only the ecclesiastical office and its supportive offices but all honest work and every occupation is a calling in the best sense of the word. The young mother about her prosaic tasks is as blessed in her calling as any prophet, priest or king. Or church council member.

For the Christian, Luther’s insight, firmly anchored in the Scripture, should undergird and support his or her involvement in politics. And that’s where we need more of us.

James P. Schaefer

*“Why more of
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Danger — euphemisms at work

by Virginia DeMarce

Pastor Rolfe Westendorf's article, "Tradition has nothing to do with it" (March 1), only begins a consideration of the issue of "tradition" which word Christians need to approach with considerably more analysis. Lutheranism has been clear enough on the dangers of "tradition" as a foundation for theological doctrine. It's no better as a foundation for an understanding of human society.

Let's face it. In order to evade possible issues of separation of church and state, a lot of conservative Christian publicists have been using the word "tradition" as a euphemism for the word "Christian."

Now this may be all right, as long as everyone to whom they are speaking understands the code. By "tradition" they tend to mean, "exactly the way our own upright and respectable grandparents did things in Europe and America right before World War I and more or less how our own frugal and hard-working parents did things in Europe and America during the Great Depression." At any rate, this is as close to a translation as I can come right now.

If the church is serious about evangelism, however, it ought to recoil from the word tradition. For several years I shared an office with a woman my age who was born in Shanghai and was a first-generation Christian. When she heard the great cry of, "Let's get back to the old traditional way of doing things," she thought of ancestor worship, polygamy and foot binding and she flinched.

Just down the block and around the corner we have neighbors who moved here from India. When they hear cries for "tradition" they hear echoes of food taboos and suttee — it makes very little appeal.

The Moslem family working at our local fast food

outlet came to this country to avoid the Middle Eastern resurgence of Moslem fundamentalism — cries for a revival of "traditional values" offend them.

We also need to face the fact that even in the European and American past, not all traditions were good ones. How far back do we want to go after all? To slavery? To witch burning? We need to keep in mind the salutary warning contained in the satirical version of "Give Me That Old Time Religion," which points out with some validity that unless we define

the term more precisely, the Druids and Zarathustra qualify under the rubric.

Depending on when and where one looks at human society, "traditional" families were polygamous. Or exposed their "surplus" children. Or sold their children into slavery for debt. The monogamous family with mother and father concentrating on the conscientious rearing of their children is *not* traditional except in a very limited definition of the word.

It is limited as to its duration in time, its extent of geographical coverage and the classes of society which accepted it — a European monarch who kept an official mistress and established his children in separate households with their own staffs as soon as they were born does not come under what is meant by "traditional" in this context.

Let's resolve to stop using "traditional" when we mean "Christian." As a short step to conceptual clarity, it can't hurt anything. □



Virginia DeMarce is a member of Grace, Falls Church, Virginia.

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